

Arkansas Methodist.

J. E. GODBEY, D. D., Editor.
GEO. THORNBURGH, Manager.

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE."

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To Preachers, \$1.00.

VOL. XV.

LITTLE ROCK, FEBRUARY 5, 1896.

NO. 6

The Arkansas Methodist, THE OFFICIAL ORGAN —OF THE— THREE CONFERENCES —OF THE— Methodist Episcopal Church, South, in Arkansas.

All Travelling Preachers of the M. E. Church,
South, Are Authorized Agents For This Paper.

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METHODIST should be addressed to GODBEY &
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GODBEY & THORNBURGH,
LITTLE ROCK - ARKANSAS.

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. McFar-
lane 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.

We are authorized to announce Clay Sloan of
Lawrence county as a candidate for Auditor of
State, subject to the action of the Democratic
party.

For Associate Justice.

We are authorized to announce A. W. Norton
of Forrest City as a candidate for Associate Jus-
tice of the Supreme Court.

For Secretary of State.

We are authorized to announce R. B. Hogins of
Pope county a candidate for the office of Sec-
retary of State, subject to the action of the Dem-
ocratic party.

For Chief Justice.

We are authorized to announce Judge H. G.
Bunn a candidate for re-election to the office of
Chief Justice of the Supreme Court, subject to the
action of the Democratic party.

News and Notes.

The business of the country has
improved during the past week.

The free coinage bill passed the
Senate Saturday. It is not believed
that it has a chance of passage in the
House.

Arthur Duestrow of St. Louis is
found guilty of murder in the first
degree. The verdict is heartily ap-
proved by the people of St. Louis and
the public generally. Yet as Due-

strow is very rich the case will likely
go to the Supreme Court. If we
could by some means fix the amount
of money a man must have to auth-
orize him to violate all the laws of
God and men, it would save much
cost of needless prosecution. But
we shall hope that in this case it will
be shown that the amount is more at
least than Duestrow's pile.

It is said that Emperor William is
resolved to double the size of the
German navy, and that Bismarck
supports the scheme.

While the powers are watching the
Turk the murdering of Christians
goes on. According to the reports
one hundred and seventy-six towns
have been blotted out, and tens of
thousands of helpless Armenians
slain. It is a strange spectacle to
see the Christian powers of Europe
all interested to preserve the auton-
omy and independence of the Sul-
tan's empire. Until they are agreed
as to the division of the sick man's
property they are not willing he
should die. It is reported that the
United States will make a naval
demonstration to secure from Turkey
the prompt payment of indemnity
for the destruction of the property of
American missionaries and for suff-
erings inflicted upon American sub-
jects. But the Sultan has become
accustomed to menaces of that kind.
One or two more battle-ships in the
Dardanelles will not disturb him.

A new scheme of taxation is pro-
posed in France which reduces the
assessment upon estate by a deduc-
tion for each child in the family. If
adopted it will exempt millions of
the poorer people from taxes alto-
gether, and throw the burden of sup-
porting the government upon the
rich and such as have few children.
Many people will think this a very
sensible sort of tax. In it the State
recognizes the need of population as
well as the need of money. The
birth rate in France has been less
than the death rate for some years
past.

Dr. H. K. Carroll, in the *Inde-
pendent*, says that the aggregate of
colored church members in the Uni-
ted States is, in round numbers,
2,674,000, distributed as follows:
Baptists, 1,403,559; Methodists, 1,
190,638; Presbyterians, 30,000;
Disciples of Christ, 18,578; and
Protestant Episcopal and Reformed
Episcopal together, somewhat less
than 5,000. According to census
figures, there has been an increase
of 1,150,000 colored church mem-
bers during the last thirty years,
which Dr. Carroll thinks is unparal-
leled in the history of the Christian
Church. The value of negro church
property is \$26,626,000, and the

number of edifices is 23,770.—N. W.
Christian Advocate.

FIRST CHURCH.

The following statement is made
by the official board of the First M.
E. Church, South, Little Rock:

The disaster that visited our con-
gregation, resulting in the total de-
struction of the church building and
the loss of all personal property, is
still fresh in the minds of the people.
Various notices and rumors have
been circulated stating that the work
of rebuilding would commence im-
mediately, and that a more hand-
some and costly structure would be
soon erected. We desire to state
that all these announcements were
premature and without official sanc-
tion. Nothing has been done except
to appoint a building committee, as
follows: W. C. Ratcliffe, chairman;
L. B. Leigh, secretary, and J. B.
Bond, S. N. Marshall and R. T.
Walker; and a finance committee, J.
T. Beal, chairman; D. G. Fones,
treasurer, and G. L. Basham, Frank
Carl, P. W. Crawford, L. P. Drake
and W. B. Ferguson. Also a com-
petent and skilled architect has been
employed in the person of Mr.
Frank W. Gibb.

No plans have been adopted and
no contract has been let. These
committees cannot proceed unless
they are assured that they have the
sympathy and will receive the aid of
the friends of the Church. The
Church itself must be fully awake to
this important matter. If the mem-
bers complacently fold their hands,
and expect these committees to go
forward and begin and finish the
work, then nothing will be accom-
plished. Our resources are small,
and it will require the united effort
of every member and friend of the
Church to build such a house as will
be a credit to the congregation and
an ornament to our beautiful and
growing city. We commend these
committees to our members and
friends and earnestly beg that you
will give them every encouragement
in your power, and proffer such as-
sistance as you can. Do not wait
for them to call on you, but take the
liberty of approaching them and giv-
ing such assurances as will stimulate
and strengthen. They are now in
moving order, and only await your
command to go forward.

W. C. RATCLIFFE,

Chairman of the Official Board.
J. M. DUNGAN, Secretary.

+ Personal +

Bishop Ninde held the Arkansas
Conference of the M. E. Church at
Rogers last week.

Dr. Palmore, editor of the *St.
Louis Christian Advocate*, in last
week's issue of his paper deals with
the erratic Alexander Russell Webb,
the American Mohammedan. His
readers will say "well done."

Rev. W. M. Clark, one of our use-
ful local preachers, of Warsaw, call-
ed Wednesday.

We had pleasant calls Friday from
J. M. McCain and A. Brewster,
leading laymen in our Church at
Pine Bluff.

Bro. W. A. Manly, of Evening
Shade, sends us four new subscribers
and asks for more sample copies.
Bro. Manly knows how to use his
samples.

Dr. Andrew Hunter was a pleasant
caller Saturday. He is in fine health
and spirits.

Jas. Murphy, one of our Methodist
laymen of Conway, called at this
office Monday.

The editor spent last Sunday at
Beebe. Brother Gregory was there
holding the Quarterly meeting. The
attendance at Church was light on
Sunday because of the constant rain.
We had pleasant entertainment at
the parsonage and at the home of
our old friend Judge Laws, and at
the home of Mr. H. B. Strange.
Bro. Davidson has added materially,
spiritually and numerically to the
Church at Beebe by his labors dur-
ing the past year. He has the ear
and the confidence of the people and
preaches regularly to a full house.
Brother Gregory has, in former time,
served this Church as a pastor and
is in high esteem. The business of
the town is improved and is in a
good state. Several persons gave us
their names for the ARKANSAS METH-
ODIST.

In the appointments of the Arkan-
sas Conference of the M. E. Church
R. W. McMaster is returned to Lit-
tle Rock District, W. T. Lewis to
Main Street Church, and G. M.
Henderson to Ebenezer Church, this
city.

Dr. S. A. Steele, editor of the
Epworth Era, has purchased an in-
terest in the Malone Female College
at Holly Springs, Miss.

Contributions.

"THE PICKANINNY PREACHER."

(By Rev. Warren A. Candler, D. D.)

Sensationalism in the pulpit has been so abundant and various during the last decade it is now difficult to find a new form of the evil.

We have had "The Boy Preacher," ad infinitum, and ad nauseam also. We have had "The Woman Preacher," and "The Preaching Cowboy." All varieties of the "Reformed" have abounded—"The Reformed Drunkard," "The Reformed Gambler," "The Reformed Clown," and even "The Reformed Journalist" have all been in the pulpit "for all it is worth," and for a good deal more than they were worth.

But the climax of this sort of thing has been reached in New York. The fin de siècle has been there attained, in the person and performances of what is called "The Pickaninny Preacher." This preacher is young enough (only 10 years old) to be a boy preacher, if she were not a girl. But being a girl, she is a diminutive attraction, combining the drawing power of "the boy preacher" and "the woman preacher," all in one. She is of a taking color, with hair and nose to match. She is also an extra smart preacher, delivering a sermon every day in the week, and four sermons on a Sunday.

A religious weekly published in New York is authority for the statement that "she stirred up large audiences in the South" before what we may call her "manager" carried her to New York. Just where in the South she "stirred up the large audiences" is not stated, although we are informed that she is in the North "under the auspices of Rev. T. S. Dart, of Charleston, S. C." It is said she had progressed no further than the Third Reader, when, feeling called to preach, she forsook the school for the pulpit. But she "knows all the ropes," for once in New York she gave out an interview in the most approved style of the most up-to-date evangelist. A sample passage from her interview shows how skillful in English composition a 10-year-old negro child may become in our glorious common schools, if reasonable attention is given to textbooks as far as "the Third Reader." Here are two of her questions and answers:

Q. Do you expect to continue in this work?

A. When once I have put my hand to the plow I shall not turn back. I believe that the Lord has called me to this work.

Q. Have you decided upon your text for tomorrow night?

A. What the Lord directs me to say, that I will preach I open the Bible and turn over the leaves until I come to the passage upon which I feel that I must preach.

That is very wonderful, and is calculated to impress the average reader nearly as strongly as an account of one of Schlatter's miracles.

The reader's pardon is asked for withholding her name so long. It is Claretta Nora Avery. Looks right well in print, and fairly melts upon the lips into the most mellifluous cadence.

Now Claretta Nora's case is typical of a distinct class, and even its extreme and most unique points facilitate the study of the class of phenomena to which she belongs.

Why did Claretta Nora so quickly find her way to New York? Are the inhabitants of the metropolis sinners above all that dwell on this continent? and was her presence there specially requir-

ed that the enemy and the avenger might be stilled by the mouth of a babe and suckling, out of which uncommon strength had been ordained? Were there no congregations nearer home upon which Claretta Nora might have exercised her wonderful gifts? Why this haste to reach the great city, as if she were driven by a command like that which sent the son of Amittai to Nineveh?

It is a clear case of supply and demand. New York wanted Claretta Nora, and Claretta Nora wanted New York. A considerable stock of sensationalism is required to satisfy New York and Brooklyn; and it must not be forgotten that Beecher is dead, and Talmage has gone to Washington.

New York no doubt pined for some such entertainment as Claretta Nora's, with a vague yearning, scarcely understood by itself. For centuries it has been a leading characteristic of certain types of urban populations to seek entertainment at any cost, using things sacred and things profane for the purpose. St. Luke wrote of the Athenians of St. Paul's time: "For all the Athenians and strangers which were there, spent their time in nothing else but either to tell or to hear some new thing." An apostle could do no mighty work with such an audience. But what a choice congregation do such people in modern cities make for the sensation-mongers who are abroad in the earth peddling pulpiterings in every profitable market.

And that explains why Claretta Nora was carried so quickly to New York, and has "preached" once a day during the week and four times on Sunday, with "interviews" between acts. She was a curio worth seeing—a 10-year-old negro girl gone to preaching will draw better than an educated pig or a dancing dog. And there is revenue to be had from such a show.

This also doubtless explains why many others break for the centers as soon as their freakish performances have made them the objects of popular curiosity. "Where the carcass is, there will the eagles be gathered together."

But some will say: "Forbid them not. Are they not called? What crowds assemble to hear them! See what evidence of Divine approval!" Not so. Let us try the spirits. Crowds are no proof of a pure or purifying ministry. Multitudes are not conclusive evidences of divine favor. The "variety show" draws a crowd larger by half than that of the "variety" evangelist. At last this is the horrible state to which multitudes among us have come. They lust for low comedy, and find it under pretense of worshipping God, and they attend the so-called service to roar at a farce, while professing to hear the gospel. Was such a perversion of sacred things ever seen before? Hitherto the Church has condemned theatricals as "diversions which cannot be taken in the name of the Lord Jesus." Now we have theatricals in the house of God, and the preacher is the leading performer.

When any considerable part of a nation gets its consent to make a show of its religion, and when from among themselves arise bands of strolling comedians who will cater to the depraved demand, how many stations more have such a people to pass on their downward way before they reach utter profanity and corruption?

"The pickaninny preacher" is a symptom. In herself she is a very small affair, and greatly to be pitied. But what of the huckster in holy things who leads her about? What of the whole class to which she belongs? What of the de-

pravity of the public opinion which tolerates such things?

It is pennies for the pickaninny, pounds for the peripatetic pulpiter, and perdition for the populace patronizing such profanity.

Will no man arise and scourge these traders from the temple before our house is left desolate and God-forsaken?

A PERSONAL MATTER.

In a letter recently received from a man who had borrowed \$5000 to pay his subscription to a college (not in Arkansas) the following language occurs: "The only way to meet the obligations of the Church is to treat them as if they were personal ones and to make sacrifices to pay them. Many of our laymen are much embarrassed, but love of the Church becomes at such times as powerful as love of one's children. No man should wish that his fortune should survive the good name of his Church, and we need at times to nurse our institutions as we do a sick and suffering child, in prayer, self-sacrifice and hope."

These are noble sentiments and should strongly appeal to every loyal member of the Methodist Church in Arkansas. The Church can do only what its members do. It is not an organization apart from its members, but is composed of them. If a single member fails to do his duty the Church suffers. Unless each member makes every legitimate enterprise of the Church his personal business the full strength of the organization is not manifested. No man can afford to shirk his personal responsibility for Church failures by arguing that others have also neglected duty. If every man would treat his Church affairs as if they were his own, missionary debts and college debts would vanish, since they are paltry when the responsible parties are considered.

Methodism has always believed in education. In keeping with resolutions of General and Annual Conferences colleges have been established to do a specific work for Methodism and Christianity. They are peculiarly the children of the Church and look to every loyal member for patronage and support. How can any true man allow his Church college to suffer, if he has a single dollar for himself?

Hendrix College was established by the Church and for the Church. Every Arkansas Methodist has promised before God to support Hendrix College, because he promised to support the institutions of the Church. Hendrix College needs money to pay a debt contracted by the legal representatives of the Church to advance the interests of the Church; also money for enlargement; money for endowment.

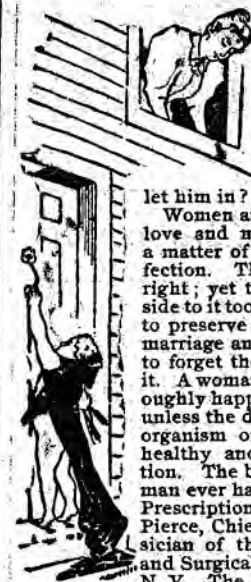
It is each member's duty to contribute according to his means. Reader, the question is personal; have you met your obligation? Do not ask what others are doing; but do your whole duty by making a prompt contribution to the college agent, Rev. Geo. W. Hill. Make this a personal matter. A. C. Millar.

Conway, Ark.

CATARRH IN THE HEAD

Is due to impure blood and cannot be cured with local applications. Hood's Sarsaparilla has cured hundreds of cases of catarrh because it purifies the blood and in this way removes the cause of the disease. It also builds up the system and prevents attacks of pneumonia, diphtheria and typhoid fever.

Hood's Pills become the favorite cathartic with every one who tries them. 25c.



When love knocks at a woman's heart he usually comes in disguise. Doesn't want it known what he's up to. If she knew all about the little rascal, would she let him in? That's a question.

Women are apt to look upon love and marriage as purely a matter of sentiment and affection. That is pretty nearly right; yet there is a practical side to it too; and the best way to preserve the ideal aspect of marriage and maternity is not to forget the practical part of it. A woman cannot be a thoroughly happy wife and mother unless the distinctive physical organism of her sex is in a healthy and vigorous condition. The best friend that woman ever had is the "Favorite Prescription," of Dr. R. V. Pierce, Chief Consulting Physician of the Invalids' Hotel and Surgical Institute, Buffalo, N. Y. The "Prescription," is a perfect and infallible remedy for every form of "female weakness." It cures by restoring health and strength to the internal organism, which cannot be reached by "local applications;" thus the cure is radical, complete and constitutional.

