Hendrix College

The Arkansas Methodist.

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THE ARKANSAS METHODIST,

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News and Notes.

It is said the Russian Jews in our American cities are promptly taking the oath of allegiance to the new Czar. Driven out from the Czar's dominions by such tyrannical oppressions they are not alienated in affection from their former home. They have been as strangers and exiles among us. Coming to us when foreigners generally were unwelcome, they have been made to feel that they were most unwelcome of all. They now have hope of a change in Russia which may induce them to return. The cause of their oppression has not been, as many suppose, their religious belief, but the fact that in Russia two political parties are struggling—the Slavic and the Occidental; the former opposing all foreign influence, the latter encouraging it. The late Czar gave all the strength possible to the Slavic party. But foreigners who had a home government to protect them did not feel the pressure as did the Jew. The Jew having no home and no nation was unprotected and fair game for every oppressor. The liberal policy indicated by the new Czar in the beginning of his reign promises better conditions for all foreigners in Russia.

St. Louis has a Public Safety Committee which is engaged in devising a new election law. The Committee are of the opinion that the "existing laws have proven entirely inadequate to meet the needs of a city the size of St. Louis", and that an entirely new law should be substituted. Such a law as is needed will be prepared by the committee and a bill for its enactment brought before the Legislature.

For four years past work has been going on for the purpose of converting the tremendous power of Niagara Falls into electric force for the driving of machinery in distant cities. It is expected to run the principal business plants in New York in this way.

The King of the Belgians is about to propose the annexation of the Congo Free State to Belgium. For some years the King has held personal jurisdiction over that region, but now, with the consent of the European Powers, a formal annexation is proposed to the Belgian Parliament. This great State, in the heart of the Dark Continent, rich in natural resources, is traversed by the Congo river, the second largest stream in the world, 3,000 miles in length. The State has a population of about 17,000,000, with an area of 1,000,000 square miles, a territory about one-third as large as the United States. There are twenty steamers now on the Upper and Lower Congo, besides other vessels. A railroad is under construction from Vivi to Leopoldville, thus joining the Upper and Lower Congo, and overcoming the interruptions to travel and commerce afforded by the numerous rapids in that portion of the river. Great development has already taken place in the region, and with the completion of the railroad, in a year or two, and under the new regime proposed by the King of the Belgians, (who has been a chief patron and friend of Stanley, Bishop Taylor, and other heroic spirits who have undertaken to reveal and develop the wealth of the country), still more rapid progress may be expected in the immediate future. Thus the civilized world, under the providence of God, is reechoing the cry and fulfilling the work of Livingstone, who, living or dying, exclaimed, "I must open up Africa for commerce and Christianity."—*Central Christian Advocate.*

There now seems to be but little prospect of any financial legislation by the present Congress. The Carlisle Bill is regarded given up by its advocates. It has never been expected to pass the Senate. Mr. Vest has introduced a finance bill into the Senate which seems likely to fare no better.

Counsels are also divided in reference to the action that should be taken to satisfy Germany, France and Belgium, and thus end the tariff war with these countries. Truly our law makers have fallen upon evil times.

+ Contributed. +

The Unknown Bible.

In a recent number of the *Independent*, a college president gave late experience with a freshman class, numbering 34 persons. All were of socalled Christian parents; and all but two were themselves members of some branch of the Christian Church.

Twenty-two passages from Tennyson were written upon the blackboard: each contained some Scriptural allusion or illustration. The following was the result:

Eleven failed to apprehend the "manna on my wilderness." Sixteen were likewise ignorant of the significance of striking the rock. Sixteen also knew nothing about the wrestling of Jacob and the angel. No less than thirty-two had never heard of the shadow turning back on the dial for Hezekiah's lengthening life. Twenty-six were ignorant of "Joshua's moon." Nineteen failed to indicate the peculiar condition of Esau's hand. Twenty-two were unable to explain the allusion to Baal. Nineteen had apparently never read the idyl of Ruth and Boaz. Eighteen failed to indicate the meaning of "Pharaoh's darkness." Twenty-eight were laid low by the question about Jonah's gourd. Nine, and nine only, were unable to explain the allusion to Lot's wife. Twenty-three did not understand who "Arimathean Joseph" was. Twenty-two also had not read the words of Christ sufficiently to explain, "For I have flung thee pearls, and find thee swine." Twenty-four had apparently not so read the account of Christ's first miracle as to be able to explain the reference. Eleven did not understand the mark which Cain bore. Twenty-five were as ignorant as a heathen of the foundation of the Church on Peter. Twelve, and twelve only, had not gathered up knowledge sufficient to indicate certain truths about the serpent in Eden. No less than twenty-seven were paralyzed by the allusion, "A whole Peter's sheet." Twenty-four were unable to write anything as to Jephtha's vow. Eleven only, however, were struck dumb by the allusion to Jacob's ladder. But sixteen were able to write a proper explanation of "the deathless angel seated in the vacant tomb." In a word, to each of these thirty-four men twenty-two questions were put which would demand 748 answers. The record shows that out of a possible 748 correct answers, only 328 were given.

The showing is a very discouraging one and many will wonder if it be not exceptional. But I do not believe it to be extraordinary, though there may be a little fallacy in the apparent conclusion. It may be fairly questioned if the test indicates ignorance of Scripture, or only ignorance of literature and literary methods. Some experience I have had with classes in English, leads me to doubt the exactness of the supposed conclusion. It presupposes a memory that readily recognizes a face, form or fact, however far from home it may be found.

It hardly makes allowance for an unimaginative, associative type of memory which finds it difficult to locate circumstances, or recognize them, except in relation to certain other circumstances. Students of this type will be often found "stuck fast" over the most beautiful figures in Homer and Virgil. The author seems to them to have suddenly lost his subject; consequently they are lost, also, however simple the construction may be. Students in literature may be able to rehearse the story of Peter and Cornelius, yet unable, when that story is not the main topic, to discern an allusion to it in an expression in Tennyson. Similarly, I have observed students in chemistry, who had a facility for forgetting everything not presented in a certain order. Name an element, and they would readily give properties, important tests and reactions, but given the latter, some would fail to recall the element. Again, at a meeting of Sunday School teachers, the topic announced for the evening, "Episodes from Ancient History." It was surprising to observe how unfamiliar Biblical narratives might appear when so introduced. I related a few incidents, suppressing the names, which the teachers present were required to furnish. Four could not recognize the story of Joseph; five did not recall Ruth; four did not know the dealings of Jacob and Laban; three could not name the personages in the book of Esther; to one the narrative of David and Goliath seemed unfamiliar. Yet had I furnished any of these with the name, instead, I could have gotten the story. It will be understood that these incidents were interspersed with a few from profane history. There are memories that hold some one name or incident as the key to a succession of events; without this key, the events seem unfamiliar. There are men who can tell you that a certain building, if named, is at a certain street corner; but name the street corner instead, and they may not recall the name of the building.

In a case like the one referred to, such a type of memory may account for a percent of the failures. Yet there is no doubt that ignorance of the Scripture is sufficiently widespread for the gravest concern. Our religious weeklies have referred to this evil in a casual way; and there is reason to believe that the abuse of lessonhelps in the Sunday School is, to a very small extent, responsible for the evil: In what is probably the largest Sabbath School in St. Louis, I was once assigned a class whose teacher was temporarily absent. Upon reproving one boy for his ignorance of the lesson, he complained he had lost his quarterly. "Have you no Bible at your house?"—"Yes—is it in *that?*" There may be similar cases.

It may be questioned if the oft-repeated advice to leave the lesson-helps at home and bring only the Bible to school does not really aggravate the trouble. For it is but indirectly the product of the Sunday School; the real responsibility lies at home. The great development of the efficiency of the Sunday School has begotten in thousands of parents the idea that the religious education of their children is fully provided for; and they therefore, Christians though they claim to be, pay no attention to the matter themselves. Relieved of this responsibility, they readily throw another one upon the shoulders of the pastor; and for their personal knowledge of the Book and its teachings, they depend upon his weekly discourses, and never look into it themselves. This may seem a strong statement—but long observation satisfies me of its truth. I once met a teacher, brought up in a town within fifty miles of Boston; herself and her parents members of the Church; their neighbors professing Christians. Yet she informed me that up to 22 years of age she had not seen family prayers! This statement, I confess, staggered me.

The general fact of the indolence of many parents remains—but what of the reason? It is a mere pretext. Without disparaging the work of the school, it can be, at best, but supplementary. Cut the pupil off from constant home instruction; give him a passage here to-day; another one there next Sunday, fifty-two such in a year; connective reading and parallel passages ignored, as they almost universally are—would one suppose for a moment that any other subject could be mastered in this manner? How then can the Sunday School give a broad and comprehensive view of the entire Book? Yet this is the dependence of thousands of parents. To see their children with Testament or Quarterly in hand a few moments each week—this relieves them of all sense of responsibility—unless it be that they are sometimes careful that the teachers and preachers shall be "orthodox."

Probably the most important work of the ministry is to be done at this point. Two texts expounded weekly—the people must be taught that even this work is suggestive; that they are to read, and digest what they read. The score of active organizations of and for young people will not solve every problem of Christianization. To properly impress the people with parental responsibility, the pulpit may be compelled to organize a Parents' Association, that some indolent Elis may receive special instruction in their duty. Else, who knows what may befall the ark of God in the day of battle?

ALLEN H. GODBEY.

St. Charles College.

If Not, Then Why?

License cannot be issued to sell liquor in any township voting for license, provided the majority vote of the county is against. If this be right then why not extend the principle up through the county to the State, and so amend the present law, as to make the county sustain the same relation to the State as the township now sustains to the county. If this amendment is not desirable, will some one please give reasons against. Is it not in harmony with the time honored doctrine of "State rights and majority rule"? State plurality of over 2,000 against license should give us State prohibition. *If not, then why?*

J. R. CASON.

Stephens, Ark.

Notes From Florida.

MR. EDITOR:—I will now redeem my promise to give you a few items from this part of the Master's vineyard. We cannot estimate the damage done by the late freeze. The loss of fruit was very great; not much more than half the orange crop had been gathered. One of my stewards lost about forty-five thousand boxes. In some sections the trees are very much injured. Most of the lemon trees are killed. But as to every cloud there is a silver lining, I have no doubt this frost disaster will in some way prove a blessing. With the exception of three or four days in the latter part of December we have had a delightful winter, and an early spring is anticipated.

These notes are written from Jacksonville, which is by far the most important city in the State. The fiftieth session of the Florida Conference convened in this city at McTyeire Memorial Church, on Wednesday the 9th, Bishop Duncan in the chair and F. Pasco as Secretary. On opening the Conference, the Bishop gave a fine exposition of the 13th chapter of 1 Cor. and exhorted the brethren to possess and manifest the love there taught. A shadow was soon cast over the Conference by the sudden death of Rev. [illegible], a supernumerary member. He had just arrived and on reaching the home assigned him fell dead at the gate. Rev. B. K. Thrower, his pastor, and Rev. G. W. Mitchell were appointed to accompany his remains to Orlando for interment. "In such an hour as ye think not, the Son of Man cometh." May we all be ready as I think he was. S. W. Woodberry, W. R. Johnson, Robert Stork and J. E. Neal also died during the year.

The following were admitted on trial: E. J. W. Hardee, Benjamin S. Hall, Smith Horden, G. K. Hildrich and J. H. Owen.

Sunday at 11 a. m. Bishop Duncan preached an excellent sermon on the request of Salome for her two sons, James and John. At the close of the sermon J. H. Owen, A. D. Young, L. C. Futch, V. H. Elle, J. B. Blackburn, E. W. J. Hardee, J. E. Nichles and S. W. Walker were elected deacons. After Dr. Morton's sermon at 3 p. m. seven brethren were ordained elders, viz., F. M. C. Eads, F. M. Colheon, G. W. Forrest, E. J. Gates, C. S. Cloridy, S. G. Meadens and R. T. Dubose.

During the year the Church has advanced along all lines as the following figures will show: No. of adult baptisms 584, Infants 795. Sunday schools 273, scholars 11,963. No. of local preachers 161; white members 21,562; net increase 811. The am't raised for Domestic Missions, $2,981.20; Foreign Missions, $2,863.25; For Support of Ministry, $49,638.16.

The Conference took steps looking to the purchase of a Home for Orphans. Dr. Tigert was with us in the interest of the *Review* and secured a good number of subscribers. Dr. Lambuth was also here pressing the claims of missions. Our next session will meet at Orlando. I am returned to Citra for the fourth year. Fraternally,

R. A. HOLLOWAY.

One brother writes that he wants the METHODIST pasted together. Another writes thanking us for not pasting it. And so men will differ about a paper as well as about a wife.

THERE will be no more special elections in Arkansas. Hereafter the Governor will fill by appointment any vacancy that may occur in any State, district, county or township office that may occur. This is provided by the constitutional amendment which Gov. Clarke by his proclamation has just declared as having been adopted at the recent election.

☞ Agents can make big money selling our books. Write us for particulars. Godbey & Thornburgh, Little Rock, Ark.

Fellow Pilgrims.

BELOVED:—I hesitate to journey along the line projected in my mind, not alone from fear of being misunderstood, because I know that there are depths of the Christian life that the plummet line of language cannot measure, and altitudes that the verbal barometer cannot gauge. There are voiceless joys, when the Heavenly Guest touches the chords of the attuned soul, that the ear of faith, alone can catch. The soul orchestra plays for the individual, and weaves out of the discordances of Eden a triumphal march over the world, hell and the grave. I was forty-five years old when converted. I was dead too many years, not to be conscious now, that I am alive in Christ. A new life force sways me now, urging me manward, upwards and Godward. Secure in the bargue of faith I feel that I am being borne on the gulf-stream of God's love to the stormless land. Sometimes the sky is overcast and the reckoning uncertain, but with the quadrant of hope in hand, I patiently wait until the Star of Bethlehem or the Sun of Righteousness appears, determine position, and then with renewed confidence set every sail to catch the favoring breeze. Days often pass without internal evidence that there is any lack of harmony between the "I" and the Controlling Will. A quiet satisfaction, like a holy calm, rests upon my soul. Yet in a moment this atmosphere of peace is transformed and charged with influences for evil. The skeletons of venerable sins cleave grass grown graves, and are clothed anew with flesh and muscle. In such hours my new man helpless cries "Save, Lord, or I perish." Who can voice the agony of these moments? The ideal man lies shattered in fragments. Enfeebled manhood in sheer weakness clasps the cross. All else in the world seems shifting sand. It is the knowledge of the capability for the evil that stings. Supremacy of a vitiated appetite, even for a moment, eats with vitriolic biting into the soul's self-respect. The Christ image, marred and bleeding in the guest chamber of my heart! For an altitude in the Christian path where I can escape this deep humiliation of Soul I am "groaning after."

Again there are times in my pilgrimage when I am conscious of loving God with my whole heart. There is not a faculty of my affectional or intellectual nature but what reposes trustfully in His loving arms. Calvary's testimony is all sufficient to evidence that He loves me. My sense of the poverty of my endowments is intensified by the reflection that I am able to do so little for His cause. He guides me by his eye and constrains me with His love. Omnipotence and the awe inspiring attributes are merged into the conviction that He is my loving friend. I take the whole coinage of my being and spread it before Him, with "take that that is Thine," and the closest mental scrutiny fails to reveal a wilful withholding. In such precious moments Tabor experiences thrill. The hands move forward on the dial and I become painfully aware of a half-hearted allegiance. Sordid interests have chilled the current of my love. Protean in form, yet each disastrous in destroying my peace. I am conscious of an ebb-tide, and that my boat is pounding on the rocks. No longer do I feel the incoming fullness of the divine life freighted with that joy "where all the feast is love." The most painful infliction of such moments is the consciousness that I am an ingrate. To attain a point beyond this woeful experience I am "groaning after."

