

Arkansas

Methodist.

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VOL. XV.

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NO. 8

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

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

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Announcements.

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.

For Associate Justice.

We are authorized to announce N. W. Norton of Forrest City as a candidate for Associate Justice of the Supreme Court, subject to the action of the Democratic party.

For Secretary of State.

We are authorized to announce R. B. Hogins of Pope county a candidate for the office of Secretary of State, subject to the action of the Democratic party.

For Auditor.

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

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

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 Circuit Judge.

We are authorized to announce W. A. Compton of Pulaski county as a candidate for Judge of the Second Division of the Circuit Court of the Sixth Judicial District, subject to the action of the Democratic party.

For Prosecuting Attorney.

We are authorized to announce T. J. Oliphant a candidate for the office of Prosecuting Attorney of the Sixth Judicial District, subject to the action of the Democratic party.

For County Treasurer.

We are authorized to announce John B. Cowland a candidate for Treasurer of Pulaski county, subject to the action of the Democratic party.

We are authorized to announce C. H. Whittemore as a candidate for Treasurer for the county of Pulaski, subject to the action of the Democratic party.

For Assessor.

We are authorized to announce S. C. Neel a candidate for Assessor, subject to the action of the Democratic party.

Buy all your Epworth League Literature of Godbey & Thornburgh.

News and Notes.

The Senate bill for free coinage of silver came to vote in the House on the 14th and was beaten by a vote of 215 to 90. The count showed that 184 Republicans and 31 Democrats voted against the bill, and 58 Democrats, 25 Republicans and 7 Populists in favor of it. No one has supposed that there was any chance for the bill in the House and the movement never meant anything in the estimation of sensible men but a bit of political juggling.

The American Catholic News publishes a report to the effect that the Pope, though much hurt at the refusal of Great Britain to accept his good offices as arbitrator between her and Venezuela, will still most likely offer his services as arbitrator between Great Britain and the United States. We think this is very probable, as there is no limit to the Pope's presumption and imprudence.

General Weyler has entered upon his work in Cuba with vigor and confidence. He was enthusiastically received at Havana. He hopes to increase the enlistment of volunteers from the natives, and is being strongly re-inforced from Spain. He has taken strict measures to control the war news which may be sent abroad.

The British government has responded formally to the request of the Venezuelan Commission to be furnished information pertaining to the boundary dispute and the facts upon which that government bases her claim. This inspires confidence of a peaceful and satisfactory settlement of the difficulty.

The bond sales, the assurance that we shall have no trouble with England and the approach of Spring are tending to quicken business in some measure.

A movement has been inaugurated to influence the United States and the British government to establish by treaty that all differences between the two powers which cannot be satisfactorily adjusted by diplomacy shall be settled by arbitration. On Washington's birthday (Feb. 22), or as near that date as is expedient, religious, social, and commercial organizations, Churches, lodges, and clubs are requested to express their views in their own way in answer to these two questions:

"1. Do we wish the governments of

the United States and Great Britain, by formal treaty, to establish arbitration as the method of concluding all differences which may fail of settlement by diplomacy between the two powers?

"2. What is your opinion of war as a mode of deciding controversies between the United States and Great Britain?

"Dr. William C. Gray, 69 Dearborn street, Chicago, and William E. Dodge, 11 Cliff street, New York, will receive the answers, which should be sent in duplicate, and arrange them for transmission to the President of the United States and the Queen of England."

We are glad to live in a time when the governments of the nations respect and represent the will of the people, and all movements which bring the people to recognize this, and to use their influence wisely will tend to good. This movement begun by influential citizens of Chicago, should receive the attention of our people. There is, as we are sure from what appears from the press of that country, a public sentiment in England which would respond to a similar movement.

S. C. Neel.

Our columns this week contain the announcement of the above named gentleman as a candidate for Assessor of Pulaski county. Mr. Neel is a Christian gentleman, a worthy citizen, and a competent official. He has been the chief deputy of Assessor Colquette during the entire three terms, and is not only competent but especially qualified by experience for the position.

G. T.

C. H. Whittemore.

We call attention to the announcement of this gentleman for County Treasurer of Pulaski county. Mr. Whittemore is an old and prominent citizen of this city. He is known as a wide-awake, pushing, industrious man. If elected he will devote his energies to a full discharge of the duties of the position.

G. T.

PREACHERS' AID ASSOCIATION.

Little Rock, Ark., February 17, 1896.

Receipts on assessment No. 7.

Balance on hand last report, \$64.

Received from Bros. B. Williams \$2, B. F. Scott \$2, C. M. Keith \$2, J. A. Sage \$2, W. C. Hillard \$2, H. T. Gregory \$2, A. B. Winfield \$2, G. W. Matthews \$2, J. M. Hill \$2, G. A. Dannelly \$2, A. P. Skinner \$2.

Total, \$22. Balance on hand, \$86.

John B. Bond,
Secretary and Treasurer.

+ Personal +

Rev. W. H. Metheney, of the Arkansas Conference, after using an Electropoise says: "My opinion is that in most cases the Electropoise will cure or do good."

Bro. Thomas Woodberry died at the home of Mary Shaw in Weatherford, Texas, Feb. 9, 1896.

Revs. F. A. Jeffett, E. L. Beard and Dr. Andrew Hunter gave us helpful calls last week.

Rev. J. McLaughlan passed through Saturday on his way to DeVal's Bluff.

Rev. F. E. Taylor, of White River Conference, spent several days in this city last week.

Rev. Y. A. Gilmore, of Elm Springs, writes: "Have started off well. Got a good pounding, and am hopeful of a good year."

Under date Feb. 12, L. D. Ray writes from Gravelly Hill, Ark.: "Rev. Dr. J. M. Montgomery died at his home this morning at 9:15, of pneumonia. An obituary soon."

Miss Frances E. Willard desires it distinctly understood that she has no part in the folly of the "Woman's Bible." We take pleasure for Miss Willard's reputation in letting the fact be known.

Dr. Sanford Hunt, Book Agent for the M. E. Church, died at Cincinnati Feb. 10. He had come to Cincinnati to attend the meeting of the General Book Committee. He was seventy years of age.

President A. C. Millar called at our office this week. He reports that the collections for Hendrix College are progressing favorably.

Rev. R. M. Traylor, the preacher in charge of our Church at Conway, called to see us Tuesday.

Rev. R. M. Davis of Cabot circuit made us a call Tuesday. He has a pleasant charge and deems the prospect for good fruit encouraging.

Col. Clarke, of Warsaw, Ark., was a visitor at the Methodist office this week.

A middle-aged lady of refinement desires a place as housekeeper for an elderly couple. Address "Housekeeper," care of ARKANSAS METHODIST, Little Rock, Ark.

We have a lot of splendid \$5 family Bibles which we will send prepaid for \$3. A big bargain.
Godbey & Thornburgh,
Little Rock.

Contributions.

AS FOR THE TURK, HOW LONG?

I believe that prophecy indicates that Jerusalem will be delivered from the rule of the Moslem next year, and that this implies the destruction of the Turkish or Ottoman Empire at about the same time.

So great and so direful has been the effect upon Christianity of the rise and long domination of Mohammedanism, that it seems reasonable to look for prophecies foreshadowing it. Otherwise, why is there prophecy at all?

I conclude that the Book of Revelation from the 13th verse of the 8th chapter to the close of the 11th chapter contains this prophecy. The first, second and third woes following upon the trumpets of the fifth, sixth and seventh angels represent three periods of Moslem rule. The second of these is closing; the third is yet to come.

The first woe began when the fifth angel sounded his trumpet. A star falls from Heaven having the key of the bottomless pit, the pit is opened and thence issues smoke as from a furnace, and from the smoke come locusts with scorpion stings and power to hurt men five months. We will interpret—and the interpretation is not novel. The star is Mahomet, the smoke his doctrines, gloomy, lurid, threatening, obscuring the light—a dark source from which proceed cruelty, oppression and every evil which may torment men. These inspire the followers of Mahomet and his successors, inflaming with the fiercest warlike spirit which finds expression in the armies of the Saracens. A prophetic day is one year (Ezekiel, 4:6). The five months are 150 years—the period of the rapid and irresistible conquests of the Saracens. Syria, Persia, Armenia, India, Egypt, the province of Africa, Spain and parts of Asia Minor and France were not only overrun, but conquered, possessed and subjugated to the yoke of the Saracen Empire in the brief period of 150 years. The first successful stand made against them was by Charles Martel in a decisive battle near Tours, in the heart of France, A. D. 732. This battle apparently saved Europe from the Moslem yoke. Soon thereafter their conquests ceased. Bagdad was built about A. D. 762 and made their capital and called the city of Peace. Here their caliphs reigned for hundreds of years. Divisions arose in the empire as time passed on. One after another, independent caliphates were established, and after some hundreds of years, the Saracen sway disappeared from the earth. But another Moslem power more brutal and savage occupied in their stead.

About A. D. 1000, Mahmud established a successful dynasty among the Turks in Eastern Persia. He was the first who bore the title of Sultan. Successive Turkish Sultans completed the conquest of most of the Saracen dominions in Asia; but their progress was arrested by the invasion of the Mongol Tartars, the campaign of the great Mogul Ghingis Kahn swooping down from the north and east and by the crusaders from the West. By these contemporary forces the Turks were driven and confined in Armenia along the upper Euphrates. Divided into four sultanates they remained four evil angels bound in the great river Eu-

phrates. And the sixth angel sounded, and a voice was heard commanding him to loose the four angels bound in the great

river Euphrates; and the four angels were loosed being prepared for an hour, and a day and a month and a year to slay the third part of men. The number of their horsemen were two hundred million. This is the second woe.

Othman—from whom the Ottoman Empire derives its name—reigned from 1299 to 1326. His sultanates absorbed the other three. During his reign, the last of the Mogul Khans, whose power was dreaded, died. Gibbon says: "The death of Cazan, one of the greatest and most accomplished princes of the house of Zingis (Ghingis) removed this salutary control and the decline of the Moguls gave a free scope to the rise and progress of the Ottoman Empire." The exact date of his death I cannot find. The Crusades from the West had spent their force and ceased. The forces which had bound the Turks to the river Euphrates were loosed, and their career of conquest began. The sixth angel sounded his trumpet in the reign of Othman. Gibbon says it was July 27, 1299 that Othman first invaded the territory of Nicomedia. The conquest of Prusa was effected near the end of his reign. Gibbon says: "From the conquest of Prusa we may date the true era of the Ottoman Empire." Here again I cannot give the exact date, but he defeated the Emperor of the Romans at Bapheon in 1301. I have given these dates that the reader may determine just when the four kings were loosed and the period of Turkish conquest of Christendom begins which was to continue for an hour, and a day, and a month and a year—that is, to interpret prophetic style, three hundred and ninety-one years and fifteen days.

Innumerable were the Turkish troops and rapid and irresistible their conquests. In 1453 they captured Constantinople and put an end to the Eastern Roman Empire. The shores and islands of Greece—Egypt, Africa, Albania, Rumania, Hungary and parts of Poland and Russia were overrun and mastered. They threatened a complete conquest of the world. In 1672 they took Camenie from the Poles, which is said to have been the last Christian territory which they conquered. In 1529 they laid siege to Vienna, the capital of the German Empire. They were obliged to withdraw but continued their conquests east of the Danube. September 12, 1683, in a fearful battle on the banks of the Danube, near Vienna, they were signally defeated by the combined armies of Germany and Poland. And September 11, 1697, at Zentha, on the Theis, the Austrian army, commanded by Prince Eugene, destroyed and captured the whole army of the Turks. This was a decisive battle followed by a treaty in 1699, in which the Turk ceded large territory to the Austrians. And from then until now the Ottoman power has been weakening and their territory growing less. Turkish advance was checked forever. The hour and day and month and year had ended.

Since then the Turks have made no conquests but they continue to reign and though over territory continually circumscribed they continue to exercise their barbarous sway over many millions of subjugated Christian people. But increased trade and travel and the more general spread of learning have brought it to pass that now the Turk's dominions lie under the eye of Christendom, and what is seen there has stirred or chilled the blood of all Christian people. Many suppose these atrocious butcheries are a new thing; but they are not. Every generation of Christians in those lands for more than 1,200

years have suffered these things. How long shall it be?

In the eleventh chapter of Revelations, from 1 to 13th verses, are the contents of a little book sweet and bitter, which book comes in for fulfillment before the statement in verse 14 that the second woe is past. In verse 2 of this chapter is an important note of time. "The court which is without the temple leave out and measure it not for it is given unto the Gentiles, and the holy city shall they tread underfoot forty and two months." Forty-two months are twelve hundred and sixty days, prophetically 1,260 years. Jerusalem was conquered by the Saracens, A. D. 637. Add 1260 years and we have A. D. 1897—next year. A. D. 1897, will witness the end of Moslem rule in Jerusalem and, we trust, in all the lands made holy at the theater of Biblical history.

There succeeds here an account of the two witnesses who in sackcloth prophecy a thousand, two hundred and three score days, i. e., 1,260 years. These two witnesses are the Christians of the Ottoman Empire represented mainly by two ecclesiastical organizations, the Greek Church and the Armenian Church, who clothed in sackcloth, always in mourning, mourning in every generation for recently martyred dead, continue to bear witness for Christ and steadily refuse to say that Mahomet is the prophet of God.

The period during which they shall bear their testimony comes to an end next year. That is sweet. Until their testimony is ended no enemy shall hurt them—be able to put an end to their existence as churches of Christ. This is sweet. But when their testimony is ended next year the beast that ascendeth out of the bottomless pit shall make war upon them and kill them. This is bitter. I do not know what it means. Possibly more grievous massacres exterminating the people. More likely an edict

from the Ottoman power suppressing their worship hitherto tolerated, taking away the franchises and liberty of exercising discipline among themselves as they have hitherto been permitted to do, forbidding the practice of baptism or any other sacrament of the Church, or any act of christian worship or christian teaching destroying these Churches and putting an end to their testimony.

Then the bitterest part of all, their unburied bodies lie in the open street, and people and kindreds and tongues see it, and make merry and send gifts one to another. Perhaps this signifies that the wrath of Christendom will be aroused for the destruction of the Ottoman Empire, and the nations—the governments seize gladly the opportunity to divide the territory among themselves, sending gifts one to another, not once reflecting that it is not the property of the Turk, but that of these extinct Christian communities of which they had been despoiled ages ago by the cruel Moslem, but which they have occupied for Christ until now, which they are seizing and parceling among themselves.

Three years and a half—1901—there comes a surprise. The voice of God wakes these christian communities unto a new life. The Spirit of life from God entering into them. A better form of christianity and a truer Christ-life comes to these new Churches. And the christians of those lands enter upon a higher mission and are called up by a voice into heaven. Ascending into independent sovereignty two christian nations take the place of the Turkish Empire amid fearful convulsions, political, social and religious, foretold by the great earthquake, the ruined city and the fear that falls upon men. Then comes the announcement. The second woe is past, the third woe cometh quickly.

J. H. Riggins.

Prescott, Ark.

"THE COMMON PEOPLE."

As Abraham Lincoln called them, do not care to argue about their ailments. What they want is a medicine that will cure them. The simple, honest statement, "I know that Hood's Sarsaparilla cured me," is the best argument in favor of this medicine, and this is what many thousands voluntarily say.

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

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.

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.

WHO'S SHELLABERGER?

He's the Wire Fence Man, of Atlanta, Ga., and sells the best and cheapest fencing in existence for all purposes. Catalogue free. Write for it.

THE STAR OF HOPE.



"I had lost all hope and gone to my father's to die," said Mrs. MOLIE EVANS, of Mound, Coryell Co., Texas. "I gave birth to a baby a year ago, the 5th of June, last," she adds, "and seemed to do very well for 8 or 9 days, and then I began to feel very bad, my feet began to swell, my stomach was all wrong and I seemed to suffer with everything that could be borne. I was in bed 5 months and there was not a day that it seemed I could live. We had the best doctors that our country afforded. I was a skeleton. Every one that saw me thought that I would never get well. I had palpitation and pain in the heart, terrible pain in my right side just under the ribs, terrible headaches all the time; a bearing down sensation; a distressed feeling in my stomach all the time; could hardly eat anything and it looked as if I would starve. All the time I would take such weak trembling spells, and it seemed as if I could not stand it. There were six doctors treating me when I commenced taking your medicine. I had lost all hope and gone to my father's to die. I commenced taking Dr. Pierce's Golden Medical Discovery and his 'Favorite Prescription' together, and I took them regularly until I felt as if life was worth living again."

