Arkansas Methodist.

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The Arkansas Methodist,
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—OF THE—
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News and Notes.

President Cleveland signed the proclamation admitting Utah into the Union on the 4th inst.

The United States has demanded of Turkey payment of indemnity for the sufferings inflicted on American missionaries.

The Senate is not in haste to pass either the tariff or the Bond bill, both of which were so hurriedly passed in the House. Mr. Reed's tactics do not control the upper house. There is disposition to test the public sentiment by a little maneuvering and delay in this body. The Bond bill is the first of the two which the Senate has undertaken to dispose of. A free coinage bill has been brought forward as a substitute.

W. C. P. Breckeuridge, the Kentucky orator and statesman, realizes that his sin pursues him. He had been invited by the students of William and Mary College to deliver their Commencement address, and had accepted, but the professors interfered and the orator was requested to cancel the engagement, and it was so done. If all public men who are guilty of like sins with Mr. Breckenridge shall be made the subjects of like condemnation it will be well.

The latest decision regarding the Fairweather Will, whether it is to be final one has not yet been announced, is of interest to a number of Presbyterian Colleges. If this decision should be confirmed by the Court of Appeals of the State of New York, the following colleges having close relations to the Presbyterian Church, will receive large sums of money, to-wit, Hamilton College, $250,000; Lafayette College, $200,000; Lincoln University, $250,000; the College at Maryville, Tenn., $250,000; Wabash College, Indiana, $200,000; Park College- Mo., $200,000.

Secretary Carlisle has announced that another bond issue is to be made Feb. 1 for the sum of $100,000,000. These bonds will run for thirty years, with interest at 4 per cent. They will be dated Feb. 1, 1895, so that buyers may guage their value by the present worth of bonds of that date issued last year. But the coupons due on or before Feb. 1, 1896, will be detached when the bonds are sold. The measure and the plan seem to give general satisfaction, and it is believed that the new bonds will be taken largely by American purchasers.

The Venezuelan Commission has been appointed, Chief Justiee Brewer president. The commission is charged with the duty of ascertaining soon as possible what is the just and proper boundary between Venezuela and British Guiana and reporting to the President. We may well assume that this Commission will be in no haste to do its work, nor since its appointment will Great Britain be in haste to urge her claim. If the English government recognizes the Commission and confers with them, arbitration will result. If England does not care to recognize the Monroe doctrine in this practical way, she will find something else than Venezuela to engage her attention for the present. Meantime we shall find that the appointment of the Commission will embolden Venezuela to claim more than her rights. But the Commission has only to deal with facts of history and will probably not find it necessary to leave Washington City to come to a conclusion. In spite of the very grave talk of some of our exchanges about war with England, we do not deem it even a remote probability.

Tne reports from Cuba are of unusual interest. Gomez has been acting vigorously on the offensive of late. He has invaded the provinces of Pinar del Rio and Havana, and is drawing his lines about the Cuban capital. A number of towns have been burned within twenty miles of Havana, and the city is in great alarm and daily expectancy of an attack. It is the policy of Gomezto devastate the country upon his march and so cut off supplies from the Spanisn forees if they should attempt to march inland from the coast.

An Armenian relief committee has been organized, with the duke of Argyle at its head. Of the American branch, Bishop Potter, Archbishop Corrigan and Rev. Morris K. Jessop are members. Spencer Trask, 27 Pine street, New York, is treasurer.

Considerable exciteman has been produced in Englan, during the past week by an affair which occured in the Transival in South Africa. A settlement of Utlanders who had their principal station at Johnnesburg complained of injustice towards them by the Transval goverment and and demanded redress Dr. Jamison from Cape Colony, espoused their cause, but Jamison and the Utlanders were shut up in Johannesburg were compelled to surrender.

The German Emperor congradulated the president of the Transval upon his victory. England regarding this action of the Emperor as an ignoring of her suzareinty of the Transval denounces the Emperors conduct. Thus the matter stands at present.

NOTICE.

All parties who subscribed for "The Evangel" at the late session of Arkansas Conference, in the interest of Miss Burkhead and who have not yet secured the clubs which they pledged will please write Miss M. L. Gibson, of Scarritt Bible and Train-School, Kansas City, Mo., for sanple copy of paper. When you send to her, your list, with the money have Miss Burkhead credited. Be sure not to fail in this point.

We have not quite enough pledges. We must get 300 subscribers to the paper for her. This will entitle her to remain at school another year. Extend your list as far as you can.

I will send in the names of those who have already paid, and their money. Let all others write Miss Gibson.

Jas. A. Aanderson.

Rev. W. L. Grissom takes charge of the editorial work of the North Carolina *Christian Advocate*. In his salutation he says some excellent things. This among the rest:

"We greatly admire those things that have been tried with success, and more especially if they have the further benefit of long experience and a good history. We therefore believe in conservatism, we are afraid of hobbies, of cranks and all pessimists."

Personal

Rev. Joseph Cook, D. D., has failed in health and can scarcely be expected again to take the platform.

Dr. Samuel J. Nichols, pastor of the Second Presbyterian Church, St. Louis, declined the presidency of Lane Seminary, to which he was eleced.

Dean Farrar has been accused of plagiarism by Prof. Burg of Dublin. The Professor seems to have the proofs against the Dean.

Rev. J. H. Smith writes us from Goshen, Ark., that Rev. John W. Dutton, one of our local preachers, died last Tuesday, Dec. 31.

Bro. Matthews of Dardanelle sends in a good list of renewals and new subscribers. This is the work that helps the pastor, the paper and the Church.

Rev. W. R. Bevens, Boonville, Ark., writes: "Mrs. Lizzie Rhyne, widow of Rev. John Rhyne, formerly of the White River Conference, died here last week."

Bishop William Taylor sailed from Liverpool Dec. 18, accompanied by four missionaries for the work in Liberia.

Bishop Haygood says: "I had a good time in Arkansas, and preached and spoke every chance I got, and gained strength from the jump."

Rev. Dr. Ellas, a missionary of the American Board in Constantinople, who began his work in 1853, is still an active laborer in the field at the age of 85.

Thomas B. Reed, Speaker of the House of Representatives, is passionately devoted to the study of language. During the stormy Fifty-first Congress he took time to recite French three times a week. Later he took up Italian, and is now studying Spanish.

President Dias has issued an edict prohibiting bull fights in Mexico.

Rev. L. B. Hawley called at our office Tuesday, on his way to Arkansas City, where he is engaged to hold a protracted meeting. Bro. Hawley reports well of the prospects of all the Churches at Hot Springs.

Rev. James Thomas of this city makes a good start upon the new year by a circular letter addressed to the members of his Church.

The transfers from the East Texas Conference are: Leon Sonfielp, to Texas Conference; H. O. Moore, to Kentucky Conference; J. C. Fowler, to Indian Mission.

Contributions.

ONE OR TWO FACTS ABOUT HOLINESS OF LIFE.

Rev. Jas. A. Anderson.

I am not going here to discuss any theory of holiness. I merely want to make a few suggestions. One or two quotations will bring the matter before us. Rev. James Stalker in a recent article in the Western Christian Advocate said: "There is a sin which is temptation to me—it appeals to something in my nature; but God fences me round and restrains me from committing it. That is being kept. Again, the same sin appears, but it is no longer a temptatio to me. I see it in its hideousness, and I hate and loathe and despise it. That is sanctification—a state of the soul in which the attraction of sin dies."

I have not Bishop Granbery's recent and able article on sanctification at hand, and so quote from memory this sentiment: "Alas, who of us, that have experienced regeneration, are entirely free from selfishness and pride and love of the world?" Bishop Hedding in an address to candidates for ordination, delivered in 1841, and recently quoted in the St. Louis Advocate, said: "The difference between a justified soul who is not fully sanctified and one fully sanctified, I understand to be this: The first (if he does not backslide) is kept from voluntarily committing known sin, which is what is commonly known in the New Testament by committing sin. But he yet finds in himself the remains of inbred corruption or original sin: such as pride, anger, envy, a feeling of hatred to an enemy, a rejoicing at a calamity which has fallen upon an enemy, etc. Now in all this the regenerate soul does not act voluntarily; his choice is against all these evils. * * * It seems that the sinfulness of our nature, or original sin, may remain in the newborn independent of choice, and even against choice. The second, or the person fully sanctified, is cleansed from all these involuntary sins. He may be tempted by Satan, by men and by his own bodily appetites, to commit sin, but his heart is free from those inward fires which before his full sanctification were ready to fall in with temptation and lead him into transgression."

We may not agree to the terms here used. I do not myself agree to all of them—think them in several instances misleading. If Bishop Hedding means to say that a regenerate man can actually have in his soul pride, envy, hatred, etc., I should object to that. Such a man is already backslidden. But he does not mean that. He refers to impulses to pride, envy, etc., which are involuntary. Dr. Stalker's definition of sanctification, as a state of the soul in which the attraction of sin dies, is remarkably near St. Paul's definition of that state into which we come by that initial process by which we are "baptized into Jesus Christ." (Rom. 6.) Paul calls this state one of deadness to sin.

There has been so much disputation about theories, and so much mixing of the meaning of words that our difficulty is to find terms in which to express forms of experience which we all know to be real. I venture here to set down one or two things, to which I believe all will agree:

First. There are temptations coming to converted people which are instantly met with a resolute will, with an unshaken purpose never to yield, and which yet stir up what Bishop Hedding above calls "those inward fires."

Second. The will has no immediate power to quench these fires—it can only steadfastly resist them. As a matter of psychology, if not of grace, this process will in time extinguish the fires, and in this case we need grace simply to enable us to keep up the process. The same apostle who talks of deadness to sin in the Christian also tells us, "If ye through the Spirit do mortify the deeds of the body, ye shall live." To the Colossians he writes, "For ye are dead, and your life is hid with Christ in God. * * * Mortify therefore your members which are upon the earth." Death by mortification is death by a slow process. We do not wholly die to sin in the regenerative process therefore. St. Paul does not mean to teach that we do, else he could not proceed to talk about the further necessity of mortifying our members. (Godet, commenting on Rom. 6, gives us this solution: "That death to sin is not an absolute cessation of sin at any moment whatever, but an absolute breaking of the will with it, with its instincts and aspirations, and that simply under the control of faith in Christ's death for sin. The practical application of the apostle's doctrine regarding this mysterious death, which is at the foundation of Christian sanctification, seems to me to be this: The Christian's breaking with sin is undoubtedly gradual in its realization, but absolute and conclusive in its principle.")

Third. Most Christian people will tell you that as to some sins they are not even tempted to commit them. When the temptation is presented, they feel no response within. I venture to say that if this were true of these people with reference to all sin, we should pronounce them entirely sanctified, no matter what theory of sanctification they might hold.

Fourth. It is a fact that most people who come into this sense of deadness to sin at all come into it at some time subsequent to conversion. I believe it to be true that some experience it at the time of conversion. With some the realization of deadness is very gradual, with some rapid.

Fifth. That the grace of God can and does bring us deliverance from and deadness to any particular form of sin is proof that it can make us dead to all forms of sin, and is a token of fulness of salvation and fulness of life. It does, moreover, put every one of us who are in Christ Jesus under bonds to groan after it, till we realize within ourselves salvation from "those inward fires."

Sixth. Love which does not keep God's law is not perfect love; love which does keep it, easily, normally, naturally, is perfect love, for love has no higher function than this; this is the business of love, and its only business. "Love is the fulfilling of the law." A love out of which a husband does duly and spontaneously observe as sacred his relationship to his wife, that is perfect husband-love. A love which likewise observes our relationship to God in Christ is perfect Christian love. If there may be doubt when you do come to have it, there is no doubt that some of us have not got it. And further, "If sinless perfection be a heresy, contentment with sinful imperfection is a far greater heresy."

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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.

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TRIBUTE TO DR. WESLEY G. MILLER.

Read at a memorial service, First Methodist Church, Memphis, Tenn.

How much we owe to the touch of our fellow-workers will be shown on earth's records and will never be known until the accounts of the upper world are revealed. We do know, however, that the tender voice, the gentle hand, the kindling eye of a dear Christian friend on "some sweet day" has turned the tide of a life into a purer, deeper and broader channel, which will eventually issue into a flood-tide and into the sea which no man can compass, whose ebb and flow is hard by the throne of God. Such a noble spirit was Rev. Wesley G. Miller. I have sometimes thought that a layman sees a minister from a different angle than any one else, and hence can form a juster estimate of his real character. Having enjoyed the high privilege of observing the daily walk and waiting upon the faithful ministry of Dr. Miller for four years, I find sad pleasure in testifying to his exalted life. There were some marked features of his character which I think deserve special mention.

First. He was a very large-hearted man. Many a time it has occurred to me that if John Bunyan had known him he would have taken him for a model for Mr. Great Heart—one of his most happy characters. Dr. Miller's intensely sympathetic nature led him ever into the paths where dwell God's poor and needy, and which sometimes so wrought upon him he did not allow even his judgment to have dominance, but yielded to the Christ-like impulses of a swelling heart, and often gave of personal service and substance beyond the frigid calculations of a callous world. In this age of much materialism and fine balancing of points it is truly refreshing to associate with one who does not count heart beats of sympathy for the sorrowing, not require a committee of investigation before bestowing a loving service even at the risk of erring on the side of mercy and tender pity.

Second. Dr. Miller was a man of high ideals. Perhaps few laymen have a larger acquaintance among ministers than myself, and with many I have had intimate and delightful fellowship for years. In all the great circle I have never known one who had a higher conception of the sacred office of the ministry than my dear old pastor. Pure in thought, speech and example, with such a yearning to bring his people to larger vision of spiritual inheritance that at times it almost exhausted his physical nerve force, so great was the passion of his desire. If any could not bear the measure of his plummet, it was evidently because of life on too low a level. No one could sit thoughtfully under his teaching any length of time without seeking discoveries of spiritual poverty and having born within him a longing for greater enrichment.

Third. Dr. Miller was a man of lofty spiritual experience.

He dwelt in the upper latitudes and atmospheres. Not that he was exultant all times by any means, but rather that he appeared to have such a grip on the very horns of the altar that he could always feel the undergirding of the Almighty—a much higher quality of life than that which expresses itself in the continual overflow of emotion. I have seen him amid much physical suffering, when from sheer exhaustion a cloud would seem to wrap its thick, obscure folds about his vision for a moment, only to be brushed asunder by the reassuring cross as it came afresh to view.

