

The Arkansas Methodist.

J. E. GODFREY, D. D., Editor.
GEO. THORNBURGH, Business Manager.

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NO. 30

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 Godfrey & Thornburgh, and all checks and money orders should be made payable to GODFREY & THORNBURGH.

News and Notes.

All our readers are interested in the general business outlook of the country. This, while not especially bright, is encouraging. Throughout the South, especially, there is some improvement upon the general conditions of this time last year. Yet, in localities, conditions are not better than a year ago. Reports show fewer men out of employment in the country generally and a little advance in the wages paid as compared with last year. But as compared with 1892 there is still manifest depression in almost all departments of business. No improvement is now expected until the holiday season is past. The business failures of the past week have been 349 against 338 last year.

While there is a growing conviction that the South should pay less attention to the cultivation of cotton, this crop is by no means the chief wealth of this country. The South will receive this year for 10,000,000 bales of cotton \$250,000,000. The grain crop of last year had a money value of \$320,000,000.

The death of Bowen the prize-fighter, caused from a blow given him by Lavigne last Friday night has, we trust, given the death blow to prize-fighting in this country. Less than a month ago Fitzsimmons killed Riordan in the same way.

The Cherokees have passed a law which requires that all clerks, bookkeepers and business managers shall be Cherokee citizens. This law if enforced, will greatly disturb the business affairs of the territory.

The Carlisle Currency bill was reported to the House on the 15th by Mr. Springer of Illinois. It is not thought that action can be had on the bill till after the holidays. On the reassembling of Congress January 3rd, it is understood the matter will be taken up and debated under the five minutes rule, and a vote reached about January 7.

Gleanings.

Dear Dr. Godfrey:—Will you give us a little space in your columns to express our gratitude to the Bishop and cabinet for returning us to Hackett City circuit. This good people have given us cordial receptions, and last Friday night a goodly number of the people of Hackett and some from the country, even seven miles away, visited the parsonage, and gave us such a pounding as we shall not forget soon. It makes us think that they intend to feed us well this year, for they had some supply of nice things to eat and \$7.25. We feel very grateful indeed to them for their kindness, and pray God to reward them an hundred-fold. God bless you and the METHODIST. Pray for us.
J. B. WINSETT.
Hackett, Ark., Dec. 17.

The New Syriac Codex.

According to the *British Weekly*, Mrs. Lewis is just bringing out a translation of the Syriac Codex of the Gospels found by her at the Convent of St. Catherine at Sinai, which will be published by Messrs. Macmillan and Bowes, simultaneously with the publication of the original text by the Cambridge University Press. Some of the divergencies from the received text exhibited by the MS. are set forth by Mrs. Lewis in her translation. She has taken the Authorized Version throughout as the basis of her version, so that English readers can detect at once any verbal alteration in the manuscript.

In Matthew 18:20 the promise there expressed is put in this form: "There are not two or three gathered together in my name and I will be in the midst of them."

Matthew 19:29 reads "every one that hath forsaken houses . . . or father or mother or wife or children . . ." In this translation the words father and wife are omitted.

Matthew 20:12, "The burden

and heat of the day," is rendered: "The burden of the day in the heat."

Mark 10:50, Bartimeus (who is called Timaeus) puts on, not casts away, his garments.

Mark 16:9-20, which is omitted in many of the oldest manuscripts, is also omitted in this.

Luke 1:63,64. The words "and they marvelled all," are placed in more natural position after verse 64—pointing to the loosing of Zacharias's tongue, and not to the naming of the child "John," as the object of marvel.

Luke 10:41. "Thou art careful and troubled about many things," is omitted.

John 8:57 reads: "Thou art not yet fifty years old, and has Abraham seen thee?"—which follows more naturally after: "Your father Abraham rejoiced," etc., than does the received text.

John 11:39. Here a question of Martha's is inserted: "Lord, why are they rolling away the stone?"

John 20:16. Here there is a remarkable interpolation: "She saith, Rabboni." and ran towards him with the intention of touching him."

The interpolation in Luke 23:48, which this MS. has in common with the Codex Bezae at Cambridge, makes the verse end: "Woe to us that these things now are! Woe to us for our sins."—*New York Observer*.

Czar.

Credit is given to the Prince of Wales for the decided "bracing up" which the young Czar has displayed since he assumed the functions of government. The death of his father and the weight of responsibility suddenly transferred to his shoulders at first almost crushed the youthful ruler, but the encouragement given by the English Prince so hardened him that the more positive and kindly elements of his character have come to the light, and he has introduced so many changes, and lightened so many burdens, and promised so many reforms, that the people are almost stupefied with wonder. It was evident that Nicholas II. would follow the lead of some stronger mind. It is fortunate for him and for his people that the Prince of Wales had occasion to visit him.—*Zibon's Herald*.

Thoughts For Christmas.

Once more the Christmas tide returns. This day which celebrates the birth of Jesus of Nazareth has grown to be the world's great festival. Its observance marks the progress of the kingdom of righteousness and peace. In spite of all the worldly and sensual hilarity that still mingles its voice in the Christian's song of praise, we rejoice in the increased observance and the increasing joy that the day brings as the years go by. It seems fit that this celebration of the brighter era should succeed and supplant heaven's revels as it has done, and we believe that it shall yet supplant more carnal mirth until the discords shall cease from its notes of holy gladness.

The family gathering, the giving of gifts, the cheerful greetings, are in harmony with the time, and are of the spirit which Jesus inspires,—"peace and good will." This is more than our creeds, it is the law of the divine kingdom, and we shall have cause to rejoice if a touch of kindness a throb of generous sympathy is awakened by our Christmas cheer in hearts wont to be cold and worldly at other times.

The spirit of peace and good will prevails more and more. It has rebuked the conqueror, and condemned the ambition of conquest among all the nations. It has broken the scepter of the tyrant and the shackles of the slave, and is loved by pleading to-day the cause of all the poor and oppressed. It is building the church, the asylum, the school. It is singing a song of hope to all earth's sorrowing.

The meaning of all this is that Jesus is coming to his kingdom, "travailing in the greatness of his strength." Nothing is more beautiful or fitting to express the significance of what we see than these words of Dr. Storrs:

"Amid whatever changes of arts, letters, institutions, empires, one figure continues supreme in history. It is that of the man whom John baptized, whom Pilate crucified; who built no capital, led no army, wrote no volume; who seemed to the principal persons of his time to have fitly closed a restless yet an obscure life in an ignoble death; but who named himself, and who now is named in all the written languages of mankind, the Son of God.

The brilliant names of orators,

soldiers, skillful inventors, sagacious statesmen, gradually fade in the vividness of their lustre as other generations follow that to which their genius was first exhibited. But the name of Jesus continues to command, and ever more widely, the love, the reverence, the obedience of mankind. Careers so splendid in comparison of his; and so rich in energetic and governing forces, that to rank his beside them would have looked to the cultivated men of his time like a balancing of Nazareth against the Rome of Augustus, have been lost from sight, and even from recollection, as the race has moved from them, across the expanse of peaceful or of stormy years. But his career remains always in sight; like the star which shines in its serene heights when the lighthouse-lamp, which near at hand glittered more brightly, has sunk beneath the lifting horizon. More than sixty generations of men—vexed with thought, burdened with cares, and each accomplishing, wearily or victoriously, its office in the world—have lived, and wrought, and passed away, since the young child Jesus lay on his Mother's breast at Bethlehem. Yet they are today more numerous in the world, and more influential than ever before, who turn with profoundly attentive minds, because with profoundly aching hearts, to consider what he was and to ponder the things which he said and which he did.

The fact is susceptible of no explanation, which does not discredit human nature itself, unless we clearly accept this man—so humble in his circumstances, but in his influence so peerless and universal—as what this volume assumes him to have been: Immanuel, or God with us."

The Sudden Glory.

Upon Judea's starlit plain
There broke a sudden glory,
And distant mountains caught the strain

Of an exulting story.
Above the sad and weary earth
Were angel voices ringing,
The blessing of a Saviour's birth
The burden of their singing.

It trembled to their harps of gold—
That strain divinely tender;
Along the shining skies it rolled
In grand and choral splendor.
It floated o'er the sleeping world,
A balm for all its sorrow,
Its flag of heavenly peace unfurled,
To greet a brighter morrow.

The shepherds keeping vigil there
Had heard the Advent angel,
Whose words of grace had calmed their fear,
And told the new evangel.

And when the music ceased they went
To Bethlehem's lowly manger,
Where Mary, mother, held content
The wondrous infant Stranger.

Still, when the music dies away
And hearts with grief are breaking,
We take our path from day to day,
And, early fides forsaking,
We go to Bethlehem to kneel,
Where mystic incarnation,
In human form, doth God reveal,
Himself our consolation.

And still we lift the glory song
To meet the raptured chorus
That evermore the ransomed throng
In heaven are hymning o'er us.
Through mingled years of shade
And light

We trust the love that frees us
From fear of death, from evil's blight—
The blessed love of Jesus.

—Mrs. M. E. Sangster.

Men said the old smith was foolishly careful as he wrought on the great chain he was making in his dingy shop in the heart of the great city. But he heeded not their words, and only wrought with greater painstaking. Link after link he fashioned, and at last the chain was finished and carried away. In time it lay coiled on the deck of a great ship which sped back and forth on the ocean. There seemed no use for it, for the great anchor was never needed, and the chain lay there uncoiled. So years passed. But one night there was a terrible storm, and the ship was in sore peril of being hurled upon the rocks. Anchor after anchor was dropped, but none of them availed; the chains were broken like threads. At last the mighty sheet-anchor was cast into the sea, and the old chain was quickly uncoiled and run out till it grew taut. All watched to see if it would bear the awful strain. It sank in the wild storm as the vessel's weight surged upon it. It was a moment of intense anxiety. The ship, with its cargo of a thousand lives, depended upon this one chain. What now if the old smith had wrought carelessly even on one link of his chain! But he had put honesty and truth and invincible strength

into every part of it, and it stood the test, holding the ship in safety until the storm was over and the morning came.—*J. R. Miller, D. D.*

Little Rock Conference.

(Continued from fourth page.)

STATISTICAL.

The number of members in the various charges of the Conference is 30,354; increase of 1104; infants baptized, 1,764; decrease as compared with last year of 11; adults baptized 1,891, increase over last year of 50. Epworth Leagues 24, members 760. (At the anniversary 35 Leagues were reported and over 1200 members.) Societies reported 350—some charges not reporting; Churches 396 1-2; value, \$317,802; parsonages, 76; value, \$47,550; District parsonages, 3; value, \$4,900; Sunday schools, 341; increase 12; teachers, 2139; increase, 130; scholars, 16,348.

Contributed for Presiding Elders, \$6,739.99; pastors, \$40,270.34; for Bible Society \$133.

The following is the

REPORT OF THE BOARD OF FINANCE.

Collected for printing minutes, \$105; deficit of \$59.45.

Collected for Bishops \$907; deficit \$33.

Foreign Missions, \$3,851.99; Domestic Missions, \$2,412.80; Church Extension, \$1,096.45.

For Conference claimants \$2,693.00. Paid Claimants:

J E Caldwell	\$150.00
W H Browning	130.00
Mrs. E L Holmes	52.25
W G Scott	120.00
Dr. A Hunter	145.00
B G Johnson	140.00
R Achley	125.00
Mrs. L Child	80.00
Mrs. A J Marshall	80.45
Mrs. Husbands	10.45
Mrs. Greenwood	45
Mrs. T M Keith	126.35
Bro. Galloway, 2 children	60.90
Bro. Haskin's child	15.45
Sister Parker and four children	192.25
J S Nicholson	155.00
H R Withers	125.00
Mrs. Robertson	85.90
J H Blakeny	105.00
Mrs. Davis	10.45
Miss Nora Keith	25.45
A B Winfield	170.00
Mrs. Colburn	55.45
A Avery	70.00
Mrs. Stanley	65.45
Sister Keyton (two children)	51.00
Bro. Hagan's two children	35.90
Sister Turrentine	50.45
Sister Jenkins (3 children)	167.20
Sister Watson	10.45
Sister Brinkley	10.00
Mrs. S C Follen	25.00
Mrs. Clower	15.00
Mrs. Rice	47.00

Receipt from the Colvin fund of \$16. is embraced in the distribution.
F. D. Scott, Chm.
J. F. Hicks, Sec.

Assessments on the Districts of Little Rock Conference.

For Bishops: Hot Springs District, \$50; the other six \$141 each, \$846; total, \$896.

For Minutes: Hot Springs, \$15; the other Districts \$25 each; total \$165.

Foreign Missions: Little Rock, Washington and Arkadelphia Districts, each \$1275; Camden, \$1200; Pine Bluff and Monticello \$1100; Hot Springs, \$775.

Domestic Missions: Little Rock, Camden, Washington, Arkadelphia, \$775 each; Pine Bluff and Monticello \$675 each; Hot Springs \$550. \$229.50 has been assessed on the Little Rock Conf., by the General Board of Education and the same is apportioned as follows: Little Rock District, \$35.00; Pine Bluff District, \$35.00; Monticello District, \$35.00; Camden District, \$35.00; Hot Springs District, \$19.50.

The \$650.00 for Hendrix College is apportioned as follows: Little Rock District, \$100.00; Pine Bluff District, \$100.00; Monticello District, \$100.00; Camden District, \$100.00; Washington District, \$100.00; Arkadelphia District, \$100.00; Hot Springs District, \$50.00.

Church Extension: Little Rock, Arkadelphia, and Camden, each \$357.50; Pine Bluff, \$352.50; Washington and Monticello, each \$332.50; Hot Springs, \$225.00.

Appointments.

LITTLE ROCK DISTRICT—H. H. WATSON, P. E.