"I weigh more than I have weighed for ten years. My friends say that I look better than they ever saw me." The first two bottles did me more good than all the medicine I had taken. My stomach has never hurt me since. I can eat anything I want and as much as I want. If you want to use this in favor of your medicine, I am a living witness to testify to it, and will, to anybody who wants to know further of my case."

Molie Evans.

* Contributed *

"THE TRAINING SCHOOL."

Notice.

Bro. C. D. McSwain has the notes and subscriptions in favor of the Training School. The demand for money is urgent. Those who know themselves indebted please remit at earliest possible date.

J. R. Cason.

SUBSCRIBERS TO HENDRIX COLLEGE.

It will be a great accommodation to the Board of Trustees if every subscriber who is behind in paying his subscription will forward the amount due to me at once.

The subscriptions due this fall may be settled now at 92 cents in the dollar; these in 1897 at 82 cents in the dollar, while those of 1898 may be settled not at 70 cents in the dollar; those of 1899 at 52 cents in the dollar.

While some of the preachers seem to be paying no attention whatever to the duty imposed upon them to raise collections for Hendrix by the late Conferences, others are doing noble work along this line; and if we keep up our present pace, we will soon be out of the woods. But in order to keep it up, the other preachers appointed by the Presiding Elders and Conferences must wake up and do something, too.

My own collections since Conference, except at one or two places, have been unusually good.

Geo. W. Hill.

Conway, February 17, 1896.

A RALLYING NOTE.

Rally to what? To Hendrix College. Rally when? Now, or it will be fifty years before you will have another opportunity. No extravagance here—it is the calm judgment of even as calm a man as our Bishop Wilson that we could not recover from the loss of Hendrix College in fifty years.

We do not hesitate to say that the disaster would be a measureless one. There is not an institution of our Methodism in the state which so affects the credit and general standing of the church. There is not a single Methodist man or woman, boy or girl whose future home is to be in this state who would not be irreparably damaged by the failure of Hendrix College. Its failure would dishonor the Church, the whole Methodist Church in this state. It would cripple beyond computation our sense of self-respect. It would deprive us beyond question of our very best source of ministerial supply. We cannot depend upon transferring in men here to run our work, we cannot depend upon running the work with men who are not trained somewhere; we cannot depend upon sending very many of our sturdy plowboys elsewhere to be trained for our pulpits. We have many efficient "brush college" men—God bless them—but they are men of sense, and know that "brush" is not the best place to get trained—don't intend to train their boys at their alma mater if they can help it. Arkansas must make her preachers out of her own boys, and Hendrix is her hope for this work.

The Church that does not educate must perish. She ought to perish. Our boys who are to move in all walks of life, who, so far as Methodism is concerned, must represent us everywhere in the future, are entitled to an opportunity to get the training that will fit them for

their places. We do not say that none of them could be educated elsewhere, but they are entitled to their education without which hundreds of them will never be of much worth to the Church. Let Hendrix die, and they will never get it. That school has never yet graduated a single young man who has not become a positive religious force in his community. It is this very fact that constitutes its right to exist—the fact that the positive religious element is infused into the boy while he is being intellectually trained.

Methodism is not going to let this mighty factor be abolished. But you must rally now, brethren, rally everybody and everywhere.

Jas. A. Anderson,
Pres. Board Ed. Ark. Conference.

FOR NERVOUS DEBILITY

Use Horsford's Acid Phosphate.

Dr. D. R. Overman, St. Louis, says: "Have used it in general Nervous Debility, and in Dyspepsia attended with insomnia, with splendid results."

ARMENIA AND ITS NEEDS.

Help Can be Sent—Forty Thousand People Are Being Fed.

The terrible stories with which the papers have been filled for the past three months of the outrages committed in Armenia, have stirred the hearts of the readers of this paper, and yet the extent of the outrages and of the disaster to the people is not realized. The massacres began the 8th of October at Trebizonde, on the Black Sea coast, and extended southward like a pestilence, or a devouring wind, until the southern extremity of the country inhabited by Armenians was reached, then, when the outrages showed signs of going further and affecting others besides Armenians, the Turkish government ordered out the soldiery and stopped them. The same was true on the eastern borders of the district so ravaged. The net results of this disaster are that 60,000 people have been killed, and from 300,000 to half a million are now sitting destitute and desolate in houses that have been pillaged of all their contents.

An American lady whose house was thus treated, though she herself escaped, says: "I never understood the word looted before. Our house was not burned, although set afire in three places, but everything movable had been carried away, and everything was in a frightful condition. Feathers from pillows, and straw from under carpets, jam and honey from out winter stores were mixed upon the floors, the organ was thrown upon its face and an axe driven through the back. Nothing could be used. The morning after the riot our circle gathered upon the floor to eat some oatmeal found in one of our houses out of a tin dish. We had no bread nor anything else, not a chair, table, carpet, curtain or stove remained; everything was carried off or ruined."

Such is the condition of those whose breadwinners have, in many cases, been killed. Widows and orphans are sitting in empty houses, enduring threats and maltreatment and destitution put upon them to make them Moslems. The question at once arises in the heart of every reader, "Can we do anything to help these people?" These questions can be answered without hesitation. Already \$100,000 has been sent to be distributed through the efforts of missionaries upon the ground. It is sent promptly and economically and is administered at the least possible cost. Ten cents

weekly keeps a person from starving. Money is being sent from Chicago by the Treasurer of the Armenian Relief Committee, E. G. Keith, President, Metropolitan National Bank. This committee is organizing the work of relief throughout the Northwest, and our readers cannot do better than to send contributions, whether large or small, to them.

It is seldom in a man's lifetime that he has the opportunity of saving life at the rate of ten cents a week. Those sending this amount can feel that a woman or child is being kept alive by it, who otherwise would die of starvation or cold.

\$100 REWARD, \$100.

The readers of this paper will be pleased to learn that there is at least one dreadful disease that science has been able to cure in all its stages, and that is catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional treatment, requires constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly on the blood and mucous surfaces of the system, thereby destroying the foundation of the disease and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

do, Ohio.

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

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



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Cabled Fencing; Wire Fence Board; Yard, Cemetery and Grave Lot Fencing on Steel Post a Specialty. We Pay the Freight. Catalogue Free K. L. SHELLABARGER, ATLANTA, GA.

ASK YOUR DEALER FOR
W. L. DOUGLAS
\$3. SHOE BEST IN THE WORLD.

If you pay \$4 to \$6 for shoes, examine the W. L. Douglas Shoe, and see what a good shoe you can buy for \$3.

OVER 100 STYLES AND WIDTHS.

CONGRESS, BUTTON, and LACE, made in all kinds of the best selected leather by skilled workmen. We make and sell more \$3 Shoes than any other manufacturer in the world. None genuine unless name and price is stamped on the bottom.

Ask your dealer for our \$5, \$4, \$3.50, \$3.25, \$3.00, \$2.75, \$2.50, \$2.25 and \$1.75 for boys.

TAKE NO SUBSTITUTE. If your dealer cannot supply you, send to factory, enclosing price and 36 cents to pay carriage. State kind, style of toe (cap or plain), size and width. Our Custom Dept. will fill your order. Send for new Illustrated Catalogue to Box N.

W. L. DOUGLAS, Brockton, Mass.

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

WANTED—District agents for each twelve to fifteen counties in this State. Office work. No traveling. Small capital required to cover merchandise to be in stock. Investment fully secured. Salary and commission. References. Address, Manager, Box 414, Texarkana, Ark.

The real foundation of the greatness of a soap lies in its closeness to the people—not only to the purses, but to the clothes. That's Opal Electric Soap.

\$500

Is a great deal of money; a great many times more than it will cost you to spend Xmas at your old home in the Old States.

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

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Child of the brain,
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Wisdom's refrain,
Come to enlighten us,
Bring sunshine, to cheer—
Come with thy winning smile,
This happy New Year.
—Irene Ackerman.

A WANDERER'S RETURN.

Mr. Editor: Ten years ago I made a lying trip to the land of flowers. I left Little Rock, or the City of Roses, on the evening of December, the 8th, 1885. I landed in the so-called flowery land December, the 10th. To my sorrow I began at once the culture of oranges, in which I succeeded finely. After nine years of hard labor I began to realize and fancy my independence, as I set in my house and looked at the beautiful golden fruit intermingled with soft white waxen flowers, making a magnificent bouquet, I would praise the Lord. But, lo! to my surprise and sorrow a severe freeze visited us in the winter of 1895, laying waste the accumulation of years, by killing the orange trees to the ground, leaving me to praise the Lord and leave the state, and return to my old home in the grand old state of Arkansas, and after a long tedious journey we landed among our old friends. Brothers and sisters in Christ, who visited me on the night of the day I settled bringing with them a bountiful supply of groceries, delicacies and several nice domesticated fowls, and filling my house and veranda with their pleasant faces and bright smiles.

I and family entertained our welcome guests to the best of our ability, being filled with emotion and overawed at the sight of so many nice presents. We felt our incompetency to entertain a people of such merit and favor.

I have reserved a large warm spot in my heart for the fair and untarnished name of this people, which I hold ever precious in my memory. May the Lord bless your paper with these people.

J. W. Bridges.

Lacont, Ark.

The above is an interesting letter. It is suggestive. If the Methodist preachers don't quit running off to Florida to raise oranges we fear the frosts will be bad in that region. Did it ever occur to the Florida farmers in their distress to search for Jonah in the ship?—Ed.

Editor of Arkansas Methodist,
Little Rock, Ark.

Mr. Editor—Controversies or debates with representatives of other denominations regarding the cardinal doctrines of our Church may not always be profitable or edifying, owing to the usual acrimonious character of such discussions, but there are exceptions to all rules, and it is an exception to the above rule about which we wish to write.

Mr. John F. Biggs, of this place, championing the cause of Methodism, and Elder Creel, of Plattsburg, Mo., representing the Christian (Campbellite) Church, held a six days' discussion here last July, and of the questions discussed

one was that of infant baptism. The Methodists were confined in the selection of their champion to Dr. Biggs (which is absolutely satisfactory), he being the party challenged, while our Campbellite brethren had the whole range of the United States and the isles of the sea from which to select their disputant. It is fair to presume they selected the best they had, and their selection was a skilled and shrewd debater, a veritable theological acrobat. Now, what was the result of the discussion even on the one proposition mentioned? There were more infants baptized on the Centre Point Circuit than on any other circuit in the Little Rock Conference last year, the number being fifty-three, which was in three of being as great a number as the members received during the year. All but two of these infants were baptized subsequent to said debate. Mineral Springs Circuit, which is adjacent to this circuit (Centre Point), follows with the second highest number of infants baptized in the Little Rock Conference. Lockburg Circuit and Saline Circuit are also contiguous to this circuit, and each report twenty infants baptized, which, with two exceptions, is the third highest number of infants christened in the Little Rock Conference in 1895.

Fraternally,

W. D. Lee.

Centre Point, Ark., February 10, 1896.

FEELS LIKE A NEW MAN.

Rev. J. W. Ellison, of Cato, Miss., Used the Electropoise Under Protest and Regained His Health.

Justice to the science of healing the sick would demand that I give my testimony in behalf of the Electropoise. For about eight years I have been troubled with indigestion and diarrhea, also a kidney trouble, causing me to pass from one to two pebbles every year. I tried many things, only obtaining temporary relief and never getting so I could eat without great caution, refusing most everything we have to eat, especially rich food, such as cakes and fresh meats, etc.

Just after Christmas, 1894, I began to decline in such a way that nothing would give relief. My wife, becoming uneasy, sent for the Electropoise against my faith and advice. I told her it would be money thrown away—like all other things so highly recommended, it was only a humbug. However, it came, and after two applications I had relief, and after using it for two regular treatments of eight days I was as well as ever. I can eat anything that I want to eat, and have continued to do so up to this date without any trouble.

At this time, three months after beginning its use, I feel as well as ever in all my life. I certainly can recommend the Electropoise for any disease like mine, for I can speak from experience. My wife has also received great benefit from its use in moving severe rheumatic pains and pains in the back. If the many testimonials given by others are as true as in my case, it would be safe to treat any disease with the instrument.

If another could not be had, no money could get mine. Witness the Electropoise much success, I am, gratefully yours,

Rev. J. W. Ellison,
Mississippi Conference.

Cato, Miss., May 8, 1895.

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Literary Table.

TESTIMONY OF THE TABLETS.

"As literature, the Old Testament has stood almost alone, and once the authority of tradition concerning its authorship, character and scope was relaxed, critics were left at liberty to speculate concerning it, almost unchecked by the wholesome corrective of external facts to moderate their theorizing. For example, it is not unnatural for scholars to assume that no literature worthy of the name existed a thousand years before Christ. In the history of Greece and Rome the rise of literature is many centuries later. Monumental inscriptions, it was argued, doubtless existed in those early days, but the very shape of the letters of the Phoenician alphabet shows that they were intended to be carved on stone, not written on papyrus with a reed pen. It was not contended that writing was unknown, but that literature, in the sense of free and extensive composition, whether of laws or history or poetry, recorded and stored up and handed down to posterity, was at that early date simply anachronism. Such a conclusion, however natural, proves to be quite unfounded. The rounded letters of the Hebrew alphabet have been traced up to an early period in the age of the kings of Judah. In Egypt reading and writing were familiar as the ordinary acts of everyday life. And now the discovery of the cuneiform tablets of Tele Amarna has disclosed to us a whole official correspondence between Babylonish kings and Egyptian governors, which sheds a flood of light upon the life and habits of a period so remote as 1450 B. C. The use of the Babylonian cuneiform characters in Egypt is surprising, and the significance of the whole correspondence had better be stated in Professor Sayce's own words:

"The fact is alike novel and startling. It proves that in the century before the Exodus the Babylonian language was the common medium of literary intercourse throughout the civilized East, from the banks of the Nile to those of the Tigris and Euphrates, and that the complicated syllabary of Babylonia was taught and learned along with the Babylonian language throughout the whole extent of Western Asia. The letters are written by persons of the most diversified race and nationality; many of them are from officers of the Egyptian court, and they are sometimes about the most trivial matters. They testify to an active and extensive correspondence, carried on, not by a select caste of scribes, but by every one who pretended to the rank and education of a gentleman. It is clear that the foreign culture of Babylonia must have penetrated deeply into the heart of the populations of the ancient Orient; there must have been schools and teachers in their cities in which it could have been learned, and libraries and archive-chambers in which books and letters could be stored."—*Boston Quarterly*.

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.

GENOA AND ITS ENVIRONS.

Genoa is one of the most interesting and beautiful of Italian cities. While it cannot be compared with Naples, which comes next to Constantinople in position and beauty, yet its situation upon heights which rise in a wide semicircle from the sea, and its magnificent palaces and Churches justify the title of "La Superba." Its large harbor is formed by an extensive bay, which is protected by long and solid breakwaters, and contains an outer basin where vessels ride at anchor, and an inner basin where vessels can unload at quays. The place is becoming every year better known to Americans, since several lines of steamers now run regularly from New York through the Mediterranean to Genoa, and numerous winter excursions to the East make it a port of call. It is estimated that from fifteen to twenty thousand vessels now arrive and depart from Genoa each year, that the imports amount to seventy millions of dollars, and the exports to fifteen millions. From the earliest times it has been a commercial city, its merchants traded throughout the Mediterranean, its navies were almost always victorious in maritime conflicts, and its nobles were princes. It was celebrated for its part in the wars between Guelphs and Ghibellines, and has been at different times in modern history under the temporary control of Venetians, Turks, French and Sardinians. Genoa has one title to imperishable renown as the birthplace of Christopher Columbus, to whom a magnificent monument, erected in 1862, stands in the Piazza Acquaviva, on the northwest side of the town. The city abounds in superb buildings, chiefly palaces and Churches; its streets are of the most varied description, from narrow alleys and stone staircases to broad and noble avenues lined with immense marble structures opening into grand squares and parks. Upon the heights there are wide roads, which run in handsome curves hundreds of feet above the lower town, from which the views are extensive and enchanting. The streets are lighted with electricity, and electric railways have been built which connect the different parts of the town.

