

Arkansas Methodist.

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—OF THE—
THREE CONFERENCES

—OF THE—
Methodist Episcopal Church, South,
in Arkansas.

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South, Are Authorized Agents For This Paper.

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News and Notes.

A full set of Clark's Commentaries
six vols. leather bound, for only
fifteen dollars, we sell them that
way now.

Our people of First Church in Lit-
tle Rock have agreed upon the plans
for their new church, and will soon
begin work.

There are three cases of small pox
in North Little Rock, but they are
isolated and no danger is felt by the
authorities, of the disease spreading.

There are a few cases of small
pox on the Fort Smith Railroad in
Faulkner county, but they are well
guarded and the spread of the con-
tagion is not feared

Oklahoma O. T. is stirred up over
the attempt of certain persons to
force colored children into the white
schools. Great excitement prevails
and the end is not yet,

It is said that trade is better in the
country towns than in the cities. It
is also stated by those who claim to
know that the people generally in
Arkansas are in better shape financi-
ally than for years past.

The talk of war with England grows
fainter as time passes. Two Chris-
tian nations should not set so un-
christian an example to other na-
tions as to war about the boundary
line of a piece of ground.

The pastors of the various prot-
estant churches of St. Louis made a
general exchange of pulpits last Sun-

day at suggestion of the Evangelical
alliance. Union meetings of the
churches were observed during the
week of prayer.

Dr. Jamison is grand son of Queen
Victoria, and acted in aid of the
Uitlanders at Johannesburg. Jami-
son has been delivered to the author-
ities of the Cape, for trial. He is
charged by the Transvaal governor
with aiding rebellion.

The Supreme Court has just de-
cided that wine can not be sold in
Arkansas except where liquor can be
sold, and then it must be under li-
cense. In other words, wine is put
on the same footing as whisky. This
kills the native wine trade, and
we say AMEN!

State politics are opening up a
little. J. H. Harrod and Carroll
Armstrong have announced for gov-
ernor. A few for other positions,
including Gov. Clarke for U. S
Senator have also declared them-
selves. We predict that there will
be a large number of candidates this
year.

There were two earthquakes in
Persia, in the district of Khal Khal.
One on the 2nd inst. which destroy-
ed the town of Jan Jabad, and part-
ially destroyed several others, 300
persons were killed. The second
shock was on the 5th and destroyed
the town of Gowl, and many villages.
It is said a thousand houses were
over thrown and 800 persons killed
in Gowl alone.

Let the temperance people of this
state be watchful from now until the
election and prevent wherever possi-
ble any advantage being taken by
the whiskey element. Watch the
candidates for the legislature, see
that they do not favor any backward
move in our temperance laws. Also
look after the candidates for county
judge. It is the duty of every good
man to use his influence against the
election of a bad man to office.

President Cleveland resents with
spirit the suggestion contained in the
Elkins resolution and the speeches
of several senators to the office that
the administration had privately con-
tracted or consulted with syndicates
for the sale of the new bonds. He
very justly rebukes senators for act-
ing upon the suggestions of "malic-
iously mendacious and sensational
newspapers" when the facts were in
reach of any who cared to know them.

Nearly all the sugar raised in
Cuba is consumed by the United

States. By an order issued some
time ago, by Gen. Gomez, thousands
of acres of cane on the island have
been destroyed, and it is estimated
that the Cuban Crop will be 7000,000
tons short of what it was a year ago.
Under these circumstances it will be
a difficult matter to convince a fair-
minded lawmaker at Washington
that the sugar interests of this
country is in need of more pro-
tection.

The invasion of the Transvaal by
Dr. Jamison, and his 700 bucaners
threatens to be the cause of very
grave difficulties between England
and Germany. The relations of the
English at Capé Colony, and their
German neighbors, the Boers
of the Trasvaal have not been
amicable. The belief in Germany
that Jamison acted under
secret understanding with Cecil
Rhodes the governor of the Cape on
the one hand, and on the other, the
feeling in England, that the German
Emperor's congratulations to gov-
ernor Kruger on the capture of Jami-
son, was a denial of England's
Souzareinty over the Transvaal, and
a virtual challenge to arms, makes
the matter a very serious one indeed.
The stock markets of London and
Berlin show that there is serious
apprehension of war between the two
great nations.

The Methodist, Presbyterian,
Cumberland Presbyterian, Baptist
and Christian Churches, of Fayette-
ville, Ark. join in a union meeting
at the Christian Church this week.
The editor of the *Methodist* was in-
vited by the pastors to lead the meet-
ings. He left Little Rock, Sat-
urday evening accompanied by his
wife. He preached on Sunday at
Van Buren, and went up to Fayette-
ville on Monday. Though absent
and in the midst of work his hand is
still on the editorial pen.

The Perrine Comet.

This latest visitor to our system
was discovered by Astronomer Per-
rine at the Lick Observatory on the
16th ult. It was then over one hun-
dred and fifty millions of miles away
from us. On the 14th inst. it reach-
ed its nearest point to this earth—
seventy-three and a half millions of
miles—and four days later its near-
est point to the sun—nearly eighteen
millions of miles. It was nearly
eighty times as brilliant at its perihe-
lion as when discovered. It had one
long "tail" and several shorter ones,
and was visible with a good glass to
the eyes of amateurs in the morning
twilight "as a blurred star of the
fourth magnitude a little west and
south of the sun." It will continue
to be visible in the early evening up
to January 11, when it will begin to
recede at a rate of fifty-nine and a
half miles a second, and along a
curve which will carry it to such an
enormous distance from this earth
that it will probably never find its
way hither again.—*Zion's Herald*.

+ Personal. +

The address of Rev. Fay Sterling
is Sulphur Rock, Ark.

Dr. A. S. Andrews, late president
of the Southern University has had a
stroke of paralysis.

Rev. T. D. Scott, the pushing P.
E. of Monticello District, was around
Tuesday. He looks fresh and vigor-
ous.

T. H. Caldwell of Fulton, Mo.,
uncle of T. N. Caldwell of Benton,
Ark., and father of Rev. Gill Cald-
well died Jan. 6th.

Rev. J. D. Jordan of Decatur, Ill.
has been elected pastor of the
Second Baptist Church, in this city.
He is said to be an eloquent
preacher.

We had pleasant and helpful calls
the past few days from Rev. Patrick
Scott, LaBelle, G. W. Lemaster,
Halstead, S. J. Holt, Warsaw, J. P.
Wood, Warsaw.

We have received several very
flattering letters this week on the
improvements we are making in the
Methodist. We appreciate these
kind expressions.

Rev. S. L. C. Coward, our Ken-
tucky transfer stationed at Atkins,
in the Arkansas Conference, writes a
very pleasant letter to the *Central
Methodist* about his work.

Rev. D. H. Colquette, who has
for some months served the Arkan-
sas Methodist as an agent, has
been appointed by the presiding
elder of Searcy District H. T.
Gregory, to serve the West Searcy
Circuit.

We have received from A. C.
Snow & Co., Solicitors of united
States and foreign patents, of Wash-
ington, D. C. a pamphlet recently
published and copyrighted by them,
entitled:

"A summary of foreign patent laws
with information and advice about
foreign patents, giving the cost of
same in various countries."

The pamphlet is concise, well
written, and contains, in plain state-
ment, much that will be of interest
to inventors, patentees and manufact-
urers.

A copy will be sent free to anyone
addressing C. A. Snow & Co., Patent
Lawyers, Washington, D. C.

Contributions.

MICHAEL SCHLATTER.

It was a happy thought of The Voice to ask the physicians of Denver for their opinion as to the cures said to have been wrought, by Michael Schlatter. He was there so long, and so many visited him, that if any considerable number of cures were wrought, the physicians of the city would be sure to know of them. Our contemporary has replies from several doctors. Three of them say that they know of no cures which the alleged healer effected. Another, Dr. C. J. Scott, says that, so far as he knows, there were no cures of any actual disease. A number of his patients, who had diseases of the eyes and ears, were "blessed" by Schlatter, but without any apparent results. Dr. Scott, however, recalls one of his own cases—that of a woman who was losing her mind. "She was extremely nervous, morose, and could not sleep," but, after being "blessed," she recovered entirely, slept well, and became quite rational. He admits that Schlatter did for her what he could not do, and adds: "The majority of humanity wants something or some one to lean upon. Schlatter's strong mind furnished the something, and many were greatly benefited in mind. He did good, and I am glad he came."

The most important letter was from Charles N. Hart, M. D., president of the State Medical Society. He says he knows of several cures for which he is willing to give Schlatter credit. One was a case similar to that reported by Dr. Scott. It was of an aged woman who could not sleep, and could get no relief from her physician (Dr. Hart himself.) After she saw Schlatter she slept well, and has slept well ever since. All the cases of cure Dr. Hart knows of were cases of nervousness, and it is his opinion that Schlatter helped about one percent of all those that came to him. That would be, as he estimates it, fifteen to twenty daily. In Dr. Hart's opinion he did no harm, but considerable good in helping a class of cases which the physician can not help. These medical opinions are entitled to great weight, and we believe that they will explain on natural grounds all the actual cures of which Schlatter was the agent.—Independent.

REV. JASPER M. PINNELL.

Our brother whose name appears at the head of this article was born in Racine, Meigs County, Mo., October 1, 1843, and moved to New Madrid, Mo., with his parents while a small boy. At the age of 13 he was left without father or mother to comfort and guide him over the stormy sea of young manhood.

He volunteered in the Southern army in 1861, and through many exposures, hard marchings and fierce battles, made a faithful soldier for the cause he loved and espoused, until the stars and stripes of the "lost cause" ceased to wave over the land whose hills had been drenched by the blood of thousands of her brave boys. A New Testament is preserved by the family which he carried through the war with this inscription: "Jasper M. Pinnell, Private 1st Reg't, Mo. Vol's, C. S. A." This Testament is still stained with his own blood, and the fact stated on leaf of the book, from a wound which he received—disabling his left arm for life—at the battle of Baker's Creek, Mississippi, May 16, 1863.

Immediately after the war he moved to Nopoleon, Ark., and engaged in the study of law, under Judge Pindall and Col. L. A. Pindall; moved to De Witt,

Ark., in 1875, where he practiced law until 1887.

Bro. Pinnell was twice married, but I have not sufficient data at hand to write of his first marriage. His second marriage was to Miss Phoebe O'Donald, at De Witt, February 21, 1880, by whom he leaves three lovely daughters. "Jap," his only son, is by his first wife.

On the 2d of October, 1882, Bro. Pinnell assumed the vows of the M. E. Church, South, at De Witt, Ark., and at once commenced family prayer. While a lay-member he was a regular attendant upon the ordinances of the Church, an efficient worker in the Sunday school, prayer-meeting and all Church work, keeping up at the same time his law practice.

In 1887 he entered the ministry and joined the Little Rock Conference the same year. He served three circuits and two stations—Hope station being the last appointment he served (in 1893), after which he returned to De Witt and resumed the practice of law, and assisted the pastors during the last two years of his life. But he had reconsidered the matter, and the Pine Bluff District Conference of last July recommended him for readmission into the traveling connection. But on the 18th of November, 1895, he exchanged his recommendation from the District Conference for a crown in Heaven. In addition to his affectionate wife, son and three daughters, two sisters survive him, viz.: Mrs. Cornelia Stewart, of New Madrid, Mo., and Mrs. Maggie Hatcher, of Cairo, Ill.

Bro. Pinnell being thrown upon his own resources at the age of 13, and not being permitted to attend school any more, he worked in day time and prosecuted his studies at night, and in this way accumulated a fair education.

As a lawyer and jurist he was respected for his learning and revered for his integrity and benignity. As a preacher his sermons were models in clearness of method and sound thought and that never failing article of common sense—"A preacher of varied learning who knew what he knew, a man of thought who knew books"—and a man of prayer who seemed as well acquainted with his God as a child is with its father.

Though a poor orphan, and deprived of any scholastic training, he was a student all his life. For real hard work, close application, a retentive memory, and the acquisition of pure knowledge, he had few superiors. Decidedly, he was the most indefatigable man of books that I have ever known. Yet, no man's opinion, however renowned, could mould his opinion until he made a thorough research for himself. He possessed an analytical mind. His Bible, and nearly all his books, are as studiously and carefully annotated as if they were the progeny of his own mind, and he was intending to revise them.

Some of his friends thought he was deficient in delivery and magnetism, which rendered him more inefficient in the pulpit than many others of far inferior attainments. But these objections resulted largely from the fact that there were combined in him the happy qualities of both preacher and teacher in the pulpit. He usually took pains to impress upon the minds of his congregation the dates, places and surrounding circumstances connected with the teachings of the inspired writers. To this some objected.

The writer has been greatly edified and comforted in hearing him deliver some forty or fifty sermons in the past. Will never forget the last time I heard him. It was at Little Prairie camp meeting, the same place he preached his first sermon. Some of his old-time friends were in the audience. His theme

was "Eternal Life." I had always enjoyed his preaching, but never before did I hear him preach with such power. In fact, I can't remember to have ever heard a more superior sermon. Bro. Ware, Presiding Elder, will hardly forget it either.

Bro. Pinnell filled the pulpit at De Witt several times during the last four weeks of his life, while his pastor was absent. In his journal is found this record: "October 20, Sunday school as usual; 11 a. m., Matt. 28:20, 'I am with you alway, even unto the end of the world'; 7 p. m., Luke 24:46-48. Fifty sermons to date this year. Fifty last year, being one hundred since I returned to De Witt." These were his last sermons. Bro. L. C. Wilson, his pastor, writes the following note: "He attended Sunday school, prayer meeting and preaching and took part in services up to his last Sunday, when he was too sick and became dangerously sick that day about noon. * * * Talked about death and had no fear—all bright. Delirious day and a half before he died."

He was a sound expounder of God's word. The plain truth of the Gospel, with the attesting energy of the Holy Spirit seemed to be his sole dependence. The great cardinal of Christianity were his constant themes. "He exhibited that fear of the Lord which is the beginning of true wisdom; that profound and un-falling reverence and humility which abides with him who has seen himself as a sinner in contrast with the Holy One in whose sight the very Heavens are unclean, and in whose presence the angels veil their faces."

Bro. Pinnell loved the Church and devoted his talents and substance to advance the cause of his Lord and Master. In our estimation he was a pure, sound-hearted Christian, and a man of great integrity of character as a preacher and lawyer. In camp meetings, protracted meetings, at his home and by the wayside we preached, prayed, rejoiced, ate and slept together many times. But he has ended his glorious warfare, fought his last battle and gone to his eternal reward, where we hope to see him again.

A large audience assembled in the Methodist Church at De Witt on the occasion of his funeral, and after memorial services were conducted by Bro. Wilson and the writer, the Masonic brethren buried the remains in the De Witt cemetery according to Masonic rites. Farewell till we meet again.

