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The Arkansas Methodist,
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—OF THE—
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GODBEY & THORNBURGH,
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Announcements.

For U. S. Senator.

We are authorized to announce James P. Clarke as a candidate for United States Senator.

For Auditor.

We are authorized to announce R. W. McFarlane of Sebastian county as a candidate for Auditor of State, subject to the action of the Democratic party.

We are authorized to announce T. C. Monroe of Columbia county as a candidate for Auditor of State, subject to the action of the Democratic party.

NATIVE WINE.

The decision of the Supreme Court of Arkansas upon the wine question was what was expected. The law rightly interpreted makes no exception in favor of native wine. A license to sell beer or whisky is necessary in order to sell wine.

Now that this point is settled we shall hear the outcry of injustice toward some of our German citizens especially who have skill to raise grapes and make wine. We shall be told that our present law retards the prosperity of the State because much land in the State can be utilized for grape growing which would otherwise be of little value. In short we shall hear that the State of Arkansas is closing the door against a valuable industry, and turning away from her beautiful hills and mountains an industrious, substantial and thrifty people.

All this is easily answered. The making of wine to retail as a beverage would be a great curse. A German, it is true, could make a living off of three acres of grapes if fifty neighbors would make it their business to buy and drink his wine. In that case, the fifty would suffer injury for the benefit of one. Arkansas is not especially adapted to grape growing, and the manufacture of wine for foreign trade, or for shipment, would not pay. Allow a German to make it, and sell it to the boys, he might live by it. Shall we now go into the drunkard making business in order to encourage a citizen of this character here and there? Having done so much to close the flood-gates of intemperance in this State will our people be snared by this plea of adding to the prosperity of the State by the production and sale of wine? There will be an effort to secure representatives in the next legislature who will amend the law. All the enemies of temperance will allign themselves in the effort. It means much to them. They will spare no effort to secure a modification of the law that will allow the retailing of native wine. The friends of temperance must prepare for the contest. If we have this battle to fight, and it is sure we will, great issues will de pend upon it.

Dr. F. M. Paine.

DR. GODBEY:— Rev. F. M. Paine died in great peace this morning, Jan. 15th at 2:30 and will be buried at Alma to-morrow.

A. H. WILLIAMS.

Van Buren, Jan. 15, 1896.

Bishop Haygood Dead.

Bishop Haygood died at his home in Oxford, Ga., Sunday morning at 2 o'clock from paralysis. Bishop W. W. Duncan, of South Carolina, preached his funeral Tuesday morning.

Atticus Green Haygood, was born in Watkinsville Ga., November 19, 1839. He was graduated at Emory College Ga., in 1859, and licensed to preach in the same year. From 1870 to 1875 he was editor of the Sunday-School publications of the Methodist Episcopal Church, South, and in 1876 was elected President of Emory College, where he remained eight years.

In 1882 he was elected Bishop, but declined. From 1878 to 1882 he edited the Wesleyan Advocate. The degree of D. D. by the Southwestern University of Texas was conferred on him in 1884.

In 1890 he was again elected bishop and accepted. At the General Conference in 1886 at Richmond, Va., I was placed at the same home with Dr. Haygood, and a sweeter spirit I never associated with. Of the Bishop's life and labors Dr. Godbey will write more at length when he returns home. G. T.

To Our Subscribers.

Now is the time to renew. Start in with the year. A large number of our subscribers are in arrears. Some of them owe more than they think. We very much need the money. Please do not defer the matter. Look at the date on the label on your paper. If you are behind send us a remittance at once. If there is an error in your date, we will hear you patiently and correct cheerfully.

Bro. Preacher, if you have not already done so, send us some renewals and a few new subscribers. Some of our preachers have begun early and vigorously. Why not you do something for your Conference organ?

Hon. James P. Clarke.

The announcement of this gentleman as a candidate for United States Senator, appears in this paper. It is not our habit to speak at lenght of those who make their candidacy known through our columns but we wish to say for Governor Clarke that we have had occasion very frequently to test his convictions and and his courage on moral and temperance questions during the past two years and we have been gratified to find him ready and willing invariably to put himself on the right side. During the sittings of the legislature we were called upon frequently by our friends in the interior, and moved by our own interest, to consult Governor Clarke, as to the posibility of preventing bad bills becoming laws by the use of his veto power. In every instance we found his heart right and his hand ready to help the right and prevent the wrong.

In the appointment of the Judges, for the Chancery Court, and for the second division of this circuit, anxiety was manifested by the good people lest some unworthy man might be selected, but the governor gave us men whose legal abilities command the respect of the legal profession and in whose moral integrety we have implicit confidence. Our associations with Governor Clarke and our observataon of his official con duct, warrant us in declaring that he has proven himself to be a sober, honest, courageous able official. If elected to the United States Senate, he will in our opinion be a brave defender of the rights and best interests of his people.

We announce the candiidacy this week of R. W. McFarlane of Sebastian County, for Auditor. We are not intimately acquainted with Mr. McFarlane, but, we know enough of him and his reputation to say that he is a worthy, and deserving man, every way qualified to fill the position he seeks.

His own county paper the Ft. Smith Democrat says of him: The state cannot furnish a man better fitted or nore deserving for the position or can the Democratic party put up a man that will poll more votes.

Personal.

Dr. Godbey expects to return from Fayetteville today.

Dr. Dye, was down to meet the executive committee of Galloway College, Trustees Wednesday.

We acknowledge a pleasant call from Dr. Ross of Lonoke. He gives a good report of the Church at his town but says Mr. Manville is not well.

Rev. H. H. Watson, P. C. at Arkadelphia, was a caller Wednesday. He says he was a little awkward in his pastorial harness at first, but is getting it fitted on very fast.

President Miller of Hendrix College has enjoyed a visit from his brother, Rev. Chas. C. Millar, a Presbyterian missonary to Mexico. He attended Central College, Fayette Mo., while Bishop Hendrix was president, graduated at Westminster College, he took his theological course at the Western Theological Semlnary, and a post graduate course at Princetown,

After spending some time in city mission work, and work among lumber camps, he was appointed to work in Mexico, and went out in the fall of 1893. After a few months spent in studying Spanish, he went to Merida, Yucatan, and from that as heaquarters, preached through Campeachey and Tobasco, being the only foreign preacher in that vast territory

He returned on leave of absence in October, was married to miss Margaret Knox, Thanksgiving-day, and after a trip to the east and Atlanta, and a month at Conway, set out for Mexico, Jan. 15. Methodists as well as Presbyterians are interested in his success and bid him God-speed.

Our readers will find the announcement of Hon. T. C. Monroe, in this weeks issue. Mr. Monroe is a native of Alabama, but has been a citizen of Arkansas for twenty-six years. He was a gallent confederate soldier and carries several wounds, received in battle. He was for six years circuit clerk of Columbia county, his present home. For the past three years he has been cheif bookkeeper in the Auditors office. He is highly spoken of by those who know him best.

We acknowledge pleasant calls the past week from W. L. Sibly of Atkins, Judge Hutton, of Marianna, W. P. Jones, of Batesville, R. W. McFarlane, of Greenwood, Rev. R. M. Trayler, Conway, J. H. Clement, of Brooks, Rev. Geo. W. Hill.

Contributions.

FROM PIT TO PULPIT.

A Sketch.

(By Rev. E. Barrass, D. D.)

Thousands of Methodist people wept when they heard the sorrowful tidings of Peter Mackenzie's death.

The Methodist Times in announcing his death, said: "There is no Methodist preacher of his generation whose removal will be so widely lamented."

He went from the coal pit to the pulpit. Though esteemed both as a Christian and a minister, he was best known by the familiar name of Peter, and it was never regarded as a lack of respect to speak of him as Peter Mackenzie.

This notable man was of Scotch ancestry and was characterized by the well known thrift and industry for which the Scottish race has always been remarkable. Of the religious proclivities of his parents we know nothing, but we incline to think that like most Scotch people, they taught their son to read the Bible, for he always displayed great familiarity with the book of books, which might prompt one to believe that he had been taught to read it in youth.

His entire ministry was unique. He was more than 30 years of age, and was working in a coal pit when his attention was directed to the important work of preaching the gospel. He had been powerfully converted and his fellow workmen soon perceived that there was a marked change in his pursuits, for he became an earnest Christian, as though he was conscious that it was his imperative duty to labor with unbounded zeal in the conversion of his fellow man.

Those in authority in the Church called him to exercise his gifts, and such was the favor in which their action was received that he was soon in great demand, not only in his own circuit as a local preacher, but also in other circuits where evangelistic services were being held. One minister, an ex-president, writing of those days, says, "that when they needed help in the Bishop Archlam Circuit they brought Mr. Mackenzie from Haswell Colliery and made him a hired local preacher. He filled the chapels through his remarkable popular gifts and seldom preached without conversions."

It is a statute in Wesleyan Methodism from which there is seldom any deviation, that no married man with a family can be taken into the ministry. In Mr. Mackenzie's case, the law was set aside. His examinations were all remarkably satisfactory, though some thought he would succeed better as a lay evangelist. Probably no case of a similar kind had ever been before the Examining Board. No one doubted his call to preach. He was full of religious zeal even when passing through the ordeal of examination. When puzzling over one question in his examination paper, he addressed one of the ministers who was present, thus: "Don't you think it would be better to turn this into a prayer-meeting?". His college course was like his primary examination, remarkable for his fervent zeal which now and then displayed itself in holding special prayer-meetings in which both the tutors and students became deeply interested. His shouts of Glory, Hallelujah, were often heard.

For several years the labors of this devoted man were largely given to the northern counties of England, but he was soon called to the important circuits of Saneathine and Yorkshire, and even to the metropolis. No circuit would consider itself as not being fairly treated by having Peter Mackenzie appointed as its pastor. Occasionally his sermons, while abounding with sparkling wit, would be so full of Scripture illustrations, which he resolved into Methodist phraseology, which never failed to interest the people. Here are a few instances: He said, "Moses was superintendent and Aaron number two. Moses was a capital business man, but not an eloquent or popular preacher. Aaron was a capital preacher, but not a good manager of a circuit. Moses went once to Conference and left Aaron in charge, but when the superintendent returned he found his colleague had got the circuit into a terrible mess." Describing the stone of David's sling laying the giant low he said, "Such a thing never entered Goliath's head before." Speaking of Jonah as wandering in the sea depths when thrown overboard and being confronted by the whale, he declared that the whale pityingly exclaimed, "Come in, Jonah, out of the wet." Portraying Daniel entering the lion's den, he said, "The lions recognized him and cried, "Come in, Daniel. It isn't often we get a traveling preacher here!"

After spending a number of years in the ministry many thought that he was ill advised to devote himself so fully to the work of lecturing. As a minister his labors were very arduous, because he was so frequently called from hom; that some were afraid he would soon shorten his days. It was believed that by devoting himself to lecturing he would probably protract his labors much longer than by remaining solely in circuit work. Many, however, are now of the opinion that this was the mistake of his life and that he would have been more useful in turning sinners to righteousness had he not been persuaded by certain friends to act as he did. One thing is certain, that Mr. Mackenzie was not led to act as he did, from any mercenary motive. No doubt he could have amassed wealth had he been less generous. He took no pleasure in handling money. He never demanded a stipulated sum for his services. Even his traveling expenses were not always cheerfully paid by those who had been benefited by his services. The entire sum which he raised for Church purposes is not probably known except to the members of his family, but it is believed to have amounted to $550. He was a generous man and delighted to do good.

He had been preaching or lecturing in the Wesleyan chapel at Boston, Lincolnshire, and Mr. Hubbert (whose guest Peter was) gave him what he modestly stated would satisfy him. Mr. Hubbert, on entering the amount into the circuit cash book, saw that it would scarcely repay the railway fare to and from the town, and so sent him a further payment, receiving in due course a reply to the following effect:

"Thanks for your kind note with enclosure received yesterday morning, when I and my wife were at breakfast, but disturbed by a visitor, who, on my going to see her told me so pitiable a tale of distress that I gave her all the loose cash I had in my pockets. On returning to my wife, and saying what I had done, she rebuked me, asking how she was to provide dinner, her purse being empty. Whilst we were discussing ways and means, "rat, tat, tat," came the postman's knock at the door, and on reading your note, and seeing half-a-sheet of penny post stamps, I waved them before her, saying, "See, love, I told you the Lord would provide, and whilst we were talking he has sent me one hundred and twenty portraits of her gracious Majesty, which will pay for a dinner. Bless the Lord!"

Those who knew him best esteemed him most. Had he been less desirous to do good, and taken rest more frequently he might have survived many years. His services were in such constant demand that it seemed impossible for him to rest. His plan of arrangements often extended to two years ahead.

No matter how often he repeated his visits, he was always sure of a cordial welcome. His lectures, such as Daniel, Nehemiah, Gideon, David and Goliath, etc., were always popular. His manner of delivery was energetic, and his power as a dramatist was graphic. One of his colleagues says: "He was a natural actor, and with all his rigidness I have heard him give passages of eloquence which were worthy of Dr. Peneshon himself." In some of his lectures his pictures were most vivid. He has been known to startle some of his auditors who thought his portraitures were real. Once he ended his description by pointing with his finger and saying, "There is someone at the door," and a man sprang to his feet and opened the door.

Speaking of Gideon's fleece and describing its dryness, he looked at the chairman, who was a minister, very earnestly and said: "Sir, it was as dry —as one of your sermons." One of his famous lectures was on "The Tongue." He usually began the delivery by affirming that his subject was a most popular one, "for it is in everybody's mouth." Once when referring to the Saviour's call to Lazarus to rise, he asked "why did not Christ say, 'come forth?' 'Because," said he, 'if He had not restricted it to Lazarus, such was His power to abolish death, they would have come trooping out from all the graves of the country side."

Mr. Mackenzie was an extensive reader. When he made choice of a theme, either for the pulpit or the platform, he gave instructions to his bookseller to gather all the books possible relating to the theme. These he would take with him as he journeyed to and fro, and that he might the better pursue his studies he would travel in first-class cars, and in this way he read many volumes and did much composition.