Bitter experiences come also in my spiritual relationships with my fellow man. My love for humanity is naturally strong and the sentiment has been ennobled by the Spirit's power. I feel with Longfellow "that I could take the whole world up in my arms and kiss it." Even at this point my experience is far from soul satisfying. I do not plan and toil for my neighbor's welfare as for mine own. Even in a spiritual sense the beam inclines in favor of making my own calling and election sure. My heart very imperfectly responds to Paul's "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." Yet I am "groaning after a more absolute self-abnegation.

I find my deepest, sweetest experience in the knowledge that I am God's child. I earnestly strive to grasp what this relationship implies. I trust Him to supply my wants and to sanctify and share my joys. Above Rome's famed triumvirates is the Sparrow, the Lily and "Me." When faith is robust I have a soul consciousness of a near-by God, and long for the touch of Dothan's Seer and see the sympathizing Father bending over the prodigal child. Soon there is the weight of a broken connection, and the eye of faith strains as it "looks to the hills from whence cometh our help." For this permanent vision of God's presence I am "groaning after."

Now beloved, I have made bare the workings of my mind, prayerfully and in the fear of God. Necessarily you see that I need a blessing that will make the better phases of my experience permanent in character. Will and does the "Second Blessing" do this? My soul is too hungry to be content with argument. What I need is help. As I pen this closing sentence my heart yearns with the query "Is thine heart right, as my heart is with thy heart?"

M. W. MARVILLE.

The Epworth Era.

The Epworth Era is indispensable to the success of our League work. This work is new to a great many of our people, and needs to be explained as only a paper devoted to this special cause can explain it. The General Conference felt this, and when it completed the organization of the League, it wisely determined to give it a paper that should be a medium of intelligence and intercourse among the Leagues, and a guide and stimulus to its work. We have been running along since the first of September. We have about 5,000 subscribers. This is not a bad showing, and we may feel encouraged by it; yet we ought to have twice that number by May. We are very anxious for the *Era* to pay all of its expenses, and justify the Agents in making a sixteen-page paper. The House is giving us a beautiful little paper. We have reason to believe it is appreciated by the Leagues. We will spare no pains on our part to make it a genuine helper in their work. The price of it is one dollar a year to single subscribers, and seventy-five cents to clubs of ten. If you want your League to be vigorous and aggressive send for the *Era*. Help us reach 10,000 subscribers by May.

☞ The [illegible] agreement is needed.

The following resolutions were offered and unanimously adopted:

"1. Resolved, That the Executive Committee of the Epworth League Board of the Methodist Episcopal Church, South, heartily commends the Epworth League International Conference projected and appointed to be held in Chattanooga, June, 27-30, 1895.

"2. That they endorse the selection of Chattanooga as the place for holding the International Conference.

"3. That we approve the action taken by Dr. Steel in assisting in the arrangements for the Conference, and request him to do all in his power to make the Conference a success.

"4. That our pastors and Epworth Leagues are urged to lend their full co-operation by assisting in the plans for the Conference, and by sending full representations from our Church."

Bishop Hargrove presented a paper from the Holston Conference, touching the editorial management of the *Era*. The committee held that Dr. Steel, as editor of the *Epworth Era*, is responsible to the Book Committee; but the paper having come before them, it was duly considered and the following resolutions were adopted:

"Whereas certain unfortunate utterances in the *Epworth Era* have been widely criticised, and the paper has suffered thereby; and whereas we are persuaded by Dr. Steel's assurances to us that special care will be taken to avoid any just ground for objection to the paper; therefore, we express our confidence in him, and our hope that the organ of the Epworth League, so necessary to our work, will receive the hearty support of the whole Church.

"Resolved, That a copy of this action be furnished to the *Christian Advocate*, and to our other Church papers for publication."

+ Personal. +

Bro. T. J. Wilson, the job printer of Pine Bluff, was a pleasant caller Wednesday.

Our old friend Hon. J. J. Sumpter, of Hot Springs, dropped in Wednesday.

Bro. P. C. Moore has moved from LaGrange to this city, and will be with Dr. Park in the drug store at 4th and Main.

We have a large supply of Collection Envelopes printed for Churches and also Sunday schools. Price, $1 for 500 postpaid. Send in your orders to Godbey & Thornburgh, Little Rock.

ARKANSAS METHODIST.
THURSDAY, JAN. 24, 1895.

+ Contributed. +

A Letter from Gilderoy.

REV. J. E. GODBEY, D. D:—I have changed homes, from the Pickens circuit, an appointment of three Churches and one hundred and forty-five members, to Black Hawk circuit with four churches and four hundred and ninety-five members. Territorially they are about the same size, and neither large—all inside of ten miles. I have been on circuits, large and small, and on stations, single and double barrel, and on districts; but for real pleasure, for easy and agreeable work, give me a circuit the size and shape of this. This kind of work is the most congenial in the gift of our Bishops. On a district there is too much work and too heavy responsibility. I really dread district work. I tried it nine years and I got my fill of it. In a station the preaching is a tax on small men like me. It is not an easy matter to be fresh, full and interesting before the same audience two or three times a week—it is not, unless a preacher has more ability and variety than I. Look here, do you know that I have more trouble with my public prayers than I do with my sermons. When I pray in public from three to ten times a week I find myself falling into forms of expression that must grow wearisome to the people. I read the Psalms, and the Prayer Books of several Churches, for the purpose of cultivating variety in the forms of petitions, intercession, praise, confession and thanksgiving. I sit and read for hours at a time the prayers at the beginning of the chapters of Parker's Peoples' Bible. They are the best part of these books. I have been afraid that, in our opposition to liturgical forms, we have begotten among our people a contempt for reading prayers, even in our hours of private meditation and devotion. I am free to confess that I find great religious enjoyment and refreshment in reading prayers. No kind of reading I do tends to make me more devotional.

On a circuit like this, I can preach an old sermon with new power, and I can try my new sermons on the people two or three times until I get familiar with them. This saves labor without the loss of one particle of power. Indeed, I am so constituted that I have to preach a sermon several times before I can do my best on it.

It is a wonderful stimulus to me to get on a good horse and ride around over the hills and hollows among the people, the simple, plain, unsophisticated country people, who put on no airs and are not given to pretentiousness of any kind. The first requisite of any itinerant preacher is a heart brim full of religion—the second a head full of sense—the third a good horse and the fourth a good wife. A good saddle horse is better than any electropoise. There is life and health in the spring of his movements.

I moved across the country, thirty-four miles, in wagons and a hack this year—the first move I have made by dirt road in twenty-five years. This was the cheapest and easiest move I have made in that time. Railroads are a great convenience, but they are an expensive luxury—they are for poor people. I am now just sixteen miles from four lines of railroads. I am a country preacher now. It will not do for me to go to town to preach. Somehow there is a notion prevalent that country preachers are not good enough preachers for town people. Town folks are a little extreme any way, or some of them think they are. "Brother Smith will preach for you next Sunday." Who is brother Smith? and where is he from? "Oh! he is a country preacher, a circuit rider." The tone and manner, more than anything else, indicate the thought and feeling within. A preacher, now and then, in rare instances and at long intervals, gets the idea that there is a real difference between country preachers and town preachers, between station preachers and circuit riders. Be it known to you that there are just as intelligent, cultivated, refined and wealthy people on this circuit as there are in any town in the State, and they have just as good sense and judgment about preaching. They are as noble, generous, liberal and as religious as town folks. They have as much soul and the same sort of souls, and they need the same gospel and have to be saved in precisely the same way. There are not two gospels, one for town people and another for country folks.

Not many years ago, by invitation of the pastor, I preached in "First Church"—"high steeple"—in a certain city. I dined with the President of the Board of Stewards. He was rather excessively complimentary of the sermon—a country sermon, and said, "Why, you are a far better preacher than I had supposed you were. How comes it that you are on a circuit?" "Because I was appointed to it by the Bishop," I replied, "and for the reason that on that circuit I have just as intelligent and as appreciative a people as you have in this city." If any of you town preachers come out to help us in the country this year I advise you now to bring along your very best sermons for you will need them here. And if any of you ask me to help you in town I am going to preach my country sermons to your people.

Well, Mr. Editor, I used to send you letters when you sat on the tripod of the *South Western Methodist*. You may have forgotten me, but I have not forgotten your kindness to me in the past. When I got to Black Hawk I found the ARKANSAS METHODIST waiting for me. Thanks. Yours,

GILDEROY.

Black Hawk, Jan. 8.

Dr. Price's Cream Baking Powder
[illegible] Highest Medal and Diploma.

In Sorrow.

DEAR BROTHER GODBEY:—My precious patient, self-sacrificing wife passed from earth to heaven Thursday evening, Jan. 10, at 6:30 p. m. She lived to die and died as she lived—happy in a Savior's love. No fear, no doubt, no clouds, her last words were "All is well." It is oh! so well with her. Thank God that is comfort inexpressible to me. She left me three little boys to raise for God and a reunion with their mother in glory: By God's grace I will do it. She made me (as an instrument in God's hand) what I am. I bless her memory, and while I miss her I am travelling toward her home, and bye and bye, will with the children meet her again. Pray for me.

Your Brother,
M. B. CORRIGAN.

Helena, Jan. 15.

Our New Year Efforts.

W. W. RIFE.

In beginning the work for the New Year, it may be well for us to consider some of the hindrances with which we will meet. Not that we would discourage any one but rather that we may warn one another against discouragement. Some things will seem to be difficulties which are only imaginary ones; others, though real, may be easily overcome, but after all the greatest hindrances are found in ourselves. Some of these we will notice. First, we mention, Timidity. Many people are capable of doing much more good for the cause of Christ and humanity than they are able to believe themselves to be. For this reason much talent and strength lies hidden or undeveloped. The great apostle, in writing to the Romans, tells them that he is persuaded that they are full of goodness and knowledge, able to admonish one another; yet he finds it necessary to write them boldly, putting them in mind of their true worth. While in writing to the Hebrews, he declares that some of them, who at that time ought to be teachers, needed that some one now teach them. This was caused by their having neglected their duty in Christian activity. Another hindrance is Procrastination. Many of us have a mind to work even like the people in the days of Nehemiah, when he built the walls of Jerusalem; yet we are so wont to wait. So slow to begin. We should remember that Jesus compared the Christians' work to harvesting and vinedressing, which when ready for the sickle or the knife, will lose much by delay. Some will be discouraged at the lack of visible results. This discouragement should be met with the divine command which says: "Cast thy bread upon the waters, for thou shalt find it after many days." It is true some seed will fall by the wayside, yet some may bring an hundred-fold. So by faith we await the great harvest. Others will compare their success to that of their fellow-laborers, and will be discouraged if it does not seem to measure up to theirs. But Christ said: "Herein is that saying true, one soweth and another reapeth." Some will be jealous of others' gifts and will be ready to say with sloth: "Here is thy talent, Lord." "Thou hast been austere. Thus it sometimes happens that the good success of some, instead of serving as a stimulant to others' efforts, is allowed to become a hindrance. The place-seeker, who envies his more favored brother, before becoming jealous of his position, would do well to read our Lord's rebuke to Peter, who on one occasion saw John, "The disciple whom Jesus loved," and being grieved at the fact, of his seeming more favored than himself, he, turning about, saith to Jesus: "Lord, and what shall this man do?" Note the answer: "What is that to thee? follow thou me." Hath not God set the members every one of them in the body as it hath pleased him? If they were all one member, where were the body?" "Nay, much more those members which seem to be more feeble are necessary." He that is willing to be least is the one that is truly great in the Master's eye.

But there are some real hindrances to our progress, which will test all our courage and forbearance. Public opinion, prejudice, superstition and error will meet us on the right and on the left. Some of our best motives and most sincere efforts will be misunderstood and depreciated. Not only are we to study to show ourselves workmen that needeth not to be ashamed and rightly divide the words of truth, but we are to "Fight a good warfare." "For we wrestle not against flesh and blood, but against principalities, against powers, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that you may be able to stand in the evil day and having done all to *stand*." "For the weapons of our warfare are not carnal but spiritual and mighty through God to the putting down of strongholds, casting down every imagination and high thing that exalteth itself against God.

Lastly, we should work to each other's hand. "In unity there is strength." "United we stand, divided we fall" is true in both Church and State. "Let the strong help the weak." "Let him that is taught, communicate to him that teacheth, in all good things." Especially let us pray for one another, forgiving one another, as God for Christ's sake hath forgiven us.

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Stephens and Waldo.

There are passages of Scripture that have a depth of meaning that under ordinary circumstances is not fully comprehended. We may have known them all of our lives yet there is a time when they flash upon us in a new light. Such to me is the hundred and twenty-first Psalm. How precious are the words. "The Lord shall preserve thy going out and thy coming in from this time forth, and even forevermore". The "going out" is sad, but with the conciousness that the Lord is preserving us there is even a hallowed blessing in parting. Never did we so appreciate our friends "tried and true" and they were so thoughtful and considerate of us. So many tokens of love and words of appreciation blessed and brightened our hearts in the home we were leaving. Even the roses lingered in their beauty to cheer us. As we left Arkadelphia the sun was shining brightly and the snowflakes falling softly. For the friends we were leaving we breathed the prayer that the sunshine of God's love would be in their hearts and homes, even if clouds should be drifting.

The shadows of night had gathered when we reached Stephens. Our new friends met us at the depot with a cordial welcome that brought light and warmth though the night was dark and the wind blew cold. We were conducted to the home of Mrs. Arnold, a dear old lady, who has long had a home and welcome for preachers and their families. Our goods were delayed so for nearly a week we were so kindly entertained by our new friends that we realized that we had many homes. Here too we found some friends of other days that we are glad to meet. When our things arrived and we came to the parsonage we found a generous supply of provisions for housekeeping, a donation from the good people of Stephens and vicinity. Surely the Lord has blessed us in "Our coming in." With grateful hearts we claim the remainder of the promise, and most earnestly pray that God will bless and help us, and help us to prove a blessing to every person in our new circuit "from this time forth, and for evermore."

MRS. H. D. MCKINNON.

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An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper. W. A. NOYES, 820 Powers' Block, Rochester, N. Y.

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Van Buren Station—Statistics.

The discrepancy in the Statistical Report, as found in the printed Minutes, may be explained in this way: The Presiding Elder had made the report from data in his hand before I reached the Conference—this he did correctly no doubt. On my arrival at the Conference another report was handed to the secretary who promised to "get it in if he could;" perhaps it was too late. The reports of the different Boards will show amounts paid: The Quarterly Conference Journals will show amounts paid for the support of the ministry. I am sorry the correct statement did not get into the Minutes—but no blame attaches to any one.

Respectfully,
T. J. REYNOLDS.

CURES OTHERS

MRS. MARTHA JANE PRINGLE, of Chess, Jackson Co., W. Va., writes: "Having been a great sufferer for many years with nearly every disease my sex is heir to, I can now say I am well and hearty. Have done more hard work in the past year, and with more ease, than I have done for twelve years.

MRS. PRINGLE.

Before consulting you I was the most wretched among women, unable to walk or sit up in bed and now I owe my good health all to Dr. Pierce's Favorite Prescription, 'Golden Medical Discovery' and 'Pellets.' I gained twelve pounds while using the first bottle of 'Prescription.'