Dr. Pierce's eminent reputation as a physician of wide learning; and his special knowledge of the delicate and intricate organism of women, accounts for the unparalleled confidence, which women place in his "Favorite Prescription," over every other remedy. Its use obviates the necessity of dreaded "examinations" and the stereotyped "local treatments."

Dr. R. V. Pierce, Dear Sir:—I suffered fourteen years with female weakness, nervousness, and general debility, trying everything I could find to help me—all to no avail. I then heard of Dr. Pierce's medicines and although I was thoroughly discouraged, I thought I would try once more to find relief. I took your "Golden Medical Discovery" and "Favorite Prescription," and too great praise cannot be given for the rapid relief they gave me. I am now free from the former troubles. Very sincerely yours,

(Mrs.) Mary J. Stewart.
Box 46, Saratoga,
Santa Clara Co., Cal.

LEARN SHORTHAND AT HOME FREE.

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

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

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

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

ARKANSAS METHODIST,
Little Rock, Ark.

* Contributed *

REV. JOHN W. PATTON.

Rev. John W. Patton, son of Thomas J. and Louisa Patton, was born in Tennessee March 29, 1839; emigrated with his parents to White County, Ark., when a boy; was raised in said county near Searcy; professed religion while young and joined the Methodist Episcopal Church, South; was licensed to preach in 1861; joined the Arkansas Conference in 1862; married a Miss Raney in Lawrence County in 1867. Her health became poor and he located and traveled with his wife, hoping that in so doing her health might be restored. She died in 1877. He married Miss Sallie Morris, in Lawrence County, Arkansas, in 1878. She is a sister of Rev. I. T. Morris, of one of the Texas Conferences. He was readmitted into the White River Conference in 1890. He was a very successful minister in bringing souls to Christ. Many will rise up in eternity and call him blessed for having been an instrument in the hand of God of bringing them to Christ. His last work was in Union and Revel. He was finishing up his second year when he was taken sick. Bro. E. C. Castleberry wrote me of his illness and I went at once to see him. He could sit up a little and was thought to be better. Alas! Death came and claimed his body for its victim November 16, 1895.

John W. Patton was regarded as one of our purest men. He was especially successful in bringing old and hardened sinners to Christ. The Conference has lost one of its best preachers, his wife a devoted husband, his children a tender and loving father, the Free Masons and Odd Fellows a true and tried brother. He leaves a wife and three children. The morning before he died he was heard frequently to say, "The time of my departure is at hand. I am ready to be offered up. Blessed are the dead that die in the Lord." His wife and others thought him better, but too soon they found death had come and he "died in the faith."

Henry T. Gregory.

NOTE FROM A DEAR BROTHER.

A good brother, formerly a member of the White River Conference, and greatly beloved, for years past seeking health in Texas, writes:

"I almost begged to be given a little patch to cultivate. Much doubt was felt as to my ability to do work; but the good Presiding Elder and Bishop could not deny me, so I was given a nice little circuit of four appointments on the S. A. & A. P. Ry., with a neat little parsonage located at Boerne, which is a noted health resort—considered the healthiest place in Texas and only thirty miles from San Antonio. I could not have been better suited, except in the matter of salary; and I shall be happy if I am able to earn even the small salary the charge pays. I believe it has never paid more than \$340. With a wife and five children it will be difficult to live on that amount, but we believe some way will be provided. I send you herein one dollar to use as you will. It is yours. I am ashamed to send you so little, but I am sure you appreciate the situation. Maybe I can do better later on in the way of thank offering.

S. G. Shaw.

Boerne, Tex.

SOME THOUGHTS AT RANDOM.

I have thought much, dear friends, on the wonderful inventions and discoveries of these latter days and ideas perhaps averse to those of most people have presented themselves to my mind; but, no matter, I propose jotting them down any way. Waste baskets are ample in most editorial sanctums, I ween, and necessarily so. (I am real glad God peeps into all of them and that 'tis written "a bird of the air shall carry the voices and that which hath wings shall tell the matter." Eccl. 10:20). But as to the thoughts. This quotation from Ecclesiastes just brings one of these ideas to my mind, which quotation is, I think, an allusion to the telephone and telegraph. Indeed, as "Every good gift and every perfect gift is from above and cometh down from the Father of light, with whom is no variableness, neither shadow of turning" (Jas. 1-17), so I believe every discovery and every invention is simply a ray of divine light let down upon and into the brain of those whom God chooses to use in this way; and hence "Where is boasting then; it is excluded," (Rom. 3:27). All these things are given to the children of men as I believe to call their attention to the hereafter where all will be carried on in their perfection. What are the phonographs here compared with those that will be used at the judgment day, when every word that every individual has ever uttered since Adam named the beasts of the field and the fowls of the air shall be sounded out therefrom with every intonation of voice and beside it, or perhaps combined with it, will be that wonderful "graph" which will display as well every feature with each varying expression and gesture. Ah, what a day that will be when we "All shall stand before the judgment of Christ." I know there are a great many "tender foots" just here who insist that because God declares that "I will blot out your transgressions and remember them against you no more forever," that therefore they will not be brought up at all; but remember that there is a great deal implied in that word "against." Christ's blood is all sufficient to atone, but if you make it to mean that the deeds of life will not be brought up at all you make the Scriptures contradict themselves, which is certainly not in accordance with God's will, but we must "compare Scriptural things with Scriptural," and so get their full meaning from the context. If we allow that any one single individual shall escape this ordeal, then we at once make God a partial being; whereas He declares from Genesis to Revelation that "God is no respecter of persons," and that whosoever is a respecter of persons for a morsel of bread that man will transgress, saith the wise man in Proverbs. Let us for a moment look at this from a Bible standpoint, for a "thus saith the Lord" is sufficient to dispel all our theories that conflict with them. "For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil," Eccl. 12:14; so in various other places. Again observe how God in His Word in giving the history of His most faithful followers does not hesitate in the least to narrate their faults and failures as well as their virtues. David's great sin is not hid away from observation nor Abraham's fear which led to his conveying a false impression to save his life (as he believed). Henry Ward Beecher wrote a piece once on "the Thoughtograph," which he considered would be an invention indeed; one that would just record our every thought as

it flashed through the brain or mind would perhaps be better. God keeps an abundant supply of just such instruments as the poet realized when he said:

"Guard well thy thoughts,

Thy thoughts are read in Heaven."

Mrs. J. D. Burke.

Shelbyville, Dec. 13, 1895.

The two most critical times in a woman's life are the times which make the girl a woman, and the woman a mother. At these times, Dr. Pierce's Favorite Prescription is of incalculable value. It strengthens and invigorates the organs distinctly feminine, promotes regularity of the functions, allays irritation and inflammation, checks unnatural, exhausting drains, and puts the whole delicate organism into perfect condition. Almost all the ills of womanhood are traceable to some form of what is known as "female complaint." There are not three cases in a hundred of woman's peculiar diseases that Dr. Pierce's Favorite Prescription will not cure.

FRUIT TREES

In any quantity. Japan persimmon trees, fruit often weighs a pound. Sample of fruit sent on receipt of 10c to pay postage.

Dwarf orange trees make fine pot plants; will bloom and bear abundantly in a window garden.

Japan plum trees, Japan peach trees, Keiffer & Laconte pear trees.

W. R. Godbey,

Waldo, Fla.

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

Godbey & Thornburgh,

Little Rock.

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. 4728), 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 said Court is held, in the City of Little Rock, within the hours prescribed by law for judicial sales, on Saturday, the 8th day of February, A. D. 1896, the following described real estate, to-wit: Lot 8 in block 400, in Lincoln & Zimmerman's addition to the City of Little Rock, in Pulaski County, Arkansas.

Terms of Sale: On a credit of three months, the purchaser being required to execute note with approved security, bearing interest at the rate of 8 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.

FENCING

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Contributions.

ATKINS, ARKANSAS.

In answer to the criticism of Ex-Arkansian we have received in full the note referred to as it appeared in the Kentucky Methodist; with the word only that no discouraging allusion was intended.

I arrived in Atkins, one week ago today. Husband met me at Little Rock, looking hail and hearty, and happy in the love of God.

Atkins is a railroad town on the Iron Mountain road, about 800 or 1000 inhabitants; has four Churches, two Epworth Leagues in our Church—senior and junior. We found our work gone down religiously, but hope to build it up by the help of God. We came to the work not in our own strength, but in the strength of Israel's God. We want this to be a grand year with us in gathering sheaves for the Master. It is here, like it is elsewhere—the people in Arkansas are perishing for the gospel in all its purity. We are impressed with the people here as being plain, social people. We have a parsonage here, but we are boarding now, as the good ladies are giving the parsonage the finishing touch before we can occupy it. My husband will assist Bro. Mathews in a meeting at Dardanelle soon. Pray that God may use him in accomplishing much good during the meeting. If any of our Kentucky friends pass this way let us know, and we will be delighted to meet them at the train. We don't love Kentucky any the less by coming to Arkansas.

Mrs. S. L. C. Coward.

They—Bros. Matthews and his helpers—are having an excellent meeting at Dardanelle. The first notes of victory appear in our Church at home department. Here is the latest:

"Our meeting increases, about fifteen converted and reclaimed last night, and the mourner's bench full. In many respects a wonderful meeting. Bro. Coward is doing solid work. Bro. Ship is aiding by his powerful prayers. Sister Summers and Sister Coward are both good workers. The good woman who calls this scribe to time and to breakfast is also in the van.

Bro. Summers helps as much as he can. He is one of the best P. E.'s to respond to calls for help in preaching I ever had. He rarely ever declines when asked to preach. In fact, he grows on us. There is no cutting up about our preaching holiness. The only way to settle the great question is for everybody to preach and live what they believe, and let others do the same. Yours in Jesus,

B. C. Matthews."

The daily Bible school at Beebe, established by Judge Laus, has been regularly conducted for several years with excellent result. Our brother Manly has undertaken a similar work at Mammoth Spring. We trust it will be a success and that the movement will grow.

THE MODERN WAY

Commends itself to the well-informed, to do pleasantly and effectually what was formerly done in the crudest manner and disagreeably as well. To cleanse the system and break up colds, headaches and fevers without unpleasant after effects, use the delightful liquid laxative remedy, Syrup of Figs. Manufactured by California Fig Syrup Company.

WOOL SOCK CIRCUIT.

"Arkansas Methodist." When Bishop Haygood read me out for Wool Sock Circuit, of course, I felt that he had stricken me down. I thought the bishop had attained unto the heights for which a certain brother yearned when he prayed that he might be made more "humiliating."

Sometimes the name of a thing suggests all we care to know of it. If, by any justice, this circuit is known by the above name, it is due to the fact that the name is euphonious; or to the additional fact that the women keep up the finances of the Church by their knitting. Another pastor told me that he received for a year's service on this work \$15 in money and a half barrel of socks.

Well, I did feel humbled. I recognized the music in the name; I thought of the comfort it suggested; but these appeals were not sufficient to reconcile me to my appointment. I thought I could have endured it with more self-command if the bishop had told me privately, and that I had rather close my ear to melody and go barefooted a year than have my proud name linked with those three euphonious but humble words before that breathless audience. My wife was surprised and grieved to find that I was not thankful for my appointment. She thought it was a better place than we deserved, and that we should feel thankful for any place. She said she had heard preachers talk of loyalty to the Church, their unworthiness, their willingness to go anywhere, receiving their appointments from God, etc. She was surprised to find her young husband not that junk of perfection which she, in her innocence, thought all Methodist preachers to be. The truth will dawn on woman after she marries. For the sake of woman, thanks to a Providence that breaks the light gradually upon her pure mind.

I was still rebellious, but ashamed. A brother, who had been appointed to one of the best stations, grasped my hand cordially and said, "I wish I had your work. That is the most pleasant work in the Conference." I didn't pay any attention to him. I had too much sense to take that dose. I know a pill even when it is sugar-coated. I was not the most "pleasant" man in the Conference just then.

Presiding elders are not ordinary men. They know things all around and above those who have not yet attained that honor. Do they get their strange wisdom in those solemn sessions with the bishop, when a curious world and a trembling Conference are shut out? My presiding elder has been in that awful place a very few times, but he knows things since he has been there.

He came to me. He told me of the desperate fight he had made to get me. That several other presiding elders tried to get me, and that it was only after he had overpowered the other presiding elders and the bishop that he secured me. I felt better. It was real comforting to know I had been a bone of contention.

A CHANCE TO MAKE MONEY.

I taught school last winter and this summer. Seeing so many advertisements of dish washers, I thought I would make some money during vacation. You said in your paper the Rapid Dish Washer was the best, so I sent to W. P. Harrison & Co., Columbus, Ohio, who manufacture specialties for agents and got one, asked the neighbors in and washed the dinner dishes so quick and nice everyone present bought one. I made this week \$62.00, and that is a good deal better than school teaching, so I am going to sell dish washers this winter. Other teachers would be glad to have this hint.

DAISY HENRY.

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OF PIMPLES

Because the only preventive of clogging, inflammation, and irritation of the pores, the CAUSE of pimples, blackheads, blotches, rough, red, oily skin, baby blemishes and falling hair

N. B.—CUTICURA SOAP is not only the most effective skin purifying and beautifying soap in the world, but the purest and sweetest for toilet, bath, and nursery.

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This was a sweet morsal, but, with Old Testament severity, he made me take with it this bitter herb, "But they had no better place for you than I had."

He confessed to me that the past of Wool Sock Circuit made a bad record; but what it had done was no indication of what it could do. There was room for great development. I listened to his encouraging description of the marvelous "possibilities" of Wool Sock Circuit until I was elated over my appointment and impatient to get to it to see it develop. I felt real tender toward my beloved presiding elder, and felt very sorry for all the preachers who had gone to hard appointments. When my presiding elder said he would rather be on Wool Sock Circuit than the district, I felt, as much as I was attached to my new work that I would exchange for his sake if the bishop would allow it.

I am happy on this circuit. I am not thinking of the probabilities but the possibilities, i. e., looking on the bright side. Wool Sock Circuit's possibilities make it the most important work in the Conference, hence our people should hear from it occasionally. Truly,

The Rider of the Circuit.

How to Make Money

Agents make big money selling Perfection Dish Washer. Sells at sight. Washes and dries in two minutes. A good line for either ladies or gentlemen. For particulars write Perfection Mfg. Co. A. 46, Englewood. P. O. Chicago, Ill.

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BELLS

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Literary Table.

SIDNEY LANIER.

Sidney Lanier was born at Macon, Ga., 1842. He graduated at Oglethorpe College in 1860, entered the Confederate Army in 1861, and served through the war. He returned from the war with the seeds of consumption in his constitution developed by the exposures of camp and field.

After the war, he lived for two years in Alabama, working as clerk and teacher. Afterward he returned home and practiced law with his father till 1873, then determined to devote his attention to music and poetry. He went to Baltimore and secured an engagement as first flute in the Peabody Symphony Concerts, and in 1879 was chosen lecturer on English Literature in Johns Hopkins University. He was often forced to leave his post and go South to recruit his health. He died at Lynn, Polk County, North Carolina.

Lanier was a man gifted with true poetic genius. There is a freedom and boldness yet faithfulness to nature in his verse which attracted the attention of men of letters and gave promise of a brilliant career. We can hardly doubt that if he had lived he would have ranked as equal at least of any American poet of his generation.

We give our readers a selection from his works taken from Manly's Southern Literature published by B. F. Johnson, Richmond, Va., from which also we have gathered the above biographical note.

The allegorical character of the poem, together with its rare melody and the spiritual lessons it teaches class it as a production of high order.

SONG OF THE CHATTAHOOCHEE.

Out of the hills of Habersham,
Down the valleys of Hall,
I hurry again to reach the plain,
Run the rapid and leap the fall,
Split at the rock and together again,
Accept my bed, or narrow or wide,
And flee from folly on every side
With a lover's pain to attain the plain
Far from the hills of Habersham,
Far from the valleys of Hall.

All down the hills of Habersham,
All through the valleys of Hall,
The rushes cried, Abide, abide,
The willful waterweeds held me thrall,
The laving laurel turned my tide,
The ferns and the fondling grass said
Stay,
The dewberry dipped for to work delay,
And the little reeds signed Abide, abide,
Here in the hills of Habersham,
Here in the valleys of Hall.

