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Arkansas Methodist,

THE OFFICIAL ORGAN
—OF THE—
HREE CONFERENCES
—OF THE—
odist Episcopal Church, South,
In Arkansas.

ll Traveling Preachers of the M. E. Church, th, Are Authorized Agents For This Paper.

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ITTLE ROCK - - - - ARKANSAS.

News and Notes.

The gold reserve has declined to 68,000,000.

Utah will pass into the list of States January 4.

Congress turned over a new leaf by refusing to take a holiday.

One of the first things which will receive the attention of Congress will be some legislation looking to the increase of the public revenue. The first steps have been taken in the House. On the 26th ult. a bill was passed amending the tariff laws increasing the duty especially on wool and lumber. The bill was passed after only three hours and a half debate, and by a strictly Republican vote. It is supposed that it will increase the government revenue about $40,000,000 annually. The bill is to go into effect promptly on its passage and remain in force two and a half years. There were 205 votes for and 1 against the bill.

The tariff bill was followed promptly by the passage in the House of the Bond bill in harmony with the recommendation of the President's message. The vote on this measure was 170 for and 136 against. All the Arkansas Senators voted against the bill.

Twenty-three federal prisoners made their escape from the jail in [illegible] last Thursday.

[illegible] prevailed in the west and southwest during the past two [illegible]ks, destroying much property. [illegible]ral per[illegible] was in the raging waters. Trains were delayed and business greatly obstructed. The loss along the Osage river in Missouri is estimated at $2,000,000—11 persons were drowned in Cuvier river, Mo. The Arkansas river has been full from bank to bank for a week and at points considerable damage has been done by caving and overflows.

Clara Barton, president of the American National Red Cross Society, announces that the society has decided to accept the duty of distributing relief to the 500,000 destitute Armenians in Asaia Minor. So widespread is the destitution that thousands are in danger of starvation. It will take millions to relieve the poverty. A letter from a missionary in Constantinople says the missionaries are safe in the devastated provinces, although surrounded by suffering thousands. "By order of the Sultan, the Kurds have destroyed all the houses and other property so carefully provided by the Relief Committee at Sassoun, and have killed or scattered all the wretched survivors of the massacre."

The depression in American securities which followed the President's special message to Congress in regard to the Venezuelan boundary dispute has about subsided. It was not from any serious apprehension of war that it arose, but chiefly the resentment of Englishmen who were willing to create a panic in American finances.

Japan has accepted 30,000,000 taels - near $45,000,000—for the surrender of the Liau-Tung Peninsula, and agrees that the surrender shall be complete within three months. A tael is an ounce and a third of silver.

The Tennessee Centennial and International Exposition will mark the end of the first century of Tennessee's existence. The State was admitted into the Union on June 1, 1796. For several years the people of Tennessee have been planning to celebrate the one hundredth anniversary of that event in a fitting manner, and they are now building at Nashville, the capital city, an Exposition that will be larger and more beautiful in detail than any Exposition ever held in this country, except the World's Fair at Chicago. The Administration building has been finished and the grading of the beautiful park completed. Five of the main buildings are now under construction and ten more or being designed by architects of wide reputation. The Exposition will open September 1, 1896, and continue one hundred days.

There are two Churches in Little Rock without pastors, the Second Baptist and the Christian Church. Besides these vacancies the First Methodist Church, South, having recently burned. her congregation is crowded into the Y. M. C. A. rooms temporarily. Thus the Christian people of this city open the winter campaign against sin and Satan under disadvantages.

THE PASSING YEARS.

"I wish I could live twenty-five years, just to see what will come to pass." Such was, just now, the exclamation of a friend, whose thoughts were turned to the wonderfully rapid developments of these times. Certainly the discoveries, inventions and improvements almost daily heralded in the newspapers are enough to quicken the pulses of an old man.

The poet was in a gloomy mood when he wrote:

"The old and crazy earth
Hath had her shaking fits more frequent
And foregone her usual rest."

The world seemed young—never so full of youth and strength and life as now.

Man is only beginning to understand the first command of his Maker—"Subdue and have dominion." The ages have been unfolding its wondrous significance. The dominion to which man is ordained widens in our conception with the process of the suns. It is as if God were yet speaking that sentence, syllabbing it in every invention and discovery, punctuating in every great epoch of human history and through all the changes and revolutions, saying "Let him have dominion."

I am an optimist because I believe in the guiding hand of God in the affairs of men. I am an optimist because the gospel of Jesus Christ promises that Jesus shall reign until he hath put all things under His feet. I am an optimist because I believe "Our light afflictions which are but for a moment work for us a far more exceeding and eternal weight of glory."

To be earnest and true and faithful till our years are numbered, be they many or few, is the noblest aim. Let us hold to this.

Rev. J. B. McDonald made us a call Friday. He is pleased with his new charge.

+ Personal +

The address of Rev. F. J. Shaw is Humphrey, Ark.

Rev. W. C. Evans changes his postoffice from Malvern to Prescott.

J. F. Carr, pastor at Lakeside, Pine Bluff, was a visitor at our office Tuesday.

The address of Rev. J. T. Bagwell is changed from Morrillton to Conway, Ark.

Rev. J. B. McDonald spent last Sunday in the city, preaching at West End mission at night.

A reception is given Bishop Hendrix by the Scarritt Bible and Training School, on Friday evening the 3rd.

Rev. C. E. Patillo is very busy about plans for his new church and the wherewith to carry his plans into effect.

Rev. L. C. Craig, Beebe, Ark., desires to to say that he will assist the preachers in protracted meetings when desired.

Byron D. Price, merchant at Mt. Adams, Ark., made us a call on New Year's day. We were pleased to make his acquaintance.

A. H. Williams, Van Buren, writes us, Dr. F. M. Paine, ex-member of the Arkansas Conference, is quite low with pneumonia.

Rev. W. F. Evans, Presiding Elder of Washington District, writes that he is at present disabled on account of rheumatism.

Rev. W. J. Carpenter has been transferred from the Southwest Missouri Conference to the Florida Conference, and stationed at Orlando.

Rev. W. H. Evans of Jackson, Tenn., desires to say to the preachers of Arkansas that he is open to engagements to assist the pastors in revival meetings.

Rev. I. A. Vernon, formerly of White River Conference, now at Island Grove, Fla., writes: "My wife went home to God two weeks ago—died triumphantly."

R. A. Holloway, who was transferred from the Southwest Missouri Conference to Florida Conference four years ago, having served a full term at Citra is now stationed at Live Oak.

We had a call on Friday from L. R. Broach, our preacher at Hamburg. He took a list of the subscribers to the Methodist preparatory to a vigorous canvass at the opening of the year.

Contributions.

WASHINGTON LETTER.

(From Our Regular Correspondent.)
Washington, Dec. 25, 1895.

"Peace on earth, good will to men."

The above sentiment is much more generally felt in Washington this week than it was last, and it is not altogether owing to the celebration of the greatest of all birthdays. Men who spoke thoughtlessly of the probability of war between the United States, under the excitement of last week's utterances of our public men and newspapers, now realize that Dr. Talmage was right when he said: "Such a war would be the greatest calamity since the creation of the world. May God forbid the universal bankruptcy and the universal slaughter," and the general tendency is now towards the belief that the Christian sentiment of the citizens of the United States and of Great Britain will be sufficient to prevent a war between what are regarded as the representative Christian nations of the earth, no matter if the provocation on either side were much greater than it can possibly be made in the present controversy. In our Churches prayers have been offered for divine aid in the peaceable settlement of the dispute, and in at least one instance—Dr. Tennis S. Hamlin—God was asked not to allow the ambition of one man to embroil two Christian nations in war.

A moment's thought will convince any professor or well-wisher of Christianity that a war with England would be the most disastrous blow ever struck at Christianity since the dark ages. The great bulk of the Christian missionary work of the world is conducted by the English speaking nations, and what a mockery it would seem to be for these missionaries to preach "Peace on earth, good will to men" to the heathen with the two greatest Christian nations engaged in war. Christianity would not recover from the effects of such a war for a century; therefore it is not probable that Christianity will permit it to occur. Even were the rulers of both countries in favor of war, and there isn't the slightest reason to believe they are, the Christians in both would be able to compel, by the force of public opinion, a resort to arbitration, a method of settling international disputes which both countries have put themselves on record as favoring.

Whether the abandoment of the holiday recess by Congress, at the request of President Cleveland, is going to result in any financial legislation for the relief of the Treasury is problematical. The House is going to pass a bill, probably before this letter is printed, but what the Senate will do with that bill is a matter about which there are many opinions.

There are not many temperance men in Congress—more's the pity—although I am glad to say there are many temperate men, and that the number seems to steadily increase with each new Congress. However, what I started to say was that the temperance people were much gratified that Speaker Reed in selecting the chairmen of the House committees made a temperance man—Representative Dingley, of Maine—chairman of the leading committee, that of ways and means; and another temperance man—Representative Morse, of Massachusetts—chairman of the committee on alcoholic liquor traffic. The latter committee has not up to this time done much for the cause of temperance, but that may have been because it has not had an active temperance chai[illegible]fore, although it has had more than one intemperate chairman, much to the disgust of those who have attempted to get the attention of the committee. Mr. Morse is a tireless and energetic worker against the encroachments of king alcohol, and if this committee does not accomplish more than it ever did before it will not be chargeable to lack of zeal on his part. Only last Sunday he was the principal speaker at an echo meeting of the National Anti-Saloon League. In that speech he said that a large majority of those engaged in the liquor traffic were foreigners who had become citizens of this country merely because they could then carry on their business with greater advantage to themselves by obtaining a kind of political influence through the patrons of their saloons. Among the other speakers of this meeting were Rev. J. H. James, delegate from the Connecticut Temperance Union, and Mrs. Annie Whittenmyer, of Pennsylvania, delegate from the National Non-Partisan W. C. T. U.

Miss Clara Barton has been so overwhelmed with applications from those who wish to join the staff of the Red Cross Society, which will go to Armenia to distribute the relief funds, that she has been compelled to prepare a circular letter informing each applicant that the staff is already full, but their offers will be placed on file in case later developments should make an enlargement of the staff advisable. Nothing has been decided as to when Miss Barton will start, but she says she and her assistants can get ready at a day's notice.

Many of our Churches had more elaborate Christmas musical programs than that which was given at the early morning service in the Y. M. C. A. rooms, but I am sure that none were more devoutly rendered and that few were more enjoyable.

NOTES FROM THE EAST TEXAS CONFERENCE.

It was a real pleasure to spend Saturday and Sunday in Texarkana in attendance upon the above mentioned Conference. Though twenty-five years in Arkansas, this is my first visit to a Texas Conference.

With Bishop Keener in the chiar it is needless to say that the business of the Conference was well in hand and went on without friction or delay. Patient attention was given to delicate and important matters and full time to the consideration of reports, yet the Conference was enabled to get the appointments Sunday night. The Rev. O. P. Thomas, presiding elder of the Pittsburg District, who was transferred from the Arkansas Conference some twenty years ago, gave me a cordial greeting. His many friends in Arkansas will be glad to learn that he is in robust health, in high favor with his brethren and doing a great work for Texas Methodism.

Rev. J. S. Mathis, who began his itinerant career in Arkansas in the 60's, gave me a hearty hand-shake. He has pleasant memories of Arkansas. Though he is nearing the eve of his pilgrimage, the years seem to sit lightly upon him. His spirit is bouyant, his face beams with the sunshine of immortality and, like a true soldier of the cross, he stands in the forefront of the battle.

I fell in love with Rev. D. F. C. Timmons, the Rev. Albert Little and that princely layman, T. S. Garrison, having enjoyed together the abundant hospitality of Bro. Geo. W. Frost, a large lumber dealer and a leading Methodist of Texarkana.

I [illegible]debted to Dr. Timmons for a copy of his stimulating booklet entitled "The Greatest Neglected Work of the Church." It has been highly commended by many of our leading men, and by the truly orthodox severely criticised. I have not yet had time to read it, but so true and noble a man cannot go far wrong on a vital question. He promises to bring out a new edition, and leave out the objectionable passages.

I was delighted with the speech of Dr. Tom Pierce, in advocacy of the claims of the Texas Advocate, which he so ably edits. If he even approaches his ideal of a paper as presented in his speech, the Texas Conference will have a paper which will win its way into all the Methodist homes of the Lone Star State. The editor of the Advocate and the editor of the "Arkansas Methodist" are in substantial agreement upon the troublesome issues now before the Church, and I feel sure that our Israel in these great commonwealths will not go far astray from the landmarks of Methodism.

Some things impressed me favorably. The Conference is determined to preserve the true esprit du corps of the body. No sentimentalism in favor of a brother beloved is allowed to keep an inefficient man in their ranks. No dead-head—no division-breeder, though he may profess extra sanctity, is allowed to continue his relation to the Conference.

The assessment for domestic missions was raised in full. In a great and growing State like Texas it is refreshing to note the loyalty of the Conference to its mission fields. No Conference can have a solid and permanent growth that does not care for her own mission fields with strong men and good appropriations.

I heard it stated several times in the love feast that there were no place hunters, no rivalries, no jealousies in the Conference, and from what I saw and heard in that memorable love feast, I partly believe it. When some brother struck up, "It is the Old Time Religion" such hand-shaking and hugging and shouting followed as to verify the exclamation of the Psalmist, "How good and how pleasant a thing it is for brethren to dwell together in unity."

The sermon of Bishop Keener at 11 o'clock Sunday was greatly enjoyed. He plowed the ocean of theological thought with the ease that characterized the movements of the leviathan as he bore the prophet Jonah in a straight course to Nineveh. The bishop's power of incisive statement, clear exposition, and graphic delineation is rarely met with in the pulpits of our time.

Many other things I would like to write about of men, meetings, sermons, etc.; but the train bearing me to the Atlanta Exposition and my Georgia home will soon leave and I must get this in the mail.

Sidney H. Babcock.

WITH ALKALI WATER

Use Horsford's Acid Phosphate.

No one need experience any trouble from the use of alkali water, if to each glass be added a few drops of Horsford's Acid Phosphate. It not only neutralizes the alkali, but makes the beverage a refreshing one.

A CHANCE TO MAKE MONEY.

Mr. Editor—I read how Mr. Jones made $15 a week. I have a better job taking orders for the new specialties and fancy articles in aluminum, rein books and rings for harness, sign letters and figures for houses, stores and vehicles. They are simply elegant, shine at night; aluminum is a great talker. I sell for World Mfg. Co., Columbus, O.; they make family fire-proof cases, electric goods and many good sellers for agents. I made $27 first week, $39 second, first month $172. Goods are catch[illegible] honest firm, light, easy work, [illegible] can get a job by writing them.

J. [illegible]

CONSUMPTION CURED

An old physician, retired from [illegible]tice, had placed in his hands by a [illegible] India missionary the formula of [illegible]ple vegetable remedy for the spee[illegible] permanent cure of consumption, [illegible]chitis, catarrh, asthma and all [illegible] and lung affections, also a positiv[illegible] radical cure for nervous debility a[illegible] nervous complaints. Having teste[illegible] wonderful curative powers in thous[illegible] of cases, and desiring to relieve [illegible] suffering, I will send free of ch[illegible] all who wish it, this recipe, in Ge[illegible] French or English, with full direc[illegible] for preparing and using. Sent by m[illegible] by addressing, with stamp, naming th[illegible] paper. W. A. Noyes, 820 Power[illegible] Block, Rochester, N. Y.

If the Baby is Cutting Teeth.

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

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PRES. A. C [illegible] Y, Ark

Contributed

IN CHOSEN, "THE FRESHNESS OF THE MORNING."

(By Bishop E. R. Hendrix.)

We reached Korea from China rather than Japan, and adopt the Chinese way of spelling the name of "The Hermit Nation," namely, Korea, and not Corea. This is now the way in which the name of the country appears on the new postage stamps, which are in use in Korea, and which were made in the United States for the Korean Government. I am sorry to say that my countrymen did not do the best possible job for the Koreans, as it is almost impossible to make them stick. This is the more to be regretted because Korea regards the United States with peculiar favor as the one Government which can have no intention of annexing any part of her territory, and she sees that the Americans in Korea are here purely in the interest of legitimate commerce or of acquainting the people with the benefits of Christianity. While the country will continue to be called Korea, yet the native and official name, since the present dynasty came into power, five hundred years ago, is "Chosen," which means "Freshness or Serenity of the Morning." Doubtless the name was given in the interest of national unity, as Korea was originally simply the name of one of the three sovereignties into which, before the union, the peninsula was divided.