I send you my picture together with my most heartfelt thanks. To any one suffering as I did who wants to know the particulars of my case and who will send a stamped envelope with name and address on, I will write particulars."

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Rev. S. W. Brown, of Georgia, secured outfit, and has already cleared over $100. Mr. G. P. Mingledorff, of Georgia, secured an outfit for 75 cents, and has cleared over $90. Rev. S. X. Swimme, of W. Virginia, secured an outfit, and has already cleared over $100. Rev. J. H. L. Hoyle, of Missouri, secured an outfit, and has cleared $92 in a few days. Mr. Wm. McFarlin, of Texas, secured outfit for 75 cents, and cleared $75 in a few days.

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The following is only a few of the hundreds:
Rev. W. A. Weir, Florida, just ordered 61 books—his profit $90.
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ARKANSAS METHODIST.
THURSDAY, JAN. 31, 1895.

Contributed.

MINERAL SPRINGS.

I am moving along on my work, encouraged by the warm reception given me by the people on my return. I am praying for, and expecting a better year on this circuit than either of the former years. Our dear Bro., Rev. B. G. Johnson was stricken with paralysis a few days ago, and has but little use of his right arm and hand, and no use of his right leg; he is unable to walk alone yet he is cheerful, hopeful, and sustained by the religion of Jesus which he has so faithfully preached to others. We ask for him the prayers of his brethren. I wish for you and the METHODIST a very successful year.

W. T. Locke P. C.

SWIFTON CT.

We reached Swifton the 5th of this month. I met my first appointment which was the first Sunday, we had a very good congregation considering the inclemency of the weather. We had class-meeting Sunday night, there was a splendid interest manifested. I feel very thankful for our class-meeting at this place as it is one of the means of perpetuating Christian fellowship. Last Thursday we moved into a house the good stewards secured for us until the 1st of next month, then we hope to make more permanent arrangements for a house as we have no parsonage, but we hope to build one here during the year. Thursday night the good people of Swifton gave us a severe pounding. The storm began before prayer meeting (as it was prayer meeting night) and continued until after prayer meeting, leaving us to rejoice over what the donors had left. They came laden with such things as meat, flour, coffee, sugar, rice, soap, butter, pepper and tin ware. We wanted to express our gratitude but hardly knew how until I happened to think of having prayer. After prayer we repaired to the school house for prayer meeting. I filled my appointment to-day at Centerville, a little country village 4 miles across the swamp from this place, congregation small owing to the cold weather. But my note has grown too long. May the good Lord bless this kind people and help me to live worthy of their expression of kindness. I expect to work for the ARKANSAS METHODIST all I can this year. Success to the paper and its Editor.

W. C. Tommins, P. C.

Jan. 13.

ATKINS CIRCUIT.

Well, I find myself in the midst of a kind, clever people here at Atkins. I left Conference on Monday and the following Thursday moved to my circuit (Atkins). I find my people are loyal; they were ready to receive me. I hope to be able to serve them not only acceptably, but profitably. The people gave us the usual pounding which was enjoyed. It was not only good to be there, but it was good to remain here, for they left so many things good to eat. I am hoping and praying for a good year religiously.

Yours,
J. N. Villines.

NEBRASKA CITY, NEB.

I am here engaged in revival work. The meeting in progress at Down's Chapel is a decided success. The preaching yesterday was attended with great power. The Church was mightily stirred. Many came forward for prayers, several were converted, and the work was great every way. The meeting has been going on a week, and the outlook is good for a great victory over sin. The weather has been quite unsettled, and at times very cold, the themometer registering 18 degrees below zero; but notwithstanding this the interest in the meeting has increased from the beginning. There may be a great work accomplished here, as there is much outside material. I go from here to St. Louis. My postoffice address is Searcy, Ark. Will write more later.

Yours faithfully,
E. G. Kilgore.

P. S. Bro. Kelly has accomplished a great work in his charge here since Conference in securing a parsonage at a cost of eight hundred and forty dollars. All paid for.

K.

ATLANTA CIRCUIT.

At our last Conference I was returned to the Atlanta circuit for the third year. On my return I was cheerfully received and made welcome. My Board of Stewards has made a very good assessment for the hard times. My stewards are noble men. Some of them are hard to excel. A few of the good people of Atlanta came to the parsonage on the 2nd and gave the inmates a pounding—a pretty good one, too, considering the number of people (sleet and rain kept others away). The "storm" consisted of flour, sugar, rice, syrup, pork, dry goods, shoes, &c. Mr. Editor, there was a whole barrel of flour. It is a great pleasure to live and associate with these Atlantains. May God bless these good people this year. I hope the METHODIST will have an increased list of subscribers this year.

J. M. G. Douglas.

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CHESTER CIRCUIT.

Having been returned to Chester, I suppose to do my work over, I don't feel that I have been worsted by the transaction. I want to say that the people of Chester have shown their appreciation of our return by their many kindnesses to us. Health of wife is not good at present, she is suffering from asthma. But if the Lord is on our side who can be against. Best wishes to Editor and great success to the METHODIST.

W. M. Taylor.

DEAR DR. GODBEY:—I am a little late in reporting our beginning in our new, or rather, our old field. Two years ago we left this charge, after a pleasant stay of two years, and here we are back again. To say that we were cordially received does not express it. We have received a kindly welcome from all we have met with so far, both saint and sinner. The same storm of which several of the brethren have written, struck this parsonage on the first Saturday after our arrival. Its effect is still felt and enjoyed. It left us enough provisions to last us some time. We are observing the Week of Prayer this week, in union meetings at the different Churches. The meetings are having good effect. We are praying that the week of prayer may result in a gracious revival in all our Churches.

Today I conducted one of the saddest funerals I ever witnessed. Bro. Jeff Lewis, who lived with his parents twelve miles from town, on Sunday morning attempted suicide by shooting himself. The shot failed to be immediately fatal and he lived some twenty-four hours in great pain. In his last hour he repented of the act, sought forgiveness, and dying left bright evidence of his acceptance with God. His tragical end has made a profound impression on many of his friends and former associates. May God apply and seal the lesson. This is a heavy blow to the family, particularly to the aged parents in their declining years. But their trust in God is unbroken and while their hearts are broken, and the trial seems more than they can bear, they look to Him through their tears, who alone can sustain them. Let all who read these lines send up a prayer for God's strong arm to be thrown around them.

Yours for the Master,
Arthur Marston.

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

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Agents, peddlers and music dealers will not say any good thing of us. Our prices for thoroughly reliable instruments are so low that the introduction of the Epworth means death to their big profits. These people say hard things about us, and our instruments, but we care not for that. The manufacturers of the Epworth are Methodist men of high standing in the Church, and would not perpetrate a fraud on the people.

We publish below a few of the testimonials we have received from persons who have bought and used the Epworth instruments. If a traveling agent attempts to prejudice you against the Epworth, tell him you have read what the people of your own State who have used them say, and they know best what they are. Never before were good organs and pianos offered for the low price we ask for them, and that is what stirs up the wrath of the travelling Agent.

THE EPWORTH ORGAN.

Rev. E. C. Castleberry, P. C. at Wynne, writes us about their new Epworth organ for the church: "The organ came all right. We are well pleased with it." Some time after this Mr. Castleberry reported that his congregation was delighted with the organ.

HIGH DEGREE OF SATISFACTION.

Writing from Dalark, Ark., June 14, Rev. R. C. Atchley says: "The Epworth Organ, style 5xx, recently purchased of Bennett & Thornburgh, gives a high degree of satisfaction to the music-loving members of my family. As represented we find the 'tone sweet and pure,' and besides this it is a handsome piece of furniture."

HIGHLY PLEASED.

Having received and tested the Epworth Parlor Organ bought of Bennett & Thornburgh, Rev. J. M. Denison, Howell, Ark., wrote them February 27th, saying: "To say the organ gives satisfaction is entirely below the mark, insufficient to convey the idea. In fact, it is an agreeable surprise; it certainly is the finest organ we ever saw for the price paid. The case is excellent in workmanship and design; the instrument is unexcelled in tone and volume. In fact, I can't put it as strong as the case demands. Our preachers ought to be able to sell hundreds of these organs this year, when the prices fully meet all short crops and scarcity of money."

After using the organ several months Bro. Denison, who is a local preacher in the M. E. Church, South, wrote again, saying: "Am still well pleased with the organ. Our lady friends and visitors are frank and pronounced in praise of the organ. A lady friend from Newport tells me it is so much easier to operate than hers at her home. Another from Independence county, since returning home, writes us, saying, 'my organ does not sound right to me since performing on your Epworth.'"

Rev. W. P. Whaley ordered of us an Epworth Chapel Organ for the Methodist Church at Plummerville. He writes they are "well pleased with it; the tone is excellent."

Rev. J. W. House, who a few days ago bought an Epworth organ of us for the Church at Coal Hill, says: "The organ came all right, and in time for our Quarterly Conference. Everything all right; the people well pleased with it; no fault to find."

Rev. A. C. Graham, P. C. of Vandale station, White River Conference, writing of his work in general says: Our grand Epworth organ which we bought from Bennett & Thornburgh a few weeks ago is perfect in beauty and tone. We feel that we got a great bargain in it. All the people who see and hear it are perfectly pleased. We raised all the money to pay for it in one week. That proves our people are liberal.

No Better Made.

Recently Rev. E. M. Davis, of White River Conference, sold one of our Epworth organs to a member of his charge. He now writes: "The organ gives entire satisfaction. I do not think there is a better instrument made for the money. It is sweet in tone and beautiful in style. Think I will sell several this year."

They Wear Well.

Some dishonest person, interested no doubt in the sale of other organs, reported at one town in Arkansas that the Epworth organs do not last well. Rev. Jno. Edison, pastor at Harrisburg, to whom we sold an organ, says: "The organ we bought of you over a year ago has held out splendidly. There are several makes in this town, but none of them is, to my mind, the equal of the one we bought of you."

Rev. W. D. Kelley, Forrest City, Ark., ordered an Epworth Parlor Organ for one of his members. He writes that it gives satisfaction. The quality high and the price low.

Rev. J. E. Caldwell of Tulip, Ark., a widely known superannuated preacher of the Little Rock Conference, writes thus of the Epworth Parlor Organ we sold him:

"The Organ received, in good order, perfectly satisfactory in every respect. It makes no music for me, but those who 'have ears to hear' say, it is all that could be desired. My daughter is perfectly pleased, delighted. Heartily I commend the Epworth and its manufacturers."

Mr. Caldwell is totally deaf, hence he could not hear it.

Rev. W. A. Freeman, P. C., Hamburg, Little Rock Conference, writes Aug. 1: "The Epworth organ I ordered of you for Bro. W. H. Smith came in quick time and excellent shape. It is highly satisfactory; beyond doubt it is a marvel of cheapness."

Rev. J. H. Bradford, P. C. of Augusta C't, Little Rock Conf., writes: "Organ received in good order. It is very handsome and fine toned. Shall take great pleasure in recommending it."

THE EPWORTH PIANO.

In November last we sold an Epworth piano to Bro. W. L. Sibley, of Atkins, Ark., and he writes of it as follows: "I delayed writing that I might test the qualities of the Epworth piano I purchased of you. In the first place, it is a very handsome instrument—handsomely designed and highly finished. The tone is all that we could desire. Many of our best performers on the piano pronounce it a splendid instrument. We are well pleased with it."

None of these endorsements were asked for. They came to us unsolicited. We give our personal guarantee that these instruments are just as represented in our catalogue. If they are not we will take them back.

GODBEY & THORNBURGH,
Little Rock, Ark.

ARKANSAS METHODIST.

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

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

THURSDAY, JAN. 24, 1895.

The progress of prohibition in Arkansas has been noted extensively abroad, and nothing has contributed more to impress our neighbors with the intelligence and high moral tone of our citizens. Now, during the session of our Legislature, let the friends of the cause be fully awake to hold the ground secured and make further advancement.

When a fellow comes out vaporing and boasting that he is a through and through Methodist, and then turns loose with invectives generally upon Church officials and organs, and makes "truly loyal" an epithet of contempt for those who have no fire-brands to hurl, we can only believe that an imagined personal grievance has turned his head until "he knows not what spirit he is of."

When one begins to lose faith in the Church it is because he feels that the Church has lost faith in him.

It is far better to endure an actual wrong than to assail your brother for inflicting a wrong which is only imaginary.

Jesus was severe upon the Scribes and Pharisees, not because they were the worst men of his time but the best. He sought to reform the Church and the Scribes and Pharisees were the Church's rulers and teachers. As to the Sadusees the great Teacher did not regard them as representing religion at all.

He who gives all his thoughts and energy to the duties of to-day will soon find that he has no regrets for the past and no fears for the future.

Visitors to the ruins of Pompii judge from the pictures still seen there that the licentiousness of the city was almost equal to that of Sodom. If the cities of this land could be so exhibited to future generations, what impression of our morals would be gotten from the pictures seen in our show windows, in our shops and saloons, and even in our rich homes?

Some preachers are so confident of their own ability and merit that when others are preferred before them for important positions they feel sure the Church is governed by rings.

The preacher who can not succeed as a pastor will prove a fraud as an evangelist, no matter what stir he may make. Men who do good work do not need to be always running away from it.

Beware of what Mr. Wesley used to call "sour godliness." Gloom is not a whit more acceptable to our Heavenly Father than the most frivolous levity. "Be not as the hypocrites of a sad countenance." "Serve the Lord with gladness."—*Baltimore Christian Advocate.*

The following beautiful and noble sentiment is from the editor of the *Texas Christian Advocate*: "To love all things, from the lowest to the highest, through the whole range of being on to man, angels and archangels, is to duplicate the life of God, and to broaden and lengthen our existence correspondingly."

The *Holston Methodist* says: "The Chicago Salvation Army fed 3,000 poor people Christmas day—some sense in that, and religion too." Our brother might have added that they did it without kumiss or ball.

The Methodist pastor who is paid a good salary to take care of a Church and "do all the work of a Methodist preacher" and has to have somebody else to come and convert the sinners, should foot the bill.

A Daniel Come to Judgment.

One of the new lights of the tripod sagely informs us that Bishops are men. What a wonderful revelation! What? The son of Adam who happens to poll more votes in a General Conference than anybody else—is he a man after that? Doesn't he at once become a god? Does he eat, drink and sleep like other folks? Who ever heard of such a thing? What a pity that this oracle did not come into the world sooner to enlighten its dense ignorance. Perhaps this wonderful sage will after a while tell us that evangelists are men also? How the world does move!—*New Orleans Christian Advocate.*

Editing At Long Range.

For three weeks the Editor's office has been in Southern Texas, a Chapel Hill, at Austin and at San Antonio. The exchanges have come to us regularly; the St. Louis dailies the day after they were printed, and we have prepared every department of the paper as usual. From the columns of the METHODIST we see that all matter furnished within thirty hours of the time of going to press appears in the paper.

We found Austin a beautiful and thriving city. It boasts the finest State Capitol on the continent. We have seen nothing to compare with it in any other State. It is of granite, in the form of a Greek cross, and crowned with a magnificent dome. Its site is commanding and every visitor admires it. They say it is the sixth building in size in the world. We don't believe it, though we have not seen all the buildings in the world. But it is a credit to Texas. After the Capitol they told us to see the dam across the Colorado River; so we took a carriage, and, with wife and daughter, went to see it. It is reached by a three miles drive to the west over a perfect road, having the river on the left and a range of hills on the right on which many very beautiful residences appear. The dam is for the purpose of forming a lake in order to provide a water supply for the city. It is thrown directly across the river, is twelve hundred feet long, sixty feet wide at the base, and sixty feet high; all of massive blocks of granite, the least of which would weigh a ton. Being an exact level the river pours over the whole length of the dam in a cataract as white as snow. The lake thus formed extends up the stream thirty-five miles. The bluffs on either side covered with cedar to the water's edge, the placid mirror-like lake, and the cataract conspire to form a scene which lovers of the picturesque having once viewed will never forget.