These are but a few of the many shinings of his character. He has gone to be forever with the Lord to go no more out from his presence. Thank God for his life. As I think of him this Christmas Day I dedicate these poor, but sincere words as a heart tribute to his dear memory. J. R. Pepper.

Superintendent First Methodist Sunday School, Memphis, Tenn.

NOTES FROM FLORIDA.

R. A. Holloway.

Mr. Editor: The fifty-second session of the Florida Conference met in the beautiful little city of Orlando December 18, Bishop J. C. Granberry presiding and F. Pasco acting as secretary. Nearly all the members were present to answer to roll call. The weather has been delightful and the Conference has been harmonious and pleasant throughout. In fact, it has been by far the most splendid Conference we have had since I came to the State four years ago. A sunrise prayer meeting was well attended and very profitable, indeed. The preaching was sound, spirited and good to the use of edifying.

Dr. S. A. Steel was here one day and delivered, by request, his celebrated lecture on "The Pioneers of Methodism." It was interesting, instructive, and delivered in a most eloquent style. After hearing that lecture no one can feel ashamed that he is a Methodist. I wish all our young people could hear it.

Rev. W. B. Palmore was present and lectured Thursday night on missions. I was unable to hear him, but he made a fine impression. On Friday night the missionary anniversary was held, and Dr. Lambuth made the most spirited and forcible address I have heard in years on the subject of missions. During prayer, at the close of the lecture, we had a shout in the camp. The divine presence was very manifest in the love feast Sunday morning. The bishop's sermon at 11 a. m. was very practical and helpful to preachers especially, at the close of which the following were ordained deacons: N. L. Wiggin, traveling, and J. R. Roach and I. E. Barredo, local. At 3 p. m. Rev. W. M. Poage, formerly of Southwestern Missouri Conference, gave us a good sermon on waiting for the power from on high, after which the following elders were ordained: J. P. Durrance, W. B. Gresco, A. S. Wheden, S. W. Lawler, J. L. Jones, A. D. Penny, G. W. Gotenood, Manuel De Lefew.

Dr. J. A. Costell comes back to Florida after ten years spent in the Western North Carolina Conference. Rev. W. J. Carpenter, of the Southwestern Missouri Conference, is transferred to us and stationed at Orlando. May he have as successful a pastorate here as he has had at Nevada City. We have lost about fifteen men by location, transfer and otherwise.

During the year J. E. Penny was called to his reward, and five of the preachers' wives have been transferred to the Church above, viz.: Mrs. C. A. Fulwood, Mrs. W. C. Jordan, Mrs. H. B. Frazer, Mrs. E. H. Mabry and Mrs. I. A. Vernen, formerly of Arkansas. The memorial service on Sunday night was in good taste and very impressive. Considering the great stringency in money matters, the collections are very creditable and there has been some advance in nearly all lines.

The Conference is taking a bold stand for temperance and is speaking out in no uncertain terms against Sunday excursions. Verily, this is an evil that ought to be stopped. If Sabbath desecration continues to grow worse I fear the consequences to our nation and people.

The next session of the Conference will be held at Tallahassee, the State capital.

Conference adjourned at 11 a. m. on Monday.

Your correspondent goes to Live Oak Station, a very pleasant charge.

CURING A PIMPLE BY GIVING THE PLAGUE.

In the North American Review for November was printed an article from the pen of the late Prof. H. H. Boyesen on "The Plague of Jocularity"—a pestilence which he regarded as particularly virulent and prevalent in the United States.

In the course of the article he said:

"I verily believe that the startling decay of eloquence in the United States, since the days of Webster, Calhoun, and Clay, is largely due to our inability to be serious about serious things. We laugh now at the magnificent perorations of the great rhetoricians of the first half of the century, and a man has to have a very great name, indeed, in order to secure attention for a non-humorous oration on a matter of public concern. Though I should be the last to deprecate a fair seasoning of humor in our toilsome and troublous lives, I can not but think that the seasoning with us takes the place of the dish and the dish of the seasoning. We invert the proper relation."

If the plague of jocularity has extinguished eloquence in legislative halls what will be the effect upon the pulpit of the jesting which is becoming all too common there? It is safe to say the effect will not stop with the decay of pulpit eloquence. A sadder result will be the engendering of wide-spread infidelity of the sneering, irreverent sort. Between the high themes of the gospel and the "foolish jesting" which St. Paul says "is not convenient" there is such a wide discrepancy that men will not long believe in the sincerity of the messenger nor the truth of the message if these great themes are presented in a jocose, trifling manner.

Much of this evil has come from the foolish but popular notion that the pulpit must be entertaining. This is the tap root of all pulpit sensationalism. It is mulched and fertilized by the manifold foliage of the sensational press falling upon the people daily.

The professional evangelist has contributed not a little to the propagation of the evil. The maxim of his trade is "anything but a dull time."

Now some things seem too plain for argument, among which may be reckoned these simple propositions: 1, Reverence is an essential element in religion. 2, Reverence can not be promoted by irreverence. 3, The jesting preacher can not promote religion, however he may draw the multitude to his sacred show.

There are signs that a wholesale reaction against all these pernicious methods is setting in, and this is written to help on a reform which has not begun too soon. Some minor reforms may be temporarily secured by the jesting pulpiteer, but the mischief he does more than counterbalances the little good he achieves. He cures a pimple by giving the plague.—W. A. Candler, in Southern Christian Advocate.

Scrofula lurks in the blood of nearly every one, but Hood's Sarsaparilla drives it from the system and makes pure blood.

IN OLDEN TIMES

People overlooked the importance of permanently beneficial effects and were satisfied with transient action; but now that it is generally known that Syrup of Figs will permanently cure habitual constipation, well-informed people will not buy other laxatives, which act for a time, but finally injure the system.

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FROM NORTH GEORGIA.

Rev. J. T. Daves, Jr.

I have been quite neglectful of my duty as your North Georgia correspondent. I shall not trouble you with excuses, however, but will try to make a small payment on the account. Some echoes from our late annual Conference—still sounding here after the lapse of a month—may not be unacceptable to those of your readers who are interested in Georgia matters.

Our entertainment at Elberton was gracious. The hospitality of the people seemed boundless, and yet we all felt that it was a burden upon anyone of our smaller towns, becoming more of a burden yearly, to prepare for and care for so large a body of delegates and visitors as ours. It becomes quite embarrassing at times to know what to do, as when at the close of this Conference the representatives of only one place asked for it for next year—and that in very doubtful tones. The time is not far back when a half dozen places fought for the honor and were only less proud of victory than Chicago or St. Louis over a national political convention. The larger cities do not want us, the smaller places cannot care for us, and the result may be, finally, a division of our Conference—as vigorously as we oppose the idea now. It is difficult even to transact the business of the year within the limits set by the impatience of the members, and not let the annual reunion of the brethren for mutual comfort and strength fall into the routine answering of set questions. To hold properly the balance between the implied spiritual functions of an annual Conference and its necessary business functions requires a master hand. I have seen the last few hours of a session degenerate almost into a disorderly rout, in an attempt, under high pressure, to finish much important work of the Church.

It is not improper to say that the presidency of our Senior Bishop was a constant delight to us during the six days of his stay. From the first hour's work on Wednesday morning it became evident that a strong hand was guiding the deliberations of the body. After a four hours' session, of which much time was necessarily taken in organizing the forces, the oldest members of the Conference commented in great surprise upon the amount of business transacted—and that not carelessly because expeditiously—quite the contrary. And so quietly, courteously, tactfully, never hastily, work representing the interests of 95,000 members was done in sessions aggregating hardly twenty-four hours' time, and no man felt aggrieved. The dryest of details were frequently illuminated by the Bishop's sudden wit—the tension of mind was temporarily relieved and the wheels of controversy oiled. His talks and sermon were of his usual high order and weighty content.

Only four of our number died during the last year, but each of these was, in his way, a notable man. In point of position and influence Harwell H. Parks was the foremost of the four. He was a member of seven General Conferences, from 1866 to 1890 inclusive, and was always known to be wise in counsel, conservative and safe in judgment and to be trusted. How lovable a man he was—somewhat standing between the older generation, which labored in united American Methodism, and this latter day type, of which also he had many characteristics. He loved the Word of God and the songs of Zion; these formed the staple of his discourses. He knew how to pray, also (rare gift!), and Bishop Keener testified when Bro. Parks' memoir was read to his own enduring memory of this marked capability. Absolutely loyal and devoted to the Methodist Church and to its usages, he yet had in his heart room for the Church universal—and easily passed into the company of the "first born"—in among the spirits of the just made perfect. T. S. L. Harwell and R. J. Harwell were twins after the flesh, and almost together began the higher life. With talents of an unusual order, thew were both distinguished for piety, and one of them—the latter—for his eccentricities. Sometimes he would electrify a congregation by the daring of his imagination, transforming Biblical characters into heroes for today; sometimes with equal ease he would move them to tears, playing all the chords of high emotion. These two were one in life and death, and so far as men may judge, in destiny.

Our North Georgia Conference has always had an abundance of good and gifted men. Bishop Wilson, when presiding over it, is reported to have said in jest that he found but one trouble "to provide places for so many big men," and the word said in jest might very nearly have been said in earnest. It is rarely that our prominent appointments need to be filled by the use of the transferring authority. They take "pot-luck" with the rest of our Churches, and do not lose by it. In the whole South there is not a more polished man or cultured gentleman—nor one with a wider range of learning and abilities—than Dr. Hopkins, who is sent to our First Church here this year. A preacher of extraordinary gifts, he has spent the greater part of his life in the educational work, resigning the presidency of the State Theological School to accept the pastorate assigned him. For this reason he has not been so well known out of our State, as he deserved to be, though his almost perfect symmetry of moral, mental and physical manhood fits him for any work the Church could put upon him. In fact, nearly all the appointments this year seemed fit ones, and as a whole give more universal satisfaction than any I have known. It was whispered that in making these the Bishop was mainly a man of his own counsel. If this be true, it was certainly excellent counsel.

I send you Christmas greetings, and to all the Churches in Arkansas the wish for a prosperous New Year.

J. T. Daves, Jr.

Atlanta, Ga., Dec. 25, 1895.

NOTES FROM LOUISIANA.

Mr. Editor: We herewith enclose you $1 currency for the "Arkansas Methodist" for this year. We dislike to part from old friends. We have read the paper while published at different places, and called by different names, and edited by W. C. Johnson, Boswell, Porter and Harrison, A. R. Winfield S. G. Colburn, Z. T. Bennett, and now by your honor, including a period of twenty-two years. While the paper has had its trials, we are glad to know that it yet lives, and seems to be in the prime and vigor of youth. No doubt it will live on, and carry sunshine and gladness into many houses and hearts.

Our preachers who were changed have all moved, so far as we know, and are at work. Our P. E. has begun his round, and every wheel seems to be properly adjusted and is humming harmoniously.

This scribe was in bad shape during Christmas, being bedridden with lumbago. It is prevalent here. Any in Arkansas? We lived in Arkansas eighteen years and had no lumbago, neither did we hear of such a thing. This is a healthy country. No chills. No enlarged spleens. Slow, or typhoid fever is very rare, but there is plenty of neuralgia and rheumatism. Wife has neuralgia so much that we have been trying to get away.

On Tuesday morning, December 24, a couple called at this parsonage to get married. We were unable to sit up in bed, but the couple meant business, and we performed the ceremony and made them happy. Just twenty years ago we were admitted on trial in the Little Rock Conference, and appointed to the Carlisle Circuit. It was new.

We were its first pastor, and it was our first charge. Oh, the changes in twenty years! The Conference is rapidly filling up with men whose names are new to us. They die, transfer and locate, and others fill up the ranks. We remember the names of Pryor, Gaddie, Haskew, Winfield, Colburn, Whitmore, Robertson and Jenkins, who fell at their posts and were relieved of duty forever.

A happy New Year to you and Bro. Thornburgh, and all of your readers.

H. Armstrong.

Franklin, La., January 1, 1896.

REMINISCENCES.

Rev. J. E. Caldwell.

Dear Dr. Godbey: Let me write a little bit tonight. I really was thinking today of that old bell, and wondered as to its fate in the recent fire that destroyed Eighth Street Methodist Church.

Bro. Sanders' note in the last issue of the "Methodist" touched a chord in my memory that vibrates in tender emotion back to 1857, '60 and '66, when I was pastor pro tem at dear old Second Street, in the absence of the regular pastors—McKenzie, Hunter and Ratcliff. That dear old bell has called meoften to the pulpit there, where I met as fine congregations as I have ever faced in all my ministerial life. And, believe me, sir, my tender heart sent tears to my eyes when, a few years since, on my way to Conf., in omnibus, at breakneck speed, I passed those old walls and thought of some that deserve to live in perpetual heritage tocoming generations—theBertrands, the Morelands, the Popes, the Finleys, the Jeffreys, the Wards, the Ashleys, the McAlmonts, the Feilds, the Cates, the Knightens, the Tottens, and hosts of others whose memories I would delight to honor.

In November, 1857, Conference was held there. Bishop Kavanaugh is in the chair; the superannuates are being heard from; Rev. John Harris, familiarly known as "Uncle Jackie," is speaking. "Forty years ago," said he, "I preached the Gospel on this hill, and now, as I look upon this Conference, presided over by a bishop, with profound gratitude to God, I exclaim, 'Behold what hath God wrought!'" I tell you, sir, there was a very grand wave of genuine Gospel emotion swept over that entire congregation as they sang, as only Methodist preachers can sing:

"Through many dangers, toils and snares
I have already come;
'Tis grace has brought me safe thus far,
And grace will lead me home."

In the days of my hearing, I think, I have heard not a few real grand, apostolic sermons, delivered in full demonstration of the Spirit, among the very first of which I would mention Bishop Kavanaugh's on "Paul's Commission," preached on Sunday of that Conference. Blessed be God, its memory quivers graciously upon my nerves tonight. The first words I ever heard from the lips of dear Bro. Ratcliff in 1853 were: "Hunter, I think I shall shout home this year." Ah, he and many of that blessed congregation have shouted home since then. God bless the memory of old Second Street Church, and may her mantle rest upon her daughters.

Tulip, Dec. 27, 1895.

TWENTY BIRTH DAYS.

Mrs. S. P. Dougherty, who will be 80 years old on the 29th of February, having had only twenty birth days, makes a statement that is of interest to many aged people in Arkansas.

Little Rock, Nov. 20, 1895.