High o'er the hills of Habersham,
Veiling the valleys of Hall,
The hickory told me manifold
Fair tales of shade, the poplar tall
Wrought me her shadowy self to hold,
The chestnut, the oak, the walnut, the
pine,
Overleaping, with flickering meaning
and sign,
Said, Pass not, so cold, these manifold
Deep shades of the hills of Habersham,
These shades in the valley of Hall.

And oft in the hills of Habersham,
And oft in the valleys of Hall,
The white quartz shone, and the smooth
brook-stone
Did bar me of passage with friendly
brawl,
And many a lustrous jewel lone,
—Crystal, clear or a-cloud with mist,
Ruby, garnet, and amethyst—
Made lures with the lights of stream-
ing stone
In the clefts of the hills of Habersham,
In the beds of the valleys of Hall.

But oh, not the hills of Habersham,
And oh, not the valleys of Hall
Avail: I am fain for to water the plain,
Downward the voices of Duty call—
Downward, to toil and be mixed with
the main,

The dry fields burn, and the mills are
turn,
And a myriad flowers mortally yearn,
And the lordly main from beyond the
plain
Calls o'er the hills of Habersham,
Calls through the valleys of Hall.

A PLEA FOR ARMENIA.

The following vigorous poem is from the English poet, William Watson, and was printed at the opening of winter in the Westminster Gazette. Its strong impeachment of his own nation for extending no rescuing hand to Armenia only voices the sentiment of the Christian World in this matter.

THE PURPLE EAST.

By William Watson.

Never, O craven England, nevermore
Prate thou of generous effort, righteous
aim:
Betrayed of a people, know thy shame!
Summer hath passed, and autumn's thresh-
ing floor
Been winnowed; winter at Armenia's door
Snarls like a wolf; and still the sword and
flame
Sleep not; thou only sleepest; and the same
Cry unto Heaven ascends as heretofore,
And the red stream thou might'st have
stanch'd yet runs;
And o'er the earth there sounds no trum-
pet's tone
To shake the ignoble torpor of thy sons;
But with indifferent eyes they watch and
see
Hell's regent sitting yonder, propped by
thee,
Abdul the Damned, on his infernal throne.

II.

You in high places; you that drive the
steeds
Of empire; you that say unto our hosts,
"Go thither," and they go; and from our
coasts
Bid sail the squadrons, and they sail, their
deeds
Shaking the world: lo! from a land that
pleads
For mercy where no mercy is, the ghosts
Look in upon you faltering at your posts—
Upbraid you parleying while a people bleeds
To death. What stays the thunder in your
hand?
A fear for England? Can her pillared fame
Only on faith foresworn securely stand?
On faith foresworn that murders babes
and men?
Are such the terms of glory's tenure? Then
Fall her accursed greatness, in God's name!

III.

Heaped in the ghastly graves they lie, the
breeze
Sickening o'er fields where others vainly
wait
For burial; and the butchers keep high
state
In silken palaces of perfumed ease.
The panther of the desert, matched with
these,
Is pitiful; beside their lust and hate,
Fire and plague winds are compassionate,
And soft the deadliest rangs of ravening
seas.
How long shall they be borne? Is not the
cup
Of crime yet full? Doth devildom still lack
Some consummating crown, that we hold
back
The scourge, and in Christ's borders give
them room?
How long shall they be borne, O England?
Up,
Tempest of God, and sweep them to their
doom!

ARKANSAS POEMS.

Here is a little volume of poems from the poets of Arkansas, compiled and published by O. C. Ludwig, of Conway, Ark. Flutterings of the Fledglings would be a good title. There is no high-soaring long swoop of the eagle here. But Mr. Ludwig has done well to collect and publish these poems. They are not without merit. Some of them have touches of poetic genius.

Mrs. S. R. Allen has a number of poems that have merit enough at least to claim respectable place in current newspapers. "The Cedar Chest" is quite tender and pathetic. This stanza will serve to give our readers a taste of its quality, and an echo of its tone:

"Many treasures poor but priceless
In its depths lie hid;
Many fancies quaint and tender
Slumber 'neath its lid.
And I dream of life's disquiet
Merged at last in rest;
Of folded hands and folded garments,
In the cedar chest."

N. T. Thomasson might with perseverance ride Pegasus fairly well. Alexander Copeland Millar is also

among the poets. He writes of "Ge-
nius," and beats his music out thus wise:

"Each curve is rounded out at last;
No blemish there to mar the form;
O'er it the sculptor's soul has cast
A beauty made divinely warm."

Mrs. M. A. Cato gives us stanzas of faultless measure and stateliness of movement.

Charles S. Blackburn is bold and some-
times forceful in expression.

Oswald S. Ludwig stands well among
the bards of his land.

Among the singers of Arkansas Al-
bert Pike is represented by a single po-
em, "Every Year." Mr. Pike was a man
of some literary reputation and has pro-
duced, we think, some better poems than
the one given us here.

With the above and many others whose
productions are preserved to the public
in this little volume none of them at-
tempt lofty themes; they fly close to the
ground, so much the more to their credit,
ill their wings be fledged.

"Poets are born, not made," may be
a true saying, but some of those whom
the world has been pleased to hear had
long struggle to climb Parnassus.

It is hard to be a poet by sheer force
of pluck and as we may say "of malice
aforethought," but perseverance is
needful even to those whom nature has
blessed with superior gifts.

Book Notices.

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

BLOSSOMS OF THOUGHT—By Car-
oline E. Russell. Arena Publishing Com-
pany. 25 cents.

This is a quiver of polished arrows in
prose and verse, for such as think and
pray. It will nourish thankfulness, de-
voutness, gladness.

PRAYER BOOK—E. R. Good & Bro.,
Tiffin, Ohio. 30 cents.

A little book that may aid the young
and timid in taking the first steps in
public prayer; also an aid in private de-
votion.

SCRIBNER'S MAGAZINE — Charles
Scribner & Sons, New York. \$3.

The February number of this very
popular monthly is on our table and con-
tains the usual excellent variety of read-
ing matter. "The History of the Last
Quarter of a Century," by Benjamin
Andrews, which has reached the tenth
chapter in this issue, has been a most
interesting feature of the publication
during the past year and alone worth the
subscription price of the magazine. The
ascent of Mount Ararat, by H. F. B.
Lynch, is a paper of great interest as is
also "Hunting the Musk Ox With the
Dog Ribs," by Frank Russell.

ELECTRIC POWER—Publication of-
fice 27 Thames street, New York, N. Y.

The prominence of electricity as an
agency of civilization becomes more and
more each passing year. There are al-
most weekly reports of the application
of this wonderful force. It is a key
which is continually unlocking myster-
ious chambers and bringing to light
hidden wonders. Whoever desires to
keep pace with the advancements made
upon this line will do well to subscribe
for this magazine. \$2 a year.

SOUTHERN LITERATURE—By Lou-
isa Manly. B. F. Johnson Publishing
Company, Richmond, Va.

This is one of a series of books de-
signed especially for use of the schools.
The movement of the Johnson Publish-
ing Company to supply school books on
history and literature, which shall do
justice both to the facts of Southern
history and the characters of Southern
men whether statesmen, military leaders
or men of letters is commendable. While
we would not give encouragement to
any movement of this sort which could
be characterized as sectional, it is just
because many of the books which have
been furnished us are not free from the
charge of prejudice that we welcome

this movement. Even if there should be
some partiality in these works they will
serve the future historian in compari-
son with the productions of Northern
authors for the candid and impartial
view at last. There has been too much
desire on the part of Northern writers
to vindicate all the conduct of the
North as against the South in the strug-
gles through which this nation has pass-
ed.

Especially have the literary lights of
the South been obscured. In this regard
something was due to a prejudice, which
tended to underestimate Southern writ-
ers and to look to almost any other quar-
ter for examples of genius or of literary
talent. But the fact that there were no
great publishing houses in the South
had much to do in rendering it difficult
for Southern writers to obtain their just
meed of praise and popularity. The
advantage of being represented and read
by one's friends is not small, especially
to such as are just venturing out upon
a literary career.

The book before us, "Southern Liter-
ature," has brief biographical sketches
of many of the leading literary men and
women of the South, and brief extracts
from their works. It is without criti-
cism and its collection is too meager to
do even tolerable justice to the subject
in hand. Many men of distinguished
ability whom the South is proud to
claim, are not mentioned in its pages and
a number are given place who have lit-
tle comparative merit.

It appears to us also that the selec-
tions are not always the best. They con-
tain much that is partisan and provin-
cial in tone. Our school books whether
they proceed from sources Northern or
Southern should not reflect particularly
or exclusively the views of any polit-
ical party.

Yet as a reader for children heavy and
long selections were properly excluded
from the work, and it will serve well,
we think, its intended purpose of intro-
ducing to our young people many au-
thors who have deserved more regard
from the literary world.

As such an introduction to Southern
literature the book may be even more
valuable in the home than in the school.

Mr. E. R. Buckley, of the University
of Wisconsin, has submitted a paper to
the American Academy of Political and
Social Science on "Custody of State
Funds," which is issued in the publica-
tions of that society. The author dis-
cusses the method of taking care of the
moneys which belong to the various
state governments. He shows how the
different states have gradually given up
the independent treasury system and de-
posited their money in banks, and also
where interest is paid on such deposits
in banks, and if so, for whose benefit.
The average balance kept in the state
treasury, or in banks subject to the order
of the state, is extremely large. Cali-
fornia gives over \$5,000,000 as the av-
erage balance kept; Massachusetts, from
\$5,000,000 to \$10,000,000; Minnesota, \$2,-
000,000; New York, \$15,000,000; Penn-
sylvania, \$6,000,000. It is interesting to
note that in the case of Pennsylvania
this large sum is kept in banks which
pay no interest. It is hardly necessary
to point out what an immense corruption
fund this may become.

The paper is an extremely interesting
and significant one, well worth the study
of our financiers and legislators.

Awarded
Highest Honors—World's Fair,
'DR.

PRICE'S
CREAM
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MOST PERFECT MADE.

pure Grape Cream of Tartar Powder. Free
from Ammonia, Alum or any other adulterant.
40 YEARS THE STANDARD.

The Sunday School.

PREPARED BY REV. JAS. A. ANDERSON.

LESSON FOR FEBRUARY 9, 1896,
LUKE 6:41-49.

THE SERMON ON THE MOUNT.

Golden Text—"Why call ye me, Lord, Lord, and do not the things which I say." (Verse 46.)

Topical Outline—I. Sincerity enjoined. (Verses 41-45.) II. False and true foundation. Verses 46-49.)

Reference Word—"Foundation."

READINGS FOR THE WEEK.

Sincerity.....Luke vi. 41-49.
False Prophets.....Matt. vii. 15-23.
Two Foundation.....Matt. vii. 24-29
Hearing and Doing.....James i. 22-27.
True Foundation.....Isa. xxviii. 16-22.
Foundation Tested.....1 Cor. iii. 11-15
"When He Comes".....Matt. xxv. 31-46.
Lesson hymn, No. 546.

Time—A. D. 28. Place—Horns of Hattin, southwest of Capernaum.

The title of this lesson should be "The Sermon on the Plain" and the "place" should be given as the plain below the Horns of Hattin. The reported discourse in Matthew was delivered on the Mount, as he distinctly says, and to the disciples chiefly, though Matt. 7:28 shows that other people were there. It appears to have been a more select audience, or at least Jesus seems to have therein attempted to gather a select crowd. "He called unto him whom He would," His object being to set out fully the outline of the system He came to teach, in the hearing of those who were prepared to receive it. This he did chiefly by way of contrasting His teachings with current notions and with Mosaic statutes. The time had arrived when His movement should assume openly an outward form. He spent the night in prayer. The next day He chooses His disciples, who were to be apostles. He then at once proceeds to proclaim, as it were, the constitution of His Kingdom. This is the nature of this transaction called "The Sermon on the Mount."

He then descends from the mountain to the plain where He encounters a great multitude of people, attracted by His miracles of which they had heard. He used the opportunity to repeat to them the main principles set out in the sermon which He had just delivered. This repeated outline is the discourse given by Luke, from which our present lesson is taken.

The lesson deals with two points, sincerity of character and true foundations. With reference to the first it must be said that it is the foundation stone of all true character. It consists in the love of the truth. The truth is the only instrument which man or God can use to build up human character. If a man will not receive that there is simply no hope for him. God Himself, with all the resources of the whole plan of salvation, cannot reach and save that man. He is a sham, a hypocrite, whose damnation is sure. He may have some good traits, but you can never trust him anywhere nor any when. He may pretend to stand for purity in his fellowmen, and so desire to pull out from their eyes the motes he has discovered, but it is a mere hypocritical pretense; he does not hate motes, for he has in his own eye a beam. He does not hate the failings he sees in a Church member, for he is openly and constantly guilty of far worse evils, and would not deny it. He "saw Deacon So-and-So take a drink," and therefore he knows the deacon to be a hypocrite. That was surely bad enough in the deacon, a bad mote in his eye, but this accuser gets drunk

every week, and would join the Church itself, if the Church would furnish him a good supply of whisky. Yet in bringing his accusation against the deacon he pretends to say he believes all drinking is wrong. He is a typical hypocrite. He is a fair sample of the whole class of worldlings who prate about hypocrites in the Church. To hypocrisy he has added a colossal amount of what in these days is called "cheek," not an uncommon alliance.

When you get one of these humbugs into the Church there is but one thing to do with him—treat him kindly, as you would any other human being. If he opens the way for you to do it, get rid of him. But if you ever do so far trust him as to give him something important to do, you will be like a Mason that has put a chalk brick into his wall at an important point. You cannot use such a man anywhere. The tree is bad and you can never get good fruit from it. He is an evil man, and he will surely bring forth evil treasure out of his heart. He may say "Lord, Lord," but he has no mind to do what his Lord says. He is a black, blasted hypocrite.

For every other class of sinners in this world Jesus had compassion; for robbers and thieves and murderers, but "woe unto you hypocrites." In all His life there is not a hard word for any other class. His indignation toward the hypocrites who surrounded Him was inexpressible. At times language, even in His mouth, seems to labor to give expression to it. More terrific denunciations are not to be found in all history.

The second point in the teaching of the lesson is that if a man hears and does the "sayings" of Christ, he is upon an immovable foundation. It is not hard to get a man to promise to reform—to "do better." Sinners are ever promising themselves to do that. But how do better? That is the question. You can have no confidence in any plan that does not have Christ in it. "Whoever cometh to me and heareth my sayings, and doeth them," this is the man who builds for all time. He has heard the truth and doeth the truth, and nothing, neither things present nor things to

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Rev. William Copp, whose father was a physician for over fifty years, in New Jersey, and who himself spent many years preparing for the practice of medicine, but subsequently entered the ministry of the M. E. Church, writes: "I am glad to testify that I have had analyzed all the sarsaparilla preparations known in the trade, but



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come, will shake him from his foundations. You may wake up tempests about him, you may even seem to engulf him, but when your storm is over he will be there. This is Christ's way of saving men. He offered Himself thus upon the plains of Hattin. He offers Himself thus now to men everywhere. He is the truth, the life, the way; but He is not the life to any man to whom He is not also the truth and the way.

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EPWORTH LEAGUE.

CHRIST'S WAYS OF WINNING SOULS BY WORKS OF CHARITY AND HELP.

February 9, 1896.

Scripture lessons, Mark III, 1-5; Luke XXII, 1-9; John V, 1-8; John XIII, 2-9.

It is worthy especial notice that while the great end of our Lord's mission was the souls of men, and the leading of men by the paths of faith into that fellowship with God which is our supreme good, that He, nevertheless, was chiefly employed in ministering to the physical maladies with which He found our race everywhere afflicted.

There are two important truths to be derived from this. (1). Only for human good and human happiness did the Master seek, God having no will or design concerning us but our own welfare. (2). There is harmony between all our true interests, and the true welfare of the physical and spiritual are to be attained by the same path. The higher interest embraces the lower. Thus the salvation set before us is full and perfect.

There is also this lesson taught us: The spiritual welfare is promoted best through the temporal. Whoever, in his conduct teaches love and faith, bestows eternal good upon the world. One will not trust that you love him truly or care for his soul if you give no heed to his physical wants.

In our first Scripture lesson we see Jesus teaching that works of love and charity are always in order. They are the works of God and fitting on God's day.

In the second lesson we are shown that our tenderness should especially regard little children. They are teachable; they are in the beginning of life; the whole life may be saved by care of the children.