"The pains of death are past.
Labor and sorrow cease;
And life's long warfare closed at last,
His soul is found in peace.
Soldier of Christ, well done,
Praise be thy new employ;
And while eternal ages run,
Rest in thy Savior's joy."

O. H. Keadle.

St. Charles, Ark.

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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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Contributions.

THE METHODISM OF ARKANSAS.

Commends itself to all who know what Methodism is. In advance I beg pardon of all when I say, it reminds me of Georgia Methodism in many ways. And there are many thousands of Georgia Methodists in this "blue ribbon" State, that had the audacity to take the first prize, for State exhibits, at the big exposition now nearing its end in Atlanta. Twenty-two years ago I attended the White River, and Little Rock Conferences—that time, Bishop Pierce (clarum et venerabile nomen) and I went down the Ouachita in a row boat, from Arkadelphia to Camden. Only a few of the men of that time are still in the ranks. The itinerancy is a hard service on flesh and blood—to say nothing of head and heart.

And so many get into the itinerancy who ought not. A call to preach is not synonymous with a call to join an annual Conference.

To receive on "trial" men over forty is nearly always a mistake; to receive a confirmed crank, always. A man, without a real education, with a wife and six children, entering a Conference, as a rule, comes to grief.

Our Southern Methodism will not, in our day, require college diplomas as a condition of admission on trial. Oftentimes a diploma means nothing as to a man's essential fitness for the itinerant ministry. A great number bearing college and university diplomas are utter failures in this peculiar sort of Christian work. So much depends on the man himself. Not a few presiding elders and others take it for granted that a "graduate" is of necessity a fit man for the itinerancy. Some men—being weak or vain in their essential character—are made less fit by their college opportunities.

A man who insists as a condition of salvation upon any theory of the processes of divine grace—the "how" of it—will not, in the long run, succeed in the pastorate in itinerant or other Methodism.

The most cruel thing a Conference can do one of its members is to try him eight or ten years, to find out absolutely that he cannot succeed in the itinerancy and yet keep him going to and fro till he is past forty, till nobody wants him, till he is too old to learn any other way of making a living than by sticking to the Conference on ever diminishing salaries. Then what? He is located against his will, pushed out by his necessities; else put him on the superannuated list before he is broken down in the service—thereby greatly hurting such as are truly superannuated; also the widows and orphans of those who have died in the work of the Church.

It is a growing wonder to me that so few men, failing every year for ten years or more, do not themselves discover their maladjustments and "locate at their own request"—while yet there is time and strength to find food and shelter and education for their families.

Most of the Conferences the other side of the Mississippi are full—some of them in a state of congestion. When men transfer West they should keep these things in mind. There are openings in the far Western Conferences; but few are willing to go there and less are willing to stay. The other Conferences have more candidates than they can provide for. Is there a remedy? One at least: see that unfit, ignorant men are not admitted so freely. Raise the standard reasonably higher; it is not high now, to be sure.

At an educational rally at one of the

Conferences I held, it was remarked from the chair: "Arkansas has outgrown all baby clothes. Arkansas Methodists have made up their minds that they will no longer put up with the Rev. Mr. Have-saw; they want Rev. Mr. Have-seen."

Arkansas Methodism is full of enthusiasm about Christian education. The leaders confess to some mistakes in the past. In this they follow the older Conferences. Some of them they will make no more. We have out there some noble schools. Alas! debt, burdensome and threatening, bears hard on some of the best. But seventy thousand Arkansas Methodists will pay those debts and set their most promising and altogether worthy and useful colleges free.

The State, if it does not strangle its virtues by too great haste to be rich, has a brilliant future. If immigrants come in faster than people are converted death to the best Christian civilization comes also.

My China sister attended these Conferences with me and had fair opportunity to plead for the ten hundred millions of heathen who know not our Lord.

The Little Rock Conference adjourned at Lonoke, Tuesday, about noon, December 10, and we swung round to Searcy to see the brethren and apologize for not meeting them last year. We spent one day and night there and were kept busy. It is to be hoped my doctor and many guardians will never know how long I preached on the Wednesday night of the White River Conference. They would be greatly concerned for my sanity, or give up the job in despair. But God was with me and that night I slept eight hours and now, on my return, I feel more like my old self than since November, 1892, when I began with dengue in the City of Mexico and had my first tussle with lagrippe after getting to Los Angeles.

All were good and loving to me and I preached and spoke whenever I got a chance. It was medicine to me.

If during next summer I "stump" my toe let all who think I have been imprudent say: "I told you so."

Am I over-confident? No. I know how paralysis comes, as a thief in the night and how easily he finds his old haunts.

To loving, friends everywhere my thanks go out. I have wept myself happy over their brotherly and sisterly kindness. I will "take care of myself" certainly; only doing what I believe I can and should do.

My sister, I do not hesitate to say, sowed seed in Arkansas that will come up in golden harvests. The hand of the God of her fathers was upon her.

What God wills, I will.

We left Bishop Fitzgerald in the midst of work—happy in the Lord and in the hearts of the Conference.

—A. G. Haygood, in Wesleyan Christian Advocate.

HENDRIX COLLEGE CRISIS.

To the Preachers of the Three Conferences in Arkansas:

Dear Brethren—At each of the Conferences the president of Hendrix College, and also the trustees, have had communications giving us the financial condition of the college. Beginning with nothing the trustees have gone forward and within a few years have secured for us a school property worth \$70,000 and established a college for us that we may well feel proud of. Centrally located, well equipped, and with a strong corps of teachers, it is just what we need—what we have been needing for years. The greatest difficulty in the way has ever been a want of funds, so our trustees have had a continued struggle just at this point. And now there is a debt

of \$20,000 on the property. The trustees have made a noble fight, using every means to get out of debt. They have prayed, wept and given all they felt they were able to give. I have watched with no little interest the efforts that have been made. I thought the key note was touched when Bros. A. S. McKinnon, J. W. Brown and others gave large sums such as \$500, \$250, etc., provided the whole amount was secured; and I yet think that is the proper move. The trustees, in their financial pressure, and feeling sure the Church would not let them suffer, became responsible for this debt. Twelve thousand dollars of the \$20,000 must be paid within the next sixty days. Feeling that they are at the end of their own strength, and that something must be done at once or they, as well as the institution, will be greatly embarrassed, they appeal to us for help. Now what shall we do? Criticize the institution, the faculty, the trustees, or shall we make a united effort to save the school and the credit of the Church? Such a matter must not be lightly considered. To lose this institution means to set us back twenty-five years educationally.

Twelve thousand dollars divided among 75,000 Methodists means just 15 cents each. Of course we can get it. "But all will not give," says one; that is true, but many will and some will give largely as Bro. McKinnon and others have. If the getting of this money depended on every one to send in his donation I would not have much faith in it. But surely every Methodist itinerant in each of the three Conferences in Arkansas can be counted on in this our educational interest. If these will each take a collection (or get some one else to do so) at each of his appointments, after the claims of Hendrix have been faithfully presented, I tell you that we will get it, and get it easily within the next sixty days. Be sure, brethren, to take the collection at every appointment in your charges. Let nothing hinder you. If there is but a small congregation, present the cause and take the collection; don't fail, and if you get but 10 cents, send it to Bro. George W. Hill. We can get it, I know we can, if we will only try our best. In union there is strength. Three hundred preachers making a united pull on just one point, touching all Arkansas. I know we can get this money, and get it easily. But the question is, will we all try? I believe we will. R. R. Moore.

Hot Springs, Ark., Jan. 7, 1896.

FROM OLD JERUSALEM.

"We recognize the importance of the Christian Advocate as stressed in the report of the book agents; and we believe it to be the duty of our preachers to do their best to place it in every family in their respective charges." This is the report of the committee on books and periodicals in regard to the Nashville Advocate, adopted unanimously at the last session of the Tennessee Conference, a portion of which your printers omitted in my last piece.

As I understood the second blessing editor of the "Olive Branch" Methodist, he recently undertook to commit Bishop Wilson individually and the college of bishops collectively, to his perfection "excursus." Your readers know what the bishop said on this subject to the General Conference, and here are some of the utterances of Bishop Wilson since then: "This view (second blessing) has had its advocates from the beginning of our history. It has never been the faith of the great body of the Church. It has simply been tolerated as a tentative ex-



When the girl comes to be a woman—look out. If she starts out in vigorous, womanly health then it is pretty safe to say she will be a healthy, attractive, beautiful woman.

The beginning of womanhood is the real crisis in a woman's life. Nearly always something is wrong then in the distinctly feminine organs. Maybe it isn't very serious—no matter—the time to stop disease is when it starts.

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will bring girls safely through the crisis. Taken at the first indication of weakness, it never fails. It regulates the monthly periods with perfect precision. Its action is direct upon the feminine organs that above all others, ought to be strong and well.

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cursus into regions of thought, from which few return with well balanced minds."

Evangelist Sam P. Jones lectured in Gallatin, six miles from this parsonage, some time since, for the benefit of the Baptist Church. It is understood that the Church lost \$27 by the performance. A few weeks before that he lectured for the benefit of a Cumberland Presbyterian institution in Pulaski, which failed by \$25 to cover expenses, as reported in the papers.

Evangelist Morrison, second-blessingist, of Louisville, held a meeting recently in the Methodist Church in Gallatin, Rev. T. A. Kerley, pastor. I did not attend it, but learn that there were several conversions and some second-blessing professions. It caused much confusion in the Baptist Church there, I learn, the pastor of that Church having professed the second blessing, to the great discomfort of many of his members. What effect it had upon the other Churches there I have not learned, except that the Campbellite preacher is making a good thing of it in behalf of his Church.

I have recently read several interesting articles on the subject of the birth of Christ, which is interesting reading to me; but the most instructive production that I have seen on that subject is the booklet of Prof. J. T. Richardson, of Clarksville, Tenn., a worthy member of our Church. It is sold by Barbee & Smith, Nashville, Tenn., for only 25 cents, and is called "The Birthday and the Age of Christ Discovered." Prof. Richardson, whom I have known intimately for many years, is an exceedingly modest Christian gentleman, and of superior intellect, and he has always been noted for his warm attachment to our itinerant ministry.

A. T. Goodloe.

Station Camp, Tenn.

* Contributed *

OUR MISSOURI LETTER—THE HOLINESS QUESTION.

Rev. W. T. McClure.

Dear Dr. Godbey: We are still writing "Holiness Question" in Missouri. We would like very much to come to settled convictions and amicable agreement, and be able always to express ourselves upon this vital doctrine without the use of the (?), but alas! for our weak human nature, there are differences of opinion and experience, and the recital of either of these brings up the irrepressible interrogation again.

Our Conference organ, the St. Louis Christian Advocate, has had much to say about sanctification, and many of our preachers and laymen have been greatly agitated with conflicting opinions concerning it during the past year, so that in many quarters the bare mention of this subject is a signal for a war of words, that is as sure to be taken as it is given. Not that the subject is new to us, but because it is so old and has been so long contested that many have grown over sensitive concerning it.

But there is one hopeful sign among us. The preachers have their hearts and minds thoroughly enlisted in the cause. Bishop Granberry's letter in the Nashville Advocate, with its complete and perfect analysis of the various theories of sanctification, and Bishop Hendrix's masterly article on "The Perfecting of the Saints" in the Methodist Review, are both bearing gracious fruit.

Both of these godly men in the ripened experience of years of devoted service to the Lord have lifted high the standard of righteousness among us, and have given clear and explicit statement to the views for which our Church stands in the world. The great majority of our preachers are in hearty sympathy and agreement with these noble and timely deliverances, and are giving themselves vigorously to the study of the Word and the great libraries of information which the past hundred years' experience have produced on this subject. And they are not only "going on to perfection" themselves, but they are seeking to instruct and lead their people safely by the snares of fanaticism on one side and the great gulf of worldliness on the other, which threatens to swallow the Church.

That they have a difficult and delicate task goes without saying. A task for which none but pure and true men are needed. Men who can discuss questions of differences in love, who by their daily lives can clearly illustrate the sublime doctrines which they preach in a manner to make them effective. Men who are students of the Word, who seek to know not merely the letter, but the spirit of the law, and in glowing experience growing out of their contact with the truth and the spirit of the living God, can inspire their people "to search the Scriptures daily to see if these things are so." Not the "occasional preacher," nor "the great pulpiteer," nor "the orator of this century" is needed, but the strong, common sense man of God, the man who has convictions and courage, he shall lead his flock like a shepherd.

Such a man will deal honestly and faithfully with the Scriptures. He would rather abandon his theory than resort to artifice and misapplication of the Scriptures to establish it. He believes in Christian experience, but in an experience that is sustained and illustrated in the Word of God. He knows the danger of that doctrine which teaches those utterly ignorant of the Word of

God to claim for themselves the highest possible attainment of grace by a mere act of faith. The hot-house is good to start plants, but exceedingly dangerous for their full maturity. There is needed the slower process of sunshine and rain, the contributions which soil and air can give to develop and strengthen the fiber of the rapidly growing plant. So the wise pastor knows that it is not the experience of a feverish excitement which develops the strong character, but the constant nourishment of the Word, the discipline of trial and temptations, the support and ever-renewed baptisms of the Holy Ghost that shall make us "perfect in love in this life."

He also knows, to carry forward the figure, that the life, which has been transplanted from the low grounds of sin into the higher altitude of Jesus' blessed love, must be kept growing; it must be watered and fed with the sincere milk of the Word, and it will gradually but surely come to a complete maturity in Jesus Christ our Lord. There is an instant, no one knows just when, when the process of growth is complete. No boy is conscious of the exact moment when he ceased to be a youth and became a man, but in his experience he realizes there was such a moment. So is one perfected in love, by both a gradual and an instantaneous process. As Mr. Wesley says: "We grant that many of those who have died in the faith—yea, the greater part of those we have known—were not perfected in love till a little before their death. I believe this perfection is always wrought in the soul by a simple act of faith; consequently in an instant; but I believe a gradual work, both preceding and following that instant. As to the time, I believe this instant generally is the instant of death, the moment before the soul leaves the body; but I believe it may be ten, twenty or forty years before. I believe it is usually many years after justification; but that it may be five years or five months after it, I know no conclusive argument to the contrary." Ought not this quotation honestly studied remove the "question" from our subject and put us all to the front in an earnest purpose to further God's Holiness Movement in the Church? W. T. McClure.

Independence, Mo.

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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.

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PREPARED BY REV. JAS. A. ANDERSON.

LESSON FOR JAN. 19, 1896.

The Ministry of John the Baptist, Luke 22.

Text—"Behold the Lamb of God, which taketh away the sins of the world." (John 1:29).

Bible Outline—I. John Preaching in the Wilderness. (Verses 15-18.) II. John Imprisoned by Herod. (Verses 19, 20.) III. John Baptizes Jesus. (Verses 21, 22.)

Memory Verses, 21, 22. Reference to "Baptize." Lesson Hymn, No. 100.

Scene—A. D. 26. Location—West bank of the Jordan, south of Jerusalem.