The student of architecture finds Genoa a most attractive place, for the Renaissance palaces are more numerous and magnificent than in any other city of Europe, and in some of these, like the Palazzo Rosso, Reale, Bianco, Marcello Durazzo, Balbi-Senarega and Doria, there are choice works of art, especially those of Rubens and Van Dyck.

Every great city has its cemeteries, and some of them are well worth visiting on account of the beauty of their situation, their historical interest or the character of the men who have been buried in them. But the Campo Santo of Genoa is unrivalled for unique construction and for the variety, richness and number of its monuments and tombs. More than a thousand costly monuments in every style of sepulchral and commemorative art are here, arranged with artistic taste in white marble corridors and galleries rising tier above tier, with a rotunda and chapel on the upper row, supported on columns of black marble. On All Saints' day these quadrangles and galleries were thronged with crowds bringing flowers and lamps, and candles, and memorial offerings, and every Sunday and fete day sees similar assemblages. I have seen the crowds at the Sweet Waters in Constantinople, and in other great burial places, but no modern place of this kind has ever impressed me more by its artistic sculptures, and funereal emblems,

and Christian inscriptions than the Campo Santo of Genoa.

In 1855 I made an excursion from Genoa to the beautiful Villa Pallavicini at Pegli about an hour's drive from the city. It remained in my memory as a place of beauty and wonderful landscape gardening, and a few passages from my journal of that date will give a fair idea of the villa as it may still be seen.

We drove at an early hour to a villa at a little distance from Genoa owned by the Pallavicini family, whose name, meaning "strip my neighbor," intimates the way in which the property was acquired. The massive gate opens into an avenue leading to the villa. Upon exhibiting our order to see the palace we were instantly admitted. The scene changed at once; from the narrow street in the dirtiest part of the port we had passed into a broad avenue, paved with finely sifted pebbles, and bordered by rows of olive and orange trees, loaded with fruit, and lined on its edge with rosebushes in full bloom. We drove for some distance through this avenue to the house, whose terrace was a superb marble promenade extending along one side of the villa and commanding a view of the country around and of the sea whitened with the sails of many ships of all nations.

Leaving the terrace, we entered the grounds. The first noticeable object was the marble lodge. The floors of this building were laid in antique mosaic, and the ceiling ornamented with drawings copied from the ancient views of Pompeii. Upon a circular tablet of rich verde antique were arranged sets of tea services, imitated exactly from those found at Pompeii, the furniture was modelled in the same manner and it was easy to believe that we were sitting in a room of one of those ancient towns which were covered by the ashes of Vesuvius so long ago. Passing through this lodge and up to the walk we had a fine view of Genoa and the sea. Then we stopped to admire a classic fountain in whose basin a school of gold and silver fish were playing. Just beyond was a fine arch with bas-reliefs and carvings, and on the architrave this inscription: "Valete urbani, labores procul, animi impedimenta, me supera convexa, et sylvae, et fontes, et quidquid est altiora loquendis naturae erehat ad Deum."

A most pertinent inscription, for from the time we passed through the arch we saw no more of the city, or of any building except the villas which dotted the hills. By a singular device the other side of the arch was formed into a rustic cottage built of rough stones, and furnished throughout with those articles which usually surround the frugal farmer in this country.

The path now led through groves planted with great care in which were pines and hemlocks and oaks growing side by side with the orange, the olive and the magnolia, while the path was lined with arbutus trees rich with their red and luscious fruit. Next we came to an open circle, where in a labyrinth of beauties were swings and revolving horses and fandangoes; then we walked a quarter of a mile beside a trout brook and saw many a nimble fish dart sharply beneath an overhanging rock as we longed for a few moments' play with a tempting fly. Above the brook was a deep pool full of fish, into which the water descended from a lofty height in a leaping, tumbling cascade.

On the heights of the estate there is a rustic lookout from whence the distant mountain could be seen, with olive-covered hills, terraced vineyards and orange groves. At another point nothing could

be seen but the blue Mediterranean bounded only by the distant horizon. At the very highest point a castle has been erected in the style of the Middle Ages. This we entered through the lower portal. Gate, porticulis, drawbridge everything was complete. Within was a chamber hung with rusty armor, an ancient kitchen, a library whose worn eaten volumes seem to speak of centuries gone by. The upper rooms were furnished in Oriental magnificence, with gilded domes, and marble walls, and rich ancient glass in the windows.

Now we began to descend by a different path, and if the ascent had been lined with beauties and fertile in wonders the descent was not less beautiful and amazing. First we came to a thatched hut in South American style, then to a bubbling spring and a waterfall, purging our way down for some distance among palm trees and aloes, we came to the opening mouth of a cave. Going through a labyrinth of passages hung with stalactites, and limestone crystals, we reached at length a part of the cavern where the roof grew loftier and stalactites larger and more brilliant while huge stalagmites sprung up around us and suddenly an expanded lake greeted our wondering eyes. The transition was startling. It was like passing from the garden of the Tuilleries to the Mammoth Cave. While we were asking, "What next?" we heard strains of music floating through the cave and presently fairy-like boats glided through the dark waters and among the mazes of the cavern. Their passengers disembarked. We took their places and entered upon a strange voyage among brilliant grottoes and winding passages, until our boats shot from beneath a low rock and were floating in the open air upon a lovely little lake. The borders of this lake were adorned with picturesque little houses built in the style of different nations. Here was a Chinese pagoda, there an Australian house, this is a Siamese temple, that an African hut. Some were made of porcelain, others of bamboo, and others of twisted vines and growing trees. The lake found an outlet into a flowing river along whose banks were promenades and rustic seats. Thence we wandered to a ruined cemetery where Egyptian antiquities, sphinxes, broken columns, tombs and lonely arches combined with rude and tangled scenery to increase the desolation of the place.

"And all this was made in less than ten years," said our guide. The cavern had been brought in fragments from Corsica, and the varied trees and plants from more distant places. In the conservatory we saw the pineapple ripening in the tropical heat, the date palm, the banana, the coffee plant, mangrove, mandarin, pepper tree, and in fact every kind of tree and flower and fruit, while manifold flowers charmed the eye with their colors and delighted the senses with the sweet odors. The whole visit was a chapter out of the Arabian Nights of which the half has not been told.

Augustus, a New York Observer.

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THE SUNDAY-SCHOOL.

FAITH ENCOURAGED.

Luke vii:43-55—Lesson for Feb. 23.
Golden Text—"Thy faith hath made thee whole; go in peace." (Verse 48.)
Topical Outline—I. The faith of a woman for herself. (Verses 43-48.) II. The faith of Jairus for his daughter. (Verses 49-55.)

Reference Word, "Believe."

HOME READINGS.

Awakening to life.....Luke vii:43-55
Matthew's Account.....Matt. ix:18-26
Mark's Account.....Mark v:22-43
Awakening Foretold.....Dan. xii:1-3
Sleepers Awakened.....I Thes. iv:13-58
All Shall Sleep.....I Cor. xv:51-58
When Fell Asleep.....Acts vii:54-60
Time—A. D. 28.
Place—Capernaum.

Two notable miracles are presented in this lesson—the healing of the woman who had had an issue of blood for twelve years, and the raising from the dead of Jairus' daughter. In each case faith had very little to rest upon so far as earthly circumstances were concerned.

The woman was by the law of Moses unclean. Read Numbers 5:1-4. Lepers, those who had touched the dead and those who had an issue were separated from the congregation of Israel. All contact with them must be avoided. A Pharisee would not by any means have touched such a person, nor permitted such a one to touch him. This poor woman had, therefore, for twelve years been under the ban. The heartlessness with which the priests and scribes and Pharisees of that day treated those who had unclean diseases—esteeming such disease as a brand of infamy that a just and holy God had burnt in upon them—assures the truth of the conjecture that the woman had suffered a thousand slings from those who ought to have been sympathizing friends. Moreover, she had become impoverished, having spent for medical aid all she had. Instead of benefit she had received in return an aggravation of her malady. It goes without saying that she was broken in health. This then was her condition—poor, dejected in spirit and diseased in body, a religious and a social outcast. Pitiable enough, to be sure!

But she has heard of the great Healer. She will go to him. Concealing her uncleanliness from the throng about him, she will press in among them, saying to herself, "If I may but touch the hem of his garment I shall be healed. She gets in reach of him from behind, and Jesus feels the touch of faith—a touch he never yet was insensible to. She had hoped she might get healed and not be known. She dreaded the frowns of that crowd and the expression of that holy horror she had seen a thousand times before. She may have even dreaded the rebuke of Jesus himself, should she become known. No wonder; a woman's nature under twelve years of such pressure as she had endured would certainly become very shrinking. But she had gone into the crowd and had touched him. The great and tender Master could have no pleasure in exposing her to the contempt of the multitude. He would be very tender toward this bruised reed. He called her "daughter." Yet she had shown a quality of faith which he could not afford to pass without comment. It was too good to be

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lost. He would have the record made. He would encourage this poor woman, and all like her, to come evermore to him who never denied anything to faith. If she had even faith enough to come to him at all, he would greet her with "Daughter, be of good cheer." If the rabble or the rabbis despised her, he left certain proof that he was her friend. This incident occurred while Jesus was on his way to the house of Jairus to heal his sick daughter, a girl of about 12 years. He is met in the way by a messenger from Jairus' house who tells the father that it is no use to trouble the Master any further, for the child was dead. In his mind that ended the matter. Jesus might heal the sick, but if the child was dead he would be found either unable or unwilling to do anything for her. What had become of the fact that he had raised from the dead the son of the Widow of Nain? Luke may violate the chronological order, or by some way the messenger may never have heard of the miracle at Nain. But Jesus was in the world to establish that he had power even over death. This messenger had unwittingly challenged him. He had so far committed himself to Jairus' cause as to start with him to his house. To give up the case upon the receipt of this information would never do. It looked very discouraging to Jairus, no doubt, but the tread of the Master on this border land of death was very calm and confident. "Fear not; believe only and she shall be made whole," was his assurance to the father. There was a further challenge when he got to the house and began to speak of the child as asleep. The hired mourners derided him. No wonder he put them all out of the room before proceeding. He took the three disciples who best understood him and the father and mother of the girl, and as the six stand around the corpse he speaks her back to life.

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

EPWORTH LEAGUE. February 23, 1896.

CHRIST'S WAYS OF WINNING SOULS. BY HIS DEATH.

Scripture References—John x, 42; Luke xiii 33-35; John iii 14-16; John xii 32.

"I am the good shepherd; the good shepherd giveth his life for the sheep." As a teacher of the truth and our leader in the paths of holiness Jesus did not waver or flee from danger. That he might direct us safely he taught us to be superior to fear of men and allurements of the world. Even the cross looming upon this view, and the reproach of those who deemed themselves as lights and guides in the way of divine truth, did not swerve him. Such fidelity is required of faithful leaders. The good shepherd will give his life for the sheep. He loves mankind; he loves God and truth. But a hireling leader, who is in the place for his own honor and gain will not stand in the face of danger. He will preach righteousness and lead bravely when there is no danger, and the pay is good, but when real sacrifices are demanded the people may go to the devil.

Our second Scripture reference presents Jesus as he suffered on the cross, and we are especially arrested with that jeer of his murderers; "He saved others; let him have himself." It must indeed have seemed a strange thing that one who was reputed to have stilled the storm, healed the leper, given sight to the blind, raised the dead was helpless to protect himself. It would seem strange indeed, that if even such things were bestowed of him any should have had courage to put forth their hand to harm him. And yet here, as always, the gospel record is consistent with itself. For Jesus had never exerted his power to harm any one. He had suffered much, but had no resentment. He had even refused to satisfy his own hunger with bread. He had even stood helpless and disarmed when any would injure him; but to help others he was swift and omnipotent. "He saved others, himself he cannot save," is, after all, a sublime and peaceful comment upon his own life. To save others was his mission, for that he came to suffer and die.

Our third reference is to the lifting up of the serpent in the wilderness. The idea here is not of crucifixion or suffering, but of exaltation. The cross which was the instrument of suffering became also the instrument of exaltation. By that tragic death Jesus arrested the eye of the world. He was lifted up in the sight of all the ages that men might know him, the glory of his life, the divine majesty of his death, and to him might look on him, believe and be saved. Our fourth reference continues this thought. "And I, if I be lifted up from

the earth will draw all men unto me." This is the calm self-confident assertion of all conquering power. Our Lord was seeking to comfort his disciples, who were overwhelmed with grief at thought of his death. But he teaches them that goodness and greatness reach immediately through death. There is no real death to a thing which has in it the germs of divine life. It passes through the semblance and shadow of death to larger unfolding and fairer bloom and richer fruitage. "Except a corn of wheat fall into the ground and die it abideth alone, but if it die it bringeth forth fruit. From a single grain many grains are born. There is progress to higher life through the process of death. So Jesus' power and triumph and reign lay beyond the cross. To the eyes of his disciples the cross marked the close of a career; to him it marked the beginning. That pass, that victory, then the crowning.

Jesus expresses confidence of triumph. The cross will conquer the world. That uplifting upon the cross shall be an exaltation ever growing more glorious in the world's thought, ever appealing to the world's heart and faith with increasing power.

The centuries have proven this faith of Jesus' no dream. The past assures success, and history makes prophecy needless. "He must reign until he hath put all things under his feet." His influence does not wane. It was never so wide as today. The seas of tyranny are falling; the shackles of the slave are breaking; the darkness is receding; the walls of sorrow are dying; hope is growing, truth is advancing; light is spreading, and Jesus is saying with majestic and might: "The spirit of the Lord God is upon me, because he hath sent me to bind up the broken-hearted to proclaim liberty to the captives, the opening of the prison to them that are bound, to comfort all that mourn."

SEARCY DISTRICT LEAGUE

The committee appointed by Rev. H. T. Gregory, P. E., to draft a programme for a district Epworth League meeting met at Bebee, February 6, and planned the following programme. The meeting will be held with the Augusta League, March 27. The committee thought it best to take the three departments of league work and sub-divide them so as to give each league a topic for discussion. It is expected that each league will select their own leader, whose duty it will be to open the discussion assigned to his league. The presidents of the different leagues in the district will please select your leaders and forward their names to me at Bald Knob, so that a programme can be completed before the meeting.

It is urged that all the preachers in the district be present.

All that feel an interest in league work will be cordially welcomed.

Let each league send a full delegation.

Notify Bro. E. C. Castleberry if you expect to attend so that homes may be provided.

Programme.

Friday, 7 p. m., league reception.
Saturday, 9 a. m., discussion.
Augusta League—Subject, Best Methods of Opening and Conducting League Services.
Searcy League—Subject, Study of the Scripture.
Argenta League—Subject, How to Induce Our Members to Take an Active Part in Devotional Exercises.
Saturday, 2 p. m., discussion.

Bradford League—Subject, Proper Objects of Charity.

Cabot League—Subject, Duty of Pastors to Leagues and Duty of Leagues to Pastors.

Beebe and West Point—Subject, Importance of Reading the Course of Study Prescribed.

Auvergne and Weldon—Subject, best Methods of Conducting the Literary Department.

Saturday, 7 p. m., Music, Recitations and Papers.

Sunday, 10 a. m., Love Feast.

Sunday, 11 a. m., Preaching.

Sunday, 2 p. m., Devotional League Service conducted by G. G. Davidson.

Sunday night, Preaching by Rev. H. M. Cryer.

G. G. Davidson,
Secretary of Com.

Dalark, Ark., February 6, 1896.

Dear Dr. Godbey, Little Rock, Ark.: I have not written a note from Dalark since Conference, but have enjoyed the field notes from the brethren very much elsewhere.

This is my third year on this charge, and I am made to feel quite at home among friends by the many words of welcome and deeds of Christian kindness offered since our return.