Forgiveness of injuries is also a most important test of love. It is the constant duty of every Christian. Jesus is himself an illustrious example of suffering and forgiveness.

The healing of the man at the pool was, so far as the history suggests, without any direct appeal or prayer on the man's part; and yet that it might appear to us not without faith there is given the man a command which no paralytic could obey and it is manifest that faith of healing must have preceded any effort at obedience.

Last of all we see at the supper our Lord in act of humble ministering, washing His disciples feet, and teaching that in the Kingdom of Heaven the lowliest is the greatest.

Love expresses itself in all forms of beneficence, in help of the afflicted, care for the obscure and weak, forgiveness of the injurious and a lowliness which condescends to humblest service.

The opportunities for exhibiting such

a life come to us daily. There is no plea admissible for any one who does not obey the Master's command. "Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven."

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Mrs. Minerva Holt.

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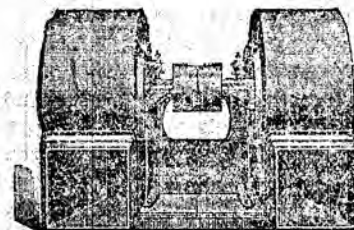
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ARKANSAS METHODIST.

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

WEDNESDAY, FEB. 5, 1896.

THE BEST WAY to grow in grace is to do more for the welfare of others. There will be more of Christ when there is less of self.

MANY THINK they have grown in grace when they have only grown in egotism and presumption.

CREED ALONE does not save men, but he who does not believe Christian doctrine is an infidel.

IT IS the doctrine which we believe that gives strength to our consciences and makes possible a divine aim in our lives.

AS FAITH in the fundamental doctrines of religion gives way, public conscience is weakened and public manners also depraved. The greatest reformers are strong doctrinal preachers.

YOU NEVER KNOW who is converted or sanctified until six months after the revival. That is what the founders thought; six months probably was their rule.

"THE TEST of all false religion," says Capenter, "is that it expects to find relations to God hereafter which are not experienced here." Chosing sin and living for the flesh we vainly dream of spiritual perfection and joy beyond the grave.

HE WHO seeks an easy way to be good will end by becoming a villain.

RESISTANCE of evil requires a character which can never be developed in the school of indulgence.

IF IN OPPOSING evil we appeal to pleasure, matching enjoyment against enjoyment, we make final defeat sure by destroying the power of resistance in those whom we would save.

THERE IS no safeguard against temptation, but establishment in right principles, and the power of resistance, which remains when all adventitious aids desert us.

PLAYING OF CARDS at home to keep the son from the gamblers, is like putting a bottle of whisky into his closet to keep him away from the saloon. The temporary expedient develops a life-long snare.

A BROTHER WRITES: "Carnality remains in the justified." So it seems, and even in the sanctified, so-called, we have found it not less prominent. It is a hard thing to get rid of. The ancient Egyptians taught that a man was separated from his sin by denying it, but that does not seem to deliver men from carnality—judging from the trials we have seen made. If one could be so delivered that his neighbors would announce it and save him the trouble of sounding his own trumpet it might be recognized as a case coming nearly up to the gospel standard.

GOOD HUSBANDS.

Some one sent us an article on Christian Husbands for publication, but as there was no name to or accompanying the article we cannot publish it.

CHURCH SOCIABILITY.

The multiplying of societies within the Church tends to reduce the Church to the level of a social organization. If congenial tastes and equality of social conditions direct the making up of young people's societies, missionary societies, aid societies, etc., these agencies of the Church will be little else than coteries of friends, drawn together by motives which are by no means distinctively or chiefly religious. Persons will feel that unless invited to join these societies they are not welcome to them. The influence extends to the prayer-meeting and the public congregation. More and more we are reaching a state of things in which people expect to be invited to Church and when they come expect to be shown social attention and courtesy by the members. Once the Church was recognized as for all, and no invitation to come was needed beyond the ringing of the Church bell. The older preachers still find it awkward and embarrassing to invite people. "Come to my Church, come to hear me preach."

Our congregations in the cities tend more and more to organize on social planes. The congregation at First Church considers itself as representing a better class of people than the congregation at Central, and the term "aristocratic Church" is generally regarded as a compliment.

There are Churches, not a few, in which persons who have no claims to worldly respectability are not welcomed as members. The respect for wealth and worldly honor which pervades the Church makes an atmosphere which is felt by every one who comes within the sanctuary walls. The pastor is often completely controlled by it, and again opposes it with little result.

What is to be done? The agencies which we have referred to are a great power for good if rightly wielded. We can not abandon the Epworth League and the Missionary Society, nor can we go back to the time when it was not needful to invite people to come to Church, nor can we refuse to regard the claim of such as come, to social recognition. But we must exhort and urge societies and individual members that in the Church their work is not merely social, but religious and that the lines upon which worldly society is organized must be ignored. Our aim in the Church must be to bring all to Christ, and as there is no respect of persons with our Master there should be none with His professed followers. Our relation to the people in the Church should have respect to their spiritual claims and needs, and our meetings, societies and members should in their church relations and work ignore the distinctions which society builds upon mere worldly foundation. "In Christ Jesus there is neither Jew nor Gentile, bound nor free."

TO BE COMMENDED AND AIDED.

We publish in this week's issue of the "Methodist" a paper from that widely-known and honored Christian worker, J. R. Pepper, of Memphis, which is well worthy the attention of our readers. It calls attention to such a work among the Negroes as all religious people must endorse, and such as should especially engage the Christian people of the South. Every interest both of the white and colored people in the South demands that the relations of the races be friendly, trusting and helpful toward each other. We must not falter in our purpose or hope to make of the

Negroes good citizens; and especially must we recognize the appeal of these needy and as yet undeveloped people for Christian aid. The work which the International Sunday School Association proposes challenges the sympathy and support of all true Christians. It is a work for Christ's sake, and for the sake of the souls he has redeemed. It is a work of philanthropy, a work of patriotism, a work of self-protection. We are glad it has been undertaken and trust it will bear abundant fruit.

"THE MEANEST MAN."

The Pittsburg Christian Advocate published a report about the meanest man in the world, and one who signs himself "A Country Brother" thinks he has a worse case to report, and writes as follows:

"Editor Advocate: The 'Items and Notes' department of your issue of the 9th inst. contains an extract from the 'California Advocate,' in which the editor claims to have unearthed 'the meanest man in all creation.' He says he is a member of the Methodist Episcopal Church, on the official board, and lives in California. In proof of his claim, he says he sent his pastor a couple of 'jags' of wood—which the pastor thought were a present—for which he charged a round sum at the end of the year. He also charged him fifty cents a meal for two or three meals eaten in his home by his pastor during the year. Again, he charged the pastor's wife for boarding, at boarding rates, for a week spent at his home in the country as his guest and on his invitation. The man who sends his pastor a couple of 'jags' of wood at his own instance, and then charges him for it, knows how to drive what is called a 'sharp bargain.' The man who charges him fifty cents a meal for two or three meals eaten at his table as his pastor, is mean—there is no doubt about that. It is still worse after having invited his wife to spend a week in the country with his family, to pay what he owes to the Church by charging her board."

California has a more equable climate and bigger trees than we have—we admit that freely. It has, too, a very mean man. But while we admit all that, we are not ready to admit all her claim to distinction. We think her man's duplicate can be found in Pennsylvania. Our man is a Methodist, too. What is more, he is an official member in one of the better Churches of the Conference. The claim of our man to distinction rests on many well-attested and clearly proved facts. We mention one: His pastor and wife while visiting on his farm admired a flock of turkeys feeding around. "Select one, and I will send it to you so you can have it for your Thanksgiving dinner," the good woman was told. She modestly refused to do that. Then he said, "I will select and send it to you." "If you do that," she replied, "you and your wife must eat your Thanksgiving dinner with us." The arrangement was finally made, the turkey was sent, the dinner was prepared, and they four ate it together. At the end of the year that brother credited himself with a dollar and a half for the turkey he had volunteered to send to the pastor, and which he and his wife had helped to eat, along with many other good things, at the parsonage on Thanksgiving day."

The editor of the Arkansas Methodist has knowledge of a meaner man than either of the other two. He lived in Missouri, in Texas County. He was also a Methodist, what they call in that section a Northern Methodist, that is, he belonged to the same Church with the other two fellows already referred to. This man was also a steward and had collected \$2.50 for the preacher, but declined to pay it over at the quarterly conference, because in some three or four visits the preacher had made to his house he thought that the preacher's drink and the corn and oats eaten by his horse were worth the money.

Now, whether California, Pennsylvania or Missouri has the meanest man may be questioned, but the above facts

are certainly significant and suggest that when the meanest man is found he will prove to be a member of the M. E. Church and probably a steward.

But that our M. E. friends may not be denied some worthy example to make up for such fellows as the above, we will say that the presiding elder of the above steward, Bro. Derment, was a man as good as he was wise, and as for his wisdom let this suffice. On Sunday morning as he preached to a great congregation under a bush arbor he took up the case of the unjust steward above referred to. "I am going to tell you," he said, "of the meanest man I ever heard of. He is a steward on this circuit and is here today. Some of you poor people have given him money in confidence in him, and per aid of the preacher. He has kept the money; charged it for the preacher's board when he came to visit him. I never heard of a meaner man than that. He hears me now say all this about him. I won't tell you his name, but I'll tell you all how you can find him out. He is the very man who will get mad at this sermon."

There never was a nicer job of whipping and gaging than that. It may be a suggestion to presiding elders in California and Pennsylvania.

Black Springs, Ark., Jan. 7, 1896.

Dear Dr. Godbey: When a local preacher moves from one pastoral charge to another should his pastor give him a certificate as he would a private member, besides his certificate as a local preacher? Does his certificate as a local preacher cover all, or should he have two certificates? L. M. Powell.

Ans.—A certificate as a local preacher would be evidence sufficient of membership, but as the certificate of membership goes to the pastor to be read to the Church, and the certificate as local preacher goes to the Quarterly Conference, it is better form to give them separate.

A LIBERAL OFFER.

We will give any traveling preacher in our connection a full set of Clark's Commentaries, latest edition, six vols., bound in best leather binding, for thirty new cash subscribers.

ARKANSAS METHODIST.

HON. CLAY SLOAN.

We announce this week the candidacy of this gentleman for State Auditor. It has been my pleasure to know Mr. Sloan intimately from his birth, having lived in the same town with him until a few years ago. He was born and has lived all his life in Lawrence county. I knew him as a member of my Sunday-school, as an industrious boy, as an aspiring youth, as a school teacher; I have known him in the responsible public positions of Clerk of his county two terms, and several years as Representative and Senator in the legislature. His private life has been clean and his public record honorable. There has never been a stain upon his character nor a doubt of his ability as a public official. As his life-long friend I volunteer my testimony to the strict integrity of his life and his complete qualification for the position he aspires to.

GEORGE THORNBURGH.

Notes from the Press!

BISHOP HAYGOOD.

If it had been in his power he would have put millions annually into the missionary treasury. He would have bankrupted the world to have saved it from sin and counted the transaction infinite gain. To cold, calculating men of the world, who care more for money than for men, he seemed erratic, visionary and unsafe. But in the mind of God, who counts one soul of more value than all worlds, he was a man of whom "the world was not worthy."—J. P. McFerren in Louisville Methodist.

(Nashville Christian Advocate.)

In the pulpit and on the platform Bishop Haygood was for many years one of the accepted leaders of his Church. While not possessing the rare oratorical gifts of Bishop Pierce and some other eminent Georgians, he had an easy command of terse and vigorous English, such as is given to only a few men. His voice, in its best condition, was like a battle cry, carrying with it the assurance of victory. It was characteristic of him in all his mental processes to move on straight lines. He always saw what he was aiming at, and went to it without turning to the right or to the left. There was a deep undercurrent of pathos in his nature. We have heard him preach when his emotions seemed to swell like the surge of the sea. At such times no heart could withstand him.

(Texas Christian Advocate.)

The subject of this sketch was unconventional to a noted degree. Like his favorite author, Carlyle, he hated shams, red tape and all sorts of fashionable literary and religious foolery. Plain spoken and sometimes decidedly brusque, he punctured error and unmasked deceit. He was a devoted friend to the negro and plead his cause to the utmost of his strength and resources. If sometimes when borne rapidly upon the current of his enthusiasm he seemed too deferential to Northern opinion and solicitous of Northern applause, and unjust and unduly severe toward the South, we may attribute it to the fervency of his feelings and to the urgency of his care. He had the ear of the negro and the North, and most unquestionably used his influence in the interest of righteousness, patriotism and peace. Bishop Haygood was an indefatigably industrious man all his life. He bore the strain well for a long time, and perhaps the final collapse may have been attributable to overwork. We have no disposition to dogmatize upon the subject, for we are confident that the Bishop in this case, as in all others, followed what he regarded as the leadings of duty and Providence.

(North Carolina Christian Advocate.)

He was eminently a gifted writer. He was a great philosopher. He grappled with the weightiest issues and gained the mastery over them; he compelled the thinking world to pause and consider his irrefutable theses. He was great enough to look at all matters in the light of truth and without prejudice. True as the needle to the pole to his own denominational claims, he saw the good there was in all others, and was charitable enough to attribute sincerity to the motives of those who differed from him. He was so good and great that no gifts of men could make him greater. He rests from labor and his works shall follow him.

(Richmond Christian Advocate.)

In the high office of Bishop he was eminently unassuming, plain, loving—above all, open, fair and true. He had no concealments from his Cabinet or surprises for them, painful or amusing; he was like a child in the sincerity and trust of his nature. But he was penetrating in his discernment of human nature, and needed not that any man should put him on his guard. He preached capably and effectively. Simple, natural, fervent in his delivery, he was plain, piquant and spiritual in his matter. It was a dull soul that he did not edify and stir.

(New Orleans Christian Advocate.)

As pastor, presiding elder, editor, college president, Bishop, he was eminently capable. In these varied positions he weighed heavy. It was understood that every wheel to which he put his shoulder would move. In 1883 he was appointed general agent of the State Fund for the education of the colored youths of the Southern States. Throughout life he was the wise and consistent friend of this race. Their ignorance and comparative helplessness appealed powerfully to his sympathies.

* Contributed *

A GREAT WORK BEGUN.

Among the great forces of the last two decades certainly the International Sunday-School work can be counted as one. Perhaps no movement in the last half century has done so much to give impetus to careful Bible study and more complete organization of Sunday-School work than the International Association, with all of its many phases of work, inaugurated little over twenty years ago. It has grown until every state and province of our great country is more or less thoroughly organized; and the work is becoming more and more efficient in the individual schools as this organization has been perfected.

It has been the earnest desire of the International Executive Committee, having general charge of the work in the interim of the International Conventions, to put a worker among the colored people of the South, to do the same work that Mr. William Reynolds, and other workers, have been doing for a number of years for the whites throughout our entire country. The way, however, has not been open to such work until recently, as there were no means at the command of the committee. But within the past few months a sufficient fund has been secured to place a man in the field, and at the meeting of the committee, held in Atlanta early in December last, a great many applications were considered and the choice finally fell upon the Rev. L. B. Maxwell, a colored pastor of one of the churches in Augusta, Ga. He was telegraphed for at once and appeared before the committee, and after a very careful examination was deemed well-fitted for his work, and an engagement, reaching until the convention in Boston next June, was entered into with him. He began his work in Louisville, Ky., on the first Sunday in January, meeting Prof. H. M. Hamill there, and going with him to various places in Kentucky, where he presented the claims of the International Sunday-School work to colored congregations at night, while Prof. Hamill held his meeting in the day time.

This work is already assuming good proportions and bids fair to become one of the most profitable arms of the international work. Those who are acquainted with the needs of the colored race in this respect will surely feel gratified that such a movement has been commenced, and will be willing to help; and it is hoped by the time of the convention in Boston that it will have been demonstrated that much good can be accomplished by this office, and it is also hoped that the worker selected will so fully prove by the excellence of his work that he is the right man that a further engagement will be entered into with him.

The following extract from the January number of the International Evangel is so appropriate we give it in full, and we trust that the prayer for earnest co-operation with this capable colored worker will be heard on every hand, and that wherever he goes our white workers will help him to set forward the work among his race. Yours truly,

J. R. Pepper,
Chairman Special Committee.

Catarrh can be permanently cured by a pleasant remedy discovered and recently greatly improved by Dr. J. W. Blosser, Atlanta, Ga., (a Methodist preacher), who has had twenty years' experience in the treatment of this disease. It is smoked in a pipe, but contains no tobacco. He offers to mail a trial sample free to any sufferer who will address him as above.