About thirty years ago there appeared on my face what was diagnosed as Epithelioma (cancer). It gave me no special trouble until three or four years ago, when my family physician burned it out with caustic which was severe. In about five months it came back and was burned out again, but soon returned. I became discouraged until I learned of the success of the Oil Cure, discovered by Drs. Reynolds. After corresponding with some of their patients and becoming thoroughly convinced of the great merit of their discovery, I placed myself under their treatment at the Sanitarium in Little Rock. In just two months my face was healed without pain. I am now nearly 80 years old and have no fear of dying from cancer, and make this public statement for the benefit of others thus afflicted. Mrs. S. P. Dougherty.

The following are a few additional cures:

Mrs. W. E. Baskette, Murfreesboro, Tenn., lupus both lower limbs.

Mrs. John Wise, Quincy, Miss., cancer of face.

R. O. Winstead, Nashville, Tenn., eczema both legs.

J. J. Dumas, Judsonia, Ark., piles and ulcerated rectum.

Hon. S. A. Stewart, Cato, Ark., dyspepsia, constipation and piles.

John Connor, Nashville, Tenn., catarrh.

Mrs. Ed Wells, Nashville, Tenn., ulcerated hand.

Mrs. Eliza Horton, Searcy, Ark., cancer of face.

T. H. Matthews, Monticello, Ark., chronic dysentery and catarrh of bowels.

Mr. Ed Childress, Ackerman, Miss., cancer of nose.

Mrs. Lizzie Brooks, Little Rock, Ark., bronchitis and catarrh.

Miss Lillie Cuneo, Little Rock, Ark., catarrh and general debility.

Mrs. S. J. Hoffman, Little Rock, Ark., epithelioma.

C. H. Callicott, Rives, Tenn., cancer of face.

Wm. McKinley, Nashville, Tenn., ulcer of leg.

Write for Drs. Reynolds' special offer to catarrh sufferers. This disease being so common and so often the forerunner of serious and fatal diseases, Drs. Reynolds have arranged a system by which it can be cured at home in every instance and at a very small expense.

An illustrated work of the Oil Cure and any information desired will be sent free to any address.

Drs. Reynolds,
900 Center street,
Little Rock, Ark.

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LARGE PRINT TESTAMENT.

Don't you need a large print Testament and Psalms? We will send you a cloth-bound one, post-paid, for 70 cents, or a fine morocco one for $1. We pay postage. Godbey & Thornburgh, Little Rock, Ark.

Jitrary Table

MONTEREY.

We were not many—we who stood
Before the iron sleet that day;
Yet many a gallant spirit would
Give half his years if but he could
Have been with us at Monterey.

Now here—now there—the shot it hailed
In deadly drifts of fiery spray;
Yet not a single soldier quailed
When wounded comrades round him wailed
Their dying shout at Monterey.

And on—still on—our column kept,
Through walls of flame, its withering way;
Where fell the dead the living stept,
Still charging on the guns which swept
The slippery streets Monterey.

The foe himself recoiled aghast,
When stricken where the strongest lay.
We swooped his flanking batteries past,
And braving full the murderous blast,
Stormed home the towers of Monterey.

Our banners on the turrets wave,
And there our evening bugles play;
Where orange boughs above their grave
Keep green the memory of the brave
Who fought and fell at Monterey.

We are not many—we who pressed
Beside the brave who fell that day;
But who of us has not confessed
He'd rather share their warrior rest
Than not have been at Monterey?

—CHARLES FENNO HOFFMAN.

A WONDERFUL INVENTION.

Special to the Arkansas Methodist.

WASHINGTON, D. C., January 8, 1896.—Man can think directly into a machine, and produce an accurate permanent record of his thoughts, transcribable at any time. This is the latest gift to mankind from Julius Emner, Jr., the world renowned inventor of the Long Distance Telephone, who now resides in this city, at 816 Fourth street, N. E.

This announcement is substantiated by the wonderful Thought-Machine itself, whose operation has been investigated by our representatives, developing a practical importance worthy of its author, who has patented so large a number of successful inventions in America and Europe, including besides his famous Long Distance Telephone, many forms of dynamos, motors, etc. Mr. Emner is a plain-spoken scientist, whose creations deal with facts direct from nature's hand. Such is his newest marvel the Thought-Machine, before which he was seated as the correspondents entered his laboratory.

"I have been working upon the Thought-Machine," said the celebrated electrician, "for about three years, against ten years devoted to developing the Long Distance Telephone, whose first patnts were granted me in '84. As to delicacy of operation, the Thought-Machine is as much superior to the telephone as the telephone is to the crudest steam engine. Its daily performance here in my laboratory has already demonstrated that it accomplishes more than I had looked for, and must prove one of the most useful instruments science has contributed to civilization. With the perfected machine we instantly obtain a permanent record of thought, taken at any speed, which can be transcribed at will by any operator. How did I invent it? Well, the need of such a machine to complete our intellectual facilities has long been evident to me, believing all things possible, I looked for the materials to construct it and found them, that is all.

"The Thought-Machine," continued the inventor, "effects the tangible coupling of material and immaterial forces, with electricity as my motive power and chemistry as my recorder. The chemically-sensitized surface of a cylinder, while undergoing decomposition by the electric current, receives the magnetic thought-waves which stream from the physical brain of the operator, and portrays them—vibration upon vibration, form upon form—with microscopic fidelity, in an imperishable message. Now, the separate actions of all these forces—electricity, the chemical censorium and the magnetic currents of the human brain—have long been thoroughly understood. But the Thought-Machine combines the actions of these three distinct forces in an apparatus where such faultless electrical chemical and mechanical conditions are subject to the operator's will that the delicate mind-currents, conveying his thoughts, are engraved upon the sensitized surface as a continuous, unerring registration.

"The vibrations of the electric current alone have sufficient subtlety to produce the delicate decomposition required to register thought. Perhaps the closest analogy to the Thought-Machine's operations is found in photography, which, however, is coarse compared with this thought registration, where electricity, instead of light as in the camera, decomposes the sensitive film and engraves the vibratory image. In photography the decomposition is caused by incidence, or the striking of the light rays upon the surface from without, whilst the Thought-Machine is entirely insensitive to light, and decomposition is effected by permeation of the electric current through the surface layer of its film. There is also a rough likeness to the picturing of the voice on the phonograph, and in all three instruments—the camera, phonograph and Thought-Machine—there is the remarkable analogy that their performance is solely due to recording vibrations of differing kind, respectively, light, sound and the silent, viewless waves of ehought."

The great inventor, who came forward to greet his visitors, now directed them to the table where he had been sitting, upon which rested a small apparatus encased in oak, not unlike a diminutive phonograph, about six nches wide, eight inches long, and three and a half inches high.

"This is the Thought-Machine," said Mr. Emmner, opening the case. "Its interior contains the delicate vibratory mechanism, finished, you see, with the precision of a mathematical instrument, furnishing proper vibration during the operation of the machine. You will also notice at the left a small dry-silver battery, which is the most perfect of its kind science has yet devised, and was made especially for this machine. On top of the case you see the registration cylinder, six inches long by one and a half inches in diameter, made of vulcanized rubber for insulation, and rotated by the vibratory mechanism beneath. This thin, hard, tabular envelope is the film, which fits accurately over the cylinder and bears a super-sensitized outer coating for receiving the thought-record. During the cylinder's rotation, the electricity decomposing the surface of the film is supplied through this electric-pencil, propelled in its traveler along this fine screw parallel with the cylinder, which it gently touches, thus directing a spiral, thread-like course of the current around its face.

"The electric-pencil being removed after completing a record on the film, the same traveller now attaches to and carries the reproducer along its face, to ead the record. The reproducer consists of a larger electric tympanum at the machine, connecting by flexible tubes, bearing conductors, to two smaller tympanums or receivers, fitting upon the temples, through which the reproduced thought is conducted to the brain. A practically indefinite repetition of the readings can thus be made without diminishing the clearness of the record. As the conditions of the machine offer no limit either to the number of persons who can similtaneously receive its reproduced thought, or to the distance at which its messages can be read, one of its earliest uses must evidently be in the quickening and bettering of consolidated press dispatches. The films are exceedingly cheap, mailable and practically imperishable. Their coating is the result of hundreds of experiments, embodies elements never before so employed, and is undoubtedly the most sensitive composition ever produced."

Mr. Emmner then requested silence for a moment, seated himself before the Thought-Machine, adjusted it for recording and opened the electric circuit. The mechanism began its smooth, noiseless motion, the cylinder revolving on its axis, pressed softly by the electric pencil passing along its face. Then, as the inventor brought his head within a foot of the recorder, directing his mind upon the machine, a thin, cloud-like thread wound spirally about the glistening film, from left to right. This was the thought record, which, after several minutes [illegible]ilent work, had overspread the entire film with its smoky, tinted coils. The record finished, Mr. Emmner released a circuit button, the mechanism stopping as noiselessly as it began, and invited a test of the record, no better idea of whose accuracy can be given than to state that, by arrangement with the inventor, a number of thoughts forming the descriptions in this article have been thought into and received from the Thought-Machine, in perfectly logical sequence. The wizard of thought then continued to chat pleasantly to the correspondents.

"Some notable developments from experimenting with thought-records," said he, "are that languages, as well as words, have each their distinct, intelligible records; that emotions of like kind have like vibratory records, while super-imposed records of violently differing emotions tend to produce temporary insanity in the re-thinker; that animal 'sagacity' so-called has likewise a characteristic vibratory record, well nigh amounting to a language, but also deleterious to the human re-thinker; that thought is the explosion of the mind as vocality is the explosion of the mouth; that a captive human being, held forcibly against his will within the recording-distance of the machine, involuntarily registers his thoughts; that thought has color as well as vibration, and that it is conveyed, with varying distinctness, to all the ganglionic and nervous-vital centers of the body.

"The uses of the Thought-Machine will be more extensive than can possibly be predicted," concluded Mr. Emmner. "To the law it will be invaluable for the involuntary conviction of criminals by the automatic registration of the thoughts of their crimes. The last wishes of the dying can also be given, an irrefutable record, of vital importance in the settlement of estates. In medicine it must prove equally indispensible for treating the insane, whose condition can be unerringly found by this delicate but unsympathetic examiner; while, in connection with the Electroscope, it will prove an inestimable help for diagnosing nervous-mental diseases. In fact, a broad area for experiment in chemical electricity and psycho-physiology is opened by the new machine.

"To the business man in the intricacies of commerce, and to the author in the niceties of higher composition, it will prove alike a boon, and to enquirers in every field of science, it will furnish a new and reliable means of verification. So that the practical effect of the Thought-Machine in our daily life will thus be to save much of the most valuable thought of the world which now goes to waste, and to lighten labor by facilitating its transmission to mankind."

Book Notices.

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

SAMANTHA AT SARATOGA; OR RACIN' AFTER FASHION—By Josiah Allen's wife. Hubbard, publisher. Philadelphia.

This is a book to make you laugh. It is full of wit and homely wisdom. It is having a wonderful sale. It will do good. It is a fine satire on the follies of fashionable life. A fine setting forth of the superior good sense of a home-spun life as compared with a life in society. The book is good for hypochondria and dyspepsia.

NOTES ON INTERNATIONAL LESSONS—Hoss, Nashville; Barbee and Smith, $1.

We were especially gratified last year when our publishing house at Nashville brought out the first commentary on the International Sunday School Lessons. Many teachers desired to have the lessons of the year in convenient form with exposition and illustration, maps and helps.

There were excellent works of this character issued by other denominations. We felt that a commentary from our own publishing house would be preferred by our own people.

Dr. Hop has done his work well. There is no defect that we have observed in the work of last year or this. The commentary for 1896 is on our table, 400 pages well bound in cloth, beautifully printed, with all needful maps, clear expositions of the text, with homolitical and practical suggestions. One dollar is a low price for such a book. We ought to receive two hundred orders for it before the end of this month.

FRANK LESLIE'S MONTHLY MAGAZINE.

The first magazine for the new year is the brilliant January number of Frank Leslie's Popular Monthly, illustrated with more than one hundred up-to-date pictures by the best illustrators of America and Europe. The leading article, upon "Great Ship Canals," by Arthur Vaughan Abbott, C. E., describes the world's principal artificial waterways of the present day, including the new Baltic, the Manchester, and the Corinth Canals of Europe, and the Welland, the Sault Ste. Marie, and the Harlem, in America. Albert L. Rawson, the well-known artist and Orientalist, contributes, under the title of "A Bygone Bohemia," a most interesting chapter of reminiscences of the famous coterie of wits, writers, poets and players who brought celebrity to Pfaff's resort, in New York City, a generation back. Mr. Rawson's article is enriched with some rare and hitherto unpublished portraits, including those of Henry Clapp, George Arnold, Walt Whitman, Richard Realf, Artemus Ward, Mark Twain, Josh Billings and Petroleum V. Nasby. Other features of the January Frank Leslie's are: An elaborately illustrated descriptive paper upon Morocco, by A. B. de Guerville; "A Day With the Sardinian Tunny Fishers," by Charles Edwards; "Chamois Hunting in the High Alps," by Hugh E. M. Stutfield; "Naval Cadet Days at Annapolis," by J. C. Groff; short stories by Howard Paul, Champion Bissell, Eileen Edgar, and others; and poems by George Edgar Montgomery, Mackenzie Bell and Catharine Young Glen.

LITERARY NOTES.

A historical romance dealing with some little known episodes in the life of Napoleon is to be published immediatly in D. Appleton & Co.'s popular Zeit-Geist Series. The title is "Courtship by Command," and the author M. M. Blake.

"The Pulpit's list of contributors is a guarantee that nothing stale or commonplace will be worked off on the public. We know of no way whereby ministers who are under the necessity of preaching two or three sermons a week that will meet expectations and increasingly attach them to the ministry of the Word, can qualify themselves more than by the perusal of the best productions of brethren who are breast deep in work at the greatest centers of thought and activity. We wish every one of our brother ministers would invest in The Pulpit." (Now in its tenth volume, published at Fredericksburg, Pa.)—Northwestern Baptist.

Anson D. F. Randolph & Co. will publish immediately "Chronicles of Uganda." By the Rev. R. P. Ashe, M. A., F. R. G. S., author of "Two Kings of Uganda." A faithful and impartial account by one who had no small share in the stirring events which have taken place in Uganda during the past few years. The author conducts the reader skillfully through the tangled mazes and partisan conflicts which have made up the history of Uganda during that period; and his work is full of the most valuable information as to the country, its inhabitants, its resources, and its possibilities. Those chapters descriptive of the author's travels and adventures are specially interesting and written with graphic vividness. The volume comprises in addition a portrait and twenty-six illustrations.