The Korean peninsula of about 90,000 square miles, has naturally been much before the eyes of the world since her people consented to remain no longer a "hermit nation," but to hold intercourse with other nations. Japan claims the credit of introducing Korea into the family of nations, as the United States makes a like claim in the case of Japan. In either case a man-of-war with "a roving commission provoked the fire of the forts on the inland waters of a hitherto uncommercial people, and the demand for reparation resulted in a commercial treaty. Japan secured from Korea, by the treaty of 1876, what the United States secured from Japan by Commodore Perry's memorable entrance into Yeddo Bay some twenty years before. Japan was still suffering from the extraterritorial clauses of the Anglo-Japanese Treaty of 1858, and she unhesitatingly incorporated them into the treaty with Korea, and has rigidly insisted upon them ever since. In order to escape the payment of indemnity to Japan for the action of the Korean forts, China disclaimed any responsibility for the conduct of Korea, although having up to that time claimed the right of suzerainty over her. Japan then introduced Korea among the nations as an independent power, and especially after the shuffling policy of China with regard to Korea, was ended by the result of the late war, has Japan assumed the place of a sponsor for Korea, and sought to regulate her internal affairs as well as her relations to other powers. Count Inouye, one of the able statesmen with which Japan has astonished the world during the last three decades, came over to Korea in October, 1894, and after careful study of the conditions of the government since the Chinese were so signally defeated at Pyeng Yang, and driven out of the country, he made many important recommendations to his majesty the King of Korea, which met with much favor. It was very apparent that Korea had three rulers in place of one. Besides the King was the Queen, who was the stronger character, and represented the powerful Min family, whose alliance with the throne was expected to strengthen it, but which ever sought, through the Queen, a controlling influence in the government. In addition to those two was the father of the King or the Prince Regent, generally known as the Tai Won Kur, who was Regent for many years during the minority of the King, and who is recognized as one of the ablest and most resolute rulers Korea has ever known. It was he who ordered the destruction of the "General Sherman," an American vessel, in 1866, and the killing of her officers and crew, because she had entered forbidden waters, and who issued the edict in that same year which resulted in the killing of some twelve thousand Korean Catholics, who he thought had sworn allegiance to a foreign power. He is regarded as patriotic, in that he favors the isolation of Korea, and the removal of all foreign influences from the government. Count Inouye insisted that Korea must have but one ruler, who should be the King, and that the King should give pledges to his subjects that the Tai Won Kur is neither King nor Minister, therefore he has no authority to interfere either in the promotion or degradation of officers. The same is true of her majesty the Queen. These recommendations were adopted, with other valuable suggestions relating to the separation of the royal household, so that it could not, through its courtiers and eunuchs, be allowed to interfere in government affairs; the putting of taxation wholly under the management of a Board of Finance, regulated by law; the careful preparation of the Annual Budget, so that expenditures should be limited to income; the reorganization of the army and the training of its officers in military tactics; the practising of greater economy by the royal household; the codification of criminal laws, so that no longer might magistrates and influential families exercise the power to imprison and punish the people at will, or the King himself inflict punishment outside of these laws; the unification of the police; the limitation of the powers of the local authorities, and the enlargement of the central government, especially in the control of military and judicial matters and in taxes; the enacting of laws for the promotion, dismissal, and degradation of officers, so as to secure the strictest impartiality and prevent the sale of office; the employment of experts by the several departments as advisers; the sending of young men of ability and students to foreign countries in order to investigate and study; and the restatement of the powers of the Council of State, so that laws and regulations of the government should originate in the several departments, and be submitted to the council before they are presented to his Majesty for approval. The count urged upon the King in order to secure the independence of Korea, in fact as well as in name, that he should present these articles of reform and national policy at the shrine of the Ancestral Temple, and publish them for the benefit of the people.

It was a long cry from the paternal government, to which the Koreans had been too long accustomed, but the King called about him wise and progressive counselors, and on the 7th of January of the present year his Majesty visited the Ancestral Temple, where are the tablets of his imperial ancestors, and made the King's oath, of which the following is a translation:

"We declare publicly to all the Imperial Ancestors that we, your humble descendant, have received and guarded the mighty heritage of our ancestors for thirty-one years, revering and fearing Heaven; and though we have encountered many troubles, the heritage has not been lost. How dare we, your humble descendant, even to hope that we are acceptable to the heart of Heaven? Verily, it is because our ancestors have graciously looked upon us and aided us. Our Illustrious ancestor was the first to lay broad the foundation of our royal house, and for five hundred and three years has bestowed favor upon us his descendants.

"But now in our generation the times have greatly changed, and the spirit of the times is more liberal. A neighboring Power and the unanimous judgment of all our officers unite in affirming that only as an independent ruler can we make our country strong. How can we, your humble descendant, having received the spirit of the times from Heaven, refuse to conform, and thus fail to preserve the heritage bestowed by our ancestors? Shall we not put forth strength and restore all things, and thus add luster to the merits of our ancestors? From this time forth we will no longer lean upon another State, but will lay broad the destiny of the nation, restore prosperity, build up the happiness of our people, and thus secure our independence. Thinking deeply on these things, let there be no falling back into the old ways, no indifference, no dalliance; but calmly follow the broad designs of our ancestors, watching and observing sublunary conditions reforming our internal administration and straightening out accumulated abuses.

"Therefore we, your humble descendant, do now take the fourteen great laws, and swear in the presence of the spirits of our ancestors in Heaven, and announce that, relying on the merits bestowed by our ancestors, we will bring these to a successful issue, nor will we dare to retract our word. Bright spirits, descend and behold!"

Could such new wine be held in old bottles? Or, in the absence of Korean statesmen able to make good the admirable policy to which the King stood pledged by the most solemn oath known to an Asiatic ruler, could Japan furnish the needed leadership? The news which awaited us on our arrival in Korea on October 11 was that three nights before the Japanses soshi, at the head of insurgent Korean troops, had stormed the palace, killed the minister of the royal household and several of the Royal Guard, wounded several of the Queen's attendants, including the Crown Princess, and had assassinated the Queen; and, besides all this, they had placed the King's father, the Tai Won Kur, back in the palace, which meant his virtual restoration to power, as appeared by a proclamation which he made all haste to issue. The moderate counsels of wise statesmanship had given way to the radical counsels of weak men aspiring to leadership. Count Inouye had some months before his return to Japan warned the Japanese Government that the Japanese residents in Korea must be reformed, and that because of "their lack of co-operation, their arrogance, and their extravagance," they were proving at once the enemies of Japan and of Korea. To use his own language: "The Japanese are not only impolite but often insult the Koreans. They are rude in their treatment of Korean customers, and where there is some slight misunderstanding they do not hesitate to appeal to fists, and even go so far as to throw Koreans into rivers, or to use weapons. Merchants thus frequently become rowdies, and many of them are consequently convicted. Those who are not merchants are still more rude and violent. They say they have made Korea independent, they have suppressed the Tong Haks, and those Koreans who dare oppose them are ungrateful fellows. How can the Koreans help being frightened by the Japanese? But flight follows fright, and hatred follows dislike. Thus it is only natural for Koreans to seek friendship with other foreigners. With the restoration of peace many Chinese are coming again into Korea; and, if the Japanese continue in their arrogance and rudeness, all the respect and love due them will be lost, and there will remain enmity and hatred against them."

Despite this warning of the able Japanese statesman sent over to aid Korea in her new national policy of reform and independence, the new Japanese Minister to Korea, Viscount Miura, was sent over as a representative of the extremists in Japan, who have been so severely criticising the Japanese government for its moderate demands upon China at the conclusion of the late war. His appointment at the time was looked upon as an unwise concession to the opposition, and since the assassination of the Queen the Japanese Government has recalled him, and also their consul-general, and, utterly disclaiming any connection with the disgraceful and criminal act, has sent over a strong commission, led by Mr. Komora, head of the Diplomatic Bureau, to thoroughly investigate the whole affair. Already fifteen Japanese soshi, or radicals, have been arrested by the Japanese authorities, while large numbers are fleeing the country.

Japan must suffer greatly in loss of influence in Korea in view of her connection in the eyes of the people with the murder of the Queen, whose faults are forgotten in the horrible manner of her death. Japan's inability to control her own subjects in Korea, of whom there are not less than 7000, has led to an imperial edict from the Emperor of Japan forbidding any more Japanese to come to Korea, save by special permission. What Count Inouye foresaw has come to pass in the loss of prestige on the part of Japan, and it will be difficult to convince the world, and especially the Koreans, that Japan is guiltless of the Queen's blood.

When the Koreans are asked why they, who are so friendly to foreigners now, should have so long remained a hermit nation, they tell you of China and Japan, their only neighbors, who invaded them and claimed tribute from them, and laid waste their territory until the sight of a foreigner awoke fears of like treatment. Three hundred years ago, Hideyoshi, a great Japanese general, not only wholly subdued Korea and devastated the country, but he brought back to Japan many cartloads of Korean ears, and erected a massive monument over them in their capital city, Kioto, which monument is called The Korean Ear Monument, and it is a constant reminder to Koreans as well as to all travelers of Japanese barbarism in that day. Japan should raze that monument to the ground before the Revised Treaties go into effect which she has proudly made with foreign powers. From Korea Japan obtained her letters, her religion, her architecture, and her art. I have seen specimens of the crude Japanese porcelain before she learned the art of its finer manufacture from the Koreans. All of the Korean workers in porcelain were transported to Japan in the memorable invasion of three hundred years ago, and the famous Satsuma manufacturers claim to be Koreans, or of Korean descent. While the death of Hideyoshi prevented his invasion next of China and her attempted subjugation, it left Korea exposed to Chinese rule, while Japan entered upon the policy of excluding foreigners and of developing her great feudal system, which fell only in 1868, although compelling some sort of recognition all the while from Korea.

When the Korean Government, because Japan sent no reply to Korea's request for aid against the dreaded French invasion of 1866, refused to receive the embassy announcing the overthrow of the Shogunate in 1866, and later, when it showed no disposition to recognize Japan's attempt to cast off her national institutions for those of the West, there arose a war party in Japan which favored another invasion of Korea. China, fearing trouble, denied that Korea was a tributary State, as she took occasion to do later just before the treaty of 1876, which recognized Korea as an independent power, while all the time sending Chinese commissioners to Korea, and requiring the King of Korea to come outside the walls of his capital city to meet them after they had come through what was called the Peking Pass, by virtue of the fact that it was used by those who came from Peking to receive the recognition of the authority of China over Korea. Not until the present year was the massive gateway where the Chinese commissioners were so long received been torn down by the authority of the King of Korea to assert his entire independence of China. From two such neighbors Korea had learned to judge the whole outside world, and preferred to live without a fuller acquaintance, and the 12,000,000 Koreans, who had used movable type two hundred years before they were used in Europe, were content to live as if there were neither a Europe or an America.

During many years the Mins remained firm in their alliance to the Middle Kingdom, while two other powerful parties arose in the Korean Government, one advocating an appeal to Russia for protection against the Chinese, and the other turning to Japan for the same purpose. The latter resorted to force, and assassinated the chiefs of the pro-Chinese party in 1884, and appealed to the Japanese minister to guard the King. Japanese and Chinese troops both hurried to the palace, and the latter, numbering 3000 as against 200 Japanese, the King of Korea put himself under Chinese protection. The Japanese minister fled to Chemulpo, and the Japanese legation was burned down, and many Japanese residents in Seoul were killed by Chinese soldiers. The Korean Government apologized for the attack on the Japanese minister and promised to rebuild the legation, while Japan sent Ambassadors Ito and Laigo to demand satisfaction from China. Out of this came the treaty of Tientsin, wherein Li Hung Chang agreed with these plenipotentiaries that "if in the future there should be in Korea a disturbance or an important affair, and it should be necessary for both Japan and China, or either one of them, to dispatch troops, they should first mutually communicate on the matter, and on the subsidence of the affair, the troops should be at once withdrawn, and not be permanently stationed." The late war, growing out of the disregard of this clause in the treaty, it was claimed, while it freed Korea from all claims on the part of China, has nevertheless led to a degree of Japanese influence, not to say interference, which led to the recent attack on the palace, and the assassination of the Queen, in the hope that the Min faction, of which she was the head, being destroyed, all the pro-Chinese party might disappear. The Chinese troops came last year at the instance of one of the Mins, who was chief minister of State, in the belief that the Korean troops, without such aid, could not suppress the Tong Haks, or the Eastern Learning party, who were peasants that had taken up arms against the oppressive measures of the local governors, mostly appointees of the Min family. The Chinese troops from Wei-hai-wei were already disembarking on Korean soil when the Japanese Government was officially informed of their being sent. This was on June 8, 1894; but the Japanese Government, without waiting for official information, was chartering ten of the best passenger ships of the great Japanese Steamship Company, and by the morning of June 9, had started one of them laden with stores, provisions, and troops for Chemulpo, and by the evening of the 11th the last one steamed out of port for Korea. The Tong Haks, frightened at the approach of foreign soldiers, fled to their homes, while the Chinese and Japanese forces were to begin the war on Korean soil, which should secure the independence of Korea, and the humiliation of China. With the defeat of the Chinese it was expected that the influence of the Min party in Korea would decrease, and that Japanese influence would grow. Prince Pak, who was made Minister of Home Affairs, in December, 1894, before the memorable oath of the King, was the son-in-law of the last King, which gave him the rank of Prince. The fact that he had spent many years in Japan connected him in the public eye with Japanese influence; but he seems not always to have enjoyed the confidence of the Japanese, especially the disreputable soshi, who finally poisoned the minds of the King and Queen against him, and secured an order for his arrest. By the aid of the Japanese authorities he made good his escape to Japan, and thence to New York City, where he now awaits the next turn in the wheel of Korean politics. He seems to be regarded as patriotic and progressive, and one likely yet to figure largely in the affairs of Korea, when the evil influences, which have been at work, shall be broken. It now seems probable that both Chinese and Japanese influence in Korea is greatly diminished, and that neither power is apt to regain its former position. The soshi, who are regarded as responsible for the death of the Queen of Korea, made quite recently a dastardly attempt to assassinate Marquis Ito, the great Prime Minister of Japan. Who, then, do they represent? Denounced by Japan no less than by Korea, who are they but a species of anarchists, such as are to be found both in Europe and in America, and who are opposed to all rightful authority that they cannot use? If some of the strongest governments of the world are made to suffer from the plots of the anarchists, it is not strange that the well-devised schemes which Japanese statesmen proposed for Korea, and from which so much was justly expected, should be thwarted.

The King of Korea is universally loved for his kindness and amiability. He is the descendant of a long line of kings, beginning with Ni Taijo, who, under the patronage of the Ming Emperors of China, five hundred years ago, raised himself to the throne of Korea. The Manchoo conquerors of China devastated Korea two centuries and a half ago, and exacted a humiliating submission from her, until finally the present Manchoo dynasty at Peking, disclaiming responsibility for the conduct of Korea, is compelled to acknowledge her independence. Will the Japanese be able to regain their influence in Korea and still carry out their schemes of reform? The Japanese have such command of the commerce of Korea that out of a total tonnage of nearly 400,000 in 1892, more than three-fourths were Japanese as against the Russians, Chinese and Koreans. Japan would fain see Korea a strong Upper State between Russian and Japanese territory, but naturally wishes to have a controlling influence. Whether she can gain her former prestige depends much upon the punishment meted out to the guilty Japanese soshi. In the meantime the King of Korea looks anxiously to the powers for help. Will they unite in securing to Korea a strong protectorate until she can do without such help? The answer of the powers may be known in America before it reaches here.

To no country would the King of Korea turn so eagerly as to the United States. The relations between his Majesty and the American Legation in Seoul are of the closest and most confidential character. The adviser to the foreign office, the military adviser, and the adviser of the royal household, are all Americans. What our traditions may keep us from doing as a nation may be done largely by individual influence. When a year and a half ago the King learned that Bishop Ninde had desired an audience with his Majesty, but had been prevented by the foreign office, and had left Seoul without a favorable response to his request, a courier was dispatched to Chemulpo by the King's command, requesting Bishop Ninde to return. During the audience his Majesty said: "Thank the American people for the teachers already sent, and send more, many." Of the audience which I was permitted to have with his Majesty, and of the cordial greeting which was given to Rev. Dr. C. F. Reid, a possible future "teacher," who was present, I will write in another letter. The name by which all missionaries are known in China and Korea is that of "teacher," one who explains the doctrine.

Seoul, Korea, October 17, 1895.

—Nashville Christian Advocate.

TEXAS NOTES.

The Texas Conferences are all adjourned from their annual sessions and the preachers are now mostly at their posts of duty, for another year's work. I have not the figures before me, but there has been progress along all lines of enterprise. Texas Methodism is very aggressive and its success is very marked. I am confident that the reports for this year will show a membership of some two hundred thousand. Many handsome houses of worship have been erected and our ministers are being much better supported. We have the old time-revivals in these conferences, and thousands of souls have been happily converted during the year. Our schools are on the up-grade. The Georgetown University, which is the school of all the Texas conferences, has a bright prospect. It will soon have on foot a commodious building, which, when completed, will meet all of the demands of a great college. Through the influence of this faithful institution, the ministry of our Church is developing into a good standard of efficiency.

Our Advocate is steadily improving. Dr. Pierce is a man of fine culture and one year of experience has brought out the fact that he is possessed of more than ordinary editorial instinct. The paper has one of the most promising fields in Methodism, and it is our right arm of power in Texas. We are a unit in its support. It belongs to all of the work in common. At the late session of the Texas Conference, we had Bishop Keener with us. Though in years an old man, yet his mind is as vigorous and alert as in the years gone by. His preaching was in much power; and his presidency gave great satisfaction. He is growing old gracefully and sweetly.