Nervous

People often wonder why their nerves are so weak; why they get tired so easily; why they start at every slight but sudden sound; why they do not sleep naturally; why they have frequent headaches, indigestion and

Palpitation of the Heart.

The explanation is simple. It is found in that impure blood which is continually feeding the nerves upon refuse instead of the elements of strength and vigor. In such condition opiate and nerve compounds simply deaden and do not cure. Hood's Sarsaparilla feeds the nerves pure, rich, red blood; gives natural sleep, perfect digestion, self-control, vigorous health, and is the true remedy for all nervous troubles.

Hood's Sarsaparilla

Is the One True Blood Purifier. \$1; six for \$5. Prepared only by C. I. Hood & Co., Lowell, Mass.

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

I Defy Competition!

W. L. FUNSTON,
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MONUMENTS

Headstones. Caskets. Etc.

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For Ornamental Graves, Gardens, Etc.

Correspondence solicited. Designs sent on application.

605 Main St., Little Rock.

A Beauty and Gives Delight.

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

The Off Months.

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

M. M. COHN & CO.

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

M. M. COHN & CO.,

306 & 308 Main Street,

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Wholesale and Retail Dealers in

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Coal and Ice delivered to any part of the city promptly.
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your orders for Coal Hods, Stove Pipe, Stove Boards and other Heating Stove equipments.

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Here are two Pointers FOR YOU.

POINTER No. 1.

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

POINTER No. 2.

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

C. J. KRAMER & CO.

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

IMPORTED
Chester
White
HOGS

From Champion Herd of the World.

WM. S. KING, Prop'r
ROSE HILL FARM

Six Miles From Little Rock.

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

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

By buying from me you have the following advantages:

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

+ Christian Life. +

A TRIP TO THE CELESTIAL CITY
BY RAILWAY.

AN ALLEGORY.

ON THE ROAD—CONVENIENCES OF
TRAVEL.

CHAPTER II.

A large number of passengers were already at the station-house, awaiting the departure of the cars. By the aspect and demeanour of these persons, it was easy to judge that the feelings of the community had undergone a very favorable change, in reference to the celestial pilgrimage. It would have done Bunyan's heart good to see it. Instead of a lonely and ragged man, with a huge burden on his back, plodding along sorrowfully on foot, while the whole city hooted after him, here were parties of the first gentry and most respectable people in the neighborhood, setting forth towards the Celestial City, as cheerfully as if the pilgrimage were merely a summer tour. Among the gentlemen were characters of deserved eminence—magistrates, politicians, and men of wealth, by whose example religion could not but be greatly recommended to their meaner brethren. In the ladies' apartment, too, I rejoiced to distinguish some of those flowers of fashionable society, who are so well fitted to adorn the most elevated circles of the Celestial City. There was much pleasant conversation about the news of the day, topics of business, politics, or the lighter matters of amusement; while religion, though indubitably the main thing at heart, was thrown tastefully into the background. Even an infidel would have heard little or nothing to shock his sensibility.

One great convenience of the new method of going on pilgrimage, I must not forget to mention. Our enormous burdens, instead of being carried on our shoulders, as had been the custom of old, were all snugly deposited in the baggage car, and, as I was assured, would be delivered to their respective owners at the journey's end. Another thing likewise the benevolent reader will be delighted to understand. It may be remembered that there was an ancient feud between Prince Beelzebub and the keeper of the Wicket Gate, and that the adherents of the former distinguished personage were accustomed to shoot deadly arrows at honest pilgrims, while knocking at the door. This dispute, much to the credit, as well of the illustrious potentate above mentioned, as of the worthy and enlightened directors of the railroad, has been pacifically arranged, on the principle of mutual compromise. The Prince's subjects are now pretty numerous employed about the station-house; some in taking care of baggage, others in collecting fuel, feeding the engines, and such congenial occupations; and I can conscientiously affirm, that persons more attentive to their business, more willing to accommodate, or more generally agreeable to the passengers, are not to be found on any railroad. Every good heart must surely exult at so satisfactory an arrangement of an immemorial difficulty.

"Where is Mr. Great-heart?" inquired I. "Beyond a doubt, the directors have engaged that famous old champion to be chief conductor on the railroad."

"Why, no," said Mr. Smooth-it-away, with a dry cough. "He was offered the situation of brakeman; but, to tell you the truth, our friend Great-heart has

grown preposterously stiff and narrow, in his old age. He has so often guided pilgrims over the road, on foot, that he considers it a sin to travel in any other fashion. Besides, the old fellow had entered so heartily into the ancient feud with Prince Beelzebub, that he would have been perpetually at blows or ill language with some of the prince's subjects, and thus have embroiled us anew. So, on the whole, we were not sorry when honest Great-heart went off to the Celestial City in a huff, and left us at liberty to choose a more suitable and accommodating man. Yonder comes the conductor of the train. You will probably recognize him at once."

The engine at this moment took its station in advance of the cars, looking, I must confess, much more like a sort of mechanical demon that would hurry us to the infernal regions, than a laudable contrivance for smoothing our way to the Celestial City. On its top sat a personage almost enveloped in smoke and flame, which—not to startle the reader—appeared to gush from its own mouth and stomach, as well as from the engine's brazen front.

"Do my eyes deceive me?" cried I. "What on earth is this! A living creature? If so, he is own brother to the engine that he rides upon!"

"Poh, poh, you are obtuse!" said Mr. Smooth-it-away, with a hearty laugh. "Don't you know Apollyon, Christian's old enemy, with whom he fought so fierce a battle in the Valley of Humiliation? He was the very fellow to manage the engine; and so we have reconciled him to the custom of going on pilgrimage, and engaged him as chief conductor."

"Bravo, bravo!" exclaimed I, with irrepressible enthusiasm, "this shows the liberality of the age; this proves, if anything can, that all musty prejudices are in a fair way to be obliterated. And how will Christian rejoice to hear of this happy transformation of his old antagonist! I promise myself great pleasure in informing him of it, when we reach the Celestial City."

The passengers being all comfortably seated, we now rattled away merrily accomplishing a greater distance in ten minutes than Christian probably trudged over in a day. It was laughable while we glanced along, as it were, at the tail of a thunderbolt, to observe two duty foot-travelers, in the old pilgrim guise, with cockle-shell and staff, their mystic rolls of parchment in their hands, and their intolerable burdens on their backs. The preposterous obstinacy of these honest people, in persisting to groan and stumble along the difficult pathway, rather than take advantage of modern improvements, excited great mirth among our wiser brotherhood. We greeted the two pilgrims with many pleasant gibes and a roar of laughter; whereupon they gazed at us with such woful and absurdly compassionate visages, that our merriment grew tenfold more obstreperous. Apollyon, also, entered heartily into the fun, and contrived to flirt the smoke and flame of the engine, or of his own breath, into their faces, and envelop them in an atmosphere of scalding steam. These little practical jokes amused us mightily, and doubtless afforded the pilgrims the gratification of considering themselves martyrs.

At some distance from the railroad, Mr. Smooth-it-away pointed to a large antique edifice, which, he observed, was a tavern of long standing, and had formerly been a noted stopping-place for pilgrims. In Bunyan's road-book it is mentioned as the Interpreter's House.

"I have long had a curiosity to visit that old mansion," remarked I.

"It is not one of our stations, as you perceive," said my companion. "The keeper was violently opposed to the railroad; as well he might be, as the track left his house of entertainment on one side, and thus was pretty certain to deprive him of all his reputable customers. But the foot-path still passes his door; and the old gentleman now and then receives a call from some simple traveler, and entertains him with fare as old-fashioned as himself."

Before our talk on this subject came to a conclusion, we were rushing by the place where Christian's burden fell from his shoulders, at the sight of the Cross. This served as a theme for Mr. Smooth-it-away, Mr. Live-for-the-world, Mr. Hide-sin-in-the-heart, Mr. Scaly-conscience, and a knot of gentlemen from the town of Shun-repentance, to descant upon the inestimable advantages resulting from the safety of our baggage. Myself, and all the passengers indeed, joined with great unanimity in this view of the matter; for our burdens were rich in many things esteemed precious throughout the world; and, especially, we each of us possessed a great variety of favorite habits, which we trusted would not be out of fashion, even in the polite circles of the Celestial City. It would have been a sad spectacle to see such an assortment of valuable articles tumbling into the sepulchre. Thus pleasantly conversing on the favorable circumstances of our position, as compared with those of past pilgrims, and of narrow-minded ones at the present day, we soon found ourselves at the foot of the Hill Difficulty. Through the very heart of this rocky mountain a tunnel had been constructed of most admirable architecture, with a lofty arch and a spacious double track; so that, unless the earth and rocks should chance to crumble down, it will remain an eternal monument of the builder's skill and enterprise. It is a great though incidental advantage, that the materials from the heart of the Hill Difficulty have been employed in filling up the Valley of Humiliation; thus obviating the necessity of descending into that disagreeable and unwholesome hollow.

"This is a wonderful improvement indeed," said I. "Yet I should have been glad of an opportunity to visit the Palace Beautiful, and be introduced to the charming young ladies—Miss Prudence, Miss Piety, Miss Charity and the rest—who have the kindness to entertain pilgrims there."

"Young ladies!" cried Mr. Smooth-it-away, as soon as he could speak for laughing. "And charming young ladies! Why, my dear fellow, they are old maids, every soul of them—prim, starched, dry and angular—and not one of them, I will venture to say, has altered so much as the fashion of her gown, since the days of Christian's pilgrimage."

"Ah, well," said I, much comforted, "then I can very readily dispense with their acquaintance."

(To be continued.)

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Best Cough Syrup. Cures all
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Rockford, W. Va., December 4, 1895.

We had a small sore on right cheek pronounced by Dr. D. M., Bye to be an epithelioma cancer. We applied to him for treatment, we secured his Combination Oil Cure, and used according to directions. The place healed nicely and looks as though the cure will be permanent.

A. L. McKeever.

This good man, a minister of the gospel, wrote us for our book and particulars. He was not afflicted himself, but a very worthy lady, who was poor and hopelessly afflicted with a terrible cancer, caused him to act in her behalf, but he said he would not advance any money until the patient was cured. Later, he sent the money with his order. Read what he writes me recently.

For free book, telling all about this great discovery and giving prices of oils, address Dr. D. M. Bye, Indianapolis, Ind.

Portland, Fla., Oct. 27, 1895.

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

Dear Doctor—Your medicine has removed all my doubts and fears in reference to your belonging to the army of swindling quacks, with which the United States is cursed at the present time, and I ask your pardon for anything I have written to you on that line. I have been badly swindled by them and am very sore on that line. The cancer of the eye is now loose all around the edges and only holding from the bottom, and the blood (that I feared so much) never came, for it has quit bleeding and I have succeeded in stopping the chills she had each day and she only has very little fever at times. I have her system in good order and her appetite has improved since taking the tonic, and above all, she is hopeful, and the most grateful old woman I ever saw. I got your letter of the 22d and sent to DeFuniak at once and got the Pond's extract, but as the directions were to wet a cloth and lay it over the sore, I did not know exactly what to do, so after praying for guidance, I took warm water and castile soap and a sponge, put some of the extract in the water, then gave her a good washing and dressed the cancer with the oils again. She slept well last night and I found her comfortable today. Some of my friends went with me to see her, and it is a wonder to every one, even our doctors, so let us thank God and take courage and do our best. I am now out of oils and blood medicine, but hope you have sent me more by this time, for I have written to you twice to send the medicines you want me to use in the case, either C. O. D., or send the bill to me. Now, that you may know I am responsible, I enclose a postal card from the bank, and you may refer to them or Dr. H. C. Oushman (wholesale druggist), of Pensacola, or to any man of standing in West Florida, whom you may know. Therefore, if you have been (like I was myself) tenderfooted about me, please let the medicines come and your cash will go to you. Please be plain, full and explicit in the directions, and tell me what effect is expected, and may God assist you in your grand work. Your friend,

Rev. G. H. Berry.

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For The Young People.

AN ADDRESS TO YOUNG PEOPLE.

I intend, in this address, to show you the importance of beginning early to give serious attention to your conduct. As soon as you are capable of reflection you must perceive that there is a right and wrong in human actions. You see that those who are born with the same advantages of fortune are not all equally prosperous in the course of life.

While some of them, by wise and steady conduct, attain distinction in the world, and pass their days with comfort and honor; others of the same rank by mean and vicious behavior, forfeit the advantages of their birth, involve themselves in much misery, and end in being a disgrace to their friends, and a burden on society.

Early, then, may you learn, that it is not on the external condition in which you find yourself placed, but on the part which you are to act, that your welfare, or unhappiness, your honor or infamy depends. Now, when beginning to act that part, what can be of greater moment than to regulate your plan of conduct, with the most serious attention, before you have yet committed any fatal or irretrievable errors?

If, instead of exerting reflection for this valuable purpose, you deliver yourselves up, at so critical a time, to sloth and pleasures; if you refuse to listen to any counsellor but humor, or to attend to any pursuit except that of amusement; if you allow yourselves to float loose and careless on the tide of life, ready to receive any direction which the current of fashion may chance to give you; what can you expect to follow from such beginnings?

While so many around you are undergoing the sad consequences of a like indiscretion, for what reason shall not these consequences extend to you. Shall you attain success without that preparation, and escape danger without that precaution, which is required of others? Shall happiness grow up to you, of its own accord, and solicit your acceptance, when to the rest of mankind, it is the fruit of long cultivation, and the acquisition of labor and care?

Deceive not yourselves with those arrogant hopes—whatever be your rank, Providence will not, for your sake, reverse its established order. The author of your being hath enjoined you to "take heed to your ways; to ponder the paths of your feet; to remember your Creator in the days of your youth."

He hath decreed that they only "who seek after wisdom shall find it; that fools shall be afflicted, because of their transgressions, and that whosoever refuseth instructions shall destroy his own soul." By listening to these admonitions and tempering the vivacity of youth with a proper mixture of serious thought, you may insure cheerfulness for the rest of life, but by delivering yourselves up at present to giddiness and levity, you lay the foundation of lasting heaviness of heart.

When you look forward to those plans of life, which either your circumstances have suggested, or your friends have proposed, you will not hesitate to acknowledge that in order to pursue them with advantage, some previous discipline is requisite. Be assured that whatever is to be your profession, no education is more necessary to your success than the acquirements of virtuous dispositions and habits. This is the uni-

versal preparation for every character, and every station in life.

Bad as the world is, respect is always paid to virtue, in the usual course of human affairs it will be found that a plain understanding, joined with acknowledged worth, contributes more to prosperity than the brightest parts without probity or honor. Whether science or business or public life be your aim, virtue still enters for a principal share into all those great departments of society; it is connected with eminence in every liberal art; with reputations in every branch of fair and useful business; with distinction in every public station.

The vigor which it gives the mind, and the weight which it adds to character; the generous sentiment which it breathes; the undaunted spirit which it inspires; the ardor of diligence which it quickens; the freedom which it procures from pernicious and dishonorable avocations, are the foundations of all that is highly honorable, or greatly successful among men.

Whatever ornamental or engaging endowments you now possess, virtue is a necessary requisite in order to their shining with proper lustre.

Feeble are the attractions of the fairest form, if it be suspected that nothing within corresponds to the pleasing appearance without. Short are the triumphs of wit, when it is supposed to be the vehicle of malice.

By whatever means you may at first attract the attention, you can hold the esteem, and secure the hearts of others, only by amiable dispositions, and the accomplishments of the mind. These are the qualities whose influence will last, when the lustre of all that once sparkled and dazzled has passed away.

Let not then the seasons be barren of improvements, so essential to your future felicity and honor. Now is the seed time of life, and according to "what you sow you shall reap." Your character is now under divine assistance, of your own forming; your fate is, in some measure, put in your own hands.

Your nature is as yet pliant and soft; habits have not established their dominion; prejudices have not preoccupied your understanding. The world has not had time to contract and debase your affections. All your powers are more vigorous, disengaged and free, than they will be at any future period.

Whatever impulse you now give to your desires and passions the direction is likely to continue—it will form the channel in which your life is to run. Nay, it may determine its everlasting issue. Consider, then, the employment of this important period, as the highest trust which shall ever be committed to you; as in a great measure, decisive of your happiness in time and eternity.