The Sunday School.

PREPARED BY REV. JAS. A. ANDERSON.

THE BOY JESUS.

Luke ii:40-52—Lesson 2—Jan. 12.

Golden Text—"Jesus increased in wisdom and stature, and in favor with God and man." (Verse 52.)

Topical Outline—I. The Growing Boy. (Verse 40.) II. His visit to Jerusalem. (Verses 41-50.) III. At Home in Nazareth. (Verses 51-52.)

HOME READINGS.

S. Childhood and Youth....Luke ii:40-52
M. The Sojourn in Egypt..Matt. ii:13-23
T. The Passover.....Deut. xvi:1-3
W. The Father's Business..John v:17-24
T. Obedience to Parents....Col. iii:14-20
F. The Wise Child.....Prov. xxiii:15-25
S. Growing in Grace...II. Pet. iii:11-16

INTRODUCTORY.

Time—March, 9, A. D.

Place—Nazareth and Jerusalem.

Not much is known about the childhood and early manhood of Jesus. We presume the reason is that there was very little in the record of His young life which is of importance to the world. Certain apocryphal gospels have marvelous tales to tell about the wonders which He wrought. These apocryphal records are in marked contrast to the simplicity and dignity of our four Gospels. Here are all the facts that are known: The circumstances of His birth; the record of His circumcision on the 8th day, and His presentation in the Temple on the 40th day, when Simeon and Anna recognized Him as the Messiah; the homage of the Magi; the flight into Egypt, and the return thence after the death of Herod; the residence in Nazareth; the visit to Jerusalem at the age of 12, and His being lost by His parents and found among the doctors after three days; the obedient life He led and the learning Joseph's trade and working at it till He was 30 years of age. Leaving out the two temple scenes and the visit of the Magi, there was not anything extraordinary in all this. He grew up and developed naturally, just like any other child might be expected to do, only it was a life of unique purity and sweetness.

We are not even told when He became conscious of His own divinity and of His mission. If He possessed that consciousness as an infant there is no sign of it. If He possessed it at the age of 12, there is no certain proof of it, for the answer that He gave His mother when she found Him in the Temple questioning and answering the doctors may mean, "Why did you seek me; you might have expected to find me here, seeing that at 12 years of age I, like every other Jewish boy, am become responsible for my own religious conduct." True, His conduct was a little unusual, but it does not necessarily suppose a consciousness of His divinity.

On this subject we do not dogmatize, but we are strongly inclined to agree with Godet that while there may have been dim intimations of His divinity He never became fully conscious of it till He was baptized and received the special descent of the Holy Ghost and the testimony of the voice saying, "Thou art My beloved son, in whom I am well pleased." It was then that His life program had to be made out, and for this purpose He went into the wilderness. It is certain that the subject matter of the wilderness temtation was this very matter of determining His life plan—whether it should be by the way of hunger, humiliation and the cross, or whether it should be by way of short cuts. It seems inconceivable that Jesus should have lived thirty years without determining so important a matter, if He Himself knew of it. On the supposition that He had just become conscious of His mission we can readily understand this wilderness experience of the next forty days. This matter is not of any practical importance either way except to enable us to understand the childhood of Jesus. We hold the view that His childhood was purely natural, His development normal as we know it, His preparation for His mission much like that of any other man must have been for great service in the cause of God and of humanity. But His life from the first was free from all fault and from all taint.

CHEAP NOTORIETY.

Mr. Editor: There are a few great men in this world and legions of others that want to be great. Multitudes of the latter class are totally void of a single qualification for greatness. The great men of the day are patient, laborious, painstaking, enduring. They seek to bless humanity, and in so doing have built for themselves a name that will outlast the "regal summit of the pyramids." Their lives have been a sacrifice. Their motives deep, pure, mighty. Their purpose lofty; their conduct modest; their humility beautiful. It cost them something to be what they are. They have paid the price. "Whoso loseth his life shall find it." How inspiring it is to be in the presence of a great man, one whose life is not made up of cheap material, but one who has interwoven in his very being as much of the real and divine as may be in human character. Such specimens of our race may be a little rare, but nevertheless such do exist. There ought to be more, and would be if the price were paid. Men are scarce because they willingly enter into other men's labors. Work is fundamental. There can be no character built or greatness attained without work. Not all who work are good characters or great men. "The plowing of the wicked is sin." The motive that prompts to this thing should be well guarded. There is nothing so fatal to goodness or greatness, however ardent our labors, as wrong motive. I must stand in my home as husband and father. What constrains me? The welfare of wife and children. I must stand in the council halls of State or nation. What constrains me? The love of country constrains me. I must serve God and the Church and humanity. What constrains me? The love of Christ constrains me. With such motives no power on earth or hell can shake such a man. He can look men and devils in the face and be at peace.

But such unselfishness is so rare. Here now comes in cheap notoriety. Seldom is helldom, and where self predominates the elements are gathering which make hell in the end. Take your stand in public life; look earnestly along the highways; listen long and well, and you will discover selfishness in sacred places and in spiritual matters as well as in temporal. Loud professions of religion are sometimes nothing more than selfish clamorings for a higher place. If this method fails, such professors pose as martyrs. They have, indeed, attained notoriety, but not nobility. It makes one sick at heart to read the attacks made upon men in high places both in Church and State. The cheap notoriety of some men may be imagined, but not described, as we recall the innuendoes hurled at some of our Bishops, Presiding Elders, editors, college presidents, etc. The patience of our chief pastors has been noble. While they have been reviled, they have quietly endured. They have shown the spirit of their Lord and Master. Thus for the whole Church we may say of them and to them, "Well done, thou good and faithful servant." D. F. C. Timmons.

Palestine, Tex., Dec. 30, 1895.

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EPWORTH LEAGUE.

JANUARY 12, 1895.

THE ALPHABET OF PRAYER.

Scriptures—Matt. vi:5-13. Luke xi:1-4.

Prayer is the desire of the soul ascending to God—the expectation that God will grant us what we need.

Prayer is not in words, or forms, or postures. The desire of the heart toward God, spoken or unspoken, is the true prayer.

To pray always is the habit of a child of God, and he who has not learned to "pray without ceasing" has not learned to pray at all; for the desire to do God's will and to have His help and favor and guidance, if true and deep, is not momentary. It is not with us when upon our knees and absent from us when we walk the street. It belongs to us as our habit of mind and posture of soul.

A very important truth is this for Christians to remember. Prayer is as much an hourly exercise of the mind and heart as is faith or love. Prayer is not an act, a performance, but an attitude of a soul ever desiring God, ever submitting to His will, ever trusting in His love.

Such being the nature of prayer, it is not a start of alarm, or cry of distress, or wail of grief. Trust in Him who gives all good, quiets fear, soothes sorrow. So in the commands of the inspiration we have rejoicing and praying as constant moods of soul conjoined. "Rejoice ever more and pray without ceasing."

Jeremy Taylor has beautifully said respecting prayer: "Prayer is the peace of our spirits, the evenness of our meditations, the rest of our cares, the calm of our tempest, and he who prays with a troubled and discomposed spirit is like a man who retires into a battle to meditate, and sets up his closet in the outquarters of an army, and chooses a frontier garrison to be wise in."

Prayer is the test of Christian life—the test of our connection with the true Vine. If we have faith in God, and are submissively looking to Him for His help and guidance, we pray ceaselessly; and if we have not these dispositions, we are cut off from any fellowship with Him.

The Scripture lessons given us this week are instructive in regard to the spirit and matter of prayer. The Pharisees had perverted prayer into a public show of piety. They got upon the house top where they could be seen a mile—got on the corner of the street where the people could see them from the four points of the compass. It is evident that people who prayed in this way were not thinking of God, but of themselves and of men. They did this to be seen of men.

In contrast with this, our Lord teaches His disciples that they should not care to let men know that they pray at all, but that they should seek rather that they should not know it. They should pray in secret. A soul that truly communes with God seeks a place for quiet thought.

The matter of our Savior's prayer is most simple. With the thought that God is our Father, we come to Him. We have no merit, and we need not think to bring to Him any gift or honor. He loves us and we are needy. We desire only that men for their own sake may trust in Him—that His name be hallowed and His Kingdom established. As for ourselves, we confess our dependence upon the divine mercy for all good. Daily bread and the forgiveness of sins, and the safe guiding of the divine hand are, however, all that is asked. That is enough. Within that bound we must bring our aims and our cares.

One thought is, however, especially emphasized, and that is, that we do not thus secretly surrender ourselves up to God if we bear ill will toward a human soul. "Forgive us our trespasses as we forgive them who trespass against us." Elsewhere the Master said, "If ye forgive not men their trespasses, neither will your Heavenly Father forgive you." Happy is the man who has learned to pray in spirit and substance as Jesus has taught.

Married.

PEARSON-DE LAMAR—At the bride's father's residence, Mr. John M. Pearson and Miss Mattie De Lamar, both of Dalark, Ark., December 19, 1895, W. C. Hilliard officiating.

PARKER-O'NEAL—On December 29, 1895, at the bride's father's residence, Mr. Wiley R. Parker and Miss Roberta O'Neal, W. C. Hilliard officiating.

WILSON-PORTERFIELD—On December 26, 1895, by R. S. McCann, at Friendship Church, Mr. Andy Wilson, of Hot Spring County, and Miss Mattie Porterfield, of Dallas County.

MAJORS-LANGFORD—On December 29, 1895, at the residence of the bride's father, H. D. Langford, Mr. V. B. Majors, of Rogers, Ark., to Miss Prudence L. Langford, of White County, Arkansas, Rev. Henry T. Gregory officiating.

LEMING-BLACK—At Dardanelle, Ark., on January 1, 1896, in the Methodist Church, by Rev. B. C. Matthews, Dr. E. Leming to Miss Edna Black, all of Dardanelle, Ark.

CHASTAIN-COX—At the residence of the bride's father, Eld. W. P. Cox, December 26, 1895, by Rev. W. H. Metheny, Mr. R. J. Chastain to Miss Arkie Cox, both of Delaware, Logan County, Ark.,

MORRIS-TYLER—On December 29, 1895, at the Methodist parsonage, in England, Ark., Rev. R. L. Wozencraft officiating, Mr. J. Lee Morris to Miss Minnie Tyler, all of England, Ark.

BIGGERS-TURRENTINE—On December 22, 1895, at the residence of the bride's mother, in Columbia County, Arkansas, by the Rev. J. M. G. Douglass, Mr. Alex. Biggers, of Hampton, and Miss Harvy Turrentine.

SMITH-HAYES—At Deming, Franklin County, Ark., December 22, 1895, by D. D. Warlick, Mr. Gustavus Smith and Miss Janie Hayes, both of Deming, Ark.

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ARKANSAS METHODIST.

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

WEDNESDAY, JANUARY 8, 1896.

WHEN a man begins to backslide, the way to stop it is to turn around.

RECLAIMING backsliders is generally lost labor. It has to be done over every six months. Better put in the time converting a new lot of sinners. The Great Teacher has told us what is the trouble with the backsliders. "These have no root in themselves."

MANY preachers are poorly paid, but if they should hire out they would be paid less, unless they worked more. It might be well to count idle days on some of them and dock their wages.

AS THE WORK of the Church develops, good organizers are more and more in demand. It is not the preacher so much as the Church that is to convert and save men. The preacher needs to be a good commander of forces. There is much unused talent in many of our Churches and almost as much good intention unemployed.

IN THIS age when books of every sort are so cheap, education is not denied anyone simply by lack of school training. A mind that hungers for knowledge will become well instructed before middle life.

THE SILLIEST thing a preacher can do is to talk to people about the meaning of the Scriptures in the original tongues. The translation we have was made by the best scholars in these tongues, anyone of whom was far more capable of giving us the meaning of Hebrew and Greek than any young theologians today.

BE LOYAL to the papers authorized and published by your onwe Church, and when you cease to be so, let that fact indicate to you that you have ceased to be loyal to the Church itself.

A PAPER which calls itself Methodist, which was not established by the Church, and whose editor is not appointed by the Church, and which is under no General or Annual Conference control, and just seeks to obtain patronage in the name of Methodism in its pretended religious zeal, has forgotten the simplest principles of honesty.

HERE IS a paper, run at $1 a year. A good paper, as to its make-up, and costing as much to the publishers to run it as another which I have before me whose subscription price is $2. But this $1 paper is run at a loss of thousands of dollars yearly. It is the venture of a new company who hope to make a place for it and get a supporting patronage at last, by this reduction of price. This new paper ought to disdain any competition with others except that of merit. Its scheme is that of the grocer who sells goods at a less price to root out his competitor. If he have money and ambition enough he may succeed, otherwise he will collapse, as he deserves, for his efforts to destroy another.

"What can't be cured must be endured," says the old adage, and we have endured with no little trial to our patience the trial, confusion, and delay of changing the "Arkansas Methodist" to a sixteen-page paper. Everything has been done in good time in this office but the printers were delayed by delay of machinery, and then the machinery would not work when it came, and at last was made, after days' delay, to work badly. So we have at last to mail two issues of the paper in the same week. Well, we mean to keep up with the procession in the conduct of the "Arkansas Methodist." It must lack nothing in matter or style of publishing to make it equal to any. We only ask the readers to read everything in its columns. We put nothing in the paper that is not profitable to read, except it may be some patent medicine advertising. We don't try all the medicine on ourselves, but we try to protect our readers from all frauds. Don't forget to read the label. Commence with that; it's a good way to begin to read a paper.

A CAUSE FOR INVESTIGATION.

We have before us the report of the Young Men's Christian Association of Little Rock for the past year. It is in many respects a good report—400 members is a very good showing on that line and $4761 expended, $2500 of which was subscriptions, shows that the work has had good financial support; 1954 books have been drawn from the library; 7380 baths taken; 255 have attended class in penmanship; 357 the class in bookkeeping; 102 the class in mechanical drawing; 579 the gymnasium classes. There are other items of the report which tell that a great and important work is being done for the young men of Little Rock by this association.

But there are two items of the report which arrest especial attention and awaken inquiry. Here are reported 15 conversions during the year. Certainly not a large number. Yet we are aware that the associations throughout the country are turning more and more to educational than evangelical work. But of the 15 converted only four are reported as having joined the Church. That is a statement which ought to arouse the pastors of the city. What can be the cause? Is the teaching and work of the association leading our young men to count Church membership of no importance? We have heard the suggestion, not in Little Rock, but in other cities, that if the association would add another item to their reports of the number of young men who have held Church membership and have actually abandoned the Church for the association hall, it would be shown that instead of a feeder to the Church, the association is an actual draft upon it, and that more quit the Church for the association than come through the association to the Church.