He was a good man. His colleagues rejoiced to claim him as a fellow-laborer. The people everywhere revered him. The poor, especially those who resided in the locality where he took up his abode, always esteemed him as their special friend. His family beheld with sorrow that he was taxing himself too severely, and sought to induce him not to leave home on his last journey; but he did not want to disappoint the people, and he "would shake off the little cold from which he was suffering." But he could not do so, for he soon returned home to die, and his own words were realized, which he had often used, he "went from the pit to the pulpit," and the next translation would be to the Throne, and so it was.

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Contributed

FAITHFULNESS.

Rev. W. N. Bonner.

"Be thou faithful unto death and I will give thee a crown of life."—Revelation 2, 10,

To be faithful religiously is to be honest, rendering to God the things that belong to God, and to man the things that belong to man.

1. All men belong to God. He is their Creator, Preserver and Redeemer. Therefore, they should reverence and obey Him in all things.

2. Husbands and wives should be faithful to keep their marriage vows. They pledged themselves to each other and the Scripture rule is, "Wives, submit yourselves to your own husbands as unto the Lord."

For the husband is the head of the wife, even as Christ is the head of the Church. Therefore, as the Church is subject unto Christ, so let the wives be subject to their own husbands.

"Husbands, love your wives even as Christ loved the Church and gave Himself for it." Eph 7:22-25.

Remember that Christ loved the Church so much as to lay down his life for it. Therefore, man should love his wife even as Christ loved the Church. Wherever such is the case love rules, and where love rules peace and harmony prevail.

3. Parents should be faithful to their children and dedicate them to God by baptism with yater in infancy.

If you ask what authority we have for baptizing infants, I answer the same that we have for baptizing adults. The general commission is, "Go teach all nations, baptizing them (nations) in the name of the Father and of the Son and the Holy Ghost," which is the only command to baptize in the Bible. If you baptize all nations you must of necessity baptize children. It is as much a command to baptize children as it is to baptize the adult. Do you say let us here mark, "Go ye into all the world and preach the Gospel to every creature?" If you preach the Gospel to every creature, you must of necessity preach it to the children also. But Mark says, "He that believeth and is baptized shall be saved."

Would you say that none but believers are fit subjects for baptism? By the same process of reasoning none but believers are fit subjects for Heaven, for He saith. "He that believeth not shall be damned." By such process of reasoning all infants dying in infancy will be damned as they do not believe. But Christ said, speaking of infants, "For of such is the Kingdom of God." They are fit for baptism. If baptism is in any way essential to salvation it is as necessary to infants as to adults. If baptized in infancy and live and become believers they are baptized believers.

The first and only organized Church I read of in the Bible was in the house and family of Abraham, and children were inducted into the Church at 8 days old by circumcision, and all uncircumcised male children were cut off.

If you will read the 4th chapter of Exodus, 24-6, you may learn what cut off meant. Moses, the adopted son of Pharaoh's daughter, killed an Egyptian and fled into the land of Midian and named Ziphorah, a Midianitish woman, and by her had a son.

The Lord called Moses to return to Egypt to deliver the children of Israel from their Egyptian bondage. He started back with his wife and sons, and the Lord met him on the way and sought to kill him. Then Ziphorah took a sharp stone and cut off the foreskin of her son and cast it at Moses' feet and said, "A bloody husband art thou to me."

So he let him go. Then she said, "A bloody husband art thou to me because of the circumcision." Circumcision was the initiatory right into the Church under the dispensation of the Son of God, and it typified the atoning blood of Christ. For without the shedding of blood there was no remission of sins.

But when Christ came into the world and shed His blood, died on the cross, circumcision had no further signification. Just before His ascension He substituted baptism in the stead of circumcision.

Baptism typifies the work of the Holy Spirit, the washing of regeneration and

Children should not only be dedicated to God by holy baptism with water, but train them up in the way they should go. Bring them up in the nurture and responsible just the same if they neglect suitable preparation for the training of their children.

Children should be faithful to obey their parents in the Lord for this is right. Honor thy father and thy mother, which is the first commandment, with promise that it may be well with thee and thou mayest live long on the earth. Eph. 6: 1-3.

Neighbor should be faithful with neighbor. The Bible rule is, "Thou shalt not in any wise rebuke thy neighbor and not suffer sin upon him." Leviticus 19:17. If this rule was observed as it should be, great, indeed, would be the results.

Illustrated—Rev. John H. Vincent, now one of the bishops of the the M. E. Church, was waiting with many others for a delayed train at a depot. A man came in, slightly intoxicated, profaning the name of Jesus. Vincent sang—

"Jesus, lover of my soul,
Let me to Thy bosom fly."

The man left off his profanity. When Vincent closed the song the man approached him and said, "Can I see you outside" "Yes." They stepped out. The man said, "How came you to sing that hymn?" "I wanted to let you know there was one that loved Him whose name you were profaning." "That is strange," said he, "my sister sang that hymn when she was dying and made me promise to meet her in Heaven. I have not kept my promise. Will you pray for me?" They knelt in the snow and he prayed for the man. Just as he closed the prayer the belated train came up and they parted, perhaps to meet no more until they meet at the bar of God.

How does a neighbor know that you care for his soul if you never speak to him of his sin and his danger. Will not God hold us accountable if we neglect this plain command? Most assuredly He will. We may fear our neighbor may say, "Physician, heal thyself." Will that justify us? Ample provisions have been made for all to be healed. Christ died for all. He, by the grace of God, tasted death for every man. Therefore, everyone should be prepared to meet Him in peace.

Church members should be faithful to keep their Church vows, which are: "To renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the flesh, so that thou will not follow or be led by them."

Some may say "I have not assumed them; therefore, they are not upon me."

Are you not mistaken? They are what God requires of everyone, whether he assumes them or not.

You belong to God. You are His by creation and redemption. Therefore, He will hold you responsible whether you assume them or not. Lou cannot justify yourself by the neglect of your duty.

4. "Be thou faithful unto death, and I will give thee a crown of life."

Crowns are worn by kings and queens. All believers are kings and priests unto God, and, if faithful unto death, will be crowned unto eternal life.

What is life?

Life has reference to state or condition, rather than actual existence of soul or body. There are three stages or condition of life, denominated temporal, spiritual, eternal. Temporal life is union of soul and body. Spiritual life is union and communion of God with soul while in the body. Eternal life is to be in the presence and communion with God in Heaven, in whose presence is fullness of joy and at whose right hand are pleasures forevermore. Psalm 16:11.

The crown of life is the gift of God, but He gives it to them only that are faithful unto death.

I heard a preacher say, "He that was unfaithful would forfeit the crown (reward), but he would have life all the same."

It is a crown of life crowned with life. Let none mistake, if we forfeit the crown (reward), will we not forfeit life also? What would life be without the crown (reward)? What would Heaven be without the joy unspeakable and full of glory?

"'Tis not the whole of life to live,
Nor all of death to die.
Beyond this vale of tears
There is a life above."
Unmeasured by the flight of years,
And all that life is love."
Let none mistake and flatter himself
There is a life above.

that if he is unfaithful that he will have life all the same.

Then be thou faithful unto death and you shall have a crown of life.

Tyler, Tex., Jan. 1.

SUNDAY SCHOOL HELPS.

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

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THE WONDERFUL DISCERNMENT OF A NEW-COMER.

Dear Dr. Godbey: In the Methodist published in Louisville, Ky., there is a letter in the issue of January 1 from Mrs. S. L. C. Coward. When the letter was written she had been in Arkansas just one week, so she says. In that short time she has learned and publishes to the world through the Kentucky Methodist that "the people in Arkansas are perishing for the gospel in all its purity." How did Sister Coward find that out so soon after reaching her Western home? I used to live in Arkansas, and heard many good preachers—sound gospel preachers—and found as much "pure religion" among the people as I ever found anywhere. I never heard but one Methodist preacher in the State preach an unsound gospel, and he was long since expelled from the ministry and Church for some of his meanness. I am sorry to learn that now the preachers having become so careless and Christless, the people are perishing for lack of nourishment and spiritual food. What are the preachers doing? You must wake them up. May be Bro. Coward will help in this undertaking. Indeed, we suppose he has already commenced the work. Just one week in his new charge, he has an engagement (after the evangelistic style) to assist a brother in a meeting.

Seriously, Bro. Godbey, I do not think that strangers who have been in a strange place for only one week are prepared to inform the world as to the moral condition of a whole State. Sister Coward will pardon me if I modestly and politely suggest that she is not fully informed. Yours in Christ,

Ex-Arkansan.

A GOOD CURE.

(Translated from "Haus und Herd" for the "Methodist" by J. H. Buttleman, of Windom, Minn.)

A rich Hollander had an only daughter whom he regarded above everything else and, in some respect, loved beyond good sense. Whatever she wished in adornments and other delights she had. Could Europe not serve her wants, then was India called upon to furnish them. Her rooms were most tastefully arranged with richest of furniture and adorned with flowers more lavishly than is found in many a princely green-house. But between these magnificent flowers sat this only child as a wilting rose. Long since she had not ventured out into the open air, because she thought every breath in the open air injured her health. Occasionally she would ride out in the noonday sun in a closed carriage. All her courage had left her, new difficulties arose each day and her sickness grew worse rapidly. One whim chased another; what she wished today upon which she placed her hope and joy, that would be burdensome tomorrow. She thought of death, talked also of it, and yet she dreaded the thought thereof. All physicians had tried their skill on her. The father would gladly have given her weight in gold for a cure; but all was in vain, she rapidly failed and seemed near the eternal shores.

Yet, there lived in the city another physician, whose practice was largely among the poor whom he also indefatigably cared for. The opulent held this man in contempt, they spoke slanderously of him, because he had frequently reproved them of their tardy and sinful life. Yet repeatedly the report of his effecting marvelous cures would spread throughout the entire city, and this, too, where other physicians had failed to accomplish anything. It was also said that he used strange remedies and that he was curt and dictatorial. When this man's name was first mentioned to the father as a last resort, he shook his head. Still, what will not one do for an only child? Man is frequently obliged to utilize what he has held in contempt. This was the case with the father. The doctor came, saw and heard. The father related to him the long story of the sickness of his daughter, placed before him a large bundle of recipes and then conducted him to his patient.

The physician examined and questioned and received languid and but half answers. Then he had his patient pass back and forth before him in the room, a few times, when exhausted she sank into an easy chair. Finally the father, with beating heart, asked him: "Doctor, is it possible to help her?" "I hope God will help," answered the physician, "but you must implicitly follow my advice." "What kind of treatment, then, do you expect to begin?" "You procure for her a neat, substantial dress, as the common people wear, and a hat to match the dress; I shall make calls with your daughter tomorrow," answered the physician. The father clasped his hands together above his head and exclaimed, "Make calls with her? she has not been in the open air for days and years." To this exclamation the physician shrugged his shoulders and said, "If you will not follow my advice, then I cannot help you. Tomorrow at 10 o'clock I shall be here again, but for the last time, if you do not follow my advice." With this he departed. The peculiar conduct of the man had a weighty influence on the father, and having long since lost faith in other physicians he concluded, after much reflection, to follow the advice of this new doctor.

The prescription was filled; the new and ncomumon apparel to her, aroused new life so that she was dressed and ready at the appointed hour. The physician came and taking her arm left the house, while the father with great concern and anxiety watched them from his window until they disappeared. On the street the doctor told her, "We shall not go far today." On the next street they entered the second story of a house wherein poverty and sickness had held sway for a long time. The mother, a widow, was severely bedridden; the children, with emaciated faces, stood about her; and poverty was written in only too readable terms in the whole room. The doctor instructed, encouraged them and left them some medicine without charging for it. His companion, who had not witnessed anything similar in all her life, was astonished, her heart went out in sympathy for this distressed home. As they left the house she took the doctor's arm, and looking him in the face, said: "But, doctor, my father must help in this case." Upon this a color came to her face, which had not been there for a long time. And the physician answered, "Yes, do not forget to most earnestly entreat your father for help, but remember there is even a greater helper than your father; entreat Him also." At this time they had reached the street, and the physician said, "Well, shall we go to another place?" and she answered, "Yes, and I will go with you." There they found distress again, only in a different form, which also aroused her sympathy. After this he took his patient home. To the question of her father how far they had gone, and where they had been, she scarcely replied. She began at once: "Father, I have seen great distress, and you must help." Then the story was told him. When the father saw these signs of life in his daughter, he gladly granted her requests. But the doctor had again particular instructions. He said to his patient, "All that these poor people are to have you must yourself deliver. Your servant may carry it, but you must accompany her. You must give no money, but clothing, things to eat and such like. You must not supply the family for more than a week at a time, and every time you call you must read a Psalm to the sick mother, which you have previously been careful to select." The patient fulfilled these instructions with iron firmness. Her heart began again to work, she was again interested in something, she learned to pray, to love and to rejoice. The fear for air, wind and weather was soon broken. She went her way and the doctor introduced her to still other paths of usefulness—even in rainy weather. The dress of the common citizen had been to her the dress of salvation. Under these circumstances the medicines were also helpful. So the patient became a nurse, then well and also a pious, thrifty housewife, who spent a part of her life ascending and descending narrow stairways, hunting up the needy and administering to them. She rejoiced to say: "This has been my salvation for soul and body; therefore will I give my life to this kind of work as a thank offering." What would have become of her without this cure? The love to serve made her well. O, this is good and precious salvation. Who else will go and do likewise?

GOOD AND BAD LITERATURE.

BY REV. DR. W. C. CAMPBELL.

(In Christian Observer.)

Three potent influences are at work to influence and shape conduct, the living voice, the force of example, and thought embalmed in printed literature. We thank God for the art of printing and writing. This has preserved to us the noble thought of past ages. It has made this ours. It delights us to converse with the sages, philosophers and saints of other days. We bless God for the Holy Scriptures. The invention of printing has made them ours. This has made it possible to scatter them abroad. It has cheapened immeasurably their price. The art of printing has become one of God's richest blessings.