Rev. E. W. Solomon, with whom we served on two committees in the General Conference at Memphis, has charge of our principal Church at Austin—the Central. He showed us much courtesy—called to see us at the hotel and would have us preach on Sunday morning. A very fine congregation is that of Central. The house was closely filled Sunday morning. Brother Solomon has made a fine impression in the beginning of his work. Brother Russell has a good congregation and is doing a good work at First Street Church where we preached at night.

Rev. New Harris, pastor of Travis Park Church, San Antonio, had, some days before we left Little Rock, recommended the home of Mrs. W. S. Hamilton as a place where my wife and daughter would find pleasant lodging for the two months which they purposed to spend in that city. We found the place all that could be desired. Sister Hamilton is the widow of the late William Scudder Hamilton, one of the Texas pioneer preachers. She is half sister to Rev. A. H. Southerland, once Superintendent of Mexican Border Mission. A son and four daughters with the mother constitute the family at home. One of our preachers, Bro. Cunningham, lives next door—Methodists all around. My folks are at home and delighted.

San Antonio is situated upon a perfectly level prairie of black land. The San Antonio River heads here in immense springs and winds through the city, flowing in every imaginable crook and curve and angle. It seems utterly lost but gets out of town after wandering fifteen miles. Yet it is everywhere a swift-flowing stream, with banks lined with ferns and set with Canas, its waters so clear that you see the bottom at a depth of many feet.

The San Pedro Creek, which is thrown out by large springs in the city, is also a bold, clear stream which runs in irrigation ditches everywhere. The water supply of the city is from Artesian wells which can be gotten at reasonable depth anywhere in the vicinity.

Things old and new mingle here. There was a town here fifty years before the revolution in which our nation was born. In the center of the city large business houses of the latest style in red sandstone or granite or brick have displaced the Mexican adobes of a hundred years ago, preserving still the narrow and crooked streets. The Spanish names of streets and places predominate. A portion of the city is still almost exclusively Mexican.

It has not rained here for many months, and nobody is certain that it ever will rain again, but they get along without very well. There are contrasts of greenness and dusty dearth everywhere. Where water has not been used lawns are dry and the half withered evergreens are covered with dust, and peach trees are barren of leaves not from cold but from drought. In the midst of this dreary dustiness you see here and there the premises of some gentleman, standing like an oasis in a desert with all the freshness of spring, lawns green, violet borders blooming, palms and laurel and cedar washed clean, and everything suggesting that there is nothing needed here for perpetual verdure but rain. They think it will rain in February, and if it does, and rain enough, all will be right and the land will have a good crop next year.

Thirteen of our Southern Methodist preachers live in San Antonio. Certainly it is an attractive place. Climate and atmosphere have made it far-famed as a sanitarium. It has an excellent market besides, and great variety of attractive objects and scenes. For these reasons especially, and because the city itself will furnish large local patronage our people purpose to establish here a female college. The South Western Female College is already in operation in a good building at West End. Near by we were shown the site of the proposed college with foundation completed for an elegant structure, ground and foundation valued at $50,000. Rev. W. W. Pinson, the agent, sees the way to ten thousand dollars more at once, and the new building will be pushed forward. If the enterprise is carried through without burdening the school with debt it is bound to be a great success. We met the preachers in their weekly meeting and heard encouraging reports of their work. Dr. D. A. Beardsley, formerly of Kentucky, was present as a visitor, also J. A. Greening, who had come to the city because of an affliction of his wife.

We called upon Bro. Jas. Thornton, on arriving and learning that Brother Wood Thornton of Kansas City and his wife were here and that Bro. Thornton was extremely ill we called at the residence and found our brother very feeble but apparently doing well. He spoke of his trust in God, and reverted to the work of the Church at Troost Avenue and the labors of Dr. Hill. Dr. Hill may be sure he has the heart and prayers of Brother Thornton in his work.

You must see the Alamo and allow the old guide to tell its story when you come to San Antonio. The Alamo (cotton wood) is the oldest building of the place. Erected by the Spanish missionaries in 1736 and intended both for Church and garrison. It is about sixty by ninety feet, built of rough stone, walls four feet thick, concreted within and without, floor of concrete. It is buttressed at each corner with towers two stories high and on each side between the towers a wall of one story encloses three rooms against the side of the Church with communication within and without, and above the roofs of these small windows light the church high up against its arched ceiling. With ten rooms opening through its massive walls below and these little grated windows above the structure from within is much like a prison. It served for residence, Church and military fortification. Some stores of Spanish tradesmen and the adobe huts of a few Mexicans constituted, in that early day, the beginning of San Antonio.

But that which gives national fame to the Alamo is the gallant defense and tragic fate of its little garrison in 1836. After witnessing many struggles and changes under Spanish rule San Antonio was captured by Col. Johnson in 1835, and left under defense of a small garrison. The year after, General Santa Anna, who had obtained control of Mexico invaded Texas, which still held out in favor of a republican government, largely through the influence of colonists from the United States. Toward these Santa Anna entertained the bitterest feeling and it was his purpose to drive all of them from the country. He encamped on the Alamo Hights in sight of the city, Feb. 22, 1836, with an army of 5000 men. Colonel Travis with one hundred and forty-five men retired to the Alamo. In this little band were two men whose names are familiar to all Americans, David Crockett, and James Bowie, inventor of the Bowie knife. The whole company took a vow never to surrender, and on the tenth day after a most daring and defiant struggle, the Alamo fell into the hands of the Mexicans and every man of the garrison was slain about its door or within its walls.

To one who reads the history and views the situation to-day, the defense of the Alamo seems to have been one of the most reckless and daring actions of military history, equal to that of the Greeks at Thermopolie, but with no such issues depending upon it.

Yet the effect of this example of American bravery did much to strike dread into Santa Anna's army, and contributed no little to the victory of San Jacinto shortly after, in which Santa Anna was defeated and captured. The battle cry of the Americans that day was "Remember the Alamo."

On the Capitol grounds at Austin is a monument "To the Heroes of the Alamo," upon which the name of every man in the immortal band is chiseled in granite, and in the great entrance hall of the Capitol is seen on outside a life size picture of David Crocket, in Indian dress, and opposite the surrender of Santa Anna at San Jacinto.

Arkansas Legislature.

Senators and Representatives thronged the hotels at Little Rock during the last days of the past week, and candidates for the various positions before the Legislature were as numerous as usual.

Monday morning the Senators assembled in caucus and agreed upon the necessary officers to organize that body, and promptly at noon, the Senate was called to order and after being sworn proceeded at once to organize by electing Hon. "Gip" Witt, of Montgomery county, President, Prof. C. T. Gordon, of Camden, Secretary and J. T. Campbell, of Faulkner county, Sergeant-at-arms.

THE HOUSE.

"Promptly at the noon hour D. N. Halliburton, of Yell county, Clerk of the last House rapped for order and read the list of members as certified by the Secretary of State. Rev. White, the blind chaplain, offered prayer, after which Hon. Ben. T. Duval was chosen Temporary Speaker.

The members were sworn in by Chief Justice Bunn. Mr. Lake of Sevier was the only member who failed to appear. After the appointment of the temporary Sergeant-at-arms, the House took a recess until 3 o'clock p. m.

The first thing after the recess was the nomination for Speaker. Messrs. J. C. Colquitt, of Columbia, J. C. South, of Baxter, Thos. W. Newton, of Pulaski, M J. Manning, of Monroe, Toomer, of Yell, W. M. Baird, of Jackson, and Crisp, of White were placed in nomination. The first ballot resulted in no election.

Colquit	24
South	19
Newton	15
Baird	13
Toomer	13
Manning	7
Crisp	8

On the 20th ballot, Hon. John C. Colquitt was chosen, having received a large majority of the votes cast.

G. C. Naylor was then elected Clerk of the House unanimously. Sergeant-at-arms, J. S. Renfroe, of Crawford county, Assistant Sergeant-at-arms, Mrs. Anderson, of Pulaski county; Assistant Clerk, A. C. Dixon, of Izard county; Journal Clerk, W. L. Williford, Prairie county; Assistant Journal Clerk, Ben D. Harris, of Conway county; Engrossing Clerk, Miss Clara Webb, of St. Francis county.

HON. GIBSON WITT.

Senator Gibson Witt, the successful aspirant for the honorable position of president of the senate of the General Assembly of Arkansas, was born in Hamilton county, Tennessee, May 2, 1858. His father was a farmer. His mother died while he was very young. In 1875 Senator Witt came to Arkansas and settled at Quitman, Van Buren county. He attended Quitman college, later entering the Arkansas Industrial University, where he finished an English and literary course. In 1881 he moved to Montgomery county and made his residence at the county seat, Mount Ida. Senator Witt has since continually resided at Mount Ida. He was elected to the legislature as a representative from Montgomery county in 1889. He served the term with great credit to himself and was returned by his constituents in 1891. As a representative he attained high rank and was assigned to important committees both sessions. In 1892 he was elected senator from the thirty first senatorial district, composed of the counties of Montgomery and Garland. The good record he made in the lower house was manifested in the upper chamber and to such a degree did he gain the estimation of his fellow senators that they conferred upon him yesterday in caucus the enviable position of presiding officer for the present session. Senator Witt is a staunch democrat, believing and practicing the time-honored principles of the party as laid down by Jefferson and Jackson.

His wife was Miss A. V. Owens, of Mount Ida. By this marriage there are four children—two girls and two boys. Senator Witt's home is a happy one. Personally, he is a gentleman possessing a large degree of magnetism. He has the faculty of making friends and keeping them. In debate he is quick and ready, and has an easy flow of language. He does not depend upon wit or sarcasm but uses logic to emphasize and carry his point. Though young in years, he is ripe in legislative experience and is sure to reflect new honor upon himself, his constituents and the state of Arkansas in the position to which he has been elected.

SPEAKER COLQUITT.

Hon J. C. Colquitt, of Columbia county, who was yesterday honored with an election to the speakership in the house of the Thirtieth General Assembly, is a native of Georgia. He was born in 1846. In 1866 he moved to Arkansas and settled in Columbia county, engaging in agricultural pursuits. Mr. Colquitt's industry, integrity and devotion to the best interests of the people, gained for him a higher place in the esteem of his fellow citizens of Columbia county. In 1884 he became a candidate for the legislature and was elected, serving his constituents creditably in the session of 1885. He was re-elected in 1887. Mr. Colquitt then retired from public life, but in 1892 he was again called upon to serve in the legislature, and at the last September election was for the fourth time elected a representative in the halls of the legislature. Mr. Colquitt is a conscientious, hard-working, zealous and tireless member. He commands the full respect of his colleagues by reason of his fairness at all times and his fealty to what he deems right.

Speaker Colquitt's home is at Magnolia, and it is a happy haven presided over by a devoted wife surrounded by an interesting family of six children, two daughters and four sons. In religious belief Mr. Colquitt is a Methodist.

In the speakership race, Mr. Colquitt evinced his possession of admirable traits of character. He was calm and dispassionate throughout; and when he assumed the speaker's chair the short speech he made was indicative of the good sound sense he has.

Mr Colquitt is full of energy, and in view of his declaration against extending the session beyond sixty days, it is expected that he will dispatch business rapidly.

LEGISLATIVE NOTES.

Balloting for United States senator will begin on the 29th inst.

There is not a colored man in either the house or senate this session.

There will be three republicans in the house and one in the senate.

EX-CONFEDERATES.

The Arkansas ex-Confederate Association met in Little Rock a few days ago, with forty-five camps represented.

Gen. D. W. Moore, brigadier general commanding, presided. Fifteen camps were organized during the past year. The report of the division commander shows there are forty-five camps in the state, a gain of fifteen camps in the past year.

J. P. Fancher, of Carroll county, introduced a resolution that the state be divided into four brigades, with a major-general commanding, which was adopted.

Col. Fancher introduced a resolution asking the legislature to provide pensions for all ex-Confederates, including those who are helpless by reason of diseases contracted in the service. After a discussion the resolution was adopted by a vote of 72 to 70.

A resolution asking the legislature to exclude partisan histories from the public schools was adopted by a rising vote.

Col. John M. Harrell offered a memorial requesting the legislature to exercise more liberality to the Confederate home near Little Rock and toward pensions, which was adopted.

Gen. Armistead moved that the legislature be asked to set aside the day of the Anniversary of the birth of Gen. Robert E. Lee as a holiday; carried.

Col. J. Fletcher was elected commanding brigadier-general, and Col. Ben T. Duval historian.

Two years ago there was an attempt made in the Legislature to repeal the three-mile liquor law at Batesville. The bill was defeated. At the general election held last September, the electors of Independence county voted against license and there are no saloons in the county. We understand that the whiskey men will ask again that the Legislature repeal the three-mile law at Batesville. Just why they desire the three-mile law repealed we do not understand, unless it be to allow the establishment of distilleries and wholesale houses. It is said an effort will be made to repeal the three-mile law at Rogers, Ark., where the conditions are very similar to those at Batesville. It is a shame that every two years the good people are forced to go to the time, trouble, and expense of defending their homes. We hope the Legislature will promptly say NO! to the men who ask that Batesville and Rogers be opened to the distiller and wholesale dealer.

Notes From the Press.

Two Evils.

To serious, and we fear growing evils are in the Church. The one, the tendency to exalt gifts in the preacher above grace. There is a clamor for pulpit men who will please and be popular. This tends ever to depreciate the holiness of the ministry. The other tendency is to stress the material prosperity of the Church, to give weight to numbers, importance to the wealth and social position of the members. This is to discount personal piety. In so far as we estimate and emphasize the material in preacher or Church, in so far do we fail to emphasize personal holiness, and just to that degree does apostasy set in.—*Florida Christian Advocate.*

The Supply of Natural Gas.

According to the *Railway Review*, Chicago, Dec. 1, the natural gas-fields of Ohio are giving out. In the Marion township field, east of Findlay, where a few years ago the great Thornton well furnished enough gas to supply Tiffin, twenty-eight miles away, the pressure has gradually fallen until the two best wells—the Ross and the Sparks—show a pressure of only nine pounds, and the gas is unable to propel itself along the mains which lead to the city. An even more deplorable condition exists in the great Stuartsville field, north of the city four miles. Here was the centre of the great Ohio gas-field. For years this territory was used to supply Findlay, Toledo, Detroit, Sandusky, Fremont, and other cities. Now the pumping stations of great corporations are at work sucking air and trying to keep up a semblance of furnishing gas. During the mild weather there is an abundance of gas for domestic consumption, and during the past summer the factories have been supplied; but when the first frosty morning came, down went the blaze in every stove. People are reluctantly going back to the use of coal and wood, and the fuel-dealers and stove-men are driven to keep up with the demands made upon them.—*Literary Digest.*

The Scramble for the Chaplaincy.

MR. EDITOR:—I see in the last METHODIST you mention the fact that several of our good brethren were candidates for the Chaplaincy of the Senate and Lower House of our present General Assembly, and that you wished they could all be elected. I think you was only jesting in this last and intended to give a mild reproof to those ministers of the gospel who would leave their God-given employment to engage in a scramble for place that perhaps promises for the present more of this world's filthy lucre than that to which under God they have been assigned.