I am returned for the fourth year to Houston. We have a strong Church in this city, and four others making good progress. My Church has nearly 700 members. We support a lady missionary and contribute $500 toward the support of a missionary appointed to the city by the Conference. Last year we gave something over $1400, all told, to the cause of missions. This year we hope to do better. There is nothing small in these Texas Methodists. I am more and more delighted with the country and the people. They are coming into the State from everywhere, and Methodism is gathering in a large proportion of them.

We recently had Sam Jones and George Stewart with us. They had a great meeting. So far, I have received forty odd good members and more to follow.

G. C. Rankin.

SOME NEW BOOKS AND ALSO SOME BARGAINS.

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—o—

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—o—

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Literary Table

DANTE.

I turn for consolation to the leaves,
To the great Master of our Tuscan tongues,
Whose words, like colored garnet shirls in lava,
Betray the heat in which they were engendered.
A mendicant, he ate the bitter bread
Of others, but repaid their meagre gifts
With immortality. In courts of princes
He was a by-word, and in streets of towns
Was mocked by children, like the Hebrew prophet—
Himself a prophet. I, too, knew the cry,
"Go up, thou bald head!" from a generation,
That, wanting reverence, wanteth the best food
The soul can feed on. There's not room enough
For youth and age upon this little planet;
Age must give way. There was not room enough
Even for this great poet. In his song
I hear reverberate the gates of Florence
But mingled with the sound are melodies
Celestial from the gates of paradise.
He came and He is gone. The people knew not
What manner of man was passing by their doors,
Until he passed no more; but in his vision
He saw the torments and beatitudes,
Of souls condemned or pardoned, and hath left
Behind him this sublime Apocalypse.
—Longfellow.

RECENT POETRY.

The almost simultaneous publication of new voulmes by Eric Mackay, Alfred Austin, and Sir Edwin Arnold suggests the perhaps irreverent thought that the Laureateship is still open; and that a boom, so to speak, for any of these three candidates is at any time in order. Their claims all seem so slight that the mere consideration of either would suggest one of the very best of the Punch pictures, that in which the Queen, being in need of a new footman, anxiously inspects the dapper little figure of Earl Russell, eager and alert, in a page's buttons, with the doubtful conclusion, "I'm afraid you are not large enough for the place, John!" No such doubt haunts the minds of these candidates, least of all Mr. Mackay, who, in his "A Song of the Sea, and Other Poems" (Chicago: Stone & Kimball), flings out half-a-dozen full-fledged Occasional Odes, making the most of all recent events—each ode more turgid and sonorous than the other—as a sort of foretaste of what might be expected of him. Surely it would not be easy to outstrip a candidate who could extract the picturesque on this scale from that not very eminent personage the Duke of York, on his marriage (p. 109):

"The Captain of the Comrades of the Flag,
A captain of such fame
As should be talked of on the loftiest crag
Of proud and prompt ambition, as of yore,
For there's no heart that's English to the core,
But loves him well and beats for joy of him;
And youthful eyes grow dim
As men rehearse the perils he has passed,
When, out upon the tearing, shuddering blast,
He has fulfilled new duties, not set down,
But done for pride of Country and of Crown!"

While Mr. Mackay thus elevates into sublimity the rather commonplace function of going to sea, Sir Edwin Arnold chooses rather to bring home fruits of many voyages, and to test the literatures of many tongues. In "The Tenth Muse, and Other Poems" (Longmans) the tenth muse is the Press; but the rest of the volume is given mainly to translations from the Persian, the Japanese, and so on. Then he cruelly checkmates Mr. Mackay's Duke of York poem by dedicating his book to the Duchess of York, inserting eight lines written in her album, and throwing in a longer poem written "by request of H. R. H. the Princess Beatrice." But Mr. Alfred Austin, the candidate now most conspicuously before the public, has a method still different from either of these—that of striking a wholly new and most fortunate vein. Dr. Johnson said of the traveller Jonas Hanway, who had written a successful book, followed by an unsuccessful one, that he had made a reputation by traveling abroad and then lost it by traveling at home. Mr. Austin has reversed this; and, after writing eight or more volumes of poetry so mediocre that they have not attained the small honor of an American reprint, he has now achieved, in "Veronica's Garden" (Macmillan), a prose book, only here and there interspersed with verse, and giving us the very freshness and fragrance of an old-fashioned English garden. It has, moreover, a series of illustrations so charming that they would redeem a poorer book. Decidedly we give our vote for Mr. Austin as Laureate—at least if he will pledge himself to put his prose into prose hereafter, and not to present it in the form of verse.

Mr. William B. Yeats is perhaps the most interesting figure in English contemporary poetry, as he, with his following—Lionel Johnson, Katharine Tynan Hinkson, and the like—afford, with their Celtic fantasy and purity, the best antidote to that now besmirched Oscar Wilde spirit which still asserts itself sometimes in the "Yellow Book" and even in the "Rhymers' Club." His new volume of Poems (London: Unwin) includes most of what was contained in the volume, "The Wanderings of Oisin," published in 1889, and some other fragments; but the name of the wanderer is now given as Usheen. There are also included his two exquisite fairy dramas, "The Countess Cathleen" and "The Land of Heart's Desire," productions so fanciful and so plaintive that they seem to create a world of their own. Aubrey de Vere and Sir Samuel Ferguson had already opened the doors of the old Irish literature, and its charm is such that it makes the visitor to Dublin University Library look with envy on its great roomful of untranslated Erse books. The rough and grim Norse legends look almost brutal beside these flowers of fable. Mr. Yeats does not explain why he omits from this collection some of his charming verses from the Rhymers' Book (second series) about those people of the air who seem to have given him the freedom of the city. To him Ireland is "a Druid land, a Druid tune," and the simplicity of its old-time peasant life, the quaint kindliness of its old priests, have an ever new existence. Some of his very songs are half folk-songs; thus, the following (p. 267) was called originally "An Old Song Resung," and was founded on three lines sung by an old woman in Sligo. "Salley" means "willow."

DOWN BY THE SALLEY GARDENS.

Down by the salley gardens my love and I did meet;
She passed the salley gardens with little snow-white feet.
She bid me take love easy, as the leaves grow on the tree;
But I, being young and foolish, with her would not agree.

In a field by the river my love and I did stand,
And on my leaning shoulder she laid her snow-white hand.
She bid me take life easy, as the grass grows on the weirs;
But I was young and foolish, and now am full of tears.

A wholly new edition of Skeleton Leaves has appeared (Longomans), with a preface from which it appears that the author's real name is not, as heretofore announced, Frank Leyton, but Hedley Peek. We have heretofore noticed this volume, and now note with a certain reverence the statement in the preface that the author has read with attention more than a hundred reviews of his book "from all parts of the English speaking world" and has carefully weighed them all. Another re-appearance is that of "The Magic House, and Other Poems," by Duncan C. Scott (Boston, Copeland & Day), who is on the whole the best of the new brood of Canadian poets; but it is new only in the title page, on which the former place of publication was Ottawa. It certainly looks a little like "annexation," in literature at least, when Mr. Scott removes his publication office to Boston, and Mr. Roberts and Mr. Lampman their residence to the United States. But they have all derived a certain flavor of mountain and salt air from Blomidon and Grand Pre, which they will retain, it is to be hoped, when transplanted.

The Rev. H. C. Beeching adds another to the library of Christmas selections under the name of "Christmas Verse" (London, Methuen). To those not surfeited with Walter Crane's mannerisms, it will be a recommendation that this artist illustrates the book. Of the collection it is difficult for the critic to think quite so well as the editor does, and it would be impossible to think much better, judging by its preface. The Christmas compiler who discards "God rest ye, merry gentlemen," as inappropriate, and Domett's noble hymn, "It was the Calm and Silent Night," as forgotten (p. ix), may naturally be found complimenting Drummond of Hawthornden in the notes as being "the Lord De Tabley of the seventeenth century" (p. 171). The remark forcibly suggests that rustic critic who observed to the late Edwin P. Whipple that, as he looked at it, "Goethe was the N. P. Willis of Germany." It is fair to say, however, that Mr. Beeching has gleaned a few new pieces not included in the better compilation of a previous year, "Carols and Poems," by Mr. A. H. Bullen.

Mr. Ernest Rhys' edition of "The Lyrical Poems of Sir Philip Sidney" (London: Dent; New York: Macmillan) is not to be compared in attractiveness or in annotation to Mr. Pollard's edition (1888) of the "Astrophel and Stella" series of poems; and as these comprise more than half the book, the consideration is of some importance. But he adds also the scattered poems from the "Arcadia" and others from various quarters; and this, with the compactness and cheapness of the little volume, must justify its existence. Mr. Ernest Chambers has achieved a more difficult editorial task in his admirable volume of "English Pastorals" (Scribners), with a preface which really adds to our thought and knowledge on the subject.

It is perhaps unfortunate that in Mrs. Annie Field's new volume, "The Singing Shepherd, and Other Poems" (Houghton, Mifflin & Co.), she unconsciously borrowed for herself the titles assumed by the young Australian poet, Miss Eleanor Montgomery. But it is the only thing about the book which is not felicitous, and it stands as the fit, crowning memorial of an eminently gracious and beneficent life. Ever since, during the civil war, she struck its poetic note more finely and sensitively than any one else in "The Future Summer," she has produced at intervals a series of poems more marked than those of any other American woman by evenness of texture and elevation of tone. Mrs. Moulton alone equals her in habitual execution, but is shallower in thought and emotion; Helen Jackson and Emily Dickinson are beyond her in passion and originality, but the former of these was often uneven in execution, and the latter had no conception of any such quality as evenness. In this little volume alone we have page after page of calm thought, always fitly clothed, and almost never disappointing. Few women in America have been brought personally in contact with so many fine minds—through her life-long hospitality to the cultvated men and women of two hemispheres—and yet there is no trace here of the undue influence of any one of these; the personal note being just the same as it was thirty years ago, only attuned to a finer expression as the years go on. We take one extract to show the fearless elevation of her thought (p. 60):

ON WAKING FROM A DREAMLESS SLEEP.

I waked: the sun was in the sky,
The face of heaven was fair;
The silence all about me lay
Of morning in the air.
I said, Where hast thou been, my soul,
Since the moon set in the west?
I know not where thy feet have trod,
Nor what has been thy quest.
Where wast thou when Orion past
Below the dark blue sea?
His glittering, silent stars are gone,
Didst follow them for me?
Where wast thou in that awful hour
When first the night wind heard
The faint breath of the coming dawn
And fled before the word?
Where hast thou been my spirit,
Since the long wave on the shore
Tenderly rocked my sense asleep
And I heard thee no more?
My limbs like breathing marble
Have lain in the warm down;
Have lan n the warm down;
No heavenly chant; no earthly care
Have stirred a smile or frown.
I wake: thy kiss is on my lips;
Thou art my day, my sun!
But where, O spirit, where wast thou
While the sands of night have run?
—The Nation.

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The Sunday School.

PREPARED BY REV. JAS. A. ANDERSON.

January 5, 1896.

THE FORERUNNER OF CHRIST.

Luke 1:5-17.

TIME—B. C. 6, 32d. year of Herod's reign.

PLACE—Jerusalem, in the Temple.

GOLDEN TEXT—Thou shalt go before the face of the Lord, to prepare His ways. Luke 1:76.

HOME READINGS.

Monday—The Forerunner Announced, ...Luke 1:5-17.
Tuesday—Zacharias in Doubt..... .....Luke 1:18-23.
Wednesday—The Child Named..... .....Luke 1:57-80.
Thursday—The Forerunner Announced .....Matt. 3:1-6.
Friday—The Forerunner Honored.... .....Matt. 11:1-15.
Saturday—Righteous Before God..... .....Job 1:1-22.
Sunday—Righteousness Honored..... .....Acts 10:1-23.

Our lesson refers first to Herod upon the throne of Judea. He was a viceroy under the Roman emperor, appointed by Julius Caesar, B. C. 47. He was an Edomite. The Edomites had been conquered by John Hyrcanus and brought under Jewish control and the Jewish faith B. C. 130. The reference to Herod seems only to be given for historic data, an easy way of beginning the story of Christ's life and work; but the year of Herod's reign in which John's birth occurred is not given. The New Testament writers generally exhibit this carelessness of exactness, hence the date even of Christ's birth cannot be ascertained.

There next appears before us in this lesson the pious priest and his wife devoted solely to spiritual things. We call everything spiritual which is done to serve God. How striking the contrast between the man at the head of the State, guided by ambition, reveling in luxury, and the peaceful lives of these two servants of God, with no aspirations but to be faithful in the sphere of religious offices and duties.

Such devotion is honored. It was ever so in the past. David was the son of a pious father. Samuel was the child of a mother's faith. And God bestowed peculiar honor upon these aged people. In other cases, too, God had honored especially the desire of childless women to be the mothers of children.

An angel of the Lord came to Zacharias, as he burned incense, to tell him his wife, Elizabeth, should bear a son. The woman longed for a son who should be a successor of his pious father as a priest of God. There was no holier desire in the heart of any woman, and God had responded to it. With the very promise of the child came the promise that the mother's heart should be satisfied in seeing him a man of God.

The lesson says, "He shall be great in the sight of God." What a grand thing that was to say. Caesar and Herod were great in the sight of men. Oh, how often it is that men whom the world calls great are only great oppressors and destroyers. To be great in the sight of God is to be a blessing to men, to teach them, to help them, to lift them up.

But a promise and a joy beyond any dream of the mother's heart was this that her son should herald the Messiah, the Everlasting Prince of Peace, our Saviour who shall reign over the world forever.

Rheumatism is caused by lactic acid in the blood. Hood's Sarsaparilla neutralizes this acid and cures rheumatism.

MRS. CHARLES P. BERTRAND.

From the son of the deceased I received the following note:

"It is with a heavy heart I write you announcing the death of my dear mother. She passed away on the night of December 6, at 8 o'clock. She took abed on November 26, which was her eighty-first birthday. I wish you could have been here to preach her funeral. There was no minister here, and the only service held was a prayer by my wife over her grave."

Mrs. Bertrand's maiden name was Norris, reared in the vicinity of Frankfort, Ky. She was the sister of Mrs. Robt. Crittenden.

There are a few of the older families of Little Rock who will remember this noble woman and her honored husband. For many years they were prominent in society, and worthy members of the Methodist Church. At their home on East Markham street they dispensed a large hospitality in ante-bellum times. In 1846, as pastor of the Methodist Church, my home was in this kind family, for which they would receive no remuneration. Among the sweet memories of my life is the recollection of the kindness received from this Christian family. Mrs. Bertrand made a confession of religion in 1843. Rev. H. R. Kern, pastor, and W. P. Ratcliffe presiding elder at the time. Her husband joined a few years later; a good Christian man. In the latter part of the sixties Mrs. B. married Capt. J. L. McDawell, of Lexington, Ky. The union did not prove to be a happy one, and in a short time they agreed to separate. Since that time she has lived with friends and relatives, most of the time with her only surviving child, Robt. C. Bertrand, in Jefferson County, Arkansas.

To those who knew this Christian woman it would be superfluous for me to say a word of praise, for those who knew her best loved her most. She was a true, noble, Christian woman. Selfishness had no resting place in her heart. She would not have done anything to wound the feelings of even the most humble for any consideration. I knew her when she was in affluent circumstances—had all this world could bestow to make her home happy and joyous, and I knew her later, when afflictions fell upon her thick and heavy. There was in every condition a sweet smiling countenance, and a warm grasp of the hand that assured you of the great loving Christian heart that beat within. The friends of the earlier years of my ministry pass away and with very few exceptions all are gone, but they are my friends still. Though gone, they are not lost, and my faith recognizes them in a different state of being still living. God breathed into man a "living soul." Unbelievers may write for man's epitaph, "Death an Eternal Sleep." That does not apply even to the body, for the resurrection will prove it a false statement. The soul at death simply passes into another state and lives on forever. Such is the faith of Christendom. Happy the man who is in possession of the faith. It is the anchor of the soul. "He builds too low who builds beneath the skies.

Andrew Hunter.

IN OLDEN TIMES

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Walton, Tenn. Dec. 3, 1894.

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JANUARY 5, 1896.

CHRIST IN PRAYER.

SCRIPTURE TEXT: EPH. iv. 13.

The Epworth League lessons for the first half of 1896 are arranged in the form of monthly studies. All are studies in the life of our blessed Lord—the lessons which stand forth in His own conduct.

These studies ought to be conducted with the purpose of obtaining the clearest and most impressive views of the life of Christ. All our Leaguers ought to read Farrer's or Geike's Life of Christ in full, in connection with these lessons. No more helpful reading can be found. We shall promptly supply orders for these books sent to the "Arkansas Methodist."

The Scripture text of this lesson suggests that the great study of the Christian is Christ Himself, and that in faith in Him we find the true unity and fellowship of all His people.