Like almost every other gift it has been perverted to the basest purposes. The press is like music. It yields its sweetness and power as readily to the vile and sensual and wicked as it does to the pure, the virtuous and the saintly. That which will corrupt can be printed and illustrated. The whole beauty of the art can be made to subserve the vilest purposes, and the production from the pen of the archfiend, printed and illustrated in the highest expressions of art, is just as possible as that of the Saviour himself.

No one can measure the harm that may be done by bad literature. This may be in the form of error, undermining belief, or in the form of immodesty or indecency, undermining morals. A bad publication is like a bad man or woman. You guard your daughter from the influence of evil women. You keep your son from the association of gamblers, thieves and drunkards. The association of a bad book, a bad paper, a bad picture may be worse. These pollute the imagination. Your child's imagination is a picture gallery. A bad picture hung in that gallery may corrupt and perhaps destroy that child.

The country is at this time subjected to an invasion from another direction. It is proposed now to introduce immodesty, not to say indecency, in the name of art. This is a direct attack upon morals. This and other displays of pictures, printed or living, are a degradation of woman, with a vile purpose in view. They are shocking to every sense of modesty. Some of our publishers and news dealers would make our Christian age less modest than the days of heathen Rome.

On one occasion there was, among the vestal virgins, a suicidal mania. The authorities attempted, for some time in vain, to stop it. At last they threatened public exposure of the person of the suicide. It was then that their sense of womanly modesty came to their rescue. Now, these gentlemen, for their own purpose of gain, propose to break down, as far as they can contribute to that end, the modesty of people. Destroy a man or woman's sense of modesty, destroy that of the children and what next? Immodest art representations, immodest and indecent posters, such as are often hung in public places, immodest books and papers are accomplishing this very end, and we calmly submit to it.

What steps shall we take as to bad publications? Exclude them from your home as you would poisonous snakes. Let no immoral book or paper or picture enter there. Exclude them from the salable publications. See that proper laws are passed and enforced. Any city can do this. Purify the atmosphere in which your children move. Demand that immodest pictures shall not be exhibited in public. Then put good literature into the hands of your children. Satisfy their appetite for reading by giving them what is wholesome. Take your Church paper. Take other good literature. It exists in abundance.

The purification of our literature is one of the most important questions of the day. Let us be alive and on the alert as to its importance.

FIRST CHURCH AFTER THE FIRE.

Conduct during trouble furnishes a fine test of character. It is a time when the superficial gives way and all that is real is discovered. True in individual life, it is equally true of organizations. By this criterion the character of First Church is shown to be strong, independent, in material fine, and in foundation great and deep.

In the necessary hardships since the fire, in the many unavoidable maladjustments there is apparent singular unanimity, kindness and unselfishness. Through it all there has been revealed a very high quality of manhood and womanhood, loyalty to Methodism and fidelity to the Kingdom of our Lord. The conduct of the Church has been characterized by great grace. There has been no stampede nor thought of such thing. People like those who compose the membership and congregation of First Church do not frighten easily.

I have delayed saying anything till the smoke had cleared away and the real facts could be known.

The severity of the blow has been greatly mitigated by the many words of sympathy. They helped us to bear the present and inspired us for the future.

C. E. Pattillo.

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Jitrary Table

No one ever thought of introducing so expensive a feature as lithographic color work in the days when the leading magazines sold for $4 a year and 35 cents a copy. But times change, and the magazines change with them. It has remained for The Cosmopolitan, sold at one dollar a year, to put in an extensive lithographic plant capable of printing 320,000 per day (one color). The January issue presents as a frontispiece a water-color drawing by Erie Pape, illustrating the last story by Robert Louis Stevenson, which has probably never been excelled even in the pages of the finest dollar French periodicals. The cover of The Cosmopolitan is also changed, a drawing of page length, by the famous Paris artist, Rossi, in lithographic colors on white paper takes the place of the manilla back with its red stripe. Hereafter the cover is to be a fresh surprise each month.

OLD FAITHS AND NEW FACTS

Is the title of a suggestive work by W. W. Kinsley, which is to be published shortly by D. Appleton & Co. In this timely, forcible and important book the author aims to show how far the facts, brought to light by modern scientific research, modify and how confirm the time-honored faiths of Christendom. He applies the new tests to those three most vital questions of the hour. Does prayer avail? Was Christ divine? Is man immortal? The first he finds to include: Can God interfere without abrogating any law or destroying any force? Has He? Will He for us? Will He because we ask Him? Are reasonably and rightfully offered prayers certain of favorable answer? The second: Does man's worth warrant Christ's coming? Was His coming essential to complete world-evolution? Are His life and teachings explicable if not divine? The third: Is there a life beyond? What will that life be? Has not the plan of evolution already been sufficiently carried out and the trend of creative thought been sufficiently revealed to afford grounds for safe predictions as to essential details in ultimate human destiny? These general subjects, with the many subjects which they include, are discussed in entirely modern spirit, with a freshness and range of knowledge which render the book instructive, stimulating, and immediately valuable.

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Book Notices.

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

BOOK NOTICES.

THE COSMOPOLITAN—Edited by John Bryson Walker Irvington, New York. $1.

The Cosmopolitan holds high place as a family magazine. It is beautifully illustrated and put out in excellent style. It does not, for the most part, deal with very deep subjects. There is good reading in its monthly table of contents—adventures, stories, notices of distinguished characters, the progress of the world of art and letters, with a fair mingling of the imaginative, fictitious and ideal. The price is very low for such a publication.

METHODIST REVIEW—(Bi-monthly.) William V. Kelley, D. D., editor, New York, Hunt & Eaton.

We cannot better indicate the charactre and value of the January-February number of this Review than by copying its table of contents:

"Edgar A. Poe's Addenda to His Eureka."
"An Inspiring Chapter in Methodist History"—James Mudge, D. D.
"The Forces Which Determine Character"—H. H. Fanill, D. D.
"Doctrine of the Divine Imminence"—Henry Graham ,D. D.
"The Moral Influence of Balzac"—A. H. Tuttle, D. D.
"The Return of Faith"—Prof. A. C. Armstrong.
"The Philosophy of Prayer"—William Jones, LL. D.
"The Pseudo-Judicial Declaration, 1888; A Friendly Appeal to Conservative Experts"—President W. F. Warren, S. T. D., LL. D.
"The Real Judicial Declaration of 1888"—Hon. G. G. Reynolds, LL. D.
"Reason and Sentiment as Factors in Social Progress"—C. W. Super, Ph. D., LL. D.

The two articles relating to the Judicial Declaration of 1888 refer to the action of the General Conference of that date upon the cases of five women who were presented to the Conference as lay delegates and in reference to whom the committee of seventeen appointed on the cases reported that they were not legible to seats under the existing laws of the Church. Dr. Warren challenges and Dr. Reynolds defends the judicial authority of that decision.

The editorial notes in this number are varied and highly instructive.

THE PREACHER'S MAGAZINE—Wilbur E. Ketchum, D. D., 2 Cooper Union, New York, $1.50.

The opening articles of the January number are "Present Day Preaching Our Guide, a Sermon," by James Stalker, D. D. "Love of the Beautiful," by Rev. Canon Wilberforce.

"In the Banqueting House—the Lord's Table," by Mark Guy Pearse. Following these we have under the general head of "Homiletics" a variety of excellent articles from writers of note; then "Rules for Reading the Holy Scriptures;" "Brief Sermons for Busy Readers," by Joseph Parker, D. D.; "Our Expositors' Note Book;" "Bible Reading;" "Children's Sermon;" "The Dying Year;" "Notes and Illustrations;" "Notes on the International Lessons;" "Outline Addresses on the Golden Texts;" "Bad Times;" "Sermon Preparation;" "A need of the Times;" "The Drink Curse;" "Prayer-Meeting Talks."

THE METHODIST REVIEW OF MISSIONS—W. R. Lambuth, Nashville, Tenn.

The January number besides the general survey of the various departments of the missionary work, has special articles, as follows: "Rio de Janeiro," Rev. H. C. Morrison, D. D.; "The Mission Work of Our Churches the Heart of Our Church Life," President Morrill E. Gates, L.L. D.; "The Island of Formosa," Robt. W. Lambuth, B. A.; "The Missionary Uprising Among the Young," Mr. John R. Mott; "Some Problems of the Age," Rev. F. W. Farrar, Dean of Canterbury.

THE ARENA—Arena Publishing Company, Boston, Mass., $3.

The Arena will stand with the North American Review and the Forum as the best of our American magazines, that is to say the best for scholars and thinkers. The Arena deals with weighty themes, and questions of practical value. Men who wish to keep pace with serious men in their thoughts and struggles read the Arena. The price of this magazine has been reduced from $5 to $3 a year, but this reduction indicates only the business of this strong publication, and our readers may be assured that the former tone and strength of this magazine will be fully sustained.

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Jackson, Tenn., Nov. 3, 1894.

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HENDRIX COLLEGE.

It is known to all that the debts of this institution must be paid soon. I say "must," for the Church cannot afford not to meet these just claims. To the brethren of Helena district: Several of you have been appointed to assist in this work. Please, do this now, the very first thing. Nothing that we have to look after is of more importance than this. Let every pastor see that there is a collection taken in every congregation as soon as possible—the last of this month and the first of next. Please, brethren, do not neglect this all-important matter. Send money to Rev. G. W. Hill, Conway, Ark. Yours in the work,

M. M. Smith.

The Sunday School.

PREPARED BY REV. JAS. A. ANDERSON.

LESSON FOR JANUARY 26, 1896.

THE EARLY MINISTRY OF JESUS—LUKE. 4:14-22.

Golden Text.—"His word was with power." (Luke iv. 32.)

Topical Outline.—I. Jesus Returns to Galilee. (Verses 14, 15.) II. Preachers at Nazareth. (Verses 16-19.) III. How First Received. (Verses 20-22.)

Memory Verses, 18, 19. Reference Word, "Gospel." Lesson Hymn, No. 267.

Time.—April or May, A. D. 28.

Place.—Nazareth.

HOME READINGS.

S. Rejected by Men.....Luke iv. 16-32
M. Scenes in Synagogue..Matt. xiii. 44-58
T. Scenes in Synagogue..Acts. xii. 14-43
W. Scenes in Synagogue.....xvii. 1-15
T. Isaiah's View of the Lord. Isa. lxi. 1-11
F. Christ Rejected.....John xviii. 28-40
S. Rejectors Rejected...Acts xiii. 44-52

INTRODUCTORY.

St. Luke here (Luke iv.) omits that series of occurrences which is mainly preserved for us by the apostle who recorded the Judean ministry—St. John—namely, the deputation of the Sanhedrim to the Baptist (i. 19-28), and his testimony about the baptism of Jesus (29-34); the call of Andrew and Simon (35-42), of Philip and Nathanael (43151); the turning of water into wine (ii. 1-11); the Passover at Jerusalem, and the first cleansing of the temple (ii. 13-25); the secret visit of Nicodemus (iii. 1-21); the baptism of the disciples of Jesus, and the Baptist's remarks to his disciples (iii. 22-36). St. Luke has already mentioned by anticipation the imprisonment of John the Baptist (ii. 19-20), which probably hastened the return of Jesus to Galilee. But St. John alone preserves the deeply interesting revelation to the woman of Samaria and the preaching among the Samaritans. This must have occurred during the journey from Judea to Galilee mentioned in verse 14. (Farrar.)

One of the most useful of the many attempts to write a "Life of Christ" is that of Rev. James Stalker. Dr. Stalker says that in main outline Christ's ministry may be divided as follows: The first year was spent in Judea, the next year and a half in Galilee, and the last six months on a slow approach to Jerusalem as the final scene of His sufferings. This summary is not intended to be accurate as to detail, for Christ was in Galilee once or twice during the first year, and in Jerusalem once or twice during the last six months. The apostles were called about the end of the first year. His Judean ministry of the first year was one of comparative obscurity; His first twelve months in Galilee, a time of great popularity, the next six months were spent in retirement with the Twelve lest Herod and the hierarchy should cut short His work. His old popularity began to return when He came again into public during the last six months. The Gospel of John is mainly devoted to the Judean ministry, while the other three—the synoptic Gospels—are chiefly taken up with His Galilean ministry. These facts are easily remembered. and give a good outline of Christ's life.

In our present lesson Luke gives an account of the opening of Christ's ministry in Galilee. He went in the power of the Spirit. Without attempting to explain the mysterious union of Christ's nature with the Spirit of God—for we cannot explain the union of our own human nature and that of the spirit—we can only say that His personal ministry was wrought out just as a good minister's must be now, namely, under the guidance of the Holy Ghost. He did not come to conduct an anomalous course of life, but one conformed to the ordinary laws to which we must all conform.

His preaching in Nazareth gave great offense. He was among the people who had known Him from a child. They had seen His humble, unobtrusive life, had worked with Him, had had Him work for them. He now offered Himself to them as the fulfillment of lofty Messianic prophecy. True He had obtained some credit among the people as a remarkable preacher—was preaching some markable preacher—was producing some sensation; true also that He was speaking to them with a strange grace; but did they not know Him? Was He not the son of Joseph and Mary, whom they knew very well? How could He be the glorious Messiah, the King of Israel and a greater than Solomon? It could not be so.

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January 26, 1896.

THE INTERCESSORY PRAYER.

Scripture Lesson, John xvii.

The lesson of this day truly leads us upon holy ground.

It is matter of especial interest, yet natural enough, that John, who was admitted to closest intimacy with our Lord and who seemed most intent to enter into this mind and spirit, has given us the fullest record of His words. Especially did John hold in mind and heart those profoundly spiritual discourses which Jesus delivered to His faithful band of disciples upon the eve of His death.

The Saviour had just established the Sacrament for the perpetual observance of His followers, and after supper He delivered that most beautiful and touching discourse recorded in the three chapters preceding this lesson. At the close of this discourse He offers the great intercessory prayer, after which they sang a hymn and set out to the Garden of Gethsemane.

We know not how to comment upon this sublime prayer. It recognizes the final stage of trial, reviews a finished work, tells of a mission accomplished. It looks up from the darkness of the last struggle to the Father and the Father's glory, and to the eternal home whither the Holy One is now ready to return victor.