First Church, C E Patillo.
Winfield Memorial, James Thomas Asbery, T D Scott.
Mablevale circuit, R L Wozencraft.
Oak Hill circuit, M H Russell.
Mauwelle circuit, Edward Rushing.
Austin circuit, J A Henderson.
Lonoke station, M W Manville.
Hickory Plains circuit, J R Rushing.
Des Arc and DeValls Bluff, B A Few.
Carlsile and Hazen, A S Scott.
Wattensaw circuit, F E Dodson, supply.
England circuit, E Garrett.
District Superintendent of American Bible Society, E M Pipkins.
Editor ARKANSAS METHODIST, J E Godfrey.
Professor in Hendrix College, J M Hawley.

PINE BLUFF DISTRICT—T. H. WARE, P. E.

First Church, A O Evans.
Lakeside, J F Carr.
Riverside, F N Brewer.
Sheridan circuit, W W Mills.
Rison circuit, A M Robertson.
Kingsland circuit, R L Broach.
New Edinburgh, P P Burke.
Lehi circuit, J W White.
Stuttgart station, T O Owens.
Little Prairie, Miss., B F Wilson.
Goldman circuit, L M Daly.
Altheimer circuit, John T Shaw.
Sherrill circuit, W P Haynes.
Redfield circuit, W W Christie.
White River circuit, O H Keadle.
Macon circuit, J R Sherwood.
DeWitt circuit, F J Shaw.
DeWitt station, L C Wilson.

MONTICELLO DISTRICT—J. R. MOORE, P. E.

Monticello station, J McLaughlin.
Mt. Pleasant circuit, R J Raiford.
Star City circuit, G E Parsons.
Lacy station, R G Rowland.
Tillar station, W R Harrison.
Hamburg station, J C Rhodes.
Hamburg circuit, J B Thomas.
Berea circuit, J J Colson.
Palatine circuit, R H Poynter.
Portland and Parkdale, R A McClintock.
J O Walsh junior.
Arkansas City circuit, J H Glass.
Macon Hills circuit, B F Mardin, supply.

Warren station, W P Whaley.
Student in Hendrix College, W W Nelson.
Conference Missionary Society, J R Moore.

CAMDEN DISTRICT—J. R. CASON, P. E.

Camden station, W E Boggs.
Camden circuit, F R Canfield.
Ouchita circuit, L C Wozencraft.
Carolina circuit, B A White.
Magnolia station, R R Moore.
Stephens and Waldo, H D McKinnon.

Atlanta circuit, J M G Douglas.
El Dorado circuit, W J Hearon.
Magnolia circuit, Supplied by G G Couch.
Laple circuit, A C Kelly.
Hampton circuit, J L Johnston.
Fordyce station, C D McSwain.
Beardon and Thornton, W M Crowson.

Junction City circuit, J R Jones.
Buckner circuit, S W Rainey.
New Lewisville circuit, R W McKay.

WASHINGTON DISTRICT—J. G. M. HILL, P. E.

Prescott station, J H Riggan.
Emmett circuit, S A Hill.
Bright Star circuit, to be supplied.
DeAnn circuit, G W Matthews.
Hope station, A D Jenkins.
Washington circuit, J R Dickerson.
Spring Hill circuit, J H McKelvey.
Genoa circuit, J D Whiteside.
Richmond circuit, G W Morgan.
Rocky Comfort circuit, B F Scott.
Chapel Hill circuit, H B Scruggs.
Locksborough circuit, J H Bradford.
Mineral Springs circuit, W T Locke.
Center Point circuit, E R Steel.
Nashville circuit, W A Steel.
Fulton and College Hill circuit, J M D Sturgis.

ARKADELPHIA DISTRICT—H. JEWELL, P. E.

Arkadelphia station, C C Godden.
Daleville mission, W C Watson.
Clark circuit, E L Beard.
Gardon circuit, E N Watson.
Okalona circuit, A Turrentine.
Murfreesboro circuit, J W Van-trease.

Social Hill circuit, R T Riley.
Dalark circuit, W C Hilliard.
Holly Springs circuit, E F Wilson.
Princeton circuit, S C Dean.
Lono circuit, J D Dunn.
Malvern station, W F Evans.
Benton circuit, G E Cameron.
Collegeville circuit, G W Logan.
Bryant circuit, F P Doak.
K. W. Dodson, student in Arkadelphia Methodist College.

NOT SPRINGS DISTRICT—J. A. SAGE, P. E.

Central Avenue, W W Bays.
South Hot Springs, L B Hawley.
Malvern Hill, J R Sanders.
Green Street, J F Taylor.

New Liberty circuit, J Y Christmas.
Mt. Valley Miss., W J Davis.
Crystal Springs circuit, supply, E G Carey.
Mt. Ida circuit, C W Drake.
Amity circuit, J W Berry.
New Hope circuit, supply, F P Allgood.
Saline circuit, L M Powell.
Cove circuit, J A Parker.
Cherry Hill circuit, J B Williams.
Dallas circuit, J J Menefee.

E N Evans transferred to La. Conference.
O E Goddard to Arkansas Conference.
S H Renfro to Mo. Conference.
J M Pinnell to White River Conference.

Notices.

The Execution Committee of the Epworth League Conference of the State is hereby called to meet in the office of the ARKANSAS METHODIST at 9 o'clock a. m. Wednesday January 16, 1895.

J. R. MOORE

The Board of Control of the Preachers Institute is hereby called to meet in the office of the ARKANSAS METHODIST on Tuesday Jan. 15, at 9 o'clock a. m.

J. R. MOORE

A Sunday At Galloway College.

I spent yesterday with the large and happy Galloway family. The improvements, while timely and beautiful, do not give room to meet present demands. I preached for them at night. At the close of the service 30 or 40 gave their hand for prayers, and 3 conversions followed. The Holy Ghost came down in power and Grandma Rison shouted. Galloway is ablaze with revival fire. Let the good work go on. Amen.

P. S. Monticello Dist. is the banner Galloway Dist. of the L. R. Conf.

A. O. EVANS.

+ Personal. +

The post office of D. J. Weems, Presiding Elder of Ft. Smith District, is Greenwood Ark.

The opening services of the various sessions of the Conference were conducted in order by Bishop Hendrix, Jno. McLaughlin, R. R. Moore, Horace Jewell, A. Turrentine.

Rev. S. H. Babcock, President of Searcy College, attended the session of the Arkansas Conference at Prescott last week, and wrote up the proceedings for the *Gazette*.

J. D. Hammond, D. D., President of Central College, Fayette, Mo., preached at First Church, Little Rock, morning and evening last Sunday.

We request every new preacher and every preacher who changes his postoffice to write us on a card his new office at once.

The Conference at Prescott had elegant entertainment. Every one made mention of it. Ye Editor had most delightful quarters with the family of Mr. Waller of the Cumberland Presbyterian Church.

Robert Louis Stevenson, the distinguished novelist, died at his island home Apia, Samoa, on the evening of December 3. Mr. Stevenson was born in Edinburgh, Scotland, November 15, 1850. On account of lung trouble he came to America in 1887 and settled among the Adirondacks. Here he improved for a time; but the trouble returned, and the gifted writer sought the mild climate of Samoa, and built himself a home on the island Apia, where he lived in the enjoyment of perfect climate and comfortable fortune till his death.

Charles D. Clark has been nominated by the President as Judge of the United States District Court for the Eastern and Middle Districts of Tennessee.

Joan McBride was elected President of the Federation of Labor by the convention at Denver last week.

A Fine Overcoat.

We are offering a fine overcoat to any preacher or agent who will sell 33 copies of the great book "Trumpet Blast." 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 overcoat. Nearly any other preacher can do the same by a little effort. Write for terms to

GODFREY & THORNBURGH,
Little Rock, Ark.

ARKANSAS METHODIST.

THURSDAY, DEC. 20, 1894.

Contributed.

Pastoral Letter.

To the ministers and members of the Methodist Episcopal Church, South, in the Dardanelle District.

DEAR BRETHREN:—We have entered upon another Conference year, with its responsibilities. Our record for the past year is gratifying in some respects, but we cannot afford to be satisfied with past results, nor with present attainments. Let pastors plan for an advance movement on all lines of Church work. Let the stewards assess liberal salaries, and plan to collect every dollar assessed. You and the members of your charge are as much in honor bound to pay your pastor, as you are to pay the man who reaps your fields. Let every member plan to meet his obligations as the Lord has prospered him. We are abundantly able to pay all these claims in full, and will be derelict if we fail to do so. Having thus planned let us go to work to execute our plans. Systematize and see to it that every member is urged to do their duty. Make every one feel the responsibility that rests upon them. Let us put our faith and prayers into the work thus taken in hand. God has done great things for us through the Church, and will do greater things, if we will indeed be co-workers with him. We ought to make this the best year in the history of this District. May God give us all minds and hearts to do his will in these things. Your fellow servant,

P. B. SUMMERS, P. E.

The Rich Man And Lazarus.

W. N. BONNER.

In the 16th chapter of St. Luke we have the history of the rich man and Lazarus. The extremes of poverty and riches, heaven and hell. What was the sin of the rich man that caused him to lift up his eyes in hell being tormented in the flame?

Was it because he was rich? Father Abraham was rich and he went to heaven. It is dangerous to be rich but not a sin. It is easier for a camel to go through the eye of a needle than for a rich man (that trusts in his riches) to enter into the kingdom of God. Mark 10:23-25. Was it because the rich man dressed in purple and fine linen and fared sumptuously every day? He was not charged with sin on that account. He was rich and able to afford it. Was it because Lazarus was laid at his gate full of sores desiring to be fed with the crumbs that fell from the rich man's table? The rich man is not charged with neglecting Lazarus, but it speaks well for the rich man that Lazarus desired to be laid at his gate that he might be fed and the sequel shows he was not mistaken. And it came to pass the beggar died and was carried by the angels into Abraham's bosom. The rich man also died and was buried—a great pomp and splendor no doubt—and in hell lifted up his eyes being in torments and seeing Abraham afar off and Lazarus in his bosom. And he cried and said Father Abraham have mercy on me and send Lazarus that he may dip the tip of his finger in water and cool my tongue for I am tormented in this flame. Let no one mistake and say hell is not a place, a lake of fire and brimstone. The rich man no doubt thought when he saw Lazarus that he would get some relief, that Lazarus would do all he could to relieve him as he had administered to him when he lay at his gate but alas, alas, it was out of Lazarus's power as there could be no passing between heaven and hell because of an impassable gulf between them. As there was no hope of relief to himself, he thought of his five brethren at his father's house. And he said send Lazarus to my father's house that he may testify unto them that they come not to this place of torment.

Which demonstrates that the damned in hell are solicitous that their friends go not to the devil's hell. Abraham said, They have Moses and the prophets let them hear them. And he said, No Father Abraham, but if one went from the dead they will repent. And he said unto him, If they hear not Moses and the prophets neither will they be persuaded though one rose from the dead.

This demonstrates the sufficiency of divine revelation for man's salvation if believed and obeyed. There are many of this day that think if they could see one from the dead to testify that there is a hell that they would repent. What Abraham said is true, if they hear not Moses and the prophets—Jesus Christ and the Apostles, neither will they be persuaded if one went from the dead. What was the rich man's sin? The only thing I find him charged with, he contented himself with the good things he had and made no preparations for the life to come. Hear father Abraham where the rich man called for Lazarus. Son, remember in thy life

time thou hadst thy good things and likewise Lazarus evil things (not his evil things he did not choose them) but now he is comforted and thou art tormented. The rich man had his good things and contented himself with them—good things—and like many of the present day made no preparation for the life to come. The Old and the New Testament Scriptures teach ye must be born again and except a man be born of water and the spirit he cannot enter into the kingdom of God. The rich man like many of the present day did not seek the spiritual birth, therefore he was excluded from the kingdom of God. It is to be feared that there are many of the present day that do not come up to the standard of the rich man, that flatter themselves that they will be saved. That God is to good and just too send them to hell. God is good and just, that is the reason why the wicked will go to hell. God has proclaimed that the wicked and all the nations that forget God shall be turned into hell. He offers life and salvation to all that will repent—turn away from sin and turn to God and accept Jesus Christ as their Savior. It is to be feared that there are many that are looking to their good deeds and obedience to save them rather than to Christ Jesus. If good deeds and obedience would have saved sinners there would have been no necessity for Christ to have died. It is Jesus that saves and He is the only Savior. And He is able to save them to the uttermost that come unto God by Him.

Tyler, Texas.

Washington Letter.

(From our Regular Correspondent.)

The administration's currency plan is attracting more attention from Congress and the public than the routine business which is being transacted by the House and Senate, the hearings before the House Committee on Banking and Currency having served to focus attention. The plan is gaining friends in the House, but is not making any headway in the Senate; hence there is little probability of its becoming a law, even if a bill, similar to that which Secretary Carlisle has written and given the committee, shall be favorably reported and passed by the House.

President Cleveland has transmitted to Congress, in compliance with a Senate resolution, the correspondence relating to the outrages upon Christian Armenians. There is a communication from Secretary Gresham, which explains why this Government has forwarded no "exposures" to Turkey—they are substantially the same, which have been given in this correspondence—and states that at the request of the governments of Great Britain and Turkey he has designated U. S. Consul Jewett to accompany the international commission, but not as a member of it, which is to make an investigation.

The bill providing a Territorial form of government for that portion of the Indian Territory now occupied and governed by the five civilized tribes of Indians has aroused much interest in Washington and is much talked about, both in and out of Congress. While public sentiment here is mostly favorable to the change, there is opposition from those who live nearer to the Indians. For instance, Judge J. M. Lindsay, of Gainesville, Texas, at present in Washington, says: "I hardly think it fair to the Indians to force a territorial government upon them just yet. They need the protecting care of the government a while longer. As soon as the territorial laws of the United States are applied down there the Indians will become a complete nonentity. The whites in that section are as aggressive and dominating as the Anglo-Saxons are everywhere, and once given the right of suffrage they will relegate the red man to obscurity in short order."