The first time I met a certain brother after Conference he accosted me jestingly by saying, "Well, I hear we will have to be inflicted with you another year." My reply was: "It is as hard for me as for you." (This was all in fun.) There is a reward for the ones who bear affliction, provided it is borne patiently. We are down to hard work. And by God's help and the co-operation of the faithful people we want Dalark to reach reach heights in matters spiritual and temporal not attained before.

Our first Quarterly Conference convened last Saturday and Sunday, at which time Bro. H. Jewell, the Presiding Elder, preached two good, thoughtful sermons. There was a fair showing in finances.

We are having a nice barn built here at the parsonage, which will be convenient and substantial when finished.

As a good brother—in the Conference—would say, a most unexpected Euroclydon (a storm common to preachers) struck this parsonage on the 22d ult., but did no damage; but helped us soul and body.

God bless you and the Business Manager, and crown your labors, which are many, with desired success.

W. C. Hilliard.

LONOKE, ARK.

Dear Dr. Godbey, —
Little Rock Ark.

I believe at the Epworth League Conference at Pine Bluff, you solicited correspondence from leagues throughout the State.

We should make your paper a medium through which to become better acquainted, exchange ideas, learn different methods of work, comment on topics, tell others what we are doing and let the country and Methodism know we are in existence.

I believe we have the banner league of the State, everything considered, and shall claim it until some of you scribes convince us otherwise (we are open to conviction.) I suppose all our Leagues claim the same, being acquainted only with local work.

We are ready to defend the title we have assumed. Now some of you offer your objections or forever hold your peace.

With the wish that Arkansas may

take her right place among the sisterhood of leagues and that this may be a "red letter" year in our history, we are yours in the work. Lone, Oak.

Yes, we solicit League correspondence, and urge the Leaguers to make free use of "The Methodist."—Editor.

FIRST CHURCH LEAGUE, LITTLE ROCK.

Mr. Editor—Believing that every league in our State should be heard from through the Methodist, I will give a point or two on the work we are trying to do.

We do not say much about the number of members, but the few that we have are workers.

Our devotional meetings are held Sunday, 6:30 p. m., which we find very convenient for the night service.

Wednesday evening, 6:30, the girls prepare a lunch and the boys come directly from work, and after lunch is served we put thirty minutes in Bible study. This study has developed the fact that we know very little about our Bible. From this meeting we go to prayer meeting.

Our league is conducting a missionary work near the Union Depot. Preaching service is conducted nearly every Sunday night, and at our Sunday school 3 p. m., we had last Sunday 143 present, sixty-two of whom were not going anywhere until this school was begun. Bro. Patillo will begin a protracted service at our mission in a few days.

Very truly,

J. M. Workman,
President.

Since writing the above a good meeting has been in progress at the League Rooms, conducted by Bro. Patillo and L. B. Hawley.

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

ELECTROPOISE.

Cures Indigestion and Nervousness—Rented Four Months for \$10.

I was a confirmed invalid from indigestion and nervous debility when I commenced the use of the Electropoise, and now I am as well as I ever was, and I can eat a hearty meal without any bad effects and am not troubled with indigestion at all. I think well of the Electropoise, and am sure I have received great benefit from the use of it. Respectfully, Mrs. S. S. Hudiburg.

Olive Hill, Tenn., Nov. 28, 1894.
Cash price, \$25; rental terms, \$10 cash for four months, with privilege to purchase by paying \$17.50 additional at the expiration of four months.

Pocket Electropoise book of particulars free to any address.

Address, Godbey & Thornburgh,
Little Rock, Ark.

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.
Ratliffe & Fletcher, Sol's for Plaintiff.

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Catalogue with 2500 testimonials, Prizes and Lanes Free

ARKANSAS METHODIST.

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

WEDNESDAY, FEB. 19, 1896.

TRUE CHRISTIAN JOY is not fitful. The assurance of being led by the divine hand is comfort under all conditions.

THE JOY which comes from settled faith and personal experience of salvation does not vary with the shadows of circumstance, or the moods of physical health.

HAPPINESS is not found by them that seek it, but by such as seek duty only resolved to follow that path through all pains and trials.

GOD'S CHILDREN have the witness of the Spirit, yet some claim to be God's children who are not and some are in fear who walk in God's favor. The reason of this is that to have the witness is one thing and to understand the witness is another.

EDITORIAL NOTES.

We spent from 9th to 11th at Augusta, Ark., preaching daily except Wednesday, when the incessant rain made the Church service impracticable. The deep mud made it almost impossible for any to turn out except such as had good side-walks to the Church, yet we had good congregations of cultured and appreciative people. One person was received into the Church, the preacher in charge said others would join us Sunday.

The work at Augusta is well organized. A better Epworth League can scarcely be found. Mrs. Carlie is president. The Sunday-school is well sustained. The Church has been strengthened under the pastorate of E. C. Castleberry. He has the love of the people of Augusta, and as there is seldom service in any other Church there the people who are interested in the moral welfare of the town unite in supporting the work at this.

There is a general feeling that the Church is upon rising ground. Nothing which can be done seems to be neglected.

AT NEWPORT.

Sunday, 16th, we preached at Newport morning and evening. The congregations were excellent and the people entered into the service with devout interest.

There was a meeting of the Junior League in the afternoon, followed by the Epworth League, and that followed by a class meeting. There were about thirty-five children at the first of these meetings and they showed that they were deeply interested and had been well taught. They were the pastor's especial care. Brother U msted has the hearts of the children. The Adult League was attended by sixty persons and the lesson of the hour had been well prepared. The class meetings was after the old fashion earnest and spiritual. There is every evidence of excellent organization in the Church at Newport, and there is steady forward movement.

Measures are taken to build here a new Church. The plans are completed and the subscriptions begun. There is entire unanimity in the movement. The people are united in spirit and purpose. They will build, and build creditably, \$10,000 is their gauge. They have the means. They will give it. Of that all seemed to be confident. We shall be dis-

appointed if this year does not see one of the best Churches of the White River Conference erected at Newport and that without a debt.

On Monday morning Brother U msted went out with us and we secured a number of new subscribers for the Arkansas Methodist. We have a good list at Newport but we expect a larger ere long. Mrs. Godbey accompanied this scribe on this outing and remembers with much pleasure our kind entertainment.

LAW AND ITS ENFORCEMENT.

An exchange, the North Carolina Christian Advocate, contains the following as an utterance of Dr. Charles F. Parkhurst, the great municipal reformer of New York:

"I am in favor of the sale of beer, ale and light wines on Sunday, as an accompaniment of an honest meal, honestly furnished and honestly paid for. I believe also, in providing for the people who cannot go to restaurants, but must eat their meals at home.

"I believe in opening respectable saloons at certain hours on Sunday to enable these people to purchase beer and light wines to be taken away from the premises.

"The proposition of the German-American Reform Union, from 12 until 2, and from 6 to 8 p. m. on Sunday, conforms with my idea."

Being somewhat surprised at this statement and deeming it just to Dr. Parkhurst to have his own statement with any explanations which he had to make we sent him the clipping and asked if it justly expressed his views. In due time we received from the Doctor the following statement:

The following states concisely, but with sufficient detail, I think, my views upon the excise question in its relations to this city:

I do not think it is just that hotels and clubs frequented by the wealthy classes should be allowed to sell ale, beer and light wines on Sunday, and the same privilege not be allowed to the restaurant frequented by the poorer classes; the privilege should be allowed to both or denied to both.

I am not a believer in "saloons" either for Sunday or for any other day in the week and would sustain any excise measure, however rigid, provided there is furnished the means adequate to its enforcement, but unenforced laws I am tired of. They are essentially demoralizing. We have had them in this city for a great many years and that explains in a large measure our present debased condition. I will encourage any legislation that can be enforced no matter how exacting, but will not encourage any legislation that the people have not the power to enforce or that the community or the state will not back them up in enforcing. An imperfect law perfectly executed does more for the moral restraint and education of people than perfect law imperfectly executed. If urgent measures are adopted at Albany it will be very easy for a mass of unthinking people to imagine that a great moral triumph has been achieved. The "Moral Triumph" will not be achieved till the urgent measures are executed. The finer the law the worse off we are if that law is practically a dead letter. We have had in this city for a great while a law against open Sunday saloons, but we have for a great while had open Sunday saloons and we have them now and the longer this process continues the less law comes to signify and the less power the rank and file of people, men, women and children have to appreciate the distinction between that which is legal and that which is illegal.

C. H. Parkhurst.

Dr Parkhurst has won a national reputation for courage in assailing municipal corruption, and for wisdom in organizing the forces to correct it, and his good work has proven an inspiration to many, and stimulated a movement for municipal reform which has extended to almost every state in the Union. Yet we modestly venture these suggestions in re-

gard to his views as expressed above.

The argument of the above letter is old and familiar—the uselessness of laws which cannot be enforced, the influence of such laws to lead to greater lawlessness by the disrespect and disregard for law thus fostered.

Yet we are surprised that Dr. Parkhurst should insist that the administration of law is to be accepted as the standard of legislation.

The evil complained of—lax administration—is universal. We can point to no state or municipality in which laws are not perverted, evaded and trampled. Does any one dream that it shall ever be otherwise? This is an evil which, in the nature of things, must in measure remain so long as there are corrupt people who even need the restraint of law. The evil comes from the very cause which makes law necessary. The enactment of law is easy. In it men set forth their conceptions of what is best for the city or state, and, to take a higher view, best for man as man. But the enforcement of law is trammelled by a thousand causes. Even the most conscientious public officers realize with regret their failures upon this line. Even in the home and the school the parent and the teacher are conscious that they come short of the perfect enforcement of their own laws and rules of conduct.

It is suggested in the letter that to come short in the administration of law is to teach disrespect for the law itself. This plea is sophistical. One who is actuated by the sense of right will never lose respect for righteous law. One who is only held in by fear of penalties will indeed be tempted to greater lawlessness by lax administration. But it is quite a perversion of terms to characterize fear only of police and prison as respect for law. It falls as far short of respect for law as the fear of hell falls of respect for the Almighty. This class of citizens can never dictate the character of our laws. Nor can we undertake to represent them in our legislation. When law fails to express the real sense of right as held by good men then the law is disrespected by good citizens—the only men capable of respecting a good law. The strength of law is in its appeal to men's consciences; and the best means of educating the public conscience is to enact laws that in the fullest sense represent righteous principles and right moral motives.

Grant that an "imperfect law perfectly executed is better than a perfect law imperfectly executed," as Dr. Parkhurst says. Still, can he or any one else hope for the perfect execution of any law against vice?

The question raised is a fundamental one. It is the question whether law represents what is best, or simply what is now within the possibility of administration—whether the sentiment of right or of mere expedience shall prevail in legislation.

It is proposed to surrender something to a feeble administration and a lawless element. Will the new law proposed be perfectly enforced? Are there any precedents which justify such a hope? And if the failure of perfect administration is made a plea for compromises and the lowering of legal requirements will there be any point at which this plea may not be urged?

To us it appears that it were better that the law be held up to the level of the consciences of good men, and that we make eternal war upon corrupt administrations, never despairing nor lowering the standard of right. It is a vain plea for lowering the standard that the administration is not perfect. It is

equally vain to expect perfect administration, no matter how the standard may be set. In other words the fight against sin must go on. Under no condition short of full surrender will the evil one grant a truce. Then let no truce be given by the representatives of truth and righteousness.

LOOK AFTER THEM.

On the 27th of September last we published the names of persons who had up to that time obtained U. S. license to sell liquor in what we supposed was prohibition territory. On November 13, we published the names of those procuring license from September to that time. We now publish the names of those procuring license since November 13 and up to February 15. Some of these may not be in prohibited districts and some may be druggists, but it will be well for the friends of temperance and law officers to look over the names and tell if any are violating the laws of Arkansas or of the United States.

Aydelotte, A. L. and W. L., Fredonia; Adair Cotur and McIntosh, York Mill; Bradley, J. J., Paragould; Brooks, Wm., Russellville; Borm and Dorsey, near Huntsville; Blackburn and Fletcher, near Spring Valley; Beneux Bros. & Co. (wholesale), White Oak Station; Bemis & Bro., Barker; Brady, R. C., Jonesboro; Bunnell, W. H., Harrison; Baswell, D. A., Portland; Bristow & Co., near Evening Shade; Crowder & Bro., West Point; Currin & Hanna, Lear; Caldwell & Lemley, Longview; Cotton, W. E., Rocky Crossing; Colter & Williamson, Anderson; Coulter, R. D., Wilnot; Cogger & Co., Wilmar; Carder, Thad M., Dallas; Corker, Leg & Co., Paragould; Davis, O., Longview; Dach & Kelly, Parkdale; DeWire, J. P. & Co., Decatur; Finly, J. R., Hardy; Files, J. F., Wilnot; Files, J. T., Parkdale; Fee, J. R., Stephens; Guthrie & Evans, Fayetteville; Gray, M. N., Winthrop; Guydon, G. W., Lightley; Hauley, D. C., Hardy; Humphreys, R. A., Morrilton; Helms & Herdago, Arkadelphia; Huff B. Carter, Lamar; Harmon, J. W., Searcy; Horbert, J. E., Green Forest; Harris, N. E., at store on Edmonson farm, Perry County; Harris, J. M. & Co., Roggio City; Harris, J. S., near Redemption; Hess, T. M. & Co., Marcella; Houston, S. W., Johnsonville; Johnston, R. A. & Co., W. L. D. Reyno; Jackson, J. A. Wardville; Knight, W. J., Alread; Kluard & Harden, Raggio City; Lowrey, J. A., Texarkana, Texas; Loritz, H. J. & Co., Des Arc; Musgrove, W. C., Peters' Landing; Magness & Wilson, Wynne; McKinnon, A. M., Clarksville; McBride, N. J. (wholesale), Marshall; Matthews & Brown, Eureka Springs; McDaniel, A. M., Huds-peth; Murphy & Hopper, North Imboden; Marchant, R. S., Hardy; Moore, W. R. F., near Fryar's Ford, Conway County; Nolen, Jas. (malt liquor), Greenway; Nelson, S. R., Luna Landing; Newell & Co., Sherrill; Nichols & White, Clarksville; Oldham, R. A., Heber; Polk, William, Beebe; Picken, J. M., Wilton; Pierce, Stephen, Swan Lake; Pasley & Burkett, near Cotton Plant; Roller & Coots, Maysville; Robinson, S. C., Walnut Lake; Smith & Smith, Cotton Plant; Shimmer-masher, W. (malt liquor), Stuttgart; Scott Bros. (malt liquor), Knoble; Seitz, J. T., near Osage; Thomas, J. A., Vincent; Uhles, J. J. & Son, (malt liquor), Greenway; Vaccaro, A. J. & Co., Brinkley; Word, H. C. & Co. (wholesale), Social Hill; Wilson & Bennett, Hattieville; Weathers & Gurley, near Kingston; Ward & Wyatt, Freedom; Williams, A. H., Wynne; Ward & Key, Hope; West, John W., Clarence; Wolverton, C. D., Center Ridge.

Notes from the Press

WHY A CHURCH MEMBER SHOULD TAKE A CHURCH PAPER.

(Methodist Recorder.)

Because of his promise when he became a member to support the benevolent and general interests of his church.

Every member and his family should spend as much, at least, for religious papers as for others.

Efficient members of political parties take their party papers, and endeavor to extend their circulation. Can a church member do less for his church paper?

Is it possible that one can develop in himself and in his children a taste and a love for the pure and the noble by taking into his home the secular newspapers only, many columns of which are full of gossip and scandal, and sensational details of crime too foul to print?

How can the influences of these secular newspapers be counteracted except by bringing into the family the religious paper?

Why is it that "men cannot live by bread alone?" If the soul is more than the body, the wise man will supply religious food for his soul.

Every Christian parent owes it to his church, to his family, to every friend that visits him, even to the stranger that enters his door and has a minute to read, to the youth of his neighborhood, to his pastor and to his God, to take a good religious paper, and the debt increases every year he neglects this plain duty.