Jesus represents Himself as having conquered for Himself eternal dominion over men, and become to them the Giver of eternal life. Let us especially remember these words, "And this is life eternal that they might know Thee the only true God and Jesus Christ whom Thou hast sent." We have all things in Jesus—not in a merely formal or legal way, but when we truly love Him and live in Him. Then, indeed, are our lives "hid with Christ in God." Trusting in Jesus entering into fellowship with Him, the disciples have known Jesus' divinity—known that He came out from God. Let us seek after such knowledge. It will remove us far from the assaults of doubt. It will give us quiet rest and shelter in God.

Jesus suggests high attainments for His disciples. He would have them one with Him; He would have them victors over the world as He was; He would have them clothed in His own glory of holiness.

Jesus speaks of sanctification, using the term in its general Scriptural sense of being consecrated, or set apart, for a holy purpose. Sanctification is not used in the Scriptures to express a spiritual state; an inward experience, but to express a relation—the relation of a thing consecrated to divine use or service. Sanctification and holiness may be interdependent, but they are not synonymous terms. We believe that a soul sanctified, that is fully surrendered to God, is accepted by Him and made according to His will, and is therefore made holy.

But there are his factors in sanctification—will and knowledge. No matter how perfectly he will be surrendered to God, the actual conformity to this revelation, and to all the claims of service, will be according to one's knowledge. An angel in his performance of duty cannot go beyond his knowledge of duty. Knowledge, therefore, which is capable of continual increase, opens the way to continual positive progress Godward. So Jesus now prays for His disciples who have the will to serve. "Sanctify them through Thy truth; Thy word is truth."

A central thought in this prayer is spiritual unity as the proof of divine presence and power among Christ's followers. Such unity is found in Christ and not in doctrines or theories about Christ. When we make purity of life and love for all men the marks of discipleship, rather than creeds and doctrines, we come upon a common ground upon which all can stand and where no mysteries perplex us. To that view the Church is coming, and in no age of her history has the Church been more ready to accept the idea of unity set forth in the Saviour's intercessory prayer.

Mr. Editor: Having been requested to furnish some notes from our League for the League Corner in your paper, I have decided to wite a few words along that line.

We have a membership of about seventy-five, almost all of whom take an active part in League work, and the attendance at our devotional services average from 75 to 110.

The different departments of work are in splendid working order, and are working. Last month our charity and help department made sixty-two visits to the sick and poor, providing them with food, clothing, fuel, etc. In making these visits they not only provide these necessities, but take the opportunity of speaking a word for our Blessed Master.

The past year has been a prosperous one for us, and every member seems to be aroused to a determination to do more for the Lord than ever before.

May we have the earnest prayers of all Leaguers that we may "put on the whole armor of God" and, with the great army of Christian workers, conquer the mighty hosts of sin. Jennie Brannum,
Sec. Winfield Memorial Epworth League.

THE READING COURSE.

The Epworth Era says: "Our reading course is going, but not near as fast as it ought. Many Leagues ought to have ordered the books before now, so as to begin with the first of the year. The set costs $2.25. This includes the beautiful booklets on "Eminent Methodists," a series written by such well known writers as Fitzgerald, Galloway, John and others. These little books are gems of biography. They will be issued monthly, and are put in the course for 50 cents, but will be sold singly at 5 cents apiece."

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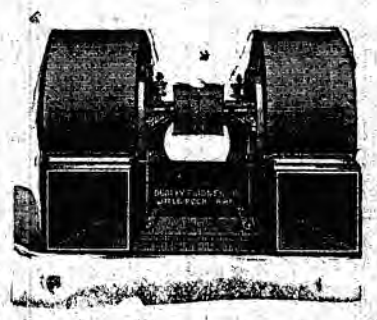
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ARKANSAS METHODIST.

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

WEDNESDAY, JANUARY 22, 1896.

TAKIN' CHURCH PAPERS.

By Parson Luby.

Brother Draper had my paper,
  Deacon Fip has got it now;
I'm so clever that they never
  Think of takin' one somehow.
I hain't read it; they dead head it,
  An' they allus read it fust.
As perfessers these transgressors
  Seem to live by face and trust.
Yes, they raly take a daily,
  Fer the politics an' news,
An' fer knowin' all that's goin'
  In the markets that they use.
But fer buyin' "Old Mount Zion,"
  With the Church news printed clear,
Information on salvation.
  An' the price of souls so dear,
They're dependin' on me lendin';
  Say they can't afford to take;
But the daily costs like whaley:
  Where's the difference they make!

I'm fer takin' papers makin'
  Seclar things their special line,
An' fer buyin "Old Mount Zion,"
  Tellin' of the things divine.
While we talk it, if the pocket
  Can for seclar papers pay,
Then I ruther think another
  Fer the soul ain't out the way.
An' this leggin' an' a beggin'
  All around the neighborhood
Fer a paper is a caper
  That will never come to good.
—Ram's Horn.

"CHARITY begins at home;" but it begins.

THE ONLY WAY to interest some people about the poor in our midst is to call on them for a foreign missionary collection.

CHRISTIANS differ in their doctrines about Christ; they do not differ in their lives in Christ.

THE UNITY of the Church is not tested by creeds but by spirit and conduct. There is no dispute about the moral teachings of Christ.

SOME PEOPLE take very little interest in religion unless they can believe that their own sect holds a monopoly on the way of salvation; to trust in themselves that they are righteous and despise others is a great satisfaction.

IT IS what the Churches hold in common that is most valuable to Christianity and not those things in which they differ, but self-righteousness forgets Christ in the zeal for creed.

A TEN DAYS' OUTING.

We left Little Rock on Saturday, the 11th, for ten days' service in aid of the brethren at various points. Sunday, the 12th, we spent at Van Buren, the guest of Rev. B. H. Williams, for whom we conducted services morning and evening. About twelve years ago the writer came from St. Louis, at the invitation of Bro. Weems, to deliver the address at the laying of the corner-stone of a new Church in Van Buren. It was a pleasure to preach in the Church, and become acquainted with some of the good people who worship there. There is every token of a prosperous work here. An excellent congregation greeted us morning and evening. There is intelligence and financial strength in this Church to put it fully abreast of any in the Arkansas Conference.

On Monday Bro. Williams would have us go to the jail and pray for two poor men who are sentenced to be hanged, Bro. Williams is greatly interested for them—had talked with them and prayed for them a great deal. They seemed calm and resigned to their fate.

We visited Dr. Paine, an old local preacher, who had been brought to his daughter's at Van Buren in what is feared may be his last sickness. A good man he has long been. He looks cheerfully into the future.

We, Bro. Williams, my wife and I, had the pleasure of visiting the family of Bro. East, also a local preacher in our Church at Van Buren, with whom we dined on Monday, after which we took the train to Fayetteville.

The arrangement at Fayetteville was for a union meeting of Methodist, Old School Presbyterian, Cumberland Presbyterian, Baptist and Christian or Campbellite Churches; meetings to be held in the Christian Church. We had been invited to conduct these services. We had meetings at 10 a. m. and 7:30 p. m., special young people's meetings at 6:45 p. m. The morning meetings were attended by from fifty to sixty persons. The night meetings filled the house steadily. Deep interest was taken in the work. What fruit the various Churches may reap from it has not yet developed. We had delightful entertainment in the homes of Dr. Buchanan and Capt. Vincenheller. We formed also many pleasant acquaintances who would have us at their homes to dinner or tea. I think my wife took a decided liking to Fayetteville and her people. It is, indeed, a pleasant place, healthy, picturesque, having a cultivated and substantial population, and excellent advantages of school and Church.

The State University, under the presidency of Dr. Buchanan is rapidly gaining in reputation and patronage. Between 500 and 600 students are enrolled this year.

Our last service at Fayetteville was Monday night; then a visit to Fort Smith and a missionary address Tuesday night and return home, where the kindest of all kind friends, Mrs. Cry and her husband—we must put it that way and Mr. Cry will not object—gave us a hearty welcome.

THE NEW POET LAUREATE.

The Central Christian Advocate of St. Louis, a paper ably edited, has this note in regard to the new poet laureate.

"Mr. Gladstone went out of office carrying with him the good will of the literary world because he neglected to recommend a successor to Lord Tennyson as poet laureate of England. He shared the opinion of those who believed that it would be well to give Tennyson no successor, as he had no rival, permitting the office of poet laureate to lapse for the time. Perhaps it would have been well had Lord Salisbury been of the same mind, especially in view of the fact that William Morris and Algernon Charles Swinburne were personae non gratae to the Conservative, though it is not likely that either could have been induced to accept the post. However, many of the best judges of poetry in England, including the Spectator, have cordially desired that William Watson—who, to our taste, has no peer among living English poets—might secure the coveted prize. They are all doomed to disappointment, for it is now announced that the queen has named Alfred Austin, journalist, novelist and poet, as laureate. He has written a great deal of fair poetry, three novels, two or three political books, and a delightful prose poem entitled, "The Garden That I Love." He is a Conservative and his muse is intensely loyal to the royal family, but it is unfortunate that a man has been appointed who is so little known as a poet throughout the English speaking world. On this page our readers will find some lines from his pen."

THE POET LAUREATE OF ENGLAND.

The word "poet"—Greek, poietas, from poiem, to make—means a maker.

The creative faculty is especially the gift essential to the true poet. Dryden says: "The poet is a maker, as the word signifies; and he who cannot make, that is, invent, hath his name for nothnig.

The poets and rhetoricians contended for prizes in the old Grecian games, and the award of victory was the laurel crown, the laurel being sacred to Apollo, the god of song.

In the earlier days of the English University at Oxford the title of Poeta Laureatus was conferred on a student at his graduation in rhetoric and versification. This custom has long since been discontinued. R. Whiling is said to have been the last student who received this degree at Oxford. That was in 1512.

The monarchs of medieval times were wont to appoint court poets, whose especial charge was to celebrate the glory of their sovereigns. The first appointment of this kind we find recorded in English history occurred under the reign of Edward IV. when John Key received the appointment. The reign of Edward was from 1461 to 1483. The first appointment with the distinct title of poet laureate was by Queen Elizabeth, when Edmund Spencer obtained that dignity. At first Spencer only wore the laurel crown, and seemed content with that honor, but the queen being especially delighted by some of his verses proposed to pay him £100. But Lord Burleigh was astonished at such reckless waste of money and exclaimed: "What all this for a song?" The queen took the suggestion, and thought it might be well to be a little more economical. So she said to Burleigh: "Give him what is reason." It appears that Burleigh did not think it "reason" to give any more attention to the matter. Meantime Spencer, having heard of the matter, and waited a time with patience, yet receiving nothing, set forth his situation in these lines:

"I was promised on a time,
To have reason for my rhyme;
From that time unto this season,
I've received nor rhyme nor reason."

This proved a telling shot and the queen ordered the £100 paid immediately.

Spencer well deserved to be crowned chief of the poets of his time. He was a true poet, a maker or creator in the highest poetic sense. Yet he was chiefly employed in flattering his queen. The Fairy Queen, his best production, was an allegory in which the English queen saw herself presented with all the charm which her character had impressed in the fancy of an admiring subject.

Ben Johnson, a man of great learning for his time and true poetic gifts, succeeded to the honor of poet laureate. Under Charles I. the office of poet laureate was made patent, and a salary of £100 a year fixed upon it, also a tierce of wine—no mean consideration in those times when the bowl was reckoned to contribute so much to.

"The feast of reason and the flow of soul."

The successors of Johnson were, in their order, Sir William Davenant, John Dryden, Nahum Tate, Nicholas Rowe, Lawrence Eusden, Colly Cibber, William Whitehead, Thomas Wharton, Henry James Pye, Robert Southey, William Wordsworth, Alfred Tennyson.

The names which intervene between Dryden and Wordsworth, in the above list, have no place now in English literature, while many poets of their time will be quoted as long as the English tongue is spoken

The fames of kings are secured by other claims than those of genius and worth. Yet we may believe that the tendency, in this regard, is toward bestowing honor where it is deserved. It is no longer considered the especial business of the poet laureate to flatter his monarch, or to celebrate the exploits of men in high places. Southey, Wordsworth and Tennyson were noblemen, and by the impress of their genius they have made their names immortal. The laureate is now supposed to be chosen for his merit. The tierce of wine is no longer a part of his stipend. The £100 is no longer paid. We return to the laurel crown—the token of superior merit. After the death of Tennyson the literary world fixed upon no one with confidence as his successor, because there was no poet in England who seemed to stand out prominently in the foreground as the poet of his time. Further, the career of Tennyson was so noble, his genius so high, his spirit so pure, that there was a sort of reverence for him that held it almost a profanation to think of accepting any living poet as his successor. Yet, after considerable delay, a successor has been appointed. Alfred Austin takes the place of Alfred Tennyson as poet laureate of England.

We give one selection from his many poems. Almost anything from his pen will be new to the majority of American readers:

FROM A "HYMN TO DEATH."

By the New Poet Laureate of England, Alfred Austin.

And can it be
That there will break a day,
  For me, for me,
When I no more shall hear the throstle flute;
  Not because his voice is mute,
But that my soul sleeps stupefied in clay?
  Never! what, never again!
  Deep within some silent glen
To make a couch with peace, far from surmise of men.
  Never, never more to stand
  Spellbound in a leafy land,
  Lie among the grasses tall,
  Hear the yaffle call, and call,
And lazily watch the clouds slow floating over all,
  That time and life will be, but I shall ne'er
  Find little feet upon the stair,
  Feel little arms about my throat,
  Hear little gleeful voices float
Upon the wavelets of the summer air;
  That I again shall never share
The peace that lies upon anEnglish lawn,
  Watch the last lingering planet shining fair
Upon the wrinkled forehead of the dawn.
  Never, never, never more,
When fate or fancy bids me roam,
  Lessen with loving thoughts the last long mile
  That leads unto my home,
  Descry the roses down the casement falling,
  Hear the garden thrushes calling,
Behold my dear ones standing at the door,
  Void of fear, void of guile,
And hail, as I so oft have hailed before,
The broadening salutation of their smile!