Memorial services were held last Sunday in the Luther Memorial Church, in honor of the three hundredth anniversary of the birth of Gustavus Adolphus, who was declared by Prof. Fryxel, a graduate of the University of Stockholm, Sweden, who conducted the services, to have been "the great defender of the Protestant liberty of Europe." A feature of the services was the singing of the Battle Song of Luther, in Swedish, by Prof. Fryxel.

Dr. Talmage will not be apt to forget the ovation given him last Sunday by the people of Washington for a long time, if he ever does. It was previously announced that he would preach twice, in the morning at the Eastern Presbyterian Church, of which he preached the dedicatory sermon when it was built, and in the evening at the First Presbyterian Church, locally known as the "President's Church," because President and Mrs. Cleveland attended it. Notwithstanding the day being rainy and disagreeable out of doors, Dr. Talmage found the Eastern church packed to suffocation almost, and before he began his sermon, which was on the authenticity of the bible, he was informed that the Sunday school room was also filled with those anxious to hear him, and that they would remain until he had completed his

sermon if he would say a few words to them. He promptly agreed. At night there was a still larger crowd. More than 2,000 people were unable to get inside of the First Church, although it is a large one, people having begun to arrive at the doors as early as 5 o'clock, although they knew that 7 o'clock was the hour at which they are usually opened. It was announced from the pulpit that Dr. Talmage would at the close of the regular services inside address from the Church steps as many as cared to wait. The entire crowd waited, and were repaid by an address in the doctor's happiest vein, in which he told his hearers that Christ never preached except in the streets, as there were no churches in His day. His sermon inside was on "Future reunion and recognition of friends in the world to come," being preceded by an introduction, in which Dr. Sunderland, pastor of the church, told of a young preacher who came to Washington in 1859, when the auditorium of the First church was just being finished, and of his asking him to preach from his pulpit. He said he recalled easily the subject of the sermon—"The power of the Bible"—and that the young preacher drew a sublime picture of a glorious sunrise on a benighted sea. That young preacher was Dr. Talmage, who was not then one of the most widely known preachers in the world. In fact he was scarcely known at all at that time, and had it not been for a request made by a personal friend he would not have been asked to occupy Dr. Sunderland's pulpit.

Dec. 12.



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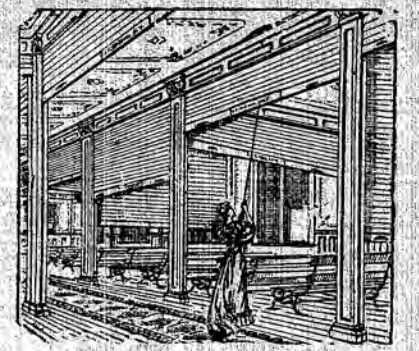
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And with that force and directness of speech that characterizes the American language, we may often epitomize a whole sermon into the confines of a few words. So do we compass within this space more good and truthful talk than is oftentimes spread 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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Going to quit the business. Prices you may never buy them at again. 37½¢ yard for good quality Tapestry Brussels Carpet, 27 inches wide. Regular value 65¢.

65¢ for Best Quality Tapestry Brussels, in over twenty different patterns. Regular price 90¢.

75¢ for Alexander Smith & Son's Best Moquette Carpets. Regular price \$1.35.

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

22¢ for Yard Wide Cotton Carpet in beautiful designs.

27½¢ for Best Extra Quality Cotton Chain Carpet. Regular value 50¢.

44¢ for Best Quality Extra Super All Wool Ingrain; over 50 patterns. Regular value 75¢.

69¢ for All Wool Best Quality 3 Ply Carpets, regular \$1 goods. 1,000 Bugs from 65¢ up.

500 Pair Lace Curtains from 50¢ pair upward.

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The best and largest stock of Gent's, Ladies' and Children's Fine Shoes in the whole State of Arkansas.

Over \$35,000 Invested in Shoes Alone

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 95¢ Pr.

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

Ladies' kid tipped Dongola button shoes, \$1 to \$1.50 Pr.

Ladies' Finest Kid Button Shoes, from \$1.75 to \$2.50 Pr.

10,000 Pair Children's Shoes from 25¢ 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.

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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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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, Bk., 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 Misses 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.

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Dress Goods 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.

25¢. For All Wool 38 inch Serges, all colors; regular 65¢ quality. These goods cannot be matched any place.

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

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

58¢. For 54 inch Ladies' Broadcloth, all colors; regular \$1 goods.

83¢. For finest Imported Broadcloth. Sold for \$1.35 yd.

Send for samples and state kind of goods wanted.

The JOE P. QUINN D. G. CO.

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

15¢. Will buy Mixed Cheviot and Wool 36 inch Suiting that sold for 35¢.

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

43¢. For 42 inch Covert Cloth—the latest craze. Sold all season at 75¢.

SILKS.

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. 20, 1894.

Moody On Sowing and Reaping.

In a stirring sermon to an audience over five thousand men in Toronto the other Sunday evening, Evangelist Moody based his remarks on that familiar text: "God is not mocked, for whatsoever a man soweth that shall he also reap." In the course of his remarks he said he did not intend now to preach a temperance sermon, but his text was the strongest argument. No man could afford to engage in that business. Why? Because if they sowed whiskey they would reap drunkards. In New York State the people said they had downed the tiger (Tammany in the recent elections, but as long as they permitted a lot of ex-convicts to go and sell liquors there, how could they expect to reap purity, or anything but corruption and vice? It had been said that there were eight thousand ex-convicts selling liquor in that State. Could they not see about them every day bright young men dropping into drunkards' graves? Why not profit by the terrible lessons? He hoped there would be such a cyclone sweep over the American continent as would sweep the infernal spirit right down in the Gulf of Mexico. He challenged anyone to show him a man who had been in the whiskey business ten or fifteen years who had not a drunken son, a drunken son-in-law, or other drunken relative. As the liquor seller sowed, so did he reap. He was not there to censure, but to reason with any man present who might be engaged in the liquor business. Let them not sell any, but take an axe and knock the head off the infernal business. Neither let anyone get mad; but, if he was speaking the truth, let him get up and do the right thing about business.

He also wanted to say that anyone who rented property to liquor sellers was about as bad as those directly engaged in it. Such could be assured that they would reap the harvest, if not at once, at some later time. If a man would reap what he sowed only for himself, it would not be so bad; but when a man made his wife and little children suffer with him, it was a thousands times worse.—*Citizen and Home Guard.*

WANTED—County Agents everywhere at once. Special inducements. New Plan, a Money Maker and Monopoly; \$3.00 to \$15.00 per day. Stamp for particulars. MANUFACTURE, 720 1-2 Pine St., St. Louis, Mo.

A Wonderful Book.

"Earthly Foot-Prints of the Man of Galilee." By Dr. J. W. Lee and Bishop J. H. Vincent.

There are no two names of modern times that touch the hearts and hopes of universal Methodism like those of Lee and Vincent. The one the "Emerson of the South," the other the greatest Sunday School man of the century. The one the author of the "Making of a Man," the other the originator and animating spirit of the world-wide Chautauqua movement. If there is a Methodist who has studied the earthly foot-prints of our Lord and His apostles more than Bishop Vincent, it is our own inimitable Dr. Lee. Both of them have made a life study of the Master's life, besides visiting and carefully seeing with their own eyes all the lands in which our Lord and His apostles loved and labored.

During the year a great publishing company, at an enormous expense, out-fitted a first-class artist with all the latest advantages of modern science and placed him under the guidance and direction of Dr. Lee, to secure the most exact and perfect photographs of the salient scenes of the earthly life of our Lord and His apostles. This enterprise from beginning to end seems to have basked under a providential smile. The forthcoming book will contain some four or five hundred of these splendid pictures, 8x10 inches in size, the finest reproduction of photographs we have ever seen. The work will be issued in twenty-four parts, pages 11 1-2 x 13 1-2 inches, chronological charts and colored maps. Each part will contain sixteen pictures, besides the enchanting pen pictures of these renowned writers. The series will run through twenty-four weeks, one a week, at 25¢ each. The ARKANSAS METHODIST will furnish all its subscribers, new and old, for 10 cents a number. Less than half you will have to pay if your name is not on our subscription roll. The entire series in this way will cost only \$2.40, otherwise it will cost \$5. If our readers wish their friends to get this remarkable work and wish them to save \$3.60, get their names on our subscription list just as soon as possible. Remember we cannot sell one of these numbers for twenty-four and ninety-nine one-hundredths of a cent unless to a subscriber to this paper. The rule of the publishers of this book, is like the law of the Medes and Persians.

We repeat, the book complete, or entire series of twenty-four parts, will sell regularly for \$6. We will present the complete work to any

one sending us five new subscribers to the ARKANSAS METHODIST at our regular price of \$1.50 a year.

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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 foreign languages asked for by missionaries abroad. It has the highest commendation from leading men in the Church. Muslin, 50 cts; paper, 25¢; 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 refute 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, 15¢.

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 10¢.

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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Complexion! Why it is easily obtained. Use Pozzoni's Complexion Powder.

Do not fail to buy your cook stoves when ordering heaters. Look at our Rose City and Sunny South. Fones Bros. Hardware Co.

SECURE A POSITION.

Wanted; For office work, on salary, in every county, young Lady or young Gentleman. Those from the country also accepted: Experience not necessary—in fact, prefer a beginner at small salary at first. Must deposit in bank cash about \$100. Address P. O. box 433, Nashville, Tenn.

Teachers Wanted

For every department of instruction by the Southern Educational Bureau, Memphis, Tenn. Operates in every State.

Holiday excursions to the old states: December 20th, 21st and 22nd, the Cotton Belt Route will sell excursion tickets to the old states, at rate of one fare for the round trip, good for return thirty days from date of sale. For maps, timetables, and full information, address your nearest ticket agent, or write E. W. LaBeaume, G. P. and T. A., St. Louis, Mo.

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ARKANSAS METHODIST.

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

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

THURSDAY, DEC. 20, 1894.

We see frequent reference to the decline in attendance at the Sunday evening service, and inquiries as to the remedy. We give it as our view that the best remedy is an earnest evangelistic sermon and call for mourners at the close.

We are asked: How shall we keep our young Church members from going to balls and theatres? We reply, see that they are converted before they are made Church members.

Brother, your devotion to Christ is justly measured by your devotion to the Church. If you have been taught faith in Christ the Church taught you; if you have come to Christ as your Savior the Church invited you; if you look for the salvation of sinners it is through the Church; and if you are now separated in sympathy from the Church it is because you have not the Spirit of Him who founded the Church, and who promised that the gates of hell shall not prevail against it.

One says: "I will not join the Church until I can honor the Church." Then let him stay out. No man honors the Church. The Master receives not honor from men. The Church represents Christ. His teachings are better than the lives of her members. Her models are higher than any have attained. There is not a member in the Church who would not be better than he is if he were only as good as the Church teaches him to be.

You desire to grow in grace. Food and exercise supply the conditions of growth. Feed your mind upon good thoughts; read God's word; read the lives of holy men; and employ your hands in daily service for the Master.

Perfect love is a gift constantly offered to every child of God. Its attainment is a privilege and duty to every one. But perfect love does not arrest growth. It is only the needed condition for proper growth and development. Where this is wanting privileges are neglected, duty shirked. He who is possessed of perfect love may be an unsound teacher, for perfect love is not perfect judgment. The bias of a false education may lead him to oppose truth because he does not know it to be truth, and to support error because he does not know it to be error. Yet, in his love he has, in the sight of God, pardon for his follies, and before men he should have patience and love. He may be a blunderer, an erratic man, illogical, and foolish, but perfect love has made out of the clay the best vessel it was fitted to make, and a vessel which the Master will honor. Of every such one we may say when his career is ended that he could not have done better. He hath done what he could."

Little Rock Conference.

The forty-first session of this Conference convened at Prescott, Ark., Dec. 12, '94 at 9 a. m. Bishop E. R. Hendrix, D. D., in the chair. The hymn "All Praise to our Redeeming Lord" was sung, the Bishop read a lesson from the Scriptures and offered prayer. The Conference then proceeded to organization by the election of J. R. Moore, Secretary, and James Thomas, W. A. Steel and W. Z. Tankersley assistants, and after these the usual committees, as follows:

BOARD OF MISSIONS.

J. R. Moore, Pres.; M. W. Manville, Sec.; W. F. Evans, Tres.; Revs. J. A. Sage, W. E. Boggs, J. C. Rhodes, James Thomas, Laymen: R. N. Ross, N. T. Roberts, J. P. Clark, J. W. Brown, J. L. Delaney, J. J. Sumpter, C. V. Murry.

BOARD CHURCH EXTENSION.

C. C. Godden, Pres.; J. D. Clary, Sec.; N. A. Buttler, Tres.; Revs. J. A. Henderson, L. C. Wilson, W. R. Harrison, C. D. McSwain, E. L. Beard, C. W. Drake, Laymen: Jas. Gould, J. B. Dickenson, D. B. Coulter, Andy Russell, J. S. Johnson.

EPWORTH LEAGUE BOARD.

A. O. Evans, Pres.; W. P. Whaley, Sec.; E. R. Steel, Tres.; Revs. R. R. Moore, L. C. Wilson, E. F. Wilson, F. P. Doak, Laymen: R. N. Ross, A. G. Russell, T. J. Blewster, J. N. McCain, Granville Goodloe, Geo. Thornburgh, M. W. Greeson, Dixie Norris.

BOARD OF EDUCATION.