But even if such is the fact there may be asuggestion that the association is neglected by the pastors; that it is an agency which is furnished to their hands and which might be used by them more than it is.

We have had a personal interview with Mr. Johnson, the secretary, in regard to this matter. Mr. Johnson is a new man. He would not care even to form far less express an opinion as to whether the pastors of the city had or had not done their duty to the association in the past. We know personally that they have been employed to conduct many of the religious services on the Sabbath. Mr. Johnson equally with the writer feels that there is something wrong if those who profess to be converted in the meetings of the association do not join the Church. It is a notable fact that the Churches of Little Rock have not much hold upon the young men. Can anything be done to improve the situation? This is a most important question for all the Christian people of the city to consider.

THE PERIL OF OUR YOUNG PREACHERS.

As the Church develops the demand is increased for pastors who know how to organize the work.

There are many conditions incident to the work of most of our young preachers which have an especial tendency to lead them in wrong directions. They are generally put to work on large circuits in poor sections of country. They find the societies, for the most part, without Church buildings, without Epworth Leagues, missionary societies or Sunday schools, and even without weekly prayer meetings. In short, there is no organization, except that there is an enrollment of members, with one or two stewards to collect the preacher's salary. There are seven or eight such societies under the preacher's charge. He has not time to devote to any one place sufficient to make himself an organizer and leader. He preaches, takes dinner with a family near by, and by 2 o'clock is on his way to a night appointment ten miles distant, and is seen no more in that particular neighborhood for a month. If the preacher has any place he calls home, and returns to it after the Sunday service, he will find that in the course of a single round of his circuit he has traveled from 200 to 400 miles. To prepare his studies for examination at the Conference and to preach at eight appointments a month, leaves little time for pastoral work. And as for better organization of the work, he perhaps is lacking in knowledge not less than time, and the people are not capable of it, if the preacher had both time and tact. It is not done on these large circuits; nobody does it. Talk and scold about is as much as we will. The Bishop may tell the young man at Conference what ought to be done, the Presiding Elder may tell him every quarter, and the "able editor" of the Church paper may tell just how it ought to be done, but not one of these same advisers would do it themselves if they had the young man's place.

But the peril of the young man in this this condition is that he may cease to consider the great need of this very organization for which he has neither the time nor the resources, and that yielding to the situation he may conclude that the chief business of a preacher is to hold a "big meeting" here and there, and measure his year's work by the "revivals." There is further danger that in preaching to uneducated people he may adopt methods and a style of work which no educated community will tolerate. To take this course and become fixed in these habits is to be turned aside from the real path of success, and defeated on the very threshold of his ministry. The preacher cannot afford to be simply a man of the people. He is in the beginning of a career that ought to advance, and to advance he must be faithful to the best paterns set by the Church.

We shall not depreciate the sort of work he is doing upon the large circuit, but it is not the plan of the Church, and should not be the plan of the people that the circuit of eight appointments be accepted as a permanent thing. We do not look to such conditions as a finality. In time the circuit, if properly served, will be divided, and subdivided until the commodious Church takes the place of the school house, and the station stands in place of the village Church. Not unfrequently it happens that the man who served the circuit sees all this take place in a few years, and finds that he is not an acceptable preacher in the station. The work has grown and he has not. He is still serving the big circuits. He is set on that line of work. He allowed his big circuit to spoil him in the start. He is not a student, not an organizer, not a pastor, and must keep to the woods.

Now we utterly condemn any disposition to disparage any class of work or workers necessary in our economy, but there is an ambition which is born of the Holy Ghost, and that is to be, in so far as nature and grace will allow, a perfect man in all the functions and labors which the Christian ministry demands. Besides, the Church expects a man to advance. There never has been and never will be a lack of men to do work in unorganized sections. The Church will never feel presure at that point. The demand is for men who can be advanced from the circuit to the station. Now, there are many men on circuits who are as good or better preachers than those in stations, and it is just the fact that they are lacking in the qualities of pastors and organizers that they can not be put in better charges. We won't discredit the big circuit. All our work, almost, has come up through that stage. We will not discount the circuit preacher; almost all the great preachers of the Church came up from that field; but they came up. They did not allow themselves to drop into slip-shod habits, to waste time, to neglect study, to forget pastoral duties, or to cease to labor to organize the work. nUnder the most discouraging conditions, if they could do but little, they held to correct ideals and labored diligently toward them. That is the charge we would give the young preachers, upon whomthe church has laid so heavy a yoke in the beginning of their ministry.

Be ambitious to advance for your own sake, as a high duty before God and for the church's sake. Not to get off of circuits. The circuit can stand a better preacher. The people on circuits know a man when they see him as well as anybody else.

One of the marks of manhood in any station is the high purpose and earnest effort to improve. And sanctified manhood, such as our ministry demands, will impell the preacher to go on unto perfection in the qualifications and services of his high calling.

PREPARED FOOD.

"The editor of a newspaper must crowd into his journal all that is good and crowd out of it all that is bad. Judicious editing is a symbol of the process of character-making. There must be constant incorporation of the true, the beautiful and the good, and an equally constant elimination of the vicious and the ruinous."—Ex.

If it were not that already a vicious taste for sensational, highly colored tragic and terrible stories has become fixed in the masses of the people, there would be no difficulty in introducing religious papers everywhere. But people who would unanimously condemn a prize fight will read the details of such a fight from beginning to end with more interest than any sermon or a chapter in the Bible. Never will a successful fight be made against corrupt morals until it is joined with the press that deals out corrupting literature to the reading public.

The "Lee of Virginia" series will begin in the next (February) number of Frank Leslie's Popular Monthly, with the introductory article especially written for it by Mrs. Roger A. Pryor, upon "The Ancestors of General Robert E. Lee," in England and in Colonial Virginia, and the times in which they lived. This article, and those to follow, will be profusely illustrated, the whole forming an authoritative pictorial chronicle of the distinguished family which has given to America so many statesmen, warriors and types of chivalrous patriotism.

Notes from the Press.

NOTES FROM THE PRESS.

Many of our young preachers will sympathize with the brother here referred to. When we find one in such a pit we regard it as lawful to pulling him out, even on the Sabbath day:

"A brother failed to pass the class of the fourth year. The Presiding Elder suggested that 'Tigert's Logic' was the trouble; that the brother was stuck in it and that he never would get out of it. After some discussion the Bishop called for a motion in the case. The Presiding Elder said; 'I move the brother be continued in the class of the fourth year until he superannuates.' "—Texas Advocate.

NO CAUSE OF ALARM.

with a flourish of trumpets that at a great Roman Catholic function shortly to be performed, the United States Government would be "represented" by a prominent member of the Cabinet; whereupon the hypochondriacal part of Protestnatism trembled in its boots, and inquired with a gasp if the Government had gone over to Rome. Hardly. At a little Methodist meeting held in the mountains last summer the United States Government was "represented" by a prominent official who sat in the rear and went to sleep; but so far as we are aware the Government did not go over to Methodism. If the general public could be initiated into the mysteries of the making of newspaper hash, it would be able to swallow the morning newspaper at breakfast with less torment to the nerves, though it might possibly suffer a loss of appetite. The United States Government will be no doubt "represented" at the great Catholic function, but only in the sense in which it is occasionally "represented" at a Methodist prayer meeting.—Richmond Christian Advocate.

A CHURCH PAWNSHOP.

The pawn shop connected with St. Bartholomew's Church in New York city ha accommodated, since it was opened eighteen months ago, about 33,000 people with loans in amounts less than $100. The aggregate amount advanced on these loans was $550,000; about $200,000 has been paid back with interest; and last week some 400 unredeemed pledges—opera glasses, clocks, revolvers, music-boxes, silverware, jewelry, etc.—were sold at auction. In every case where the article, on being sold, brought more than the loan and interest, the surplus was returned to the owner; if less, the society—"The Provident Loan"—stood the loss. It will be remembered that this enterprise was started by wealthy parishioners of Dr. Greer's Church to help the worthy poor. They subscribed a capital of $100,000, which was afterwards increased to $200,000. The rate of interest on loans was fixed at 1 per cent per month; regular pawnshops were charging 30 per cent. The enterprise has been conducted on strict business principles, and great help has been given; while at the same time the projectors have been paid interest on money invested.—Zion's Herald.

TAKE HEED WHAT YOU READ.

We have not heard of any such schemes as the following being worked in the M. E. Church, South, but we are learning:

"A new method of electioneering shows itself in different parts of the country. It is to publish in the secular and religious papers 'probable tickets,' for the General Conference. Sometimes they are peddled from one paper to another until one is found to admit them. Pains is taken to put certain persons at the head and others at the other extreme, and an instance is reported to us where it took some time for the schemers to decide whether putting a certain person's name at the lower end would not create a reaction in his favor. Interviews are used to accomplish the same end, the interviewer communicating what he wishes would be, as though he were gathering and representing public sentiment.

"Thus the lower form of the methods of factional politicians infects the Church. We doubt if a spontaneous, unbiased, honest letter of the kind dealing with names is ever written."—New York Christian Advocate.

NOTES AND NOTICES.

The time for holding the District Stewards' meeting for Newport District is changed from January 25 to January 24 at 2 o'clock p. m., in Methodist Church at Walnut Ridge. S. L. Cochrane, P. E.

The editor attended Church last Sunday at Asbury Chapel and heard the new pastor, Bro. Steel. The Church was filled and the service was interesting and profitable. We are sure that this Church has a good future under Bro. Steel.

The congregation of First Church has chosen the Y. M. C. A. hall as their place of worship during the winter. During the past week the ladies have been fitting up the new parsonage, which is an elegant ten-roomed building.

The Winfield Memorial Church has put in a furnace of the best pattern and it does its work to perfection. They have also put a new carpet in the auditorium, and best of all, their audience room which is the largest that our Church has in the city, is crowded every Sabbath.

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

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Your nerves will be strong, and your sleep sound, sweet and refreshing. Hood's Sarsaparilla makes pure blood. That is why it cures so many diseases. That is why so many thousands take it to cure disease, retain good health and prevent sickness and suffering. Remember

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A Beauty and Gives Delight.

Recently we sold an Epworth Piano to Rev. J. L. Massey, of Huntsville, Texas, formerly of Arkansas Conference. He writes about it as follows: "The Piano came in good time, is a beauty and in every particular gives satisfaction, even delightful. It is equal to many standard pianos that cost twice as much money."

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Consider your health when you buy an article of food or refreshment, and buy only pure, wholesome articles.

POINTER No. 2.
Consider your finances and buy only the best, because it's the cheapest—an inferior article is dear at any price.

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Will give you a great many pointers about these things if you will call at their store.

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By buying from me you have the following advantages:
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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.

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INFANT DEDICATION AND BAPTISM.

J. W. Mosley.
No. 2.

"Parent" on page twelve of his trac informs us that infant baptism "make void the command of God by huma tradition. "There is plainly no author ity for baptizing infants in the Bible—the practice began long after th apostles." We ask in all sincerity wha commandment of God is so "made void?" Why does "Parent" not give us the chapter and verse, and thus settle the matter at once? For the best reason in the world. There is no commandment nor precept whose violation is even hinted at or jeopardized by infant baptism. Since writing the above this commandment has come into my mind: "This is my covenant which you shall keep between you and me and thy seed after thee; every male among you shall be circumcised." "He that is eight days old shall be circumcised." Gen. 17:10 and 12. Here is a very sacred and hallowed relation established between Jehovah and the infant of eight days. If infant baptism makes void any law, infant circumcision makes void the same law, whatever it may be.

2. But "infant baptism is a human tradition." This reminds me of a statement made by our allwise and allpious Seventh Day Baptists: "Sunday under the title of Lord's day was wholly unknown in Christian literature until after Christianity began to be corrupted by pagan influence." I ask Parent what he thinks of the veracity of this statement, and when he has answered the question, please think upon his own.

Let us occur again to the baptism of Israel at the Red Sea. Observe, Paul expressly declares all "our fathers" were there baptized, and beyond a doubt there were at least a hundred thousand infants, and God is very particular to specify their presence. After the rebellion of the Israelites and their refusal to enter into the good land, God declared as a punishment that they should wander in the wilderness until the last man should die except Joshua and Caleb.

"But your little ones, which you said should be a prey, them will I bring in and they shall know the land." Numbers 14:31. It was these same "little ones" whose baptism is certified to by the Holy Ghost who were to be brought in and made inheritors of the goodly land. Observe another thing, it was the baptized adults who sinned so egregiously against God and Moses whose carcasses were made to fall in the wilderness and bleach upon its arid sands. Observe, those baptized adults who accompanied Joshua and Caleb brought in a "slander upon the land and caused all the congregation to murmur against Moses, they were slain "by the plague before Jehovah." Observe, also, how those baptized infants were celebrated for their piety and devotion to the laws of Jehovah. They seemed to be the best people God ever had among the Jews. After those from "twenty years and upward" had paid the debt of their wickedness; then that new generation took their places and this is what the Holy Ghost says in their praise:

"And Israel served Jehovah all the days of Joshua and the elders that outlived Joshua and who had known all the works of Jehovah, He had done for Israel."

The author of the Book of Judges, 2:7, repeats and emphasizes this testimony found in Joshua 24:31, as if to call especial attention to the holy and obedient services of this generation of baptized infants.

Again, infant baptism was a common rite under the Jewish dispensation for fifteen hundred years. Paul tells us this when he declares that the Jewish service "stood in meats and drinks and diverse baptisms." Every time there was a death in a house all the house became unclean, and all who touched the dead body were unclean, and this is the manner of their becoming purified and so rendered acceptable to God.

Numbers 19:13 and 14: "Whosoever toucheth the dead body of any man that is dead, and purified not himself, defileth the tabernacle of the Lord; and that soul shall be cut off from Israel: because the water of separation was not sprinkled upon him, he shall be unclean; his uncleanness is yet upon him.

"This is the law, when a man dieth in a tent: all that come into the tent, and all that is in the tent, shall be unclean seven days."