Batesville, Ark., Jan. 16, 1896.

I desire to return my sincere thanks to the Preachers' Aid Association for the prompt and generous way in which they allowed my claim on the death of my husband, Rev. D. W. Reid. I also appreciate the assurance of the sympathy and of the prayers of the many brethren who have so kindly written me in this hour of my great affliction. We are so sad and the way would be dark but for the shining overhead. God bless you all. Mrs. H. A. Reid.

AN OPPORTUNITY FOR PREACHERS.

During the session of our three Conferences, five or six preachers spoke to me about taking up courses of study under the direction of the faculty of Hendrix College. This desire to improve is very commendable and deserves hearty encouragement. While we are not in position to give instruction by correspondence, yet we shall be glad to give suggestions concerning text books and methods of study, and will examine any one who completes a study and makes proper arrangements for it.

However, for the best results it would be better if each preacher proposing to study would visit the college and spend about two weeks in close contact with professors and students. Thus, some of the inspiration of student-life would be received, the kind of work and the methods could be observed, college life studied, and a large and valuable acquaintance among the young men could be found. If preachers could associate freely among professors and students much of the prejudice against college education would vanish as its aimsa nd spirit were better understood.

Any preachers who wish to spend a few weeks with us may have free access to the library, reading room and museum; may attend any class, and consult with the professors without charge of any kind. Good board may be had in families or at Tabor Hall for $2.50 a week. Railroad fare and board would be the only expenses. During January, February and March, when the weather is bad and but little pastoral work can be done, any preacher can afford to spend two weeks and lose one Sunday or two in order to renew his youth and get a fresh intellectual start.

A. C. Millar.

Hendrix College, Conway, Ark.

WHY MAKE MONEY.

The fact that some men have unusual ability for acquiring and accumulating money is proof that God designs them to acquire and accumulate. What for?

Simply to feed one's vanity?

To fatten one's pride till its "unbounded stomach" will swallow the world and still cry, "Give! Give!!"?

To pamper one's love of ease and thereby prepare the way for disease?

To outstrip one's neighbors in carriage and trappings?

To fare sumptuously every day.

To raise their children above the necessity of labor and self-denial and thereby bring upon them the evils of indolence and self-indulgence?

Such is the stupendously colossal conception of a great many who imagine they cut a wide swath in the world. The poet's advice to Nero is ironically applicable to them. They would better stay near the equator and not stand any way near the poles, lest they unbalance the world! The Lord have mercy on their darkened minds and mustard-seed souls.

But I thank God there are others who recognize the great primary law of self-renunciation and consecration of every talent to the glory of God in loving our brother as we love ourselves, who recnize that no man has a scintilla of right to use—

Learning,
Wisdom,
Genius,
Eloquence or
Money—
for a selfish purpose.

Geo. W. Hill.

Conway, Ark., Jan. 17, 1896.

HENDRIX COLLEGE AND PUBLIC SPEAKING.

I noticed a week or two ago from my friend Rev. J. R. Moore an allusion to President Millar and elocution. Bro. Moore's note is creditable to his heart. We all understand that President Millar. as Bro. Moore has said, makes no claim to be a teacher of oratory. He would not even advise a student to adopt his method of public speaking. He has been too busy about other matters to pay much attention to this subject, although he concedes its importance.

But let us not be alarmed for the culture of our young men attending Hendrix College in the art of speaking. The best of all proofs that their gifts in this direction have not been neglected is found in the fact that in nearly every intercollegiate contest the Hendrix boys have borne off the laurels. Let that fact answer all questions.

Jas. A. Anderson.

Married,

TILLMAN-GREEN—At the residence of the bride's mother, near Goodwin, Ark., January 2, 1896, Mr. James H. Tillman, of Curve, Tenn., to Miss Edna Ruth Green, of Lee County, Ark., Rev. J. K. Farris officiating.

CAMP-REAP—On January 2, 1896, John A. Camp to Mary Reap, both of Cleveland County, Ark., J. W. White officiating. May God's blessings rest on this pair. J. W. White.

WARREN-KENNEDY—On December 25, 1895, on his 25th birthday, Mr. Albert Warren, son of Rev. D. B. Warren, deceased, to Miss Dellar Kennedy, both of Green County, Ark., Rev. P. B. Wallis officiating.

GRAVES-POST—December 25, 1895, at the residence of the bride's father, by Rev. W. T. Locke, Mr. J. H. Graves and Miss Minnie E. Post, both of Howard County, Ark.

JOHNS-KROUSE—December 25, 1895, at the residence of the bride's father, by Rev. W. T. Locke, Mr. Jesse M. Johns and Miss Lou Krouse, both of Howard County, Ark..

ELKINS-DAVIES—December 12, 1895, by S. F. Brown, Mr. Harvey Elkins to Miss Sarah E. Davies, both of Golden Lake.

COLLIER - ROTTENBERRY — January 1, 1896, at the residence of Mr. B. F. Timmons, near Tupelo, Ark, Mr. J. M. Collier to Mrs. Emma Rottenberry, Rev. J. B. McDonald officiating.

WHITLOCK - REDWINE—December 25, 1895, at the parsonage, by C. H. Culpepper, Mr. Sam T. Whitlock, of Marshall, to Miss Mattie Redwine, of Leslie, all of Searcy County, Ark.

GEORGE-BUTLER—On December 29, 1895, at the Methodist Church, Wileys Cove, Mr. Stephen R. George, of Little Rock, to Miss Mollie L. Butler, of Leslie, Ark., C. H. Culpepper officiating.

TAYLOR-STEVENSON—At the residence of Mr. Lee Stevenson, January 8, Mr. C. W. Taylor to Miss Ellen Stevenson; S. C. Dean officiating.

GREEN-HARRISON—At the residence of the bride's father, Mr. Henry Harrison, January 9, Mr.. Robert Green to Miss Mary Harrison; S. C. Dean officiating.

GREEN STEVENSON—At Mt. Carmel Church, January 9, Mr. W. R. Green to Miss Anna Stevenson; S. C. Dean officiating.

LAINE-HOLLOWAY—Mr. J. W. Laine and Miss Ella Blake Holloway, at the residence of the bride's father, Mr. I. T. Holloway, near Holly Grove, Ark., the bride's brother, Rev. A. E. Holloway, performing the ceremony that united the happy couple in the bonds of matrimony.

BUCHANAN-ENDY—At the Collins Hotel, in Van Buren, Ark., December 25, 1895, by Rev. S. H. Williams, Mr. Buchanan to Miss Endy; both of Pope County, Ark.

BALLARD-HARNESS — January 7, 1896, at the Methodist parsonage, Van Buren, Ark., by Rev. S. H. Williams, Mr. Clyde C. Ballard, of Salisaw, I. T., to Miss Rosa Lee Harness, of St. Louis County, Mo.

There is no excuse for any man to appear in society with a grizzly beard since the introduction of Buckingham's Dye, which colors natural brown or black.

The preachers of Fort Smith District, local and itinerant, will please meet at Greenwood February 25 at 9 a. m. Meeting will continue two days. We wish to discuss the subjects touching upon our work and plan to help each other. Fraternally. D. J. Weems, P. E.

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

Woman's Work

Is never done, and it is especially wearing and wearisome to those whose blood is impure and unfit properly to tone, sustain, and renew the wasting of nerve, muscle and tissue. It is more because of this condition of the blood that women are run down,

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POINTER No. 2.

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

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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

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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.

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Missions.

A QUESTION OF GENERAL POLICY.

(Rev. N. W. Utley.)

Every friend of missions, and every lover of the Lord's work, is always ready to receive with a hearty welcome the results of intelligent study of the great world wide-question involved. It is not certain that a single one of the many so-called mission problems has yet received a final solution. There is the financial problem, the native-helper problem, the "all-things-to-all-men" problem, the problem of interdenominational relationship, and the co-related one of economy of mission forces, etc., etc., until if one fixes his mind on problems forgetting the promises, he is bewildered and oftentimes perplexed. But let our missionaries rely ever so fully on the promises the problems confront them, and if they be thoughtful men they must grapple with them.

One among the most interesting studies in the question of missions, perhaps more from its intrinsic merit than to the method of its treatment, that has recently fallen under my eye, appears in an article in the Independent recently from the pen of Mr. L. D. Wishard, one of the international Y. M. C. A. secretaries. Mr. Wishard, a few years ago, made a tour of the world in the interest of college Y. M. C. A. work, spending a great deal of time in, and giving special attention to, the various mission fields of the Churches, especially in the Orient. Anything, therefore, that he should write would be sure of wide attention. Mr. Wishard states it as his deliberate and mature conviction that an allotment of different portions of the mission fields to the different denominational bodies is both desirable and practical.

I would not attempt to dogmatize on so great a subject, but I must say that I can see grave reasons for endorsing Mr. Wishard's position. That such an allotment would entail considerable inconvenience and temporary ease to the different boards goes without saying. But it is not sure that the ultimate gain would not be overwhelmingly greater. In the first place it appears that there would be great financial gain. Seven years experience in Japan has led me to believe that one denomination, whether Methodist, Episcopalian, or Presbyterian, could have accomplished all the work here that all the Churches have accomplished with far less money, or without such waste of mental and physical force.

In the second place these would be a great saving of consecrated energy. There would be no dread of denominational rivalry, for no other Church would be contiguous. Hence the temptation to force denominational expansion would be avoided. I doubt if any other one thing hinders the progress of the gospel more than the hasty multiplying of denominational machinery and and the too early imposition of official obligations. Such obligations imply a sum of devotion as loyalty to principle, and of love for the Church not to be expected in men who were yesterday heathen, and utterly ignorant of Christianity, not to say of the denominations to which they are called upon to manifest a fidelity only possible to men and women with a Christian breeding, a Christian history, and a Christian public sentiment back of them.

These two points, (1) the saving of money, and (2) the saving of consecrated energy, if true, are sufficient to warrant such a radical change even as Mr. Wishard proposes, for these are the two great desiderata in the evangelization of the world. To the mind of a great many missionaries there is a sufficiently strong presumption in favor of this truth to justify the home boards and the home Churches in carefully considering the question. Unquestionably, the ideal method has not yet been attained. It is equally unquestionable that there is great loss at certain points in the method at present in vogue.

PROGRAM FOR WEEK OF PRAYER.

February 3.

FEBRUARY 3.

Matthew xxv. 31-46.
Hymn 728.
Subjects: "Parsonages—the Need for Them, Their Improvement, Their Effect upon the Preachers, the Church, and Community;" Wesley's Desire to Evangelize America,and the Labors of Our Pioneer Preachers."
(If there is a preacher or member of the Church, who can do so, ask them to talk of the early methods of the Church, band meetings house to house visitation, etc.)
Prayer that Christ may rule in America.
Golden Text, to be repeated together, 1 John iii. 17.

FEBRUARY 4.

1 John iii. 11-24.
Hymn 522.
Subjects:"Our Literature—Our Homes, Its History, How It Helps Me, How It Serves as a Bond of Union to the Society." (Read some extract from the paper, show sample copies, and secure subscriptions.)"Our Leaflets, How They Can Best Be Used; Which One Has Helped Me Most?"
Prayer that God will protect the young from impure literature.
Golden Text, Philippians iv. 8.

FEBRUARY 5.

James ii 8-26.
Hymn 513.
Subjects: "City Missions—the Call for Them in Our Cities, the Need of Organized Labor among the Poor and Sinful;" "The Work of the Visiting Committees—How They Can Aid in City Missions, and Do the Same Work in the Smaller Towns."
Prayer that all may heed the call to "rescue the perishing."
Golden Text, James i. 27.
(Join in the prayer meeting at night, and ask your pastor to talk on city missions.)

FEBRUARY 6.

Ephesians ii. 8-22.
Hymn 489.
Subject: "Cuban Work—the Need among the Cuban Children of Protestant Teaching, and a Pure Christianity; Our Opportunity to Give It to Them, Now That They Are Flocking to Our Shores."
Prayer that God will aid us to see our duty to these strangers.
Golden Text, Hebrew xiii. 2.

FEBRUARY 7.

Acts ii. 1-19.
Hymn 499.
Subject: "Mountain Work—the Destitution of Some of the People, Their Need of Christian Education, Their Claims Upon Us, How We May Aid in Establishing Schools among Them."
Prayer that we may not withhold the bread of life from our own people.
Golden Text, 1 Timothy v. 8.

FEBRUARY 9.

Morning service: Sermon on "Home Missions."
Evening servicee: The published program for the evening public meeting.
(Speak to your pastor at once, and ask for a sermon on Home Missions and the privilge of the evening service.)
Golden Text, James i. 27.
(Join in the prayer meeting at night, and ask your pastor to talk on city missions.)
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Evening service: The published program for the evening public meeting.
(Speak to your pastor at once, and ask for a sermon on Home Missions and the privilege of the evening service.)

PREACHERS' MEETING.

For the Monticello District, to be Held at Wilmar, Ark., Feb. 12 and 13.

PROGRAM.

Tuesday night, preaching by A. Turrentine.

WEDNESDAY.

9:00. Opening.
9:30. The necessity for Church Organization in the Propagation of the Gospel, by J. H. Glass.
9:45. Discussion.
10:00. The Methods of Methodism, by R. L. Broach.
10:15. Discussion.
10:30. The Pastor as Preacher, by J. W. Vantrease.
10:45. Discussion.
11:00. The Preacher as Pastor, by W. R. Harrison.
11:15. Discussion.
11:30. Pastoral Instruction of Children, by R. J. Raiford.
11:45. Discussion.
12:00 Adjournment.

WEDNESDAY AFTERNOON.

2:00. Opening.
2:15. The Preacher as an Evangelist, by J. B. Thomas.
2:30. Discussion.
2:45. How to Enforce Moral Discipline, by C. W. Drake.
3:00. Discussion.
3:15. The Sunday School as an Evangelistic Force, by J. J. Colson.
3:30. Discussion.
3:45. The Epworth League as an Evangelistic Force, by R. A. McClintock.
4:00. Discussion.
4:15. Criticisms. Adjournment.
7:00. Preaching.