I am somewhat surprised to see any one of our preachers who has been assigned to a District or pastoral charge leave his flock and go as though he had nothing to do and ask for an office by which he may get a piece of bread. There is evidently to my mind a wrong in this matter. The Word of God says: "The good shepherd giveth his life for the sheep." Furthermore, from an equitable business standpoint: When a preacher has been assigned to a pastoral charge and the steward has made an assessment for his support, does not his time belong to the charge, let it be District, station or circuit; and if so, he has no right to devote his time to other than the interest of his charge. In other words, is it right for a P. E. to accept a charge or place outside of his District work and receive a salary for same, and then come and claim his prorata share of what is collected for the support of the ministry?

Now if we can get along as well for three months without a P. E. as with one, why have one? I am a strong believer in the present polity of our Church and believe the P. E. necessary. Now that the best results may be attained let us one and all as P. C. and P. E. give ourselves wholly to the work of the ministry. Like Paul, let us magnify our office, and let us sing, preach and pray, that the world may be made better by our having lived in it. Yours truly,

A. TURRENTINE.

Okolona, Ark.

The address of Rev. O. H. Keadle is St. Charles, Ark.

The address of Rev. R. O. Brittain is Beebe, Ark.

ARKANSAS METHODIST.
THURSDAY, JAN. 24, 1895.

Missions.

There are 400 Protestant missionaries in South America, and 20,000 communicants in Protestant churches.

Not only has our own Church maintained her missionary work in China with reduced appropriations during the times of trouble incident to the war, but there is report of rapidly increasing interest in the work. Similar reports are made by the missionaries of the M. E. Church.

The Baptist Church is to be credited with inaugurating a new method in home missionary work—"The Gospel Car." One of these cars is used in Arkansas. It is a movable church, made to be hitched on the railroad trains and switched off at any point where it is desired to use it. The car is a commodious church, with seats for 200 persons, pulpit and organ and accommodations for lodging and sleeping the preacher and his corps of workers. By this means a destitute place is furnished with a commodious church and a pastor until a society is organized, and provisions made for permanent work. There are similar cars used in other states. Mr. Rockfeller is said to have furnished the means for beginning this work. It is under the direction of the Baptist Board of Publication.

Christian Workers' Training Institute.

BY REV. W. R. LAMBUTH, D. D.

The Church moves steadily on her mission. Special work demands special equipment. Thoroughly abreast of the times, our Church provides training for lines of work which require skilled hands, and intelligent piety in head and heart.

We are truly thankful for the inauguration of the Nashville Christian Worker's Training Institute which held its first meeting at Dr. Price's College for Young Ladies, January 7, at 7 p. m., conducted under the auspices of the Woman's Parsonage and Home Mission Society, and intended to be a feeder to the Scarritt Bible and Training School in Kansas City. We believe it will prove a powerful conserver of Christian force and effort. Ill-timed and ill-advised effort, though well intended, leads frequently to sad waste even in religious matters.

The Institute has for its Executive Committee, Mrs. Gross Alexander, Mrs. Volney James, and Miss Kate Harlan. In representing the aim of the institute they say truly that many Church members "realize their lack of preparation for work, and hail with joy this opportunity for training in practical methods of Christian work."

The Board of Managers consists of the Executive Committee and a corps of five instructors or lecturers. Their names follow in the order of their departments.

Bible Study. Ten lectures by Rev. Gross Alexander, D. D. I. The Bible as a whole. (One lecture.) II. The Study of the Bible by Books. (Two lectures). III. The Study of the Bible by Topics. (Two lectures.) IV. The Study of the Bible by Paragraphs. (Two lectures.) V. The Study of Bible by Characters. (Two lectures.) VI. The Spirit in Which We Ought to Study the Bible. (One lecture.)

Church History. Ten lectures by Mrs. S. C. Trueheart. I. The Early Christian Church. (Two lectures.) II. The Church of the Middle Ages. (One lecture.) III The Church of the Reformation. (One lecture.) IV. The History of Methodism. (Two lectures.) V. The History of the Methodist Episcopal Church, South. (Two lectures). VI. The History of Missions in the Church. (One lecture.) VII The History of Woman's Work in the Church. (One lecture.)

Sunday-School Normal Training. By Rev. W. D. Kirkland, D. D. I. The Sunday School: Its History, Relation to Church, Family, etc. II. The Modern Sunday School: Its organization, Officers, etc. III. The Teacher Himself: His Qualifications and Work. IV. The Teacher's Equipment: Preparation for the Work. V. and VI. The Teacher Studying: Preparation of the Lesson. VII. and VIII. The Teacher Teaching; How to Conduct a Recitation. IX. The Teacher Visiting. X. The Teacher's Discouragement and Rewards.

Practical Missionary Work. By Miss Emma L. Tucker. I. City Missions. II. Revival Work. III Soul Winning: How to Do It. IV. Cottage Meetings. V. Bible Readings. VI. Young People's and Children's Meetings. VII. and VIII. House to House Visiting. (Two lectures.) IX. Prison Work. X. Hospital Work.

Nurse Training. By A. M. Trawick, M. D. I. Anatomy. II. Physiology. III. Materia Medica and Therapeutics. IV. Hygiene. V Practical Nursing.

The course on Nurse Training will extend through two terms of six months each. This is more extensive than the others as it looks to the giving of a certificate of competency upon satisfactory examination. Dr. Brower, Superintendent of the City Hospital, will throw open his wards, and give an occasional lecture.

The following pledge will be expected of those who apply for regular instructions: "Earnestly desiring better equipment for Christian work, I pledge myself to prompt and diligent attendance upon the full course in any one or more branches I may select; and will hold myself ready to respond to calls of the Executive Committee and my pastor to do any work for which I am qualified."

The only other requirement is that "applicants must be at least sixteen years of age, consistent members of some evangelical Church, and fairly well versed in the ordinary branches of an English education."

Instruction in all five departments will be given free of any charge. It is a labor of love.

What an opportunity for members of Epworth Leagues. It is a notable fact that this is in line with the course of reading arranged for the League, while Practical Missionary Work and Nurse Training Departments are but "Charity and Help" in concrete form. Let these institutes be organized in every city and town. Why should we not have them all over the South? Our young people are asking daily, "What can we do to help our pastor? We are willing, but do not know how." If we would have the Church of the next decade a living, moving force, we must enlist and train the young people of this decade. What better training for the raw recruits ready for any service at the close of every revival? Let our pastors show their young converts there is work ahead, drill them for it and set them at it. Work adapted to everybody and everybody at it. It would solve the question of backsliding—a Methodist doctrine, and we fear a Methodist practice, which has become shamefully frequent.

Why not organize these classes everywhere under the Parsonage and Home Mission Society? The ladies in Louisville have done so. We have an invitation from the ladies in Atlanta for the last week in January, and another from Florida asking us to help initiate similar work. We can send the best material to the Scarritt Bible and Training School in Kansas City for more thorough preparation for the home or foreign field. Our Leagues, Sunday Schools, and Home and Foreign Missionary Societies would thus become closely correlated, and as coordinate departments of service would put the whole Church on the aggressive for Christ and his kingdom.

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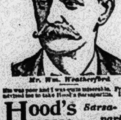

Much Run Down
Was my condition, says Mr Wm. Weatherford, tax collector at Key West, Florida. My appetite was poor and I was quite miserable. Friends advised me to take Hood's Sarsaparilla. I have taken 3 bottles, and am much better, have gained in weight, and enjoy a good appetite.
Mr. Wm. Weatherford
Hood's Sarsaparilla Cures
Hood's Pills are a mild cathartic. 25c.

Why Live in the Mist?

The out-and-out Christian is a jolly Christian. The half-and-half Christian is the kind of Christian that a great many of you are—little acquainted with the joy of the Lord. Why should we live halfway up the hill and swathed in mists when we might have an unclouded sky and a visible sun over our heads if we would only climb higher, and walk in the light of his face.—*Dr. Maclaren.*

Sunday School Banners.

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

+ Christian Life. +

Glimpses.

Life comes to us only by glimpses;
 We see not yet as a whole,
For the vapor, the cloud and the shadow,
 That over it surging roll;
For the dimness of mortal vision
 That mingles the false with the true;
Yet its inner soul, fathomless meaning
 Is never quite hidden from view.

The hills lift aloft the glad secret;
 It is breathed by the whispering leaves;
The rivers repeat it in music;
 The sea with its harmony heaves
The secret of that living Gospel
 Which freshened the veins of the earth,
When love, named in heaven the Redeemer,
 Was revealed in a human birth.

Life shows us its grandeur by glimpses;
 For what is this wondrous today
But a rift in the mist-muffled vastness
 Of surrounding eternity.
One law for the hour and for future;
 One light on the distant and near;
The tides of the boundless hereafter
 Pulses into the brief moments here.

The secret of life—it is given;
 To minister and to serve;
Love's law tunes man to the angel,
 And ruin [illegible] if we swerve.
There are breadths of celestial horizons
 Overhanging the commonest way;
The cloud and the stars share the glory,
 And to breathe is an ecstasy.

Life dawns on us, wakes us by glimpses;
 In heaven there opened a door—
That flash lit up visions eternal;
 The dead are the living once more!
To them as the scroll of creation,
 One swift, sudden vision sufficed!
Every riddle of life worth reading
 Has found its interpreter—Christ!—

By Lucy Larcom.

A Salvation Army Gold Mine.

In the Huachuca range of mountains near Prescott, Arizona, is situated one of the most unique gold mines of the world. The sixteen men who work there are all members of the Salvation Army and the profits of the mine all go into the treasury of that organization. The history of the location and subsequent development of the mine was recently related by "The Mining Industry and Tradesman."

"Old Dick Taylor," the discoverer, is one of the best known and most successful prospectors in the territory. Coming to Arizona in the early days, he was a fair sample of the border ruffian joined with the successful miner.

It was immediately after the sale of the Apache mine for $15,000 that he started on his wildest debauch in Phœnix. For over a month he did not draw a sober breath, and, at last, reduced again to poverty and weakened mentally and physically, he professed religion at an open-air meeting of the Salvation Army in Phœnix. For over two months he marched with the Army at its nightly meetings, but finding such a routine life too irksome he started for the hills.

Nothing was heard of him for over two months and it was reported that he had perished on the desert, but one day he again turned up in Phœnix with a burro load of rich ore, which set the town ablaze with excitement. Some of the nuggets which he brought were valued at $50. He announced his intention of turning his latest find over to the Salvation Army. It was duly proffered to and accepted by that organization, and fifteen men volunteered to develop it. Work was commenced over a year ago under the direction of Taylor and has progressed steadily since.

The pay streak is sixteen inches wide and has paid well from the start. Strict religious discipline is maintained in the camp, and the profits, after paying the necessary expenses, go into the treasury of the Army to aid in the work of that organization. Two shifts of six men each work underground, while the remainder attend to the treatment of the ore and transportation of necessary supplies. Supplies are freighted one hundred miles.—*The Ram's Horn.*

When a so-called evangelist is expected in a town, all the ministers and all the good church workers in the town together, work and pray for success in ingathering. The faithful pastor, the earnest workers are thrown to the front, and will sustain. If the same earnest, co-operative work were done by the resident members and Christians, better results would follow, and that incubus on churches, the peripatetic evangelist, would find his occupation gone.

This method has been tried and with decided success, without the bad results of calling in an evangelist. The evangelist we need is the Holy Ghost.

Let us pray for him. If any efficient work is done in the way of conviction, regeneration and conversion it is the work of the Holy Spirit, "who worketh when and where and how he pleaseth," who honoreth those that honor him. It has gotten to such a pitch in every field that people do not expect any soul to be born into the kingdom, except during a "revival service." The ordinary means of high grace are used mechanically. A tide of so-called religious enthusiasm is raised during the meeting, and when that is over a kind of resting spell takes place, the great work of saving souls is lost sight of and all church work is a drag. The "abiding Spirit," from the standpoint of the people is ignored. The pastor's preaching is considered tame, the sanctuary is neglected, the prayer meeting forsaken, family altars are broken down, the secret chamber ignored, and Zion languishes and the deceived souls of the past revival have illustrated the proverb—"The dog has returned to his vomit and the sow that was washed to her wallowing in the mire."

These things ought not so to be. How to remedy them is the question.

1. Let us be careful in our report of ingatherings to the various churches, to give honor to whom honor is due.

2. Give more honor to the efficient cause in salvation—the Holy Spirit.

3. Is it necessary to bestow such undue prominence on the brother, the evangelist, at the expense of the faithful pastor and the earnest church workers, where the ingathering occurred?

There is a very much neglected part of a book which, if it were studied and put in practice, would help along this line.

I refer to "The Directory for worship," and our *catechisms*, with the proof texts.

Of course these are all drawn from the Bible, the word of God, and if studied aright, will lead us up to the fountain, and bring down constant showers of blessings. Let us take up these books with prayer and meditation, and each one of us ask God to guide us so that we may be in a constant state of revival, that the Lord may add to the church daily such as shall be saved.—*Christian Advocate.*

NO RISK TO HUMAN LIFE.

The Painless Oils Being Employed With Success.

Dr. W. R. Register of the National Sanitarium of Nashville Tenn. in Little Rock.

Each year brings new ideas and new theories in the etiology and treatment of cancer, consumption and malignant diseases. Statistics have been sought for and gathered from our most noted hospitals showing that these diseases were rapidly on the increase, being no respector of sect or race. Three years have now elapsed since the first public demonstration was made with the oil cure discovered by Drs. Reynolds, a careful report of each case being forwarded to the different medical associations showing no return of the malignant disease. All Physicians who have watched the action of the oils, irrespective of medical ethics, have publicly endorsed the treatment for which it was perfected.

Special Dispatch To The Gazette.

After ten weeks' investigation from day to day, examining patients suffering from diseases for which the Oil Cure has been perfected, we take pleasure in recommending to the suffering and physicians the formulas of the Oil Cure discovered by Drs. Reynolds and Reynolds. We extend our thanks to the doctors for their many favors shown us and the press throughout the State who have copied the results of our investigation We recommend Drs. Reynolds as physicians and scientists skilled in the different departments of medicine and surgery and as gentlemen. Signed this 18th day of April, 1893.

W. A. ANDERSON, M. D.,
Age 55, graduate of Dartmouth College. Residence, San Antonio.

J. W. HARMON, M. D.,
Age 64, graduate of Berlin. Residence, [illegible] Lake avenue, Chicago.

W. R. ROBINSON, M. D.,
Age 44, graduate Jefferson Medical College, Philadelphia. Residence, San Antonio.

A branch office has been opened in Little Rock, Ark. with Dr. W. R. Register Physician in charge. Office 622 Main St. Send 2 cent stamp for illustrated Catalogue.