Church members can be of but little value to a church if they are ignorant of the principles, polity and needs of that church. Fidelity and efficient work must follow a knowledge of the church's needs. If one would be free from error and superstition, he must know the truth, and the truth shall make him free. The church paper enlightens and helps to make free, and there is no substitute for it.

LITTLE ROCK CHURCHES.

Rev. C. E. Petillo, is conducting a protracted meeting at what is known as West End Mission, corner Cross and Water street. L. B. Hawley, of South Hot Springs charge, assisted a week. The congregations crowd the house, and there is good promise of good results. Ten professions of conversions to date.

The Asbury Church, under the new pastor, Bro. Steele, is well filled every Sabbath.

The services for First Church are conducted in the Y. M. C. A. Hall. The room is too narrow and the conditions for orderly worship are not good. There is less apparent devoutness in the congregation, but we suspect that the jam and mixing is somewhat favorable to sociability, and there may be gain to the Church on that line. The Sunday-School under Superintendence of George Thornburgh is increasing. The money for a new Church is not in sight. There are encouraging additions to the membership. The increase in this regard seems to be steady and solid. More than fifty additions since Conference.

Winfield Church has a full congregation and keeps up on every line. Her Epworth League work is especially spirited and interesting.

The workmen are removing the old wall of First Church preparatory to building. The good people have wisely resolved to build such a house as they can pay for, and as for that we think they can and will pay for all that is needed.

The editor of the Review of Reviews, in the January number of that international journal, ventures a brief forecast of the new year's developments in which he predicts the settlement of the Cuban, Turkish and Chinese problems of nationality and government, the rapid industrial development of Japan, the still greater progress of European enterprise in Africa, the unprecedented hastening of railway building in Northern Asia, the laying of two Pacific cables, the practical use of horseless carriages in Europe, the replacing of steam by electricity on some important lines of railway, and valuable discoveries in medical and sanitary science. On the whole, the Review looks forward to a "hopeful and interesting new year."

Pure

Blood means sound health. With pure, rich, healthy blood, the stomach and digestive organs will be vigorous, and there will be no dyspepsia. Rheumatism and Neuralgia will be unknown. Scrofula and Salt Rheum will disappear. With pure

Blood

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

Hood's Sarsaparilla

Is the One True Blood Purifier. \$1; six for \$5.

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



Now is the time to terrace your land. Send \$5.00 and get the 'ECLIPSE,' the simplest and best Farm Level on the market. All endorse it. Nicely finished and accurate. Send for circular. W. C. HOLMES, 21 North Forsyth Street, Atlanta, Ga.

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examine the brand (see list genuine brands). Any shade or color desired can be easily obtained by using NATIONAL LEAD CO.'s brands of Pure White Lead and Tinting Colors.

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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.

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CHRISTIAN LIFE.

A TRIP TO THE CELESTIAL CITY
BY RAILWAY.

AN ALLEGORY.

CHAPTER IV.

Rattling onward through the valley, we were dazzled with the fiercely gleaming gas lamps, as before, and ever anon grim faces, that bore the aspect and expression of individual sins or evil passions, seemed to thrust themselves through the veil of light, glaring upon us, and stretching forth a great dusky hand, as if to impede our progress. I almost thought that they were my own sins that appalled me there. These were freaks of imagination—nothing more—mere delusions, which I ought to be heartily ashamed of; but all through the dark valley, I was tormented, and pestered, and dolefully bewildered with the same kind of waking dreams. The mephitic gases of that region intoxicate the brain. As the light of the natural day, however, began to struggle with the glow of the lanterns, these vain imaginations lost their vividness, and finally vanished with the first ray of sunshine that greeted our escape from the Valley of the Shadow of Death. Ere we had gone a mile beyond it, I could well nigh have taken my oath that this whole gloomy passage was a dream.

At the end of the valley, as John Bunyan mentions, is a cavern, where, in his days, dwelt two cruel giants, Pope and Pagan, who had strewn the ground about their residence with the bones of slaughtered pilgrims. These vile old troglodytes (inhabitants of caves) are no longer there; but into their deserted cave another terrible giant has thrust himself, and makes it his business to seize upon honest travelers, and fat them for his table with plentiful meals of smoke, mist, moonshine, raw potatoes, and saw-dust. He is a German by birth, and is called Giant Transcendentalist; but as to his form, his features, his substance, and his nature generally, it is the chief peculiarity of this huge miscreant, that neither he, for himself, nor anybody for him has ever been able to describe them. As we rushed by the cavern's mouth, we caught a hasty glimpse of him, looking somewhat like an ill-proportioned figure; but considerably more like a heap of fog and duskiness. He shouted after us, but in so strange a phraseology that we knew not what he meant, or whether to be encouraged or affrighted.

It was late in the day when the train thundered into the ancient city of Vanity, where Vanity Fair is still at the height of prosperity, and exhibits an epitome of whatever is brilliant, gay and fascinating, beneath the sun. As I purposed to make a considerable stay here, it gratified me to learn that there is now no longer the want of harmony between the town's people and pilgrims, which impelled the former to such lamentably mistaken measures as the persecution of Christian and the fiery martyrdom of Faithful. On the contrary, as the new railroad brings with it great trade and a constant influx of strangers, the lord of Vanity Fair is its chief patron, and the capitalists of the city are among the largest stockholders. Many passengers stop to take their pleasure or make their profit in the Fair instead of going onward to the Celestial City. Indeed such are the charms of the place, that the people often affirm it to be the true and only heaven;

stoutly contending that there is no other; that those who seek further are mere dreamers, and that if the fabled brightness of the Celestial City lay but a bare mile beyond the gates of Vanity, they would not be fools enough to go thither. Without subscribing encomiums I can truly say that my abode in the city was mainly agreeable, and my intercourse with the inhabitants productive of much amusement and instruction.

Being naturally of a serious turn, my attention was directed to the solid advantages derivable from a residence here, rather than to the effervescent pleasures, which are the grand object with too many visitants. The Christian reader, if he has had no accounts of the city later than Bunyan's time, will be surprised to hear that almost every street has its Church, and that the reverend clergy are nowhere held in higher respect than at Vanity Fair. And well do they deserve such honorable estimation; for the maxims of wisdom and virtue which fall from their lips, come from as deep a spiritual source, and tend to as lofty a religious aim, as those of the sagest philosophers of old. In justification of this high praise, I need only mention the names of the Rev. Mr. Shallow-deep, the Rev. Mr. Stumble-at-truth, that fine old clerical character, the Rev. Mr. This-day, who expects shortly to resign his pulpit to the Rev. Mr. That-tomorrow; together with the Rev. Mr. Bewilderment, the Rev. Mr. Clog-the spirit, and, last and greatest, the Rev. Dr. Wind-of-doctrine. The labors of these eminent divines are aided by those of innumerable lecturers, who diffuse such a various profundity in all subjects of human nature or celestial science, that any man may acquire a universal erudition, without the trouble of even learning to read. Thus literature is etherealized by assuming for its medium the human voice; and knowledge, depositing all its heavier particles—except, doubtless, its gold—becomes exhaled into a sound, which forthwith steals into the ever-open ear of the community. These ingenious methods constitute a sort of machinery by which thought and study are done to every person's hand without his putting himself to the slightest inconvenience in the matter. There is another species of machine for the manufacture of individual morality. This excellent result is effected by societies for all manner of virtuous purposes, with which a man has merely to connect himself, throwing as it were, his quota of virtue into the common stock; and the president and directors will take care that the aggregate amount be well applied. All these, and other wonderful improvements in ethics, religion, and literature, being made clear to my comprehension by the ingenious Mr. Smooth-it-away, inspired me with great admiration of Vanity Fair.

(To be continued.)

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Luther, Tenn., December 5, 1894.

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NOTICE

Is hereby given that the undersigned, as guardian of J. L. Kelley, minor heir of W. E. Kelley, deceased, will on Monday, the 24th day of February, 1896, between the hours prescribed by law for judicial sales, on the premises hereinafter described, offer for sale at public outcry to the highest bidder, on a credit of three months, the following described lands, to-wit: The undivided half interest in and to part of the west half of fractional north-west quarter of section 31, township 1 north, range 11 west, in Pulaski County, Arkansas, the same being half interest of 52.05 acres. Purchaser to execute note with approved security, with 10 per cent interest from date till paid. A lien will also be retained on said land. Given under my hand this January 23, 1896.

J. M. Kelley, Guardian.

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For The Young People.

Sunshine Land.

They came in sight of a lovely shore,
Yellow as gold in the morning light;
The sun's own color at noon it wore,
And had faded not at the fall of night;
Clear weather or cloudy—'twas all as one,
The happy hills seemed bathed with the sun;

Its secret the sailors could not understand,
But they called the country Sunshine Land.

What was the secret? A simple thing—
It will make you smile when once you know—

Touched by the tender finger of spring,
A million blossoms were all aglow;
So many, so many, so small and bright,
They covered the hills with a mantle of light;
And the wild bee hummed, and the glad breeze fanned
Through the honeyed fields of Sunshine Land.

If over the sea we two were bound,
What port, dear child, would we choose for our?
We would sail and sail till at last we found.

This fairy gold of a million flowers;
Yet, darling, we'd find, if at home we stayed,
Of many and small joys our pleasures are made;
More near than we think—very close at hand,
Lie the golden fields of Sunshine Land.
—Edith Thomas.

FIGHTING THE DRIVER ANTS.

When I was a child of twelve my father, who was a missionary, was sent to Africa. It was thought that if I were to take the ocean voyage, my health, which had been none the best, would be restored. Mother was willing to let me go since father was to stay only so long a time as might be necessary to establish a mission school at Umondi, a native village in the Ganguela district in Western Africa.

I at once "scraped acquaintance" in true Yankee fashion with my father's native assistant, a black man, who had become a Christian some years before, and who spoke English amazingly well, for the short time he had lived among white people. If I could master any language as speedily and as well as had Gogoamba. I should think myself (and with excuse) a very clever person, indeed.

Gogoamba soon allayed my every fear concerning the coming into the village of any beast of prey, laughing at my questions until the ivory white of his big, even, gleaming teeth made his sable skin, by sharp contrast, the blacker.

"No, no, Bana Mdogo" (little master), he said, "you need not fear the great beasts ever. It is the little ones of which to be afraid. I, myself, was once as you, and trembled at things I feared might devour me. But I no longer do so. I find the little foes worse to battle with than the big ones, for the first are real; the last are those that come in the mind only to trouble the heart.

"Yes, yes, the little ones are real, Bana Mdogo, and surround one before the victim is aware of his danger, and, though you could crush each one between thumb and finger, they are a terrible foe to meet."

I begged Gogoamba to explain his meaning, whereupon he gave me a description of the dreadful traveler—the "driver ant" of Africa.

"They are like little sins, Bana Mdogo, that are not noticed nor heeded until they fasten upon you, and destroy you with their piercing hold. They do not frighten you with their great size, nor

do they seem an enemy of much importance; but let them once head toward your dwelling—let them enter and find lodgment—and you will prefer an elephant for a foe! The gray king you can see, and avoid; he is a great sin, at which you can tremble in your soul, and from which you instinctively shrink—an evil so evident that your senses need no warning to be up in arms against it. But the 'drivers'—they are the little evils, that seem nothing until they bite into the heart!"

"But, Gogoamba, don't you see them coming? Can't you ward them off?"

"You see them, yes, just as you see the little sins, which, at first, scarcely seem worth attention. Their advance guard come in single file, each insect a sort of scout sent ahead of a tremendous army numbering millions—just as the first committed little evils head a long line of misdeeds. An ant or two—a sin or two—what are they? Things, we think, most easily quelled—small things, indeed, to fear in either soul or dwelling!"

"But see them come; see them creep; see them gathering in force and numbers; watch them (once they have obtained an entrance) for their way into your hut or heart, witness their devastating march, feel the pain of their vicious bites!"

"But, is there nothing that can be done?" asked Gogoamba.

"How would you keep from the first evil that threatened you, Bana Mdogo—how? Meet it and do battle with it? Right, for, if vanquished, it will turn aside and lead its army of despoilers elsewhere."

"But how, Gogoamba?"

"Fight the first 'driver' with fire—as you fight crime with the burning torch of righteousness! As the white heat of divine impulse destroys the power of evil, so the flame will drive away the earthly pests. Oh, Bana Mdogo, there are lessons to learn in all things—the Maker has printed upon the pages of his great book of creation wisdom for all his children, and nature is the alphabet by which we learn to spell out the beautiful parables!"

As may be inferred, Gogoamba was a natural orator and preacher, and father found him not only a zealous and worthy helpmate, but a real companion and friend.

Once—and that one time amply sufficed—during our stay in Africa, this new friend was given an opportunity to illustrate his worded simile by an object lesson. We were sitting out in the shade of the big baobab, which, after all, to my great disappointment, had been untenanted by monkeys, enjoying the cool of the late afternoon breeze.

Suddenly, with a shriek that sent us to our feet in consternation, Gogoamba pointed to the ground near him, crying, "The 'drivers'! the 'drivers'! They are upon us. Fetch fire, paper, fagots, torches—everything!"

He dashed into the hut and, in another moment, reappeared, his arms full of papers and bamboo fibre, to which he set fire with his flaming torch.

Gogoamba dropped this burning stuff in front of the place toward which he had first pointed in such affright, and hastily laid and set fire to a train of paper between us and that which my father and I only now noticed—a long, thick, "creepy" looking black stripe, about three or four inches wide, leading from close in front of us, clear into the shade of a small acacia grove, nearly a hundred feet away!

In a short time, that is, as soon as

father and I could collect our wits, and see just how aid could best be rendered, we were fighting the enemy.

In spite, however, of all our doughty battling, father and I, who did not realize how much care was really necessary in dealing with the "drivers," were both severely bitten, and the stings of conscience only could be outdone by such agonizing stings of the flesh.

By dint of a free application of our burning torches we managed to head off this great, threatening army of little foes, whose bite is venom and whose persistent advances toward the habitations of living beings did, indeed, aptly illustrate that short but never-to-be-forgotten sermon given me by the dusky and eloquent Gogoamba.—Eva Best, in Independent.

Children's Corner.

Conducted by Mrs. Carrie Thornburgh. Letters from the children for their Corner should be addressed thus: "AUNT CARRIE, care of THE ARKANSAS METHODIST, Little Rock, Ark."

Dear Aunt Carrie: I will endeavor to give you a few items as to what we Spring Hill people are doing in the service of the Lord. We have preaching once a month, Sabbath-School every Sunday, prayer meeting twice a week most of the time. It seemed to me that it was my duty to hold family prayer after my father's death, but it was a long time before I undertook it, but now it would be a great deal harder for me to quit it than it was for me to begin it. It is my desire to be a good Christian and wield my influence for Christ. Pray for me that I may be a faithful Christian, and at last gain a happy home in that beautiful city beyond.

Emma Pinkerton.

Barling, Ark.

I am glad to hear from you, and to know you have a live Church and that you are such a brave Christian girl. The Lord will help you in your work for Him.

Aunt Carrie.

Mexia, Texas.

Dear Aunt Carrie: I again write to the Children's Corner, as it has been so long since I have written. The Arkansas Methodist is still a welcome visitor every week. We could not think of not taking it. I like to read the children's letters and also the letters from the preachers that preached for us, when we lived there. We have preaching once a month. Will renew our Sunday-School next Sunday. My love and good wishes to you and the cousins. Your little niece,

Nannie Carruth.

My Dear Nannie: We are always glad to hear from you. I am sorry that you allow your Sunday-School to die in the winter. Sunday-School ought to have warmth enough to run from summer to summer in a Texas climate. Don't you think so? We hope after the rest it will be very vigorous when renewed, and do much good.

Aunt Carrie.

Thornton, Ark., Jan. 13th, 1896.

Dear Aunt Carrie, Little Rock: I have not written to the Children's Corner in a year but hope you will pardon me for not writing oftener. I go to school every day. We have a good teacher. His name is Prof. Thurman. I am in the sixth grade. We have Sunday-School every Sunday and preaching three Sundays in a month. Our pastor's name is Brother Johnson. We have never heard him preach yet. He will preach next Sunday. Our pastor we had last year was sent to another circuit. We liked him very much and was sorry to part from him. I have not seen any letters from the Children's Corner for

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

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some time. I hope they will all write more. I love to read the letters very much. If this escapes the waste basket I will write again. Your loving niece,

Nellie Robinson.