Set this truth before you, then, my young friends, as fundamental: We are to believe a person, rather than a creed. The creed, or system of doctrine, represents what men have thought about Christ. One may hold these views to be correct and yet have no Christ in his own heart or life. One who is sick may hear and believe many things about a physician, who has skill to cure him, but not putting himself into the hands of the physician he is not benefited. His belief is a thing apart from his own experience and conduct. So men may believe correctly about Christ, but not believe on Christ. And as one can only tell us about the physician, and as it is altogether dependent upon our personal choice and will whether we, after all that is told us, seek the physician's aid, so men may preach to us earnestly and instruct us faithfully in reference to Christ. Out of it all we only get a faith about Christ. Only when we come to Him, yielding to Him the guidance of our lives, and seeking through Him the Spirit which drives out the carnal aims of life do we enter into fellowship with spiritual men and spiritual things. Christ represented in creed alone produces strife and division. Christ represented in the blessed experience of His saving power brings harmony and love. If we stop with the creed, we shall war about words. If we come to Christ, we shall be one in Him.

The study of Christ's life is ever attractive to those who love Him. That which has captivated our hearts has captivated our thoughts as well. There is no greater absurdity than for an intelligent person to profess to love Christ who is still ignorant of Him, and finds no fascination in the study of what He was and what He said and did.

Do not suppose that the above views discount the value of creed. One who claims to believe in Christ without a creed is a simpleton. How can one believe in Christ who believes nothing about Him.

We have been taught from childhood to repeat the Apostle's Creed. Run over that creed and see if there is anything that can be left out of it—see if it contains anything which all Christians do not believe. Yet how many believe it all, as truth, and have not come to Christ. In our teaching we can only give you creed, but we urge you to pass beyond this and know the living indwelling Christ.

Again, we mean to say to you study Christ's life directly, and if it leads you to believe some things about Him which this or that Church or Christian does not believe, never mind it. If your creed, or the creed in which you have been taught is modified by this study, so let it be. We shall hold doctrinal views open and invite men to faithful study and the faithful following of their consciences in the sight of God.

SUNDAY SCHOOL HELPS.

We recommend to all our Sunday school teachers to buy at the beginning of the year some Lesson Commentary. There is much in having the lessons with all needed explanations and helps in convenient book form. The various denominations are issuing from their publishing houses these commentaries in beautiful form, with maps, illustrations and explanations, doctrinal and practical suggestions, etc.

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Married,

PETTIGREW-SOUTHARD—Mr. John Pettigrew and Miss Mary Southard were united in marriage at Union Church, Charleston, Ark., Dec. 11, 1895, W. S. Bristow officiating.

SHUMAKER-SMITH—Prof. W. B. Shumaker, principal of the graded high school in Warren, Ark., and Miss Mamie Smith, a most charming and accomplished young lady of Fordyce, Ark., were united in marriage Dec. 24, 1895, at the home of the bride's parents, Rev. J. R. Sanders officiating. A very large circle of friends of the bride and groom were present, many valuable presents were given and a beautiful wedding supper was enjoyed. The happy couple left on the midnight train for Warren, Ark., and what Fordyce has lost Warren has gained. J. R. S.

SKAGGS - McKENZIE—In Mineral Township, Pulaski County, Ark., on the 18th of December, 1895, at the residence of the bride's father, by Rev. C. H. Overton, Mr. Wm. M. Skaggs to Miss Lucy McKenzie.

November 28, 1895, at the residence of the bride's parents, near Weldon, Ark., Mr. John S. Butcher to Miss Minnie Henry, Rev. J. B. McDonald officiating.

December 22, 1895, at the residence of the bride's uncle, Mr. I. B. Williams, by Rev. A. M. Robertson, Prof. E. A. Jordan, of Fordyce, Ark., and Miss Louise Yates, of Rison, Ark.

December 25, 1895, at the residence of the bride's father, by Rev. A. M. Robertson, Mr. J. A. Kelly, of Rison, Ark., and Miss Bell Cuthbertson, of Kedron, Ark.

December 25, 1895, at the court house in Rison, Ark., by Rev. A. M. Robertson, Mr. J. D. Lee, of Pine Bluff, Ark., and Miss Anna Smith, of Kingsland, Ark.

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You'll have if you fail to see the COTTON STATES and INTERNATIONAL EXPOSITION to be held in Atlanta, Ga., September 18 to December 31, 1895. If you missed the WORLD'S FAIR this is your chance to make good your loss. Extremely low rates will be offered, and you can't afford to miss it.
The COTTON BELT ROUTE is the direct line to Atlanta, and is the only line running two daily trains composed of Through Coaches, Free Reclining Chair Cars and Pullman Sleepers from Arkansas and Texas to Memphis without change, where direct connections are made with through trains to Atlanta via three different routes.
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ARKANSAS METHODIST.

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

WEDNESDAY, JANUARY 1, 1896.

WE GAIN permanently from life's struggle only what we add to our own characters in moral excellence.

WHILE WE dispute about the psychology of spiritual life a little child may lead us in the way of true holiness.

LEAVING the things which are behind and reaching forth unto the things which are before is the attitude of every truly Christian life.

WE CAN all afford to take time to finish well every task assigned us. He has no time who has not eternity, and he who has eternity has time enough.

THERE ARE many who complain that the rules of our Church are too strict, and the same people complain that the lives of our members are not strict enough.

A PAUSE upon the threshold of the year is a suggestion of that reverence and sense of responsibility with which we should enter upon the duties of each succeeding day.

UNCONSCIOUSNESS of sin may come from ignorance of duty as well as from the performance of duty. A more intelligent religion is a constant need of the most sincere and earnest souls.

AT ST. STEPHEN'S CHURCH 153 persons were received as members during the past year, not one of whom ever came before the Church as a penitent inquiring "What shall I do to be saved?"

MANY PASTORS habitually preach in such a style that they would be surprised and startled if any sinner were moved thereby to come and cast himself down at the mercy seat seeking pardon and regeneration.

THERE IS an immense difference between a revival of religion and an "uproar in a meetin' house." Shouting and hand shaking is not as good evidence of a religious life as love in the home, helpfulness to neighbors and the payment of debts.

DURING the holiday season the Northern papers sent out their most attractive editions. The Southern papers suspend a week and take holiday. We have judged that it would help the holiday of fifty thousand readers for editor and business manager, clerk and foreman to work on, early and late, and so the "Methodist" took no holiday nor any of its employes a day of rest.

THE BEST and the utmost any man can do today is to lay all upon the altar of God. Yet in so doing he may be but placing in the Master's hand talents which for years have lain buried; and judged by the rule "Unto every one that hath shall be given," he may have to live the rest of his days on small incomes. No opportunity of life is wasted without loss. No day is spent in sin without taking so much from the development of soul life. No privilege need be wasted from the beginning to the close of our probation. Perfection is not seen in him who simply does not sin today, but in him who never did sin at all.

THE NEW YEAR.

We are standing on the threshold, we are in the open door,
We are treading on a border land, we have never trod before;
Another year is opening and another year is gone.
We have passed the darkness of the night, we are in the early morn;
We have left the fields behind us over which we scattered seed;
We pass into the future which none of us can read.
The corn among the weeds, the stones, the surface mold,
May yield a partial harvest, we hope for sixty fold.
Then hasten to fresh labor, to thresh and reap and sow,
Then bid the New Year welcome and let the old year go.
Then gather all your vigor, press forward in the fight,
And let this be your motto: "For God and for the Right."

FOR 1896.

The "Arkansas Methodist" begins the year 1896 in a sixteen page form. This is a change which we have confidence will gratify our patrons. It puts the paper in more convenient shape for the reader, and will enable us to arrange the various departments in better order. Lack of facilities has prevented us from making the change earlier.

We mean advancement by this step, and think that we shall show progress all along the line. Not less than $1000 a year will be added to the cost of the "Methodist" by this change. We call upon our subscribers to help us by paying their subscriptions. Very much is due us, and we are still in debt for the paper for the year that is closed. We are venturing forward because we believe Arkansas should have as good a paper as is published by our Church. We have not just what we want in this first issue. We must run out our old stock of paper, then we shall give you something nicer. Don't wait for us to send you your bill. The number on your paper shows what you owe for it. Make haste and pay up.

THE OLD ROMAN.

Since his death, Allen G. Thurman, of Ohio, has received from the public press, religious and secular, his meed of praise. All concur in the testimony that he was a man of singular integrity in office, having the keenest sense of honor in the matter of official duty and responsibility. Hence he is called "the Old Roman."

Is it true, then, that to heathen Rome we of this Christian land and age look for the loftiest models of manhood? We admire the character of the old Roman, and we admire the character of Allen G. Thurman, though he made no profession or claim of being a Christian. We cannot refuse to set the Christianity of our day in the light of such an example and bear the reproach of the comparison. Is there not a lesson in it?

The Roman Senator's character was developed upon the one idea of law. The result was a lofty sense of justice, a sternness and punctiliousness in its enforcement.

There was much of this same type of character developed by the Christianity of two centuries ago. There were very strong elements in the preaching of Calvin and John Knox. Are we not losing something today in laying aside the stern gospel of our fathers? Are we not preaching love and forgiveness until men are losing the dread and abhorrence of sin in the thought: The Lord is so good, the Lord is so gracious? Is not much of what we call eminent piety an overweening trust in the divine love, as if it matters little how men live or what they do, if they only look to Jesus at last? In our eagerness to bring men into the Church are we not urging them only to be so good to the Lord as to consent to be saved, rather than crying, "O, generation of vipers," and demanding the fruits of repentance?

These are reflections and questionings that come to us. It is certainly a reproach upon this Christian age that it finds its highest ideal of official integrity in the old Roman. We would ask the cause. Brotherly love and charity seem to have advanced, but the high sense of justice has scarcely been maintained.

THE CONGRESS ON AFRICA.

Two weeks ago at the Atlanta Exposition a congress was held of white and colored representatives to consider the duty of the Christians of this country respecting the evangelization of Africa. The following notice of the meeting we take from the Wesleyan Christian Advocate:

"This assembly gathered in Loyd Street Church last Friday and Saturday and was of more than ordinary interest and the results of the deliberations will be felt for good in the years to come. It was impossible for us to attend the exercises, but we have reports from many sources that the occasion was one of great interest and profit. The address of welcome by Gov. Atkinson is highly commended. Strong papers and speeches by men of both races were read and delivered to large audiences, all of which has tended to increase and give impetus to the rapidly growing missionary cause. The different sessions were presided over by Dr. W. P. Thirkield, Bishop I. W. Joice, Bishop W. J. Gaines, Bishop W. W. Duncan, Hon. W. J. Northen and Prof. E. L. Parks. The array of names on the programme was such as to arouse interest and inspire confidence, and from all accounts we judge that the expectations of all were more than realized. We hope that the missionary tide will rise higher and carry with it more force for the glory of God because of its meeting."

B. FAY MILLS AS A PREACHER.

Having frequently heard B. Fay Mills and being somewhat familiar with his preaching and methods, this paragraph from the Tennessee Methodist in regard to his work in Louisville amuses us:

One interesting feature of the meetings was the noon sermons by Mr. Mills in Library Hall, near the business center of the city. Every day for quite a month at 12 o'clock he preached to large audiences. These sermons were instructive and inspiring, and have done great good in broadening the view and deepening the piety of ministers, professional men and men of offices.

Mr. Mills' preaching consisted in calm, profound and philosophical presentations of the teachings of Christ in their bearings upon the problems of the day in business, in politics, in society and in the Church.

If ever there was a scintilla of philosophy in Mills' sermons we never caught a glimpse of it.

The Christian Observer of Louisville, a Presbyterian paper, makes this report of the work referred to:

At the afternoon and evening meetings the main aim of the speakers seemed to be to lead people to decide for Christ. In doing this, however, they did not undertake to present in definite form the doctrines of grace. Their addresses consisted mainly in exhortation, and in relating such anecdotes and incidents as would lead the hearers to act. After repeated inquiries, we do not learn that in his evening discourses Mr. Mills set forth the helplessness of the sinner, or the nature and need of the atoning work of Christ. We did not hear him preach on the vicarious nature of the atoning work of Christ; we are not aware that he explained in a clear, simple way, how it is that God pardons sin through the merits of Christ's vicarious work. At times the trend of the teaching was such as to lead the sinner to conclude that he could repent and believe by the exercise of his own will power. It may be that some of his assistants were more satisfactory than he was upon these points. One other thing seemed to us to be a defect in the services. The time and care given to the reading of the Scriptures and prayer, was far less than many desired. If the afternoon services had been devoted to a careful Bible reading it would have been much better, in our judgment.

At the noonday meetings Mr. Mills was always the speaker. Here also there was the same absence of any definite allusion to the atonement of Christ as the ground of the sinner's pardon and acceptance. During the first week of these meetings his theme was "The Love of God." He called on his hearers to believe in the love of God, but did not exhort them to trust in the mercy of God through the merits of Christ. During the second week his theme was "The Kingdom of God." While in these addresses some wholesome truth was spoken to business men, still the Scripture exegesis by which he enforced his peculiar views in regard to Christian socialism was often sadly at fault; and in discussing the general scope and nature of the kingdom he made the atonement of Christ subsidiary to it. He also went quite out of his way at one of these meetings to rebuke the Northern Presbyterian Church for restraining the teaching of Dr. Briggs. In like manner he denounced all creeds, saying that they were good "only to be put in a bottle." In many respects Mr. Mills' doctrinal views are not those which are accepted in our Church.

We attended Mr. Mills' meetings in Kansas City some three years ago. The audiences were large, the speaker's style pleasing. Hundreds of people signed cards expressive of desire for better life. These were given to the preachers to follow up these cases. Hundreds were represented by the secular papers as converted. A few weeks afterward leading ministers discussing the result doubted if there were a score of conversions in the work. They were pastors in the city, had joined in the invitation to Mr. Mills to come, labored with him during the entire meeting, took a large number of cards and visited the people, and spoke from full knowledge of the work. There was exhortation and pathetic anecdotes in the discourses and little besides. The very nature of the work could have little result beyond the emotions of the hour.

TO THE MEMBERS OF THE FIRST CHURCH, LITTLE ROCK, ARK.

Dear Dr. Godbey: I wish to express to my dear friends of the First Church, through the "Methodist," my grief at the destruction of their beautiful house of worship, around which cling so many tender memories. When I heard of it, I felt that I had suffered a personal loss, and my warmest sympathies went out to the dear people who have worshiped at its altar so many years. I can understand the greatness of the calamity and what a shock it is to every member of the Church, but I have an abiding faith in the courage and devotion of those with whom I spent some of the happiest months of my ministerial life, and I expect to hear ere long that the glory of the latter house exceeds that of the former. When Nehemiah saw Jerusalem lying waste and the gates thereof burned with fire, he told the Jews of the good hand of his God which was upon him, and said to them, "Come and let us build up the wall of Jerusalem, that we be no more a reproach." And as one man they said, "Let us rise up and build." Then Nehemiah answered, "The God of heaven, He will prosper us; therefore we, His servants, will arise and build."

So if each one "labors in the work," the walls will again rise ere long, and God is able to bring good even out of this great calamity. N. B. Chapman.

Trinity Parsonage, Baltimore.

Temperance

THE FOUR QUALITIES OF DRUNKENNESS.

When Adam first planted the vine, Satan came and killed a peacock over it, and the vine drank its blood. When the vine grew and put forth its leaves, Satan came again and killed an ape over it, and the vine drank the blood of the ape also. When grapes first formed on the vine, he killed a lion over it, and the vine drank up the blood of the lion. When the fruit was fully ripe, Satan came once more and killed a pig over it and the vine drank up that blood also.

Hence, he who drinks of the fruit of the vine imbibes these four qualities. When he first takes the wine, and it begins to crawl in his limbs, the color blooms in his face, and he becomes gay as a peacock. When the first signs of drunkenness come upon him, he plays, claps hands, and dances like an ape. When the wine grows stronger within him, he grows violent like the lion, and challenges everyone else. At last he wallows like a pig in the mire, desiring only to sleep, and his strength is gone.—Independent.

We have clipped the above in reference to the four qualities of drunkenness from the Independent. The Greeks tell the story as follows:

When Bacchus was on his way to Naxos he saw by the roadside a strange looking plant. He took it up, resolved to carry it to his home and cultivate it. But the day being hot, the plant soon began to wither, whereupon Bacchus picked up the bone of a bird and stuffed the roots of the plant into the hollow of this bone, with moist earth about them. But still there was danger the tender plant would die. So finding further on the bone of a lion he thrust the bone of the bird, plant and all into the hollow of this, adding more earth; later still, seeing the large bone of an ass, he put all into the hollow of this bone as the safest receptacle for his cherished plant. On reaching Naxos he buried all together. The plant plant grew and bore a purple fruit. Bacchus squeezed the juice from the clusters and gave it to men to drink. And now behold the wonderful effect of these bones upon the juice of the vine. In its first effect it made men chatter like birds, then they grew fierce as lions, and last as stupid as asses.

TEMPERANCE.

Only forty-one applications for license to sell liquor in the city of Little Rock and other places in Pulaski County for the year 1896 have been approved by Judge Compton. Last year the number was sixty-two. There will be other applications later, no doubt. Each applicant is required to pay to the sheriff the sum of $821 State and County license before an application is considered. The forty-one licenses granted all were renewals except one.

It does not appear that the business is strengthening. Yet we saw a good deal of drunkenness in this city on Christmas Day. It is generally felt by our best citizens that our police are in quite friendly relations with the saloons.