THURSDAY.

9:00. Opening.
9:15. The Preacher and His Stewards, by J. O. Walsh.
9:30. Discussion.
9:45. The Steward and His Methods, by J. McLauchlin.
10:00. Discussion.
10:15. Local Improvements, Building, Repairing, Etc., by R. G. Roland.
10:30. Discussion.
10:45. The Relation of the Preacher to Our Missionary Enterprises—Duty and Methods, by A. Turrentine.
11:00. Discussion.
12:00. Adjournment.

AFTERNOON.

2:00. Opening.
2:15. Our Educational Interest, by J. McLauchlin.
2:30. Discussion.
2:45. The Circulation of Our Literature, by R. L. Broach.
3:00. Discussion.
3:15. The Advantages Growing Out of the Relationship Existing Between the Preachers and Presiding Elders as an Evangelizing Force, by A. Turrentine.
4:00. Criticism. Readings. Questions. Exchange of Views, etc. Adjournment.
7:00.. Preaching. Sacrament.

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Mrs. Minerva Holt.

Luther, Tenn., December 5, 1894.

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For The Young People.

A CHILD'S HEART.

A curious-looking old woman, having a bundle in her hand, and walking with a painful effort, sat down on a curb-stone to rest. A group of three little ones stopped in front of this old woman, saying never a word, but watching her face. She smiled. Suddenly the smile faded, and a corner of the old calico apron went up to wipe away a tear.

Then the oldest child asked: "Are you sorry because you have not any children?"

"I—I had children once, but they are all dead," sobbed the woman.

"I am sorry," said the little girl, as her chin quivered. "I'd give you one of my little brothers, but I haven't got but two, and I don't believe I'd like to spare one."

"God bless you, child!" said the old woman.

"But I'll tell you what I'll do," seriously continued the child. "You may kiss us all once; and if little Ben isn't afraid, you may kiss him four times, for he's just as sweet as candy."

Pedestrians who saw three well-dressed children put their arms around that strange old woman's neck, and kiss her, were greatly puzzled. They didn't understand the hearts of children. Who does?—Little Workers.

"SHE WAS A STRANGER."

A Sunday school missionary, while addressing a Sunday school, noticed a little girl shabbily dressed and barefooted, shrinking in a corner, her little sunburned face buried in her hands, and sobbing as if her heart would break. Soon, however, another little girl about 11 years of age got up and went to her. Taking her by the hand, she led her out to a brook, where she seated the little one on a log. Then kneeling beside her, this good Samaritan took off the ragged sunbonnet and dipping her hands in the water bathed the other's hot eyes and tear-stained face, and smoothed the tangled hair, talking cheerily all the while. The little one brightened up, the tears vanished and smiles came creeping around the rosy mouth. The missionary who had followed the two asked, "Is this your sister, my dear?"

"No, sir," answered the child with tender, earnest eyes; "I have no sister."

"O, one of the neighbors' children," replied the missionary; "a little schoolmate, perhaps?"

"No, sir, she is a stranger. I do not know where she came from. I never saw her before."

"Then how came you to take her out and have such a care for her, if you do not know her?"

"Because she was a stranger, sir, and seemed alone and needed somebody to be kind to her."—Northwestern Christian Advocate.

"I was a stranger, and ye took me in." Who said that, little workers?

Stanley tells this story of what one Bible accomplished: "In 1875 Miss Livingstone, the sister of David Livingstone, presented me with a beautifully bound Bible. On a subsequent visit to Mtesa I read to him some chapters, and as I finished, it flashed through my mind that Urganda was destined to be won for Christ. I was not permitted to carry that Bible away. Mtesa never forgot the wonderful words, nor the startling effect it had upon him; and just as I was turning away from his country to continue my explorations farther in the Dark Continent, a messenger came to me, after traveling two hundred miles, crying out that Mtesa wanted that book, and he got it. To-day the Christians in Urganda number many thousands; they have proved their faith at the stake, and under torture until death."

SOME WONDERFUL THINGS.

"Martin," said a wise grammar-school boy to his little brother of six, "come here and tell me what you have inside of you."

"Nothing," said Martin.

"Yes, you have. Listen! You've got a whole telegraph stowed away in your body, with wires running down to your very toes and out to your finger-tips."

"I haven't," said Martin, looking at his feet and hands.

"You have, though; and that isn't all. There's a big force pump in the middle of you, pumping seventy times a minute all day long, like the great engine I showed you the other day at the locomotive works."

"There is no such thing—"

"But there is, though; and besides all these things, a tree is growing in you with over 200 different branches, tied together with ever so many bands and tough strings."

"That isn't so, at all," persisted the little boy, about ready to cry. "I can feel myself all over, and there's no tree or engine or anything else except flesh and blood."

"Oh! that isn't flesh and blood; that's most of it water. That is what you are made of—a few gallons of water, a little lime, phosphorus, salt, and some other things thrown in," said his brother.

Tears stood in Martin's eyes, but the grammar-school boy went on: "And the worst of it is that there's ever so many million little—but where is Martin?"

The poor little fellow had run away. When his brother found him he was kneeling, with his head in his mother's lap, and crying.

"I was only teasing him, mother, and kind of getting up my lesson about the body, that we're to have this afternoon. I didn't think it would worry him so."

The big boy kissed his mother and ran away to school, while the little fellow had a talk with his mamma about the wonderful things inside of him.—Ex.

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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 Georgie 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 sasid Court is held, in the 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 plaintiffs.

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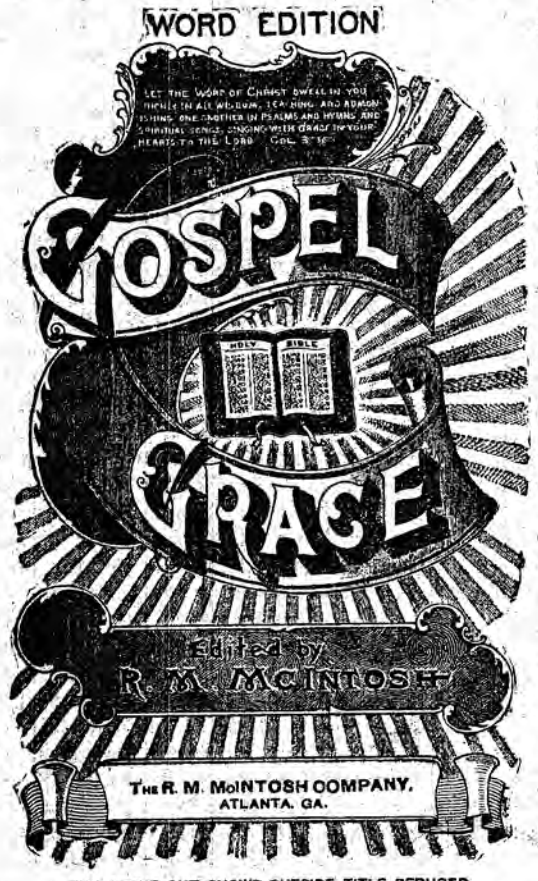

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Our Church at Home.

OSCEOLA, ARK.

Godbey and Thornburgh:

Dear Brethren: This is the beginning of my second year at Osceola. Last year was as pleasant as any I've ever spent; but this one, methinks, will be more so, because it is in advance, and we are all acquainted with one another. These are good, kind, appreciative people, and would be delighted to see our editor, or any of our brethren. Pray for us that we may have a large year in the Lord.

S. F. Brown, P. C.

CUSHMAN, ARK.

Editor "Methodist": Please allow me space to say a few words. After leaving our good people on the Jamestown Circuit we had a short move to the Cushman Circuit, only one day's drive, and we were at home. Myself and the P. E. worked hard all day to get things in shape for our ladies to come home, and after a hard struggle in the cold we did succeed. The same night we got a pounding such as preachers and tired families like. They came, little, big, old and young, all bringing something—flour, meat, sugar, coffee, canned goods, dried fruit and some candy for the children. After some social talking and laughing and then a song led by the presiding elder, we were led in prayer by Bro. Gilbert, pastor of the M. E. Church at this place. We begin to feel like we are among a people that feel an interest in us. God help us to do our duty.

James D. Nutledge.

LEHIGH CHARGE.

"Arkansas Methodist": The good bishop at our last Conference (which was held at Lonoke) saw fit to send this scribe back to Lehigh Circuit. While we have no parsonage nor many other things that are inviting to the natural man, yet to the Godly man that wants to save souls this is the place. Our first Quarterly Conference has come and gone. Bro. Godden was with us, and while, on account of epidemic of measels, he had only seven to preach to, yet he delivered his message as from the Lord and preached with power. While we have had no poundings, we have not lacked for any good things such as the substantials of life.

Our people seem to be very well pleased with their preacher, and showed at Conference by continuing the assessment the same as last year.

This country circuit is a fine school for a young preacher. While we do not study theory so much, yet we study practice, and it keeps a young preacher moving with his eyes and ears open. While prosperity smiles upon us, the best of all is God is with us. Fraternally,

J. W. WHITE.

Jaunary 13, 1896.

SALINE CIRCUIT.

Dear Bro. Godbey: At last, with no small difficulty and with much fatigue, through muddy roads and deep waters, we came to our journey's end. We arrived at the parsonage on Saturday before Christmas; would have got here on Thursday but for having been waterbound by Saline River. Was agreeably surprised to find the parsonage furnished with cook stove, bedsteads and other heavy furniture, and besides all this, a dozen chickens and a milch cow—which adds greatly to the comfort of the pastor and the praise of this kind and religious people.

Bro. Editor, I would hate to make the record of a chronic kicker, but it seems that I am always sent to a storm district. On Friday night after Christmas there was a terrible storm struck the parsonage; it did not blow the house down nor turn anything over, but it struck the corn crib and smoke house a pretty good jolt, and almost made our dining room and dining table pop. It came from the way of the east, in the direction of Green's Chapel, and consisted of about 100 good people singing that good old song entitled "He Is Just the Same Today," and carrying in their hands, on their shoulders and otherwise about forty different kinds of good things, nothing short in variety, quality or quantity. The storm has not abated as yet, but has since blown from several different directions. Well, you can guess what kind of a caper the preacher cut. We couldn't ask the people to have seats, but after trying to make a speech of thanks, we finally had a service of songs and prayers, invoking the blessings of God upon the kind people of Saline Circuit; and now we are left with wife and children to praise God and love the people and pray for help to do their souls good during this Conference year. Please pray for us. Yours truly,

Lebanon, Jan. 13. S. W. Rainey.

PORTIA CIRCUIT.

Mr. Editor: It is very seldom I ever write anything for the public. There are so many pens that are far superior to mine, I think it better for our Church organ to be filled with the best matter. But if you will give me a little space, I will scribble just a little. The Bishop and his cabinet saw fit to put me down for Portia Circuit for 1896. There being no parsonage on the work we had to wait until the New Year before we could get a house. January 1 we succeeded in renting a very comfortable house in the town of Portia, joining the lot our Church stands on. It should be the parsonage, but as it is not, we will content ourselves with renting it, for the present, hoping, working and praying to do better before we leave the work. We moved in on the 2d. The distance from Powhattan (our former work) to Portia being short, only three miles, we packed our goods and chattle, and arrived at our new home by noon. Very soon we were notified of the fact that dinner was awaiting us at Sister Potter's. Of course, we accepted the invitation, first thanked the good Lord, then the good sister for the blessing. Sister Potter could tell you whether or not we did justice in the matter of the dinner. So dinner being over, we returned to our new home and all hands went to work to arrange and regulate things in our rented parsonage. So by the night of the 3d we had things adjusted and we began to feel like we were at home again. Supper being over, and everything quiet in the room, there was a rap at the door. Answering the call we were notified that we were wanted at the Church. It being but a few steps from our door to the Church door, we soon found ourselves in the presence of quite a crowd of the citizens of Portia. Very soon I was told that they had a pounding for me. Now, under different circumstances, the word pounding would have made me feel a little spotted, but there were so many bright faces in the crowd I was sure it wasn't such a pounding as we used to get when a boy. Sure enough, it was not, but was such as makes the preacher and his family feel good. Doctor, you will not be astonished at the expression (feel good) when I tell you of the flour, sugar, coffee, oatmeal, canned goods, and various other things too tedious to mention. And almost every day since the good people have been pounding us just that way. God bless and save the people of Portia Circuit. Will do what I can for "The Methodist."

H. E. May.

Portia, Ark., Jan. 8, 1896.

COLLEGEVILLE CIRCUIT.

Rear "Methodist": Being returned to this charge for another year, I entered at once upon the work. I have received many hearts welcome, first Quarterly meeting just over. Bro. Jewell, my presiding elder, was with us and in fine condition for work. His sermon yesterday at 11 a. m. was instructive and helpful. The officials were present from each Church on the circuit. The stewards made a liberal assessment for the support of the pastor. We are praying for grand results. I shall do what I can for the "Arkansas Methodist." God bless the editor and all the staff.

Geo. W. Logan.

Alexander, Ark., Jan. 13, 1896.

BLYTHVILLE CIRCUIT.

We are well pleased with our new work. Our people have received us kindly. We are comfortably situated in our new parsonage. In token of the kindness of our people they are constantly giving us good things. We had been here about ten days when we received a fine suit of clothes, for which we feel very thankful. They were presented by Mr. Chism, who is not a member of the Church. May the Holy Spirit touch his heart this year. As far as we have been on our work, we have had good times in our services. A number of sinners have expressed themselves as being desirous to be saved. We are in much need of a revival of "Old Time Religion." May the Lord give it now. Our heart is burdened for souls. Pray for us. Yours in the work, W. B. Roe, P. C.

Jan. 10, 1896.

Dear Editor: I will write you something in regard to our Church work at Preston. You will mention my letter in the "Methodist" for the benefit of my Arkansas friends at Dyer. We have a lively Church at this place, with a good Sunday school and a very good League. We have a young preacher here this year, and he has entirely captivated his people. We are going to build a large camp shed this year on our camp ground. We have five acres enclosed with a good fence and a beautiful grove growing on the ground. We have our annual meeting in August. On the last night of the old year just passed our people held a watch meeting at the Church, and many resolutions were made to do more for Christ this year than last. May God bless the editor and all connected with its publication and management is the prayer of one of the sons of Arkansas in the ministry in the Lone Star State.