Yes, Nellie; the children do not take the interest in their corner that they used to and I have thought perhaps it was the fault of their leader in not interesting them, for I know children are always ready to do their part in every good work. Now, we must try to make this corner better. Will you all help me?

Aunt Carrie.

How many of us are helping somewhere? If we are not I fear we will get to be like Jimmie's candy box, "full of empty."

"HELPING SOMEWHERE."

A writer tells how a little child once preached a sermon to him.

"Is your father at home?" I asked a small child on our village doctor's doorstep.

"No," said he, "he's away."

"Where do you think I could find him?"

"Well," said he, with a considering air, "you've got to look for some place where people are sick or hurt, or something like that. I don't know where he is, but he's helping somewhere."

"Where can this day have gone!" exclaimed mamma, as she lighted the evening lamp. "I think it's gone to heaven, mamma," answered wee Beth sweetly.

Mother: "But the candy box is 'most empty, dear." Jimmy: "How full of empty is it?"

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COMMISSIONER'S SALE.

Notice is hereby given, that in pursuance of the authority and directions contained in the decretal order of the Pulaski Chancery Court, made and entered on the 11th day of February, A. D. 1896, in a certain cause (No. 5180) then pending therein between George L. Basham, complainant, and Mattie Gibson and Warren Hagan, 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 Thursday, the 12th day of March, A. D. 1896, the following described real estate, to-wit:

Southeast quarter of the southwest quarter of section 7, township 4 north, range 11 west, 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 10 per cent per annum from date of sale until paid, and a lien being retained on the premises sold to secure payment of the purchase money. Given under my hand this 11th day of February, A. D. 1896. J. H. PASCHAL, Commissioner in Chancery.

Our Church at Home

Dear Doctor—I want to thank the preacher in charge of Wool Sock Circuit for his letter in the last "Arkansas Methodist." He has certainly heard P. E. station preachers and Circuit riders talk. Tell him to write again. Yours,
Jas. L. Hays.
Hackett, Ark., Feb. 10, 1896.

AT SPRINGTOWN.

Bro. Harlan, Presiding Elder of the Fayetteville District, held his preachers' meeting at Springtown last week. There were twelve of the preachers present and a general good time was had, as well as a very profitable time. Bro. Geo. W. Hill, financial agent for the Hendrix College, was with us one day and preached to the delight of all who heard him. A liberal collection followed. Hendrix has the right man in the field.
W. H. Dyer.

BLACK ROCK, ARK.

Dear "Methodist"—I am glad to note the kindness of the people to many of the brethren through our conference and am able to rejoice with them, because of like kindness; for it has been continuous from our first day at the parsonage. First the town and the country. Loads of corn, baskets of eggs, buckets of butter, nice potatoes and everything of that kind. But on the night of January 27, the ladies, accompanied by the gentlemen, as burden bearers, together with the boys and girls, visited us at the parsonage, and when they were gone, if we had never traveled a circuit, or read a field note from the "Arkansas Methodist," we heard old preachers talk about the good people they had served in by-gone days we could have told that we had been pounded.

We had a nice speech from the leader Bro. C. L. Freeman, L. P., setting forth the cause and intention of the meeting. He closed by saying: "We come into your home that you may come into ours and in our hands we bring the temporal bread and hand to you that you may bring to us and our homes the spiritual bread." Now, Mr. Editor, remember me in your prayers, and I ask the prayers of all the people for me in this great responsibility that is thrown on me.

We also desire to thank Capt. Fred Enman, who runs a line of steamers on Black river, for a nice suit of furniture, cook stove and heater, and especially for a patent broom. Our Ladies' Society is preparing to furnish the Church with new pulpit furniture, and the brethren have built a new barn for the parsonage.

I will remember the claims of the "Methodist" to my people. Yours,
J. R. Edwards.

A SURPRISE PARTY.

Dear Bro. Godbey—Last Saturday night we had quite a surprise donation party at our house. Many good things were brought in and laid upon our table, not only making glad our heart with these temporal blessings, but adding such gladness to our home circle by their joyful presence. Before all departed we read a few verses of the word of God, and prayed the Lord's blessing upon the happy circle of brethren and sisters and neighbors who had thus honored us for our work's sake. With all the trials of a pastor's life these kind seasons of remembrance make many bright places. We are more and more hopeful of a good year's work at River side. Bro. Browning preached a good

sermon yesterday at 11 a. m., and Bro. Evans also, at night, for our charge. Pray for us. Yours, as ever,

J. R. Sanders.
Pine Bluff, February 10 1896.

DYER CIRCUIT.

Mr. Editor—We are alone and feel sad. The death of our good brother and pastor has left us without a shepherd. Bro. J. E. Martin was a helpful shepherd to his flock. I was present to spend the day with him and his good wife a few days before his death. But the good Lord has called him to Heaven, and we must be submissive to his will. May the good Lord comfort his wife in her trouble and may the Lord direct our good Presiding Elder in getting us a good preacher.
J. H. Warrick.
February 12, 1896.

COLT, ARK.

Dear Bro. Godbey—We have been on our new work five weeks, and are domiciled in a good parsonage, and well satisfied.

Bro. Bickley has done good work. His four years of labor on the Taylor Creek charge has not been in vain. I found the Church in good condition, and our people have received us with open arms and warm hearts.

We have been stormed and founded, and have had all the expressions of love and esteem that we could ask.

We are serving a good people, and are praying for grace to serve them in the Lord's name and in the Lord's cause, faithfully and earnestly as pastor and teacher, laboring in word and in doctrine for their spiritual welfare.

May the Holy Spirit abundantly rest upon our work everywhere during the year.
W. W. Anderson.
February 18, 1896.

BLACK SPRINGS, ARK.

Mr. Editor—We were appointed to this circuit by Bishop Haygood, and came at once to this work. We received a hearty welcome. The good people here gave us a nice pounding. They did not stop at that, but still keep us supplied with food convenient for us and corn for tubs.

They also have just completed a good fence around the parsonage. The ladies have money in hand to buy some needed furniture for the parsonage. We have made one round on our work and our first Quarterly Conference has been held. We are well pleased with our work. There is a great deal to be done, but with the help of God and the cooperation of the Church here, we hope to accomplish some good. A missionary society has been organized and the general outlook is encouraging.
L. M. Powell.

GENEOA CIRCUIT.

Dear Brethren: We are getting along moomly on Genoa Circuit. Quarterly conference is over. Bro. Evans was with us and preached for us twice. Congregation small, on account of rain. Those that were present were delighted with his sermon on Sunday. Money is scarce, but the good people of Genoa Circuit are not going to let their preacher's horse suffer for something to eat. While we have had no storms or unusually dark clouds to gather over or round the parsonage, the good things we have been dropping gently and from generous hands, such as flour, hams, milk-lings, shoulders, sugar, coffee and in fact everything a preacher and his wife need to make them saucy. These are kind, good people. We love them dearly, and we believe it is returned. Expecting a good year. Bro. Godbey, we have sent you three new subscribers. Want to send more soon.
J. H. McKelvey, P. C.
Thursday, February 11, 1896.

CLARKSVILLE MISSION AND ELSE.

It's time to hear from Clarksville Mission, so I write. We are moving on tolerably well. Our first Quarterly meeting is over—a good time. Bro. Weems, our Presiding Elder, than whom there is none more diligent and faithful.

Well, we have not had a regular pounding, but yet we have three meals a day and a pair of pants and two of socks.

This is our third year here and there is plenty of work for three more years. I used to think other preachers left things in rather bad shape on the works. I went to, now I know why—because they found them the same way. McAnally is about as hard a man to follow as I have tried. We have some splendid prayer-meetings, one good Sunday-School, our preaching services well attended, outlook good for the year.

I want to say through your paper a few things to the friends of temperance. First, our laws are good, so far as the whisky question is concerned, and the decision of the Supreme Court with regard to the native wine business is going to make a stir in the enemy's camps; so we must look out and see that good men are elected to the legislature, and also, as prosecuting attorneys in our various districts, so we may hold the ground we have if no more. Some one says: Oh, these men who have their vineyards and make their wine have paid their money out and it is wrong to stop the wine industry. Suppose a highwayman had spent a thousand dollars in building a fortress, and five hundred dollars for guns and ammunition, and was murdering men and boys and taking the bread and meat from women and children, who would plead for him? Yet that is just what the wine business is doing. Let these men devote their land to better purposes or leave it for the pasture would be of more actual value to any community than all the wine that could be made in the land. Nine-tenths of the men who make and sell wine are not worth a fig to a community aside from the taxes they pay.
J. M. McAnally.

TO THE PRESIDING ELDERS AND PREACHERS OF THE WHITE RIVER CONFERENCE.

Dr. Walter R. Lambuth has requested me to act as Missionary Secretary for this Conference.

I feel quite sure that each of you will co-operate heartily with me in this work.

If we all will begin now to preach missionary sermons and circulate among our people we will find more religion in our charges at the close of this Conference year; and we will come up with the best history of the White River Conference.

Brethren, every great movement in the Church begins with the ministry. If we ever have more missionary zeal in this Conference, it must begin with us. Let us fall in line with the wonderful forward movement in missions and help to carry the banner of the Lord Jesus to the uttermost parts of the world.
Wm. R. Ricks.
Jonesboro, Ark., February 3, 1896.

Quarterly Meetings

Second Round Clarksville District. S. S. Key, P. E.

Altus, and Coal Hill, at Coal Hill February 1 and 2.

Dyer Circuit, at Oakbower February 8 and 9.

Lamar and Knoxville, at Knoxville February 15 and 16.

Alma Circuit, at Neal's Prairie February 22 and 23.

Clarksville February 29, March 1.

Clarksville Circuit, at Mount Zion March 7 and 8.

Hartman Circuit, at Hartman March 14 and 15.

Ozark Station February 21 and 22.

Chester Mission, at Pleasant Grove March 28 and 29.

Ozone Mission, at Wood's, Mount Lowgap April 11 and 12.

Van Buren Circuit THHT XM rr.L Van Buren City Mission April 18 and 19.

Van Buren Station April 25 and 26.

Ozark Circuit May 9 and 10.

Fayetteville District—Second Round Boonsboro Circuit, at Bethlehem February 22 and 23.

Center Point Circuit, at Oakley February 29 and March 1.

Rogers Circuit March 7 and 8.

Prairie Grove Circuit, at New Sulphur March 14 and 15.

Springdale March 21 and 22.

Elm Springs Circuit, at Robinson March 28 and 29.

Springtown Circuit, at Springtown April 4 and 5.

Gravetty Circuit, Maysville April 11 and 12.

Pea Ridge Circuit, at Tuck's Chapel April 18 and 19.

Bentonville April 19 and 20.

Farmington Circuit, at Farmington April 25 and 26.

Fayetteville May 2 and 3.

Cincinnati Circuit, at — May 9 and 10.

White River Circuit, at — May 18 and 17.

Siloam Springs May 23 and 24.
V. Y. Harlan, P. E.

HOT SPRINGS DISTRICT.

The following changes have been made in dates of quarterly meetings. Hot Springs Circuit, from March 7 and 8 to February 22 and 23; Malvern Hill, from March 8 and 9, to February 23 and 24; Central Avenue, from March 15 and 16 to March 1 and 2; Cove, from March 1 to March 7 and 8; Dallas, from February 22 and 23 to March 15 and 16.

J. A. Sage, P. E.

DARDANELLE DISTRICT.

Second round—February—Welbut Tree Circuit February 29 and March 1; Danville Circuit, 7 and 8; Atkins Circuit, 14 and 15; Dardanelle Circuit, 21 and 22; Dover Circuit, 28 and 29. April: Prairie View Circuit, 4 and 5; Rover Circuit, 11 and 12; Gravelly Hill Circuit, 18 and 19; London Circuit, 25 and 26. May: Russellville Station, 2 and 3; Dardanelle station, 9 and 10.

P. B. Summers, P. E.

PINE BLUFF DISTRICT—Second Round—C. C. Godden, P. E.

February—Riverside, 29 and March 1. March—Stuttgart, March 7 and 8; Rison, 11; Lehl, 14 and 15; New Edinburg, 14; Kingsland, 21 and 22; Humphrey, 28 and 29.

April—Sheridan, 2; Redfield, 4 and 5; Lakeside, 11 and 12; First Church, P. B., 11 and 12; English, 18 and 19; Sherrill, 21; Gillett, 25 and 26; DeWitt, 28; White River, 30.

May—Little Prairie, 2 and 3; Macon, 9 and 10.

The old story of Prometheus is a parable. Prometheus was on terms of intimacy with the gods. From them he stole fire, and gave it to men. For this sin he was bound to the rocks of Mount Caucasus, and vultures were set upon him. They only ate his liver. This grew again as fast as it was pecked away. Are his sufferings to be imagined?

Take a modern interpretation of the parable. There is no cooking without fire. In cooking and eating the mischief lies. The stomach is overtaken, the bowels become clogged, they cannot dispose of the food that is given them. The impurities back up on the liver. Then come the vultures—the torments of a diseased liver. Dr. Pierce's Golden Medical Discovery is more than equal to the vultures of dyspepsia and its kindred diseases. There is no more need of suffering from dyspepsia than there is of hanging one's self. Sold by all medicine dealers the world over.

Headache and Neuralgia cured by Dr. MILES' PAIN PILLS. "One cent a dose."

SUFFERERS FROM COUGHS, SORE THROAT, etc., should be constantly supplied with "Brown's Bronchial Troches."

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Missions.

DUTY VS. PRACTICE.

The missionary spirit is the true test of piety. "If any man have not the Spirit of Christ he is none of His. True piety is conditioned upon hearty obedience to our Lord. His last command was, "Go ye into all the world and preach the Gospel to every creature." If we are not trying to carry into effect that command we cannot claim obedience. If we are not obedient, we are in rebellion, and if we are in rebellion, upon what ground do we expect salvation?

We are nominally a missionary Church. We are doing something. We have a few missionaries in the field. The Little Rock Conference has about 29,000 members and has sent out two missionaries. We have boards, papers, preachers—a fine piece of machinery. We have collections, sermons, lectures, mass meetings. We ought to show something for all these; and we do. But the showing ought to bring the blush to every cheek. The minutes of our last Conference show that Little Rock District paid 16 cents per member, the Pine Bluff 15, Monticello 23, Camden 13, Washington 11, Arkadelphia 14, and Hot Springs 5. The average of the Conference was 13 6-7 cents per member. The fractions run out would make 14 cents. Why this poor showing? But one answer can be made—our people are indifferent. But why are they indifferent? Either because they are ignorant of the cause or opposed to it. If they are opposed, they need religion, for an anti-missionary spirit is essentially an anti-Christian spirit. If they are ignorant they need light. It is a lamentable fact that our people do not read. In many well ordered homes the scarcity of books and proper periodicals is appalling.

Here is the preacher's opportunity. Talking with the editor of a secular newspaper the question was asked him why speeches on the hustings do not move men; why do people take so little interest? His answer was that the secular press discuss all political questions so thoroughly that nothing is left the speakers. But the preachers have an untilled field, they plough fallow ground. The people do not read theology, they are not informed on missionary matters. What they know they get from the preachers. What they need is light. But this is an age of electricity. If the preacher brings a little dirty, greasy brass lamp without a chimney, they will turn from it in disgust. They want arc lights. They have joggled along contentedly in the old ruts so long that nothing but a preacher blazing with enthusiasm, furnished with lightning, loaded with dynamite, and armed with a lash of scorpion stings, can pull them out. The preacher must get full. I could write the names here of certain preachers in the Conference whose appointment to a work—any work—means one hundred cents in the dollar for missions. I could write the names of others who would fail anywhere. "There's more in the man than there is in the land." The missionary mass meeting at Malvern February 24-26 will help. Make up your mind to go. J. R. Moore.

Stephens, February 4, 1896.