Horace Jewell, Pres.; R. R. Moore, Sec.; W. J. Hearson, Tres.; Revs. J. F. Carr, J. H. Riggins, J. W. Berry, A. Turrentine, Laymen: W. C. Ratcliffe, W. Z. Tankersley, J. N. Hinemon, T. H. Sims, S. J. Thompson, F. W. Broadnax, C. V. Murry.

SUNDAY SCHOOL BOARD.

Geo. Thornburgh, Pres.; R. W. McKay, Sec.; A. T. Blount, Tres.; Revs. T. D. Scott, O. H. Keadle, J. McLaughlin, W. T. Locke, J. J. Menefee, A. S. Scott, Laymen: T. H. Kavanaugh, J. M. Carr, W. S. Mitchell, J. G. Fair, W. B. East.

BOARD OF COLPORTAGE.

Rev. K. W. Dodson, President; W. D. Lee, Sec.; Revs. W. W. Mills, R. J. Raiford, W. M. Crowson, J. M. D. Sturgis, W. C. Hilliard, J. Y. Christmas, Laymen: A. Emmonson, G. N. Hart, I. A. Bird, J. R. Lloyd, T. G. Couch, Will Baldrige.

COMMITTEE OF CONF. RELATIONS.

B. A. Few, O. H. Keadle, J. R. Sanders, Geo. W. Logan, J. McLaughlin, A. Turrentine, E. N. Watson.

COMMITTEE ON DIST. CONF. RECORDS.

J. D. Clary, G. C. Jones, W. D. Lee.

COMMITTEE ON BIBLE CAUSES.

J. H. Gold, R. C. Atchley, F. N. Brewer, G. W. Mathews, J. B. Thomas.

COMMITTEE ON TEMPERANCE.

Geo. Thornburgh, R. N. Ross, Lee McLendon, E. L. Beard, W. E. Boggs, T. J. Blewster.

COM. ON BOOKS AND PERIODICALS.

S. A. Hill, J. J. Colson, F. J. Shaw, A. M. Robertson, Geo. E. Petty, R. R. Moore.

COMMITTEE ON MEMOIRS.

J. H. Riggins, C. C. Godden, T. H. Ware.

COMMITTEE ON EXAMINATIONS.

For admission: J. McLaughlin, T. D. Scott, J. A. Sage.

1st Year: G. C. Jones, A. S. Scott, F. N. Brewer.

2nd Year: Horace Jewell, A. M. Robertson, C. D. McSwain.

3rd Year: W. E. Boggs, A. Turrentine, E. L. Beard.

4th Year: J. H. Riggins, R. R. Moore, B. A. Few.

COMMITTEE TO PUBLISH MINUTES.

Geo. Thornburgh, Jas. Thomas, T. D. Scott, Editor of Minutes, Geo. Thornburgh.

COMMITTEE ON PUBLIC WORSHIP.

G. M. Hill, J. H. Riggins, B. N. Logan.

The usual communications from the various Church Boards were read and referred by 10 o'clock the call of the regular questions was begun. A detail of the proceedings as they were had in order through the daily sessions would not be interesting to our readers. We present the following:

SUMMARY OF BUSINESS.

Admitted on trial: J. T. Shaw, J. W. White, L. M. Daily, F. R. Canfield, Thos. O. Owen, John H. McKelvey, John D. Dunn, M. A. Russell.

Remain on trial: Samuel W. Rainey, Oscar E. Goddard, Washington P. Haynes, Benjamin F. Wilson, John H. Glass, James O. Walsh, John A. Parker, Wm. P. Whaley.

Discontinued: J. M. Robinson at his request after passage of his character.

Admitted into full connection: W. Caldwell Watson, Robt. Luther Broach, William Walter Christie, Walter W. Nelson, Lluellyn C. Wozencraft, Rufus Leonard Wozencraft.

Readmitted: J. R. Harvey, John R. Jones, W. H. Browning, J. R. Harvey afterward asked to have the action reconsidered and his name withdrawn. It was granted.

Received by transfer: J. E. Godbey, from Southwest Missouri Conference; R. A. McClintock from St. Louis Conference; C. E. Pattillo, W. A. Bays, J. P. Dickerson, George Morgan from North Georgia Conference; J. M. Hawley from White River Conference.

Deacons of one year, E. R. Steel, James Thomas, J. F. Taylor, M. W. Mannville, S. C. Dean, A. C. Kelley, L. C. Wilson.

Traveling preachers elected deacons: White Caldwell Watson, Robt. Luther Broach, William Walter Christie, Walter W. Nelson, Lluellyn Clark Wozencraft, Rufus Leonard Wozencraft. These were ordained by the Bishop after preaching Sunday morning.

Local preachers elected deacons: Michael H. Brashears, Washington P. Haynes, Benjamin Franklin Martin, Benjamin Franklin Wilson, Henry Bascomb Delaney, George L. Galloway, Goodwin A. Wisner, Thos. O. Owen, John H. McKelvey, David Boles, M. Edwin Boles. These were ordained on Sunday.

Traveling preachers elected elders: Elihu Franklin Wilson, Franklin Paul Doak, John Wesley Vantrese, William Clark Hilliard, Jerome Johnson Colson, John A.

Henderson, Robt. Green Rowland, Granville Ervin Cammeron, Geo. Elbert Parsons, Robt. H. Poynter. These were ordained.

Local preachers elected elders: John Wesley Cline, John Bradley Westrope. They were ordained.

Located: G. S. Turrentine and W. J. Rogers.

Supernumerary, H. Townsend, and J. H. Gold.

Superannuated, Andrew Hunter, B. G. Johnston, J. E. Caldwell, R. C. Atchley, Jas. M. Blakeney, Alex. Avery, A. B. Winfield, W. J. Scott, J. S. Nicholson, J. M. Cline, C. L. Adams, W. C. Adams.

Died during the year: G. W. Rice and J. S. Clower.

Reports and Resolutions.

J. H. Gold read the report on the Bible Cause. The report emphasized the importance of the cause and suggest that more inquiry should be made into the matter of collections from the various charges, and that collections be taken upon all the charges, not later than February, and the money forwarded to Rev. Pipkin at Little Rock, the agent for the State of the American Bible Society. The collections reported this year aggregate \$133. Pending action on the report Bro. Pipkin addressed the Conference in a fervent and effective speech for his cause. Referring to the Little Rock Conference he said that only one eighth of the charges had taken any collection for the Bible Cause during the past year. After the agent's speech the report was adopted.

The report on Education called forth speeches from President A. C. Millar of Hendrix College. Dr. John H. Dye president of Galloway Female College, Prof. Clary, president of the Conference Training School, and a general discussion by many brethren of the action which had been taken by the trustees of the College at Arkadelphia. All the schools are better patronized than last year. In regard to the Arkadelphia College the following was adopted. Offered by J. R. Cason:

Whereas, the citizens of Arkadelphia, have been unable to pay the debt which they incurred in building the College in accordance with the proposition under which the Little Rock Conference accepted the Arkadelphia Methodist College, and whereas, the Institution is highly valuable to the Church, and ought not to be lost to Arkansas Methodism,

Therefore: Resolved, that we authorize our trustees to sell the property to President G. C. Jones as arranged by them and him.

That we will recognize it as our Co-educational College, and encourage our people to patronize it: provided that the Conference shall not be called upon to contribute money to its support, and provided that its President and Faculty shall always be selected by a Board of Trust appointed by the Little Rock Conference.

The Report on Books and Periodicals recommended all our Church literature and contained the following in regard to this paper:

ARKANSAS METHODIST.

We recognize the ARKANSAS METHODIST as the organ of our Conference, and as a great factor in our Church work.

It helps the preachers to preach effectually, and to raise the collections; because it helps to discipline, indoctrinate and educate the people. It is one of our greatest agencies for good; and is so recognized by all who are engaged in Church work. No Methodist family should be without it.

We are gratified to learn of its increased circulation, and that it now visits 11,000 homes weekly. Numerically we have about 80,000 Methodists in Arkansas. Of this number we think that we have 35,000 Methodist homes which should be visited weekly by this paper. Why not?

We are sorry that so many are behind with their subscription. All amounts due are greatly needed just now. This is no small matter. These amounts ought to be, and must be paid. We are highly pleased with our new editor Dr. J. E. Godbey, and confidently expect for the Methodist greater usefulness. We promise him our sympathy, our prayers, and our hearty co-operation. We believe that if the paper contained the Sunday school Lesson, that it would add materially to its circulation. We therefore recommend such a department.

We also recommend the appointment of A. Hunter, J. R. Moore and J. H. Riggins as a committee on publication from our Confer-

ence. We earnestly urge the preachers to be more diligent, if possible, in extending the circulation and in collecting all amounts due the paper.

We regret very much to part with Dr. Z. T. Bennett our former editor, who so faithfully performed the duty committed to his care. We pray the blessing of God upon him wherever he may go.

The Report on Temperance is subjoined:

REPORT ON TEMPERANCE.

We our Committee on Temperance beg leave to submit the following report:

It is with profound gratitude to Almighty God, that we record the fact that the majority in our last State election was in round numbers two thousand, against license and a good majority of the counties went dry. We would state in this connection that the ARKANSAS METHODIST was a prime factor in helping to achieve this signal victory. We rejoice at the action taken by our general Conference at Memphis. We believe this action of our church, with other churches taking advanced ground and in some instances kindred action, will tend to crystallize public attention and thought upon this vital question. And when thoughtful men are awakened to a careful consideration of the enormity of the sin of the liquor traffic they will rise in the might of christian citizenship and bid it go!

For we must throttle this serpent of the still, else it will throttle us!

The State cannot live in partnership with the liquor traffic without sin. No government can license that which is morally wrong, and that, is at war with its material educational and moral interest, and have any well grounded hope for general prosperity. Every citizen who by voice vote or influence, negative or positive, aids abets or consents to the perpetuation of this gigantic evil is *particeps criminis* to all the crime and more resulting from this legalized iniquity. The evils of this nefarious traffic are multitudinous to emunerate.

Its whole history is one long, dark dreary repetition of crime. Every step is stained with human blood. Its poisonous virus permeates society at every pore. It is at once a menace and a danger, to the peace of the State and the safety of the home.

If the liquor traffic continues to thrive and prosper, it must be at the expense of the home. The home must contribute to this insatiable cormorant, in dollars and in boys.

The homes of this fair land of ours must be robbed annually of \$1,200,000,000, and sixty thousand boys, to take the place of sixty thousand drunkards, who go reeling into a drunkards hell. Let him who has a boy to give into this monster's embrace help to perpetuate it.

We have had before us a communication from the committee of the Executive and Legislative Temperance Council. We cheerfully and cordially commend its aims and objects to our people.

RESOLVED.

1. That we sacredly pledge ourselves, as preachers and laymen to continue to agitate, and educate in the use of all righteous means until this relentless and merciless foe of our race is destroyed.

2. That we respectfully ask of the next legislature such amendments to our local option laws as are necessary to effectually protect our people (unless by their votes they have banished the open saloon) from the curse of the so-called wine shops, and the distilleries.

3. That the "Three Mile Law," be so amended that the burden of petition will be placed on the vendors of intoxicants. And that the names of petitioners for license be published in the county paper, if any; if not, they shall be posted in ten of the most public places in said county, at least twenty (20) days before, said petition can be presented to the court, having jurisdiction. All of which is respectfully submitted.

Geo. THORNBURG.

E. L. BEARD.

L. MCLENDON.

Miscellaneous Notes.

Bishop Hendrix called the class for admission into full connection before the bar of the Conference, to be examined in regard to their faith and consecration and their willingness to do the work required of pastors. We give a free rendering of his speech from memory notes.

"You come now before this Conference to answer the questions which our book of Discipline requires to be satisfactorily answered by all whom we receive into the itinerant ministry. What is back of this? The Church expects you to be moved to this action by the Holy Ghost—expects in you a personal conviction of duty which takes the form of faith in Christ, and the guidance of God. Mohammedanism rests on a book, Buddhism on a method, but Christianity on a person; and that person is not to our thought merely a great exam-

ple, a prominent teacher, but a living presence, a reigning Christ. This Christ must be a living power in you, and by the revelation of such power you are to win men. If they see love and truth and goodness in you and are taught and assured that Christ has adorned you with these graces they will believe in Christ. First of all then the Church would know if Christ is thus revealed in you and dwells in you; a person; the most real person to you in all the universe. The reality of the living Christ in your faith and experience is to intone your whole life and move to toil and tears, and to sympathetic yearning for the salvation of souls. For, the salvation of souls is the whole significance of Christ. He came to save sinners. He wept over sinners. And to this labor for the salvation of souls the love of Christ must constrain you.

The Church demands "Have you faith in Christ?" Do you know him as a personal Saviour? You will only preach so much of Christ as you know yourself. If you know only the historic Christ, the example and the teacher, your preaching will not pass beyond a cold morality or a humanitarian sympathy. But if you have felt the sorrows of death and the pains of hell in the experiences of penitence and found in Jesus deliverance and joy, you will be ever moved by your own experience to hold Jesus forth as the giver of a divine life, crying to all the sorrowing and burdened of earth, "Come unto me and I will give you rest."

But this faith in Christ and full surrender to his will is only the beginning. This faith must be nourished and the new life must be fed. Consider all the graces that must be added to faith, and which must needs appear, else faith itself must die; graces that are at once its fruit and its support. Beholding the glory of Christ we must be changed into the same image from glory to glory by the spirit of God. There must be a "going on" in Christian life, a going on toward God. God would have us not only consecrated but wise, and strong pillars in the temple of God. He would have us to be ever drinking deeper into his love, seeking to comprehend what is the length and depth and breadth and height and know the love of God which passeth knowledge. Beware, therefore, my brethren, of an arrested development. Think not of pause or rest at any point—at the first blessing or the second, or the hundredth. Some stop at justification. That is to be deplored. But it is equally enormous to fix a stopping place anywhere. Wesley himself did not think of stopping at perfect love, but said "perfect love is the condition of large blessings." The blessings of God's grace come for present needs according to his promise, "My grace is sufficient for thee." They came as the showers that make glad the field—all it needs to-day; but the harvest is not yet. You must grow constantly or be imbeciles intellectually and spiritually. You are called to perfect love. It must impel you in this holy work. You are not ready for the pulpit, nor for the duties of the pastorate without it. Love reserves nothing that can be consecrated, neglects nothing that can be done. It brings all its treasures to Christ. It breaks the alabaster box.