HOME READINGS.

The Ministry of John... Luke iii. 1-11. The Ministry of John... iii. 12-23. John's Confession... John i. 19-28. His Mission Acknowledged... iii. 22-31. He Witness of John... v. 30-36. John's Humility... Matt. iii. 11-17. Christ's Testimony to John... xl. 7-17.

There was an air of mystery about the life of John the Baptist. There have been vague rumors afloat of his birth in connection with which had been several remarkable as related in the first chapter of His manner of life had been like an ascetic, living in the wilderness eating grasshoppers and wild honey clothed in coarse raiment. His appearance on the Jordan, a bold, weird character, so like the old prophets, pointing out of his way the hollow conventionalities of his time, and manifesting the old prophetic contempt for the legalism of the hierarchy, cutting to the core of things, and proclaiming a new revolution—all this, and more, tended the ever-present Jewish instinct that the Messiah was at hand. So they sent a deputation to him to inquire whether he was not the Messiah. He unequivocally announced that he was not the Christ; that he was far inferior to Him, not worthy to perform Him the lowliest service; that his ministry was far inferior to Christ's, his baptism being merely with water unto repentance, while Christ's should be with the Holy Ghost and fire. Mark the latter distinction. Christ's ministry is a ministry distinguished by the Holy Ghost, and Christian baptism is with the Holy Ghost, without which other baptism has any meaning. This teaching is solemnly affirmed by Christ Himself.

Herod Antipas was Tetrarch of Galilee and Pere—"the meanest prince that cursed the throne of an afflicted king." Cruel and heartless, his life dyed red with the blood of his children, steeped to his chin in a pool of blood of his fellow men, living in luxury and incest, "surrounded by flatterers, servants and plundering slaves," moved alike by an idle curiosity and a superstitious fear he doubted not for this strange preacher after the whole nation seemed to be going to him. The bold and dauntless John stood amid the magnificence which surrounded a craven throne and hurled at monster thunderbolts of truth about enormous crimes. Herodias was a Jewess, and a Maccabean by blood; and since she was both she would have the work of John after hearing his charge that she and Herod, her husband, brother-in-law and husband all together, were living in adultery. That

was too much for a high-mettled woman, and Maccabean women were high-mettled. She would have cut his head off instantly—woman like, going straight to the work when her wrath and her pride have been deeply stirred. But there were certain questions of state policy that deterred Herod. He cherished the ambition of gaining one day the former dominions of his father, Herod the Great, and so had his eye on the throne of Judea. The people counted John a prophet. John had thrown his voice against him. To kill him would be to let that voice stand against him, beyond the possibility of retraction. It is best to put him in prison, to cajole him and threaten by turns till he should retract. Prison life would tell on him and tame him into submission. Thus it is that the brave preacher is thrown into a loathsome dungeon in the impregnable fortress of Machaerus. But Herodias outwitted him, and had John's head cut off.

While he was baptizing along the Jordan, Jesus appeared and asked for baptism. Much speculation and controversy have been had about the significance of this act. We venture to suggest that the difficulty arises from the false assumption that Jesus was fully conscious of His Messiahship when He applied to John. Assuming that He was not, nothing would have been more natural than for Jesus to commit Himself as a pious Jew to the movement which John was proclaiming. He insisted that He be allowed to fulfill all righteousness. John was heralding the Messianic covenant; Jesus would commit Himself to that covenant. The revelations that immediately followed fixed the consciousness in His own mind that He Himself was the Messianic movement proper, as such He could not ignore it.

CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of consumption, bronchitis, catarrh, asthma and all throat and lung affections, also a positive and radical cure for nervous debility and all nervous complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper. W. A. Noyes, 820 Powers' Block, Rochester, N. Y.

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I can conscientiously bear testimony to the virtues of Electropoise. About two years ago I was stricken with muscular rheumatism for the third time. This attack confined me to my bed for sixty-seven days, and after trying many medicines and liniments with no good effects, I sent for and bought an Electropoise. After using it as directed by you for fifteen days was able to get up, and have never had the rheumatism since. I have tried it for colds in my family and it breaks them up almost immediately. I have let others have it with good results. I remain, yours truly, A. J. Crump, Walton, Tenn. Dec. 3, 1894. Rentel two months for \$5. Send for book of particulars, mailed free to any address. Address, Godbey & Thornburgh, Little Rock, Ark.

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Pocket Measure—Mrs. Alden (Pansy) 1 25

Any one of these books will make a good foundation for or a valuable addition to a Missionary Library. The first ten specially commended to preachers. They will be sent post-paid, at the prices given by the Methodist Publishing House, Nashville, Tenn., or by the order of Godbey & Thornburgh.

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

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Literary Table

WONDERFUL MIND MACHINE.

What does the editor of the "Methodist" mean by giving us such a story? "Unfeasible" story my neighbor calls it. A machine that will report what a man talks is a wonder which most of your readers have hardly accepted, and now we are told of a machine which records what a fellow thinks and what beasts think and reports on them. Do you mean, Mr. Editor, that your readers shall believe such stuff, or did you intend that story for a sensation—something borrowed, maybe, or picked up just to fill space in an emergency? Or, it may be, just a rumor, not confirmed, of another marvel, as marvels occur almost daily. The trouble is, Mr. Editor, I have disbelieved so many things of late about the discoveries of science, which turned out nevertheless to be true that I have fallen into a vapory nebulous mental state in which I do not dare to contradict any wonderful thing I hear, and yet I don't like to be imposed on. So I write you, Mr. Editor, and ask you to tell me honestly, am I to believe that story?

Inquirer.

REPLY TO INQUIRER.

The truth of the story is not vouched for. We caught it and published it on first appearance. We saw that it would make interesting reading for our literary page and would be matter of serious thought at least to certain scientific readers.

The doctrine of mind-waves is prominently before the students of psychology and science—the suggestion that mind reading is to be accounted for by some such subtle telegraphy between the brains of the parties concerned. There are other mental phenomena which seem explainable only on that hypothesis. Further than the necessity of assuming thought waves, there is not lacking direct suggestions that electric waves take place in the action of the brain. It is well known that there are mental conditions under which the brain quivers like an electro-meter in a thunder-storm.

If the hypothesis of mind-waves be correct, it will probably be so demonstrated by a machine like the one of which we gave account last week. It is well known that controversy was had about the wave theory of sound—a theory as old as Pythagoras—yet the positive and unanswerable demonstration of its correctness is in the phonograph. Mr. Edison assuming the sound-wave theory to be correct, concluded that if a machine could be made to catch and record and reproduce merely the air waves produced by speech, the machine would repeat audibly that speech. The effort was a success, and proved the theory correct. So, if this theory of thought-waves is correct and the scientific world is strongly inclined to accept it, the construction of such a machine as reported is not an impossibility, but is, indeed, a theory which science will surely bring to pass. So much as to the inherent credibility of the report that such a machine has already been invented. We have only the report and gave it simply as the report of a wonderful discovery. Our readers must be the judges whether such a story is as your neighbor says "unfeasible" or not.

If the hair is falling out and turning gray, the glands of the skin need stimulating and color-food, and the best remedy and stimulant is Hall's Hair Renewer.

Dr. Price's Cream Baking Powder
World's Fair Highest Medal and Diploma.

Book Notices.

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

REVOLT OF THE TARTARS. Thomas De Quincy. American Book Company. Cincinnati. 20c.

This is a very attractive narrative story by a classic writer. A thrilling chapter of history is here given us in thrilling style. Such books will cultivate in children the best literary taste, while they impart most solid information.

STORIES FROM AULUS GELLIUS. Knapp. American Book Company. Cincinnati. 50c.

This is a collection of stories from one of the old Latin authors, whose style is well adapted to the capacity of students who are only beginners, comparatively, in the study of the Latin language. The direct narrative style and full notes by the editor adapt the work well to sight reading.

CONCRETE GEOMETRY. A. R. Hornbrook. American Book Company. Cincinnati. 75c.

The character of this work is well stated in the preface: "The general method of the pupil's work in this book is that of constructing and inspecting geometric forms, and of reporting in the language of mathematics the results of the inspection."

All solutions that use superpositions should be actually performed by cutting out and superposing until each child knows perfectly the significance of the operation—but no longer.

The work constitutes an easy introduction to a knowledge of the properties of bodies and might be made very useful, entertaining and instructive in home studies, where the children cannot attend school.

This publication discusses especially the condition of the negro in the South, the progress he has made since obtaining his freedom and the prospects which lie before him. To one Southern born and bred it appears that there is great lack of correctness in the statements which are made in this magazine concerning both the white and colored people of the South. The representation is so partisan and prejudiced that it taxes one's charity to believe it strictly sincere. Yet it is the character of prejudice to believe only that which accords with views already entertained. It seeks not for light, confident of being right, it only seeks weapons for defending itself. The publication is partisan in the extreme. It is a great wonder that the negroes love so devotedly the scenes of their oppression. Why don't they all go up North and live with their friends?

FRANK LESLIE'S PLEASANT HOURS FOR BOYS AND GIRLS. January, 1896. Frank Leslie Publishing House, 41-44 Bond street, New York. \$1.

This publication we have examined carefully, and most heartily recommend it for such as seek pure, instructive reading for their boys and girls. It is gotten up in beautiful style. Well illustrated.

THE CHRISTIAN EDUCATOR. A Bulletin of information touching the educational work of the Methodist Episcopal Church in the South. J. C. Hartzell, D. D., and J. W. Hamilton, D. D., editors.

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Does not necessarily mean the contraction of disease provided the system is in a vigorous condition, with the blood pure and all the organs in healthy action. When in such a condition contagion is resisted and the disease germs find no lodgment. Hood's Sarsaparilla is the best medicine to build up the system because it makes pure, rich blood, and pure blood is the basis of good health. In cold weather it is especially necessary to keep up the health tone because the body is subject to greater exposure and more liable to disease. Hood's Sarsaparilla is the safeguard of health.

A VERY DESIRABLE CALENDAR.

Calendars of all kinds and sizes herald the coming year. Many are to be had for the asking—many without asking—but to them as to other things the rule might be applied that what costs nothing is worth about what it costs. The calendar we always welcome has just reached us. We refer to the one published by N. W. Ayer & Son, newspaper advertising agents, Philadelphia. This issue seems, of possible, even better than its predecessors. Handsome enough for the library, and yet carefully adapted for every-day use, it is naturally a great favorite. The firm's well-known motto, "Keeping Everlastingly at It Brings Success," appears this year in a new and very attractive form. The daily presence of this inspiring motto is worth far more than the price of any calendar. The date figures are so large and clear that they can easily be seen across the room. The reading matter on the flaps will also possess interest to the progressive. Those who have used this calendar in other years will not be surprised to learn that the demand for it is constantly increasing. Once introduced, it becomes a welcome friend. Its price (25 cents) includes delivery, in perfect condition, postage paid, to any address.

A CONCISE STATEMENT.

By a Reliable Lady Regarding a Topic Interesting to Everybody.

After using the Electropoise two years I can say I consider it the greatest invention of the age, and I cannot see how any family can afford to do without one. Two years ago I suffered with rheumatism, neuralgia and catarrh. I also had a stomach trouble, which also effected the action of my heart to an alarming extent. My two children were pale and delicate. Now the children are stout and rosy, and my health is as good as ever in my life.

I have treated many cases with great success, and I am convinced that the Electropoise, properly used, is invincible. Nothing could induce me to give mine up.

I do not care for notoriety of any kind, nor have I written this statement for publication, but if it can be of any use to you or to suffering humanity in any way, you are at liberty to use it. Respectfully, Mrs. George T. Collins. Fulton, Ky., December 3, 1894.

Pocket Electropoise—Cash price \$25, rental terms, \$5 cash for two months, with privilege to purchase by paying additional at the expiration of two months.

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COMMISSIONER'S SALE.

Notice is hereby given, That in pursuance of the authority and directions contained in the decretal order of the Pulaski Chancery Court made and entered on the 30th day of December, A. D. 1895, in a certain cause (No. 4726), then pending therein between Mechanics' Building and Loan Association, complainant, and George Winn et al., defendants, the undersigned, as Commissioner of said Court, will offer for sale at public outcry to the highest bidder, at the east door or entrance of the Pulaski County Court House, in which said Court is held, in the City of Little Rock, within the hours prescribed by law for judicial sales, on Saturday, the 8th day of February, A. D. 1896, the following described real estate, to-wit: Lot 8 in block 400, in Lincoln & Zimmerman's addition to the City of Little Rock, in Pulaski County, Arkansas.

Terms of Sale: On a credit of three months, the purchaser being required to execute note with approved security, bearing interest at the rate of 9 per cent per annum from date of sale until paid, and a lien being retained on the premises sold to secure the payment of the purchase money.

Given under my hand this 11th day of January, A. D. 1896. J. H. PASCHAL, Commissioner in Chancery.

Ratcliff & Fletcher, Solicitors for plaintiff.

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PROF. GRANVILLE GOODLOE, Secretary and Treasurer, Arkadelphia, Ark.

JANUARY 19, 1896.

PERSISTENCE IN PRAYER.

Scripture lessons—Luke x. 5-13, Luke xviii. 1-7.

In prayer we need to keep our desires within those limits which are set for them by the Great Teacher—not over anxious for worldly things, nor seeking them chiefly, but intent upon spiritual good. If you should go to a neighbor asking an evil thing in the name of a good man, your neighbor would know that your petition was a fraud and falsehood. A good man will not indorse an evil request. So the name of Jesus attached to our petitions compels us to bring those petitions within the range of this teaching, for we can ask in His name only such things as He has taught us to seek.

Being right in the object of your prayers, earnestness and persistency only express a real faith. The confidence of obtaining impels to persistent seeking.

Both the lessons before us this week are from the Master's teaching, and intended to lay emphasis upon persistent earnest prayer. And yet we shall miss the chief point of both these lessons if we do not discover that the ground which the Lord sets before us to assure our success is not our persistency but God's goodness.

It is not suggested to us that the Gracious Father needs to be worried into compliance with our requests, or that He would weary us by leaving us to long and apparently unheeded prayer.

There is in both lessons a suggestion that the petitioners for human aid were heard for their persistence.

The man who does not care for the petitioner for bread, and who would much rather he had stayed away, nevertheless grants his request, and grants it because of his persistence in asking it. The man of the house does not like to be worried, and to be worried as little as possible he answers the suit to get rid of the beggar.

It is the same thing with the widow and the judge. The judge does not want to be troubled, and on that ground alone grants the widow's petition.

But the lesson the Lord would teach is in contrast with this. He would say: "If importunity succeeds with men who have no sympathy with him who prays how much more can you trust earnest prayer to your loving Father."

Over against the selfish neighbor He sets the Father in heaven, more ready to grant good things to us than parents are to give good gifts to their children. Over against the unjust judge He sets the One full of compassion. If the judge hears prayer, "will not God avenge His own elect, which cry day and night to Him?" Suppose that He should even need to be worried by importunity, though He

should leave the petitioner crying long. "But I tell you that He will avenge them speedily."