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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S. S. Teacher's
BIBLE.
Every proper name in the text is syllabified and accented, and has the vowels marked according to the most authoritative modern standards of pronunciation. The text is in exact conformity with that of the world-famous Oxford S. S. Teacher's Bible. The type-setting is the work of the well-known Riverside Press, Cambridge, Mass. It contains all the valuable "Helps to the Study of the Bible" contained in the Oxford Bible. These have been justly styled "the essence of fifty expensive volumes, by men of sacred learning." This newly published Teacher's Bible possesses an extraordinary interest in the fact that It is the Only Teacher's Bible With a Self-Pronouncing TEXT. No similar Bible was ever obtainable heretofore. It contains the following Helps to the Study of the Bible: Concordance, with Context, over 40,000 references. Index to persons, Places and Subjects, 16,000 references. Scripture Atlas, with Index. Glossary of Bible Words. Bible Calendar. Summary and Analysis of the Old and New Testaments. A Self-Pronouncing Dictionary of Proper and Foreign Words contained in the Bible, comprising about 3,500 words, giving the pronunciation, the meaning, and the location in the text where the word occurs for the first time. Exhaustive articles on Biblical History, Geography, Topography, Natural History, Ethnology, Botany, Chronology, Music and Poetry; a Complete Harmony of the Gospels, Tables of Parables, Miracles, Prophecies, Prayers, Money, Weights and Measures, Jewish Sects and Orders, etc.
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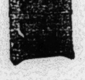

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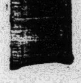

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No. 10: Black cloth, best English finish, red edges, $3. No. 15: French Seal, limp, round corners, gilt edges, $4.50. No. 25: Imperial Seal, Divinity Circuit, leather lined, round corners, red under gold edges, $6.50. No. 30: Persian Seal, Divinity Circuit, silk sewed, leather lined, round corners, gilt edges, $8. No. 35: [illegible] Levant, Divinity Circuit, leather lined, silk sewed, round corners, red under gold, $8.50. No. 40: Levant, Divinity Circuit, Calf lined, silk sewed, round corners, gilt edges, $10.
GODBEY & THORNBURGH,
Little Rock, Ark

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THE SELF-PRONOUNCING TEACHERS' BIBLE.
This is the leading Teachers' Bible of the world. The only one containing Self-pronouncing features.
Rev. Theodore L. Cuyler, D. D., Brooklyn, N. Y., in the New York Evangelist: "Of all Bibles yet issued in our country, [illegible] Self-Pronouncing Sunday-school Teachers' Bible." Sabbath-school teachers will find this elegant volume a little library of information in itself."
It contains 150 pages of Helps to the Study of the Bible, making a total of 1,[illegible] pages. Concordance with over [illegible] references. Index to persons and places, 16,000 references. Self-pronouncing Dictionary of Proper Names. Exhaustive Articles on Biblical History, Geography, Topography, Natural History, Ethnology, Botany, Chronology, Music, and Poetry. A Complete Harmony of the Gospels, Tables of Parables, Miracles, Prophecies, Prayers, Money, Weights and Measures, Jewish Sects and Orders, etc.
Twelve Full-page Maps in Colors.
Four thousand Questions and Answers on the Old and New Testaments, intended to open up the Scriptures for the use of Students and Sunday-school Teachers. The only Teachers' Bible that has this feature. We propose to furnish you this Bible, bound in French Seal, Divinity Circuit, Round Corners, Gilt Edges, Patent Index, regular price $[illegible], for only $2.25. [illegible] Order now. [illegible]
Godbey & Thornburgh,
LITTLE ROCK, ARKANSAS.

RHEUMATISM
Is often caused by a bad Liver. How is your Liver? Are your Kidneys all right? Does your sleep rest you? Does your back ache? Are you weak and thin? Are you dull and bilious? Marvelous success has attended the use of
Dr. J. H. McLean's
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All who use it say it is the "PEERLESS REMEDY" for curing ailments of the Liver, Kidneys and Bladder, Female troubles, Rheumatism and Bright's Disease. For sale everywhere at $1.00 per bottle.
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ARKANSAS METHODIST.

THURSDAY, JAN. 24, 1895.

For the Young Folks.

Inventory of a Drunkard.

BY ALICE CARY.

A hut of logs without a door,
Minus a roof and little floor;
A clapboard cupboard without crocks,
Nine children without shoes or frocks,
A wife that has not any bonnet
With ribbon bows and strings upon it.
Scolding and wishing to be dead,
Because she has not any bread.

A tea-kettle without a spout,
A meal cask with the bottom out,
A "comfort" with the cotton gone,
And not a bed to put it on;
A handle without any ax,
A hackle without wool or flax;
A pot-lid and a wagon hub,
And two ears of a washing tub.

Three broken plates of different kinds
Some mackerel tails and bacon rinds;
A table withot leaves or legs—
One chair and a half a dozen pegs;
One oaken keg with hoops of brass,
One tumbler of dark green glass;
A fiddle without any strings,
A gunstock and two turkey wings.

O readers of this inventory,
Take warning by its graphic story;
For little any man expects,
Who wears good shirt with buttons on 'em,
Ever to put on cotton checks,
And only have brass pins to pin 'em;
'Tis, remember, little stitches
Keep the rent from growing great,
When you can't tell bulls from ditches,
Warning words will be too late.

Breeches, Pantaloons and Trousers.

The masculine readers of this "note" are apt to refer indiscriminately to the garments alluded to as "pants," but, strictly speaking, they are separate and distinct articles of dress, each belonging to a particular age.

"Breeches," in the strict meaning of that term, were worn by the semi-civilized men of the East, long ages befor a single page of the New Testament was written, having been quite common among the Medes and Persians, the Phrygians, the Gauls and the Teutons. Breeches were very "brief" articles of apparel, scarcely covering the hips in the majority of instances, and never reaching nearer than six inches of the knee.

"Pantaloons" were aggregated forms of stockings, reaching from the hips to the ankles, and as tight-fitting as a pair of knit drawers. They were usually of three different colors, black at the hip, red from the hip to the knee and blue to the termination at the ankle. They came in vogue during the first half of the 15th century, in France, and were worn by the devotees of the patron saint, Pantaleon. Such garments were always called "pantallini by the Italians.

"Trousers," (the only proper word to express the existing style in "pants"), followed closely after the "knee breeches" of the Revolutionary period, being first worn in England at Oxford and Cambridge in 1812.—*Selected.*

Positive Orders.

"I've got orders, positive orders—not to go there—orders that I dare not to disobey," said a youth, who was being tempted to a smoking and gambling saloon.

"Come, don't be so womanish; come along like a man," shouted the others.

"No, I can't break orders," said John.

"What special orders have you got? Come, show them to us, if you can. Show us your orders."

John took a neat wallet from his pocket, and pulled out a neatly folded paper.

"It's here," he said, unfolding the paper, and showing it to the boys.

They looked, and read aloud:

"Enter not into the paths of the wicked man; avoid it; pass not by it; turn from it, and pass away."

"Now," said John, "you see my orders forbid my going with you. They are God's orders, and by his help, I don't mean to break them."
—*Florence Crittenton Recorder.*

A young man fresh from college wore as a scarf-pin a jeweled gold potato-bug. One day he called the attention of an old German bookseller to it, asking: "Isn't that pretty, Dutchy?" "Ya, ya" was the reply; "dot ish der piggest pug on der schmallest potato I haf efer seen."

Something New in Photography.

By an ingenious arrangement of mirrors you can have yourself photographed in from 5 to 12 different positions at the same time. Only one sitting is required, and the photographer gives but one snap of his camera, yet he gets the reflections from the glass in so perfect a condition that it is impossible to pick out from the group the one figure that was not reflected.

It is the old idea of the deceptive and multiplying mirrors to be found in museums, and of those folding mirrors to be seen in every tailor's and milliner's shop. If the mirrors are perfect they will throw the reflections back and forth from one to the other an endless number of times without distortion.

In the case of the photomultigraph—that is the name of the new photograph it is found that the best results are attained when the figure or head is shown but five times. By merely alternating the angle of the mirrors, however, the photographer can take your figure twelve times.

One of the curious things which this system of photographing brings before you is the difference between the sides of your face. You perhaps know that in nobody are the two sides of the face alike. Not only the expression, but the shape of the face is different. This is made strikingly apparent in the photomultigraph.

When the picture is taken the mirrors are arranged in a V shape. Across the top of the machine is a brass rod whereby the angle may be regulated. The sitter is placed directly in the opening, with his or her back to the camera.

The photomultigraph is patented, and since its introduction in this city there has been a steady demand for the pictures. It has been found that they are especially adapted to showing how a new gown fits. In this kind of a picture you can see yourself as others see you.—*New York World.*

Publishing the Bans.

A schoolmaster came into the school one day with a beautiful bunch of grapes in his hand, and laid them on the desk, and went to the vestibule. One of the boys took the grapes, and held them up in his hand, saying: "I publish the bans of marriage between this bunch of grapes and my mouth. If any one can give any just cause or impediment why these parties shall not become united, let him now declare it." No one denied the bans; the boy ate the grapes, and the schoolmaster heard the announcement. Returning to his desk, and picking up his cane, he said: "I publish the bans of marriage between this cane and the back of the boy who ate my grapes. If any one can show just cause why these parties shall not become united, let him now declare it." The boy who ate the grapes arose, and said, "I deny the bans, sir." The schoolmaster said, "What cause have you for denying the bans?" "Because the parties are not agreed."—*Selected.*

Antlers, and Their Growth.

By the time a deer is five years old, he should have what are called his "rights," that is, the brow antler, which is nearest the base of the horn or burr, the bez or bay, an inch or two higher up the beam or upright (main shaft of the horn) the tray or tree above that, and finally two on top, or two points on one of his antlers. This constitutes a stag of light points—a runnable or warrantable deer, which will, in another year, have two on top on both sides, and become a stag of ten points. In Scotland when there are three on top on both sides, the head is termed a royal one, but I have never heard the term used in the West. Most of these words are derived from old Norman French hunting terms, but the deer themselves are called by names which sound unmistakably English. In his first year, for instance, a young male deer is a calf, at two years he is a "knobber," or "browbat," from his budding antlers, a hind at the same age being called a "hearst." In the third year, he is a "spire" or "pricket," the upright beam having formed, after which he becomes a "staggart," attaining to his full titles and dignities at the age of five.—*North American Review.*

Hints to Young Authors.

"The first thing you need is to have something to say. If you have nothing that you are burning to tell, keep silent. Next, you must remember that the way of saying a thing is very important, and so you must cultivate style. To gain a good style you must read the best authors. You will learn how to write only by reading, and not by writing out your own thoughts while you are young; but by taking in great thoughts, the thoughts and words of the great of all ages."

"Read Dante, Milton, Shakespeare; have always on hand a task, in the way of a history or essay, or some volume which you cannot read hastily. Gradually by reading the best literature you will gain a good vocabulary, and learn to express yourself as the masters do."

When you write do not choose a high-flown subject which does not interest, and is in no way real to you, but describe something with which you are familiar. Take your father's house or the street your school stands on, or your own room, and try to make a pen picture of either of these. Write in plain simple language as you speak. Always write as if you were talking to somebody, a child, or a dear mother, or your cousin Bob who is in Madras, or your aunt Emmeline in the frontier fort, a week's journey from home.

Never think especially of publishing your work, or of making money by it. Money is paid only to those who understand their art, not to beginners. You will spoil your work and ruin all your chances if you let the thought of money enter into your writing.—*Harper's Young People.*

Keep your blood pure and healthy and you will not have rheumatism. Hood's Sarsaparilla gives the blood vitality and richness.

Epworth League.

JANUARY 27, 1895.

DAY OF PRAYER FOR COLLEGES.

References: 1 Timothy, iv:12-16; 1 Tim. 1:6-7; 1 Tim. 1:18-19

The highest possible privilege that a human being can enjoy is that of being a young man or a young woma [illegible] neteenth century in such a country as this.

We take no merit to ourselves for the country and age in which we are born. But our environments contain the possibilities of our lives. To be Americans in America is different from being Bushmen in Africa. Upon you, dear reader, God has bestowed this great distinction. It is an unconditional election to the richest inheritance. All the treasures of all past ages are laid at your feet.

What use will you make of your privileges and of your youth? Where there are such treasures to be gathered there is no time to waste. All knowledge must be acquired by personal effort. Privileges make knowledge accessible but personal effort must secure it. The boys at school can not say "our fathers mastered trigonometry for us." They must go over the same paths that their fathers did.

Every grace of character must be acquired, no one is born possessor of the Christian graces. To be surrounded by noble examples is much, but amid such aids one may develop a most unlovely character. Self cultivation is the highest duty. We are too apt to lose ourselves in the idea of achievement. One will be rich, another learned, another will seek office; one will be an artist, another a physician. Now we must needs do something in the world—take up some art, some business, but a man's worth or character, or the good he does in the world are not known by his trade or profession. The highest good one can bestow upon others is simply to set before them a model of character, adorned with every virtue. This may be done in the humble [illegible] common crowd and this which is possible to all stations and talents is the greatest attainment and the true success of life.

We look especially to those who have the privilege of the best Christian education to develop the highest Christian character, and attain the greatest usefulness. The young men and women in our colleges have been gathered from Christian homes, and are the subjects of the Church's deepest solicitude.

This day our Epworth Leagues join their prayers for all the youth in all the colleges of the land. They should pray for the schools, that wise and godly men and women may preside over them and teach in all their departments. They should pray that the Church may rightly appreciate the importance of Christian colleges and more liberally patronize and sustain them. They should pray that the young people educated in them may give their hearts to the Lord and "Remember now their creator in the days of their youth."

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ARKANSAS METHODIST.
THURSDAY, JAN. 24, 1895.

+ At Rest. +

STANFORD.—Harlston Ewell Stanford, youngest son of Mr. and Mrs. Jno. Stanford, was born March 30, 1894, and died Dec. 17, 1894. Little Ewell was the pride of the family here, but he is now basking in the sunlight of everlasting glory; for "of such is the kingdom of heaven." We cannot know why God has thus dealt with you, loving parents, but we will know after awhile. Keep your eyes on Jesus, and remember: "God moves in a mysterious way his wonders to perform."

JAS. H. O'BRYANT.

HALL.—Maggie M. Hall, daughter of Alcara and A. A. Hall, was born in Izard Co., Ark., April 16, 1878, subsequently removing with her parents to Fulton Co., Ark. She professed religion at a protracted meeting held by Rev. F. R. Noe at Fairview school house in Salem circuit in 1891. Joined the M. E. Church, South, in Aug. 1894. at Mt. Pleasant (also in Salem circuit) and died at her home in Fulton Co., Dec. 18, 1894 of malarial fever, and we laid her to rest in Prospect cemetery the writer reading the burial service of the M. E. Church, South. Maggie was an earnest Christian, an obedient daughter, an affectionate sister, loved by all who knew her. To the parents, brothers and sisters I would say, live for Jesus as she lived and soon you will see her again in the bright world above.

JAMES D. SPENCE.

MELLARD.—Mrs. Laura E. Mellard was born in Ashley Co., Ark., Jan. 9, 1862. She joined the Missionary Baptist Church on a profession of faith in Christ, in the summer of 1879; was married to Willie E. Mellard Nov. 29, 1881; joined by letter, the M. E. Church, South, in 1883, in which Church she lived a consistent member, an active, useful, Christian life till on the night of Nov. 8, 1894, God in his mysterious providence called her across the river to join many loved ones on the other side. She suffered intensely for more than a year before her death but bore her afflictions with a spirit of meekness and humble submission to her Master's will. She expected death at any moment for fifteen days before the summons came. She talked of dying, in a calm, business-like manner, suggested future plans for her faithful companion and six little ones, exhorted them repeatedly one by one to meet her in heaven and gave undoubted testimony of her readiness to go. Thus she met the oft dreaded monster, death, without a fear and quietly passed away almost without a struggle. She was a loving wife, a tender, affectionate mother, a firm and faithful friend. She was full of sympathy, truth and love; a great lover of right but condemned wrong in friend or foe. She was ever ready to visit the sick and minister to the wants and necessities of those around her. The writer, under the sorest afflictions, in her home, has repeatedly been the grateful beneficiary of her almost inexhaustible beneficence. To make a long story short, all the Christian virtues and graces found in the life of a true, consistent Christian were manifested in her life. She will be greatly missed and her place hard to fill. She has gone to dwell in mansions prepared for the finally faithful. God bless the sorrowing husband and help the little children to remember the little prayers she taught them. May we all meet her on the beautiful shore.