CHANCELLOR KIRKLAND

of the Vanderbilt University addressed the Conference. He spoke of our educational interests as always present, and liable for that very reason to be passed in a formal way without special emphasis. Our Church has been long without a Connectional Board to superintend and direct this interest. Our last General Conference established such a Board. Our interests as a Church are largely represented in her educational work. Granting true devotion to God and his cause the measure of intelligence by which that devotion is directed will be the measure of its power for good. The times especially demand that we should thoroughly educate our ministers. The pioneer period of our Church is past. The time of mere harrangue and exhortation is past. The people require preachers that can instruct them. The Presbyterian, Baptist and other Churches are supplying this demand. We must do the same.

The University rests upon the Colleges. They are fitting schools

for its halls, but the time is distant when the Universities of this county can close their Academic departments. There is no conflict of interest in maintaining this order for the present. Our work is everywhere to intone the Church with a sentiment in favor of a higher education. Such were the sentiments and suggestions of the Chancellor's speech which was earnest and eloquent and which we make no effort to reproduce verbally. It captured the Conference, and many who heard it will regret that we can not give a stenographic report.

Mr. Comstock, State Superintendent of the National Children's Home Society spoke to the Conference in regard to the work in which he is engaged. The system which he represents builds no homes for orphans, expends no money for brick and mortar. It finds orphan children and seeks homes for them. There are more childless homes than homeless children in this land. This fact enables the Society at an average expense of \$50 each, to place the orphan children entrusted to its care. The Society wants to organize the State by districts with agents both for reporting homeless children and childless homes.

Dr. J. W. Brown of Camden a layman, addressed a large audience on Friday evening in behalf of Church Extension. His speech was to the point, earnest and effective.

Dr. Morton followed with an able address and took a collection of \$106 at the close.

Dr. H. C. Morrison addressed the people on the subject of Missions on Saturday evening. Those who went out to hear expected an eloquent appeal. They were not disappointed. The collection was about \$130.

Dr. J. D. Hammond, president of Central College Mo., attended the Conference to represent the Connectional Board of Education. He set forth the work to be done, suggested that time would be required to perfect the method of doing it. We have a machinery furnished us. It is new. It will probably break at points under the strain of work. We must break and mend until we have what we want. The interest to be served is of very great importance and has long called for the work we are just now beginning to do.

G. C. Jones, President of the Arkadelphia Methodist College brought down about sixty girls from his school Saturday morning. They were a lovely company in their comely uniforms, and were most interested listeners to the long debate which was had that morning, and extended to the after noon regarding the school. The debate was in regard to the legal status of the school property. The excellent conduct of the institution and its great value to the Church was confessed by all.

(Continued on first page.)

Notes from the Press.

Dangers of Bicycling.

The Chicago *Inter-Ocean* does not claim to be a religious paper, and in some things, it is not over nice about moral questions. When, therefore, anything is so morally bad as to attract its attention and call forth its rebuke, it must be bad indeed. Such a thing is the growing practice of young girls going off on bicycles for an evening's spin till ten or twelve o'clock, "nobody knows where," and nobody knows with whom. The *Inter-Ocean* says: "Girls with bicycles are allowed to go when and where they please, their parents being entirely in ignorance of the companionships they form and of the acquaintances they make, and unmindful of where these rides are taken or in what they terminate." As might have been expected, the paper affirms that such abuse of the bicycle "has led to an alarming increase of immorality." It quotes a bicycle expert to the effect that the bicycle tends to bring the two sexes to the same level, and establishes a free and easy comradeship dangerous to girls. It would be well to think of these things. Parents will do well to heed this note of warning.—The *Christian Guardian*.

Modern Evangelists.

Modern evangelists have done good. Their work and methods are admirably adapted to the conditions and needs of certain denominations. But Methodism did not need them; and Methodists have made a mistake wherever they have abandoned their own methods for others. The Methodist plan of making an evangelist of every minister and every member is the true plan. The result of the work of modern evangelists in our cities has not been good in Methodist societies. It is a hindrance in the way of almost every minister who undertakes to promote a revival in his own church without the aid of an evangelist. *N. Y. Advocate*.

ARKANSAS METHODIST

THURSDAY, DEC. 20, 1894.

Missions.

American Inter-Seminary Missionary Alliance.

In April of 1880 representatives of twelve theological seminaries met in New York City for the purpose of conferring in regard to some inter-seminary effort in behalf of missions. From this conference came "The American Inter-Seminary Missionary Alliance," which held its first convention in New Brunswick, N. J., October 1880. During these years its influence has been spreading abroad throughout the land, until now a large number of the theological schools of the United States claim membership in the Alliance.

The fifteenth Annual Convention of the Alliance was held at Springfield, O., "the city of conventions," and factories, on November 1-4, not many days since. There were present 215 delegates, representing 26 seminaries of 12 different denominations. We were fortunate in having with us, also, many prominent Christian workers from our own country, as well as representatives of Brazil, Africa, India, Egypt, China and Japan. Of these I will be partial enough to mention only three—Dr. Geo. Wm. Knox, for years a missionary to Japan; Mr. Gladis, a native Egyptian, but recently come to our country, and Miss Shafer, who is laboring among the Mormons.

If broad the field represented, no less broad was the range of discussion. That of most interest gathers around three ideas—the mission field, the call to missionary work, and the effective missionary. A graphic view of the work being done among the Mormons of the West was presented by Miss Shafer, who pleaded for the Mormons as a field of great promise. The need of the Chinese of the Pacific Coast was brought before us as well as the opportunity thus afforded of reaching the millions in their native land. We were made to realize to some extent the ignorance, immorality, and idolatry of Brazil, so cursed by the Romish Church; the many tongues and religions of India, the dense ignorance and superstition which have settled like a cloud over Egypt, once the home of the world's culture. Special reasons were given why the Church should meet the needs of Africa, which the Christian nations have so sinned against in the slave and whisky traffic. Of great interest was the discussion of the crisis of the East, by Dr. Knox, of Japan, who thinks the war between Japan and China will go far toward breaking

down the Chinese ultraconservatism and exclusiveness, and open the greatest field to the gospel. A resume of the mission work of the past year brought to light not only the condition of the field, but the financial embarrassment of many of the Mission Boards. Instead of retrenchment, however, advancement is being made even against great odds.

For the discussion upon the call to foreign mission work, it was concluded that the ground of the call lies not in the fact that the proportion of heathen to the number of missionaries is so large compared with our country. For after all a man's parish are those that he can reach, and not all those not reached; and besides the work of the missionary is quite different from that of the pastor. But the basis of the "call" is the command of Christ first, and with this the individual fitness for the work in its various branches. The call is not to the greatest self-sacrifice; many missionaries in the home field endure great hardship. It is a call, however, to strenuous endeavor; not to an easy place or routine work. It is a question to be decided not in a sentimental way, but coolly and sensibly with prayer and study.

To be an effective missionary prayer is preeminently essential. And there are such great incentives to prayer—the great need, our own insufficiency, the power of prayer in apostolic and also in modern times, and the example of Jesus, who himself prayed much, and taught his disciples to pray the Lord of the harvest that he send forth laborers into the harvest. Whether in the home or foreign field the effective missionary must have a hearty confidence in the royal birth, a hearty confidence in his mission, and in the royal power of his message. The broad mission spirit and the deepened consecration, so necessary in any field, may best be secured by the study of Christ. If we enter into his intense grief for the salvation of souls, and join him in his joy over their salvation, we can but grow in consecration. Physical and mental ability are imperative, but vary with the country and the class of work to be done. David Brainerd, "the fountain head of nineteenth century missions," as Dr. Gordon calls him, furnishes a very interesting example of an effective missionary. And he is an example of a missionary accomplishing a great work, though devoid of great physical power.

Numerous other subjects covering a broad range—city missions, methods of mission work, relation of the home pastor to foreign mission work, relation of the home pastor to foreign missions, etc., were discussed. But I need not

I Was Weak,

Tired and nervous, my food did not digest easily. In fact I was in poor health generally. I had to sleep propped up in bed to breathe easily at night. I had the grip and afterwards a severe cough. I found relief in Hood's Sarsaparilla. I have taken seven bottles and can eat what I please, sleep soundly and feel rested unless I overwork. I feel as young as I did at 16 when I use judgment in my daily exercise. I cannot begin to express my thanks sufficient for such a great soothing, health restoring medicine.

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dwell upon these. Throughout the discussion of the Convention as a whole I was impressed greatly with two things. The first is the great need of more general and more careful study of missions and mission work. The Convention was impressed with the greatness of this need, and took steps to secure more systematic study of this subject in the seminaries of the country, and to secure a chair of Missions in every seminary where possible. A second fact especially to be noticed in the Convention was the practical, deliberate way in which the subject was viewed. There was an entire absence of that false zeal and wrong reasoning which at times has been observed in some who present the subject.—J. L. Cunningham in Christian Adv.

+ Christian Life +

In The World, Not Of It.

Lord! Thou hast set Thy people here in this vain world and wide;
O, make the souls that hold Thee dear fast in that love abide.

A watch-tower in the world they win,
But not their portion make;
Thy people needs must dwell herein,
But not hereof partake.

They weigh its wares, they know its wiles,
But walk not in its ways,
Nor set their heart upon its smiles,
Nor greatly heed its praise.

They do its tasks it smiles thereon
Their Taskmaster divine;
The sunshine of its grace they shun
Wherein He doth not shine.

Each speeding chance they gladly miss
Their Lord they may not tell;
Nor linger in a bower of bliss
Wherein He may not dwell.

Not from its gloom their sorrows spring
Not from its wrath their fear;
Their peace, their joy it doth not bring;
It cannot mar their cheer.

They rise to fulness of delight
When it is most afar;
And mix rejoicing in the fight
When with its power at war.

When in the world their stay is o'er,
Then their true life doth come:
To their own Fatherland they soar;
There, there they are at home!

—Exchange.

There are many prayers offered for exemption from trial which are never answered. Eve Paul prayed in vain for the removal of some affliction which was to him "a thorn in the flesh." He was made wise at length and only prayed that he might bear the affliction as a Christian should and in this prayer he was blessed. It is better to seek patience and submission of spirit than bodily comfort.

The finest lines of thought and sympathy, or of hope and faith are written upon the countenance only through suffering.

To be good is to do good, a good tree cannot bring forth evil fruit. Even the faith that keeps us in fellowship with God is only to the end that God's spirit may dwell in and make us fruitful in good works. "He that abideth in me and I in him the same bringeth forth much fruit."

Hasty Words.

A word, spoken thoughtlessly, may involve the speaker in great and lasting inconveniences, or do a serious injury to others. Herod, by a hasty oath, was compelled to murder John the Baptist, whom he highly respected. Moses, the meekest of the human race, was so irritated as to speak irreverently, by which he incurred the displeasure of God, and was not permitted to enter the promised land. Jephthah, whom Paul reckoned among the faithful, being too anxious for success, made an unregarded vow. And who has not, in like manner, suffered from giving hasty vent to his feelings?

By being too hasty in judging and censuring, before we are properly informed of the circumstances, we may also injure the character of our best friend. By precipitately taking up a report, without due ex-

amination, many an innocent family has been rashly condemned, and many a neighborhood and Church have been plunged into confusion. Whenever we hastily determine the character of others from an imperfect acquaintance with them, and express our premature opinions upon the subject, we do a lasting injury. It is often impossible to remove prejudices caused by hasty expressions, and the baneful effects may extend into eternity.

Some are led into this conduct through want of reflection; some, because they do not possess sufficient sagacity or acquaintance with the world; some by a mere propensity of talking. But whatever may be the cause, we shall see the propriety of guarding against so wicked and mischievous a practice, if we wish well to ourselves, to our neighbors or to religion.

An excellent preservative against hasty words is calmness of temper—a most valuable acquisition. It will also be highly useful to become acquainted with the dispositions, views and principles of those with whom we have to act. To prevent much of the mischief done by hasty words, a habit of thinking before speaking should be cultivated. An apostolic precept, demanding universal and constant attention, is "Be swift to hear, slow to speak, slow to wrath." The happiest results will be produced by a frequent and solemn recollection of our Saviour's declaration: "Every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be condemned."—S. H. Barrett.

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My two Friends.

"Unreasoning our human hearts uprear
As hearts have done since they were human things,
As human hearts shall do forevermore,
When ours forget to beat."

No good fortune has come to me, and yet my heart is strangely glad to-day. The same old surroundings are here, and likely to be here for many a day to come; but where is the sombre, black-robed companion that so lately walked at my side by day and stood over my nightly pillow? She came between me and the blessed light of heaven; she cast her black shadow over everything I had once loved and enjoyed. If I flattered myself for one moment that I had eluded her, and would now have a little rest, it was only for a moment; for I would find her lying on the turf so close to me that her presence almost stifled me, while I poured out my soul in grief and anguish. At last, thinking resistance useless, I made up my mind to endure her, much as we endure an unwelcome guest. Besides I was weak and weary with striving against her. She stayed by me after this for a time, but never again did she make herself so odiously familiar as before. And now my sad-eyed friend, to my astonishment, I miss your presence.