As in the succession of the seasons, each by invariable laws of nature, affects the productions of what is next in course; so in human life, every period of our age, according as it is well or ill spent, influences the happiness of that which is to follow. Virtuous youth gradually brings forward accomplished and flourishing manhood, and such manhood passes of itself without uneasiness into respectable and tranquil old age.

But when nature is turned out of its regular course, disorder takes place in the moral, just as in the vegetable world—if the spring put forth no blossoms in summer there will be no beauty and in autumn no fruit—so if youth be trifled away without improvement, manhood will probably be contemptible and old age miserable if the beginning of life have "vanity its latter end can scarcely be any other than vexation of spirit."

I shall finish this address, with call-

ing your attention to that dependence on the blessing of Heaven, which, amidst all your endeavors after improvement, you ought continually to preserve. It is too common with the young, even when they resolve to tread the path of virtue and honor, to set out with presumptuous confidence in themselves.

Trusting to their own abilities for carrying them successfully through life, they are careless of applying to God, or of deriving assistance for what they are apt to reckon the gloomy discipline of religion. Alas! how little do they know the dangers which await them! Neither human wisdom, nor human virtue, unsupported by religion, is equal to the trying situations which often occur in life.

By the shock of temptation, how frequently have the most virtuous intentions been overthrown! Under the pressure of disaster, how often has the greatest constancy sunk! "Every good and every perfect gift is from above." Wisdom and virtue, as well as "riches and honor, come from God." Destitute of His favor, you are in no better situation, with all your boasted abilities, than orphans left to wander in a trackless desert, without any guide to conduct them, or any shelter to cover them from the gathering storm.

Correct, then, this ill-founded arrogance. Expect not that your happiness can be independent of Him who made you. By faith and repentance, apply to the Redeemer of the world.

By piety and prayer, seek the protection of the God of Heaven. I conclude with the solemn words, in which a prince delivered his dying charge to his son—words every young person ought to consider addressed to himself, and to engrave deeply on his heart:

"Solomon, my son, know thou the God of thy fathers, and serve Him with a perfect heart, and with a willing mind; for the Lord searcheth all hearts, and understandeth the imaginations of the thoughts. If thou seek Him, He will be found of thee; but if thou forsake Him, He will cast thee off forever."

Curley Cue.

PARTNERS.

A sturdy little figure it was, trudging bravely by with a pail of water. So many times it had passed our gate that morning that curiosity prompted us to further acquaintance.

"You are a busy little girl today?"

"Yes'm."

The round face under the broad hat was turned toward us. It was freckled, flushed and perspiring, but cheery withal.

"Yes'm; it takes a heap of water to do a washing."

"And do you bring it all from the brook down there?"

"O, we have it in the cistern mostly, only it's been such a dry time lately."

"And there is nobody else to carry the water?"

"Nobody but mother, an' she is washin'."

"Well, you are a good girl to help her."

It was not a well considered compliment, and the little water carrier did not consider it one at all, for there was a look of surprise in her gray eyes and an almost indignant tone in her voice as she answered: "Why, of course, I help her. I always help her to do things all the time; she hasn't anybody else. Mother'n me's partners."

Little girl, are you and mother partners? Do you help her all you can?—Little Workers.

Feel Badly To-day?

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

Brown's Iron Bitters

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

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LINE Upon Line, by the author of "The Peep of Day." 18mo. Illustrated, 40c.

LOG Meeting House, The, and the McIlhannys, by Rev. John E. Edwards, D. D. 12mo., \$1.

PEEP of Day, The, by author of "Line Upon Line," etc. 18mo. Illustrated, 40c.

PRECEPT Upon Precept. 18mo. Illustrated, 40c.

SHIELD of the Young Methodist, or, "The Methodist Armor," abridged and arranged in the form of a catechism, by Hilary T. Hudson, D. D., 16mo., 50c.

STORIES of School Boys. 18mo., illustrated, 35c.

STORIES for Village Lads, by author of "Stories for School Boys." 18mo., illustrated, 40c.

Our Church at Home.

BUFFALO ISLAND CIRCUIT.

I arrived here December 23, having been appointed to this work. I found a country of rich productive land abounding in corn and hogs and clever people. Financially the country is up so that it will compare favorably with any country, but spiritually it is not up as it should be. The Church is given a back seat. As a rule, the temporal man must be amply provided for and the soul and Church get what is left, and it is too often there is nothing left. There are four different denominations having organizations within the bounds of my work. The Methodists have four organizations and one Church house. The Missionary Baptists have three organizations and one Church house. The Freewill Baptists one organization; they have no house. The Campbellites have three organizations and two Church houses and preparing to build another. There are about sixteen preachers living here representing the different denominations, while some of them belong to no Church. We are praying and trusting the Lord for the upbuilding of His Kingdom in the hearts of the people. I believe this is all the people of Buffalo Island need to give them a place among the very best people of the world; they are a kind, social, large-hearted people, attending to their own business, being all the time ready to help those whom they believe to be in need of help. We have a goodly number of true, earnest Christian men and women whose hearts are fixed, but we need more of them. May the Lord raise them up is our prayer.

W. E. Webb, P. C.

EVENING SHADE CIRCUIT.

Mr. Editor: At the last session of our Conference I was read out to Evening Shade Circuit. On Christmas Day I came to the work, bringing my wife and children with me. For several days we sojourned in the homes of my parishoners, being unable to go to housekeeping. But now we are in the parsonage. Though very undesirably located, it is a fairly good cottage home, and has been partly furnished by the good people of the town. For this we feel grateful. May they be abundantly blessed in this year of grace. We received the usual pounding the first night of our stay in the parsonage. Both young and middle-aged participated in bringing the substantial to our humble home. May the Lord's best benefits rest on the donors. Our first Quarterly Conference passed quietly and with some good results. Our presiding elder did not reach us till Sunday on account of a break-down on the way. He starts off well, as usual. We want to make this the best year in our history. Pray for us. Will look after the interests of the "Methodist."

W. A. Manly.

Evening Shade, Jan. 18, 1896.

A NOTE OF VICTORY.

The first quarterly conference of Omaha Mission was held at Bear Creek on the 14th and 15th. R. O. H. Tucker, P. E., in the chair, and beginning the Saturday before Rev. S. S. Bristow began a meeting that continued till the Sunday night after the conference, he having besides Rev. Tucker some little assistance from H. L. Joslin, a L. P. This plain statement alone would lead one to wonder why it was written, but the results were truly wonderful. The class there was in a deplorable condition, some even supposing it was past redemption, but a more glorious revival was never

known hereabouts, and while it warmed all the old members up to a renewal of spiritual life, there were many sinners converted and eight joined the Church. If Revs. Tucker and Bristow set the woods afire at all of the appointments in this mission as they did there, new and larger buildings will be in order at once to hold the congregations. May God's blessings rest upon these zealous, earnest servants of the Master. Leroy.

DARDANELLE STATION—After a long pull of three weeks success is in a measure visible. There have been nine conversions and several sanctifications up to date. Bro. G. W. Hill, P. B. Summers and Bro. Coward, of Atkins Circuit, have done good work. Bro. Coward is gifted in revival work. He is a strong, safe preacher.

B. C. Matthews.

GRAVITT, ARK.—Last evening our much-beloved brother and sister J. M. C. Hamilton were given a "pounding." All the ladies of the town and a good number from this county were in attendance with their well-chosen gifts. It would have surprised even your city people had you have seen the quantity and quality of the good things that were brought in. Such occasions are certainly a benediction to all who may attend and to the charge. J. W. C.

BROOKLAND, ARK.—My Dear Brethren: I guess you would like to hear from the Brookland Circuit. I have just made my first round. This is a very large work. I have five appointments, good attendance and wide-awake Christians at each place. We have no parsonage here but I will soon have money enough to buy or build one. The people here are trying to build this work up, so they can get good preachers, and I tell them they will always get young preachers until they build or buy a good house for the preachers' families. Brethren, let us build upon this line more, so we can have homes for our wives. I am praying and working for a revival on this work. The good steward, B. F. Mills, went out with his wagon and team and gathered me up a nice load of corn, flour, meat, molasses, fruit and butter, so you see we have plenty to eat. Pray for us. Yours very truly, J. M. Williams.

January 23, 1896.

OZARK CIRCUIT—Mr. Editor: Our first quarterly conference just over. We had not had the pleasure of meeting our Presiding Elder until he came to this appointment. We rejoice at having such a man in charge of the district. Notwithstanding a very severe attack of sore throat, Bro. Key gave us three powerful gospel sermons. He preached the pure, unadulterated gospel and in Key's own peculiar way of presenting it, which makes it doubly impressive. The outlook on this circuit is a little gloomy in some respects but we are praying for, and expecting a glorious year for the Lord's work.

Though an entire stranger when we came to the Ozark Circuit, we have found many good people. Of fathers and mothers, etc., we have already found an hundred fold. Fathers and mothers, brothers and sisters, welcome us into their homes, spread their things for us to eat, ask us to pray around their family altars and give us all the encouragement possible. May the Lord make this the most prosperous year the Ozark Circuit has ever had. You will find on another sheet four subscribers for Methodist.

J. S. Williams.

Ozark, 27, '96.

P. S.—Since writing the above the good people of Gar Creek appointment gathered at the parsonage from different parts of the neighborhood bringing a great many good things, such as a preacher needs. God bless these good people. Williams.

PERRYVILLE, ARK.

Mr. Editor—If you will give me a little space in the Arkansas Methodist I will give you a note from Perryville.

At our last annual conference I was appointed to Perryville Circuit. I arrived here on December 13, after a move of sixty miles, and when we got to the parsonage we found some of the good sisters there. They had the house warm-

ed and supper ready for us, which we highly appreciated. During that evening and the next day we received several calls. On the following evening there was quite a large number of people gathered at the parsonage and gave us a nice pounding, consisting of flour, meat, coffee and sugar and many other articles, all useful at a preacher's home.

I have now preached five sermons at Perryville and made a full round on the circuit, and had our first quarterly meeting also. Dr. Bagwell, our beloved P. E., was present and preached us two very fine sermons. We are starting off reasonably well. We hope to have a successful year. We have already made some improvement at the parsonage, and expect to do still more in the way of improvements and repairs. I am well pleased with the improvement that you have made in the appearance of the Arkansas Methodist. I like it very much, and will do what I can for it during the year.

I am as ever your brother in the work for Christ's sake, J. E. Dunaway, Perryville, Ark., January 27, 1896.

A BAD SHOWING.

In looking over the minutes of the Little Rock Conference I was struck with the number of charges that did not report any collection on Children's Day, 1895. According to the minutes, only about half reported. I hope this is not a correct record for our Sunday schools. I know that as to First Church, Little Rock, the record is wrong. We took a collection and it was reported at the Fourth Quarterly Conference, but by some omission it is not included in the Sunday school statistics. For the credit of the Churches I hope other charges which are put down blank took the collection. The following is the long list of the charges which are put down blank.

Washington District—Bright Star, Spring Hill Circuit, Genoa Circuit, Mineral Springs Circuit.

Camden District—Camden Station, Camden Circuit, Magnolia Station, Magnolia Circuit, Lapple Circuit, Bearden and Thornton, Buckner Circuit, New Louisville Circuit.

Little Rock District—First Church, Winfield Church, Maumelle, Austin, Lono, Hickory Plains, Des Arc and De-Vall's Bluff, Wattensas, England, Oak Hill.

Monticello District—Star City, Hamburg Circuit, Palestine, Macon Hill, Lacy, Hamburg Station, Portland and Parkdale.

Pine Bluff District—Lakeside, New Edinburg, Sherrill, DeWitt Circuit, Kingsland, Little Prairie.

Hot Springs District—Central Avenue, New Liberty, Mount Valley, New Hope, Cove, Cherry Hill, Dallas.

Arkadelphia District—Daleville, Gurdon, Lono, Social Hill, Princeton, Dalk, Malvern, Benton.

George Thornburgh.

PREACHERS' AID ASSOCIATION.

Little Rock, Ark., Jan. 27, 1896.

Receipts on assessment No. 7:

Balance on hand last report, \$32. Received from Revs. E. C. Castleberry \$2, J. M. Laughlin \$2, M. B. Umstead \$2, James Cox \$2, M. M. Smith \$2, J. A. Peebles \$2, J. C. Rogers \$2, G. W. Hill \$2, G. W. Daman \$2, J. H. Riggin \$2, M. B. Corrigan \$2, A. C. Millar \$2, J. M. G. Douglass \$2, B. A. White \$2, C. C. Godden \$2, A. Hunter \$2; total, \$32. Balance on hand, \$64. The constitution of the association was amended a month ago, so that former members could easily recover their membership. The dues were reduced so as to enable them to stay in. It was thought that every preacher would avail himself of this opportunity. John B. Bond, Secretary and Treasurer.

RHEUMATISM RUNS RIOT

When there is lactic acid in the blood. Liniments and lotions will be of no permanent benefit. A cure can be accomplished only by neutralizing this acid and for this purpose Hood's Sarsaparilla is the best medicine because Hood's Sarsaparilla is the only true blood purifier prominently in the public eye.

Hood's Pills act easily, yet promptly and effectively, on the liver and bowels. 25c.

A CHANCE TO MAKE MONEY.

I have made \$1,640 clear money in eighty-seven days and attended to my household duties besides, and I think this is doing splendid for a woman inexperienced in business. Anyone can sell what everyone wants to buy, and every family wants to buy a Dish Washer. I don't canvass at all; people come or send for the washers and every washer that goes out sells two or three more as they do the work to perfection. You can wash and dry the dishes in two minutes. I am going to devote my whole time to this business now and I am sure I can clear \$5,000 this year. My sister and brother have started in the business and are doing splendid. You can get complete instructions and hundreds of testimonials by addressing the Iron City Dish Washer Company, 140 South Highland avenue, station A., Pittsburg, Pa., and if you don't make lots of money, it's your own fault. MRS. W. H.

FREE LECTURE.

On "Health, Happiness and Beauty of Women."

Dr. R. C. Flower, of Boston, to Visit Texas and Arkansas.

Dr. R. C. Flower will deliver his new lecture on "Health, Happiness and Beauty of Women," at Texarkana, Ark., Ohio Oper House, Monday evening, February 10, at 8 o'clock.

This lecture is free and is said to be one of the finest lectures ever delivered on the American platform. Dr. Flower as an orator, for pathos, eloquence, poetry, and wit, has no superior. The Doctor can be consulted professionally at the following places on dates named:

Fort Worth, Texas, Hotel Worth, Friday and Saturday, February 7 and 8.

Paris, Texas, Hotel Peterson, Monday till 3 p. m., February 10.

Texarkana, Ark., Huckins House, Tuesday, February 11.

Hot Springs, Ark., United States Hotel, Wednesday, February 12.

Little Rock, Ark., the Richelleu, Thursday, February 13.

Walnut Ridge, Depot Hotel, Friday, till 3 p. m., February 14.

It is claimed by Dr. Flower's friends that he can diagnose any disease of any person without asking the patient a question, and that he is the only living physician who can scientifically do so without making a mistake.

The Boston Globe says: "In the treatment of cancer, consumption, tumor, heart, and nerve troubles, Dr. R. C. Flower has no equal in the world." The Boston Traveler says: "There is no experiment in Dr. R. C. Flower's practice. Able as he is to tell anyone his disease, without asking a question, he is not likely to doctor his patients for the wrong disease." The New York Tribune says: "Dr. R. C. Flower, of Boston, is the highest authority on chronic disease and enjoys the largest practice of any living physician."

Our readers will see that this visit of Dr. R. C. Flower to the Southwest will enable the sick to consult him close to their homes.

Exposure to cold, damp winds, may result in pneumonia unless the system is kept invigorated with Hood's Sarsaparilla.

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Missions.

An all-day missionary meeting of more than usual interest was held last Thursday in our Central Church, at Kansas City, presided over by Bro. McClure, the Presiding Elder of the district, and in which Bishop Hendrix, who has just returned from the Orient, took a prominent part.

Among those present, in addition to Presiding Elder McClure and Bishop Hendrix, were the pastor of the Church, Rev. C. M. Hawkins, Rev. F. R. Hill of the Troost Avenue Church, Rev. J. A. Duncan of Melrose Church, Rev. C. M. Bishop of the Brooklyn Avenue Church, Rev. W. C. Hill of the Washington Street Church, all of Kansas City; Rev. J. M. Comer, Kansas City, Kan.; Rev. C. W. Moore, Westport; Rev. E. P. Ryland, Independence; Rev. A. H. Barnes, Harrisonville; Rev. C. W. Scarritt, Pleasant Hill; Rev. V. M. Crutsinger, Lone Jack; Rev. W. C. Bewley, Belton, and Rev. W. B. Bull, Grain Valley.