The argument is for confidence upon our part, an assurance that does not let go. But it also indicates that our Father in Heaven is not a fardy but a prompt answerer of prayer. The lesson encourages us to expect speedy answer whenever we pray aright.

Much that is called prayer is only trying to pray. There is conscious want, there is earnest desire, but there is fear and distress because little faith. The soul has not yet come within the conditions of real prayer. When those conditions are met the divine help comes swiftly.

J. M. PARK, M. D.

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ARKANSAS METHODIST.

J. E. GODBEX, D. D., Editor.

WEDNESDAY, JANUARY 15, 1896.

TO ONE who has an earnest aspiration rest is the most grievous burden.

THE PURSUIT of an object worthy of life's struggles is meat and drink to a noble soul.

NO CONDITION in life will place you under higher obligations than rest upon you today. The obligation of life is in its moments which counted, is hours which Heaven metes out to you for the shaping of eternal destiny.

EVERY MAN is constantly under obligation to be faithful, to be diligent, to be true, to do the best he can. At no time and in no crisis can he do more.

THE WORLD is a delusive show only to a man who is himself false to all the claims and opportunities of life.

SUSPICION always suggests a false and treacherous heart. He who has a beam in his own eye is the man to see motes in the eyes of others.

SOME MEN are set to go to the devil if they have to make their way through the best influences of society, family and Church. They are what we Methodists simply term unconverted people, who, in all conditions, are still full of themselves and the world.

WE HEAR much said of a pure Gospel. Well, the proof of the Gospel is in its fruits. That is a pure Gospel which leads men to pay their debts, speak well of their neighbors, help the poor, co-operate in all work for the public good, forgive injuries and love enemies and, above all, make the home more sacred than the Church itself.

WE DON'T believe a man can work his way to Heaven, but we believe that the man who does not work very earnestly on the way will never get there.

YOU THINK deliberation wise. He who wishes time to deliberate in the face of duty is already captive to the devil.

HAVE YOU paid for your Church paper? If so, you will read it through with a relish and think that it gets better every week.

IT IS EASY ENOUGH to do your whole duty for one day, and just as easy day by day thus to go through the years.

LIFE IS NEVER cheerless to him who keeps Heaven in his eye. Christ in his heart and the world beneath his feet.

ENJOYING RELIGION.

In the show-window of a large store half a block away is an automatic clown—a fine Parisian toy—perched on the back of a chair eating his "Christmas pie." Striking an attitude of high anticipation, with a broad flourish he raises the pie to his lips, licks it with his tongue and then throws back his head and rolls his eyes and pats his foot in ecstasy, his whole frame meanwhile quivering with delight. We have passed the window every day for a week, and the pie is still there, with not even the paint licked off, while the clown seems to enjoy it as much as ever. We have seen some folks

enjoy (?) religion in pretty much the same way.—Richmond Christian Advocate.

A FRUITFUL MINISTRY.

A wise husbandman is not known by the number of trees or vines he has planted so much as by the growth and fruitfulness of the planting. So it is in our husbandry for the Lord; we must look to the end as much as to the beginning. There must be respect for the fruit of future years in the work of today.

It is sad comment upon the ministry of any preacher to say that he leaves a people weaker in faith and with less knowledge of spiritual life and its principles after years of labor than when he began, and yet it is said, and truly said of many a popular preacher. It by no means holds that that which pleases either strengthens or instructs. One who is anxious about his popularity may make himself very interesting in the pulpit and very agreeable out of it, and all the while be letting down even those who would live closer to God to a lower plane of experience. Cultivated, learned, brilliant, social, kind, sympathetic men can be found who make no claim to godliness, and a minister may differ from these in no respect save as he differs in a claim of piety which has no attestation in conduct or experience. We write not this to create distrust of good men. But a ministry which does not awaken conscience, teach self-denial, rebuke worldliness and deal impartially with rich and poor is easily marked. popular it may be—very popular, but not helpful to the Master's cause.

But the earnest, consecrated man needs the suggestion with which we set out. He needs to guard against false methods. He needs to look to the end of his work and build on solid foundations. The real value of a sermon is in the amount of Gospel truth that it has left upon the mind and not in the emotion which it has created. People may weep and shout under a ministry that no more tends to healthy spiritual life than a fit of inebriety to physical health and strength. A preacher needs to be on his guard against the arts that merely stir up people. They will deceive poor souls that reserve and need earnest, kind and faithful guidance. Let the preacher study truth, and study it for its own sake and for himself. Let it have its test in his own heart and its fruit in his own life, and with no arts, no professional methods, but in the honest manliness of conviction, and the love and simplicity of the Christ spirit, speak what he believes and feels. Such a man need not study to be eloquent. He will be as eloquent as it is honest to be, for there is dishonesty in the very soul of the man who studies to move you by some great motive which he does not feel himself. He is not a true and faithful representative of what he preaches, but a professional—a manipulator. If you can't be sincerely earnest then for conscience sake be dull. Don't rant and attitudinize; don't study to be dramatic or spectacular.

You observe that Bro. Blowhard succeeds wonderfully by the very methods we condemn. No, he don't. He deceives the Church and sinners and himself, and God will call him into judgment for his boasted successes. Bro. Sincere followed him on Crab Orchard Circuit last year. He said not a third of Blowhard's converts were worth counting, and it were better for the Church if that third were out, provided the worthless two-thirds would go out with them. Blowhard is a fraud. Nobody wants to follow him, and honestly nobody ought to have it to do.

Oh; we don't believe in revivals; yes

we do. We are writing about the end of things—looking to the end of things, but we don't look to the end of things that have no beginning. We are talking about cultivating trees, but trees that are not planted are never cultivated. We are talking about building up and edifying the Church, but a Church that converts nobody is never built up.

But we insist there is a right way to do things, and we say do them that way if the stars fall. Don't be picking up the latest pattern converting machine. Be honest. If you don't believe to the bottom of your soul the great truths of the Gospel, don't preach them; and if you do believe them, and do not feel them and live them, go into your closet and pray for a heart to feel them as they should be felt. These are the qualifications of a successful ministry. Be faithful to these things and you will do the work God intends you to do, and if it should be little noted by the Church, it will be in "God's sight the only true success." Be faithful, industrious, loving, waste no time, seek to save and edify and practice no tricks on the Church.

PREACHERS' AID ASSOCIATION.

Little Rock, Jan. 14, 1896.
Receipts on assessment No. 7—On hand since last report \$22; received from Revs. J. F. Carr, \$2; A. C. Ray, \$2; J. B. Thomas, \$2; J. M. Talkington, \$2; G. W. Logan, \$2. Total, \$10. Balance on hand, \$32.
John B. Bond, Secretary and Treasurer.

THANKS FROM FIRST CHURCH.

The "Methodist" has kindly brought us messages of sympathy and encouragement from friends at a distance, and through it we return grateful thanks to each one of them. They will be glad to know that we are alive and at work, despite our great disaster. Rev. M. B. Chapman and other former pastors will be especially glad to hear that we are gaining in spiritual things, and have great cause for thankfulness. In less than a month we have had seventeen accessions to Church membership, and are progressing in every department of religious work. Our Woman's Foreign Missionary Society is gaining new members, and the fund for Bible woman in China is completed. Our donation to Wightman fund for missionaries will be sent off next month. At the January meeting of our auxiliary to W. P. and Home Mission Society we received fourteen new members, and others will soon follow. Our pastor, Rev. C. E. Pattillo, explained the object and methods of the society so well that doubts and prejudices were swept away. We now number fifty-eight, and expect to be 100 strong before long. We have now reached the enviable condition of having two Church Societies—and they the ones commended by our bishops. Somehow, we had fallen into the habit of forming a society for every specific undertaking, and not long ago one of the good men said his wife belonged to sixteen Church societies. He was in jest, but she did really belong to five and tried to keep up with every one. A few of us women wanted to help in every enterprise; in fact, she could not be kept out of any. It is a great relief now to be able to do all the work with less expenditure of time and strength, and we will gladly hand over to these two societies the amount paid in dues to five.

We earnestly hope it may not be very long before we shall again worship in our own edifice. This must of necessity be a year of perplexity and difficulty for us, and we ask a continuance of the sympathy and prayers of all friends. We have no dread of defeat. Bro. Pattillo

is starting us to work, and under his leadership, with guidance from above, success will surely crown our labors.

A Methodist.

TO THE WOMEN OF LITTLE ROCK CONFERENCE.

Dear Sisters—Again I would like to urge the claims of the "Parsonage and Home Mission Society." Their desire is to aid in building parsonages when they need help, so that the preacher can feel that his family has a home, while he is laboring for the Master. We regret very much that we could not assist those who asked for help, last year, as we have so few members in our conference. Let us arouse ourselves and try to do more this year, if we have to sacrifice something to give, the greater blessing will be ours.

Another claim that is very pressing just now is for the Cuban and Mountain schools. The Cubans are coming to our doors at Tampa, Fla., and shall we refuse to give them the "Bread of Life?" As they learn the truth themselves they will go to teach others in their own land.

The time for the "week of prayer" is nearly here, and we hope that it will be observed by all of the members, and also where there is no organization, if anyone desires programmes for public meeting, I will gladly supply them.

Let me again ask for more subscribers to "Our Homes." By reading that we can keep up with the work, and this year it is to be especially interesting. Send for it to Miss Helm, Nashville, Tenn. 50 cents a year.

Lizzie S. Stinson,
Cor. Sec. P. and H. M. S.
Camden, January 10.

LEARN SHORTHAND AT HOME, FREE.

We have arranged with the author of "A Plan of Instruction" in Eclectic shorthand, to give to any young man or lady, who will secure for this paper 8 subscribers at \$1.50 each, a full course of instruction in Eclectic Shorthand, by mail, the regular price for which is \$12.

Can shorthand be learned at home? Assuredly so. Numbers of stenographers, now occupying fine positions at handsome salaries, mastered shorthand in this way. It takes work, will-power and an average education, but with these, it is accomplished with little difficulty.

Is the system a standard one? There are so many systems of shorthand, it is wise to ask this question. The Eclectic system stands among the very first in the list of standard systems. It is taught in the best colleges and numbers among its writers some of the most expert stenographers in the world. Its principles are closely allied to longhand. The alphabet is used, and there is but little departure from ordinary method of spelling words. For these reasons, it is easily learned and its characters are easily read. The "Plan of Instruction" is especially designed for home study and success has attended its use both in this capacity and as a textbook for school use. It is not an experiment, but has had nearly two years' test both in the school-room and as a method of instruction by mail.

The only after expense attached to the course is \$1.25 for book and about 50 cents for postage. If desired, two or more may work together and thus secure the instruction with less effort and less expense. For sample copies, etc., address

ARKANSAS METHODIST,
Little Rock, Ark.

Notes from the Press.

Cleanliness is next to godliness, but people who mistake esthetics for ethics should be reminded that we are not saved by soap.—Richmond Christian Advocate.

ENOUGH OF SANTA CLAUS.

We are tiring of theatrical Santa Claus exhibitions in Christian Churches. We long to see this custom fall into disuse. It has ceased to deceive children, and it would be wrong if it did deceive them. It has become a chestnut with a worm in it. The exhibition is unsuitable for a Church; besides it always engenders or encourages a rowdy spirit in boys. Let us have something more decent, more Christian.—Holeston Methodist.

THE PREACHER PARALYZED.

The power of a preacher is paralyzed when he ceases to be natural, and becomes only a "copybook pattern" of other and more noted men. His influence will "grow smaller by degrees" as he gets older, until at last his sayings will fall dead at the feet of his hearers. This copying business accounts for the fruitlessness of the ministry of not a few. They have never read to profit the story of David in Saul's armor.—Nashville Christian Advocate.

NOT VICARIOUSLY.

Parents cannot discharge their obligations vicariously. The Sunday school teacher does a good work when done in the fear and love of God. But the Sunday school teacher cannot undo the ruins that follow paternal neglect. The preacher may do much for a child neglected at home, but he cannot give what has been denied the child by unfaithful parents. Parents only can do parents' duty. We need revival in home government; then we will grow a race of men and women capable of noble deeds. A boy neglected by father and mother, and growing up in all willful ways, may, through infinite grace, escape hell, but he will never be what he might have been had his father and mother been faithful to him. Even conversion does not make a boy what he would have been, if taught obedience and drilled into the elementary virtues of childhood. And this not a few will deny, but it is the truth, as both the Bible and experience make plain.—Sunday School Magazine.

SOURCES OF INFLUENCE.

It is to the home, the school, the pulpit and religious press we are to look to find, by God's good guidance, the way to social purity and national prosperity. We are not only satisfied with Methodist doctrine and polity, but are satisfied that our broad Scriptural basis is best for us, and, as it has already done, will continue to modify those of other denominations. We shall therefore be conservative enough to oppose any radical changes in these things.—North Carolina Christian Advocate.

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.

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

A GOOD OLD METHODIST.

Shepherd Wilson, whose letter is printed below, was a lay delegate to General Conference to represent the M. E. Church of Iowa, and is very popular in his Church, having been a pillar in the same for many years. He knew of the good we had done in curing some of his neighbors who had been considered beyond all human aid. Any one who ever knew Bro. Wilson will never doubt his testimony.

Cedar Falls, Iowa, Nov. 2, 1895.

Dear Dr. D. M. Bye, Indianapolis, Ind.:

On the 6th of the month I met you at your office and you commenced treating the cancer on the side of my face. In less than two weeks it was out and healing. Since I came home, it has healed up and now it is well. My family physician, who had used all remedies he thought would cure it, said he could not cure it. He now thinks that the Oil Treatment is a great remedy and that suffering humanity ought to have the benefits of such a medicine. My family is very much pleased with the results of your Balm Oil Treatment. We will all recommend the Oil Cure to all afflicted with cancer or any malignant disease. Remember me to your family and the boys. May you always have great success in curing diseases. Truly yours, Shepherd Wilson.

CONSUMPTION TREATED WITH OILS.

This lady's bronchial tubes and vocal organs were so badly affected that she had not been able to speak above a whisper for a long time. Her husband died with the same disease. Her father is very deaf. This fact will better explain her letter. She was with us five days. She inhales the Oil into her lungs and we feel sure she will, by God's blessings, get well.

Longton, Mo., Nov. 1, 1895.