Her brother-in-law,
JESSE J. MELLARD.

PRYOR.—Sarah J., wife of James M. Pryor, died at her home near Bryant on the 28th of Dec., 1894 and was buried on Sunday the 30th in the cemetery at Bryant in the presence of a large concourse of neighbors and friends. She was born and reared in East Tenn. Married in 1841, and came to Ark. in 1847. She professed religion at the age of 16 and has been a faithful member of the Church. She loved the house of the Lord; was always in her place at the regular services, contributed as far as she was able to the support of the institutions of the Church. In all the relations of life; as wife, mother and neighbor she was a model woman. The writer has known her for more than forty years and it is with pleasure he bears this testimony to her Christian character. The ARKANSAS METHODIST had no more appreciative reader. On the day before she died she told her husband where he could find a few dollars she had saved from the sale of marketing, requesting him to use $1.50 to renew the ARKANSAS METHODIST. The rest to assist in the funeral expenses. How very lonely now in that home! The daughter—the only living child—resides some fifty miles away. But they may meet daily at the throne of grace and have blessed communion and hope for a reunion of all the members of the household in the not distant future. May they all meet in heaven.

ANDREW HUNTER.

PHILLIPS.—Whereas, God in his wisdom has "called up higher" our sister and co-laborer, Laura B. Phillips. Be it Resolved, That the Methodist Ladies' Aid has lost an efficient worker and while we deeply deplore our loss, we bow in humble submission to God's will.

Resolved, 2nd, That we extend to the bereaved family our warmest sympathy in their sorrow.

Resolved, 3rd, That these resolutions be spread upon the Minutes of Ladies' Aid, and a copy be sent the ARKANSAS METHODIST for publication.

M. A. SKINNER,
IDA M. BELOATE,
VIOLA TAYLOR,
Committee.

MOORE.—A young life just budding into promise of a happy fruition has paid the last debt of nature; severed the ties which bound it to the fond associations of earth and in obedience to the summons of Him "who doeth all things well," has gone to her reward.

Mary B. Moore was born near Washington, Arkansas, August 5th 1868, and died December 13th 1894, after a lingering illness at Texarkana, Arkansas. She was the fourth daughter of Mr. and Mrs. William Moore of Washington, Arkansas.

Mary's bright, cheerful disposition and noble traits of character made many friends for her. Her merry laugh and the sunshine of her presence influenced all with whom she came in contact.

Surrounded by Christian influences, trained by a pious mother and a godly father, at an early age she learned the lesson of the humble Nazarene; gave her heart to God and united with the Methodist Church.

Several years ago she went out from home to battle with life as a bread-winner. She discharged every duty assigned her so conscientiously that she made a reputation for honesty, integrity and fidelity. She won the admiration and esteem of her employers, who became her true friends.

How honored and loved, here where she was reared, could be readily seen from the sad countenances of the sorrowing friends, who followed her body to its last resting place.

The bowed head of the father, the patient grief of the mother, sister and brother, show their resignation to the will of God.

"To live in hearts we leave behind, is not to die."

The memory of her noble character will live, and by few will it be more fondly cherished than by the writer.

"God hath marked each sorrowing day,
And numbered every secret tear,
But Heaven's long age of bliss shall pay
For all his children suffer here."

C. W. R.

THURMAN—Sister Fenno Thurman (nee Christian) was born May 30, 1877, died Nov. 28, 1894. Professed religion at the age of 12 years, and joined the M. E. Church, South. She was in the prime of life, but God claimed His own. When she realized that the end was nigh, she said she was ready for the summons, and exhorted all to meet her in heaven. She leaves her husband and little baby girl, also her father and several sisters, with many friends to mourn their loss. May those bereaved hearts be comforted by God's Holy Spirit, and ultimately be reunited in the "Sweet Bye and Bye." She was buried at Old Union near Cincinnati, Ark.

J. P. HUMPHREYS.

NABORS—Hoey Holmes, infant daughter of R. T. and M. H. Nabors was born in New London, Ark., March 15, 1892, and died at Marion, La., Dec. 25, 1894, aged 2 years, 9 months and 10 days. Our blessed Savior says: "Suffer little children to come unto me * * * for of such is the kingdom of heaven," and "He took them in his arms, put his hands on them and blessed them." To me, these tender gracious words of incarnate love have never had such sweet impressive meaning as they now have since I resign to Him the precious treasure that is the subject of this obituary notice. Hoey was a sweet, bright, lovable, happy, energetic little child, always ready to mind what mamma and papa would say, and her absence gives us pain, but we know that she is a little angel in God's home and this gives us comfort and we purpose to meet her in that happy clime.

HER PAPA.

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✤ Married, ✤

Mr. Thomas Clements and Miss Tennie McFaden were married by Rev. C. C. Godden, at the residence of the bride's father on the evening of the 30th of December, 1894. All of Arkadelphia, Ark.

Mr. John Hunt and Miss Mattie Stewart were married at the residence of the bride's mother by the Rev. C. C. Godden on the 5th of January, 1895. All of Arkadelphia, Ark.

Mr. L. August Mohnkern and Miss Mollie Alfera of Gurdon, Ark., were married on the 10th of January, 1895, by the Rev. C. C. Godden.

At the residence of the bride's mother Mrs. Bleeker, Bentonville, Ark., Dec. 27, by the Rev. V. V. Harlan assisted by the Rev. E. L. Massey, the Rev. Y. A. Gilmore, P. E. Eureka Springs District, and Miss Mattie Bleeker.

Mr. John Barton and Miss Annie Gather, both of White Co., were married at the residence of the bride's father, five miles north of Searcy, Sunday, Jan. 6, by L. C. Craig, P. C.

Jan. 16, 1895, at the residence of Rev. P. B. Hopkins, of Elm Springs, Ark., Mr. David Webster to Miss Grace Hopkins—Rev. Arthur Marston officiating.

January 3, 1895, at the residence of H. F. Richardson, Mr. J. H. Broughton and Mrs. Ella Richardson—all of Ouachita Co., Ark. —W. M. Crowson officiating.

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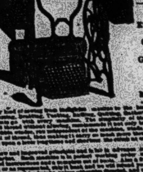

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Godbey & Thornburgh.
Little Rock, Ark.

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ARKANSAS METHODIST

GEO. THORNBURGH, Business Mgr

THURSDAY, JAN. 24, 1895.

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

Circulation 11,000 every week. We guarantee that no issue shall be less than 11,000 copies.

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

From Printers Ink: "Arkansas Methodist: Published at Little Rock, has a much higher circulation rating than any other newspaper published in the State. . . . This organ of the Methodist Episcopal Church, South, is credited with a circulation that exceeds the combined total of the rest as accorded to the ten other religious [illegible] issued in the State."

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

February 5th is the next date on which the St. L. I. Mt. & S. Ry. will run Popular One fare excursions to the Southeast. For all information, call at City Tkt. Office, Cor. Markham and Main Sts. or address August Sundholm,

Passenger & Ticket Agent.

NOTICE.

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

GERMETUER CURES LA GRIPPE.

Mr. Andrew Keck, of Keck & Bacon, leading dry goods dealers of Evansville, Ind., writes: "I was taken with the 'grip,' and at the solicitation of a friend used Royal Germetuer and do not hesitate to say that it is a wonderful remedy. In two days I was able to make my spring trip to New York. I was also troubled with night sweats and since using Germetuer have escaped that also. I find it a splendid appetizer and keep a bottle in my room at all times." $1.00; six for $5.00. Sold by druggists.

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Persons Afflicted with Chronic or long standing Diseases should consult the Great Specialist at the National Medical Institute, 713 and 715 Main St., Little Rock. Dr. Randolph has had 25 years special pratice of Chronic Disease of Women and Diseases of the Eye, Ear, Throat, Lungs, Nose, Blood, and Skin, Nerves, Piles without the knife, and all Malignant cases of Cancer, Tumors, Goitre, etc. Tape worm Removed in one hour head on. All parties suffering with any Chronic Disease should call at once. We cure 90 per cent of all our patients. We are prepared to take patients in our Institute and furnish Trained Nurses. Those out of the city send for question Blank.

Address J. M. Randolph, M. D., President National Medical and Surgical Institute.

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

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COMPLEXION POWDER
[illegible]

Farm and Fireside

Wheat for Hogs.

While the price of wheat is declining in this country year by year, its value is being tested as feed for stock. We have given attention especially to various tests of its value for hogs. In this matter it has been fully proven that while farmers sold wheat at 53 cents a bushel, that fed to hogs it was worth from 95 cents to $1.00 per bushel. Farmers who fed their hogs nothing but wheat and sold pork at current prices weighing the hogs before feeding began proved what we state above.

* * *

Nothing is more common in the state of Arkansas than to see a little house surrounded by cotton fields, but neither cows, pigs or poultry about the premises. Those who neglect these things lose one-half their living, and the best half at that.

* * *

Everywhere you see advertised remedies for coughs, catarrh, sore throat, and other like ailments. We give you what we believe to be the best thing offered: A good pair of shoes. We have read that on the head-stone of the grave of a fashionable lady this inscription was once written: "Died of thin shoes." Such an inscription would tell the truth in thousands of instances.

* * *

RELATIVE VALUES OF MEATS:—All who are engaged in physical labor should have an abundance of highly nitrogeneous foods, and can vary their diet by combinations of all healthful dishes that are obtainable. Underdone beef and well-cooked mutton are the meats they need. Pork should be eaten only by those who have constitutions of iron, who work hard in the open air, and never know what an ache or a pain is. There is not a disease that human flesh is heir to that pork may not cause, nor a pain it may not produce. A well-known New York physician, referring to pork, has said: "It is the parent of dyspepsia, neuralgia, headache, sleeplessness, biliousness, constipation, hypochondria, and every other physical ill." If it must be eaten, be sure that it is thoroughly cooked. The red and dark meats are more stimulating and more readily assimilated than white meats, owing to a property called osmazone contained in the fibrine. It is that principle which gives to meat soups their aroma and taste, and the darker the meat the more osmazone is present. It is almost absent from veal and all young meats, and from the white flesh of poultry.—*Tomorrow Magazine.*

* * *

In boiling for soup-stock, the meat (or bones) should be put into cold water, and brought to the boiling point as slowly as possible.

Five or six drops of nitrate of amyl, on a handkerchief, pressed close to the patient's nose, will prove very beneficial to one suffering with hiccoughs.

When a person is strangling, make him swallow the white of an egg, but do not beat it. This will almost certainly dislodge the obstruction unless lodged in the trachea.—*Methodist Herald.*

Caramel Frosting—One cupful of brown sugar, one quarter of a cupful of milk; boil till it threads—about six minutes—add a piece of butter the size of a hickory nut. Flavor with vanilla. Stir till right thickness to spread.—*Ex.*

Married,

At Walnut Grove Church, Nov. 22, 1894, by Rev. J. W. Cox, Mr. J. H. Campbell to Mrs. Beulah Turner, both of Greenway, Ark.

At Walnut Grove Church, Jan. 13, 1895, Mr. J. F. Watson to Miss Linnie Waddel, Rev. D. W. Goldsmith officiating—all of Greenway, Ark.

At the residence of Mr. Birtis Marnardis near Natural Steps, Ark., Jan. 13, 1895, Mr. John Kinkead and Miss Bulah Cook, Rev. E. Rushing officiating.

Virginia College for Young Ladies, Roanoke, Virginia, is one of the most attractive and beautiful College Homes for young women in the South, conducted by accomplished European and American teachers. It is attended by one hundred and ninety pupils from twenty States. See advertisement. Address W. A. Harris, President, Roanoke, Virginia.

Our Church at Home

NEW LEWISVILLE CIRCUIT.

For the third time I have started around on this work. This has been by far the most flattering start. My people have given many expressions of approval of my return both in word and deed. We have had no pounding but have many nice presents given us, and while I cannot mention all yet one I will. The young ladies of (Old) Lewisville made and gave us as a Christmas present a beautiful quilt handsomely finished, (worth 10 dollars at least). The heart of the preacher must ache who has no token of appreciation. This people have showered their blessings upon us and in return I have loosed every cord, and shall do my best this year. Our first Quarterly Conference is over, Rev. Cason was warmly received this his fourth year.

The Lord's richest blessings rest on you and *all* yours.

R. W. McKay.

Jan. 8.

BEEBE AND WEST POINT.

Last year Beebe stood alone and constituted my work. This year I have Beebe and the additional appointment of West Point, a small town on Little Red River, the two being connected by rail. This annex was made for the general convenience of the latter and for the financial strength of the former. We have arranged to give to West Point the 3rd and (when there is one) the 5th Sunday of each month, and the remaining three to Beebe. The two combined make an *excellent work.* I say *work* because there is much of it to be done, and *excellent* because of the class of people among whom I am sent to labor.

I was no less cordially received upon my return to Beebe than when I first entered upon this field of labor. And I will add nothing to the reputation of the people here to say they have both times "pounded" us well, as they have long since established the reputation of giving their pastor annual poundings, besides giving them a respectable support. Of such a good work, even with all of its difficult features, I freely confess my unworthiness. But I accept it with a thankful heart and pledge myself to render unto God my most efficient services in the charge I am called to fill. Having been ordained at the recent Conference in Helena a deacon in the Church of Christ, and received into full connection with the brethren, I feel more sensibly than ever before the awful responsibilities of the sacred calling. Pray for me, brethren, that I may be able to cultivate well my portion of the field.

W. C. Davidson,

Beebe, Jan. 7.

LONOKE.

My return to this station was most agreeable to myself and the people seem resigned. Last night a "pounding" of colossal proportions took place, but owing to the fact that this species of charitable pugilism occurs quite frequently, we are not as much perturbed as would be the case otherwise. There is one form of Christian salutation prevalent in Lonoke that I devoutly hope will assume an epidemic type, in the Little Rock Conference at least: "How is the preacher getting along?" This enquiry is usually accompanied by a graceful gesticulation towards the traditional resting place of the pocket-book, and the preacher goes home and puts his sermon on "Is Life Worth Living?" into a pigeonhole. Resolute endeavor springs from this soil of practical solicitude. Burdened as this Church is with a debt, severely taxing its ability, the record for the past year proclaims the loyalty of its membership. Over $2,000 were raised. The Ladies Mite Society $415; Epworth League $132; Woman's Missionary Society $96; Little Workers $16. The Epworth League assumed $500 of Church debt and are ahead on payments. Our Sunday school approaches a model one. The officers of these respective Societies are consecrated men and women. The official board proceeds on business principles and methods. May their tribe increase. The old church has been fitted up for social gatherings. Our Presiding Elder, H. H. Watson, was a "boy preacher" at this point, and is in great favor. The outlook is favorable along all lines.

M. W. Manville, P. C.

CENTRAL AVENUE, BATESVILLE.

After passing through two snow storms and a blustering pounding storm and the inconvenience of moving, we are at last pleasantly situated in the cozy cottage parsonage of Central Avenue Church. Our first Quarterly Conference was held on the 2nd of this month. Bro. Jernigan left the next day (although the ground was covered with snow) to meet other appointments. The preachers and people of the Batesville District congratulate themselves in having a sweet-spirited Presiding Elder. It never rains too hard, nor the winds blow too hard, for him to meet his appointments. He always brings a message of love and words of encouragement. His life is a streak of sunshine. Our people gave us a warm reception at this place. They fitted up the parsonage from the parlor to the kitchen, beside the liberal pounding. We feel very grateful to the Lord that the "lines have fallen to us in such a pleasant place." As this is my first work in the Conference, I ask the prayers of the brothers and fathers in Zion. Yours in the field,

T. W. Fisackerly.

SPRINGFIELD CIRCUIT.