All such unclean persons were purified on the third day and seventh day by sprinkling, that is by baptizing them with the water of purification. But how do you know? Well, here is the law as interpreted and enforced by Paul, the Hebrew dispensation "stood in meats and drinks and diverse baptisms." Heb. 9:10. That Paul looked upon sprinkling as the baptism referred to is evident from the nineteenth verse where he declares Moses took blood and water "and sprinkled both the book and all the people." Indeed we may say he takes pains to interpret what he means by these different, various baptisms, so in the thirteenth verse we have a baptism of heifer ashes water "sprinkling the unclean" and so purifying the flesh; in the nineteenth verse he brings out a different baptism of water and blood with which Moses "sprinkled both the book and all the people." In the twenty-first verse there is still another baptism of "blood" with which Moses sprinkled both the tabernacle and all the holy vessels of the sanctuary. This is clear and undisputable.

But do the Baptists admit it? No, certainly not; it would knock the bottom out of their tub. Therefore a prodigious onslaught is made upon the position. But Ingersol denies the authenticity of the Pentateuch, and makes a similar onslaught upon Moses, and so does Harper, of the Chicago University of the Bapsists; the Unitarians deny the divinity of Jesus and attack wth great fury the doctrine of the Trinity, and so do the Campbellites; the Seventh Day Baptists tell the orthodox Baptists that Sunday was not observed as the Lord's Day until Christianity has been "corrupted by pagan influence." The fact of a position being violently assailed by the enemy is no guarantee at all that the assailants are right and their opponents wrong. If Ingersol is right then the Baptists are right and we are wrong, since the mere fact that the Bible or a Bible doctrine may be assailed is alone sufficient to prove the falsity of the Bible or of the doctrine. We are happy to know however, that one candid and honest Baptist having thoroughly studied this question is bold enough and pious enough to declare in his letters on Baptism that "It is the purpose of what is here written to show that those who practice sprinkling, or pouring, are entirely obedient to spirit and letter of the Divine command." Dr. E. B. Fairfield in same. On pages 72 and 73, he proves that Paul in Hebrews 9:10, etc., calls sprinkling, baptism.

Taking this truth to be established beyond doubt, as we think, we desire to invite our Baptist brethren to consider another ancient case of infant baptism performed by the command of Jehovah. Just before the death of Moses He put the army of the Hebrews in battle array and sent them on an expedition against the Midianites. Their cities were captured and burned, all the males were slain, but the Hebrew general spared the women and children. When Moses discovered this he ordered all to be slain except the virgins; thirty-two thousand were thus incorporated into the Hebrew Church, and of these not less than three thousand were infants under five years old. Observe how these were purified and brought into the sanctuary. See Numbers 31:18, etc:

"Whosoever hath killed any person and whosoever hath touched any slain purify both yourselves and your captives."

These warriors and captive women and little children were to pass through the waters of purification on the 3d. day and on the 7th. This was the "heifer ashes water," alluded to by Paul in Hebrews, and they were purified—baptized by sprinkling. Who were baptized here? Little children. How many? At least three thousand, if not more. By whose command? Jehovah's.

"And Eleazor, the priest, said unto the men of war, this is the statute of the law, which Jehovah commanded Moses." Num. 31:21.

We have one more answer to make to this charge that infant baptism is a "human tradition:" Do Baptists believe in creeds and catechisms? No. Neither does Ingersol. Do Pedo-Baptists believe in creeds? Yes; they neither are ashamed nor afraid to let the world know they teach and believe. Now in one of those creeds so often traduced by Unitarians and Campbellites, there is an interpretation of the second commandment which announces the incorporation of anything "human" into the holy ordinances. The answer to the 109th question of the "Larger Catechism" is this: "The sins forbidden in the second commandment are: All devising, counseling, commanding, using and anywise approving any religious worship not instituted by God Himself." Do Baptists ever teach their children such things? No; because they denounce creeds and catechisms and will have nothing to do with them, nor suffer their children to have anything to do with them.

If they ever speak of "Human Inventions" it is only to use it as a fling against infant baptism. And then, how they must blush to think this great argument is stolen from a confession of faith, and perverted to assail the baptism of the innocents. We should like to treat at greater length and refute further this idea that "Infant Baptism" is grounded on "human tradition," but what we have said is sufficient at present. The Baptists use the same old infidel argument used for a thousand years.

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For The Young People.

TOBACCO UNION.

Come old and young, and let me tell
How the tobacco smokers smell,
Who love to smoke their pipes so well
That for tobacco they would sell
Their rights to social union.

The clean their pipe stem with a wire;
Then fill the bowl and put in fire,
And smoke until it does expire,
And never do they seem to tire
In this tobacco union.

Some times from five to six you see
Collected in one company,
And every person in full glee.
Then they must have a smoking spree—
A jolly smoking union.

And as they smoke perfume will rise
Like morning mist unto the skies,
And woe to him who has weak eyes
Unless he takes his leave and flies
Away from such a union.

And you can tell when they are near
Though not a word from them you hear.
They love their pipes so very dear
Their breath grows stronger every year
In this tobacco union.

Sometimes beside their neighbor's door
They there will tell of pleasures o'er
And spit upon the hearth or floor,
Till it has spread a foot or more,
And talk of social union.

When they are sad they use much more
Than they have ever done before,
and yet their troubles are not o'er;
Tobacco makes their tongues so sore,
In this tobacco union.

Oft are their cuds so large within
The juice runs out upon their chin,
And then you see the filth again;
Their mouths too full to hold it in,
In this tobacco union.

At the church, some men we view,
The slobber runs a foot or two,
For people there will spit and chew
Enough to make a buzzard spew
And sing of heavenly union.

Some ladies dip tobacco snuff,
While others take a pipe and puff,
And others chew the nasty stuff,
And all their mouths look bad enough,
In this tobacco union.

If people had the money lent
That for tobacco they have spent,
So many would not have to rent,
But live at home and be content,
Free from tobacco union.

They all could pay their preachers well,
And hear the truth that he doth tell
To sinners on the way to hell,
Inviting them with God to dwell,
Beyond tobacco union.

The preachers all might quit the weed—
From such experience be always freed,
And much less money they would need,
When from such a habit he is freed
As this tobacco union.

We would not see him in the stand,
There acting like a filthy man,
Spitting on the desk so grand,
As though he owned all Canaan's land,
A member of this union.

His lady, too, might quit the stuff,
Lay down her pipe and all her snuff;
Their path would not then be so rough
And their poor children have enough
Without this nasty union.

Come one and all and quit the trade
And step upon a higher grade.
Read your Bibles in the shade,
And then you will be better paid
Than in tobacco union.

A TALL MAN.

The Tennesse Methodist says: "A railroad is to be built by the Mexicans with Mexican capital to the summit of Mr. Popocatapetl, an elevation of 18,000 feet."

This certainly makes Mr. Popoatapetl the tallest man we ever heard of. Yet, as there is in Mexico a Mount Popocatapetl, it is possible there is some error of the type-setter in the above note.

REMARKABLE DISCOVERY.

We clip the following from the New Orleans Christian Advocate, which quotes it from Zion's Herald. It tells of a discovery which is surprising; yet there is no better authority than the Herald, and we give it to our young readers as a news item in their geography:

"Ridicule was excited a few weeks ago over the reported discovery of a new river in Canada, "a new Nile of the North," by Dr. Bell, of the Geological Survey, in a hitherto unexplored region lying south of Hudson's aBy. The Doctor, however, has amply demonstrated the existence of this unknown stream, having surveyed it with instruments along its entire course, and has furnished such surprising data concerning it that ridicule has given place to wonder. The river is reported to be 500 miles long, with an average width of more than a mile, and numerous important affluents, making it the sixth in size on this continent. It is navigable in parts. This neglected drainage basin lies wholly within the province of Quebec, and north of Upper Ottawa River. It is heavily timbered. The soil is of clay loam, well adapted for agricultural purposes, and has valuable mineral resources. It is uninhabited. The province has here a great back country in reserve, almost equal in area to the district already settled.—Zion's Herald."

GLADSTONE'S ADVICE TO YOUNG MEN.

Be sure that everyone of you has his place and vocation on this earth, and that it rests with himself to find it. Do not believe those who too lightly say, "Nothing succeeds like success." Effort, honest, manful, humble effort succeeds by its reflected action, especially in youth, better than success, which, indeed, too easily and too early gained, not seldom serves, like winning the throw of the dice, to blind and stupefy. Get knowledge, all you can. Be thorough in all you do, and remember that, though ignorance often may be innocent, pretension is always despicable. But you, like men, be strong, and exercise your strength. Work onward and upward, and may the blessings of the Most High soothe your cares, clear your vision and crown your labors with reward.—Columbia Christian Advocate.

WHAT OUR MOTHERS DID.

The young women of today who dread matrimony because of the economy necessarily practiced by the newly-married should listen to some of Mrs. Henry Ward Beecher's reminiscences and be shamed into less extravagant views. She tells the time in her early married life when she washed, ironed and sold shirts to a neighbor's stableman, in order that she might have money to entertain certain "delegates" in a manner befitting the dignity of the rising young clergyman.—Michigan Christian Advocate.

A CITY UNDER THE SEA.

The American makes the following statement: "Owing to the occasional damage done to the fishermen's nets by what appeared to be fragments of masonry in the sea off the Italian peninsula of Istia, the city authorities of Robingo sent down a diver the other day to investigate. At a depth of ninety feet he found himself in a submerged city, with streets and squares laid out, the doors and windows of the half-ruined houses being almost hidden by masses of seaweed. Archaeologists identify the lost city with the island and city of Cissa, described by Pliny, and of which no trace has been found since the days of the Caesars."

BISHOP GEORGE F. PIERCE TO HIS DAUGHTER CLAUDE.

"I wish, my daughter, that you would devote yourself to serious reading. It is necessary not only to develop your mind and make your knowledge respectable in society, but it is a high moral duty. It is a grave question whether a Christian ought to read anything that does not increase knowledge and prepare for life. The very most that can be allowed on the other side is a little light reading for recreation. You, I fear, are wasting time with magazines and tales, and empty stories in general. This is a great evil; in fact, a sin. Quit it. Read history, biography, poetry, and English classics; study the Bible in its doctrines, principles, and history. You will thus improve your heart, mind, and character. I want you to be wise, good, and happy. The time has come for you to prepare earnestly for life and its responsibilities. A word to the wise is sufficient."—Michigan Christian Advocate.

A traveler in Japan says that the Japanese tramp takes his hot bath daily if he has a fraction of a cent to pay for it, or his cold bath if he hasn't a cent. He carries a comb, toothpicks, a razor and a toothbrush in a little bundle. A few Japanese tramps might well be introduced as missionaries in the American brotherhood, whose members do not seem to appreciate what clealiness is "next to."

An egg of the great auk sold in London for $1500 recently. There are sixty-eight of these eggs in the world—two in America.

A growing industry was suppressed at Dubuque, Ia., on the 10th, when five men were arrested for selling carcasses of horses and horse sausage, which they represented as beef. They had been buying broken-down horses and slaughtering them in the suburbs. The meat was sold to consumers.—Ex.

Slavery was forced upon the colonies by George III. Virginia, through her leading statesmen, endeavored to prevent it. December 10, 1770, the king commanded the governor, "upon pain of highest displeasure, to assent to no law by which the importation of slaves should be in any respect prohibited or obstructed."

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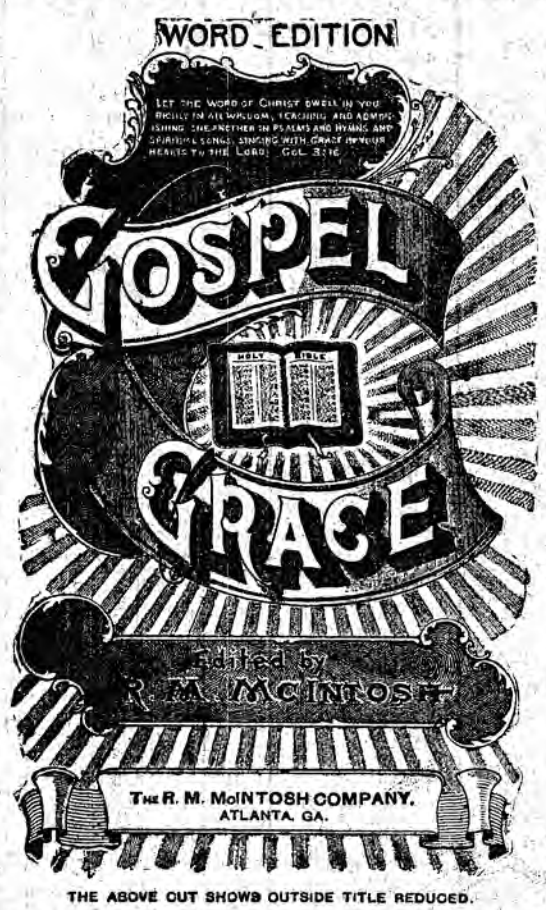

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Little Rock, Ark.

Our Church at Home

CLINTON CIRCUIT.

Dear Methodist: We are pleasantl situated on our new work (Clinton Circuit). The people of the entire work received us very warmly. They have already provided a new cooking stove an some other necessaries for the parsonage. They have also "pounded" us witl many good things, which made us fee so much at home that we preached then a Christmas sermon with all the powe that God gave us.

My health seems already to be improving, and we are hopeful of a good year Oh, for the power of the Holy Spirit t come and remain upon the preacher this year, that we may have an abundant harvest.

ant harvest. C. H. Nelson.

Clinton, Ark., Dec. 30, 1895.

MOUNT PISGAH CIRCUIT.

In about three hours after Conference adjourned we started, on horseback, to our new field of labor in order to make arrangements to move. On Christmas Day myself and family came to the work, and found part of our goods (which had been brought the day before by two of the good brethren) arranged in order, and wood at the gate. On the fifth Sunday we preached our first sermon at New Hope to a large and attentive congregation. From there we went twelve miles to preach at night, walking eight miles of the distance, and through a snow storm at that, and returned home the next morning by the same conveyance. But the storm did not cease, but Monday night, coming rather from the east, it increased in force until it showered down upon the poor preacher and his family sacks of flour, meat, potatoes, chickens, sugar, coffee, soda, eggs, butter, beans, sausage, lard, cash, etc., till the preacher was so bewildered that he was like the boy that the calf ran over.

We now feel like we are among friends. May the Lord shower His divine grace into every soul in Mount Pisgah Circuit until all our hearts shall beat with a mighty impulse for the salvation of sinners. A. F. Skinner.

Mount Pisgah, Ark., Jan. 1, 1896.

HARRISBURG.

Dear Bro. Godbey—Perhaps the brethren of the Helena District would like to read a field note from me, as the itinerant wheel has rolled me out of the district and comfortably situated me at Harrisburg. I have made one round on the circuit—the circuit in which I was raised, converted and licensed to preach. Many changes in the last five years; some have died and gone home to glory. We moved our household goods from the depot Friday, December 27, and, assisted by relatives and friends, spent the day in trying to put things to their places, but night came and we were not through.