Dr. and Mrs. Bye, Indianapolis, Ind.:

Dear Brother and Sister—I arrived home safely yesterday afternoon about 5 o'clock. I had a good night's rest at Tamaroa. I also slept good last night and so I feel none the worse for my trip. I found all well at home. I am still able to talk aloud. I have spoken loud enough this morning for father to hear several things I said. Praise the Lord! I want to thank His dear name for taking me to Indianapolis, for I not only feel better physically, but I am stronger spiritually. I want you to pray that I may continue. God bless you both! I can never be thankful enough to you for your exceeding kindness to me. I, in my weakness, can never repay you, but my Father can. The promise is yours. "In as much as ye have done it unto one of the least of these, my brethren, ye have done it unto me." Father and I will leave next week for Florida. Pray God's blessing upon us as we go and while we stay. I am going with a full promise of working for the Lord, just where he leads and in whatever way He sees best. Doctor, shall I use Fowler's solution with the other remedies, or wait until I get through with them? If you answer right away, I may get it before I leave, but if not, mother will forward it to me. With best wishes for you all, I remain, your sister in Christ,

Iva Perkins.

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

Godbey & Thornburgh,
Little Rock.

A little oil on a flannel cloth when rubbed over leather bound books makes them look as good as new.

Merit

Is what gives Hood's Sarsaparilla its great popularity, its constantly increasing sales, and enables it to accomplish its wonderful and unequalled cures. The combination, proportion and process used in preparing Hood's Sarsaparilla are unknown to other medicines, and make Hood's Sarsaparilla

Peculiar to Itself

It cures a wide range of diseases because of its power as a blood purifier. It acts directly and positively upon the blood, and the blood reaches every nook and corner of the human system. Thus all the nerves, muscles, bones and tissues come under the beneficent influence of

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The On-True Blood Purifier. \$1; six for \$5.

Hood's Pills cure Liver Ills; easy to take, easy to operate. 25c.

I Defy Competition!
W. L. FUNSTON,
Marble Works.

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Headstones. Cofferins. Etc.

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For Ornamental Graves, Gardens, Etc.

Correspondence solicited. Designs sent on application.

605 Main St., Little Rock.

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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."

The Off Months.

January and February are so called in the Dry Goods and Clothing Business. Most people buy their winter goods before Christmas, or else try to do without. But January and February are the months when money goes farthest. Merchants are willing to cut prices down to cost, or below it, rather than carry goods over the summer. True, many advertise such reductions and fail to make them, but when

M. M. COHN & CO.

make such an announcement the public know it is reliable. We now offer what remains of our Fall and Winter stock at from 25 to 50 per cent reduction on former prices, and, as we always do, will guarantee every article we sell to be the best of its kind. We solicit a call from those who appreciate highest qualities and best values.

M. M. COHN & CO.,

306 & 308 Main Street,

Little Rock, Ark.

\$1.00 A YEAR.

The LITTLE ROCK TRIBUNE.

12 Big Pages The largest publication in Arkansas Embraces among its regular contributors several leading Methodists, including Hon. Charles S. Collins, of Winfield Memorial Church, who conducts the Free Silver editorial columns. Enclose \$1.00 in money, P. O. Order, or stamps, and address The Tribune, Little Rock, Ark. Sample copy free.

Here are two Pointers FOR YOU.

POINTER NO. 1.

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

POINTER NO. 2.

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

C. J. KRAMER & CO.

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



IMPORTED

Chester

White

HOGS

From Champion Herd of the World.

WM. S. KING, Prop'r

ROSE HILL FARM

Six Miles From Little Rock.

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

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

By buying from me you have the following advantages:

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



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FRANK'S Patent Reflectors give the Most Powerful, the Softest, Cheapest and the Best Light known for Churches, Stores, Show Windows, Parlors, Banks, Offices, Picture Galleries, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A liberal discount to churches and the trade. J. P. FRANK, 651 Pearl Street, N. Y.



Missions.

WOMAN'S PARSONAGE AND HOME MISSIONARY SOCIETY.

WEEK OF PRAYER.

The Parsonage and Home Missionary Society call upon the Churches to give them Sunday, February 9, in the especial interest of their great work.

Mrs. R. K. Hargrove, president of the society, requests or suggests the following order of Sunday services morning and evening, with the exercises of reading for the evening service.

We give the order prescribed and suggest that the congregation and societies wishing to use the evening program of readings and songs send for the programs at once to Mrs. R. K. Hargrove, Nashville, Tenn.:

MORNING SERVICE.

Singing.—Hymn 721.
Prayer.
Scripture Reading.—2 Kings iv. 8-13; Matt. xxv. 31-46.
Singing.—Hymn 727.
Sermon.
Singing.—Hymn 729.
Doxology and Benediction.

EVENING SERVICE.

Singing.—America, No. 728.
Prayer.
Scripture Reading.—Ps. cxlvi.
Singing.—Hymn 916.
Responsive Scripture.
Recitation or Song.—"Only." *
Recitation.—"Who Is My Neighbor?"
Dialogue.
Song.—Christ's Preciousness. (Tune, Robin Adair.)
Reading.—"A True Heart."
Recitation.—"God's Treasures."
Collection of Envelopes. **
Singing. Doxology. Benediction.
* Music and words, No. 26 Triumph Songs Nos. 1 and 2.

** The envelopes should be distributed (throughout the Church) to the members of the society and the congregation two or three weeks previous to the service.

All funds raised on this occasion, or during the Week of Prayer, are for the Central Work, and must be sent through the Conference Treasurers to the General Treasurer, Mrs. Geo. P. Kendrick, 820 Fifth avenue, Louisville, Ky.

ONLY.

Only a word for the Master,
Lovingly, quietly said.
Only a word,
Yet the Master heard,
And some fainting hearts were fed.

Only a look of remonstrance,
Sorrowful, gentle and deep.
Only a look!

Yet the strong man shook,
And he went alone to weep.

Only some act of devotion,
Willingly, joyfully done.
"Surely 'twas naught!"
So the proud world thought.
But yet souls for Christ were won.

Only an hour with the children,
Pleasantly, cheerfully given.
Yet seed was sown
In that hour alone
Which would bring forth fruit for
Heaven!

"Only"—but Jesus is looking,
Constantly, tenderly down
To earth, and sees
Those who strive to please;
And their love He loves to crown.
—Charlotte Murray.

We have not room for the full program as sent us. The dialogue to be used is full of important facts about the work, and we give it room as the means of instructing many of our readers:

DIALOGUE.

(Between three girls—one representing "Aunt Rose," who is seated by a table with books, papers, etc.)

Kate.—Aunt Rose, we are thinking of organizing a Young Ladies' Auxiliary of the Woman's Parsonage and Home Mission Society, and want to talk to you on this subject. It seems to be enlisting so much interest among the women of our Church, and mother says, is doing so much good; and that we ought to

form a Society and be getting ourselves in training to carry on the work, when our elders will have to lay it down, and we take their places in Church and Society.

Aunt Rose.—Very true, my dears, and I am very glad to know that you are becoming interested in this important branch of Church work. You know, this Organization was created by the General Conference; is regularly organized and chartered; its Central Committee appointed by the Board of Church Extension; and its field covers the whole territory of our Southern Methodist Church, from Oregon to Florida and from ocean to ocean!

Mary.—Indeed! Is there a Parsonage and Home Mission Society in every Conference?

Aunt Rose.—Very nearly all, and we hope to have an Auxiliary in every Church, and in course of time, provide every Church with a parsonage. We certainly ought to make our preachers more comfortable, especially those laboring on the frontier, where their families are often subjected to much privation and suffering for the want of a proper shelter; and then we ought to furnish and keep our parsonages at home in better condition. A minister's usefulness is often impaired by lack of these necessary comforts of life. But there is no need for me to dwell upon this subject, all admit the importance of building parsonages, and this work has been entrusted to the women of the Church. We should feel honored by the trust and faithfully strive to do our duty.

Kate.—What has been done in this particular line, Aunt Kate?

Aunt Rose.—Well, you know this Organization in our Church has been in existence only nine years; but "at the close of the eighth year it was shown by the General Minutes that the Central Committee, the Conference Societies, and the Auxiliaries had aided in building 725 parsonages, and so stimulated the interest in the work that one-half as many parsonages had been built as in the one hundred years preceding amounting to 1364, and in value to \$1,704,826. The value of parsonage property had increased 27 per cent during the last four years."

Mary.—That is certainly a good showing, but where do you get the money to do all this?

Aunt Rose.—We do not get half as much as we need and ought to get, but what we have comes from membership dues (which are only ten cents a month), and only half of that goes into the General Treasury; then we have several loan funds—one called "The Angel Band Loan Fund," "Preacher's Wives Loan Fund," "The Annuity Loan Fund," "The Named Loan Funds;" something comes in the way of special donations, and this past winter some fine collections were taken up at several of the Conferences.

Kate.—I like the sound of the name, "Angel Band Loan Fund." Tell us how you get this?

Aunt Rose.—This is a memorial fund, created by those wishing to perpetuate the name of some loved one gone before, and at the same time dedicate a portion of their means to the cause of Christ. Twenty dollars will enroll a name in this Angel Band, and the principal will never be donated, only loaned, and so it continues from year to year, like a ministering angel, ever going on its mission of love and kindly assistance.

Mary.—What a sweet thought! What about the "Preacher's Wives Loan Fund?"

Aunt Rose.—This is made up of small contributions from friends to the amount of \$5, to place the name of some preacher's wife in this fund—a pretty and appropriate compliment to our pastor's wife. The Annuity Fund is made up of donations of larger amounts of money from persons who allow us to use the principal, with a guarantee of 6 per cent interest, paid to them annually—the principal to become the property of the Society upon their death. Any one who gives \$1000 or more can name the fund for herself or any dear friend, and so erect an everlasting monument, and do good always.

Kate.—Well, Auntie, what do you do besides build parsonages?

Aunt Rose.—Oh, a great many things! "Home Mission" work is a very comprehensive term, including the establishment and management of Industrial Schools; support of missionaries among the ignorant, degraded and destitute in our large cities; holding cottage

prayer meetings, mother's meetings, children's meetings; visiting the poor and sick in homes and hospitals; sending out supplies to our needy preachers; distributing religious literature, and doing other kinds of evangelistic work. "There is no enterprise now on foot in the Christian world whose issues are so tremendously important. It aims at the evangelization of the world, and has a direct bearing upon the foreign work."

Mary.—Yes. I can see how closely related they are—like twin sisters—for how can we send missionaries abroad unless they are first converted and trained at home? Our foreign missionaries are first home missionaries. It seems to me that the two societies are mutually dependent upon each other, and the success of the work abroad inspires work at home. I cannot understand how there can be any friction or rivalry between them.

Aunt Rose.—There should not be. If the love of Christ abounds in our hearts, we will pray and work for His cause throughout the whole world—see no lines, know no limitations. Statistics show that those Churches or countries which do the most for home mission work do the most for foreign work, and vice versa. I believe, in the providence of God, that America is destined to bring the world to Christ; and if we women will realize the importance of our position, we will play no insignificant part in this glorious result.

Kate.—Which Church is doing the most work in home missions?

Aunt Rose (picking up a paper).—I have just been collecting a few comparative statistics, which I thought of publishing in Our Homes, and if you are not tired, I will read them to you.

Kate.—Go on, we are very much interested.

Aunt Rose.—Statistics are considered dry reading, but you know the old saying, "figures do not lie," and we are for getting at the facts. Well, the Presbyterian Church has 3000 societies, with an adult membership of 100,000. They employ 391 missionary teachers; have schools among the Alaskans, Indians, Mexicans, Mormons, and mountain people; and in these schools have 9446 pupils.

Mary.—What are the young folks doing? You see, Kate and I are going to "stir up" our young people, and better be prepared with a few facts.

Aunt Rose.—These figures are for the year 1895. The amount contributed by young folks is over \$14,000, and the Sunday schools have raised over \$21,000. (\$21,344.06.) Now, remember this is just for home mission work. (Continues reading.) Estimated value of supplies sent, about \$51,000. Total receipts for the year, over \$48,000.

Kate.—You astonish us! How long have they been in this work?

Aunt Rose.—They were regularly organized about sixteen years ago, and now hold property to the value of \$750,000.

Mary.—What about the women and young people of the Baptist Church?

Aunt Rose (referring to paper).—The Woman's Home Mission of the Baptist Church has 1789 adult societies, and 395 for young ladies and 395 for the children; over \$13,000 worth of supplies sent out. They employ 100 missionaries, and are operating in 32 different States and Territories, among Chinese, Germans, Jews, Indians, Mormons, and Mexicans—indeed, labor among all classes.

Mary.—How long since they commenced this Home Mission work?

Aunt Rose.—Eighteen years; and during that time have collected \$621,668.

Kate.—Have you anything there about the Northern Methodist Church?

Aunt Rose.—Yes. Being a larger, wealthier Church, they can do more than we in many ways. They have 75 Conference Societies—2218 organizations in all. In our Southern Church we have only 39 Conference Societies and 712 Adult Societies. They have over 46,000 members, while we have a little over 12,000. The Northern Church has over 4000 young lady members, and about as many Juvenile members. They employ 70 missionaries, we only 12. They have of Industrial Homes, Schools and Missions, 40. Nine important city missions under local management; have sent out during the year about \$60,000 worth of supplies, and, in, all have raised \$82,756. Have 14,000 subscribers to its official organ, and our excellent little paper, Our Home, has only 3100 subscribers, and our total receipts for

the year is \$10,377. We have 784 Young People's Societies, and 44 for the children. I have already told you what we have done for parsonages.

Mary.—So it seems that our Church is behind all the others in this glorious work.

Aunt Rose.—Yes. I am sorry to admit it, but our organization is not as old as the others; and I trust with God's help we will continue to increase rapidly in numbers, liberality and usefulness. Our women all through the land are waking up to the importance of the work and their own responsibilities.

Kate.—You were reading about the distribution of supplies. I suppose that means the sending of boxes and barrels of things to our preachers in the West who, as a general thing, are poorly paid, and often cannot obtain what they need.

Aunt Rose.—Yes, that is a very interesting branch of our work, and I could tell you of many touching incidents in this connection; and its benefits are two-fold, often doing more good to the donors than the recipients, by arousing a deeper interest in the work and bringing the sweet realization of the "blessedness of giving." We have sent out during the year \$2657 worth of supplies.

Mary.—I heard mother talking about the Cuban work, and I saw a nice picture in Our Homes of one of the mission schools in Tampa. The condition of these Spanish-speaking people, who are flocking to our shores, without religion or education, appeals very much to my sympathies, and I want to know more about what the Society is doing there.

Aunt Rose.—We have established two mission schools, which are doing finely, one in Ybor City and one in Cuba City both places suburbs of Tampa; and through the one hundred and fifty children, now under Christian instruction, an influence for good will go out, which will be a wonderful power in refining and Christianizing these people and making them good citizens. Upon this sort of missionary work depends the future prosperity of our country. Think of the vast foreign population which is pouring in upon us yearly by the thousands, bringing ignorance, superstition, and vice, and even threatening the stability of our Government. Think of the wild tribes in the West, the people of Alaska, and those on the Mexican border. We certainly have a great missionary work to do right here at our own doors.

Kate. I feel impatient to be doing something, when I see such a vast and important work to be done. We know something of the necessity of helping our mountain people, who cannot afford to have good schools and Church privileges, and we should share with our destitute neighbors, some of the many blessings with which God has filled our more fortunate lives.