The Conference just held has finished up a prosperous two years on this circuit. We have enjoyed the pastorate of one of the best men in the Conference; but his time is up, he must leave us now; but those who have passed through the same experience know how hard it is to part with a beloved pastor. Oh! how sad these partings are. Near two years ago Bro. Irvin F. Harris came to us a stranger; he leaves us now our dearest friend. God has greatly blessed his labor here, many sons and daughters have been born into his kingdom. He has led the army of the Lord bravely forward, and the victory has been ours. When the enemy arose he was the first soldier to make war against him. The Lord recognizes him a brave leader of his children. I imagine his crown is beautifully adorned with many stars from Springfield circuit. May God grant that the work he began may continue to bring forth beautiful harvests. You who wait to welcome him will receive a stronghold against Satan, a loving friend, a true pastor. We have in waiting a true welcome for our new pastor. We expect to love him and become co-operators with him in the work of the Master. The Lord richly bless the laborers of the Little Rock Conference in this another year. A worker for Christ,

Ida A. Hamilton.

PARIS AND ROSEVILLE.

After sad partings with friends beloved we started to our new appointment. We moved about 100 miles and are prepared to sympathize with our old friend Bro. Ray, who moved so far (?). We have found a good people and have entered upon the year's work with fair indications of a prosperous year. Our first Quarterly Conference is past. Our Presiding Elder present. For being on time at Conferences he has a record that can't be excelled. He made a favorable impression on our people. We hope to be able to render our year's report with joy. Fraternally,

Jesse M. Williams.

RICHMOND.

To us the coldest day of the season, we left Ashdown for Richmond where the parsonage is located. Bros. Cook, Rhodes and Sikes met us with 2 teams, and with trunks in one and ourselves in the other, we made Richmond by 1:40 p. m. Having given such short notice of our coming (on account of sickness), we were not generally expected; but to Bro. Henry Joyner's hotel we were taken, and after warming and a good dinner and many attentions by Sisters Joyner and McCreary, we went to Dr. John M. Dunn's for rest during the night. Dr. Dunn is one of our stewards at Richmond, and his wife is a Church worker. We moved into the parsonage Saturday. Bro. Moores and others sent provisions to begin with. Sister Moores and Sister Cook sent supper to us. Judge Locke on New Year's day sent us truly an abundance. Many thanks for these kind expressions of love. Prayers ascend for spiritual blessings. Services at Richmond on 1st Sunday were well attended. The stewards on the 10th made a liberal assessment. The outlook for the year's work is good, the people seem anxious for salvation and the writer's heart is burdened. All the appointments have not yet been visited, and after rounding up we shall let you hear more from us. The brethren have kindly arranged for me a horse, and I've procured a pair of saddle-bags, and feel like I'm traveling in the path our fathers trod. Pray for us.

Geo. W. Morgan, P. C.

OIL TROUGH.

We arrived at this place New Year's day. We found no parsonage, but are comfortably situated in a house furnished us by the good people on this work. Our first Quarterly Conference has come and gone. Bro. Jernigan was with us and preached, prayed and sang to the satisfaction of all, and looked after the business of the Church in general. We started out last Saturday accompanied by Prof. J. G. Parker, L. P., who rendered valuable service in the way of singing, praying and taking collections for the P. C. We preached to an attentive audience and a number of them shouted and praised God. May the Lord bless us and give us just such a revival at every appointment. Pray for us.

W. E. Hall.

POOR DIGESTION

Leads to nervousness, fretfulness, peevishness, chronic Dyspepsia, and great misery. Hood's Sarsaparilla is the remedy. It tones the stomach, creates an appetite, and gives a relish to food. It makes pure blood and gives healthy action to all the organs of the body. Take Hood's, for Hood's Sarsaparilla CURES.

HOOD'S PILLS become the favorite cathartic with every one who tries them. 25c.

GREGORY'S SEED CATALOGUE FOR 1895

THE most successful farmers and gardeners buy their seed directly from the grower; for this reason we raise largely the most difficult kinds, especially Cabbage and Onion Seed. This latter is extra fine this season. No catalogue contains more varieties of vegetable seed, and none more of the new that are really good—see outside cover for an illustrated selection from our new specialties, which we will sell at half rates. Catalogue free.

J. J. H. GREGORY & SON, Seed Growers,
MARBLEHEAD, MASS.

The Forum

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To be without The Forum is to miss the best help to clear thinking.

A catalogue of the writers who have contributed articles to THE FORUM in the past would embrace practically every man of eminence in America, and most of those in Europe. A list of subjects treated would cover in the widest degree topics of contemporaneous interest. THE FORUM is therefore of inestimable value to any one who desires to keep closely in touch with the best of current thought.

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Quarterly Meetings.

Jonesboro District, 2nd round. Frank Ritter, P. E. Jonesboro sta Feb 2, 3; Harrisburg ct, 9, 10; Nettleton and Bro[illegible] 16, 17; Vanndale ct, 23, 24; Marion ct, March 2, 3; Chickasawba ct, 9, 10; Osceola sta 16, 17; Golden Lake ct, 23, 24; Shiloh ct 30, 31; Lorado ct, April 6, 7; Paragould sta 13, 14; Paragould ct, 20, 21; Gainesville 27, 28; Marmaduke miss, May 4, 5; St Francis ct, 11, 12; Main Shore miss, 18, 19; Boydsville ct, 25, 26; Buffalo Island ct, June 1, 2; Brookland ct, 8, 9.

Committees of Examination for Jonesboro District Conference: For License to preach—A. C. Graham, W. B. Ricks, Fred Little. For Admission on Trial—Z. T. Bennett, A. C. Griffin, T. B. Williamson. For Deacons' and Elders' Orders—P. B. Wallis, A. E. Holloway, J. W. Watson.

Frank Ritter, P. E.

Pine Bluff Dist. 1st round, Thos H. Ware, P. E. De Witt Dec 29, 30; Stuttgart Jan 5, 6; [illegible] 12, 13; [illegible] 19, 20; De Witt ct 26, 27; Pine Bluff Feb 2, 3; [illegible] 9, 10; Lakeside 16, 17; New Edinburg 23, 24; Kingsland Mr 2, 3; Sherrill 9, 10; [illegible] 16, 17; White River 23, 24; Aberdeen 30, 31; [illegible] April 6, 7; [illegible] 13, 14; Little Prairie 20, 21; [illegible] 27, 28.

Camden Dist, 1st round, J. R. Cason, P. E. New Lewisville Dec 22, 23; [illegible] and [illegible] 29, 30; Atlanta Jan 5, 6; Camden 12, 13; El Dorado 19, 20; Fordyce 26, 27; Stephens and Waldo Feb 2, 3; Magnolia 9, 10; Junction 16, 17; [illegible] 23, 24; Caroline Mr 2, 3; Camden ct 9, 10; Magnolia ct 16, 17; Ouachita 23, 24; [illegible] 30, 31; Hampton 6, 7.

Arkadelphia Dist., 1st round, Horace Jewell, P. E. Arkadelphia sta Jan 5, 6; Malvern sta 12, 13; Benton sta 19, 20; Clark ct 26, 27; Collegeville ct Feb 2, 3; Bryant ct 9, 10; Dalesville ct 16, 17; Gurdon ct 23, 24; Okolona and Smithton Mar 2, 3; Murfreesboro sta 9, 10; [illegible] Hill ct 16, 17; [illegible] ct 23, 24; Saline ct 30, 31; Hot Springs ct April 6, 7; Princeton ct 13, 14.

District stewards will please meet in Malvern Jan 17.

Ft. Smith District, 1st round, D. J. Weems, P. E. Paris and Roseville at Paris Dec 29, 30; Charleston ct at [illegible] Jan 5; Greenwood ct at Greenwood 5, 6; Jenny Lind sta 6, 7; Mansfield ct [illegible], 12, 13; Huntington sta 13, 14; Charleston ct at New [illegible] 19, 20; Hackett ct at [illegible] 26, 27; Ft Smith First Church Feb 2, 3; [illegible] 5, 6; Cauthron at Cauthron 9, 10; Waldron ct at Waldron 10, 11; Sugar Grove ct at [illegible] 16, 17; Booneville ct at Booneville 17, 18; Ft. Smith ct at White Bluff 23, 24.

Newport District 1st round, R. R. Shinser, P. E., Corning and Knobel, Jan. 5, 6; Reyno circuit, 12, 13; Walnut Ridge and Black Rock, 19, 20; Cache mission, 24; Portia circuit, 26, 27; Clover Bend mission 27; [illegible] circuit, Feb. 2, 3; Newport Mission 7; Newport station, 9, 10; Tuckerman and Jacksonport, 16, 17; Imboden circuit, 21; Smithville circuit, 23, 24; Walnut Hill circuit, 28; Mammoth Springs circuit, March, 2, 3; Gibson circuit, [illegible]; Pocahontas circuit, 9, 10; District Stewards meeting at Walnut Ridge, Jan. 17th 10 a. m.

Searcy District, first round Henry T. Gregory, P. E., West Searcy circuit, Jan 5, 6; Searcy station, 6, 7; Bald Knob circuit, 9; Augusta station, 12, 13; Beebe and West Point, 19, 20; Beebe circuit 22; Jacksonville circuit, 26; Stony Point circuit 26, 27; Mt. Pisgah circuit, Feb. 2, 3; El Paso circuit, 9, 10; Augusta station 14; Mineral circuit, 16, 17; Union and Revel circuit, 21; Auvergne and Weldon circuit, 23, 24. District stewards will please meet me at Kensett, Tuesday Jan. 15, 1895 at 2 o'clock p. m.

Dardanelle Dist, 1st round, F. B. Bunsmore, P. E., Danville ct at Bellville Dec 22, 23; Dardanelle ct at Liberty Grove 29, 30; Rover ct at Rover Jan 5, 6; Russellville station 12, 13; Prairie View ct at Delaware 19, 20; Atkins ct at Atkins 26, 27; Dover ct at Appleton Feb 2, 3; [illegible] miss 9, 10; London ct at London 16, 17; Walnut Tree ct at Egypt 23, 24; Gravelly Hill ct at Gravelly Hill March 2, 3; Dardanelle station 9, 10.

Clarksville District. 1st round, E. N. Key, P. E. Altus and Coal Hill at Coal Hill Dec 15, 16; Lamar and Knoxville at Lamar 22, 23; Alma and Mulberry at Mulberry 29, 30; Ozark station Jan 5, 6; Hartman ct at Bethlehem 12, 13; Clarksville station 19, 20; Dover ct at Dover 26, 27; Ozone miss at Ozone Feb 2, 3; Clarksville ct at Mt Zion 9, 10; Chester miss at Chester 16, 17; Van Buren and Van Buren City miss 23, 24, 25; Ozark ct at Oak Grove Mar 2, 3; Neal's Prairie ct at Prairie Grove 9, 10; Mulberry Mt. miss at Oak Grove 16, 17.

Fayetteville District. 1st round, V. V. Harlan, P. E. Elm Springs ct. at Robinson Dec 22, 23; White River mission at West Fork 29, 30; Bentonville ct. at Bowman's Jan 5, 6; Prairie Grove ct. at Prairie Grove 12, 13; Boonsboro ct. at New Hope 19, 20; Springdale and Farmington at Springdale 26, 27; Center Point ct. at Oakley's Feb 2, 3; Rogers 3, 4; Cincinnati ct. at Eureka 9, 10; Siloam Springs 10, 11; Springtown ct. at Bloomfield 16, 17; Gravett miss at Gravett 23, 24; Bentonville Mar 2, 3; Fayetteville 9, 10.

Harrison Dist, 1st round, O. H. Tucker, P. E. Harrison Jan 5, 6; Omaha 12, 13; Bellefonte 19, 20; Valley Springs 26, 27; Yellville Feb 2, 3; Yellville ct 9, 10; [illegible] Home 16, 17; Oakland and Fairview at Fairview 23, 24; Big Flat Mar 2, 3; Whiteley's Cove and Avenue at McGuire's Chapel 9, 10. District Stewards will please meet at the Methodist Church in Yellville Saturday, Dec 29, at 3 p. m.

Eureka Springs Dist. 1st round, Y. A. Gilmore, P. E. Eureka Springs station Dec 30, 31; Kings River miss at Concord 29, 30; Berryville ct at Pleasant Valley Jan 5, 6; Green Forest ct at Pleasant Hill 12, 13; Carrollton ct at Black Jack 19, 20; Hoosier Grove ct at Basin chapel 26, 27; Kingston ct at Little's chapel Feb 2, 3; Huntsville ct at Huntsville 9, 10; St. Paul miss at Combs 16, 17; Hindsville ct at Hindsville 23, 24; Goshen ct at Goshen Mar 2, 3; War Eagle ct at Oak Grove 9, 10.

Morrilton District, 1st round, R. H. Traylor, P. E. Plumerville ct at Oak Grove Dec 22, 23; Mt. Vernon ct at Mt. V. 29, 30; Ada at Oppelo Jan 5, 6; Morrilton Sta., 6, 7; Perryville ct, at Perryville 12, 13; Perryville miss at Oak Grove 13; Gold Creek at Fairview 19, 20; Conway St. 20, 21; Morganton miss at Wesley's chapel 26, 27; Quitman Sta. 27, 28; Quitman ct at Mt Pleasant Feb 2, 3; Martinville ct at Friendship 9, 10; Springfield ct at Springfield 10, 11; Clinton ct at Clinton 16, 17; Report at Crowel Mt 22; Cleveland miss at Cleveland 23, 24.

Monticello Dist. 1st round. J. B. Moore, P. E. Warren station, Jan 5, 6; Tiller at Tiller, 12, 13; Portland and Parkdale at Portland 19, 20; [illegible] ct at Bear House 26, 27; Mt. Pleasant ct, at Andrew chapel Feb 2, 3; Ark. City, 9, 10; Hamburg station, 16, 17; Palestine ct at Pattsville 23, 24; Star City ct, Mar. 2, 3; Macon Hills at Concord 9, 10; Lacy ct 16, 17; Hamburg ct at Bethel 23, 24; Monticello station 30, 31.

Hot Springs District, 1st round, J. A. Sage, P. E. South Hot Springs Dec 22, 23; Glenn Hill 29, 30; Mt. Valley at New Salem Jan 5, 6; Crystal Springs, Grant's chapel 12, 13; New Liberty at New Liberty 19, 20; Amity at County Line 26, 27; New Hope at Star West Feb 2, 3; Gallon at Galena 9, 10; Malvern Hill 16, 17; [illegible] at Black Springs 23, 24; Cherry Hill at Cherry Hill Mar 2, 3; Central Ave. 9, 10; Dallas at Dallas 16, 17; Cove at Cove 23, 24.

Washington District, 1st round, Geo. M. Hill, P. E. Nashville Jan 5, 6; Center Pt. 12, 13; Mineral Spr. [illegible] Washington 19, 20; Rocky Comfort 26, 27; Richmond 27, 28; Bright Star Feb 2, 3; [illegible] 6, 10; Hope 16, 17; Spring Hill 21, 22; Emmet 23, 24; Prescott, 25, 26; Chapel Hill Mar 2, 3; Lockesburg, 3, 4; [illegible] 9, 10; Fulton and College Hill, 16, 17.

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