Shortly after we had eaten supper and were quietly seated around the stove, the Modern News Band began to play beautifully, marching towards the parsonage, accompanied by a host of men, women and children, and when they arrived at the parsonage they opened the gate and came in with coffee, sugar, meat, flour, meal, rice, dried fruit, canned fruit, potatoes, turnips, butter, and other good things to eat. And to let the brethren know that the people of Jonesboro District and especially of Harrisburg Circuit are loyal Methodists, t suffices to say that among the variety of things were two chickens, which all know Methodist preachers are fond of. We have had several poundings, but this was the hardest, but not serious, externally wounded, but feel still lazy like a man generally does when he eats too much. May the richest blessings of Heaven rest upon the good people and bind the hearts of both people and preacher together in the bonds of Christian love and fellowship. May the good Lord pour out His spirit upon the good people of Harrisburg and the entire circuit and give us a glorious revival at every appointment this year, and may the holy influence expand until all will have said, Blessed be the name of the Lord, is the prayer of this humble scribe. E. N. Bickley.

Harrisburg, Ark., Dec. 30, 1895.

HARRISON DISTRICT.

J. W. Griffin has had a good meeting at Valley Springs; several conversions; a pounding and $10 for missions. J. H. Watts, on Yellville circuit, starts well. Has bought ten acres and will proceed to build a parsonage. G. B. Griffin, at Oakland and Fairview, has held a good meeting at Oak Grove; one conversion. Our Yellville Institute has closed a very successful term. Prof. Harris is doing a noble work. J. M. Williams had a long move, but he is now safely housed in the Yellville parsonage. I start today to my first Quarterly Conference; will make the first round of twelve appointments in seven weeks. A friend gave me $10 for missions. O. H. Tucker.

HELENA DISTRICT.

The district stewards meet at Brinkley January 14, at 1 p. m. I hope every one will be there. And I desire every pastor in the district to be there if he can, and if he cannot come, let him write and give his views relative to plans for the immediate commencement of a series of winter revivals, an educational campaign; also the advisability of having a preachers' meeting and an Epworth League rally. Let us not be in too great a hurry. We are planning for the year, and let all remember that it takes twelve months of steady work—not fits and jerks—to do a year's work. Some of us need to take a second growth and march to quicker time. To do this we must get up more steam.

The pastor should "take heed unto himself and to all the flock over which the Holy Ghost hath made him overseer to feed the Church of God," not to fight it.

The charges should see to it that the "taught in the word communicate unto him that teacheth in all good things." And unless this is done your pastor will not be able to do the work he otherwise would.

I believe that preachers of the Helena District, together with consecrated laymen and laywomen, can do all the work of the Church, and hold the revival meetings without the aid of an imported specialist. Brethren, let us go to a throne of grace and plead with the Father for a baptism of the Holy Ghost and the induement of power, and then look for and expect victory in His name.

If all will commence at the first of the year with the same diligence and earnestness that they usually manifest at the close of the year, we will make the landing long before Conference. Why not? I hope all will start out this year to see how much and not how little they can do, with this motto: "Deeper consecration, more and better work." Amen. M. M. Smith.

GAINESVILLE CIRCUIT.

Dear Bro. Godbey: For the fourth time in succession I have been appointed to this charge. The good people have received their new pastor very kindly and have given some gratifying expressions of good intentions and resolution to co-operate with their pastor in doing the best year's work of the four.

I am praying, planning and working to that end. We have received twelve members in the church up to date. A letter from our Presiding Elder, Bro. Ritter, written in a Christian spirit and a botherly way, giving me his plans for the distribution of twenty appointments, asking our prayers and urging our speedy earnest efforts and co-operation with all the P. Cs. and charges. I want to voice the sentiment of our people with their pastor in saying Amen. And we will not forget our Arkansas Methodist.

P. B. Wallis.

Gainesville, Ark., January 4, 1896.

SOME NEW BOOKS, AND ALSO SOME BARGAINS.

EARLY'S INFERNO. A new book, in stately blank verse. By J. M. Early. Illustrated with ten full-page engravings by Talbot O. Bateman. Confederate Gray Cloth, with embossed design on cover. $1.00 postpaid.

This work is particularly interesting to ex-Confederates, as it deals with scenes, incidents and personages of the Civil War, the participants being lealdd or damned, according to the notions of justice entertained by the author. It is somewhat sensational in character, because such men as Gen'ls Sherman, Sheridan, Butler, and many others are vividly pictured as being in hell on account of the outrages they committed or permitted in the South. The good of all ages are correspondingly rewarded in heaven.

It abounds in classical references, historical, biographical and biblical allusions, eloquent soliloquy, grand invective, chaste moralizing and noble apostrophe.

EARLY DAYS IN ARKANSAS—By Judge Wm. F. Pope. 330 pages. Illustrated. Cloth, $1.50; Half Morocco, $2 00.

This is a work of historical value and interest to all Arkansans, especially to old settlers. It has received unstinted praise from the highest authorities.

A BARGAIN! One Hundred and Fifty copies of Judge Hallum's Biographical and Pictorial History of Arkansas, bound in full law sheep. It originally sold for $5.00 a copy, but these will be closed out at $2.00, postpaid. A few copies on which the binding has been scratched or the edges splattered, will be sold at $1.50. This book contains 581 pages, weighs three and one-half pounds and is handsomely illustrated.

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(From U. S. Journal of Medicine.)

Prof. W. H. Peeke, who makes a specialty of Epilepsy, has without doubt treated and cured more cases than any living Physician; his success is astonishing. We have heard of cases of 20 years' standing cured by him. He publishes a valuable work on this disease which he sends with a large bottle of his absolute cure, free to any sufferer who may send their P. O. and Express address. We advise anyone wishing a cure to address, Prof. W. H. PEEKE, F. D. 4 Cedar St., New York.

Missions.

DEATH OF MRS. DAVID H. McGAVOCK.

Whereas, Mrs. David H. McGavock, foreign secretary of the Woman's Foreign Missionary Society of the Methodist Episcopal Church, South, has in the infinite wisdom and mercy of God been called to her reward, and

Whereas, Our honored sister has during the period of seventeen years, with surpassing skill, undying devotion and invincible faith inaugurated and carried to successful completion large plans for woman's work for women and children in China, Mexico, Brazil and the Indian Territory;

Resolved, 1st, That we, the undersigned members of the Board of Missions, assembled today in Nashville, bow in humble submission to the will of God in this dispensation of His providence;

Resolved, 2nd, That in recognition of her splendid achievements and invaluable service rendered the Church and the cause of missions, we hereby express our profound sense of the irreparable loss which has been sustained;

Resolved, 3rd, That as friends of this elect lady, whose fellowship we have enjoyed, we suffer personal bereavement, and in Christian love tender to her husband and son our heartfelt sympathy and prayers;

Resolved, 4th, That a copy of these resolutions be spread upon our minutes, that a second be sent to the family, a third to the Woman's Board of Foreign Missions, and copies be furnished the press for publication.

Signed in behalf of the Board,

R. K. Hargrove, President pro tem.
Walter R. Lambuth, Secretary.

Mission Rooms, Nashville, Tenn., Dec. 26, 1895.

RESOLUTIONS ADOPTED BY THE WOMAN'S BOARD.

The Woman's Board of Foreign Missions, M. E. Church, South, met, December 23, at 3 p. m., to take some action in regard to the death of Mrs. D. H. McGavock, Foreign Secretary.

On motion, Mrs. W. G. E. Cunnyngham was called to the chair, and Mrs. J. D. Hamilton appointed secretary.

After expressions of love and admiration for the dear departed, the following preamble and resolutions were unanimously adopted:

In the presence of a severe loss, in the shadow of a great bereavement, there is no consolation out of Christ. Today we come to Him as to a divine helper, to a friend who was once "a man of sorrow and acquainted with grief," for courage and sympathy. We pray that our faith fail not, that our zeal does not relax, that our hearts do not faint.

In the death of our valued and beloved secretary of foreign affairs, Mrs. D. H. McGavock, each member of this board has lost a precious friend and a wise leader, whose firm hand and ready pen carried the host of consecrated women to success in all our fields of labor—in China, in Brazil, in Mexico, and in Indian Territory.

Seventeen years have passed since our General Conference authorized the women of our Church to organize for special work for foreign lands, and placed Mrs. McGavock in the front. During these seventeen years, by her foresight, prudence and consecration, the "little has become a thousand," and mission stations have been opened and maintained, without being involved in debt, even when the country passed through a great financial crisis.

Our representatives in far-off lands have had in Mrs. McGavock a helpful, sympathetic friend, who loved them, cared for them, and advised them as a mother faithful and true.

Therefore, resolved, As servants of the Most High, submitting to His holy will, we thank God for her example, her unflinching heroism in discharge of duty, her perseverance, courage, strong faith and consecration.

Resolved, That we pledge ourselves anew to the work she loved, and to which she gave time and strength and talent; that we put upon the altar of sacrifice, as did she, all we have and are, through Christ; that her memory is a sacred legacy we will cherish while we wait and work.

Resolved, That we extend our sympathy to her bereaved husband, her only son, and her grandson, and pray that they may have the strong arm of her God about them, guiding, consoling, and strengthening, until called to join her in the "blessed beyond," where loved ones never part.

Resolved, That, as a board, we will be present at the funeral obsequies, thereby in some sense showing our profound respect as well as love.

Resolved, That a copy of the above preamble and resolutions be spread upon the minutes of the Board, published in our various Church papers, and a copy presented to the family of the deceased.

Mrs. W. G. E. Cunnyngham, Ch'm.
Mrs. S. C. Trueheart,
Mrs. H. N. McTyeire,
Mrs. I. G. John,
Mrs. Porter Weakley,
Mrs. J. D. Hamilton, Secretary.

WORK OF THE WOMAN'S BOARD IN BRAZIL.

The Woman's Board have eight missionaries busy in the several centers of work in the Brazil Mission Conference. Three boarding schools and one day school are in operation, with 308 pupils and a number of women under instruction. The work in this field has suffered by a decrease of the working force; the ill health of some of the missionaries and the dropping out of others has put those remaining under a great strain to carry on the work; but no ground has been lost. Good property has been purchased in the city of Petropolis, and Centenary College, in Rio (closed because yellow fever became epidemic in that city), will be transferred to Petropolis, and Miss Watts, our pioneer missionary in Brazil, will open the school with the equipments to be obtained on the field until she can be re-enforced. Miss Watts is well known to the chief executive of Brazil, President Moraes de Barros, whose daughters and nieces she educated in our mission school at Piracicaba. We trust this new work will, in point of situation and evangelical influence, be truly a city set upon a hill, whose light cannot be hid.—From Annual Report.

"Old, yet ever new, and simple and beautiful ever," sings the poet, in words which might well apply to Ayer's Sarsaparilla—the most efficient and scientific blood-purifier ever offered to suffering humanity. Nothing but superior merit keeps it so long at the front.

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.

PELLOBUT'S NOTES—328 pages, cloth, with maps and illustrations, $1.25.

NOTES ON THE INTERNATIONAL LESSONS—400 pages, cloth, maps and illustrations, by Dr. Hoss, $1.00.

HARLBUT'S NOTES—M. E. Ch., one of the very best; $1.25.

Catarrh can be permanently cured by a very pleasant remedy recently discovered by Rev. J. W. Blosser, M. D., who has had 20 years' experience in the treatment of this disease. It is smoked in a pipe like tobacco, but contains none. He offers to mail free a sample to any sufferer who will address The Smoke Cure Company, Atlanta, Ga.

PROTECTS USERS OF "ROYAL."

Baking Powder Company Wins Its Case in United States Court.

(Chicago Times-Herald.)

The decision of Judge Showalter in a recent case that came up before him sustains the claims of the Royal Company to the exclusive use of the name "Royal" as a trademark for its baking powder. The special importance of this decision consists in the protection which it assures to the millions of consumers of Royal Baking Powder against inferior and unwholesome compounds. The excellence of this article has caused it to be highly esteemed and largely used almost the world over. Its high standard of quality having been always maintained, consumers have come to rely implicitly upon the "Royal" brand as the most wholesome and efficient of any in the market. The cupidity of other manufacturers is excited by this high reputation and large demand. Very few of the hundreds of baking powders on the market are safe to use. If their makers could sell them under the name of a well known, reputable brand incalculable damage would be done to the public health by the deception. The determination of the Royal Baking Powder Co. to protect the users of the Royal Baking Powder against imitators by a rigid prosecution of them makes such imitations of its brand extremely rare.

As One Woman To Another:

"Every Monday morning for two years I've used CLAIRETTE SOAP—always makes the clothes pure and white without hard rubbing—have my washing done by nine o'clock. This soap has never harmed the most delicate colors in my summer dresses, so it must be free from all acids. I do wish you would send down to the Grocer and get a cake to try on your next washing-day. You will find a perfect Laundry Soap. Sold everywhere. Made only by

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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 Car 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; Harmony 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; Laplle 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, 7-8; 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; La Cross, 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.

THE OLDEST AND THE BEST

Cough-cure, the most prompt and effective remedy for diseases of the throat and lungs, is Ayer's Cherry Pectoral. As an emergency medicine, for the cure of Croup, Sore Throat, Lung Fever and Whooping Cough,

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Cherry Pectoral cannot be equaled. E. M. BRAWLEY, D. D., Dis. Sec. of the American Baptist Publishing Society, Petersburg, Va., endorses it, as a cure for violent colds, bronchitis, etc. Dr. Brawley also adds: To all ministers suffering from throat troubles, I recommend

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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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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

At Rest.

DENTON—Mrs. Willie M. was born March 18, 1860, and died December 24, 1895. She joined the M. E. Church, South, when she was only 14 years old, and lived a consistent life until the day of her death. She leaves a husband, two children and a host of relatives and friends to mourn their loss. In her death we feel that we have lost a great deal, but what is our loss is her eternal gain. One of the children is a daughter aged 14 years, the other a son, age 12 years. God bless the bereaved ones, and may each one so live that in the end there may be a happy reunion upon an inheritance that is incorruptible, undefiled and that fadeth not away at the right hand of God. J. J. Colson.

Berea, Ark., Dec. 30, 1895.