Aunt Rose. Yes, indeed, we will be held accountable for these things in that great day, when the Master comes to claim His own; and I pray, my dear girls, you will not be found wanting. You, young people, can accomplish a great deal.

Mary. Thank you, but we must be going. I wish we could talk longer and will come again to learn from you.

Aunt Rose. I will be glad to assist you in any way I can. Apply to your Conference corresponding secretary for organization blanks and literature for your auxiliary and be sure to subscribe for "Our Homes," for you will find it necessary to keep up with the progress of the work of our society, and will bring you in touch with a great loving sisterhood of co-laborers. God bless you, and make you good and useful women.

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.

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

Godbey & Thornburgh,
Little Rock.

The Young People.

THE RIGHT KIND OF A BOY.

's to the boy who's not afraid
do his share of work;
never is by toil dismayed,
d never tries to shirk.

boy whose heart is brave to meet
lions in the way;
's not discouraged by defeat,
tries another day.

boy who always means to do
very best he can;
always keeps the right in view,
aims to be a man.

boys as these will grow to be
men whose hands will guide
ure of our land; and we
speak their names with pride.
—Exchange.

CHURCHES OF MAMMOTH SPRINGS, ARK.

carriers' address of the Mammoth
s Weekly Monitor, edited by our
nd clever friend, W. H. Culp, pays
s to the Churches of the town in
lowing verses:

urch on Main street, M. E. South,
Bro. Manley preaches,
en doors three times a month,
re Wesleyan doctrine teaches.
ive a soul a dozen times,
cient number for his crimes.
worth League, a faithful band,
h rain and shine always on hand,
nday school completes the list,
ss the fervent Methodist.

the hill the Baptists think,
old exclusive right,
themselves to eat and drink,
water washed them white.
ll who wish can come and hear
Monroe, one half the year,
hether 'tis the grace, or water,
ay his preaching makes them
etter;

a predestined for Heaven's smiles
ay them kept from Satan's viles.
le each Sunday in the year,
ning and at night,
v. Williams did appear
in surplice white.
little sins, to mankind dear,
in no manner interfere,
ll who will apply are given
h and easy route to Heaven.
h we also come confessing,
rty good will and a blessing.

ose who on their banner perch,
rimson linens rear
ng their politics to Church
l a shelter here.
orthern Methodists can meet,
h the G. A. R. take seat,
ro. Tyndall tells you why
uld repent before you die.
dentally give that evil
ance the very—old scratch.

folks and Bro. Zentz,
moderate doctrine keep.
hard bumps to knock against,
nits that are very steep.
pose our way to come.
le, pour and immerse, some,
be conscience be the guide,
ow, or be it wide,
doctrine they'll agree
y the pastor's salary.

QUESTION OF TIME.

no system of chronology spe-
t forth in the Bible. What is
understood to be Bible chro-
in the main, Archbishop Ush-
ations, which have been given
the margin of our English Bi-
earlier portion of these calcu-
ased on the references to the
Patriarchs in the recension or
vision of the Hebrew text from
English version was translat-
e ages are given differently
uagiant, or ancient Greek trans-
e Old Testament, in the Sam-
ateuch, and, again, in the
ebrew text from which our
ble is translated. These dif-
mount in the aggregate to
fifteen centuries, as prior to

the time of Abram's leaving Haran.
Hence it is agreed by all scholars that
there cannot be a common agreement on
this point while we have no fuller infor-
mation than these conflicting records as
to times and dates of events in the early
Bible history. The essential thing to
have in mind is that the Bible gives no
clue to the age of the world nor, indeed,
to specific dates prior to the call of Ab-
raham. What light future discovery
from extra-biblical sources may throw
upon the chronology of the early chap-
ters of Genesis, the future only can tell.
—S. S. Times.

A GLIMPSE OF THE PAST.

An old preacher, who had great "lib-
erty," was preaching from a part of the
thirtieth verse of the tenth chapter of
Luke—"A certain man went down from
Jerusalem to Jericho, and fell among
thieves." He opened his discourse thus:
"My brethren, the Bible is a very won-
derful book. It says so much in a word.
Now, there is very little said about
the character of this man that made the
trip to Jericho; but I know just what
sort of a man he was. And first, he was
a sober man; secondly, he was a punctual
man; thirdly, he was an industrious
man; and, fourthly, he was a married
man. And I learn all this from one
single word that the Bible says about
him; it says he was 'a certain man.'
Now, we all know there is no certainty
in a drunkard; there is no certainty in a
man who is not punctual to his engage-
ments; no certainty in an idle loafer;
and there is not one of these bachelors
in forty that you can trust."—J. C. Hid-
en, D. D., in Advocate.

Children's Corner.

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

Quitman, Ark., Dec. 31, 1895.
Dear Aunt Carrie: I am not a mem-
ber of the band of cousins, but I hope
you and the cousins will bid me wel-
come. I am a member of the M. E.
Church, South. I was converted at
home at the age of 10 and have been
trying to live a Christian life ever since.
I have written once or twice before to
the corner, but have seen none of my let-
ters in. I will close, hoping to see this
in print. Your nephew,
Geo. E. Patchell.

I am glad to hear you say you are a
Christian. Much depends on the young
of the Church. Be earnest and stead-
fast, always doing good. Aunt Carrie.

Calmer, Ark.
Dear Aunt Carrie: I am a little girl
ten years old. Papa takes the "Arkan-
sas Methodist." I enjoy reading the
Children's Corner very much. I am go-
ing to school. Prof. Thomas is my teach-
er. I am not going to Sunday school
now. I guess they will start Sunday
school the first Sunday in next month.
Well, I must say something about the
baby. He is seven months old. His
name is Sherwood. He was named for
Bro. Sherwood. I will close, hoping this
will escape the waste basket. My love
to you and all the cousins.

Mattie Black.
Now here is a little girl waiting for
somebody to start a Sunday school. Who
will do the work? Mattie needs it now,
and little Sherwood will soon need it.
Let us have Sunday schools for the chil-
dren. Let us ask the Lord to
Plan, control and move this year
What He desire to do as here;
That all our powers, with all our might,
For His own glory may unite.

Aunt Carrie.
Mineral Springs, Ark.
Dear Aunt Carrie: I am ten years old.
I have never written a letter for the pa-
per, but other little girls of my age do
so, and I will try. My papa has seven
Churches to preach to, all country towns

and Churches, and we do not have mis-
sionary societies like they do in big
towns, but we have Sunday school, and
mamma and brother and I go every Sun-
day. We have not missed a Sunday
since we could walk, only when the
weather was too bad or we were sick.
Brother and I are twins, and mamma
says she could not take us both. We
had to wait until we could walk, but we
have been going ever since. Your niece,
Willie Belle Locke.

Dear Willie Belle: I know if you had
a missionary society it would not be
neglected, because you have your Sun-
day school. You can be a missionary girl
without a society, but you could do more
work if you had one. In helping others
we get help ourselves. Then let us all
be missionary and Sunday school chil-
dren and Christians, and God will bless
and give us ways and means to do His
work. Aunt Carrie.

The folly of prejudice is frequently
shown by people who prefer to suffer for
years rather than try advertised reme-
dy. The millions who have no such
notions, take Ayer's Sarsaparilla for
blood diseases, and are cured. So much
for common sense.

Feel Badly To-day?

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

Brown's Iron Bitters

IT CURES
DYSPEPSIA, NEURALGIA, CONSTIPATION, MALARIA, KIDNEY AND LIVER TROUBLES, IMPURE BLOOD, NERVOUS AFFECTIONS, WOMEN'S COMPLAINTS.
Get only the genuine—it has crossed red lines on the wrapper.
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Buckeye Bell Foundry
E. W. Vanduzen Co., Cincinnati, Ohio.
Best Pure Cop- Church Bells & Chimes.
per and Tin Highest Award at World's Fair. Gold Medal.
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Gospel Grace,

form, poetic in conception and lyric in diction. The music is devotional, strong, dignified, pleas- ing, impressive and strictly correct.

ACCORDING TO ITS SIZE IT IS ALSO THE CHEAPEST BOOK ON THE MARKET.

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WORD EDITION.—In Boards, 25 cents; in Cloth, 30 cents.

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Solos, Duets, Trios, Quartets, Choruses,
for Quartet and Chorus Choirs.

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Our Church at Home.

GOSHEN, ARK.

We are literally among the hills, but we like them. I am, I think, among a good and clever people. We all (except this scribe) have had the chills since we have been here, but then I am sure we brought them with us.

We are expecting to do the best year's work of our life. If at any time we can serve you, command us. Your brother in the work, John H. Smith

ALTUS, ARK.

Dear Doctor: We have organized an Epworth League at Coal Hill; have bought the first year's course of reading. Each department is at work, and doing good work. Hiram and Lydia College is doing its best work. The president, I. L. Burrow is as young as a 16-year-old boy. He does good preaching as well as teaching. We propose to build a Church at Altus this year. We have a parsonage under way at Coal Hill. We are building a tabernacle at Denning and hope to build it into a Church house by conference. Coal Hill is a town of about 2,000 inhabitants. Denning has some 500 or 600 and is growing rapidly; has doubled its population in the last six months. We mean to work. Pray the Lord to help us and much will be done.

D. D. Warlick, P. C.

January 6, 1896.

CHAPEL HILL.

I was somewhat surprised at the recent session of the Little Rock conference when Bishop Haygood read me out to Chapel Hill Circuit. I went home from conference. Wife and I boxed up our things and in a few days we were ready for our move. We came to Chapel Hill. The parsonage not being ready for our entrance, we were comfortably and kindly housed with Brother N. C. McKinley. He and his polished family is one of our very best. In a few days we moved into the parsonage and on New Year's night the storm began to gather without; thunder and lightning, and a large, handsome crowd, led by Dr. Mitchell, came to the parsonage and the inmates received a nice pounding, too numerous to describe, but will say we received something of almost everything nice to eat from a stick of candy up to two sacks of flour. We feel that we are in the midst of a kind, good people. We have good old people and some of the nicest good young people. We are expecting a prosperous year in all lines. We request you, Bro. Godbey, and all the brethren to pray for our success in this work. Lovingly yours,

John A. Parker, P. C.

January 4, 1896.

CENTRAL CHURCH, FORT SMITH.

Dear Doctor: Central's new pastor was cordially greeted by the membership and the work of the new conference year is starting off nicely. Many manifest a zeal for good works, and we are expecting great things of the Lord this year. It is difficult to find in any Church a nobler band of ladies than Central has. They are ever ready to do the Master's bidding with willing hands, cheerful hearts, and consecrated purpose. Central is beautifully located and has a strong membership. The official board has an excellent chairman in the person of Dr. E. H. Stevenson, who loves his Church and is wide awake to all its interests. Prof. A. H. Carter ably superintends the interests of the Sunday-school and it is growing. All of the auxiliaries of the Church are starting off with renewed zeal and interest. Among those who have served Central in the capacity of pastors, I mention Rev. J.

L. Massey, now of the Texas conference, Rev. B. H. Greathouse, now of the Indian Mission conference, Rev. J. B. Stevenson, now of the White River conference, Rev. Stonewall Anderson, now of Clarksville, and Rev. I. J. Reynolds, now at Eureka Springs. It cannot be calculated this side of eternity the good that those heralds of the cross have done. We are praying for a glorious ingathering of souls this year. I shall endeavor to place the "Methodist" in the ship. I am sure it will help them love God and his Church the more. P. C. Fletcher.

Bro. Godbey: Please state in "Arkansas Methodist" next week that owing to feebleness of health, Bro. W. W. Hendrix, who was appointed to West Searcy Circuit, had to give up his work. I have appointed Bro. D. H. Colquette to take his place. Henry T. Gregory, P. E. Searcy, Ark., January 11, 1896.

RICHMOND CIRCUIT.

We have been kindly received and began our year's work under favorable auspices. First Quarterly meeting just over. Bro. Evans was with us four days and captured all hearts. "He is the right man in the right place." Fraternal, F. N. Brewer, P. C. Richmond, Ark., January 6, 1896.

DEVIEW MISSION.

Well, brethren, we are at home in DeView, I say at home, yes, at home. We could not feel any other way only at home, for the good people of DeView received us with warm hearts and open hands. I have visited a few of my people and wherever I have gone I have found the footprints of Brother Peebles. May God bless him in his labors this year.

We have a good parsonage to live in, a good garden, good water convenient. It was hard to leave old Harrisburg and our many, many warm friends there, but we are willing to give up the pleasant associations of old friends for the service of the Master.

Well, I see that some of our brethren have been severely pounded by storm. Our people have not pounded us in that way; have been pounding us ever since we moved home, for there has scarcely been a day that some one has not brought us something in the way of provisions.

We are praying for and expecting a wonderful success. Oh, Lord, give us at least 100 souls this year.

We appreciate the new form of the "Methodist." May God bless its editor. Yours in the work,

N. W. Womack, P. C.

EMMETT, ARK.

Mr. Editor: We arrived at Emmett, our new home about 7 o'clock p. m., Tuesday, December 24, 1895. Bros. Garland and Phillips were at the depot ready to receive us. Wife and some of the children went with Bro. Garland, myself and the others went with Bro. Phillips to the Church, where an audience was assembled at their annual meeting for the Christmas tree. The Sunday school superintendent had a nice program prepared, composed of recitations, songs and responsive readings. The writer opened the service with prayer. After the program was gone through with "Old Santa" appeared, looking a little husky, and proceeded to unload the tree and delivered the presents to the children, who were waiting and anxious to receive their portion of the fruit. The new preacher received a present of silver, therefore, Mr. Editor, I am not opposed to "free silver." On Thursday evening we moved into the parsonage, and on Tuesday evening there was a considerable storm in the

quiet town of Emmett, and it all concentrated at the parsonage, and although there was not much damage done, yet the fruits of it can be, and will be, seen for days to come. After the crowd was gone we began to look how much we were damaged, and there was a table loaded (besides what was on the floor) with pork, lard, sugar, coffee, rice, soda, starch, syrup, potatoes, dried and canned fruits, jellies, preserves, and other good things I will not mention. Since then other things have come in. After this expression of kindness on the part of the people, I hope to be to them a faithful pastor. Tomorrow I will preach my first sermon in Emmett. The people have received us kindly and we hope to have a good time this year.

J. M. G. Douglass.

Emmett, Ark., Jan. 4, 1896.

OKOLONA CIRCUIT.

Dear Brother: We have been kindly received at the home of our nativity. We received a genuine Methodist pounding, which made us feel welcome. We are planning for a successful year's work. Bro. Turrentine leaves many strong friends who regard him as one of our best preachers. Cordially,

S. A. Hill.

SIMPSON, ARK.

Reached our new work on the 2d; found a neat, new parsonage partly furnished, ready to go into. The people gave us a warm reception, bringing in many good things, such as one needs after a long move, and did not forget the horse. They speak very highly of their former pastor. Yours in the work,

J. W. Vantrease.

Married.