Bishop Hendrix entertained the assemblage during the morning hours with a talk on the history of China and the work of missionaries in the Celestial empire, both past and present. He spoke of the great opening in China now for missionaries. He said that the Chinese, as never before, were now susceptible to civilizing influences, owing to their recent defeat by Japan, and to guard against another such disaster and to be the better able to cope with other nations, China was now striving to learn the arts of Christian civilization, both of war and peace, as rapidly as possible. Bishop Hendrix said he had, while on his travels through the country, interviews with leading Chinese in commercial and public life, many of whom had spoken of how they would like to see more Americans come to their land and teach their countrymen the modern way to live.

Luncheon was served in the Church parlors from 12:30 to 1:30 o'clock p. m., to several hundred people, after which the meeting was resumed. Mrs. John Matthews, wife of Rev. Dr. Matthews, of St. Louis, formerly pastor of the Walnut Street M. E. Church, spoke during the afternoon, followed by Rev. Felix R. Hill, who made an address on "Our Obligations to Missionaries." Mrs. C. M. Hawkins, president of the Women's Foreign Missionary Society of the Kansas City district, talked interestingly of missionaries and their work.

As Bishop Hendrix had not had time to finish his remarks during the morning session, he was called upon for a further talk on his travels, and responded gracefully. He spoke this time of his experiences in Corea and Japan, his morning address in the main having been of Chinese missions. The Bishop's style of telling about some of the people he had met and the scenes he witnessed was very entertaining.

At the close of the meeting Rev. Mr. McClure mentioned that the Japanese missionary, Sudzuki, who had been educated in Missouri, had written to him that he desired a magic lantern to use in his work among the people of Japan. A collection was about to be taken to purchase the lantern, when Mrs. E. D. Hornbrook, president of the King's Daughters circle of the Central M. E. Church, arose and stated that the ladies of the circle would purchase a lantern for Sudzuki. The missionary believes that he can better inculcate religion into the minds of his countrymen by means of a magic lantern with which to show Bible scenes.

WOMAN'S MISSIONARY SOCIETY.

To the Officers and Members of the W. F. M. S. of the Little Rock Conference: Dear Sisters—On December 23 the Board met and passed suitable resolutions concerning the death of our dear Foreign Secretary, Mrs. D. H. McGavock, and on January 1 it met again to confirm the appointment of Foreign Secretary made in October last. Authority for such action may be found in article XV of the constitution of Woman's Board. Our Home Secretary writes that while the offices of Home and Foreign Secretaries are vested in the same person, with an assistant for both, the duties are not too heavy. The office was originally one and at the proper time, should again be united.

Miss Carrie Kennedy, sister of our missionary in Brazil, and Mrs. McGav-

ock's amanuensis for five years, is well qualified for the position and Mrs. Trueheart is sure that with such an assistant the work may go on without serious loss. It was the intention of our dear Miss Laura Haygood at this last called meeting of the Board to leave Georgia for China January 20, and sail on the 28th, but we dare not say now when she will sail. "Man proposes; God disposes." She has done some very effective work in the home field during her stay with us. She has visited many of our Conferences, and wherever she has gone she has kindled anew the missionary flame. May she long be spared to the work.

Miss Waters has been obliged to come home to recruit. Miss Bessie Moore having missed her steamer in November, the Board thought it best not to allow her to go to Brazil in the next season. So this leaves Brazil and China both without their valuable aid. Bishop Hendrix appointed Miss Haygood agent for both Souchow and Shanghai Districts, so we have one agent in each field now.

I hope that the district secretaries will find out at once how many scholarships and Bible women the several societies in your districts will support and let me know. I am anxious to put this information in the hands of our Home Secretary in order that she may turn it over to Miss Haygood before she sails for China. It takes \$40 out side of dues to put a Chinese girl in a boarding school one year. Sixty dollars will support a Bible woman for the same length of time. In Mexico or Brazil the same work will cost \$75. I do hope that our societies will take on some special work other than paying regular dues. Miss Haygood assures us that on her return our scholarships will receive more particular attention and reports of these will hereafter come more promptly to the society or person supporting them. Remember the Wightman Fund. This is to be raised by special self-denial and thank offerings. It goes through the same channel as other funds, but marked "Wightman Fund." Keep a strict account of such and by March 1, let's see what we have done, as you know then our year closes. Winter is on us. On the exterior everything is damp and dismal, but my dear co-workers, don't let your zeal and energy in our loved cause become hampered. Remember also that this is possibly the time when our interest in this work—"Woman's Work for Woman"—is put to the test. The attendance at our monthly meetings is the true test of interest. To me it is sad and discouraging when we consider the indifference of many of the women of our Church. The only decrease in our work is at home. The results in foreign fields are most encouraging. At the close of each quarter when I am called on to send in my report for the Little Rock conference my heart really grows sad. I wait and wait till I dare wait no longer, and finally close my letter with but a partial report. Now what is the matter? Of course, if the District Secretaries had received the reports from auxiliaries they would forward immediately to the Conference Corresponding Secretary. The fault must be with the Corresponding Secretaries of the Auxiliaries. I don't want to scold, but let's do better. Send in a great big nice report for the last quarter on time, and I shall forgive you for past indifferences. You must bestir yourselves and "work while it is yet day, for the night cometh when no man can work"—it is but a little over one month till you must wind up the missionary year. Is it true that there are no auxiliaries in the Little Rock District outside of Little Rock? I can't believe it. Let's hear from those of Lono, Carlisle, Hazen, Mablevale, Smyrna, South Bend and Mount Tabor. The above named societies in days gone by were among our strongest. Is the cause growing weaker? I dare not believe it. I do most earnestly beg these dear good women in behalf of our great work, to reorganize their forces and send in a good report by March 10.

I am glad to note that the Pine Bluff and Washington Districts are organizing some new societies in their respective districts. We shall expect great things from the Camden District this year, as our Bro. J. R. Moore heads Methodism in that district and is so vitally connected with the missionary movement. Use him, Sister Couch, to the best possible advantage.

Mrs. Jas. Thomas,



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At \$4.50 each—Black Beaver and Kersey Capes, elegant goods and satin trimmed.

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LITTLE ROCK, ARK.

Our Church at Home.

COVE CIRCUIT.

Mr. Editor: I was moved by Bishop Haygood at the last session of the Little Rock Conference from Genoa Circuit on Washington District to Cove Circuit on the Hot Springs District. We have spanned the hills between the two charges, and are safely lodged in the parsonage at Cove; have been kindly received; have made one round on the work. We are in good spirits and are hopeful of a prosperous year.

J. D. Whiteside.

Cove, Ark., Jan. 22, 1896.

HAMBURG STATION.

Dear "Methodist": We are making a very satisfactory start here for the new year. The Board of Stewards made a liberal assessment for the P. C., and start out by adopting the motto "one hundred cents on every dollar assessed on Hamburg Station." We have lost two members by death since Conference, Bro. McKoin and Sister Morris, and Bro. Wilson is not expected to live long. General health good. Congregation increasing. Sunday school improving. All are delighted with the "Methodist" in its new dress. Some renewals and subscribers soon.

R. Luther Branch, P. C.

SPRINGTOWN, ARK.

Dr. Godbey: Please allow me to say in the columns of the "Arkansas Methodist" that on New Year's night myself and family were greeted a happy New Year by a large company of our neighbors and friends who visited the parsonage and did not only hollow New Year's gift, but actually brought the gift along with them. Some brought one thing and some another, but it was all good and useful. How glad we were to begin this New Year with hearts full of gratitude both to God and to those grateful donors.

May the Lord prosper them both temporally and spiritually and help me, their unworthy pastor, to render them good and faithful service. Respectfully,
J. H. Sturdy.

INDIAN CAMP CIRCUIT.

In obedience to the authority of our beloved Church we parted with many kind friends on the Viola charge, some of whom we never expect to meet on earth again, but by the grace of God we will meet them in Heaven. We have been kindly received and are planning and praying for a successful year's work. A kind and generous-hearted people are these of the Indian Camp Circuit, and they have made this preacher and his little family feel that they are in the midst of consecrated Christian workers in the Master's vineyard. On the night of December 28, 1895, a large handsome crowd (26 in number) came to see us, each of them bringing something good to eat or its equivalent in "free silyer." After singing some soul-cheering songs and enjoying a pleasant conversation with them, we read a Scriptural lesson, had prayer, and they bid us good night. (I told my wife after they left that I guessed we had been pounded.) May the Lord dwell richly in their hearts and give them success in all laudable undertakings. Brethren, pray for us that we may be to this people a pastor indeed and in truth. We have no parsonage at present, but by the

first of March we hope to be able to report a neat little parsonage on the two acres of ground which has been given by Bro. B. F. Southerland. We are delighted with the new form of the "Methodist." May God bless its editor and many readers. Yours in Christ,
W. W. Gibson.

January 18, 1896.

GLAVETT, ARK.

Rev. J. E. Godbey: Dear Sir: At our last Conference Bishop Haygood appointed me to this work. We have moved here and looked over the field, and find plenty to do. Everything in fair shape, the people received us, all very kind. Our congregations are good. We have had some good services. Some signs of revival fire all around the work. Our love is glowing. We have a new Church that will soon be completed. There is strong talk of a new parsonage. A few nights ago we had the storm and pounding that is so common, and this scribe and family have had good things to eat ever since. Pray for us. Come to the District Conference.
J. M. C. Hamilton.

CLARKSVILLE DISTRICT ASSESSMENTS.

Editor "Methodist": At the meeting of the Board of District Stewards for the Clarksville District, on December 21, it was requested that a copy of the assessments be sent you for publication. Here they are: Assessed for the P. E. \$1000, and the same is apportioned among the charges as follows:

Clarksville Station	\$ 148 20
Van Buren Station	137 65
Ozark Station	132 37
Altus and Coal Hill	68 57
Alma Circuit	79 31
Dyer Circuit	79 37
Ozone Mission	26 38
Lamar and Knoxville	79 37
Clarksville Circuit	79 37
Hartman Circuit	52 76
Chester Mission	31 65
Ozark Circuit	69 00
Van Buren City Mission	16 00

Total

.....\$1000 00
Last year the District had 15 charges; it now has 13, hence the larger assessments.

FROM BALD KNOB CIRCUIT.

Having served this work as a supply from June 29 until Conference, "the powers that be" saw fit to return me this year. My people received me as whole-hearted Methodists—kind, open-hearted, and frank. It is a pleasure to them to look after every interest of the Church. The work is now set up. Our beloved Presiding Elder was with us at Bald Knob on Friday, Saturday and Sunday. The District Stewards met with us on Friday. The charges were not all represented, but I want to say, brethren, your rights were not forgotten in your absence. The Stewards who made the assessments took more than they gave. I am sure that no one, if he had been present, could have said aught against the proceedings of the meeting. Brethren, let us rally our forces and bring our district up clear. Our quarterly meeting was held Saturday. The Stewards show a deep interest in the work, which speaks well for the beginning. Bro. Gregory preached three sermons for us, and surely the power of the Lord was with us. I have not seen such interest manifested during my

stay with this people. God bless Bro. Gregory in his labors, and help us to hold up his hands as he is spending his life and energies in this great work. The preachers and many of the people over the district know our misfortune in losing our Church building, nearly three years ago.

I am glad to say to you through the "Methodist" that the work on our new building is being rapidly carried on. We are not tired of the company of our brethren, but we don't like to sponge. We hope to hold our next services here in our new Church. Our people at Kensett will make an effort to cell their house, and at Bradford we will pay the small debt that hangs over that class. Above all we are praying for a revival of religion all over our work. In this we don't expect to be disappointed, for God has promised to be with us.

Pray for us. Geo. G. Davidson, P. C.
January 21, 1896.

MAMMOTH SPRING AND WILLI-FORD.

We have received a hearty and Christian welcome to our new field of labor in North Arkansas. We are treated like a brother and sister on returning home after a long, long absence. All the services well attended, and the general work is hopeful. There are earnest Christians here to stand by us in every noble effort. Many of the children are enlisted in religious work. Their missionary society meets at the parsonage when they like. Bro. Cochran has worked earnestly, and we trust the Newport District has broadened his field for greater usefulness. Bro. Troy, who once had the pastorate, is located here and continues his earnest efforts in a quiet, Christian work. We have a Bible school, meeting every evening from 4 to 5 o'clock, through which we trust to reach every home. Of this you'll hear later. May the watchword of every home be "Holiness unto the Lord." Yours.

I. B. and Mary M. Manly.

Mammoth Spring, Jan. 25, 1896.

BERRYVILLE CIRCUIT.

Editor "Methodist": The first quarterly meeting for Berryville Circuit has come and gone, but its influence for good has not gone with it.

Our new and beloved P. E., Rev. P. B. Hopkins, proves himself abundantly worthy of the position he holds. His natural magnetism draws all hearts to him.

We continued services for several days after the Q. M., and has quite a revival, resulting in eighteen conversions and six accessions to date.

Rev. T. E. Doran did us much good by his able pulpit ministrations.

Pastors Freyschlag and Smanner, Presbyterian and Baptist, respectively, together with their Churches, joined us heartily in the great work and glorious warfare against the archfiend of night and sin.

By the way, a storm struck the parsonage a few evenings ago, which showed evidently that the people here had been given to such capers before, for it was a complete surprise, but an agreeable and happy one withal.

Berryville Circuit starts off well.

D. C. Ross.

Berryville, Ark., Jan. 23, 1896.

WEST SEARCY CIRCUIT.

Dear "Methodist": We have made a good beginning on this work. We were

kindly received by these good people. We are boarding in the home of Bro. D. H. Clark, a member of the "official board." Our first Quarterly Conference convened at Smyrna Saturday, the 25th. Bro. Henry T. Gregory, the presiding elder, was present. We had good spiritual service both Saturday and Sunday. We are happy, hopeful and contented. We believe God is going to give us a good year. Pray for us. Yours in Christ,
D. H. Colquette, P. C.

Jan. 27, 1896.

WALNUT RIDGE.

Our first Quarterly Conference was a decided success. There is admirable fitness of things between our Bro. Cochran and the presiding elder's office. He is fully up with the forward movement of the Church, and looks well over the whole field at a Quarterly Conference His preaching is also up to the topmost work in doctrine, spirit and power. He has improved wonderfully in manner, character, resources, preaching ability and oversight as a ministerial officer, since he was my presiding elder in 1886. We expect a good year in this station, and a "forward march" along all lines on Newport District. Amen.

A. M. R. Bronson.

January 28, 1896.

WELDON, ARK.

Dear "Methodist": I got to my circuit the first Sunday in the new year, and have met with a warm reception at every point. The people of Auvergne and Weldon Circuit know how to treat a preacher. They love the Lord, His cause and His pastors. Their pastor's interest—not business, but interest—is theirs. On Friday evening of last week the good people of Weldon pounded this preacher till he was sore—from morning to dawn to tooth the edibles. Everything necessary to the wants of the physical man was brought. Two little boys, however, more than all others, had an eye to the "eternal fitness of things," and brought two chickens each. A steward called at our "hired house" last week and almost took Mrs. Crowe's breath by asking, "Do you need anything?" This kind is rare a-vis to this scribe, and I've always had the best, too. Who bids for that steward? Bid what you will, you can't have him. He is my curio. Every official on this circuit has proven himself exceptionally solicitous of our welfare. God bless all of them, official and "rank and file."

E. P. Crowe,

January 21, 1896.

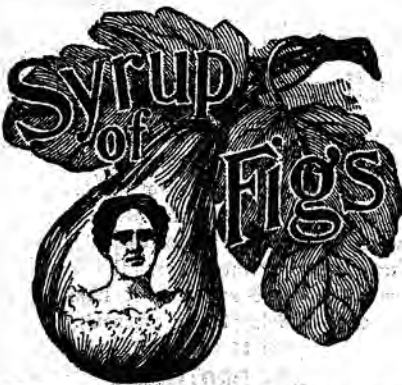
QUITMAN COLLEGE.

Dear Dr. Godbey: Please say in the "Methodist" that Quitman Male and Female College is doing well under the presidency of Dr. R. D. Allen. We have more than eighty pupils in daily attendance. A good home patronage, but more than half from abroad.