Friend? What am I saying? Friend or foe? It puzzles me much to decide which. I hate her—perhaps I should say I did hate her. For now that she is gone, I am beginning to half believe she was not so bad as I thought her. She was not so ugly after all. True, her garb was a dreary black, her mein stern and sad; but, in spite of that there were some excellent points about her; back of her dress and features, which I recall now, but was too bitter to give her credit for at the time. And now that she is gone, I really do believe she did me good. I can see it in many ways. But low be it spoken, for fear she should hear it and decide to return. When I say that I love her out of my sight, I speak no sarcasm but the plain truth. She seems to be gone of her own accord, yet I fear lest at any moment she should take it into her head to come back, because I see no reason for her departure. But then, after all, she may have a tender heart; and seeing I needed a change, she may have gone away to send a brighter spirit to bear me company. It must be here now. I feel my heart warm to its light touch. It draws nearer; it speaks. "You will always find something in the barest lot worth living for. There is always something ahead worth striving for. If the heart be right all is well. Sow on, regardless of foul weather. He that regardeth the wind shall not sow; and he that regardeth the clouds shall not reap. He who works his best has cause to hope. Sow on, and abundant

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harvest shall yet ripen to rejoice your eyes."

Stay with me, sweet friend. You "prophesy good concerning me," therefore your presence is desired. Let me look deep into your countenance. It is sufficient. You are no deceiver. I read truth in those clear eyes. So much the better. Leave me not. But why was your place so recently held by one so different? And the answer comes in distinct tones, "She had her mission, too."

EMMA LUCILE RIDDLE.
Clarksville, Ark., Nov. 12.

Decreasing The Moral Hazard.

Faithful parents [says an Exchange] are chiefly anxious for the moral welfare of their children. The cautious father and mother are constantly building over against the child's moral danger in direct influences for good and in the effort to provide an environment which shall appeal only to the better nature. Perhaps no influence goes so far for good or for ill as the kind of reading which is found in the home. What the young read is quickly reproduced in character. Here the religious press enters upon its highest mission. The religious journal, dropping into the home each week, with its modicum of thought and light for each member of the family, is especially serviceable in decreasing the children's moral hazard. In the most sluggish home the religious weekly awakens conversation and discussion and inspires to nobler living. The Religious Telescope thus forcibly corroborates these suggestions.—

"The regular weekly visits of a live religious paper in a home where children are growing up is a mold of character for good, the power and value of which it is impossible to compute. Young people grow up very largely the creatures of their environment. Surround the children with the influences of a pure, harmonious, attractive home, well supplied with wholesome religious reading matter, and they, in nearly every case, will grow up noble-minded, honest, upright citizens. But let the home be low, coarse, vile, unattractive, supplied with dime novels and vulgar, fictitious reading matter, and they are almost certain to grow up with low ideals of human life, and fall into the ways of vice and crime. Now this is not a mere whim or fancy, but the statement of a fact of vital importance to parents—a fact which experience has demonstrated in thousands upon thousands of instances; and they are the truly wise, kind parents who recognize this fact, make their homes pleasant, and supply their children with a good religious paper. The minds of children are naturally active. It is right that they should be so. They are like a dry soil thirsting for the dew and the refreshing showers. They must, they will, have something to feast upon. If good reading matter is not put within their reach, they will sooner or later supply themselves with that which is vicious. If home is not made pleasant and attractive, they will drift out into vile associations. If what they read is debasing, and those with whom they associate are corrupt, they are sure to fall in love with these things, and drift down to ruin. The only safe guard against such a disaster is in the course indicated above. Fathers, mothers, are you supplying your boys and girls with a good religious paper and good books? If you are, they will not fail to rise up and call you blessed."

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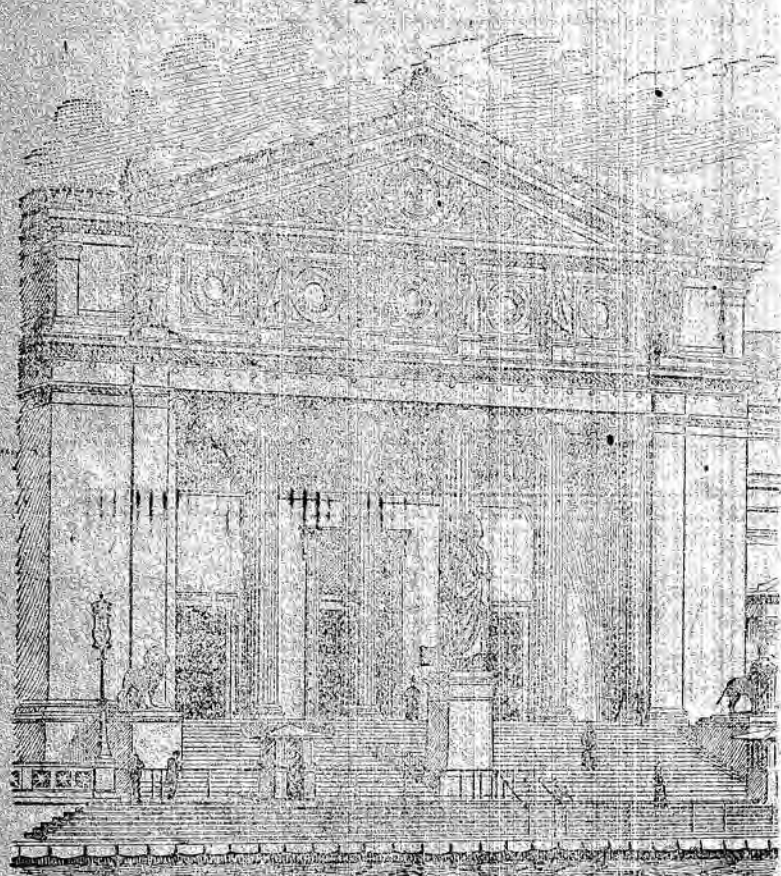
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ARKANSAS METHODIST.

THURSDAY, DEC. 20, 1894.

For the Young Folks.

The Song of the Land.

Genesis xliii 11: "Take of the choice fruits of the land." (Literal translation, "the song of the land.")

O wonderful singer, O wonderful song! This music is blithest bath reaptured me long.

Now rising and falling, a worshipful psalm.

The arena of life, of myrrh and of balm;

Now like a love-whisper pure honey distils;

Now with Nature's great bounties the vales and the hills

Are mingled in chorus, an orchestra grand

Thills the air and the sky with the song of the land!

The heart-swelling accents roll world-wide and strong,

For God is the singer, and Plenty the song.

His love-chorus of harmony still all our fears,

Swinging on with the rhythm of the infinite spheres,

He breathes his life by the sweep of the stars,

The days are his measures, the nights are his bars,

The rich-laden orchards and fields are his notes,

On the fragrance of flowers his melody floats.

His bass is the winter, loud, stormful and deep,

His alto, the spring, with soft life-breathing sweeps,

The summer, soprano, high, thrilling and clear,

The autumn, his tenor, with jubilant cheer.

The true dome of heaven the amphitheatre vast;

Where gathered, eternities listening are massed;

The sun and the moon are the great chandeliers

Whose light floods with glory the hall of the years.

O infinite Poet! thou only couldst write Acceptable words for such notes of delight.

The worlds greatest masters are weak, incomplete.

All human in language all faltering in fact.

Our poor hearts' thanksgiving we wed to the song;

Accept them, O Singer, to thee they belong.

—By R. Walter Wright, B. D. Plattville, Ont.

The Sermon To The Children.

"Next Sunday I am going to preach a sermon to the children first," said our minister, "just a ten minute sermon, before the big people get there."

All the sleepy little people in the pews roused up, and smiled at the pulpit; and the pulpit smiled back at them. Then they sang "Jesus the very thought of thee," and stood up for the benediction.

All the way home from Church the girls and boys got together in twos and threes and talked about their sermon, and wondered what it would be like. And the next Sunday morning the pews in front were running over with children, long before the bell tolled or the organ began to roll.

"Well, children," said the preacher, looking down on them from the pulpit; "this looks for all the world like a flower garden, with every blossom turned up to catch the sunshine. But it is enough better than any flower garden that ever bloomed, for even the sweetest flowers wither and die, and there is no more of them, but every one of you, please God, may bloom eternally in the garden of God, where never a cloud can come, nor chill nor tempest."

"But I mustn't waste my ten minutes talking to you about flowers," when my sermon is to be about a traveller. Yes, children, a traveller whose journey is now ended; I saw him end it only last week, and he himself told me to tell you this true story.

"He was quite a little boy when he set out on his journey, and soon after he had started, a friend came to him, and offered to be his guide, and protector, and benefactor, and to stay with him to the end."

"O, no," said the little boy, "I'd rather go by myself. I thank you, so he ran on and on, and heard no more of his Friend. Did he get on well without him? Well, tolerably; the sun shone brightly, the flowers bloomed along his path, and many of his friends were going the same way. True, he did not have as much joy and gladness as his Friend had intended to give him, and he failed to learn much that this Friend would have taught him, but he got on pretty well, he thought."

"As his body grew bigger, and his mind opened wider, when he got to be a young man in fact, this journey was not quite such a simple matter: the road was rougher, there were steeper climbs, and slippery paths, sometimes, and enemies sprang up along the way to destroy and deceive him."

"Again this Friend offered Himself to our young traveller, and O what sweet and tender nobleness shone in his face! But the lad was strong, and proud of his strength, and was less ready than when he had

been a child to put his hand in this Friend's hand and say, 'Thy way be mine.' And so he turned away from him the second time, and said he would go alone."

"Still, he had fair success in his journey, though he stumbled into wrong paths, and had to turn back often; though he met cruel foes, and received many a wound and scar, still he struggled on, and now middle life was upon him, and the road was rough, and his strength was less, and his foes thickened around him. The friends who had set out with him were rapidly falling by the way, and he often longed for that Friend and Guide who had once or twice been at his right hand. He sometimes caught a glimpse of him, indeed, but far off now, and dimly seen through mist and fog, over torrent and ravine; he could not touch him nor hear his voice, and he had no time, no strength to go in search of him."

"On and on the weary traveller toiled, with bleeding feet, and aching heart, lonely and discouraged. And now before his eyes rolled a deep, dark river which men call Death; cross it he must, but O, how could he go alone into such a raging flood!"

"Blessed be God, the Friend appeared to him again, patient, uncomplaining, loving, no ingratitude had angered him, no waywardness had turned him off, and now the poor, feeble, battered traveller clung to him with infinite joy. I saw him as his feet went down into the cold wave, and I asked if it was well with him now."

"O yes," he said, "my precious friend bears me up, I fear nothing, I am in his keeping. But O how foolish I was not to have been with him all these years! I have lost the joy and safety and blessedness of life, only to find it here on the border of Death. Go—go, dear sir, and tell all the children from me, to take Jesus Christ now for their Guide and Friend!"

The little folks in their pews had listened in eager silence to the story of the traveller; the story was done now, the ten minutes were up, but the preacher had a last word to say.

"Dear, children," he said, "this is not a fairy story; the old traveller who sent you this message was Mr. Robert Elliot, you knew him well: it was the Lord Jesus who came to him when he was a child, when he was a young man, in middle life, but he never took him for his Saviour until a few days before his death, and it was then, with tears running down his cheeks, that he sent you this message, which I now solemnly repeat, charging you by his dying breath to hear him say, 'I have lost the joy and safety and blessedness of life—O go and tell the children not to commit such a folly as I did, but to jump at the chance of having this blessed Saviour for a Friend!'" —The Presbyterian.

A Little Thing.

Our school has a children's choir, and we were all standing in the gallery that bright morning waiting a minute or two before we commenced the singing. I could look down over the Church, and I thought how pretty it looked with the classes all in their places, and so many bright faces and pretty suits. I'm afraid I was thinking most of the suits for I had one myself—cloak and hat and gloves to match, and that makes one feel so comfortable, you know. It was just the time for putting on Spring clothes, and nearly everybody in the choir had something new and nice except poor little Margie Dane.

Margie had a sweet voice, and she is a pretty girl, too; but that brown dress of hers! Why it was old last year, and it was never anything very nice. Of course she can't help it, and I'm afraid she was feeling a little badly about it, too, and noticed how different it was from the others; for I saw her eyes under their drooping lashes steal a glance along the line. I think some one else saw it; for just then Minnie Gray, who had a bunch of roses—beautiful lighthouse roses—turned and gave them to Margie, and whispered softly, "I know they must belong to you, Margie, dear; for they just match your cheeks."

The gift and the loving words flashed a light all over the drooping face. Margie's soft cheeks touched the roses in delight, and the next minute her voice rang out in the hymn. How clear and sweet it was!

"Scatter seeds of kindness! Scatter seeds of kindness!" I have sung those words a good many

times, but I never thought of meaning as I did just then. Minnie had done a little thing."

I wonder if that one thoughtful act wasn't really sweeter praise than all the singing of the choir? "It was such a little thing," Minnie would have said if any one had spoken to her about it. But I am beginning to think that it is the little things, done at the right time, that count for most in this world. —Sunbeam.

Catarth Cannot Be Cured with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarth is a blood or constitutional disease, and in order to cure it, you must take internal remedies. Hall's Catarth Cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarth Cure is not a quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarth. Send for testimonials, free.

F. J. CHENEY & CO., Props., Toledo, O. Sold by druggists, price 75c.

Epworth League.

Dec. 23, 1894. The Birth of Christ—Luke 2:1-20.

From an early period it seemed good to the Church that one day in the year be celebrated as commemorating the gift to the world of Jesus Christ. The day which was fixed upon, and which has long been thus observed is the 25th of December, by order of the Church and not that it can be proven that our Lord's birth was upon that day. The date of that event can not be certainly determined. The celebration is to lay upon the minds of the people the great interests and issues involved in the life and death of Christ.