Mr. Sid B. Henry and Miss Eva Hagan were married by the writer at the residence of Mr. Cotton, in the town of Hope, December 18, 1895. Both are members of the M. E. Church, South, in Hope, Ark. May blessings crown this happy union. A. D. Jenkins.

January, 9, 1896.

Catarrh can be permanently cured by a very pleasant remedy recently discovered by Rev. J. W. Blosser, M. D., who has had twenty years' experience in the treatment of this disease. It is smoked in a pipe like tobacco, but contains no. He offers to mail free a sample to any sufferer who will address The Smoke Cure Company, Atlanta, Ga.

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+ Christian Life. +

THE HEART'S STORY.

I will not doubt, though all my ships at sea
Come drifting home, with broken masts
and sails;

I will believe the Hand which never fails,
From seeming evil worketh good for me;
And though I weep because those sails
are tattered,
Still will I cry, while my best hopes lie
shattered,
"I trust in Thee."

I will not doubt, though all my prayers
return
Unanswered from the still white realm
above;
I will believe it is an all-wise love
Which has refused these things for
which I yearn
And though at times I cannot keep from
grieving,
Yet the pure ardor of my fixed believing
Undimmed shall burn.

I will not doubt, though sorrows fall like
rain,
And troubles swarm like bees about to
hive;
I will believe the heights for which I
strive
Are only reached by anguish and by
pain;
And though I groan and writhe beneath
my crosses,
I yet shall see through my severest
losses

The greater gain.

I will not doubt. Well anchored in this
faith,
Like some staunch ship, my soul braves
every gale,
So strong its courage will not quail
To breast the mighty unknown sea of
death.

O, may I cry, though body parts with
spirit,
"I do not doubt," so listening worlds may
hear it

With my last breath!

—The United Presbyterian.

To those who know not the experience
of Christian life the faith expressed in
the above poem may seem to be not
without reason, but in open defiance of
it. Yet the most cultivated and gifted
minds are often found clinging to such
a faith. There is, however, an experi-
ence on which such faith stands firm. It
is that daily peace of spirit which one
enjoys who walks in the way of God's
commandments. This happiness is like
the happiness of a child in the home.
There is continual communion with God
in this abiding consolation. This fellow-
ship like the fellowship between parent
and child stays the soul against any dis-
tressing disappointment, when, on occa-
sions, the thing prayed for is not grant-
ed. If God gave us nothing we might
well distrust Him, but His daily bless-
ing makes us realize the constant ful-
fillment of His promise, "Peace I leave
with you, my peace I give unto you."
The happiness of the pure in heart is al-
ways far above any happiness of the
world. Confidently even in the greatest
sufficiency, the Christian says, "I know
whom I have believed."

THE HOLY SPIRIT.

Christians have a task beyond all hu-
man strength. To win sinners and up-
build saints requires more than the most
faithful members possess. Only divine
power can convict and convert; only di-
vine power can cultivate and comfort.
That man or body of men exhibit amaz-
ing audacity that underlie the work of
God without the presence and power
of God. Only the ever present Saviour
and the ever potent Spirit can make us
"sufficient for these things."

There is better knowledge of Christ
than of the Holy Spirit. Even Chris-
tians can be found who have confused
conceptions of the third person in the

God-head—the Holy Spirit. His person-
ality, as real as that of Christ Jesus, is
not clearly realized. We do not as often
pray to the Holy Spirit as we do to the
Father and the Son. We do not always
endeavor to enjoy companionship with
the Spirit as with Jesus.

Yet these things—and much more—are
essential to the enjoyment of happiest
privileges and the exercise of the holiest
powers. That preacher and people that
best understand and honor the Holy
Spirit will be guided into best worship
of all the God-head and best work for
God and man.

Therefore, let some of these first days
be given to special study of the Spirit,
searching the Scriptures, and to special
supplication for His strength. Let
preachers study Him, asking His guid-
ance in the search. Then let them preach
Him to the people, that the people may
seek and secure the wonderful sweet-
ness and strength of being filled with
the Spirit.

"O Spirit of the living God,
In the fullness of Thy grace
Where'er the foot of man hath trod,
Descend on our apostate race."

—Southern Christian Advocate.

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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, 23; 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 Crowell 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; Yellowville sta., 21, 22; Valley Springs ct., at Valley Springs, 25, 26; Lead Hill ct., at Lead Hill, 28, 29.

February: Yellowville 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; Carrollton, 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 Ebenezer, 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; Clarksville Circuit, at Antioch, 21, 22; Clarksville Station, 22, 23; Lamar and Knoxville, at Lamar, 25, 26; Hartman Circuit, at Granada Chapel, 28, 29; Ozark Station, 29, 30.

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

DARDANELLE DISTRICT.

P. B. Summers, P. E.

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

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

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

LITTLE ROCK CONFERENCE.

CAMDEN DISTRICT.

J. R. Moore, P. E.

First round—

January: Camden sta., 4, 5; Stephens and Waldo, at Waldo, 11, 12; Camden ct., at Ten Springs, 18, 19; 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; Lapile ct., at —, 14, 15; Carolina ct., at Holly Springs, 21, 22; Lisbon ct., at Lisbon, 28, 29.

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

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

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

WASHINGTON DISTRICT.

W. F. Evans, P. E.

First round—

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

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

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

March: Genoa, 14 and 15; Nashville, 21 and 22; Emmett, 22 and 23; Prescott, 29 and 30.

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. M. Allen, A. P. Alexander, and W. I. Richardson.

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

J. A. Sage, P. E.

ARKADELPHIA DISTRICT.

Horace Jewell, P. E.

First round—

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

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

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

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

District stewards will please meet at Arkadelphia, December 28.

LITTLE ROCK DISTRICT, FIRST ROUND.

December—Winfield Memorial, 28-29. January—Mabelvale Circuit, 4-5; Des Arc, 11-12; Barrettsville Circuit, 18-19; Austin Circuit, 25-26.

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

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

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

A Sufferer Cured

"Every season, from the time I was two years old, I suffered dreadfully from erysipelas, which kept growing worse until my hands were almost useless. The bones softened so that they would bend, and several of my fingers are now crooked from this cause." On my hand I carry large scars, which, but for



AYER'S

Sarsaparilla, would be sores, provided I was alive and able to carry anything. Eight bottles of

Ayer's Sarsaparilla cured me, so that I have had no return of the disease for more than twenty years. The first bottle seemed to reach the spot and a persistent use of it perfected the cure."—O. C. Davis, Wautoma, Wis.

AYER'S
THE ONLY WORLD'S FAIR
Sarsaparilla

AYER'S PILLS Promote Good Digestion

and Williford, 18 and 19; Walnut Ridge Station, 25 and 26.

February—Portia Circuit, 1 and Newport Station, 8 and 9; Jackson 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; Turner Circuit, 21 and 22; Clever Be Mission, 28 and 29.

April—Walnut Hill Mission, 4 and 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, Beebe, 1, 2; Argenta sta., at Dye's Church, 8, 9; Jacksonville ct., at Shiloh, Mineral ct., at Frenchman township, 16; El Paso, ct., at Cypress Valley, Stony Point ct., at Salem, 22, 23; Pisgah ct., at Mt. Pisgah, 26.

March: Auvergne and Weldon at Telo, 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 January 17, 1896, at 9 o'clock p. m. Henry T. Gregory, P. E.

\$5 FOR TWO MONTHS' RENT.

We feel confident that a great many will appreciate this liberal offer, and have obtained a large supply of instruments from the Electrolysis Co. One can afford to be without an Electrolysis, especially in winter, when it is effective for colds, la grippe, pneumonia, etc., as well as all forms of chronic rheumatism speedily and effectively cured. Liberal terms for ultimate purchase after renting.

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

Godbey & Thornburgh,
Little Rock, Ark.

A COUGH SHOULD NOT BE NEGLECTED
"Brown's Bronchial Troches" are a simple remedy and give immediate relief.

If you want to know all about this—tism—the mode, the subject and the Scripture on it, send 25 cents copy of "The Handbook of Godbey & Thornburgh, I."



KNOWLEDGE

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

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

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

+ At Rest. +

CULLINS—Frank M. As a tribute to superior merit and true manliness, we refer with the tenderest regard to our friend and neighbor whose gentle spirit passed away from us on August 7, 1895; aged 33 years. After many years of great suffering with consumption, in keeping with his gentle disposition, he peacefully fell asleep to await the dawn of that glorious resurrection morning, when he will enter upon life full and complete. Having known him from his childhood we can say his character was pure, simple and earnest. He won the respect and admiration of all with whom he came in contact. It may be truly said "That there hath passed away from earth one of its brightest spirits to return to the Father who gave it." D. L. Baker.

Jamestown, Ark.
CARGIL—Marvin, son of D. S. Cargil and Sallie Cargil, was born near Quitman, Ark., August 26, 1878.

Though manifested in a modest manner he possessed vigor and energy of mind and body. The sphere of his short life was not a large one. He seemed to be a lovable character and is said to have been a favorite in the family. He was an admirer of good men.

He was laying his plans and directing his steps to a life of usefulness and honor. He had entered school with great expectations. But for sometime he seemed unwell, at last he was forced to take his bed and grew rapidly worse. The doctors were doubtful of his recovery almost from the beginning. "He was not yet a professor of faith in Christ, though he had been a seeker some time. The writer and others were in to see him a short time before he died, perhaps an hour. We asked him if he felt he was saved. He said he did not. We then pointed him to Christ, telling him if he gave himself to Christ, Christ would receive him and save him. Then we asked, "Do you give yourself to Him?" He answered he did. Then we asked, "Does He save you?" After a moment, in which he seemed to be praying, he answered, "He does."

He gave clear evidence more than three times that Christ saved him. Fearing we might tire him, we ceased to talk. After a little he closed his eyes and quietly breathed his life away, about 9:30 p. m., December 6, 1895.

The Christian resignation with which a father, brothers and sisters bore this death deserves to be mentioned. The father, with broken heart, but glowing with divine love and comfort, said: "It is sweet to submit."

After a funeral by the writer in our Church at Quitman, just before the sun hid itself, we laid the mortal body of our young friend in its narrow house to await the resurrection of the just.

W. E. Sewell.

MARTIN—Joel, was born in Lawrence County, South Carolina, in March, 1816, and his brother, John Martin, was born in the same place in 1820. In 1823 they moved into Alabama. In 1836 their parents having died, these brothers were separated, and Joel, the older, was carried near Hickman, Ky., and John, the younger, to Little Rock, Ark.

After living in the above places for about four years they joined each other in 1840, in that part of the country near the present site of the town of Quitman, in Cleburne County, Ark., and lived there the remainder of their lives.

Many incidents in the lives of these devoted brothers were parallel. On the night of June 30, 1847, they married sisters—Joel Martin to Elizabeth Blagg, and John Martin to Nancy Blagg. The first union was blessed with thirteen children, all of whom lived to be grown except one, though only seven are now living. The second union was blessed with nine children, eight of whom are still living. These happy unions extend for 33 years, when the family of the younger brother, John Martin, is broken by the death of his wife, who was one of the purest and best of women—an intensely religious character, exerting a wonderful influence for good in her home. So did her sister also, who still lives.

The brothers were very much alike in their characters. Quite unassuming men, possessing smooth tempers, indulgent and kind to their children, polite and courteous to their neighbors, and deeply devoted to their families, relatives and friends. They corrected their children without scolding and controlled them almost without punishment. Each lived more than three score years and ten without a law suit. And so far as we can find, without ever making an enemy. No neighbor can remember that either of these brothers ever quarreled or contended with anybody about anything.

They were honest, conscientious, true men. They were harmless, liberal and useful, ready to wait on the sick or help the poor.

They were especially devoted to each other. While they were both social, they sought especially each other's company. They were to be seen walking together, sitting together, hunting together, fishing together. And though they lived hardly a mile apart, yet they would spend a night together in nearly every week.

If one was sick the other was by his side nearly all the time. Of late both seemed to realize they would not live much longer. About the 10th or 11th of December the younger contracted a severe cold and grew gradually worse.

The older in trying to administer to his sick brother exposed himself and was taken badly ill at once. The younger brother died a little before 8 a. m., and the older a little before 6 p. m., Thursday, December 19, 1895.

They tasted life's joys together and drank its bitters together, they labored and triumphed together, they sickened and died together, and we buried them together in the Mortar Creek burying ground, while great drops of snow kissed our tear-stained cheeks and melted on the ground reminding us of the melting moments of life and the winding sheet of death. They both claimed and showed themselves to be Christians, though the younger was not a member of the Church. One of the writers sat down with the children of the older a short time after the father had passed away, and such submission and resignation are only to be found where there are not compunctions of conscience and no regrets for unkind deeds or lost opportunities. It was a sweet sad hour full of tenderness, full of love, full of hope. We have also been with the other children and find a like spirit. Thank God for His mercy and grace and for the lives of these noble, true men.

W. E. Sewell.

Dr. Price's Cream Baking Powder
World's Fair Highest Medal and Diploma.

ALBRIGHT—Laura departed this life November 28, 1895. While we are grieved to give her up, the good Lord knoweth best and doth all things well. Our loss is her eternal gain. She has gone home to live with Jesus and our loved ones who have gone before. We would not call her back to this world of sin and suffering, but will, one day, go to meet her on that peaceful and happy shore where parting will be no more. We weep not as those who have no hope, for we expect to see her in the sweet bye and bye. Our dear sister prayed earnestly that her husband, who is not a Christian, might become religious and be a worker in the Lord's vineyard, kneeling by her bedside each night before retiring. She often said she greatly desired the salvation of her husband and friends. She was a member of the M. E. Church, South; was a member of the Sabbath school. She leaves a husband, father, mother, four brothers and three sisters and a host of friends to mourn. Oh, weep not for her, but prepare to meet her where it is love and joy forever. A sister-in-law,

Julia Albright.

RUBLE—Roy Burns was born April 22, 1894, and died at Lead Hill, Ark., October 17, 1895. For many long days and nights Brother and Sister Ruble watched over their darling sick boy, their only boy. He was the joy of their hearts and the object of many fond hopes. But death comes to parsonage homes sometimes as well as others. Heaven will be nearer now since little Roy has gone there first. Our names, too, are written there; and when our work is ended here we shall hasten to see the loved ones gone before.