Dr. Rea & Co. confines their practice to diseases of long standing and which physicians of local fame have pronounced chronic and incurable. They are graduates of the best colleges in both America and Europe and have performed wonderful cures in the largest institutions in the world.

The great increase in the number of their patients is a sure indication of the esteem in which these gentlemen are held both professionally and socially.

"DR. MILES,

Through His Nervine Is a Benefactor to Thousands."



A WIDELY known Wisconsin publisher, who resides at Green Bay, writes March 6th, 1895, as follows:

"Five years ago I became so nervous that mental work was a burden. I could not rest at night on account of sleeplessness. My attention was called to Dr. Miles' Restorative Nervine, and I commenced to use it with the very best effect. Since then I have kept a bottle in my house and use it whenever my nerves become unstrung, with always the same good results. My son also takes it for nervousness with like never failing success. I have recommended it to many and it cures them. All who suffer from nerve troubles should try it. It is free from narcotics, perfectly harmless, and yet soothes and strengthens. Dr. Miles, through his Nervine is a benefactor to thousands." A. C. LEHMAN, Editor and proprietor of DER LANDSMAN. Dr. Miles' Nervine is sold on guarantee first bottle will benefit or money refunded.

Woman's Work.

To the Members of W. M. S., White River Conference, Searcy District.

Dear Sisters—The time is near at hand for closing our yearly reports, this being the last month of the last quarter. By the 5th of March we must send our record of work done for the year, March, 1895, to March, 1896. How stands it with us, either individually or collectively, as auxiliaries? As individuals it behooves us to examine closely our own hearts and our own work. Have we been sincere, trustful and as self-denying in our offerings and in our services as the widow whom our Lord commended for enriching the treasury with her two mites? As we look back over the past year doubtless we count our failures many and find very little for which to commend ourselves. I, for one, feel abashed that I have found so little time for positive, direct work in this department of service for the Master. Many of us, no doubt, have met with things which have proven great hindrances, and so oftentimes have labored against great odds to accomplish our little. But our Lord seeth not as man seeth, and he will judge us by his own loving, compassionate heart, and will deal with us patiently, if he find in our hearts sincere desires to serve him. I write these lines for the chiding of none, but to draw ourselves, as Christian workers, nearer together, that we may enter upon a new year's work with renewed fervor, asking only to know his will. Then our duty will be plain and knowing it, let us go cheerfully and do his bidding and he, the Good Shepherd, will lead us "through pastures green" and "by waters still."

I entreat you, dear sisters, secretary and treasurer of each auxiliary, that during this month you secure full reports with full collections for this quarter by 1st of March. In addition to this report for the quarter, we would be glad to have a recapitulation of the work in each auxiliary during the year, from March, 1895, to March, 1896. State in what way you raised your contingent fund, give the average attendance of members, with what exercises you sometimes vary your programme. Lastly, please give us the names of all the officers of your auxiliary. All such items of interest given to the District Secretary would aid very much in making her own report of the district. We hope to



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Is creating great excitement among the ladies of Little Rock and the State of Arkansas. Follow the crowds; or, better still, get ahead of them, and see how very cheap you can buy a dress, either Silk or Wool.

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

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Arkansas.

hear encouraging words from every one of Searcy District Auxiliaries, both adult and juvenile. Be ready and your blanks will be sent to you in full time, we trust.

In Christian love and work. Yours sincerely, Mary S. Pebles, Sec. Searcy District W. M. S. W. R. Conference. Searcy, Ark., February, 1896.

If you would always be healthy, keep your blood pure with Hood's Sarsaparilla, the One True Blood Purifier.

Our Church at Home.

FORDYCE STATION.

The work at Fordyce station is progressing nicely. We have received three members by baptism and several by certificate since Conference.

The training school is doing very fine work. In a communication to the "Arkansas Methodist" about a year ago, I said it was the best school I ever saw. It has grown on me since then.

C. D. McSwain,
Fordyce, Ark.

January 30, 1896.

NATHAN CIRCUIT.

Our first quarterly meeting is over. Bro. Sage, our energetic and faithful Presiding Elder, was on hand looking after all the interests of the Church, and preaching with great zeal and earnestness. There was quite an increase made in the assessments, which shows a desire for advancement.

There is a vast difference between this part of the country and that from which we came. There are not so many inducements here for the natural man, as in other parts of the Conference, but these people have souls just the same as those who live in wealthier regions, and enjoy more of this world's goods. And therefore, I don't think a man, who has given himself up to the work of the ministry, ought to feel humiliated at being sent out here, but rather ought to rejoice that he has the privilege of preaching the gospel to the poor.

We are praying and planning for a good year's work. Brethren, pray for us.
Jno. T. Shaw.

Nathan February, '96.

CEDAR GROVE CIRCUIT.

We arrived at the parsonage on the evening of the second of January. During this month I have met many of the good people, some of whom I knew fifteen years ago. And while our "pounding" has not come like a cyclone, on the other hand we have not wanted for any of the necessities of life. The cyclone generally does its work and is gone. We hope and believe this soothing gale will continue. Our first Quarterly Conference meeting has come and gone. Our Presiding Elder was with us looking carefully into all the interests of the Church. He also preached two "digging" sermons.

We find in almost every nook and corner the footprints of our faithful and beloved predecessor, Bro. F. M. Smith, who, I think, has inserted the spiritual fuse, which only needs to be touched with the torchlight of the Holy Ghost. My continued prayer is that the people will pray and expect the explosion in the conversion of at least one hundred souls this year. Pray for us. We expect great results. Yours in the work.

J. G. Parker.

Forest, Ark., January 30.

JAMESTOWN CIRCUIT.

When I left LaGrange I left as noble and good people as the sun ever shone upon. They had woven me into their confidence and love to that extent that I thought there was no other people and that LaGrange was the only circuit. But, bless God, there is another circuit and another people—Jamestown Circuit—and her Methodism. I find here just as true and noble and generous a people as there is anywhere.

I had been on the work but a few days when I found that there was an old debt against the parsonage of \$107 which was an incubus to the work and had been for several years. With the help of the Lord, I went against it with all my power January 3, and January 31 I lifted it and the notes that were against it are now in my possession. I met, of course, with some discouragement but with this motto, "I'll try," I pushed forward. It is not the "I wants" but the "I'll try" that bring victory. Gen. Miller was once asked if he could take a certain height, and he responded, "I'll try." A complete victory was the result. I have preached at every appointment and am now beginning my second round. My congregation has been overwhelming, which is very encouraging. I am praying for another victory in the conversion of souls. Pray for me brethren that I may have it. With best wishes and prayers to every itinerant in White River Conference, I am yours fraternally,
Hubert H. Hunt.

February 3, 1896.

HOLLY GROVE, ARK.

Dear Dr. Godbey: Doubtless you have noticed that we have small pox. There have been about twenty cases in the country near here, but none as yet in town or among the whites. The town is rigidly quarantined against every individual—not merely one township or county. No one is allowed to enter our borders. Every effort is being made to stamp it out, and we feel that the worst is over; that the disease is under control. Of course there are several who have been exposed whom we expect to break out with it, but they are watched so that they will spread it very little if at all.

The disease so far has been of a very mild type. Only one death has occurred, and that was from a complication of diseases. While there is not a case within the incorporation, and we feel safer on that account, still we are very uncomfortably near it and need the sympathy and prayers of our friends. The County Judge has employed a physician and is using every means in his power to assist the mayor and boards of health—county and town—in their heroic efforts to put it down. We hope and pray for speedy success.

Business is shut down, the school-houses are empty, the churches, save ours, have no services at all and we have but few worshippers. Pray for us that the clouds may soon break away and that health and prosperity may again be ours.
J. B. McDonald.

January 30, 1896.

DARDANELLE, ARK.

Editor Methodist: Four weeks ago Bro. Matthews commenced a protracted meeting at the Methodist Church. Bro. G. W. Hill was here the first week and preached to the delight of all who heard him, his sermon Sunday night being pronounced one of the ablest ever heard in Dardanelle. After Bro. Hill left Bro. S. L. C. Coward, of Atkins Circuit, came at Bro. Matthews' request, and has preached twice a day ever since. Bro. Coward was a transfer from the Louisville Conference last fall. He is not an evangelist, but an humble Methodist preacher in charge of an average Arkansas circuit. He is able, earnest and consecrated, and is beloved by all who know him.

Not a great deal of interest was manifested until the third week, when sinners began to come to the altar and seek

salvation from their sins, and the revival first began to boom, and up to this time there have been more than twenty-five conversions, and the end is not yet. Many backsliders have been reclaimed and the church has been wonderfully strengthened and revived.

The converts are from children of 10 to those of mature years, including some of the best young people of our town. Nearly all of them will join the Methodist Church.
J. W. Pound.

January 31, 1896.

GRAVELLY HILL, ARK.

Dear Brother Godbey: Allow me a few words in your most excellent paper. Our first Quarterly Conference has come and gone, leaving everybody happy, after hearing the reports of the first quarter and after hearing the five most excellent sermons of P. B. Summers, our Presiding Elder.

I gave you the statistics of the first quarter, which will possibly be of some interest to some of our people:

P. C., \$76.60; P. E., \$12.20; Hendrix College, \$4.35; Episcopal funds, \$4.25; Missions, \$4.10; Incidentals, \$4.60.

We have been here seven weeks and the financial result is \$106.10. We are having a gracious revival spirit nearly all around the work. Yours in the work,
February 3, 1896. L. D. Ray.

EUREKA SPRINGS, ARK.

February 6, 1896.

Doctor Godbey: You may say that things are all right in our Church at this place. The ladies have made some fine improvements on the parsonage in the way of plastering, papering, furnishing and the like. Our pastor, Bro. T. J. Reynolds, is happy and doing good work both in the pulpit and also in his pastoral visitations among the membership of his Church. He has work well in hand and begun the New Year like he meant business. Rev. P. B. Hopkins, our Presiding Elder, is moving off nicely on his district. He is well received and bears the highest honors of his office quite naturally. We hear many good words of commendation on both Presiding Elder and pastor.

B. Williams.

FORT SMITH CIRCUIT.

Dear Methodist: At our last Annual Conference Bishop Haygood read me out for the Fort Smith Circuit. I met my first appointment the second Sunday in December, at Lavaca, and have made my second round on the circuit. So far everything bids fair for a prosperous year. This charge has an excellent board of stewards, composed of such men as J. W. Maddox, W. H. Laws, J. R. Leard and others whose names space forbids us to mention. We have had no storm at this parsonage, but a brisk breeze has been constantly pouring in at our kitchen door, and there seems to be no abatement in this sort of thing. We have three very fine Sunday-schools, two Woman's Missionary Societies and are expecting an Epworth League in less than week. The spiritual state of the church is very good and our collections somewhat in advance of last year. If you will send us some sample copies of the Methodist we will try to help you a little on that line.

James H. O'Bryant.

Lavaca, February 7, 1896.

The body must be well nourished now, to prevent sickness. If your appetite is poor take Hood's Sarsaparilla.

West Bridgewater, Mass., Dec. 28, 1895.
Dr. D. M. Bye,

Indianapolis, Ind.

Dear Doctor—It is with a heart of gratitude to you and to the Dear Father above, that I have the pleasure of informing you of the entire removal of that cancerous growth, which has for six years been preying on my system. When I commenced your treatment on June 6, the hard bunch on my left breast could scarcely be covered by a pint bowl, my body was much bloated and I could only take liquid or the softest of food. On December 6, the last of the fungus growth came out, my body has resumed its normal condition, and I can eat anything I wish, with relish and pleasure. Our physician says, "It is wonderful." My neighbors say, "It seems a miracle." Words cannot express my gratitude, but I will, whenever and wherever I may, proclaim the good news.

Truly and gratefully yours,

Nancy F. Billings.

St. Francis, Ark., Feb. 7, 1896.

Editor of the Arkansas Methodist: We want to say to our friends through the columns of the Arkansas Methodist that we are at home in St. Francis and the good people have done everything from the very start to make me and mine feel like we were at home and the tide of kindness at St. Francis has been rising higher and higher and getting larger and larger until it could be penned up no longer, and last night it came in a first-class pounding to the preacher and his family. It commenced coming about an hour by sun. About 6 o'clock they sent Bro. and Sister S. E. Ebbert to keep the preacher at home so they would be sure to catch him when they came in force. About 7 o'clock there was a fuss on the front porch. It was neither a knock nor a rap. At any rate I opened the door and I will not attempt to describe the balance. I did not even invite them in but they came in all the same. And I just backed around behind the door and made myself as small as possible, and the good people taken possession of the dining room first and then every room on the place and made themselves at home. They sang a few songs. I then led in prayer the best I could; then another song or two and Bro. Ebbert led in prayer. They then enjoyed themselves for two hours. I think in a real Christian spirit and way after which they all retired to their homes leaving the preacher and his family alone, and of course we wanted to see the result of the storm. On examination we found that they had left us a great deal better off than we were when they found us in the way of flour, sugar, coffee, canned goods, chicken, oat meal, dress patterns, domestic towels, handkerchiefs, glassware and a great many other things too numerous to mention now. I will say right here that I always had a good people, but I don't think that I ever had any better than I have now. My earnest prayer is that we may have a gracious revival of religion at each of my appointments this year. I ask an interest in the prayers of all my Christian friends. And now, Bro. Godbey, you have a standing invitation to any of my appointments. Rec-tor the first Sunday; St. Francis the second Sunday; Hammet and Walnut Grove the third Sunday; Pigot the fourth, so drop me a card just a few days before you come so you may be on the lookout for you. I will not forget to pray for the Arkansas Methodist, and work for its success.

A. C. Griffin.



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. J. H. WADE—My dear husband went home to heaven the 7th of December, 1895. Just as the day was dawning he entered into the dawn of that eternal day which shall never end. He was 74 years old.

He had been quite feeble for some time and nearly blind with that dreadful disease, catarrh, which caused his death. He was confined to his bed only ten days, and was unconscious most of the time. But when any one of us asked him about his prospects of heaven, he would say all is well. And he would often express a desire to go to the home of the soul, saying, "Come Lord Jesus, and come quickly." He always had a cheerful disposition and he would sing much of his time. Oh, I am so lonely since his death. When he was so blind that he could not read, he would have me to read a great deal for him in the Bible. I read the Old Testament through once for him and the New Testament seven times. He was always anxious to hear his church papers read each week. The Arkansas Methodist and the Christian Advocate. He loved the Church and he tried to defend her doctrines even to the last. He preached at Valley Springs just one month before his death. I would often ask his advice as to what I should do after his departure. He would say, "Do right in all things and the Lord will take care of you." He was such a kind and loving husband. Oh, there is a vacant chair and no kind and loving words to brighten my home now. Oh, that I may take his good advice and by God's grace meet him in the haven of eternal rest at God's right hand where there will be no more sickness, pain, sorrowing and crying.

May we all be permitted to meet with the redeemed and sing together throughout eternity.

We buried the remains of my dear husband in the Valley Springs Cemetery, December 8, 1895, amidst a large concourse of people. There were seven Methodist preachers present. The funeral service was conducted by Bros. Biggs and Griffin.

Henrietta Wade.

JONES — Mrs. Francis Henderson Jones (nee McAnally) was born in Tennessee June 27, 1825; removed with her parents to Alabama, lived there until after she was grown. Her parents both died in Alabama. Then she moved to Franklin County, Arkansas, where the remainder of her life was spent save a short sojourn in Montgomery County, where she went to live with her sister. She was married to Buck Jones May 14, 1860. She and her husband separated before a great while. One child, a daughter, born unto them who still lives and mourns the loss of her mother. Aunt Fanny was a constant sufferer for a long time, and for the last ten years of her life was confined to her bed. She made a profession of religion and joined the M. E. Church, South, lived a Christian life and died a Christian death January 13, 1896. One brother, James F. McAnally and her daughter, Annah, and a number of other relatives mourn her loss. But her suffering had been so long and intense that it seems like it would be more becoming to rejoice than mourn as it has been a great gain to her. We buried her at our family burying ground, this writer conducting the burial services.

"We shall sleep, but not forever;
There will be a glorious dawn;
We shall meet to part, no never,
On the resurrection morn."