We note the points especially suggested in the lesson before us. The Saviour of men was to be known to the shepherds by his lowliness. "This shall be a sign unto you, you shall find the babe wrapped in swaddling clothes and lying in a manger." Only by his extreme poverty was the Redeemer to be recognized. There were many babes in Bethlehem. Among all these the swaddling-clothes and the manger of the ox were to point out the divine Christ. This lowliness was in itself a revelation of the divine view of humanity. No distinctions of rank, or wealth or worldly power are anything in God's sight. There is before him no dignity in wealth, no degradation in poverty. The babe in the manger was the manifestation of that infinite stoop of the divine pity which purposed to take hold upon the lowest conditions of life, and to give hope and dignity to all in their relation to one broad scheme of salvation. There was suggested in the object lesson of Jesus's poverty a scheme of salvation which was to level human conditions, humble the proud and lift up the lowly, and set all men upon a common plane in universal brotherhood. What a contrast to the thoughts and ways of men.

Not less striking is the contrast between heaven and earth in the estimation of the gift. While the world slumbered, heaven rejoiced. Angels understood what was transpiring on earth and their rejoicing is testimony of the wisdom and the love of God.

The knowledge of the Saviour's birth was first given to shepherds in the field. These men were far removed from all conventional greatness or dignity among men. God regards the heart only, and he loves to disappoint and confound all our earthly dignities. "In Jesus Christ is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond or free." It is this estimate of man in his relation to God that is the very foundation of that civilization which is more and more uniting all the nations of the earth as one family.

After relating the manner of Jesus's birth and the signs which attended that event, the sacred history relapses into silence, suggesting only a quiet life of the child Jesus, with his parents, while a mother to whom divine revelations had been

times, but I never thought of meaning as I did just then. Minnie had done a little thing."

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Dec. 23, 1894. The Birth of Christ—Luke 2:1-20.

From an early period it seemed good to the Church that one day in the year be celebrated as commemorating the gift to the world of Jesus Christ. The day which was fixed upon, and which has long been thus observed is the 25th of December, by order of the Church and not that it can be proven that our Lord's birth was upon that day. The date of that event can not be certainly determined. The celebration is to lay upon the minds of the people the great interests and issues involved in the life and death of Christ.

We note the points especially suggested in the lesson before us. The Saviour of men was to be known to the shepherds by his lowliness. "This shall be a sign unto you, you shall find the babe wrapped in swaddling clothes and lying in a manger." Only by his extreme poverty was the Redeemer to be recognized. There were many babes in Bethlehem. Among all these the swaddling-clothes and the manger of the ox were to point out the divine Christ. This lowliness was in itself a revelation of the divine view of humanity. No distinctions of rank, or wealth or worldly power are anything in God's sight. There is before him no dignity in wealth, no degradation in poverty. The babe in the manger was the manifestation of that infinite stoop of the divine pity which purposed to take hold upon the lowest conditions of life, and to give hope and dignity to all in their relation to one broad scheme of salvation. There was suggested in the object lesson of Jesus's poverty a scheme of salvation which was to level human conditions, humble the proud and lift up the lowly, and set all men upon a common plane in universal brotherhood. What a contrast to the thoughts and ways of men.

Not less striking is the contrast between heaven and earth in the estimation of the gift. While the world slumbered, heaven rejoiced. Angels understood what was transpiring on earth and their rejoicing is testimony of the wisdom and the love of God.

The knowledge of the Saviour's birth was first given to shepherds in the field. These men were far removed from all conventional greatness or dignity among men. God regards the heart only, and he loves to disappoint and confound all our earthly dignities. "In Jesus Christ is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond or free." It is this estimate of man in his relation to God that is the very foundation of that civilization which is more and more uniting all the nations of the earth as one family.

After relating the manner of Jesus's birth and the signs which attended that event, the sacred history relapses into silence, suggesting only a quiet life of the child Jesus, with his parents, while a mother to whom divine revelations had been

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Observe the following symptoms following from a weakness of the digestive organs. Constipation, inward piles, fullness of blood to the head, acidity of the stomach, nausea, heartburn, disgust of food, flatulency or weightiness of the stomach, sinking or fluttering of the heart, choking or suffocating sensations when in a lying posture, dimness of vision, dots or webs before the sight, fever and dull pain in the head, deficiency of perspiration, yellowness of the skin and eyes, pain in the side, chest, limbs, and sudden flushes or heat, burning of the feet.

A few doses of RADWAY'S PILLS will cure the system of all the above named disorders. Price 25c. per box. Sold by all druggists, or sent by mail.

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stood their import, cherished and pondered what the angel had told her in the annunciation and this revelation of the angels to the shepherds. So simple and unaffected in the divine record.

The Arkansas Conference reported only fourteen Epworth Leagues, organized within its bounds, and hardly 400 members.

The Little Rock Conference has more than thirty Leagues and more than twelve hundred members.

Thursday evening of the Conference was given to the presentation of the Epworth League interest to the Conference. Hon. George Thornburgh, President of the Conference Epworth League Board, presided at the meeting, and addresses were delivered by J. R. Moore and the Editor of the ARKANSAS METHODIST.

The interest in this arm of the Church is increasing and we anticipate the organization of many new Leagues during the incoming Conference year.

We solicit notes from the preachers and Presidents of Leagues for the weekly issues of the METHODIST. Let us keep the good work before the Church.

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SUMMER TROUBLES.

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Rev. S. Y. Jameson, pastor of the West End Baptist Church, Atlanta, Ga., says: "My children were affected with summer troubles; sores broke out all over them. I gave them GERMETTER to drink and applied the medicine externally. In a very short time the sores disappeared and they were restored to perfect health. On one occasion one of the children ate some oysters for supper and after re- turning was attacked with cholera morbus. I administered a dose of GERMETTER and had no further trouble during the night. I regard Royal GERMETTER as a reliable medicine, and a great health restorer."

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The Youth's Companion

1895

SIR ANDREW CLARK was one of England's great physicians. One of the many attractive features of The Youth's Companion for next year will be a paper by Mr.

Gladstone.

He will give some striking reminiscences of the physician, his lifelong friend.

Contributors for 1895.

TWO DAUGHTERS OF QUEEN VICTORIA.

Charles Dickens.

J. T. Trowbridge.

Sir Edwin Arnold.

Frank R. Stockton.

W. Clark Russell.

The Secretary of the Navy.

Dr. Cyrus Edson.

Archibald Forbes.

Camille Flammarion.

Eugene Field.

Mark Twain.

Rudyard Kipling.

Robert Louis Stevenson.

J. M. Barrie.

Wm. Dean Howells.

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Dr. Price's Cream Baking Powder

ARKANSAS METHODIST
THURSDAY, DEC. 20, 1894.



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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.

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

Book Notices.

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

The *Arena* for December is on our table with a very inviting table of contents.

The Real Significance of the World's Parliament of Religions, by that distinguished writer on the comparative study of religions, Max Muller, will be read by ministers of the gospel and religious teachers generally, with very great interest. Whether we agree with Mr. Muller or not, he compels us always to recognize in him a philosophical mind well stored with facts relating to the matter he treats.

Rev. M. J. Savage, dashing and reckless in most that he writes, gives us a paper in this number on "The Religion of Holmes's Poems," a very careful and judicious paper in which the religious views of Dr. Holmes are illustrated by copious extracts from his poems.

There are many other valuable articles in this number of the *Arena*. Arena Publishing Co., Boston, Mass. \$5 a year.

Scribner's Magazine. For general family reading few magazines are equal to this. It is illustrated in the best style of the art. Its articles are varied, mingling well matters of fact and creations of fancy. The December number was on our table in good time. Charles Scribner and Sons, New York. \$3 a year.

The *Cosmopolitan* is always one of the first of the monthly magazines received in the METHODIST office. We have taken occasion formerly to recommend this publication. It is an excellent family magazine.

Catarrh is a constitutional disease. Hood's Sarsaparilla is a constitutional remedy. It cures catarrh. Give it a trial.

At Rest.

PHILLIP.—Cullen M. Phillip was born in Hardeman Co., Tenn., March 9, 1828; came to Arkansas 1849; was married to Miss Mary Sullenberger July 23, 1866, and died near Redfield, Ark., Sept. 26, 1894. The writer knew him intimately for many years, as a kind, generous man, and well read upon current issues of the times, had a good knowledge of medicine, and made himself useful in his community visiting and ministering to the sick and poor, always free of charge. He made no profession of religion until a few months before his death, when he joined the Baptist Church. His life, we are glad to learn, was exemplary, and his dying testimony most satisfactory. To his dear children, now fatherless and motherless, we would say, cleave unto the God of your parents, and He will be a father unto you.

Tulip, Ark.
BULLOCK.—Today we consigned to their last resting place the mortal remains of William Bullock, the last one of the old residents of this once famous place. He was born in Edgecomb Co., N. C., Sept. 25, 1816; was married to Miss Lucretia H. Nevil Sept. 6, 1838; professed religion and joined the Methodist Church the same year; came to Arkansas and settled at Tulip, Dallas Co., in 1851; died at his home near here Nov. 12, 1894. The death of this good and useful man revives some of the most pleasant recollections of my pastoral life. With him, religion was a living verity; he enjoyed it, sang it, prayed it and worked efficiently, at home all over his neighborhood, at protracted meetings, in the Sabbath school, beside all waters, everywhere working for God and souls, a happy, holy, useful member of the Church of God. We knew him well; he was not absolutely free from fault or error, but for more than fifty-six years his ransomed powers were laid an offering at the feet of the Savior he loved so well. He raised a large family of children, all we believe following in the footsteps of their father. His aged companion with children, grandchildren and great-grandchildren mourn a heavy loss, but the strong testimony of his active, useful life, and his happy and most triumphant death, assure their hopes of a

happy reunion in heaven at last. God grant that it may be so. His former pastor, J. E. CALDWELL.

DAWSON.—Letha May, infant daughter of T. C. and Nellie Dawson, was born April 29, 1894, and after a lingering illness of 34 days died Nov. 10, 1894. No one knew little Letha but to love her. She was the idol of the family. During health she was always sweet, never cross or fretting, and while sick no one ever saw a more patient sufferer. She was spared just long enough to make us love her dearly as our own lives. And Oh! how we will miss her. Everywhere we look we see something to remind us of sweet Letha. But "The Lord giveth and the Lord hath taken away." Blessed be the name of the Lord.

"Take thy rest,
God our Father knows
What is best.
Sleep on, sweet babe,
Little angels never die.
Papa and Mamma'll come by and by."
N. O. Ch. Advocate please copy.

FEW.—Lillie Grace, youngest child of Brother and Sister B. A. Few, died Nov. 21, 1894; age, four months and five days. We tender our sincere sympathy to the bereaved parents. May they find comfort in those precious words—"Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." Her removal to heaven will add another to the attractions that draw them heavenward.
H. H. WATSON.

SKINNER.—Sallie, Olivia, infant daughter of J. H. and Amanda Skinner was born July 1, 1894, and died Oct. 13, 1894, aged three months and thirteen days. This lovely flower closed its petals on earth to unfold them in sweet fragrance beneath the dews of heaven, leaving a loving mother, affectionate father and two little brothers to mourn their loss. Olivia had been a little sufferer nearly all her life. Weep not, dear ones, your pet has gone to live with her little sister who had gone before. Look up to the great white throne; there is your darling, waiting and watching for you. She is gone where there is no more suffering; you can meet her on the other shore.

Sleep on in thy beauty,
Thou sweet angel child.
By sorrow unlighted,
By sin undefiled,
Like the dove to the ark,
Thou hast flown to thy rest
From the wild sea of strife
To the home of the blest.
J. J. MENEFEE, P. C.

WARFIELD.—Robert Payne, second son of Rev. Jas. H. and Sarah Reed Warfield, was born in Drew Co., Ark., May 28, 1862, and died at the home of his mother near Lexa, Phillips Co., Ark., Sept. 25, 1894, after a little more than two weeks' illness of typho-malarial fever. I came to know him eighteen years ago; he was a well grown, active, energetic boy of fourteen, full of pluck and perseverance. He then developed those many traits which drew me to him and kept me his intimate friend. When at the age of eighteen he was called by the death of his father to take charge of the farm and provide for the maintenance of the family, he willingly left college and cheerfully assumed and bravely met the responsibilities, and right nobly did he discharge the obligations. By his untiring energy and superior judgment, he overcame the difficulties that lay before him. All the wants of the family were provided for. Widowed mother, devoted sisters and brothers came to lean upon him almost as a father. What he undertook he undertook to succeed. His genial, cheerful disposition brought sunshine wherever he went, and made for him a host of friends, as was evidenced in his election to the office of County Assessor a short time before he was stricken down. He was noble, manly, companionable. The preacher found in him a friend, and knew his generosity and hospitality. While not a member of the Church he was made a steward, and as I was informed by his pastor, he was a faithful one. The widow and the poor, both black and white, knew in him a friend. He lived more than he professed. I have never known a nobler, more devoted son and brother, or a kinder neighbor. When told that he must die he replied: "Whoever believeth in Him shall never die." He called each of the family and having embraced them told them goodbye, and sank to rest, the noble spirit leaving its tenement of clay to dwell in mansions in the sky. The funeral services were conducted by Dr. Corrigan of Helena, and a great concourse of neighbors and friends followed the body to the church yard and laid it to rest by the side of the sainted father. "He is not dead, but sleepeth."
H. W. BROWDER.
Logan College, Russellville, Ky.

LEE.—Daisy Gertrude, infant daughter of John H. and Gertrude Lee, born Oct. 27, 1893, died Oct. 25, 1894, Chicago Co., Ark., of congestion.

Sweet little Daisy, the joy of papa and mamma, the pet of brothers and sisters, thou art gone!