HARRISON—M. J., daughter of Granville and Jane Hogan, was born near Moscow, in Penola County, Tex., August 25, 1848; went with her parents to Monroe County, Ark., and lived there one year, from thence to Cross County, Ark., and lived there till 1871, when she moved with her mother to Jackson County, Ark., and died in Tuckerman July 20, 1895. She professed religion and joined the M. E. Church, South, at 12 years of age. She was the mother of three children—husband and one child living. She was marreid to F. J. Harrison November 20, 1873; and her hose was ever the itinerant's home, as many can testify. She was a worthy, consistent, exemplary member of Tuckerman Church, and when the Church was languishing and things seemed so discouraging, she was the first to cheer and enthuse with courage and zeal the despondent. She was kind alike to all classes, actuated by a pure heart and pure Christian principles. She was complimented alike by saint and sinner, rich and poor. We tender condolence to those whom she was so kind to. Dear relatives and friends, it was hard to give her up, and we feel sad, but when we think of the joyous transition we ought not to repine nor wish her back. And let us say good bye till we meet again, and strive the harder to reach that bright clime.

Tuckerman, Ark. L. M. Conditt.

CASEY—James Romeo, son of W. R. and M. E. Casey, was born October 28, 1895. He had been sick with malaria a few days and while playing around the fire caught, and before his mother could extinguish the flame, he was burned so severely that death came in a few days with a glad relief to end his sufferings. May God abundantly comfort and bless the parents.

L. C. Craig.

MOORE—On Sunday last at 10:20 a. m., there passed away from the earth into Heaven the soul of Mrs. Nancy Amanda Moore. Death always comes as a shock to those left behind, but doubly so in this instance, as her illness was only a few hours; snatched from those to whom she was dear, without a moment's warning.

In Mrs. Moore's death not only have the immediate family and relatives been bereaved, but her many friends will miss her sadly. She was at all times a friend to the sick and afflicted, and her many words of love and sympathy lightened the burdens of those around her. She had not been in good health for several months and suffered much, but bravely and cheerfully she lived, and while suffering herself, tried to lighten that of others.

Those who looked on her face after death could see what the angel of release had done for her. The furrowed lines of care had been smoothed from her brow, as fair as an infant's, while the hands that ministered to so many, lay so peacefully, unwrinkled across her breast.

Farewell, dear friend and mother, until we meet beyond the portals. We know that you will be watching for the dear ones left to battle with sin and wrong without a mother's love and care.

She was laid to rest in Brearley's Cemetery Monday afternoon, where "His angels will guard her, sleeping alone."

Friend.

Hopkins—Thomas. Born in South Wales, April 7, 1855, came to America in 1875. Married Miss Jenkins as a second wife ten years ago in Tennessee, who with one child mourns his death, which occurred at Deming, Ark., December 19, 1895. Bro. Hopkins joined the Methodist Church when a boy, in which he lived a worthy member until death. He was a loving husband, a kind father and good neighbor—a man honored and trusted everywhere. He was and had been for two years filling the place of fire master for the Western Coal and Mining Company at Deming. He was killed by an explosion of gas and powder at 6 o'clock on the morning of the 19th inst. His remains were carried to Soddy, Tenn., for interment. God bless his wife and child.

PIERCE—Justin, a child two years old, son of Ira and Mrs. Alice Rogers, died at their home in Chapel Hill, Ark., August, 1895. Powell, twin brother to Justin, went back to Heaven a year before Justin did. Justin seemed to know this, and appeared shy of us after that. He was so frail and quiet, and had such an unutterable look at you with his great dark eyes that you thought he did not aim to stay here long. When he got sick, everyone seemed alarmed, and each morning bankers, merchants, clerks, workmen and neighbors would call to the doctor as he wended his way down the street to the little bedside and plead, "Doctor, save the little fellow if you can!" But one flutter, and like a bird of beautiful plumage, he was gone. We stood and watched him fly away—a-w-a-y, till the thread of vision broke, and he was buried in the invisible, which is by interpretation the Bosom of God!

Gone into the Great Kingdom "of such." C. A. King.

Chapel Hill, Ark., Dec. 23, 1895.

HICKS—Miss Jennie, daughter of S. B. and Fannie Hicks, was born in Lonoke County, Arkansas, June 4, 1878, and died December 20, 1895. She was taken sick on Tuesday, December 17, 1895, with fever. She bore her afflictions without a murmur, and was conscious to the last. A short time before she died she called her friends to her bedside and told them she was not afraid to die, and told them she wanted them all to meet her in Heaven. She was loved by all who knew her, and leaves a score of friends. She joined the M. E. Church, South, August 1, 1890. Was received into the Church by J. M. D. Sturgis, and lived a consistent Christian until the Master called her to her home across the river. She was a teacher in our Sabbath school, and was always with her class on Sabbath morning. It will be very lonely without her. May we all so live that we may meet her across the river.

W. A. Pfeiffer.

WILLBANKS—Sallie J. (nee Oliver), was born October 17, 1858; died November 18, 1895. Sister Willbanks was one of earth's rare gems. She loved her Savior and His children. She was a sufferer for years, but she wore a smile of Christian love that brightened her home and made her friends realize that she truly was a child of God. She leaves a heart-broken husband and five sweet children, a host of relatives and friends to mourn their loss. As I looked into her dear, sweet face for the last time, I felt that she truly was ready to meet the Bridegroom. To know her was to love her. She professed religion and joined the Methodist Church, South, in early childhood. The Church has lost a worthy member; the home its cornerstone; the community a faithful child of God. Be faithful, Bro. Willbanks, and dear children, and by and by you will go to live with that dear wife and mother where we will join in singing His praises forever and ever.

COOPER—Rebecca A., daughter of Robert H. and Emily Stone, was born at Old Bolivar, Poinsett County, Ark., April 14, 1858, and died at Bay Village, Ark., December 10, 1895, at the place where her mother was born, in 1827. She professed religion and joined the M. E. Church, South, in early life, and lived a faithful member until death. She had been in bad health for some time, and like all true followers of Christ, she was ready and looking for and expecting the messenger to come for her, and taking the advice of her Savior when He said "Be ye also ready, for at such an hour as ye think not the Son of Man cometh." She was ready to glorify God in her death. So when she knew that she was near the crossing, she called her husband and children to her bedside, and after talking to them as no one but a wife or mother could, she bade them "good-bye." She then turned her eyes toward her friends that were near by weeping, and said to them: "I want you to live right and meet me in Heaven," and thus passed away one among the best women that God has ever blessed this country with. She leaves one brother, T. A. Stone, of Harrisburg, to mourn the loss of an only sister, the rest of her father's family having passed on before. She also leaves an affectionate husband that seemed to love her dearly, with seven children, in whose heart the advice of a dying mother will live for years to come. May God bless the bereft ones and bring them together again in our Father's house. John Eidson.

December 25, 1895.

BARTLETT—Mary Ethel, infant daughter of James U. and Sarah Bartlett, was born near Conway, Ark., August 29, 1895; died December 8, 1895, having lived only three months and nine days. Little Ethel's life was short, but was sufficiently long to gain a warm place in the hearts of her papa and mamma. Dear parents, your loss is great, but consider that little Ethel's gain is as great as your loss. God has just reached down and plucked a bud to bloom in Heaven. May God's comforting spirit be ever with the bereaved parents.

G. W. O. Davis, P. C.

Conway, Ark.

BRIMMAGE—Melia Emeline, daughter of W. P. Brimmage, was born March 4, 1891; died near Dardanelle, Yell County, Ark., November, 1895, having lived four years and nine months. She was buried in the New Hope Cemetery by Rev. N. D. Ash in the presence of a large congregation of sorrowing friends. Little Minnie, as we all called her, was a bright little girl. Oh, how she loved the preacher. She was always first to meet and greet him when he visited her home. She had many ways to show her love for and appreciation of him. Minnie left many warm friends behind. She left a fond father and mother, four brothers and four sisters to mourn their loss. May God's rich grace attend each of them and keep them from wrong and help them to be faithful for a short while, that they may be permitted to meet little Minnie on the shining shore of sweet deliverance, where parting will be no more and suffering never comes. God bless and keep you all, is the prayer of your unworthy servant. G. W. O. Davis.

Conway, Ark.

ALLEN—Sister M. E. C., formerly Bowen, was born December 24, 1845, and departed this life near Walnut Hill, Ark., December 9, 1895. Our sister was a good, sincere Christian, professing religion and joining the M. E. Church, South, in her early girlhood days. Dark days were appointed unto her. She had but few pleasures here except those in the enjoyment of our holy religion, being left in young married life to struggle alone with two girl children to support and educate. Sister Lizzy, as she was familiarly called, was one of the best women of Walnut Hill Church and community. She attended Church regularly and was one of the preacher's best friends. She was exceedingly kind to her mother and thoughtful of her needs. Her sickness was of short duration, her death most happy. She leaves two daughters just grown, an aged mother and brothers, one of whom is the Rev. T. A. Bowen, of W. R. C. Two sisters and a large number of distant relatives and friends, also mourn her very unexpected death. Her children are in the Church of their mother's choice, and are living Christian lives. We all feel the loss sustained by the death of Sister Allen. Mother Bowen, one of your strong supports in your declining life is removed, but amid the clouds of adversity say, as did Job, "The Lord gave, and the Lord hath taken away. Blessed be the name of the Lord." You soon will overtake your ascended daughter in the better land. Sisters Mattie and Becca, follow the holy example and remember the Godly advice given you by your precious mother. Live as she lived and you will die the same happy death that she died, and gain the same happy home—a mansion in Heaven. T. F. Armstrong.

HILL—Thomas A., was born in Springfield, Mo., June 13, 1857. In autumn of 1882 he moved to Sebastian County, Ark., and on May 15, 1884, was married. He was happily converted in 1889, and joined the M. E. Church, of which he was a devoted member ever after. His sickness began in 1894, and in 1895 he came to Madison County, Ark., in hope of regaining his health, but grew worse continually until December 4, 1895, when God called him from labor to reward.

He died peacefully at the home of his brother-in-law, Dr. Spurgeon; his last words were "Lord Jesus, receive my spirit."

A broken-hearted wife and a four-year-old boy are left to mourn a loss that is irreparable.

There was no question in the minds of those who knew the life of the deceased, as to his future happiness, for he talked of death freely, and frequently remarked during his illness that he was prepared to die. Though loved ones weep over the departed, yet they weep not as those who have no hope.

T. M. Jackson.

Huntsville, Ark., Dec. 19, 1895.

GILES—Sarah A. Horton, was born in Bedford County, Tenn., June 15, 1823; was married to Thos. Giles November 3, 1847, and died at Kingsland, Ark., November 27, 1895. "Grandma Giles" is not, for God has called her home to Himself. No one who knew her entertains a single doubt concerning her "journey over the sea;" for hers was a life than which the writer has never seen a more beautiful.

She lived an exemplary Christian life from early youth to old age. It was the privilege and pleasure of the writer to visit her quite often during her last year's sickness, and even when tortured with the most excruciating pain she always seemed perfectly submissive. Indeed, no one could visit her without being greatly strengthened in faith and love. Among her last words were these: "Blessed Lord! how sweet to fall asleep in Jesus." "All is clear—all grows brighter." "I want you all to pray for my one boy who is not a Christian." Grandma Giles lived for a number of years near Monticello, Ark., where her remains were laid away to await the "resurrection morn." In her death the Church sustains a great loss, her children lose a guardian angel, and all who knew her lose a "friend, indeed." May her children and grand-children, and all her friends imitate her beautiful life and reap at last what we feel sure she has reaped—a crown of life. Her pastor, R. Luther Broach.

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WEDNESDAY, JANUARY 8, 1896.

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Farm and Fireside.

The Arkansas Farmer, Little Rock, has changed hands. Under the new management the size is reduced one-half and the paper issued every week instead of twice a month.

The farms of the United States, averaging 137 acres each, are valued at more than $13,000,000,000. These farms number 4,564,641, and their average value in the census of 1890 is $2909.

The duck is a good market fowl to come between the spring chicken, and the turkeys, which have such a run in holiday seasons.

It is the worst of all mistakes for the farmer to let his young stock run down during the first winter.

ADVANTAGES OF THE FARM.

The farmer's life is one of hard labor, without prospect of any great fortune. Yet it has many comforts and compensations.

First of all is health. The labor of the farm secures the best physical development, and being in the fresh, pure air and amid the pleasant scenes of nature it tends to cheerfulness of mind.

The farm is an excellent place for the development of good character. It is removed from the haunts of vice, and from vicious associations. The labor of the day demands rest at night. The best place for a boy at night is at his father's fireside. It is not a deprivation of privilege, but a great blessing for a young man to have to spend his evenings at home. We often need some restraints in order to hold us to what is really best, and no one when he grows old but will confess that anything which helped him to form regular habits was a blessing.

Industry and regular habits and good health are the sure basis of a prosperous and happy life.

Whether our young men who are thus trained keep to the farm or go to the city, they constitute the strength of our citizenship. In the city they take the lead in the business. It is a notorious fact that the leading business men in our great cities today were raised on the farm.

But it is best that our young men keep to the farm. We have said there is no great chance of making a fortune. On the other hand there is no great chance of making a failure. The farmer succeeds better than the merchant on an average. A comfortable home and property, with from $10,000 to $15,000 is easily within reach of a farmer with ordinary judgment and industry. Yet we have seen two young men apparently equally intelligent and industrious start to farming in the same neighborhood and one secured a comparative fortune—$40,000 or $50,000—while the other was a tenant all his life. A farmer needs to know how to trade, to handle stock, to market his crops, to get the best service out of his hired help, to know how to adapt crops to soil, and to anticipate the probable demands of markets. There is no place where there is opportunity to exercise a greater variety of business qualities.

What the farmer makes is as secure as any property can be. Lands are not stolen nor burned and the prices remain steady. Besides, the farmer seldom has need to sell. He grows like a tree rooted in the soil and can not bear digging up and transplanting very well.

Whatever else may be said of the South Carolina liquor system, it is a financial success. The net profits of the State for the quarter ending with September were $28,855. The total investment of the State in the business was $284,936, and the total profits from the beginning of the experiment are $219,603.—Ex.

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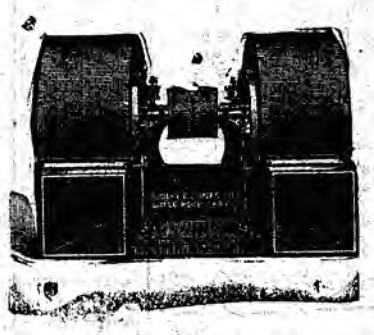

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