The Wine and Spirit Gazette says: "The stringent law and prohibition are rapidly driving the saloon from Mississippi. A saloon will be a rarity if they decrease at the present rate." The good people of Mississippi and of all other States will rejoice when a saloon is not only a rarity, but a nonentity.—Baltimore Christian Advocate.

In our war against saloons we need to keep up the fight with equal earnestness against all indulgence in the use of intoxicating drinks. It is becoming too much the fashion to speak of the poor inebriate as if he were an innocent victim. But it is intemperance that makes the saloon, primarily, and there is more excuse for the man who sells whisky in order to get bread for his wife and children than for the man who takes the bread from his wife and children to get whisky. Let the young men be taught to abhor drunkenness, and consider it the worst of infamy. To this end the drunkard should be detested in public sentiment.

NOTES AND NOTICES.

Give notice to the corrected list of quarterly meetings for Helena District.

The Board of Missions at Nashville sends resolutions on the death of Mrs. D. H. McGavock, Foreign Secretary of the Woman's Missionary Society. See our Missionary Department.

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Mr. Editor: You will do me a kindness and also the pastors of our Church who desire my services in revival work, to allow me to say through your most able paper that while I have many "calls" before me, those wishing my services at any time in 1896 should make application by the 15th of January, and not later than the 1st of February, as I expect by or before that time to have my work all mapped out for the year. From April to November is reserved for those wishing tent or camp-meetings. Address me at Jackson, Tenn.

W. H. Evans ("Wild Bill.")

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STUDIES IN THE GREEK NEW TESTAMENT.

Mr. Editor—I want to call the attention of the preachers of Arkansas, young and old, to Prof. Richard M. Smith's "Studies in the Greek New Testament." I am sure it will be a great help to that class of preachers (and, by the way, a very large class) who have not been blessed with a classical education. It is very highly spoken of by Dr. Josephus Anderson in the Christian Advocate.

It is very cheap—50 cents to preachers. Dr. Anderson says the only objection, it is too small. I have only scanned it, but got enough to take it in my grip to my appointments as a reference book.

Yours, Jas. L. Hayes.

Hackett, Ark., Dec. 23, 1895.

If afflicted with scalp diseases, hair falling out, and premature baldness, do not use grease or alcholic preparations, but apply Hall's Hair Renewer.

Dr. Price's Cream Baking Powder Most Perfect Made.

Cures

Prove the merit of Hood's Sarsaparilla—positive, perfect, permanent Cures.
Cures of scrofula in severest forms, like goitre, swelled neck, running sores, hip disease, sores in the eyes.
Cures of Salt Rheum, with its intense itching and burning, scald head, tetter, etc.
Cures of Boils, Pimples and all other eruptions due to impure blood.
Cures of Dyspepsia and other troubles where a good stomach tonic was needed.
Cures of Rheumatism, where patients were unable to work or walk for weeks.
Cures of Catarrh by expelling the impurities which cause and sustain the disease.
Cures of Nervousness by properly toning and feeding the nerves upon pure blood.
Cures of That Tired Feeling by restoring strength. Send for book of cures by

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Hood's Pills are the best after-dinner pills, aid digestion. 25c.

I Defy Competition!

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MONUMENTS
Headstones. Copings. Etc.
SHELLS
For Ornamental Graves, Gardens, Etc.

Correspondence solicited. Designs sent on application.

605 Man St., Little Rock.

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Hair Cutting and Shaving.
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Here are two Pointers FOR YOU.

POINTER No. 1.
Consider your health when you buy an article of food or refreshment, and buy only pure, wholesome articles.

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Consider your finances and buy only the best, because it's the cheapest—an inferior article is dear at any price.

C. J. KRAMER & CO.
Will give you a great many pointers about these things if you will call at their store.

IMPORTED Chester White HOGS

From Champion Herd of the World.

WM. S. KING, Prop'tr

ROSE HILL FARM

Six Miles From Little Rock.

Importer and breeder of improved Chester Whites. My stock of Hogs are all from prize winning strains, and have won more money and prizes than any other herd in the world.

George Washington, at the head of my herd; also Coco King by Coco Boy, the largest ham hog ever shown.

By buying from me you have the following advantages:

First, My pigs are acclimated.
Second, You save express charges.
Third, You can come and inspect my stock before paying for what you don't want.
Fourth, You will save time and money and be convinced that Arkansas can produce as fine hogs as the world ever saw. Orders taken for stock now

MERIT WINS!

MISTAKES WILL OCCUR, and in spite of our watchful care we have made a few, but we were always willing to rectify them, not only justly but liberally, and to the perfect satisfaction of our customers.

In the twenty-four years we have been in business in Arkansas, we challenge anybody to cite an instance where we have advertised what we did not have; failed to do what we advertised, or wilfully misrepresented anything.

WITH SUCH A RECORD

Are we not entitled to belief, when we announce

A DECIDED REDUCTION in the price of all kinds of

WINTER DRY GOODS AND CLOTHING?

NOTHING DAMAGED, OLD, IMPERFECT.

WANT ANYTHING IN OUR LINE If so, it will pay you to get it from

M. M. COHN & CO.,

306 & 308 Main Street, Little Rock, Ark.

Contributions.

EVENING REVERIE.

(P. W. Campbell.)

I sat on the doorstep in quietude dressed,
And calmly I looked away off to the West,
Where the great golden sun was just sinking to rest,
And cloudlets lay scattered around.
So softly the hours were gliding away,
I scarcely did note how the fast dying day
Was soon to go out with a last trembling ray.
And the shadows crept over the ground.

How silent, dread Gloom, on the wings of the Night,
All laden with shadows, directed his flight
O'er a little dark world that was fading from sight,
As the sun settled down from the sky;
But a sweet mellow radiance still lingers above,
Where cloudlets, in crimson, are blushing their love,
To the great melting streamers that heavenward rove,
And fling out their glories on high.

How gladly I'd keep the bright radiance there,
Still sifting its gold through the soft evening air,
And longingly stretch forth my hands in vain prayer
Imploring the vision to stay.
It seemed as though heaven, whose light passing o'er,
Prepared by the Saviour, now gone on before,
Would leave me alone on the step by the door,
To ponder dark hours away.

Thus prone are we mortals to cling to each gleam,
When prospects seem trembling on twilight's last beam,
And hope floating out on the colors that stream
Down life's mellow eve and away.
We must faithfully wait through the gloom of the night
Till dawns on the soul a more glorious light,
When splendors of heaven shall burst on the sight
And remain in an unbroken day.

FROM LOUISIANA.

Mr. Editor—The fiftieth session of the Louisiana Conference was held in Jackson, East Feliciana parish, December 11 to 16. Bishop Hargrove presided and exhibited fine executive ability. He kept good order in the conference room, and dispatched business rapidly, but satisfactorily. The session was in the main quite harmonious, and very enjoyable. The weather was bright, crisp and cool. The entertainment was ample and most cordial. Jackson has one of our best schools—Centenary College—whose president is Rev. C. W. Carter, D. D. Our insane asylum is there, and it has at present 900 unfortunate inmates. These men and women are as happy as it is possible for them to be in their condition. Loving and busy hands keep the building scrupulously clean, and also the entire premises. Here arises a thought: Law and humanity separate and confine the human family as necessity requires. Here is the asylum for the insane. At Baton Rouge is the asylum for criminals. The Bible teaches that God has two places in the future state: One, a great city, whose streets are gold and whose gates are pearl, which is divided into many mansions, for the abode of the pure and spotless of earth. The other a place prepared for the devil and his angels, and where the blind and insane of earth madly rush and fix their awful doom.

The venerable Dr. J. B. Walker was put on the superannuated list. He is about 80 years of age. Grand man! He needs rest, and richly deserves it. The reports of the preachers were in the main fairly good. The Bishop had his good lady with him who addressed a large audience in a happy manner in the interest of the Women's Parsonage and Home Mission Society. Dr. Tigert was present, and talked Review to us in public and in private, with gratifying success. In addition to this he gave us a grand Epworth League address, but the doctor's forte is preaching. He preached a sermon on Friday at 3 p. m. from Matt. v, 28 with wonderful effect. With many other startling things he said: "A man is neither better nor worse than the wort deed he is capable of."

We are appointed to Franklin again, which is the third time. This is certainly a peculiar and difficult field, but our trust is in Him who said "go." We have attempted for two or three years past to get back into Arkansas, but it seems the way is not open. Be it so. God is with us. Our temporal wants are abundantly supplied, and the power of the Holy One attends our ministry. God bless you. H. Armstrong.

A VOICE FROM TEXAS.

F. M. Winburne.

Corsicana, Tex., Dec. 17, 1895.

Dear Bro.—It has been quite a while since I afflicted your readers with a scrawl, but this will remind our friends of the long ago. We are still in the work, with the usual "nothing against him." What a merciful Providence has guided our feeble steps since we went as a young preacher, wife and one babe to Rockport Circuit in 1871-2. A. R. Winfield, P. E., how I love his precious memory. I believe he and all his family, save one, have crossed the river since that time. May his dear boy be able to answer with the rest of the family at the great roll call above. Yes, since that time, personally, there has been "lights and shadows" along the way. But praise His holy name, not one of His promises has failed. The two little girls, Minnie and Julia, babes then, are both nicely married, the first to a Methodist doctor and the second to a Methodist steward and the treasurer of his county. Last year I went through a course of sprouts, cut off as perhaps you remember by general conference into North Texas Conference, and because of crowded condition there, was transferred back and when I got here "slates" were made out and I got—well, I got a mission. By God's help I faced the music like a "little man," built a new parsonage, laid the foundation I trust for a good work and left them in as good humor and about as much money as any charge I ever served. How is that? It's simply a fulfillment of the "Lo, I am with you."

At present I am on the Corsicana Circuit, a nice little four-wheeled work; nice parsonage and neat Churches, all having choir, organ, etc. I don't know that the last adds much grace, but it sounds nice, you, know, in this age of progress. Last year's experience, I think, will arouse all my energies in trying to secure full collections for missions. If you have any slow brother on that line work him in mission harness a year or two, and "I'll be bound" he gets a move on him. We all like Bishop Duncan "mighty well" out here. Kind, firm, gentle, patient, but for his persistent firmness—well, I can't tell how much gas would have escaped. Only a half a day was consumed discussing the Holiness question. Nobody opposed to holiness, of course, only certain "erratic movements along these lines." Well, perhaps there are some extremes touching certain phases of these questions, but after the long tedious discussion I could but think

"Were half the breath thus vainly spent,
To Heaven in supplication sent,
Our fervent cry would oftener be,
Hear what the Lord has done for me."

After all, however, a large majority of this conference labor harmoniously together for our common cause. Last year was not, with us, considered a great revival year, but, withal, much good was accomplished along all lines spiritual and material. May God give us a great harvest of souls this year.

Feel Badly To-day?

We ask this repeatedly, because serious diseases often follow trifling ailments.

Brown's Iron Bitters

If you are weak and generally exhausted, nervous, have no appetite and can't work, begin at once taking the most reliable strengthening medicine, which is Brown's Iron Bitters. Benefit comes from the very first dose.

IT CURES
Dyspepsia, Neuralgia, Constipation, Malaria, Kidney and Liver Troubles, Impure Blood, Nervous Ailments, Women's Complaints.

Get only the genuine—it has crossed red lines on the wrapper.
BROWN CHEMICAL CO. BALTIMORE, MD.

Buckeye Bell Foundry
E. W. Vanduzen Co., Cincinnati, Ohio.
Best Pure Copper and Tin **Church Bells & Chimes.**
Highest Award at World's Fair. Gold Medal at Mid-winter Exp'n. Price, terms, etc., supplied free

$500

Is a great deal of money; a great many times more than it will cost you to spend Xmas at your old home in the Old States.
The Cotton Belt Route will sell round-trip tickets to the Old States December 20th, 21st and 22d, 1895, at HALF RATES.
Through Coaches, clean and comfortable.
Free Reclining Chair Cars.
Pullman Palace Sleepers.
Two trains a day.
The direct line and quickest time. Be sure your ticket reads via the Cotton Belt Route.
Remember **that** COTTON BELT ROUTE
For rates, maps, time tables, etc., address

S. G. WARNER, G. P. A., TYLER, TEX. A. A. GLISSON, T. P. A., FT. WORTH, TEX.
E. W. LaBEAUME, GEN'L PASS. & TKT. AGT., ST. LOUIS, MO.

Awarded Highest Honors—World's Fair.
DR. PRICE'S CREAM BAKING POWDER
MOST PERFECT MADE.
A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
40 YEARS THE STANDARD.

ESTABLISHED 1865.
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—MANUFACTURER AND DEALER IN—
Harness & Saddles

In the coming season I am offering unequaled bargains in Buggy and Wagon Harness, Ladies' and Men's Saddles, etc.

No. 0 Single Buggy Harness. Breast C. 1 inch trace, 2 1-2 inch saddle. $ 6 50
No. 00 Single Buggy Harness, Hames, 1 inch trace. 2 1-2 inch saddle 9 50
No. 00 Single Buggy Harness, Hames, 1 1-8 inch trace, 3 inch saddle. 10 25
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Double Buggy Harness from $15 to $25: Wagon Harness, from $15 to $30; Ladies' Saddles, from $8.75 to $20: Men's Saddles, from $3.50 to $20.

Orders by mail promptly attended to, and satisfaction guaranteed.

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DRY GOODS
—AND—
MILLINERY
House in the State.
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Gas, Gasoline, and Oil Cooking Stoves,
All the latest styles and improvements, Ice Cream Freezers, all kinds Hardware at FONES BROS. HARDWARE CO.

HAVE YOUR PLUMBING DONE BY ROGOSKI & DUNGAN.

Buy all your Books and Sunday School Literature of Godbey & Thornburgh.

Temperance

THE FOUR QUALITIES OF DRUNKENNESS.

When Adam first planted the vine, Satan came and killed a peacock over it, and the vine drank its blood. When the vine grew and put forth its leaves, Satan came again and killed an ape over it, and the vine drank the blood of the ape also. When grapes first formed on the vine, he killed a lion over it, and the vine drank up the blood of the lion. When the fruit was fully ripe, Satan came once more and killed a pig over it and the vine drank up that blood also.

Hence, he who drinks of the fruit of the vine imbibes these four qualities. When he first takes the wine, and it begins to crawl in his limbs, the color blooms in his face, and he becomes gay as a peacock. When the first signs of drunkenness come upon him, he plays, claps hands, and dances like an ape. When the wine grows stronger within him, he grows violent like the lion, and challenges everyone else. At last he wallows like a pig in the mire, desiring only to sleep, and his strength is gone.—Independent.

We have clipped the above in reference to the four qualities of drunkenness from the Independent. The Greeks tell the story as follows:

When Bacchus was on his way to Naxos he saw by the roadside a strange looking plant. He took it up, resolved to carry it to his home and cultivate it. But the day being hot, the plant soon began to wither, whereupon Bacchus picked up the bone of a bird and stuffed the roots of the plant into the hollow of this bone, with moist earth about them. But still there was danger the tender plant would die. So finding further on the bone of a lion he thrust the bone of the bird, plant and all into the hollow of this, adding more earth; later still, seeing the large bone of an ass, he put all into the hollow of this bone as the safest receptacle for his cherished plant. On reaching Naxos he buried all together. The plant plant grew and bore a purple fruit. Bacchus squeezed the juice from the clusters and gave it to men to drink. And now behold the wonderful effect of these bones upon the juice of the vine. In its first effect it made men chatter like birds, then they grew fierce as lions, and last as stupid as asses.

TEMPERANCE.

Only forty-one applications for license to sell liquor in the city of Little Rock and other places in Pulaski County for the year 1896 have been approved by Judge Compton. Last year the number was sixty-two. There will be other applications later, no doubt. Each applicant is required to pay to the sheriff the sum of $821 State and County license before an application is considered. The forty-one licenses granted all were renewals except one.

It does not appear that the business is strengthening. Yet we saw a good deal of drunkenness in this city on Christmas Day. It is generally felt by our best citizens that our police are in quite friendly relations with the saloons.

The Wine and Spirit Gazette says: "The stringent law and prohibition are rapidly driving the saloon from Mississippi. A saloon will be a rarity if they decrease at the present rate." The good people of Mississippi and of all other States will rejoice when a saloon is not only a rarity, but a nonentity.—Baltimore Christian Advocate.

In our war against saloons we need to keep up the fight with equal earnestness against all indulgence in the use of intoxicating drinks. It is becoming too much the fashion to speak of the poor inebriate as if he were an innocent victim. But it is intemperance that makes the saloon, primarily, and there is mere excuse for the man who sells whisky in order to get bread for his wife and children than for the man who takes the bread from his wife and children to get whisky. Let the young men be taught to abhor drunkenness, and consider it the worst of infamy. To this end the drunkard should be detested in public sentiment.

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For The Young People.

JAPANESE PROVERBS.

The ignorant are never defeated in any argument.

Everybody has eight eyes for his neighbor's business.

With a mote in the eye one can not see the Himalayas.

Patience is the rope of advancement in all lines of life.

When the sense of shame is lost advancement ceases.

A woman with a three-inch tongue can slay a giant.