J. M. McAnally.

WILLIAMSON—Mrs. Nancy L. Williamson was born in Russell Valley, Franklin County, North Alabama, November 10, 1828; was converted and joined the Christian Church when in her sixteenth year, and in 1894 she joined the M. E. Church, South, in Pine Bluff, Ark., and remained a faithful member of Riverside until her triumphant death, February 4, 1896, at the home of Mrs. Evans, her youngest daughter. She was a daughter of Mr. E. S. Vinson, Valley, Ala., and has been a widow twenty years last September. The two days before her death several times she shouted the praise of God, with what little strength she had left, telling all she would soon be at home. Her husband and five out of eight children had gone before her. May they all meet her in the city of God.

J. R. Sanders.

✱ Married. ✱

TROTTER-FORD.

MARRIED—At the residence of Mr. Mead, in Pine Bluff, Ark., January 30, 1896, by Rev. C. D. McSwain, Mr. Virgil J. Trotter, of the firm of McCloy & Trotter, of Monticello, Ark., to Miss Ada Ford, late of Oklahoma Territory. The happy pair left immediately for their beautiful home in Monticello, Ark.

C. D. McSwain,

Fordyce, Ark.

Jan. 31, 1896.

Manuel-Pool.

MARRIED—At the residence of the bride's parents at Fordyce, Ark., January 28, 1896, by Rev. C. D. McSwain, Mr. A. E. Manuel to Miss Pearl Pool.

Shaw-Collins.

MARRIED—At the residence of the bride's mother, at Tyro, Ark., January 22, Rev. A. M. Shaw and Miss Origen O. Collins, Rev. B. F. Wilson officiating.

Brewer-Willingham.

MARRIED—On February 29, at Red Fork, Ark., C. J. Brewer and Miss Lydia Willingham, Rev. B. F. Wilson officiating.

Morgan-Mitchell.

MARRIED—At the residence of the bride's brother, February 29, by Rev. B. F. Wilson, E. D. Morgan and Miss Oda Mitchell, all of Arkansas County.

MARRIED—January 15, 1896, at the residence of bride's father, near Weldon, Ark., Mr. William T. Dean, to Miss Lu-

cy Sweat, Rev. J. B. McDonald officiating.

Chapel Hill, Ark., Feb. 10, 1896.

To Arkansas Methodist—Please publish.

December 29, 1895, married at the residence Mr. T. Anderson, by Rev. B. E. Mitchell, Mr. D. W. Anderson to Mrs. M. E. Capps, January 26, 1896, at the residence of the bridegroom, by Rev. B. E. Mitchell, Mr. E. P. Dickson to Mrs. Mary A. Alford, January 29, 1896, at the residence of the bride's mother, Mrs. Ben Durham, by Rev. B. E. Mitchell, Mr. P. B. Rodgers to Miss Rosey E. Durham, February 5, 1896, at the residence of Mr. W. C. Hannah, by Rev. B. E. Mitchell, Mr. J. B. Wright to Mrs. L. H. Davis, all of Chapel Hill, Ark.

Rev. B. E. Mitchell.

MARRIED—February 2, 1896, at the residence of the bride's father, Mr. M. W. Merritt, Mr. John H. King and Miss J. C. Merritt, by Rev. J. R. Sherwood.

Melton-Williams.

MARRIED—January 26, 1896, by Rev. O. H. Keadle, at Shilo Church, Arkansas County, Mr. John C. Melton, of Hazen, Ark., and Miss Lillian Williams, of Crockett's Bluff, Ark.

Anderson-Simmons.

MARRIED—At the residence of William Fielding, on the 6th of February, by W. W. Mills, Mr. J. S. Anderson and Mrs. Sue E. Simmons, all of Grant county, Ark.

Hodges-Myrick.

MARRIED—At the residence of the bride's mother, near Haynes, Ark., November 10, 1895, Mr. C. L. Hodges to Miss Alice Myrick, by Rev. N. E. Gardner.

Pinkston-Jackson.

MARRIED—At the Methodist Church, in Wideners, on December 1, 1895, Mr. P. W. Pinkston and Miss Susie Jackson, by Rev. N. E. Gardner.

Davis-Thomas.

MARRIED—December 25, 1895, at the Methodist Church in Haynes, Ark., by Rev. N. E. Gardner, Mr. W. H. Davis and Miss Emma Thomas.

Hine-Lindsey.

MARRIED—February 12, 1896, at the residence of R. H. Lindsey, uncle of the bride, Mr. C. R. Hine and Miss Nannie Lindsey, by Rev. N. E. Gardner.

Wintker-Thompson.

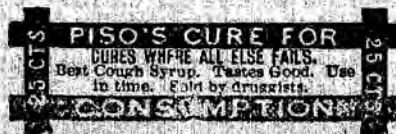
MARRIED—At the home of the bride's mother in Madison, Ark., May 19, 1895, Mr. Wintker to Miss Maggie Thompson, by Rev. N. E. Gardner.

Allen-Davis.

MARRIED—By Rev. T. O. Rorie, at the Malvern Hill parsonage in Hot Springs, Ark., on the evening of the 28th of January, 1896, Mr. Benjamin A. Allen, of Pine Bluff, Ark., and Mrs. Julia Davis, of Hot Springs.

Smith-Eddlemon.

MARRIED—By Rev. T. O. Rorie, at the residence of Mr. Walker in Hot Springs, Ark., on the 12th of February, 1896, Mr. John Smith and Miss Laura V. Eddlemon, both of Bryant, Ark.



No matter how violent or excruciating the pain the Rheumatic, Bedridden, Infirm, Crippled, Nervous, Neuralgic, or prostrated with disease may suffer,

RADWAY'S READY RELIEF

Will Afford Instant Ease.

For headache (whether sick or nervous), toothache, neuralgia, rheumatism, lumbago, pains and weakness in the back, spine or kidneys, pains around the liver, pleurisy, swelling of the joints and pains of all kinds, the application of Radway's Ready Relief will afford immediate ease, and its continued use for a few days effects a permanent cure.

Instantly stops the most excruciating pains, allays inflammation and cures congestions, whether of the Lungs, Stomach, Bowels, or other glands or mucous membranes.

RADWAY'S READY RELIEF

CURES AND PREVENTS

Colds, Coughs, Sore Throat, Influenza, Pneumonia, Rheumatism, Neuralgia, Headache, Toothache, Asthma, Difficult Breathing.

Cures the worst pains in from one to twenty minutes. Not one hour after reading this advertisement need anyone suffer with pain.

INTERNALLY—A half to a teaspoonful in half a tumbler of water will in a few minutes cure cramps, spasms, sour stomach, nausea, vomiting, heartburn, sick headache, diarrhea, colic, flatulency, and all internal pains.

RADWAY'S READY RELIEF.

Price 50c. per Bottle. Sold by all Druggists.

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'The Old Reliable

LITTLE ROCK

& MEMPHIS R. Y.,

and Save Time and Money.

Shortest line by two hours to Memphis and the East. Close connections at Memphis for all points. For information and tickets, call at city ticket office, 110 East Markham Street.

Geo. H. Lee, Tkt. Agt

General Ticket Office, 110 1-2 Markham Street (up stairs).

H. W. MORRISON, G. P. Agent,

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"Old Friends"

are the best!

Tried Ouita

and are and

True Coal Hill

COAL.

Ouita is a hard anthracite coal for self-feeders, base burners and all kinds of stoves. All sizes.

Coal Hill is a free burner for grates, stoves and ranges. The best and cheapest cooking fuel in the market.

JOHN A. MITCHELL & CO.,

Sole Agents.

Tel. 295.

120 W. 2nd Street.

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

Royal Baking Powder

ABSOLUTELY PURE

ARKANSAS METHODIST.

WEDNESDAY, FEB. 19, 1896.

Geo. THORNBURGH, Business Mgr.

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

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

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

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

farm and fireside.

The neglect of proper rotation of crops is one of the common defects of farming in Arkansas.

The farmers of West Arkansas were so successful with early Irish potatoes last year that they are preparing for larger plantings this spring.

Chemists say that it takes more than twice as much sugar to sweeten preserves, sauces, etc., if put in when they begin to cook, as it does to sweeten them after the fruit is cooked.

RESOLUTIONS OF THE COTTON GROWERS' CONVENTION.

The Cotton Growers' Convention which met in Memphis, January 21, adopted the following:

"Whereas, Experience has taught the planters of the South that the over-production of cotton reduces the value of that commodity far below the cost of making it, and at the same time tends to destroy the value of its other assets by rendering Southern lands unprofitable and unsalable.

Resolved, That we call the attention of Southern cotton growers to the fact that they are masters of the situation. The crop of 1895 being less than 7,000,000 bales, renders it entirely feasible by further and reasonable reduction of acreage during the present year to materially advance the value of cotton and thus insure a safe and substantial profit that cannot fail to bring increased prosperity to the South, not only as the immediate result of such profit, but by enhancing the value of lands and turning hither the tide of immigration, so much needed for the development of the great natural resources of this favored section.

We earnestly urge all producers of cotton to take advantage of the golden opportunity and to continue the wise policy adopted during the last season, of making the South self-supporting by first producing an abundant supply of corn, hay, wheat and other like commodities for home consumption, decreasing the cotton acreage still further for that matter of prime importance, thus

guarding against the dangers of over-production and leaving the cotton as a surplus crop.

We invite the attention of the farmers and planters in the South to the great importance of adopting improved methods in handling the cotton crop, so that it may be placed on the markets of the world to the best advantage. And in this connection we will call attention to a possible saving in ocean and other freight rates, by the adoption of a standard bale of cotton of such dimensions as may seem advisable."

AIRING OUR BEDROOMS.

In winter, quite as much as in summer, the poisonous exhalations from the body during sleep should be gotten rid of, so that the air breathed at night will not become impure. Why is it that the tone of the system is generally lowered, and that many people think they need a tonic or a "blood purifier" in the spring? Partly, no doubt, because the manner of living has not been in accordance with the laws of health, and partly because



DR. H. D. REYNOLDS.

Discoverer of the Oil Cure, by request of many patients and friends, will visit the following towns on specified dates. Consultation free. The names of hotels where he can be consulted will be announced in local papers:

Clarendon, Ark., Monday, March 2. 24.
Helena, Tuesday and Wednesday, March 3 and 4.
Marianna, Thursday and Friday, March 5 and 6.
Forrest City, Saturday, March 7.
Wynne, Monday, March 9.
Harrisburg, Tuesday, March 10.
Paragould, Wednesday, March 11.
Jonesboro, Thursday, March 12.
Newport, Friday, March 13.
Batesville, Saturday, March 14.

The columns of this paper have contained many testimonials of the merit of the Oil Cure, among whom are many of Arkansas' best citizens. This visit of the Doctor will enable many to take advantage of home treatment and thus save them the expense and time of a visit to their sanitarium in Little Rock. A visit will be made to other towns in the state, and dates will be given later. Illustrated work of the Oil Cure, with reference to prominent families all over the South, will be sent free. Address Drs. Reynolds, 900 Center street, Little Rock, Ark.

the sleeping rooms have not been sufficiently aired.

In the first place, then, the bed should be opened, the blankets and sheets taken off one by one, and well shaken, and arranged carefully in such a way that the air can blow upon them. Shake the pillows well, and if possible leave them in a sunny, breezy spot; take off the blanket or quilt that covers the mattress, and, lastly, the mattress itself should be thrown up so that the air may get around it. Then open the windows and

let the out-door air sweep in and blow out all the accumulated impurities taken up by sheets and night dresses during the long hours of the night. This sort of ventilation is called "wind ventilation," and it is very effective, quickly removing foulness. The Journal of Health.

The use of Hall's Hair Renewer promotes the growth of the hair, and restores its natural color and beauty, frees the scalp of dandruff, tetter, and all impurities.

—Office of the— REA TREATMENT,

MASONIC TEMPLE,

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A Permanent Established Branch of
The Southern

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Institute,

LOUISVILLE, KY.,

For the treatment and cure of all Catarrhal, Chronic, Nervous, Surgical Diseases, Deformities, Etc. Established 1888. W. D. Rea, A. M., M. D.; J. S. Appleman, M. D.; W. E. Whitaker, M. D.; L. P. Walter, M. D.; B. D. Rea, M. D.; D. P. Stockdale, M. D.; W. B. Gardiner, Phg.

Office days, FRIDAYS and SATURDAYS of each week, these days being devoted exclusively to office work.

MASONIC TEMPLE, Rooms 32 and 33. Hours, from 9 a. m. until 5 p. m.

Consultation, examination and opinion in every case given free. The most successful and widely known specialist in the United States and London, England.

Graduates of the most notable medical colleges of America and Europe. Their superior skill and vast experience warrants them in confidently using the astonishing offer of \$50 for any disease they can not name and locate on short notice, with few questions, and \$100 in gold for any case they have accepted and failed to cure. These doctors are honorable in all dealings, and wish it distinctly understood that incurable cases will under no circumstances be accepted for treatment. Thousands are being cured of the following chronic and long-standing diseases—many having been given up to die:

Chronic Sore Eyes, granulated lids, discharging ears, positively cured.
Blood and Skin Diseases quickly cured and the system again made pure.
Catarrh cured—\$100 for a failure.

Diseases of Women, in all their distressing and complicated forms, cured by our painless London Hospital Treatment, making her feel that she has entered a new life and is worth living again.

Asthma, Catarrh, Consumption, in early stages, diseases of the heart and lungs, liver, neuralgia, St. Vitus dance, epilepsy, positively cured by newly discovered drugs. Indigestion and all stomach affections, eczema, yellow spots, disfiguring pimples and blotches, positively and permanently cured. They have over twelve thousand testimonials from grateful persons who have been cured.

Piles, Fistula and Rectal Diseases promptly cured, without cutting.

No experimenting by these eminent doctors. Wonderful cures effected through correspondence. Write full statement of your case, enclosing stamps to insure reply. Personal visits preferred though not necessary. All correspondence strictly private, and no names ever published. Mail from the Southern States should be sent to their office in Little Rock.

DR. REA & CO.

King's Improved Cotton.

A VERITABLE WONDER.

1895 reports from the Georgia Experiment Station show that KING'S IMPROVED COTTON still leads all others in point of pounds of Cotton to the acre, and is the most distinct type of Cotton now before the public. When the test was absolutely impartial, being made by State officers for the benefit of the farmers, KING'S IMPROVED produced two-thirds more cotton to the acre than the average of 37 other improved Cottons. Think of this! It means something! This is not a bare statement by a man who wants to sell his Seed, but a FACT which I will prove to your satisfaction if you will write me. If you plant Cotton it's to your interest to look into this.

One Bushel of Seed Free Under certain conditions, to each of a few hundred farmers. One bushel will plant 3 acres for you, and then you will know exactly how much more Cotton you get from your land by planting KING'S IMPROVED. Write for full particulars at once. Address, T. J. KING, RICHMOND, VA.



HALF A MILLION
ROSES NOW READY.

Six Lovely Roses For 25 Cents.

For only 25 cents (silver or stamps) we will send one each of following Everblooming Roses, strong, one year old plants, on their own roots, all will bloom freely this summer. Snowflake, pure white; Maurice Rouvier, pink shaded crimson; Star of Gold, the queen of yellows; Mad. Sadi Carnot, bright cherry red, very fragrant; Mile P. Kruger, copper yellow; Mad. Schwallier, best pink known.

For 50 cents we will send 13 ROSES including the above six and seven more of our selection all extra choice varieties, no two alike.
15 Prize Chrysanthemums 50c 10 Fragrant Carnation Pinks 50c
12 Geraniums, single & double 50c 12 Bright Colored Coleus 50c
10 Flowering Begonias, choice kinds 50c 25 pkts Choice Flower Seeds 50c

ANY 3 OF ABOVE SETS FOR \$1.25, ANY 5 SETS FOR \$2.00.

These are samples of our stock and you may be sure we will send no inferior plants. We pay all postage and guarantee the plants safely delivered into your hands, all plainly and correctly labeled. Ask for Catalogue.
THE GEO. H. MELLECO,
Box R Springfield, Ohio.