O. H. Tucker.

HEMBREY—Humphrey was born in Anderson District, S. C., May 21, 1812; was married to Miss Jennie Cox August 4, 1836; moved to Hall County, Ga., in the fall of 1841, thence to Murray County, Ga. In the winter of 1889, he with two of his daughters moved to Arkansas. Father Hembrey professed religion in early life; joined the Primitive Baptists; for some cause was expelled and remained in a backslidden state until 1850. At the death bed of his 13-year-old daughter he was reclaimed and joined the M. E. Church, South at the Brakehill Church in Murray County, Ga., where he was class leader for 39 years, at the expiration of which time he came to Conway County, Ark., and cast his lot with the Sunnyside Church on the Cleveland Mission, where he lived in honorable and consecrated life until his death, November 13, 1895. His body was buried at the old Sunnyside Graveyard. Father Hembrey's wife and four children had preceded him to the God land. Six children, all members of the M. E. Church, South, are left with a host of friends to mourn their loss; but their loss is his eternal gain. Father Hembrey was the preacher's friend and counselor. In the death of Father Hembrey the Church has lost a consecrated member, the children a kind and affectionate father. God bless the bereaved ones and help us all to live as God would have us to live, and we will meet where we will part no more.

U. N. Davis.

REYNOLDS—Mrs. Jane L., nee Ray, was born February 6, 1816, in Bedford County, Tenn., and departed this life December 22, 1895, at her son's home at Scotland, Ark. This aged mother had been a faithful member of the M. E. Church, South, for more than sixty years, and she has now gone to reap her reward. She was the mother of eleven children, eight of whom preceded her to the world beyond; three sons are still battling for the Lord, one in Arkansas and two in Texas. May the Lord bless them with all the relatives and friends, and may they imitate their mother's godly example till they meet her in the skies. Sister Reynolds was a very patient sufferer, being five years an invalid from paralysis, she suffered very much, yet without murmuring. Praise the Lord for a Christian mother.

C. H. Nelson.

Clinton, Ark., Dec. 30, 1895.
BATTEN—Joseph Remus Batten was born September 3, 1877, in Hickman County, Ky.; died, November 20, 1895, at Garner, White County, Ark. These lines fix the boundary lines of a dear boy's earthly life.

Five years ago he was converted and joined the Methodist Church in Missouri, where his father labored as an itinerant Methodist preacher. While attending Bellevue College in Missouri he drifted

away somewhat from his religious moorings, but never doubted his conversion and always respected the good and pure. In September, last, he entered Searcy College, determined to make an honest effort to secure an education and redeem the time. Knowing that his father was not able to meet the expense of his college course, Remus came to the college and asked the privilege of working his way. Bravely he undertook the janitor work and evinced a most willing attention to the duties assigned him.

He had a bright, active mind, a big, generous heart, and at once allied himself with the Y. M. C. A. and the Sigma Gamma Literary Society. Being very unwell, he left the college on Monday to go home and stay till he felt better. Congestion seized him Tuesday, and he died Wednesday morning. So great was his suffering that he said: "Mamma, if I can't get easy, I want to die." Just before death came he seemed relieved and kissed his parents, hummed a favorite hymn and passed happily away.

The faculty and cadets of the college met his remains at the Gum Springs cemetery, where we laid him to rest. Although overwhelmed with grief, his fond parents are trusting in the goodness of the Blessed Father, and with a bright hope of the meeting beyond in the mansions of eternal light. In the many earnest talks I had with him he showed a manly purpose to make a good man, a sincere desire to develop into a noble Christian character, and there was promise of much good in him. The character building is transferred to the Divine Teacher, where no mistakes are made. His teacher,

Mrs. S. H. B.

STIFF—D. H. Was born in Illinois, January 26, 1845, was converted and joined the Christian Church in August, 1866. Was married to Mary C. McRae, November 28, 1866. Joined the M. E. Church, South, at England, Ark., in 1893 and died September 24, 1895. Bro. Stiff was a quiet, unassuming man. As to his Church vows, so far as our knowledge goes, he was true to them. He reared an honorable family of children and leaves a true and loving wife. God grant that all may so live that Bro. and Sister Stiff, with Sisters Laura, Lillie and Jessie, may be reunited upon the sunny banks of eternal deliverance. His former pastor,

W. C. Watson.

Mabelvale, Ark., Jan. 6, 1896.
HARRIS—B. C. was born in Texas, June 16, 1860. Was married to Laura B. Stiff, April 8, 1888, at England, Ark. Was converted and joined the M. E. Church, South, in 1892. The writer knew the subject of this sketch intimately for two years. He was not a man who made great pretensions, yet was ever ready to lend a helping hand to all worthy objects. The "pastor" always knew where to find Bro. Harris. He was an honorable man, loving and true to wife and children and loyal to his friends and country. He was an aggressive man, but on the morning of September 23, 1895, as a true officer of the law, lost his life at the point of a gun in trying to arrest a fugitive from justice. May God overshadow with rich blessings his bereaved wife and children. His former pastor,

W. C. Watson.

Mabelvale, Ark., Jan. 6, 1896.
JENKINS—Little Chris, son of H. H. and H. M. Jenkins, was born December 24, 1887, and died December 29, 1895. He has gone to live with his papa, two sisters and four brothers, who have gone before. He leaves a mother and three brothers to mourn. Weep not, dear mother, your darling boy has gone to rest. While he was joy and comfort to you here on earth, it is also comfort in your sorrowing and gloom to know that he is at rest and enjoying the association of angels in that home above.

His Cousin.

Calmer, Ark.

EMBROIDERING FLOWERS New BLUE BOOK



giving full directions for embroidering over 80 different flowers, leaves and fruits, showing the colors of silk to be used for each. SENT address for 4 cents in stamps.

The Brainerd & Armstrong Silk Co., 2 Union St., New London, Conn.

Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder

ABSOLUTELY PURE

ARKANSAS METHODIST.

WEDNESDAY, JANUARY 15, 1896.

E. B. THORNBURGH, Business Mgr.

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

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

For Advertisers: The circulation of "The Arkansas Methodist" is fifty per cent. larger than that of any other paper, religious or political, published in Arkansas.

From Printers Ink: "Arkansas Methodist"—Published at Little Rock, has a much larger circulation rating than any other newspaper published in the State. . . . This organ of the Methodist Episcopal Church, South, is credited with a circulation that exceeds the sum total of the ratings accorded to the ten other religious periodicals issued in the State."

farm and fireside.

THE SECRET OF GOOD CROPS.

The modern farmer is not content to use the antiquated tools and methods of his fathers. In this age of keen competition, the farmer who wishes to prosper, needs and gets the most improved farming implements; and by reading the best agricultural literature, he keeps in touch with the spirit of progress that pervades our farming communities. He is particular, also, in regard to the kind of seed he plants and the manner of planting it. The seeds must be of the highest fertility and grown from the highest cultivated and most profitable varieties of stock. The great seed firm of D. M. Ferry & Co., Detroit, Mich., fully appreciate this fact, as is attested by their progressive business methods and the quality of the seed which they supply farmers and gardeners through the dealers all over the country. The reliability and fertility of their seeds are proverbial and the largest seed business in the world has been created by their sale. In evidence of this firm's knowledge of the wants and requirements of planters, large and small, is Ferry's Seed Annual for 1896. This book is of the greatest value to farmers and gardeners—a veritable encyclopedia of planting and farming knowledge. It contains more useful and practical information than many text books that are sold for a dollar or more, yet it will be mailed free to any one sending his name and address on a postal card to the firm.

We cannot find more interesting reading for our Farm and Fireside Department this week than an article in regard to the products of our country and probable value of the same for the past year.

Wheat, estimated at 500,000,000 bushels, at 50 cents, \$250,000,000.

Corn, estimated at 2,400,000,000 bushels, at 30 cents, \$720,000,000.

Rye, estimate at 30,000,000 bushels, at 50 cents, \$15,000,000.

Oats, estimated at 700,000,000 bushels, at 32 cents \$224,000,000.

Barley, estimated at 70,000,000 bushels, at 45 cents, \$31,500,000.

Total cereals, \$1,247,650,000.

Add product of gardens, orchards, vineyards, etc., \$500,000,000.

(The Department of Agriculture puts forth judicious effort to augment the fruitfulness of these parts of its field by the introduction of the choicest apples of Austria-Hungary hardy varieties of persimmons from northern China, and the citron of commerce from Italy.)

Add hay, equal to crop of last year, 54,874,408 tons, \$468,578,321.

Add potatoes, equal to crop of last

year, 170,787,338 bushels, \$91,526,787.

Add tobacco, equal to crop of last year, 406,678,385 pounds, \$27,760,739.

Add sugar, equal to crop of last year, 610,825,618 pounds, at 4 cents per pound, \$24,433,024.

Add molasses, equal to crop of last year, 26,908,726 gallons, at 25 cents per gallon, \$6,727,181.

Add cotton (average of extreme estimates), 7,800,000 bales with farm value of \$263,857,000.

Total product of agriculture, \$2,630,533,052.

The next gift is that of pastoral products:

Mules—decreased in number and value. Milch cows, \$3,603,068.

(Oxen and other cattle, sheep and swine are reported by the Department of Agriculture as having decreased in number and value.)

The total value of farm animals is computed at \$1,817,802,110, as against \$2,170,816,754 in 1894. Consumption has exceeded production.

The clip of wool, about 300,000,000 pounds, \$60,000,000.

The total pastoral products, \$2,694,136,120.

Then follow:

Forest production, estimated at \$500,000,000.

Fishery products, estimated at \$45,000,000.

Mining products, including the metallic—iron, gold, silver, copper, lead, zinc, etc.—worth about \$250,000,000.

The director of the mint computes the increase of gold production in 1895 by the United States at \$8,500,000.

Nonmetallic—coal, lime, building stone, petroleum, cement, salt, etc., \$370,000,000. Grand total, \$3,859,136,120.

This vast aggregate of values, distributed among an assumed population of 70,000,000, is a gift and loan of somewhat over \$55 to every man, woman and child. Not the farmers, but the railroads, bankers, manufacturers and merchants (their indebtedness being much the larger), constitute the debtor class in America. The census of 1890 showed that the 4,565,000 farmers within the United States possessed in farms, cattle and implements, an aggregate wealth of \$15,982,000,000, or an average of \$3,505 each. The average compensation of workers is about \$410 each.

What has been done by the American people with these liberal benefactions? A portion of them has been sadly and shamefully abused by conversion into fermented and distilled intoxicants; the other portion has been utilized for personal and social welfare. Production of intoxicants has been about the same as that of 1894, namely, 33,362,373 barrels of fermented liquors, 92,153,650 taxable gallons of distilled spirits, and 18,040,385 gallons of domestic wines. Consumption has not only been of these large totals, but also of imported spirits 1,063,885 gallons, wines 3,252,739, and malt liquors 2,940,949 gallons. Per capita consumption at the lowest estimate has been: Of distilled spirits, 1.33; wines, 0.31; malt liquors, 15.18; in all, 16.82 gallons. This is less than the per capita consumption of the three previous years, and so far is a sign of moral amelioration; but the simple exhibit is an alarming indication of the perilous state of the nation.

By far the larger portion of divine gifts during the past year was converted into manufactured commodities of many kinds for the use of modern civilization. Exact figures cannot be obtained; but we may safely assume that they are not less than those of 1890, when 255,415 industrial establishments with capital of \$6,525,156,486, employing 4,712,622 men, women and children at yearly wages of \$2,283,216,529, or \$484 each, in the manipulation of raw materials costing \$5,162,044,076, turned out finished fabrics valued at \$9,372,437,283. Add to this sum the money value—\$3,859,136,120—of gifts from natural

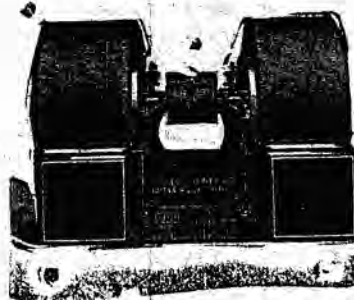
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Belting,
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Etc., Etc.

—MANUFACTURERS OF THE—
KINGSLEY'S PATENT SHINGLE EDGERS.

Little Rock,

Arkansas.

sources of wealth, and the grand whole of increase in twelve months is \$13,231,573,403. Dividing this total by the number of population gives to each on the average about \$190, or \$950 to every family of five persons. Verily there ought not to be any voice of complaining in American streets.

The national force directed toward the "production, conveyance, or distribution of the necessities, comforts, or luxuries of life" is not likely to be less prolific in the future. "The working power of an able-bodied male adult is 300 foot tons daily; that of a horse 3000 and of steam horse power 4000." The United States now has a daily working power of 1940 foot tons per inhabitant. Mr. Mulhall further states that "the absolute effective force of the American people is now more than three times what it was in 1860." No marvel that riches in consequence should grow with the luxuries of Jonah's gourd. Good use is ordinarily made of them. People invest means in houses and lands, but not to the extent that is most desirable. The more proprietors of the soil there are, the firmer is the stability of free governmental institutions. The Census Office shows that in 1890 there were 12,690,152 families in the country. Of these 52.20 per cent hired their homes or farms, and 47.80 per cent owned them; also that 27.97 per cent of the owners held their property subject to incumbrance, and 72.03 per cent free of incumbrance. In the 420 towns and cities, with population from 8000 to 100,000, 6404 per cent of the families hire, and 35.96 per cent own their homes. Of the owners, 34.11 per cent held their property subject to, and 65.89 free from, incumbrance. In 28 cities, with over 100,000 population, 77.17 per cent of the families hire and 22.83 own their houses. Of the latter, 37.80 per cent hold under incumbrance, and 62.20 per cent under unincumbered, title. Ownership of home is relatively almost as great among the foreign as among the home born.

Exchange of natural and manufactured commodities among the citizens of a country having almost every variety of soil, climate, and production is necessarily active. One hundred and eighty thousand miles of railroad, connecting all the centers of trade and industry, constitute a reticulated system of commercial highways, capitalized and bonded at over \$11,000,000,000, earning nearly \$1,000,000,000 in the transportation of freight, and over \$325,000,000 in the conveyance of passengers, at speed between

the extremes of 25 and 112½ miles per hour, paying nearly \$100,000,000 in dividends, have done as much if not more work than in 1893, when "there were moved 757,464,480 tons of freight a distance of 90,552,087,290 miles, and 628,965,973 passengers over an aggregate mileage of 15,146,711,953." The Great Lakes, with their coast lines of 3000 miles, compose other channels of trade. Of the vessels of every description navigating these channels, the tonnage at the close of the fiscal year 1894 was 1,227,400, more than half of that under the American flag. More than 35,000,000 tons of freight passed through the Detroit River, while the freight tonnage through the Sault Sainte Marie Canal in 1894 was 13,250,000 tons—5,000,000 tons more than passed through the Suez Canal. The vessel tonnage passing through the Detroit River in 1890 was over 8,000,000 in excess of that of London, nearly double that of Liverpool, and almost equal to that of the twain. The coasting trade is done by American vessels, of which the tonnage in 1894 on the Atlantic and Gulf coasts was 2,712,944 on the Pacific coast 456,359, the Northern lakes 1,227,401, and the Western rivers 287,325; in all, 4,694,029. An incidental element of value in our commercial marine is in the supply of trained seamen it would furnish to the navy in case of possible foreign war that we devoutly pray may never come.

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It is said that of the entire emigration to the South the past year 25 per cent came to Arkansas.

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