Genius hears one individual and then comprehends ten.

Negligence looks at the battlefield, then makes its arrows.

The fish which escapes from the hook seems always the largest.

Who steals goods is called a thief, who steals dominions, a ruler.

Seeking information is a moment's shame, but not to learn is a lasting shame.—Hong Kong Gazette.

KNOWLEDGE OF DUMB ANIMALS.

There is reason to believe that many of the animals with which man is daily associated become acquainted, in good measure, with our language and our thoughts.

It is well known that the parrot and magpie may be taught to talk, and they will, within a limited sphere, use words correctly, and make intelligent replies to questions.

Yet we can not but believe that our horses and dogs are more intelligent than these birds, and much more capable of understanding us. If dogs and horses had organs of speech they would hold conversations with us more intelligently than parrots. We often observe that these animals not only understand what we say to them but understand what we say about other things.

I have read many stories of dogs which are in proof of this. Nero, a large, intelligent dog, began to kill sheep. His master said one morning in the dog's presence, "Tom, take Nero behind the barn and kill him." Nero started up as surprised, walked to the yard fence, jumped over it, took down the lane and never returned.

I have seen a dog that would go to market and buy what he was ordered, not by carrying a note from the sender but by making the market man understand by signs of his own what he wanted. I take this from an exchange:

"Sir Walter Scott was a great lover of dogs, and always had fine ones around him. One day, in conversation with a friend, he said, 'These dogs,' pointing to two hounds lying on the hearth, 'understand every word I say.' To prove it, he took up a book, and apparently read this sentence: 'I have two lazy, good-for-nothing dogs, that lie by the fire asleep and let the cattle ruin my garden.' Both dogs instantly sprang up and ran out of the room, and finding no cattle in the garden, returned and laid down by the fire. Again Sir Walter read the sentence, and again they ran out and returned disappointed. The third time their master told the story the dogs looked up in his face, whined and wagged their tails, as much as to say, 'You have fooled us twice; you can't do it a third time.'"

"Professor Owen, the great naturalist, had for his constant companion a Scotch collie, even more than usually intelligent. One day, while walking with a friend, on the coast of Cornwall, he picked up a small piece of seaweed. It was covered with minute animals, and Professor Owen observed, as he threw the piece into the water, 'If this small bit is so interesting, what must the entire plant be? I would like to have one.' The men walked on, and presently the dog came running up to them with a whole plant of the identical weed in his mouth. He was soaking wet, showing that he had been in the sea after it. It may have been only a coincidence, but certainly a strange one."

THE SALARIES AND INCOMES OF RULERS.

There is certainly one very nice feature about being a potentate, and that is the income that comes to the occupant of a lofty place. Besides having all his wants attended to, and a large number of palaces always at his disposal, the Emperor of Russia is said to receive $25,000 a day; the Sultan of Turkey receives $18,000 a day; the Emperor of Austria rejoices in $10,000 a day; Emperor William has to get along on $8,000 from breakfast to bedtime; Queen Victoria has $35,000 to spend every week, and the President of the United States receives a trifle under $1,000 a week, but a great deal of free advertising goes with the office.—Harper's Young People.

HE HIT BY MISSING.

A small boy at school was engaged in defining words when he said: "A demagogue is a vessel that holds beer, wine, gin, whiskey or any other intoxicating liquor." That boy drew a bow at a venture, but he pierced the joints of the harness. He hit by missing.

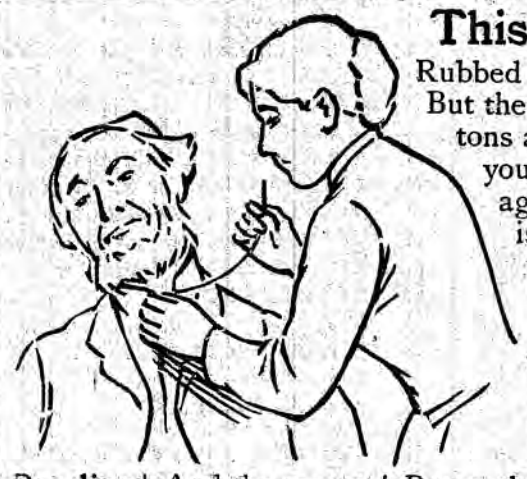
A GHASTLY COMPANY.

A very ghastly story is told of a diver, who, a few weeks ago, going down to the bottom of the sea near Constantinople, saw standing upright on the sea floor around him about eighty men, many of whom he knew. They were the bodies of the men whom the Turkish Government had put to death for inciting the late riots in Constantinople. The manner of their execution was by tying weights of lead to the feet and throwing the bodies overboard. In the dense sea water the bodies stood upright, held to the bottom by these weights.

A PERPLEXED LAWYER.

A lawyer noted for his success on cross-examination found his match in a recent trial, when he asked a long-suffering witness how long he had worked at his business of tin-roofing. The answer was: "I have worked at it off and on, but have worked at it steady for the past twelve years." "How long off and on have you worked at it?" "Sixty-five years." "How old are you?" "Sixty-five." "Then you have been a tin-roofer since birth?" "No, of course, I haven't." "Then why do you say that you have worked at your trade sixty-five years?" "Because you asked how long off and on I had worked at it. I have worked at it off and on for sixty-five years—twenty years on and forty-five off." Here there was a roar in the court room, but not at the expense of the witness, and his inquisitor hurriedly finished his examination in great confusion.—Editor's Drawer of Harper's Magazine.

Dr. Shields, an eminent physician of Tennessee, says: "I regard Ayer's Sarsaparilla as the best blood-medicine on earth, and I know of many wonderful cures effected by its use." Physicians all over the land have made similar statements.



This is tiresome.

Rubbed off in the wash you see. But the wonder is that any buttons at all are left on, when you grind them up so against a washboard. It isn't necessary, if you wash with Pearline.

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Our Church at Home.

BEARDEN, ARK.

Reached our new work on Saturday the 14th inst., were received kindly, and are well pleased.

Hope to send you some subscribers from this place and also from Millville. Yours fraternally, J. M. D. Sturgis.

WARREN, ARK.

The people here received us very kindly. Prepared us a lodging at the parsonage until our goods got here. They know how to make a preacher and his family feel at home. One thing I admire very much, and that is they speak very kindly of Bro. Whaley, their former pastor, and his wife. Yours truly,

A. Turrentine.

RISON, ARK.

Our people gave us a very hearty reception on our return to this work. Our first Quarterly Conference will meet next Saturday (Jan. 4) at Moore's Church. We believe most of the people in our district will be highly pleased with Bro. Godden as presiding elder. We wish the editor and business manager and all the "Methodist" outfit a happy New Year. Fraternally, A. M. Robertson.

STEPHENS, ARK.

Dear Bro.: We are now in the parsonage at Stephens and are ready for our paper here. We have had a very warm reception and have promise of a very prosperous year. The people here were much in love with Bro. McKinnon, and some of them part wih hm in sorrow. R. W. McKay.

HILLSBORO, ARK.

I am on my new work—ready for work; have met a warm reception. My move will be an expensive one, but all is well that ends well. Our parsonage needs finishing, but will be quite comfortable when done. The young people of Hillsboro had a Christmas tree last night; quite a number of nice things. Love to all the brethren in the work.

Robert H. Poynter.

ELM SPRINGS, ARK.

Dear Dr. Godbey: I have just received a card from Bro. D. C. Ross saying that Bro. Cartwright, P. E., appointed to Hackler Grove work, Eureka Springs District, died near Berryville, December 21. He was on his way to his work and taken sick and died in a few days. His end was peaceful. "He died rejoicing in God," so writes Bro. Ross. The work on the district starts well—the preachers are all at their posts and cheerful. The First Quarterly Conference was one of the best I ever attended—spiritual and financial interests both good. Yours, etc., P. B. Hopkins.

CAMDEN CIRCUIT.

Dear Bro. Godbey: Please allow me space in the columns of the "Methodist" to express our thanks to the good brethren and sisters of Ten Springs for their kindness and appreciation shown by the liberal pounding given us on the 24th. While wife and myself were unconscious of more than the ordinary happenings of the day, we were surprised to see a crowd come up, some on foot, some on horseback, some in buggies and some in wagons. But when they began to unload, come in and deposit the good things we were almost dumbfounded. They were soon all seated as comfortably as possible; and we spent a short time in praying and singing, and the humble preacher felt like shouting. All left with smiles on their faces. Leaving us with our hearts going up to God in prayers of thankfullness and for the blessings of heaven to rest upon the dear brethren and sisters of Ten Springs. May God by His mighty power enable us to do an earnest and faithful year's work in Camden Circuit.

F. R. Canfield.

Buena Vista, Dec. 25, 1895.

ALTUS, ARK.

Dear Dr. Godbey: Our first Quarterly Conference is over. The stewards have made a liberal assessment for their preacher. Christmas brought him several tokens of good will from the people. The Christmas times at Altus and Coal Hill both were a success. Mrs. Warlich was remembered by Santa Claus. The good people at Coal Hill are moving to build a parsonage. We hope they will succeed. They have a town of 2000 people, and we ought to have a preacher there. Everything starts off well. We mean to do our best, and by God's help we hope much good will be accomplished. D. D. Warlich, P. C.

SILOAM SPRINGS, ARK.

Dear "Methodist:" After a move of ninety miles by wagon and by rail, we reached our new home in time to fill the pulpit on the second Sunday after Bishop Haygood gave us our appointment.

The people gave us a hearty welcome. Not having a parsonage, they rented a home for us and have furnished it comfortably from kitchen to parlor.

Steps have also been taken for the immediate building of a parsonage, which we hope to see completed in sixty days. As Siloam Springs' Methodists propose to be behind in no good thing, it is needless to say we received the usual pounding. W. H. Dyer, P. C.

BEARDEN, ARK.—J. M. D. Sturgis.

Dear Dr. Godbey: We left Lonoke, the seat of Conference, on Tuesday, the 10th, and on Saturday following we came to Bearden and Millville, the work to which our good Bishop Haygood appointed us for this year. Met and preached to our people at both Bearden and Millville on Sunday, the 15th. They received us kindly and heard us gladly, which makes it to us doubly a work of love. The surroundings encourage us, I mean my good wife and myself, to pray for and expect a prosperous year. We also are praying that many souls may be savingly brought to God. The evening of the 27th quite a number of the people called at the parsonage, and with their presence made our hearts glad and demonstrated the deep concern they have in our welfare by the many things needful they left for our comfort. God bless and prosper them. Will do what we can for the "Methodist."

FARMINGTON CIRCUIT.

Dear Dr. Godbey: At the last session of the Arkansas Conference Bishop Haygood appointed me to Farmington charge. After a move of sixty-five miles we arrived on the 17th. There being no parsonage, we stayed with Bro. Engles until a house could be provided and furnished, which was soon accomplished, and we are safely domiciled, and as is not a common occurrence, after so much dreary weather, on the eve of the 24th, about 3 o'clock, a tremendous gale, headed by W. H. Engles, followed by many others, swept not through but into the parsonage, bringing not with it starvation and desolation, but flour, meal, meat, sugar, coffee, canned fruits and many other things that are too numerous to mention, but such as makes a preacher feel like he is indeed in a land of plenty. When the storm subsided we had a prayer of "thanksgiving," led by Bro. Engles, and sang "Working for the Crown." Oh, may God's sustaining grace rest and abide with His people. And may we ever prove worthy the appreciation shown us by the good people of Farmington. W. H. Hatfield.

Farmington, Dec. 25, 1895.

SOUTH BEND.

Editor "Methodist:" The people of South Bend Church, led by A. Park, gave this scribe and family a pounding on the evening of the 24th. I am serving a good, generous people.

J. A. Henderson.

Austin, Dec. 30, 1895.

TO PREACHERS IN CHARGE.

Dear Brethren: Suffer this word of candid but kind caution. If you have been thinking of going to your work with a lot of "I won't do this, and I won't do that, nor I won't do the other," pause and pray, and go eagerly inquiring how much of the this, the that and the other I can do and needs to be done. Going with a heart full of these "I won'ts" will help you to a most bountiful failure. Take this "I will do this, I will do that or the other, by God's grace, and the help of you all." Again, it is as fatal, and kills success about as quickly, to go saying, "I must have this, or I must have that, or the other, and if I don't get it, I am ruined." I honestly believe a man who goes to his work in this sort of spirit had better locate and quit having to do such uncomfortable things. As a rule these men get the poorest pay. A steward can hardly collect for them—this is the big road truth about it.

Jas. F. Jernigan.

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✦ Christian Life. ✦

ON THE OTHER SIDE.

We go our ways in life too much alone,
We hold ourselves too far from all our kind;
Too often we are dead to sigh and moan,
Too often to the weak and helpless blind;
Too often where distress and want abide
We turn and pass upon the other side.

The other side is trodden smooth and worn
By footsteps passing idly all the day;
Where lie the bruised ones that faint and mourn
Is seldom more than an untrodden way.
Our selfish hearts are for our feet the guide—
They lead us by upon the other side.

It should be ours the oil and wine to pour
Into the bleeding wounds of stricken ones;
To take the smitten and the sick and sore
And bear them where a stream of blessing runs.
Instead we look about—the way is wide—
And so we pass upon the other side.

O friends and brothers, gliding down the years,
Humanity is calling each and all
In tender accents, born of grief and tears!
I pray you, listen to the thrilling call!
You cannot, in your cold and selfish pride,
Pass guiltlessly upon the other side.

—Buffalo News.

COMMENCING THE YEAR.

It is natural we should make a pause at the close of the year and retrospect the past. An earnest life seeks to profit by experience, and he who makes progress in wisdom or goodness feels some reproach in view of the days past.

Yet the great lesson of life is to value time rightly, not upon occasions, but day by day. And in truth are not all days equally important? Is there not always resting upon us the same obligation?

Only he who uses well his time has no regrets for the past or fear for the future. It is our highest wisdom, with untrammeled energies to throw all our thought and strength into the duty of the hour.

There is a tender love in that charge of the Master, "Take no thought for the morrow." It means, be not anxiously concerned. Sufficient unto the day is the evil thereof. You have evil and burden enough for today. Do not borrow sorrow. Carry no needless burdens that your strength may be conserved for your daily duties.

A master desires that even his slaves should sleep well. Our Father in Heaven makes rest a duty as work is a duty. And he who has not learned to rest can never accomplish well the task the Master has assigned him.

WHAT WILL THE HARVEST BE?

(By Dr. Joseph Parker.)

For whom are we growing our harvests? We may have an abundant harvest, and yet never reap it. We may lay up much goods for many years, and yet have no pleasure in them. Do not suppose that we are rich because the harvest is plentiful. Whilst we are on the way, scythe in hand, to cut down the field, wild beasts may devastate it, or a blight from Heaven may destroy its value. "Call no man happy until he is dead," is the wisdom of the old proverb. Call no harvest precious until it has been garnered.

All life is exposed to peril. This exposure is part of our discipline, is indeed a necessary element in our training. The whole earth is the land of the enemy. "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal." Let your harvest be internal, spiritual, divine; let it be a harvest of noble purposes, thorough convictions, spiritual comforts. Bank your money with the deserving poor. Feed the hungry and clothe the naked. These are the harvests that no Philistine can devastate.

What will the harvest be? is the great question which men should put to themselves. Syria and Ephraim once entered into an alliance which grew with amazing rapidity. At a certain time, all appeared to be prosperous, plentiful and satisfactory. Yet all the harvest heaps were destined to end not in the joy of harvest, but in grief and pain. Do not look at the growing plant alone. Your investment is successful. But if that investment imply injustice, robbery, monopoly, gambling or trickery, when you do go out to reap the harvest you will only thrust your sickle into a field of darkness.

In the case referred to, the seed flourished in the morning, and at even-tide there was an appearance of a great return from the seed that had been sown. How foolish are they who look at appearances only! Where things are wrong in their origin they must be wrong in their issue. Between the origin and the issue there may be great fluctuation of fortune, or the good fortune may decidedly preponderate over the bad. But be assured of this: God is not mocked; when the seed that is sown has been bad, it is impossible that the harvest which is to be reaped can be good.

Every man must face the results of his own seed-growing. We cannot claim another man's field when God comes to judgment. The judgment of God is founded upon facts, upon reason, upon justice. When a man sees how ruinous a harvest he has to gather, he will say to his own heart: This is just, this is the outworking of true reason, I sowed the wind, now I am called to reap the whirlwind. "Thou wicked and slothful servant; out of thine own mouth do I condemn thee." The wicked sower must be the disappointed reaper.—Preachers' Magazine.

LET US DRAW NIGH.

Draw nigh when thou wilt, the blood is there abiding continually; not a moment's interval. And even so will it be in the soul that enters in. The difficulty that staggers the faith of many lies just here; they cannot understand how one who has to live amid the cares and engagements and companionships of his daily life can every moment maintain a heart sprinkled from an evil conscience. They do not know that if once, with a heart sprinkled, they enter in, they are in an inner sanctuary where everything acts in the power of the upper world, in the power of an endless life. They breathe the inspiring, invigorating air of the holiest of all; they breathe the Holy Spirit and enjoy the power of the resurrection life.