Charlie Norman.

Preston, Tex., Jan. 5, 1896.

Dear Dr. Godbey: We have been returned by Bishop Haygood to serve the Nashville charge another year. This is one of the best arranged circuits in the Conference. We have four appointments, and they are all in a radius of six miles, paying a salary equal to some of our city charges. We have been received very kindly by our people. They have sent the well filled baskets until we were well suppied. But Christmas eve they loaded up a dray and it came unexpected, unannounced, until we were astonished. How very grateful we feel. Some of these people we have known since childhood, and they treat us with great kindness. We are planning and praying for a great year and we fully expect it. The promises of our Lord and the assistance of these good people inspire us with great faith. Come to see us. We are among good people. Yours,

W. A. Steel.

Nashville, Ark., Jan. 16, 1896.

VAN BUREN STATION, ARKANSAS CONFERENCE.

Dear Dr.: We are beginning on things here the best we can for the new year. Congregations fair, with some improvement; the general work in tolerable condition. "Santa Claus" did nicely at the Church on the night of December 24; also, he (or some one else) complimented the residents of the Methodist parsonage with sundry gifts to the amount of about $25. For such we are appreciative and grateful, indicating, as they do, value in cash and regard for the ministry and cause represented by them.

Dr. Godbey is booked for next Sunday. Our presiding elder is distressed and wishes the editor would come later, seeing that his Quarterly meeting is to fall on Sunday after. We trust for good patterns onpreaching, and if our elder gets "laid in the shade," of course, it is by no fault of the people hereabouts. But the Rev. S. S. Key has heard it thunder and, also, has seen the footprints of the "prehistoric" magnates of the pulpit. We like the new shape of the "Arkansas Methodist. A "dot more" of length and the naturalness which will come with use will make it class well with any like journal in Methodism. Already it is third in circulation among Southern Methodist organs, and the tendency is forward and upward. Great is the press of American Methodism. But every day, and Sunday as well, is the secular press enlisted and not always, alas! in the interest of that "righteousness which exalteth a nation." Hence, the great propriety of pushing the Christian newspaper as to circulation and, also, that the columns thereof should flash with light and flame with truth in the interest of the home, the Church and the State. No minister has a pulpit so important as the editor of a Christian paper. That the "Arkansas Methodist" circulates in excess of all other papers of the State is a compliment to the management and to the Methodist population of the country. A. H. Williams.

Van Buren, Jan. 10, 1896.

ONE WORD TO YOU
ABOUT LIVERY.
THE
STAR STABLES
HAVE THE FINEST, THE HANDSOMEST, THE MOST STYLISH
TURNOUTS IN THE STATE IN THE COUNTY IN THE CITY
EVERYTHING ON WHEELS
From a Cart to a Band Wagon.
SADDLERS FOR LADIES FOR GENTLEMEN
SPECIAL ATTENTION TO BOARDERS.
E. H. SANDERS, Mgr.
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FITS CURED
(From U. S. Journal of Medicine.)
Prof. W. H. Peeke, who makes a specialty of Epilepsy, has without doubt treated and cured more cases than any living Physician; his success is astonishing. We have heard of cases of 20 years' standing cured by him. He publishes a valuable work on this disease which he sends with a large bottle of his absolute cure, free to any sufferer who may send their P. O. and Express address. We advise anyone wishing a cure to address, Pref. W. H. PEEKE, F. P. 4 Cedar St., New York.

+ Christian Life. +

WORTH REPEATING.

By Mrs. Helen Strong Thompson.

The following bit of heart-experience given to the writer years ago, is well worth repeating for the benefit of other tossed lives, as their number is legion:

"It is the queerest thing."

"Well, then, it must be very queer," said grandmother, with a twinkle in her deep-set eyes.

"It is. Just as soon as I get settled comfortably anywhere or in anything, I have to be jostled, upset, tumbled out; I have not felt at home for a day and a night for seven years. If I am being punished, I am being dreadfully punished."

Grandmother peered at me over her glasses, but said not a word. I felt rebuked, but went on grumbling.

"We thought we were settled in that lovely home in the country. John's health was good there, and the children frisked like lambs; then that mortgage had to come and it had to be paid off and the lovely place had to be sold for three-quarters what we paid for it, and we boarded awhile and were homeless. I came nearer 'nestling' there than I ever did anywhere; then John exasperated me by quoting some old saint's prayer: 'Lord, when thou seest I am about to nestle put a thorn in my nest.' I told him that was the spirit of Paschal, who thrust iron spikes into his naked flesh, and I would none of it. Yet I did try to be thankful and humble, and then had to have my roof taken away from me. O, how it hurt; while I thought of the old saint's prayer, and wondered if I had 'nestled.'

"And now this! We must give up this home. This is the third satisfying home I have had to give up in less than seven years."

I was not grumbling now; I was penitent and in tears. Grandmother did not look sharply at me; she kept her eyes on her darning.

"Do you know what the Lord said about Moab, once?"

About Moab! How she lived among those old names. The name suggested Ruth, nothing else.

"Is He saying about me what He said about Moab?" I queried, incredulous.

"I will tell you and you can judge. It was my portion this morning. You know how full my life has been of changes. Your life reminds me of my own. If this truth may not only mean to you what it means to me!"

"I think I am ready for it, grandmother," I said, touched by her voice.

"I know you are. The Lord said this about Moab: 'Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel.'"

With what a light shone grandmother's old eyes!

"Now do you want to know what happened to him because he had not been emptied from vessel to vessel, because he had not been 'jostled, upset and tumbled out,' like you? 'Therefore his taste remained in him, and his scent is not changed.' Do you want your natural taste to remain in you, your 'scent' not to be changed? Do you want to be at 'ease' and not have the best blessings?"

"But is it doing me good?" I murmured, remembering my discontent.

"I am sure you love Heaven as you never would do if earth were one unchanging comfortableness."

"I know it. I went to sleep last night glad that Heaven would be a resting place even if earth pushed me about so."

"God has work for you to do, in each place that He empties you into. He knows your tendency to 'settle down.' He knows how your heart needs to be uprooted, that it has a natural clinging to old places and old friends. He wants you to have a new taste and a new scent; He sees some taste and some scent in you that He wants to change, and nothing but stirring you up by emptying you out will make that decided change. You will be pure and strong with His taste, if you let Him work His changes in you, Isn't it worth it?"

It was worth it, yes. But oh, how hard it was to leave the home we had planned and builded, my sunshiny chamber, the family room, the garden we had planted, and the flowers that would bloom next year, when we were not there to see them! Such sunrises and such sunsets! Would the morning star ever shine so golden through the rosy light anywhere on earth as I saw it this morning from my chamber window?

But there was Moab with the unchanged scent and taste; and there would I be, with something in me that God did not love, something that stopped short of His idea of what He would make of me, if He did not empty me from home to home. That was His way of changing me.

"Yes," was all I said, and then I went out into my pretty kitchen to get tea, and to hope that I would do God's work more faithfully in my next new home.

This is the story for the wanderers who "have no continuing city."—Occident.

STRAIGHTWAY.

When the Lord called Simon Peter, and his brother Andrew to be disciples it is said, that they left their nets "straightway." This promptness of action ever distinguishes the best moral character. Deliberation is criminal in the face of known duty. The man who sees the right way and takes time to deliberate whether he will do it is weakened every moment. He who would come up to the full measure of duty and keep his conscience strong and pure must act straightway when privileges are presented or duty calls.

OPPORTUNITIES.

Hugh Smith Carpenter says "opportunities are like eggs—they must be hatched when they are fresh." There is no sadder record of our lives than that of wasted opportunities. He who has the opportunity and the means to do good today may lack both tomorrow. Let him then not wait, but do while he can. One whose life was distinguished for good deeds said, "I remember that I shall never pass this way again." The present opportunity is the present duty. Next day, should it be given us, will bring its own obligations.

INFLUENCE.

"No man liveth unto himself." However, he may try to regard himself alone his conduct will surely influence other lives. Our neighbors have rights in us. It is their right to demand of us conduct by which they may be helped. Laws which regulate the individual conduct are in recognition of the right of others to demand that our conduct shall be helpful, not harmful.

Yet the thoughts of public influence betrays many into hypocrisy. A man becomes a hypocrite so soon as his chief care is to please men. His attention is given to the outer life and being concerned to please men rather than to be true, he becomes a cheat, a studied fraud.

If one can but keep his heart his conduct will be good enough. He only keeps his heart right who both trusts and loves his God and who is intent only to do His will.

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ALSO IN SYRUP.
Specially recommended by the medical celebrities of the World for Scrofula, (Tumors, King's Evil), and the early stages of Consumption, Constitutional Weakness, Poorness of the Blood and for stimulating and regulating its periodic course.
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Of Course—
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Quarterly Meetings

ARKANSAS CONFERENCE.

MORRILTON DISTRICT.
J. T. Bagwell, P. E.

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

HARRISON DISTRICT.
O. H. Tucker, P. E.

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

EUREKA SPRINGS DISTRICT.
P. B. Hopkins, P. E.

First round—
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—
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.

FAYETTEVILLE DISTRICT.
V. V. Harlan, P. E.

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

DARDANELLE DISTRICT.
P. B. Summers, P. E.

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—
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.

WASHINGTON DISTRICT.
W. F. Evans, P. E.

First round—
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, ——.

HOT SPRINGS DISTRICT.
J. A. Sage, P. E.

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.

ARKADELPHIA DISTRICT.
Horace Jewell, P. E.

First round—
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.

LITTLE ROCK DISTRICT, FIRST ROUND.
Thos. H. Ware.

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.

MONTICELLO DISTRICT.
T. D. Scott, P. E.

First round—
February: Hamburg, at Zion, 1, 2; Hamburg sta., 2, night; Berea ct., at Berea, 8, 9; Lacy, at Bethel, 15, 16; Carriola ct., at Carriola, 22, 23; Star City, at Griffeth Springs, 29, March 1.
March: Palestine, at Pottsville, 7, 8.

PINE BLUFF DISTRICT, FIRST ROUND.
(C. C. Godden, P. E.)

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.

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

JONESBORO DISTRICT, FIRST ROUND.
Frank Ritter, P. E.

February—Shiloh Circuit, 1-2; Lorado Circuit, 5; Paragould Station, 8-9; Paragould Circuit, 12; Gainesville Circuit, 15-16; Marmaduke Mission, 19; Boydsville Circuit, 22-23; St. Francis Circuit, 26; Mainshore Mission, 29.
March—Brookland Circuit, 7-8; Buffalo Island Circuit, 14-15.

HELENA DISTRICT.
M. M. Smith, P. E.

First round—
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.

NEWPORT DISTRICT, FIRST ROUND.
S. L. Cochran, P. E.

February—Portia Circuit, 1 and 2; Newport Station, 8 and 9; Jacksonport Mission, 15 and 16; Smithville Circuit, 22 and 23; Imboden Circuit, 29 and March 1.
March—Corning and Knobel Station, 7 and 8; Reyno Circuit, 14 and 15; Tuckerman Circuit, 21 and 22; Clever Bend Mission, 28 and 29.
April—Walnut Hill Mission, 4 and 5.

SEARCY DISTRICT.
Henry T. Gregory, P. E.

First round.
February: Beebe and West Point, at Beebe, 1,2; Argenta sta., at Dye's Chapel, 8, 9; Jacksonville ct., at Shiloh, 12; Mineral ct., at Frenchman township, 15, 16; El Paso, ct., at Cypress Valley, 19; Stony Point ct., at Salem, 22, 23; Mt. Pisgah ct., at Mt. Pisgah, 26.
March: Auvergne and Weldon at Tupelo, 7, 8; Union and Revel, at Riverside, 14, 15; Beebe ct., at Dogwood, 21, 22.

$5 FOR TWO MONTHS' RENT.

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

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A VETERAN'S STORY.

"Several years ago, while in Fort Snelling, Minn., I caught a severe cold, attended with a terrible cough, that allowed me no rest day or night. The doctors after exhausting their remedies, pronounced my case hopeless, saying they could do no more for me. At this time a bottle of

AYER'S

Cherry Pectoral was sent to me by a friend who urged me to take it, which I did, and soon after I was greatly relieved, and in a short time was completely cured. I have never had much of a cough since that time, and I firmly believe Ayer's Cherry Pectoral saved my life." — W. H. WARD, 8 Quimby Av., Lowell, Mass.

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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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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.

Little Jennie Kelley died at the residence of her parents, Dr. and Mrs. Kelley, near Casco, Ark., on the morning of October 28, 1895. Though she had lived with us but a short time, she had won the love of all and was our pet. Oh! how it pained our hearts to give up the bright little angel we loved so well. But God in His wisdom has recalled little Jennie to a higher and better home to shine on and on till we too are called to join our loved ones in that beautiful land where parting is no more. May our daily prayers be answered to meet and know her in Heaven.

So young her stainless spirit sought
A purer sphere than this;
No love can chain a soul that yearns
To taste infinite bliss.

And like a star that softly fades
In the glad light of morn;
Her gentle life did melt in to
The grand eternal dawn.

DUPREE—Winifred E., nee Mixon, was born April 28, 1841; married to Jas. A. Dupree October 16, 1857, and died October 29, 1895. Sister Dupree was a member of the Church about forty years. Our Church at Indian Bayou has lost a staunch friend, her aged husband a sympathizing and faithful wife, her seven remaining children a loving mother and true counsellor. In her life she was a follower of our Lord, and in her death she was not affraid. We know where to find her. L. C. Wozencraft.

England, Jan. 7, 1896.