Four angel brothers, on seraphic wings,
Have borne thee hence to Jesus in the skies,
Where David strikes his harp's celestial strings,
And bids his little band of saints arise.
Hallelujah to the Lamb they sing,
"Suffer my oases to come to me," he said,
"Such to my kingdom thou alone shalt bring,
And on my bosom shall their cares be laid."
Half of our infant band have crossed the flood,
Half stand kneeling on this earthly shore,
May God's free grace prepare us by his blood,
The family circle to unite once more,
When parting shall not come forever more.
GRANDPA.

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

Married.

At the residence of J. W. Ashby, Benton, Ark., Nov. 28, 1894, Mr. Geo. Brown of Gifford, Ark., and Miss Bertie Ashby, Rev. A. S. Scott officiating.

At the residence of the bride's father H. H. Chandler, Dec. 5, 1894, Mr. Lee Hightor and Miss Alice Chandler, all of Benton, Ark., Rev. A. S. Scott officiating.

Nov. 27, 1894, in DeView Church, Dr. Walter W. Lumpkin and Miss Minnie Lee Soles, by Rev. I. B. Manly.

At the home of the bride's father, Sept. 20, '94, Mr. A. Handly Sevier and Miss Jennie Thompson, Rev. R. W. McKay officiating.

At the home of the bride's father, Nov. 1, '94, Mr. W. P. Harris and Miss Dora Evans, Rev. R. W. McKay officiating.

Nov. 27, 1894, at the Methodist Church in New Lewisville, Ark., which was tastefully decorated with a very large congregation A. H. Hester and Miss Kate Williams, Rev. R. W. McKay officiating.

At the home of the bride's sister Mrs. Harrell, Nov. 28, 1894, Mr. Eliot Duly and Miss Carrie French, Rev. R. W. McKay officiating.

At the home of the bride's father near Marmaduke, Ark., Nov. 21, 1894, Mr. Andy Corbett and Miss Jennie Haslip, Rev. W. C. Toombs officiating.

Nov. 25, 1894, at the residence of Mr. G. Brewster of Pansy, Cleveland Co., Ark., Mr. Charles Thomas and Miss Alma Brewster, Rev. J. R. Sherwood officiating.

THE YOUTH'S COMPANION promises to be exceptionally strong in its fiction during the coming year. Among the famous story writers who will contribute to it are Robert Louis Stevenson, J. M. Barrie, Rudyard Kipling, W. D. Howells, J. T. Trowbridge, Clark Russell, Harold Frederic and C. A. Stephens.

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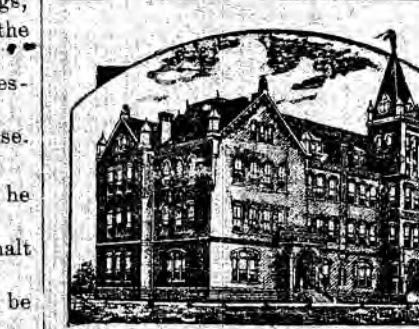
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Our Church at Home

EVENING SHADE CIRCUIT.

We have almost completed the year's work on the Evening Shade Circuit. We have had about 45 conversions and 26 accessions to the Church, being a net gain of twelve. This has been one of the most pleasant years of our ministry, and pleasant because busy. This people are hard to excel in the treatment of their preacher. Happy the man to whom falls the lot of serving them another year. Owing to scarcity of money, our financial report will be small. It is a very difficult matter to get money of a man who has not got it. Brethren of the E. S. C't, the great Head of the Church bless you exceedingly, abundantly, above all that we can ask, or think, "is the prayer of your unworthy servant for Christ's sake," W. E. BISHOP.

Evening Shade, Dec. 11.

PLUMMERVILLE CIRCUIT.

I am again in charge of the Plummerville Circuit. Among a people so kind and generous, I couldn't but be pleased to succeed myself. We began at the beginning and we are starting well. My people are planning for quite an improvement on our parsonage and they are beginning the work. Last night we enjoyed a visit and received many valuable gifts from a large concourse of people, old and young. I very much regret that I could not attend our conference at Quitman, but my little boy was so very sick I could not go. He is now convalescent.

In the name of Christ, we undertake to make this the most successful year in the history of this charge. Peace be unto all the brethren.

J. M. CANTRELL.

Plummerville, Dec. 15.

Quarterly Meetings.

Dardanelle Dist. 1st round. P. B. Summers, P. E. Dardanelle at Bellville Dec. 23; Dardanelle at Liberty Grove Dec. 23; Rover at Rover Jan. 6; Russellville at Russellville Dec. 23; Prairie View at Prairie View Dec. 23; Atkins at Atkins Dec. 23; Dover at Dover Dec. 23; Hatfieldville at Hatfieldville Dec. 23; London at London Dec. 23; Walnut Tree at Walnut Tree Dec. 23; Gravelly Hill at Gravelly Hill Dec. 23; Dardanelle station Dec. 23.

Clarksville District. 1st round. S. S. Key, P. E. Altus and Coal Hill at Coal Hill Dec. 15; Lamar at Lamar Dec. 15; Lamar at Lamar Dec. 15; Alma and Mulberry at Alma Dec. 15; Ozark station Jan. 6; Hartman at Hartman Dec. 15; Clarksville station Dec. 15; Dyer at Dyer Dec. 15; Boone miss at Boone Feb. 2; Clarksville at Clarksville Dec. 15; Chester at Chester Dec. 15; Van Buren and Van Buren City miss Dec. 15; Oak at Oak Grove Dec. 15; Neal's Prairie at Neal's Prairie Dec. 15; Mulberry Mt miss at Mulberry Mt Dec. 15.

The district stewards will please meet at Clarksville at 9 o'clock a. m. Dec. 20, 1894.

Fayetteville District. 1st round. V. V. Harlan, P. E. Elm Springs at Elm Springs Dec. 23; White River mission at White River Dec. 23; Bentonville at Bentonville Dec. 23; Prairie Grove at Prairie Grove Dec. 23; Booneboro at Booneboro Dec. 23; Springdale and Farmington at Springdale Dec. 23; Center Point at Center Point Dec. 23; Rogers at Rogers Dec. 23; Cincinnati at Cincinnati Dec. 23; Siloam Springs at Siloam Springs Dec. 23; Springtown at Springtown Dec. 23; Great miss at Great miss Dec. 23; Bentonville Mar. 2; Fayetteville Dec. 10.

The district stewards will please meet at Fayetteville at 11 a. m. Friday Dec. 23. Let there be a full attendance. Preachers of the district will please meet at Elm Springs Jan. 23, for conference and prayer for appointing for our year's work.

Harrison Dist. 1st round. O. H. Tucker, P. E. Harrison Jan. 6; Omaha Dec. 13; Bellefonte Dec. 20; Valley Springs Dec. 27; Yellville Dec. 27; Yellville at Yellville Dec. 27; Home at Home Dec. 27; Fairview at Fairview Dec. 27; Big Flat Mar. 2; Ay's Cove and Arch at McGuire's Chap. 9, 10. District Stewards will please meet at the Methodist Church in Yellville Saturday, Dec. 23, at 8 p. m.

Eureka Springs Dist. 1st round. Y. A. Gilmore, P. E. Eureka Springs station at Eureka Springs Dec. 23; Concord at Concord Dec. 23; Berryville at Berryville Dec. 23; Pleasant Hill Dec. 13; Carrollton at Carrollton Dec. 13; Hockley Grove at Hockley Grove Dec. 13; Black Chapel Dec. 27; Kingston at Kingston Dec. 27; Little's chapel Dec. 27; Little's chapel Dec. 27; Huntsville Dec. 10; St. Paul miss at Combs Dec. 17; Hindsville at Hindsville Dec. 24; Goshen at Goshen Mar. 2; War Eagle at War Eagle Dec. 9, 10.

Morrilton District. 1st round. R. M. Taylor, P. E. Morrilton at Morrilton Dec. 23; Mt Vernon at Mt Vernon Dec. 23; Ada at Ada Dec. 23; Morrilton Dec. 23; Perryville at Perryville Dec. 13; Perryville miss at Oak Grove Dec. 10; Gold Creek at Fairview Dec. 20; Conway Dec. 20; Berryville miss at Wesley's chapel Dec. 27; Quitman Dec. 27; Martinville at Martinville Dec. 27; Springfield at Springfield Dec. 10; Clinton at Clinton Dec. 10; Rupert at Rupert Dec. 20; Cleveland miss at Cleveland Dec. 23; District stewards will please meet at Conway Dec. 27 at 1 o'clock p. m. in the Methodist Church.

Arkadelphia Dist. 1st round. Horace Jewell, P. E. Arkadelphia Jan. 6; Maize Jan. 13; Benton at Benton Dec. 23; Oak Hill Dec. 23; Fayetteville Dec. 23; Dardanelle Dec. 23; Gordon at Gordon Dec. 23; Okolona and Smithton Dec. 23; Murfreesboro Dec. 23; Social Hill at Social Hill Dec. 23; Dyer at Dyer Dec. 23; Rocky Springs at Rocky Springs Dec. 23; District stewards will please meet in Maize Jan. 6.

Little Rock District. 1st round. H. H. Watson, P. E. Winfield Memorial Jan. 6; Mableville at Mableville Dec. 13; Austin at Austin Dec. 13; Carlsle and Hazen at Hazen Dec. 27; Ashbury at Ashbury Dec. 27; Hickory Plains at Hickory Plains Dec. 27; England at England Dec. 13; London Dec. 24; First Church Mar. 3; Oak Hill at Oak Hill Dec. 11; Wattensau at Wattensau Dec. 11; Mammelle at Mammelle Dec. 11; Des Arc and Devalls Bluff at Des Arc Dec. 31; April 1.

The district stewards will please meet at First Church, Little Rock, Jan. 17, 8 p. m.

Monticello Dist. 1st round. J. R. Moore, P. E. Warren station Jan. 6; Tiller at Tiller Dec. 13; Portia and Parkers at Portia Dec. 27; Berea at Berea Dec. 27; Bear House Dec. 27; Mt Pleasant at Mt Pleasant Dec. 27; Ark. City Dec. 9, 10; Hamburg station Dec. 17; Palestine at Palestine Dec. 23; Star City at Star City Dec. 3; Macon Hill at Concord Dec. 10; Lucy at Lucy Dec. 17; Hamburg at Hamburg Dec. 23; Bethel Dec. 24; Monticello station Dec. 31.

The district stewards will please meet at Monticello on Wednesday, Jan. 9, at 10 o'clock a. m.

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(From the Atlanta, Ga., Constitution.)

Foremost among the best known lawyers and farmers of North Carolina stands Col. Isaac A. Sugg, of Greenville, Pitt Co., a man who has been on the edge of eternity and whose life has been measured by minutes.

"It has been twenty-two years since I became a resident of this town," said Col. Sugg in telling his story to a reporter, "even then the first symptoms of Gravel were asserting themselves but were slight. Gradually, however, my disease developed, and fight it as I would it seemed to gain a stronger foothold day by day until my misery was complete. For sixteen years I never knew what it was to be free from pain, not pain as an ordinary man thinks of it, but agonizing, excruciating, unendurable pain. Tortured from head to foot, at times thrown into spasms when it would require the united strength of four men to hold me until I was stupefied with stimulants and opiates. I could not sit, lie or stand in any one position but the shortest time. Sleep was out of the question unless brought about by the strongest stimulants or opiates. Oh! how many, many times have I thought of putting an end to that life of suffering. But then my mind would revert to my wife, my children, my home, and I would restrain my hand with the hope that some other means of escape would be offered. I searched the archives of medicine for relief. Doctors were consulted, lithia waters, mineral waters, drugs, opiates, and stimulants of all sorts were tried without avail. Why I sent clear to the West Indies for medicine, and yet the result was the same.

"I kept at my work as long as I could but nature gave way at last and I succumbed to the inevitable. My entire nervous system had been shattered by the stimulants and opiates I had taken, my blood had actually turned to water, my weight had dropped from 173 pounds to 123, and it seemed to everybody that the end was in sight. Why I could not bear the gentle hand of my wife to bathe my limbs with tepid water. I was simply living from hour to hour. I had made my will, settled my business, and waited for the last strand of life to break.

It was at this time that a somewhat similar case as my own was brought to my notice. This man had suffered very much as I had, his life had been despaired of as mine had and yet he had been cured. Think what that little word meant to me—CURED. The report that the work had been accomplished by a medicine known as Dr. Williams' Pink Pills for Pale People. I investigated the report thoroughly and found that it was true in detail. Then I procured some of Dr. Williams' Pink Pills and began taking them and began to get better. I began to sleep like a healthy child, sound, calm, and peaceful. My appetite came back, and my nerves were soothed and restored to their normal condition, and I felt like a new man. But the greatest blessing was the mental improvement. I began to read and digest, to formulate new plans, to take interest in my law practice, which began to come back to me as soon as my clients realized that I was again myself. After a lapse of 10 years I ride horseback every day without fatigue.

"That Dr. Williams' Pink Pills saved my life is beyond doubt, and I am spreading their praise far and wide."

Inquiry about the town of Greenville substantiated the above facts of Col. Sugg's case, and that many others are benefited by Dr. Williams' Pink Pills.

Dr. Williams' Pink Pills for Pale People are considered an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous headache, the after effects of lagrippe, palpitation of the heart, pale and sallow complexions, that tired feeling resulting from nervous prostration; all diseases resulting from vitiated humors in the blood, such as scrofula, chronic erysipelas, etc. They are also a specific for troubles peculiar to females, such as suppressions, irregularities, and all forms of weakness. In men they effect a radical cure in all cases arising from mental worry, overwork, or excesses of whatever nature. Dr. Williams' Pink Pills are sold by all dealers, or will be sent postpaid on receipt of price (50 cents a box or 6 boxes for \$2.50—they are never sold in bulk or by the 100) by addressing Dr. Williams' Medicine Co., Schenectady, N.Y.

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