I think the character of the work being done is good and the college course well arranged—more than forty are studying Latin and a number Greek, while more than thirty are taking a special course of normal work under Dr. Allen. Those who know Dr. Allen's style of teaching know this course to be very fine.

Though we have had some changes since the fall session opened, we now have four teachers and three assistants. We have six young men preparing for the ministry. The spirit of earnest work thoroughly possesses nearly every pupil and all things promise a very fine session. Our Church also is doing well, nearly every Sunday penitents are at our altar. We have had several accessions since Conference.

W. E. Sewell.



Gladness Comes

With a better understanding of the transient nature of the many physical ills which vanish before proper efforts—gentle efforts—pleasant efforts—rightly directed. There is comfort in the knowledge that so many forms of sickness are not due to any actual disease, but simply to a constipated condition of the system, which the pleasant family laxative, Syrup of Figs, promptly removes. That is why it is the only remedy with millions of families, and is everywhere esteemed so highly by all who value good health. Its beneficial effects are due to the fact, that it is the one remedy which promotes internal cleanliness, without debilitating the organs on which it acts. It is therefore all important, in order to get its beneficial effects, to note when you purchase, that you have the genuine article, which is manufactured by the California Fig Syrup Co. only, and sold by all reputable druggists.

If in the enjoyment of good health, and the system is regular, then laxatives or other remedies are not needed. If afflicted with any actual disease, one may be commended to the most skillful physicians, but if in need of a laxative, then one should have the best, and with the well-informed everywhere, Syrup of Figs stands highest and is most largely used and gives most general satisfaction.

+ At Rest. +

REV. F. M. PAINE.

Bro. Godbey: As there has been enough said, perhaps, in regard to Rev. F. M. Paine's death, yet I feel that it is due the family that I should add a few words, as I was with him about ten days during his last illness.

I want to say that he was a good man. With him Christianity was not merely an impulse of the heart, but an impression of the Divine will in the purposes and plans of human life. His Christian integrity was not questioned by those who knew him. It was my pleasure to sit at his bedside and listen to his kind words, advising me how to live and how to preach. As I am young in the cause, it was a great blessing to me. He seemed to take great interest in Van Buren City Mission Church. He preached often for me with great power. I loved him so much. But, oh! how he suffered. His precious wife, daughters and son did all they could to alleviate his suffering. But the Lord of Glory led him through the furnace of affliction and on the morning of the 15th inst. he came out without a smell of fire on his garments, and went sweeping through the gates into the city to join his friends who had gone on before him. "Let me die the death of the righteous and let my last end be like his." S. H. Ketton.

Van Buren, City Mission.

MOSELEY—Sidney Clark, son of Bro. Preston C. and Sister Callie Moseley. Born January 20, 1893; died at Altus, Ark., January 6, 1896. Sister Moseley is near the crossing, consumption is doing its work. She often said she would not care so much to die, but for little Clark: but now that he is on the other side, she will gladly answer the summons to come home where Jesus keeps her sweet babe. May her crossing be peaceful. May our God comfort the father as he walks through these dark hours.

D. D. Warlick.

AYERELL—Clariette, little daughter of M. and C. A. Ayerell; born March 27, 1892; died at Russellville, Ark., Jan. 11, 1896; was laid to rest in the Houston Cemetery, near Altus, Ark. May the Holy Ghost comfort father and mother.

D. D. Warlick.

BENNETT—Mrs. Nancy Ann, daughter of J. R. Miller and wife of Mr. Ed Bennett, was born in the State of Arkansas November 13, 1864; departed this life in Mayflower, January 15, 1896, having lived thirty-one years. She was buried by the writer in the presence of a large number of sorrowing friends in the Mayflower Cemetery. Sister Bennett professed religion and joined the Methodist Church, South, in July, 1894, and lived a consistent Christian life from that time until her death. Do not grieve, dear one; your loss, which is but for a short time, is her eternal gain. Heaven is made nearer and sweeter to you by her admittance there. May God's blessings attend the bereaved husband, father and mother, brothers and sisters and help each one of them to so live that there may be an everlasting reunion on the bright shores of sweet deliverance.

G. W. O. Davis.

Conway, Ark., Jan. 20, 1896.

WALDEN—God in His wisdom has visited our community by taking from our midst little Henry Herman, son of J. M. and Frankie Walden, of Wing, Yell County, Ark. He was born December 31, 1895, and departed this life January 8, 1896. There is a vacant place, a voice hushed, gone to be heard no more here on this troublesome earth. Although this is the fifth time God in His wisdom has called the parents around the open grave to deposit their dear ones in the mother earth, they can trust Him still. God said: "Suffer little children to come unto Me, for of such is the Kingdom of Heaven." We should only think of "The lights along the shore that never grow dim."

Those buds that are taken when tender are the brightest flowers of all. They light up our pathway that we may see clearly to overcome every temptation that besets us. Be encouraged, afflicted ones; only be guided by those beautiful lights and keep your lamps trimmed and burning. God doeth all things well for those who walk upright.

J. M. Hunt.

CHADICK—Mrs. Cora James, wife of H. S. Chadick, was born in Tennessee May 30, 1849, and died at her home in Jefferson County, Ark., January 22, 1896. Though born in Tennessee she was raised and grew to womanhood in Arkansas, and was married to H. S. Chadick April 17, 1876. God blessed this union with four children, one of them preceding her to glory. She leaves a husband and three children, two sisters and a host of friends to lament and mourn her death. She was an affectionate wife, a loving mother and a friend to all. She was a consecrated Christian lady, true to God and true to the Church. She was the preacher's friend, and it makes our heart sad to know that her seat will now be vacant. Oh, how we shall miss her. But we mourn not as those who have no hope. Sister Chadick lived right, therefore she died right. The God of all grace comfort and bless the bereaved husband and children and bring them at last through riches of grace to the Christian's long-sought home in Heaven, there to form an unbroken family in the home of God and the good forevermore is the prayer of their pastor,

J. W. Harrell.

Sherrill, Ark.

JONES—Sister Henrietta, daughter of Rev. Burwell Lee, and wife of Rev. Ed T. Jones, was born August 23, 1838; professed religion and joined the Methodist Episcopal Church, South, when young. Married in Batesville, Ark., to Rev. Ed T. Jones March 20, 1855, Rev. John Cowle officiating. She was the mother of eleven children, only three of whom are living. Sister Jones departed this life at the home of her daughter, Mrs. Mollie Jelks, in Woodruff County, Ark., August 20, 1895. She was an humble and devout Christian; her home was the home of the itinerant preacher; always glad to see and entertain him; many a weary itinerant has found rest, food and shelter at her house. She knew what it was to share the toils and cares of an itinerant life, her husband having been an itinerant for many years. She was always modest and unassuming. She had been a great sufferer for many years before her death, but always bore her sufferings with Christian fortitude, never murmuring or complaining. It seemed to be a pleasure to her daughter, Mollie, to care and do for her afflicted mother. No one misses her more than Mollie. Sister Jones died in great peace. She has gone to join her husband, father,

mother and children who preceded her. Henry T. Gregory.

McIVER—Rev. W. A. was born in Lauderdale County, Tenn., July 18, 1861. In 1878 he moved to Arkansas with his father and settled four miles south of Quitman; was married to Ellen Bynum in August, 1883. This union was blessed with four children. In the fall of '84 he joined the Arkansas Conference, of which he was a member for ten years. His first work was Big Flat Circuit. Other circuits that he served were Mountain Home, Dover, Gravelly Hill, Appleton, London. In the fall of 1894 he was transferred to the Indian Mission Conference, and was appointed to the Sugar Creek Circuit. So well and faithfully did he perform his work that the Conference which met at Ardmore saw fit to appoint him again to this work. Bro. McIver was ever ready to labor and to suffer for the good of the Church. This time his talent and all that he had were centered upon the uplifting and upbuilding of humanity. The storm was never too great for him. He could not miss an appointment. Often would he expose himself in order to fill his appointments. Last October, just a while before Conference, he was very busy in trying to raise his Conference collections; for several days he had been in feeble health. He had one appointment to reach before going to Conference, which was about twenty-five miles away. On reaching this point he was taken very ill, in which condition he lingered for several days, but rallied so that he could come home (Antlers). Again he relapsed and grew worse until January 11, when God took him home to glory. Bro. McIver was in every sense a true and good man. He believed in the thorough renovating power of the grace of God, preached it and exemplified it in his life. He was a most congenial companion and friend. All who ever met him were drawn close to him and felt the magic spell of his genial nature. He left no enemies; was eminently a religious man; spiritual-minded, devoted, prayerful, and of strong faith, and truly a man full of the Holy Ghost and of faith, and as a result he was a man of great spiritual power. He will answer no more to the roll call at Conference. His work is finished and his record is on high. The funeral service was conducted by Rev. W. M. Keith in the Methodist Church in Antlers, I. T. On Sunday, January 12, we laid his body beneath the cold sod to await the resurrection day. He leaves a faithful wife and three children to mourn his untimely death. But take courage, look beyond this life. When the dark clouds overshadow you remember "At evening time it shall be light." W. E. Martin.

FOR DYSPEPSIA

Use Horsford's Acid Phosphate.

Dr. J. Cressey, Hot Springs, Ark., says: "It has proven highly satisfactory in dyspepsia and nervous weakness, and I can cheerfully recommend it as good for the above disorders."

SUNDAY SCHOOL HELPS.

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

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

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

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

WARNING ORDER.

Leo Pfeifer, plaintiff, vs. C. Y. Henderson et al., defendants. In the Pulaski Chancery Court.

The defendant, C. Y. Henderson, is warned to appear in this Court within thirty days and answer the complaint of the plaintiff.

J. H. Paschal, Clerk.

January 25, 1896.

Retcliffe & Fletcher, Sol's for Plaintiff.

ONION SETS AND SEEDS.

Cash with Order for 20 Days.

Yellow O. Sets,	per Pk. 45c.	per Bu. \$1.50
White " "	" " 60c.	" " 1.00
Texas Red Oats,	" Bu. 35c.	32 pounds
Seed Rye,	" " 75c.	56 "
Clover Seed (Red),	" " \$5.25	80 "
Alfalfa "	" " 5.50	80 "
Timothy "	" " 2.25	45 "
Red Top Grass	" " 90	14 "
German Millet	" " 85	50 "
Garden Seeds, per 100 pkts.	\$2.50.	

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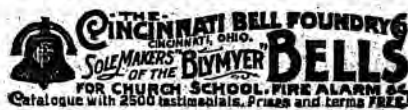
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ARKANSAS METHODIST.

WEDNESDAY, FEB. 5, 1896.

E. B. THORNBURGH, Business Mgr.

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

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

We 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.

LATE SUPPERS.

The old tradition that to eat anything just before going to bed was sure to produce indigestion and render sleep impossible is now happily exploded. It is not good as a matter of fact to go to bed with the stomach so loaded that the undigested food will render one restless, but something of a light, palatable nature in the stomach is one of the best aids to quietude and rest. The process of digestion goes on in sleep with as much regularity as when one is taking violent exercise to aid it, and so something in the stomach is a very desirable condition for the night's rest. Some physicians have declared, indeed, that a good deal of the prevalent insomnia is the result of an unconscious craving of the stomach for food in persons who have been unduly frightened by the opinion that they must not eat before going to bed, or who have, like many nervous women, been keeping themselves in a state of semi-starvation. Nothing is more agreeable on retiring for the night than to take a bowl of hot broth, like oatmeal gruel or clam soup. It is a positive aid to nervous people, and induces peaceful slumbers. This is especially the case of cold winter nights, when the stomach craves warmth as much as any other part of the body. Even a glass of hot milk is grateful to the palate on such occasions, but a light, well-cooked gruel is better, and in our climate, during the cold months of winter, should be the retiring food of every woman who feels, as many do, the need of food at night.—Canada Lancet.

SORGHUM CULTURE AND FERTILIZERS.

(Mississippi Cor. of the Practical Farmer.)

We have been requested to give our method of cultivating sorghum; soils, fertilizers, etc., best adapted to the successful culture of this important and extremely popular and profitable crop. In the way of "soil," any light-colored soil, as "pipe-clay," "buckshot" or "mulatto" clays we have found to be best for sorghum; light-colored soil making clear, bright syrup, and dark or black soil making a dark-colored syrup. This is an invariable rule, as far as our knowledge and experience extend.

Sorghum will stand a greater degree of drouth than any other cultivated plant (with the single exception of teosinte); hence, is peculiarly adapted to the more arid portions of the country; it will also stand wet feet better than any other crop of our acquaintance, except rice and cranberries. For the latter reason, in locat-

ing our sorghum patch, we go into the creek bottom, and wherever we find a piece of land that is strong, but so low lying as to make it a little too wet for corn, right there we locate our sorghum patch, lay off our rows 2½ feet apart, plowing a good, deep furrow with shovel or bull-tongue; throw four furrows on this with turn-plow; open with small bull-tongue, strew seed as thinly as possible, to have them all the way along the furrow; cover with smoothing harrow; seed should be about one inch deep after the harrow has gone over the row. When 6 to 12 inches high, bar off, hoe out to stand, leaving a single stalk every 8 inches (or width of hoe); run round with small sweep, earthing it up on each side; when 18 inches to 2 feet high throw two furrows to the young cane with turning plow; then in about two weeks burst out the middle with large sweep. The crop is then laid by. Most any of the low, wet slashes above referred to will, in this section (North Mississippi, latitude 33 degrees) make from 200 to 225, and even as high as 275 gallons of syrup per acre, without the assistance of fertilizers of any description. This, together with thirty to forty bushels of seed worth for feeding purposes 50 cents per bushel, and 750 to 1000 bundles of fodder worth 50 cents per 100 bundles, make a crop that up to the time of the home demand of these articles is abundantly supplied, is as nearly all profit as any single crop of our acquaintance.

It is the surest of crops, the easiest made of any of the cultivated crops, and has about as little waste or refuse material in it as has any other crop, even the "bagasse" or "pomace," as it comes from the mill being used for stopping washes, gullies, etc., working roads and mulching galled spots, etc. As a fertilizer filling all requirements of the sorghum plant, the following is recommended highly: Available phosphoric acid, 8 per cent; potash, 9 per cent; nitrogen, 3½ per cent. Use 500 pounds per acre. Although we, in this section, have not as yet commenced fertilizing either land or crop for sorghum, the fact that it is a very exhaustive crop and hard on land should not be lost sight of. As things are at present, if we had to cultivate land that would not yield 200 gallons of syrup per acre, we would emigrate to a country where we could realize that much easily.

Unlike most proprietary medicines, the formulae of Dr. J. C. Ayer's Sarsaparilla and other preparations are cheerfully sent to any physician who applies for them. Hence the special favor accorded these well-known standard remedies by the World's Fair Commissioners.

The Chattanooga Book.

Our readers have no doubt noticed the striking advertisements that have appeared in the METHODIST, calling attention to the Wine of Cardui Treatment. The Chattanooga Medicine Company, the owners of McElree's Wine of Cardui and Thedford's Black Draught, the medicines used in this simple treatment, are giving much attention to their Arkansas business this year.

Rev. R. L. McElree, the renowned discoverer of McElree's Wine of Cardui, with the assistance of eminent specialists, has just published a book on "Home Treatment of Female Diseases." The book contains 128 pages, with illustrations and gives information of value to every lady. This book, in paper covers, will be sent on receipt of 5 cts. for postage. It is a very complete publication of its kind. To get it address Rev. R. L. McElree, St. Elmo, Tenn.

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Here we have a literal transcript of the notes with which Mr. Moody has filled his own Bible. He himself says of it:

"This is the harvest of many years' gathering, and I want it to be distinctly understood that its contents are not claimed to be original. The flowers in this book have been culled from many gardens. I would be glad to give full credit to the men to whom I am indebted, by attaching their names to their sayings; but I found that this could be done only very partially, and therefore decided to omit names in every instance.

Many people will find pleasure and profit in perusing this unique compilation. We have this book for sale, postpaid, \$1.00, or sent for two new subscribers.

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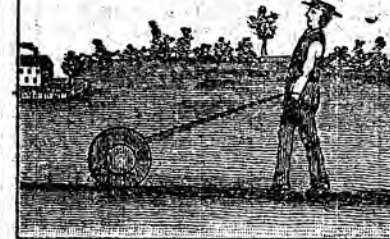
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