The Minister of the Heavenly sanctuary is also the Mediator of the new covenant in our hearts. All He does in Heaven He does each moment on earth in our hearts, if faith will trust Him, for the blood of sprinkling is the blood of the covenant. The abiding continually is possible and sure, because He who is our High Priest abides continually.—Andrew Murray.

"HID WITH CHRIST IN GOD."

The Christian life abounds in apparent contradictions and in startling paradoxes. We are poor, yet making many rich; we are sorrowing, yet always rejoicing; we are dying, yet still live. The Apostle Paul affirms that he lives, and immediately adds: "Yet not I, but Christ liveth in me." So, when he says to the Colossians, "Ye are dead," and then adds: "Your lives are hid with Christ in God." Of course, he uses these familiar words in varying senses. The death mentioned is that of the lower and earth nature; the life is that of the heart, nobler, diviner nature. All life is born of death. An American poet has sung:

"Life evermore is fed by death,
In earth and sea and sky;
And that the rose must breathe its breath,
Something must die."

Our true life, like the treasure of greatest value, is hidden; it is safely deposited with Christ in heaven, where God our Father is. It is too valuable to be entrusted to our keeping. A jewel of such inestimable worth might be taken from us if committed to our care. There is wonderful sweetness in the thought of life thus hidden with Christ. There is here a nestling, trusting, and blessed tenderness; there is here sublime security. Blessed, thrice blessed, is that man who can say that his life is "hid with Christ in God."—From Divine Balustrades, by R. S. MacArthur.

CHRIST THE LIGHT OF ALL SCRIPTURE.

Christ for us is the idea of the Old Testament; Christ in us is the idea of the New. "I in them and they in Me" was His last prayer. "We will go and take up our abode" is His most precious promise. "Christ in us" is our assured "hope of glory." Yes, brethren, here is for each of us the truest and the most blessed revelation of Christ. The Christ within us. The surest proof to us that Christ has lived is that in us all His life shall be repeated; that we shall be "baptized into His baptism," "drink of His cup," "know the depth of His sufferings, and the power of His resurrection," "rise with Him to newness of life," bearing with Him still the cross that we may at last wear with Him the crown! This is real, vital Christianity. It is not a need; it is not a system; it is not a law; it is not a love—the life of Christ in the soul of men; the life which he has come that we "might have, and have it more abundantly."

If we had not this, it would avail us little, or rather it will avail only to our condemnation, that we should be able to see Christ in His word, that we should be able to defend its inspiration and prove its authenticity and explain its mysteries. In vain shall we be able to say we have eaten and drunk in His presence, that He has taught in our streets, if we have never opened to Him the door of our hearts and made Him our loved and honored guest. But if we have, then is this word indeed a living word for us. It is for the voice of the living Christ, ever guiding, quickening, strengthening, santifying our souls; a word which means all its promises contain; the revelations of Him contain none more precious that this, "Christ, who is our life;" a word which among all its promises contains none more glorious than the faithful saying, "If ye suffer with Him, ye shall also reign with Him;" a word which the more we study it as the word of our living, risen Savior, will be more and more within us a day-star rising in our hearts, shining bright through the blessed, peaceful, holy love, that light of the Lamb which is the light and all the light of Heaven!—W. C. McGee, D. D.

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Quarterly Meetings

ARKANSAS CONFERENCE.

MORRILTON DISTRICT.

J. T. Bagwell, P. E.

First quarter—

December: Quitman sta., 15 and 16; Plummerville ct., at Plummerville, 21 and 22; Conway miss., at Graham's Chapel, 28; Conway sta., 29 and 30.

January: Aplin ct., at Aplin. 3 (Friday); Perryville ct., at Dixie, 4 and 5; Ada ct., at Opelo, 11 and 12; Morrilton sta., 12 and 13; Morganton miss., at Wesley Chapel, 17 (Friday); Quitman ct., at Plant's Chapel, 18 and 19; Mt. Vernon ct., at Bethlehem, 25 and 26.

February: Springfield ct., at Shady Grove, 1 and 2; Rupert miss., at Crowel Mt., 7 (Friday); Clinton ct., at Scotland, 8 and 9; Cleveland miss., at Mt. Zion, 15 and 16; Martinville ct., at Batesville, 22 and 23.

The district stewards will meet at Plummerville on Saturday, the 21st of December, at 11 o'clock a. m. Meeting will be held in the Church. A full attendance is earnestly requested.

HARRISON DISTRICT.

O. H. Tucker, P. E.

First round—

January: Oakland and Fairview, at Fairview, 4, 5; Harrison sta., 11, 12; Omaha mission, at Enon, 14, 15; Bellefonte ct., at Cross Roads, 18, 19; Yellville sta., 21, 22; Valley Springs ct., at Valley Springs, 25, 26; Lead Hill ct., at Lead Hill, 28, 29.

February: Yellville ct., at Liberty, 1, 2; Lone Rock ct., at Lone Rock, 5, 6; Mt. Home sta., 8, 9; Wiley's Cove ct., at Liberty, 15, 16; Marshall and Big Flat, at Marshall, 18, 19.

EUREKA SPRINGS DISTRICT.

P. B. Hopkins, P. E.

First round—

December: Huntsville, at Presley's Chapel, 14, 15; Hindsville, at Hindsville, 21, 22; Eureka Springs sta., 28, 29.

January: Berryville, at Berryville, 4, 5; Green Forest, at Green Forest, 11, 12; Carrolton, at Black Jack, 18, 19; Goshen, at Emmans, 25, 26.

February: War Eagle, at Oak Grove, 1, 2; St. Paul, at Zion Hill, 8, 9; Hackler Grove, at Friendship, 15, 16; Kingston, at Little's Chapel, 22, 23.

FORT SMITH DISTRICT.

D. J. Weems, P. E.

First round—

December: Sugar Grove, 14, 15; Booneville sta., 15, 16; Mansfield, at Hartford, 21, 22; Huntington and Jenny Lind, at Huntington, 22, 23; Greenwood, at Oak Grove, 28, 29.

January: Charleston, at New Prospect, 4, 5; Fort Smith Circuit, Spring Hill, 11, 12; Paris and Roseville, at Paris, 18, 19; Caulksville, at Coles, 25, 26.

February: Hackett Circuit, at Hackett, 1, 2; Fort Smith, Centra, 8, 9; Fort Smith, First Church, 9, 10; Waldron, at Fair's Chapel, 15, 16; Cauthron, at Cauthron, 16, 17.

District stewards will meet at Mansfield December 12, at 1 o'clock p. m.

FAYETTEVILLE DISTRICT.

V. V. Harlan, P. E.

First round—

December: Center Point circuit, at Council Grove, 21, 22; Elm Springs circuit, at Eebenezer, 22, 23; Prairie Grove circuit, at Prairie Grove, 28, 29; Boonsboro circuit, at New Hope, 29, 30.

January: Springdale, 4, 5; Rogers, 5, 7; Springtown circuit, at Decatur, 11, 12; Gravett, at Gravett, 12, 13; Pea Ridge, at Brightwater, 18, 19; Fayetteville, 24, 26; Farmington, at Farmington, 25, 26.

February: Cincinnati circuit, at Wedington, 1, 2; Siloam Springs, 2, 3; White River, at West Fork, 8, 9; Bentonville, 15, 16.

District stewards' meeting at Springdale Dec. 31, 10:30 a. m.

Preachers' meeting of district at Rogers, Jan. 7, 9.

CLARKSVILLE DISTRICT.

S. S. Key, P. E.

First round—

December: Altus and Coal Hill, 7, 8; Alma Circuit, at Alma, 14, 15; Dyer Circuit, at Dyer 15, 16; Clarksvill Circuit, at Antioch, 21, 22; Clarksville Station, 22, 23; Lamar and Knoxville, at Lamar, 25, 26; Hartman Circuit, at Granade Chapel, 28, 29; Ozark Station, 29, 30;

January: Chester miss., at Chester, 4, 5,; Ozone miss., at Gillian, 11, 12; Van Buren, and City Mission, 17, 18, 19; Ozark Circuit, at Gar Creek, 25, 26.

DARDANELLE DISTRICT.

P. B. Summers, P. E.

December: Walnut Tree Circuit, at Walnut Tree, 14, 15; Danville Circuit, at Belleville, 21, 22; Dardanelle Circuit, at Oak Grove, 28, 29.

January: Atkins Circuit, at New Hope, 4, 5; Dover Circuit, at Dover, 11, 12; Prairie View Circuit, at Delaware, 18, 19; Rouen Circuit, at Rouen, 25, 26.

February: Gravelly Hill Circuit, at Gravelly Hill, 1, 2; London Circuit, at London, 8, 9; Russellville Station, 15, 16; Dardanelle Station, 22, 23.

LITTLE ROCK CONFERENCE.

CAMDEN DISTRICT.

J. R. Moore, P. E.

First round—

January: Camden sta., 4, 5; Stephens and Waldo, at Waldo, 11, 12; Camden ct., at Ten Springs, 18, 19; Harmouy Grove, at ——, 25,26.

February: Walnut Hills, at ——, 1, 2; El Dorado, at Bethel, 8, 9; Hampton, at Chambersville, 15, 16; Fordyce sta., 16, 17; New Lewisville, at New Lewisville, 22, 23; Junction City, at Junction City, 29, March 1.

March: Atlanta ct., at Fredonia, 7, 8; Magnolia sta., 8, 9; Lapile ct., at ——, 14, 15; Carolina ct., at Holly Springs, 21, 22; Lisbon ct., at Lisbon, 28, 29.

April: Bearden and Millville, at Bearden, 4, 5; Ouachita ct., at Pleasant Grove, 11, 12.

The district stewards will meet in Camden at 10 a. m., Tuesday, January 7.

The preachers of the district will meet in Stephens at 7 p. m. on Tuesday, January 21. Opening sermon by A. S. Scott.

WASHINGTON DISTRICT.

W. F. Evans, P. E.

First round—

December: Bright sta., 21 and 22; Mineral Springs, 28 and 29.

January: Richmond, 4 and 5; Rocky Comfort, 11 and 12; Spring Hill, 18 and 19; Center Point, 25 and 26.

February: Hope, 1 and 2; Washington, 8 and 9; Chappell Hill, 15 and 16; Locksburg, 22 and 23; De Ann, 29 and March 1, 7 and 8.

March: Genoa, 14 and 15; Nashville, 21 and 22; Emmett, 22 and 23; Prescott, ——.

The district stewards and pastors will please meet me at the M. E. Church, South, at Hope, Thursday, at 1 p. m., January 2, 1896.

HOT SPRINGS DISTRICT.

J. A. Sage, P. E.

December—South Hot Springs, 29 and 30.

January—Oma Circuit, at Caney, 4 and 5; Amity Circuit, at Amity, 11 and 12; New Liberty Circuit, at New Liberty, 18 and 19; Nathan Circuit, at Polk's School-house, 25 and 26.

February—Saline Circuit, at Green's Chapel, 1 and 2; Mount Ida Circuit, at Mount Ida, 8 and 9; Cherry Hall Circuit, at Oden, 15 and 16; Dallas Circuit, at Foster's Chapel, 22 and 23; Cove Circuit, at Cecil's Chapel, 29 and March 1.

March—Hot Springs Circuit, at Rockdale, 7 and 8; Malvern Hill, 8 and 9; Central, 15 and 16.

The District Stewards will meet in the chapel of Central Church, Hot Springs, Tuesday, December 31, at 10:30 a. m. The names of District Stewards are as follows:

J. H. Crawford, G. H. North, J. R. Loyd, P. J. Barnes, E. R. McKoy, Miles Trawick, I. N. Runyan, L. P. Holmes, W. M. Forgy, W. C. Rowton, Jas. H. Allen, A. P. Alexander, and W. I. Richardson.

We would also be glad to have all the pastors who can conveniently be present meet with the District Stewards.

J. A. Sage, P. E.

ARKADELPHIA DISTRICT.

Horace Jewell, P. E.

First round—

December: Malvern sta., 21, 22; Arkadelphia sta., 28, 29.

January: Benton sta., 4, 5; Collegeville ct., 11, 12; Bryant ct., 18, 19; Clark ct., 25, 26.

February: Dalark ct., 1, 2; Holly Springs ct., 8, 9; Princeton ct., 15, 16; Gurdon ct., 22, 23; Okalona ct., 29, March 1.

March: Lono ct., 7, 8; Murfreesboro ct., 14, 15; Social Hill ct., 21, 22.

District stewards will please meet at Arkadelphia. December 28.

LITTLE ROCK DISTRICT, FIRST ROUND.

December—Winfield Memorial, 28-29.

January—Mabelvale Circuit, 4-5; Des Arc, 11-12; Barrettsville Circuit, 18-19; Austin Circuit, 25-26.

February—Carlisle and Hazen, 1-2; Hickory Plain Circuit, 8-9; Asbury, 15-16; Maumelle Circuit, 22-23; England Circuit, 29, March 1.

March—Liberty, 718; Lonoke, 14-15; Oak Hill Circuit, 21-22; First Church, 28-29.

District Stewards will please meet me in the chapel of Winfield Memorial January 8, 10 a. m. They are: R. T. Walker, J. B. Dickinson, F. M. Gore, J. G. Thweatt, J. A. Hammond, J. W. Mann, G. C. Thompson, J. B. Barron, John Moreland, F. A. Martin, J. H. Hicks, W. P. Dortch and R. A. McClain.

The following have been appointed agents to collect for Hendrix College: C. E. Patillo, James Thomas, E. R. Steel, M. W. Manville, B. A. Few and J. A. Henderson. Thos. H. Ware.

MONTICELLO DISTRICT.

T. D. Scott, P. E.

First round—

December: Mt. Pleasant, 28, 29; Monticello 29, night.

January: Warren, 4, 5; Tillar, at Selma, 11, 12; Bayou Bartholomew, at Parkdale, 18, 19; Ark City, at Holly Grove, 25, 26.

February: Hamburg, at Zion, 1, 2; Hamburg sta., 2, night; Berea ct., at Berea, 8, 9; Lacy, at Bethel, 15, 16; Carriola ct., at Carriola, 22, 23; Star City, at Griffeth Springs, 29, March 1.

March: Palestine, at Pottsville, 7, 8.

The district stewards' meeting will convene at Monticello, Tuesday night, January 7.

PINE BLUFF DISTRICT, FIRST ROUND.

(C. C. Godden, P. E.)

December—Stuttgart, 21-22; Riverside, 28-29; Pine Bluff, First Church, 28-29.

January—Rison, 4-5; Lehi Circuit, 8; Kingsland, 10; New Edinburgh Circuit, 11-12; Humphrey Circuit, 14; Redfield, 18; Sheridan Circuit, 19-20; Lakeside station, 26-27; Macon, 24-25.

February—White River, 1-2; Gillette, 3-4; Little Prairie Mission, 5-6; DeWitt station, 8-9; Sherrill Circuit, 15-16; English Circuit, 18.

WHITE RIVER CONFERENCE.

BATESVILLE DISTRICT, FIRST ROUND.

Jas. F. Jernigan, P. E.

December—Cushman, 28 and 29.

January—Melbourne, 1 and 2; Evening Shade, 4 and 5; Calamine, 8 and 9; Sulphur Rock, 11 and 12; Sulphur Rock and Newark Station, 15 and 16; Oil Trough, 18 and 19; Jamestown, 22 and 23; Cedar Grove, 25 and 26; Richwoods, 29 and 30.

February—Mount View, 1 and 2; Newberg, 5 and 6; Iuka Mission, 8 and 9; Viola, 12 and 13; Salem, 15 and 16; Indian, 19 and 20; Ash Flat, 22 and 23; LaCross, 26 and 27; Batesville, 29, March 1. 26 and 27; Batesville, 29, March 1.

March—Central, 1 and 2.

JONESBORO DISTRICT, FIRST ROUND.

December—Nettleton Circuit, 21-22; Jonesboro Station, 28-29.

January—Harrisburg Circuit, 4-5; Vanndale Circuit, 8; Marion Circuit, 11-12; Osceola Station, 18-19; Osceola Circuit, 20; Blytheville Circuit, 22; Golden Lake Circuit, 25-26.

February—Shiloh Circuit, 1-2; Lorado Circuit, 5; Paragould Station, 8-9; Paragould Circuit, 12; Gainesville Circuit, 15-16; Marmaduke Mission, 19; Boydsville Circuit, 22-23; St. Francis Circuit, 26; Mainshore Mission, 29.

March—Brookland Circuit, 7-8; Buffalo Island Circuit, 14-15.

The District Stewards will please meet me at Jonesboro January 14, at 9 o'clock a. m. Frank Ritter, P. E.

HELENA DISTRICT.

M. M. Smith, P. E.

First round—

December: Forrest City sta., 28, 29.

January—Helena sta., 4, 5; Marianna sta., 11, 12; Brinkley miss., 14, 15; McCrory and Wynne, 18, 19; Taylor's Creek ct., 25, 26; De View miss., 29, 30.

February—Cotton Plant and Howell, 1, 2; Wheatly ct., 8, 9; Oak Forrest ct., 15, 16; Hayns ct., 22, 23; La Grange, 29, March 1.