JENNINGS—W. W. died at his home in Jefferson County, Ark., December 25, 1895, of meningitis. Bro. Jennings was born in Union County, Ark., December 6, 1840. Professed faith in Christ September 14, 1891, at Union Church on what is now called Macon Circuit, Pine Bluff District, Little Rock Conference. Under our ministry Bro. Jennings did not make great pretensions to religion, but lived a quiet, unassuming life; believed in doing right at all times. Was a good, kind father and neighbor. We tender to the widow and the family our heart-felt sympathies in this their dark hour of sorrow and commend them to the Heavenly Father who does all things well. J. R. Sherwood, Pastor.

Pine Bluff, Ark., Jan. 3, 1896.

HORNE—Mary Elizabeth, little daughter of H. J. and Sallie E. Horne, was born near Zion, Washington County, Ark., January 5, 1890, and died December 21, 1895. Although not quite 6 years old, Mary had endeared herself to those who knew her, and was like a ray of sunshine in her home. She loved to talk of religion and was of a sweet and obedient spirit. The father and mother were laying plans to prepare her for future usefulness in this life, but God had other plans, and mysterious though it seems, He transplanted the bud of beauty and promise from the garden on earth to the garden in Heaven. May He comfort the bereaved father, mother and relatives and help them to look in confidence to Him who knows best and doeth all things well. Little Mary's funeral was conducted by the writer amid a large company of sympathizing friends, at Son's Chapel, on Sunday afternoon, December 22, 1895.

Arthur Marston.

Springdale, Ark., Jan. 7, 1896.

JORDAN—Annie Lee Jordan, daughter of Mr. and Mrs. Robert Jordan, and grand-daughter of the late Rev. W. F. Camp, D. D., of the Missouri Conference, was born November 18, 1885, at Benton, Miss., and on the night of October 31, 1895, at 10:50 o'clock, she died at Siloam Springs, Ark. It was not death to her. She but fell asleep to awake amid the glories of the land of unclouded day. For many weeks her sufferings had been intense, but she bore them like a little heroine. She possessed many beautiful traits of character, which made everyone love her who knew her. She was the joy of the home in which she dwelt. Her death was indeed a lovely one. She passed away trusting in God, after bidding her parents good-bye. Her last request was: "Papa, won't you meet me in Heaven?" God grant that he may. She was a member of the M. E. Church, South, Sunday school and of the Junior Endeavorers of the M. E. Church. Her funeral was preached at the home by her pastor, and then loving friends and relatives followed her remains to their final resting place. P. C. Fletcher.

AUSLEY—Josiah C. Was born in Georgia in 1845, but was reared in Alabama. December 18, 1869, he moved to Columbia County, Arkansas, and was married to Miss Lucy Snow, April 10, 1872. Afterward he moved to Center Point, Ark., in which place he lived till death, which occurred at his home on December 18, 1895. In his sickness he suffered much, yet he bore it with Christian fortitude. He did not seem to think he would die, but doubtless was ready when the summons came. He leaves behind him a loving companion, one son and two daughters with many friends, who mourn his loss. In his death the wife and children not only lose a kind and loving husband and father, but the Methodist Church a true and honored member and the town a good citizen. May God bless and comfort the bereaved family. W. T. Locker.

JACKSON—My mother, Mrs. Mary Attie (Granade) Jackson, was born in Fayette County, Tennessee, October 5, 1833. She professed religion at the age of twelve years and joined the M. E. Church, South, in which she lived a true and faithful member until her death, which occurred on December 10, 1895. How hard it is to give her up. How unreal it seems to think that her sweet voice will not be heard again. Though she had long been a great sufferer, her last illness was brief. She was taken with catarrhal pneumonia on Thursday night, December 5, after eating a hearty supper and enjoying a pleasant conversation around the fireside, and at half past 6 o'clock the next Tuesday morning, the 10th, her spirit took flight from among us and entered into that rest—that "beautiful home of the soul" that she so often spoke about. She was conscious to the last, and like the true mother that she had been, her whole thought seemed to be for her children, trying to save us all the trouble possible. Just a short while before she died she tried to get us to lie down and not sit up with her. Almost her last words were a prayer for her family. The sweetest, and it seemed to me the most angelic and perfect prayer I ever heard at the conclusion of which she said amen, then stretched her hands by her side and said she was done and ready to rest. Then in a litle while she was gone.

Thus ended the life of my mother, who has struggled through many years to sustain herself and two boys, and taught us the right way and if we fail to follow her example her crown will be none the less bright. Pray for us that we may meet her in that land where there is no separation from loved ones, but peace and love forever.

Mother, we will not forget thee, now that thou art gone; but we will try to meet thee in thy heavenly home.

Hervey J. Jackson.

Rector, Ark., Dec. 29, 1895.

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The testimonials published in behalf of Hood's Sarsaparilla. They are written by honest people, who have actually found in their own experience that Hood's Sarsaparilla purifies the blood, creates an appetite, strengthens the system and absolutely and permanently cures all diseases caused by impure or deficient blood.

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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.

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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

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ARKANSAS METHODIST.

WEDNESDAY, JANUARY 22, 1896.

GEO. 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.

To 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.

Equal parts of lime water and sweet oil well mixed will form a kind of soap which is very efficacious in taking out or removing inflammation as well as for healing wounds caused by burns or scalds.

If people would purchase green coffee and brown it in their houses, there would be fewer cases of diphtheria, and scarlet and typhoid fever. The aroma arising from the browning berry is one of the best agents in disinfecting dwellings of impure air. It is easier to buy coffee already browned than to prepare it, but the preparation once a week saves health and doctor bills. The doors should be left open, and let the aroma pervade every room of the house.

According to a statement in the New York Tribune, American apples continue to be in good demand, and to command profitable prices in England, notwithstanding the abundant crop there and on the continent. At the last wholesale auction sales in Liverpool the prices were as follows: Baldwins, large, from $3.66 to $4.27, and small, from $2.68 to $3.42 a barrel; greenings, $2.45 to $3.06; choice Newton pippins, $5.37 to $7.34, and ordinary, $2.92 to $4.65.

FROM JEROME HILL CO.

In regard to the future cotton crop the Jerome Hill Company, well known and reliable cotton factors of St. Louis, sends us this note:

At present prices, there is no inducement for the cotton planters of the South to increase their acreage the coming season, and it is to be hoped that the South will heed the suggestions of the Cotton Growers' Association, of whom Hon. Hector D. Lane is president. No one can deny now that this association has been of enormous benefit to that section. Its efforts for reduced acreage were successful, and it has increased the production of home supplies and enhanced the value of the small cotton crop raised. We most respectfully urge our friends to decrease their acreage instead of increasing it the coming season.

New York closed steady today, at 2 points advance.

ALFALFA.

As a rule alfalfa thrives best on a sandy loam with a porous subsoil, where it generally produces large and well-paying crops. Before planting, the soil should have a deep and thorough preparation, and this preliminary expense will be more than paid for in the amount of tonnage of alfalfa hay secured.

The seed should be sown in the spring as soon as the ground is warm and all danger of frost is over. This usually is from the middle of April till the middle of May. The seed may be sown either broadcast or drilled at the rate of from eighteen to twenty pounds per acre. In Western New York the practice is to roll the land after seeding without harrowing, as this is supposed to press the seed into the soil and cover it to a sufficient depth.

As to how long it will take for it to mature, we may say that some farmers cut it for hay the first season, but, of course, this would depend entirely upon the rapidity of growth and climatic conditions; and in cutting it be careful not to cut it too late in the autumn, especially during the first year, as it is necessary for the plants to put out at least five leaves in order for them to go through the hardships of winter.

As alfalfa does not reach its full maturity until the third or fourth year, too much should not be expected of it by the novice, and in planting the seed be careful of whom it is purchased. Buy from reliable dealers only. Inferior seed is sure to contain weeds, and weeds may be considered the worst enemy of the plant while it is trying to get a hold upon the land. Another thing which we might caution against is fertilizing with fresh barnyard manure, as this is sure to contain seeds of obnoxious weeds and grasses. If it is thoroughly rotted it may be used with no injury whatever.

To make alfalfa hay, cut in the forenoon and let it wilt; then rake into windrows. It should be cured in windrows or cocks and stacked or put in the barn with as little handling as possible, as this occasions the loss of the leaves, which are the most palatable part of the whole plant. Cut the crop when the first flowers make their appearance. If cut when in full bloom the hay will be woody and will not contain nearly as much nourishment.

If possible you can use the stubble for pasturage, but an extra amount of care should be used as cattle or sheep are liable to bloat when they have the alfalfa green. Hogs will thrive when pastured upon it, and an acre of land with a fair crop on it should furnish pasturage for from fifteen to twenty hogs each season. Horses can pasture upon it with profit, and there is no better hay for working animals or young growing stock.

USE OF GLYCERINE.

Glycerine is one of the most useful and misunderstood of everyday assistants. It must not be applied to the skin undiluted, or it will cause it to become red and hard, but if rubbed well into the skin while wet it has a softening and whitening effect. It will prevent and cure chapped hands; two or three drops will often stop the baby's stomach ache. It will allay the thirst of a fever patient, and soothe an irritable cough by moistening the dryness of the throat. Equal parts of bay rum and glycerine applied to the face after shaving makes a man rise up and call the woman who provided it blessed. Applied to shoes, glycerine is a great preservative of the leather and effectually keeps out the water and prevents wet feet.

REMEDY FOR EARACHE.

"I am afraid I have greatly interfered with my own practice," said a celebrated aurist, "by giving the following advice to many of my friends: 'At the first symptoms of earache let the patient lie on the bed with the painful ear uppermost. Fold a thick towel and tuck it around the neck; then with a teaspoon fill the ear with warm water. Continue doing this for fifteen or twenty minutes; the water will fill the ear orifice and flow over on the towel. Afterward turn over the head, let the water run out, and plug the ear with warm glycerine and cotton. This may be done every hour until relief is obtained. It is an almost invariable cure, and has saved many cases of acute inflammation. The water should be as warm as possible, but not too hot.'"—Christian Companion.

Read Ayer's Almanac, which your druggist will gladly hand you, and note the wonderful cures of rheumatism, catarrh, scrofula, dyspepsia, eczema, debility, humors, and sores, by the use of Ayer's Sarsaparilla, the only Sarsaparilla admitted at the World's Fair.

Eccentricities of appetite as to quantity and quality are far more common than many suppose, and more extraordinary. Two clergymen of New England—one a gormand, the other abstemious—were dining together. The abstemious looked with wonder and horror upon his colleague. The lady of the house, delighted to see the latter eat, brought on dish after dish, until at last his wondrous capacity was overtaxed, and he exclaimed, "Madam, I cannot eat everything." Said the other, "You surprise me!" The Rev. Nathaniel Colver, who was a delegate from Boston to an anti-slavery convention in London, each morning fortified himself at breakfast with six eggs well beaten in a large bowl. A wholesome enough dish, but its size horrified his host "and a circle of aesthetic friends."

Ayer & Son's American Newspaper Annual, acknowledged by newspaper advertisers and publishers to be the standard authority on American newspapers. The 1896 edition enumerates over 21,000 newspapers and periodicals, with information as to character, circulation and other characteristics. It is also a gazetteer embracing a vast amount of information concerning the location, population, political complexion, of every State and county in the United States and Canada; also complete lists of religious, agricultural, educational, medical, scientific and mechanical publications as well as all others issued in the interest of any trade or profession. The whole constituting a valuable aid to profitable advertising. Sent carriage paid on receipt of $5. N. W. Ayer & Son, Newspaper Advertising Agents, Philadelphia.

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No need of cutting off a woman's breast or a man's cheek or nose in a vain attempt to cure cancer. No use of applying burning plasters to the flesh and torturing those already weak from suffering. Soothing, balmy, aromatic oils give safe, speedy and certain cure. The most horrible forms of cancer of the face, breast, womb, mouth, stomach; large tumors, ugly ulcers, fistula, catarrh; terrible skin diseases, etc., are all successfully treated by the application of various forms of simple oils. Send for a book mailed free, giving particulars and prices of oils. Address Dr. Bye, Indianapolis, Ind. (Cut this out and send to some suffering one.)

A VERY BAD CANCER OF THE BREAST.

Notasulga, Ala., Dec. 2, 1895.

Dear Dr. Bye: You will, no doubt, pardon delay, when you learn that I have waited to give you a more favorable report of myself. When I wrote you last, I was feeling discouraged, but your kind and prompt answer came, begging me not to be discouraged, but persevere; which I did, using remedies as directed, trying all the while to exercise more and more faith, when after a few days the sore began to slough out by degrees, and, thanks to my kind Heavenly Father, and your wonderful remedies, on the 22d of last month, the entire sore came out. I have been using mutton tallow for healing, as directed, and with a heart full of gratitude to you, I must say it is healing nicely, giving me no pain at all. My friends all rejoice with me now, who a few months ago tried to discourage me by saying they thought I was entertaining false hopes as to a cure. Please, doctor, accept my grateful thanks for your great kindness, patience and forbearance which you have shown me, and may our blessed Lord bless you abundantly in this life and give you eternal joy beyond the tomb. If you wish to publish my statements which I have made in this letter in reference to my cure, do so, but please withhold my name from the public. Just sign, "A Lady from Alabama." Trusting that you may live long and give to poor suffering humanity the benefit of your wonderful remedies, and when the Master comes be ready and wait to meet all your patients. What a glorious day it will be! Please continue to pray for me, doctor, that I may be faithful to the end. May God bless you, is the sincere wish of your friend and patient,

(A Lady From Alabama.)

Look out for colds at this season. Keep yourself well and strong by taking Hood's Sarsaparilla, the great tonic and blood purifier.

THE SEARCY COLLEGE.

The spring term of this institution begins February 30 (!) Persons wishing to enter their sons or wards would do well to correspond at once with the president, the Rev. S. H. Babcock. Searcy, Ark.

The last report of the Inspector General of the War Department places Searcy College among the twelve best of the one hundred and four military schools of the United States. This school is growing in favor not only because of the excellence of its military system, but on account of the thoroughness of the work done and the wholesome religious influence which prevails in the college. Young men wishing to take a business course would find it to their advantage to go to Searcy College.

Scholarship for Sale.

We have a scholarship in Galloway Female College, which we will sell very cheap. Write us.

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