March—Holly Grove and Marvel, 7, 8; Turner miss., 11, 12; Clarendon sta., 14, 15; Cypress Ridge ct., 17, 18.

The district stewards will please meet me at Brinkley, January 14, at 1 p. m. Brethren, please come to this meeting.

NEWPORT DISTRICT, FIRST ROUND.

S. L. Cochran, P. E.

January—Pocahontas Circuit, 4 and 5; Siloam, 11 and 12; Mammoth Springs and Williford, 18 and 19; Walnut Ridge Station, 25 and 26.

February—Portia Circuit, 1 and 2; Newport Station, 8 and 9; Jacksonport Mission, 15 and 16; Smithville Circuit, 22 and 23; Imboden Circuit, 29 and March 1.

March—Corning and Knobel Station, 7 and 8; Reyno Circuit, 14 and 15; Tuckerman Circuit, 21 and 22; Clever Bend Mission, 28 and 29.

April—Walnut Hill Mission, 4 and 5.

District Stewards' meeting at Walnut Ridge January 25 at 2 o'clock p. m.

SEARCY DISTRICT.

Henry T. Gregory, P. E.

First round.

December: Searcy sta., 29, 30.

January: Augusta sta., 4, 5; Ward, miss., at Ward, 11, 12; Bald Knob ct., at Bald Knob, 18,19; West Searcy ct., at Smyrna, 25, 26.

February: Beebe and West Point, at Beebe, 1,2; Argenta sta., at Dye's Chapel, 8, 9; Jacksonville ct., at Shiloh, 12; Mineral ct., at Frenchman township, 15, 16; El Paso, ct., at Cypress Valley, 19; Stony Point ct., at Salem, 22, 23; Mt. Pisgah ct., at Mt. Pisgah, 26.

March: Auvergne and Weldon at Tupelo, 7, 8; Union and Revel, at Riverside, 14, 15; Beebe ct., at Dogwood, 21, 22.

The district stewards will please meet me at Bald Knob Janary 17, 1896, at 2 o'clock p. m. Henry T. Geregory, P. E.

SPECIFIC FOR SCROFULA.

"Since childhood, I have been afflicted with scrofulous boils and sores, which caused me terrible suffering. Physicians were unable to help me, and I only grew worse under their care. At length, I began to take

AYER'S Sarsaparilla, and very soon grew better. After using half a dozen bottles I was completely cured, so that I have not had a boil or pimple on any part of my body for the last twelve years. I can cordially recommend Ayer's Sarsaparilla as the very best blood-purifier in existence."—G. T. REINHART, Myersville, Texas.

AYER'S THE ONLY WORLD'S FAIR Sarsaparilla

Ayer's Cherry Pectoral cures Coughs and Colds

$5 FOR TWO MONTHS' RENT.

We feel confident that a great many will appreciate this liberal offer, and have obtained a large supply of instruments from the Electrolibration Co. No one can afford to be without an Electropoise, especially in winter, when it is so effective for colds, la grippe, pneumonia, etc., as well as all forms of chronic ailments. Rheumatism speedily and effectively cured. Liberal terms for the ultimate purchase after renting.

Those who are not familiar with the wonderful curative work of the Electropoise should write for booklet giving full particulars. It is endorsed by thousands all over the country.

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THE GENUINE "BROWN'S BRONCHIAL TROCHES" are sold only in boxes. They are wonderfully effective for Coughs, Hoarseness or Irritation of the Throat caused by cold.

If you want to know all about Baptism—the mode, the subject and the Scripture on it, send 25 cents for a copy of "The Handbook on Baptism." Godbey & Thornburgh, Little Rock.

✦ At Rest. ✦

SORRELS—Selma D., was the son of S. N. and Tennie Sorrels. He was born August 31, 1890, and died November 19, 1895. In the death of one so young as this little boy is fulfilled the scripture: "For all flesh is as grass, and all the glory of man as the flower of grass." (1 Pet. 1:24.)To the finite mind the Providence of God is mysterious, but we are told that "all things work together for good to them that love God." Little Selma has only been transplanted from the misery below to the fairer climes of immortality. B. W. Aston.

WALDROP—Miss Bell, was born June 7, 1852, and fell asleep in Jesus, November 1, 1895. She never joined any Church, but made a very bright profession of religion last spring at Nettleton in its preachers' meeting. After that time, when the Christian was called upon for an expression, she very meekly responded, thus often confessing her dear Lord. Hers was a bright face. Oh, how they miss her! Her mother preceded her to the glory land about one year. She leaves two sisters, a brother and a host of relatives and friends to mourn their loss. Her spiritual vision saw and her tongue spoke of the beauties over there, saying it is pretty over there, and requested that her sisters and friends meet her over there.

The writer of this sketch witnessed her triumphant death. Oh, may we all be ready when the summons comes. Dear sorrowing ones, your sister is not dead, but sleepeth. Her body was laid to rest in the Jonesboro cemetery to await the resurrection of the just. Oh, how sweet it will be in that beautiful land! So free from all sorrow and pain, with songs on our lips and with harps in our hands to meet one another again.

William Seaton.

JOHNSON—Whereas, God in His infinite love and wisdom has called to her reward our beloved friend and Sabbath school pupil, Miss Ella Johnson; therefore, be it

Resolved, That we, the members of Alexander Sunday school, realize that in the death of Miss Ella Johnson the school has lost one of the brightest and most regular attendants.

That we extend our heartfelt sympathies to the family in their bereavement.

Resolved, That a copy of these resolutions be spread upon our Sabbath school record, a copy be furnished the family of the deceased, and a copy be sent the "Arkansas Methodist" for publication.

R. W. Ray,
Angie Slack,
Attie Lewis,
Committee.

CARGILE—Inasmuch as it has pleased Almighty God to take from our midst our friend and our brother, Marvin Cargile, be it resolved; first, We tender our sympathies to the bereaved family; that we shall feel the loss of him as a Sunday school pupil; that the brothers and sisters have lost an affectionate brother, and the father an obedient son, and the community a promising young man. Resolved, secondly, That we bow in humble submission to Him who doeth all things well, knowing that our loss will be his gain. Thirdly, resolved, That a copy of these resolutions be placed on the Sunday school record, a copy be given the family and a copy be furnished the "Arkansas Methodist" for publication.

R. L. Donoway,
W. W. Noble,
J. H. Durham,
Committe.

TONEY—John A., son of Elijah and Mary Toney, was born in Smith County, Tenn., October 7, 1822; was married to Miss Virginia High July 18, 1844, and in the autumn of the same year moved to Ouachita County, Ark., and died at his home near Millville, in the same county, November 26, 1895. Here is another name that justly ranks among the honored pioneers of Methodism in Arkansas. He graduated from Clinton College, Tenn., studied law with Judge McClain at Carthage, but abandoned the legal profession and became a planter. For fifty-one years he was known far and near as an upright Christian gentleman. For several years previous to his death he was a child of affliction, frequently suffering great pain, aggravated by the wound he received in the battle of Corinth October 4, 1862. I formed the acquaintance of this good man in 1853, was several years his pastor. His house was one of my most pleasant homes; have seen him in his most prosperous days, and again when the dark clouds of war were o'erspreading the whole National heavens; have seen him the strong, happy, buoyant head of a happy family, and again when the waves and billows of trouble bore down upon his noble heart, and I rejoice to be privileged to bear witness to his sterling worth, his uniform piety, his loyalty to God, his country and the Church he loved so well. No discount on John Toney; never was, and his memory is a precious heritage of which the Church of God all over this country ought to be proud. He well supported the institutions of the Church, felt and cared for the orphan and evinced a practical sympathy for distressed humanity wherever he found it. As he lived so he died, strong in faith giving glory to God. Well says his daughter, Mrs. Dr. Foldin, of Holly Springs: "He still clung to his faith in the good Master, was submissive to His will, and now rests from his labors and wears a crown set with many bright stars in the everlasting kingdom prepared for the faithful." The veteran soldier has joined hosts of his comrades in arms; and O, the Proctors, the Hogues, the Keys, of old Holly Springs, that have joyfully hailed him fellow-victor in the Kingdom of God! Press on, my dear sister Toney, and blessed be God, you and your only surviving child shall overtake the faithful husband and devoted father where "there is no curse," but "pleasures forever more." With his name are associated many of the happiest memories of my early itinerant life, and tender, indeed, is my heart as I offer this last tribute to his memory. His former pastor, James E. Caldwell.

Tulip, Ark.

HOWARD—Bro. S. W., son of Paul M. E. Howard, was born March 4, 1874; professed religion July, 1895, and lived a consistent Christian life up to his death, which occurred December 3, 1895. Bro. Howard leaves his father and sisters, school-mates and friends to mourn their loss, but he has stepped upon the shores of immortality to pluck the immortal fruit from the tree of life and live forever. W. B. Mun.

JOHNSON—Duncan B., Sr., was born the 14th of September, 1825, in Madison County, Tennessee, and was called to his eternal home from Jonesboro, Ark., November 29, 1895.

He was the father of nine children, six of whom live to mourn his loss. Several years ago he moved from Tennessee to this State and lived there till his death. His body was taken to his old home for interment. For nearly forty years he was a Master Mason, and was honored by all who knew him. When quite o youngster he professed faith in Christ and joined the Methodist Church. He was faithful to his vows to the end, and when he came to pass over the river he was not afraid. I visited him several times during his last days and prayed and talked to him about his eternal resting place. Two days before his death I called at his room, found him in his right mind, but very weak. I said to him: "You are nearing your end. You have fought the Christian fight. Are your hopes for heaven bright?" He said: "I have no fears whatever." He lived a true, faithful, honest, Christian life, and so he died. He, doubtless, now realizes the words of the poet—

"To die is to begin to live,
To leave this old, stale world
For a newer and better one."

W. B. Ricks.

ROAN—Mrs. Edith, nee Smith, was born in Fulton, Ky., June 11, 1878, and died at Jonesboro, Ark., November 21, 1895.

She made a profession of religion and joined the Methodist Church in 1891. She was married to Oscar Roan in February, 1895. Consumption took a firm hold upon her soon after her marriage. She bore her sickness with patience and Christian resignation, and expressed herself as ready to depart and be with Jesus. Death is always sad, but it is especially so in the case of the bright young people. It, however, makes us realize how uncertain is this life, and how necessary it is to be ready to meet the Great Judge in youth as well as old age.

We believe this young life will bloom in beauty in the life to come. Truly, we can say, "Blessed are they who die in the Lord." W. B. Ricks.

HOFLER—Martha Caroline, was born near Gatesville, Gates County, N. C., August 22, 1817. At an early age her parents, John D. and Elizabeth, moved to Tipton County, Tennessee, they settling near Clopton's Camp Ground, June 2, 1844. She married Spencer T. Hurt, who died June 1, 1855.

Grandma Hurt, as she was known in later years, moved to Lonoke, Ark., in December, 1871, and in November, 1873, moved to Hazen, Ark., where she lived the same consistent, Christian life she had from her young girlhood until the Master said "Come up higher," December 3, 1895.

Grandma Hurt was the mother of five children, four boys and one girl, only one, F. P. Hurt, surviving her.

It was always a pleasure to the writer to meet Grandma at Church, where she always had her seat when not prevented by providential causes.

I do not say farewell, but good-bye for a while. I hope and expect to meet Grandma Hurt with many other loved ones where partings are unknown and good-byes never said.

Alex. R. Hazen.

Hazen, Ark., December 16, 1895.

MERRITT—We have been called to pass through a sad affliction. My dear mother, Mary A. Merritt, died Wednesday night, November 20, at 8 o'clock. She had suffered long and severely, but patiently. She peacefully fell asleep and passed over to her eternal home. An obituary will be furnished.

Mrs. F. M. Smith.

Warsaw, Pulaski County, Ark.

TEMPLE—James H. Was born June 22, 1837, and peacefully closed his useful and honorable life September 7, 1895, at his home near England, Ark. On March 28, 1866, he was happily married, Miss Sallie C. McNeely becoming his loving and faithful wife, sharing his joys and trials through the years following, and tenderly nursing and comforting him during the long illness before his departure to the home of the redeemed. Their union was blessed with seven children, one daughter and four sons still living. One daughter, Miss Lizzie, died in May, 1888, in her 20th year, and this bereavment seemed the sorest trial in her father's life.

From long and intimate acquaintance with Bro. Temple as a citizen, a school patron, a Christian gentleman and a parishioner in White County, I esteemed him one of the best men I ever knew. In true friendship, pleasing candor and untarnished integrity, he lived above reproach, and justly merited the high regard of all good people knowing him well. In September, 1894, I visited him, and after an hour's Christian fellowship, I left him cherishing the sweet hope of an unbroken family in heaven, and himself joyous in anticipation of glorious immortality. Z. T. Bennett.

KNOWLEDGE

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

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

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

NOTICE.

Is hereby given that the undersigned, as guardian of Joseph L. Kelley, minor heir of Edmond Kelley, deceased, will make application to the Saline County Probate Court at its January term, 1895, for an order to sell the following described lands belonging to said minor: The undivided half interest in and to part of the west half of fractional northwest quarter of section 31, township 1, north range, 11 west, in Pulaski County, Ark., containing 52½ acres, for the purpose of educating said minor. J. M. Kelley,
Guardian of Joseph L. Kelley.

SECURE A POSITION.

Wanted, for office work, on salary, in most every county in the South and West, a young lady or gentleman. Those from the country also accepted. Experience not necessary; in fact, prefer beginners, at a small salary at first, say to begin, from $30 to $60 a month. Strictly office work. Chances for rapid promotion good. The enterprise is strongly endorsed by bankers. Address P. O. Box, 433, Nashville, Tenn. (Mention this paper.)

We have a lot of splendid $5 family Bibles which we will send prepaid for $3. A big bargain.

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ARKANSAS METHODIST.

WEDNESDAY, JANUARY 1, 1896.

GEO. THORNBURGH, Business Mgr.

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From Printers Ink: "Arkansas Methodist—Published at Little Rock, has a much larger 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 sum total of the ratings accorded to the ten other religious periodicals issued in the State."

Farm and Fireside.

AS HIS MOTHER USED TO DO IT.

He criticised her puddings and he found
fault with her cake,
He wished she'd make such biscuits as
his mother used to make;
She didn't wash the dishes, and she
didn't make a stew,
Nor even mend his stockings, as his
mother used to do.

His mother had six children, but by
night her work was done,
His wife seemed drudging always, yet
she only had the one.
His mother always was well dressed,
his wife would be so too,
If only she would manage as his mother
used to do.

Ah, well! she was not perfect, tho' she
tried to do her best,
Until at length she thought her time had
come to have a rest;
So when one day he went the same old
rigmarole all through,
She turned and boxed his ears, just as
his mother used to do.

—Selected.

To make stuffed onions, peal medium-sized onions, and punch out the hearts. Mince a little beef or mutton, parsley and bread-crumbs. Beat with an egg, salt and pepper. Stuff the onions with this, and lay in a baking dish with a little gravy. Bake until the onions are tender, and serve very hot. Baste the onions frequently to prevent burning.

Icing for cake may be prevented from cracking when cut, by adding one teaspoonful of sweet cream to each unbeaten egg. Stir all up together, then add sugar until as stiff as can be stirred.

A valuable salve for cuts or wounds of any kind: Boil one-half cup of thick, sweet cream ten or fifteen minutes, stirring constantly; when cold, beat it thoroughly, when it will be a creamy paste. Bottle and cork tightly, or make fresh every time.

The loose smut on oats attacks the whole head and converts it into a mass of loose and dusty spores. It causes over $18,000,000 loss annually in the United States, but can be prevented easily and cheaply by soaking the seed 24 hours before planting in a one per cent solution of potassium sulphide.

DISEASE FROM GOLDEN ROD.

State Veterinarian Dr. C. F. Scott, of Wisconsin, has discovered that under the shaggy yellow blossoms of the golden flower there lurk the germs of the most dangerous disease to horses which has ever been discovered. Like consumption it is incurable, and it affects the equine in much the same way as that disease eats away the life of man. The horses which eat the tempting plant go into a gradual decline, the blood is destroyed, the tissues waste away and they die in from three weeks to three months. Thousands of horses have perished in Michigan, Minnesota and Wisconsin from this disease.

The State veterinarians of these States have for a long time tried in vain to discover the cause of it. Dr. Scott says: "I am satisfied this is where the trouble lies. There is no cure for it. Nothing can be done except to destroy the leaf and roots." We hardly think that this is sufficient cause for alarm among our farmers as a whole, as their pastures would have to be quite thickly dotted with golden rod in order for the horses to eat enough of the flowers to get the disease.

FOR SALE—A well improved Residence in Searcy, Ark, corner Race street and Grand avenue, in sight of Galloway College. For further information address MRS F E MIXON, Marianna, Ark.

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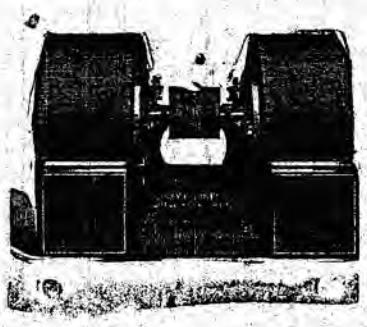
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