Arkansas Methodist.

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VOL. XV. LITTLE ROCK, FEBRUARY 26, 1896. NO. 9

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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GODBEY & THORNBURGH,
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News and Notes.

The Executive Committee of the Municipal League of St. Joseph, Mo., has inaugurated vigorous measures for municipal reform in that city.

One hundred thousand dollars is the demand which the United States minister to Turkey makes for the burning and pillaging of American Missions at Marack and Karput.

The *Pacific Methodist* says: "Congress will be asked, ere long, to take some action to protect American manufacturers from Japanese competition. Skilled labor is very cheap in that country, and there is scarcely an industry known to the West which the people are not eager to adopt. Committees of the Chamber of Commerce and of the Manufacturers' and Producers' Association of this city have been investigating the matter, and report a few such sample facts as these: Watches which cost $20 to manufacture here are made in Japan for $3; ten boxes of excellent parlor matches sold here for five cents can be bought there for one; a piece of silk tapestry for which French artists demanded $10,000 has been duplicated in Japan at a cost of only $700, etc. An American firm has recently purchased nine car loads of buttons made in Japan. Business men on the Pacific Coast are becoming seriously alarmed at this menace to almost every line of productive industry.

The work of Florence Nightingale in the hospitals during the Crimean war is known to all philanthropists. The Red Cross Society was inaugurated by her, and its work has won the admiration of all Christian nations, and in all Christian nations it has its branches. Clara Barton has for years been president of the American Society. The present movement of the Society for the relief of the Armenians was undertaken at the call of the American, seconded by the Presbyterian Board of Foreign Missions. In answer Miss Barton said: "The Red Cross has decided that it must accept the sacred trust. It will start for Turkey as soon as necessary means are placed at its disposal." There are 350,000 people in Armenia who have been made destitute by Turkish cruelties. They must be fed till the coming harvest.

The resolutions passed in the Senate and the House in relation to Armenia are of little importance save as they express the sympathies of a Christian people. It is only a part of that farce which all Christian nations are playing—calling one another's attention to the unutterable wrongs and miseries of a Christian people who are made victims of Moslem hate in the face of all the world. Strange spectacle it is. The Mohammedan empire utterly detested by the whole world, and yet upheld by all Christian nations. Mutual jealousies restrain the nations of Europe, and the precious Monroe doctrine restrains the United States. It shows how far away the Millennium is, and how far international law and state policy fall short of righteousness and the brotherhood of mankind. The Christ doctrine must supercede the Monroe doctrine ere the oppressed of the nations find relief.

We noticed last week the movement in behalf of an International Court of Arbitration which may adjust all difficulties which now exist, or may in future arise between this government and Great Britain. The Parliament of the Dominion of Canada has been asked by the people of that country to give attention to the subject, and in England it is being warmly advocated. The *Methodist Times*, London, says:

"The message of President Cleveland has quite unexpectedly produced the 'psycological moment' which, under God, may determine, in the happiest sense, the entire future of the English speaking world. For years we have been arguing that the chief need of the British Empire is the establishment of a Permanent Court of Arbitration between ourselves and the United States of America. It would be by far the greatest achievement of the century now drawing to its close. In comparison with a moral advance like that, all the discoveries of modern science would be mere dross and refuse."

As we close up our forms this (Tuesday) evening, the Good Roads Convention is in session at the State House. President Millar of Hendrix College has been elected Chairman, and Prof. H. A. Nickel of Ozark Secretary, George Nailor and Wm. Neal Assistant Secretaries. The Convention is composed of a very large number of the best men of the State.

I have resigned as a director in the Children's Home Society, and have withdrawn my approval of its present management. This will answer many enquirers.

GEO. THORNBURGH.

Another slight improvement in the appearance of the METHODIST this week. No black rules running up and down the columns. How do you like it? G. T.

The finance committee of our First Church, this city, is out raising the funds with which to rebuild their church house. The women and children are laying up money already to furnish and beautify it. No more devoted or self-sacrificing people are to be found anywhere than those of First Church.

Rev. J. M. D. Sturgis, Bearden, Ark., wrote Feb. 22: "Our brother Rev. Thomas Atterberry, a local preacher living in the bounds of Harmony Grove circuit, was called to his reward about 12 m. on the 20th inst., after an illness and great suffering from paralysis for more than a month. 'He is not dead, but sleepeth.' An obituary will be prepared soon by the P. C.

The Quarterly Conference for New Edinburg circuit, Pine Bluff District, will be held March 17, instead of 14, as appeared in the METHODIST last week.

Some of our preachers are helping the METHODIST nobly. Some are not. If those who have done nothing knew how much we need and would appreciate their help, they would certainly lend a hand right soon.

+ Personal +

Rev. I. B. Manly, Mammoth Spring, Ark., writes that his daily Bible school grows in attendance and promise of good.

The P. C. of Wool Sock circuit is giving us some good reading in his reports of labors on that charge. Read his articles.

Rev. Mr. Lawson, pastor of the Christian Church at Russellville, was a pleasant caller Friday.

Rev. J. R. Moore, our Missionary Secretary for the Little Rock Conference, is showing himself alert in the work to which he is appointed. The payment made upon Missionary claims in his District last year is quite in advance of any other of the Conference. There was some gain secured last year in behalf of the general cause. Let us renew the fight. Every assessment paid in full ought to be the motto of every charge.

By the courtesy of our Arkansas missionary, Rev. Moses B. Hill, we have received a copy of the Minutes of the China Mission Conference for 1895.

S. L. C. Coward writes: "The printer in this week's METHODIST made me say Rev. J. N. Williams, when I wrote Rev. J. N. Villines."

A worthy Christian widow is too poor to take the METHODIST, but desires it very much. Who will send us $1.00 to pay for her subscription?

We had a call from our good Bro. W. W. Jennings, of Ozark, last week. He came to attend the Grand Lodge of Knights of Honor, of which he is Grand Dictator. His wife and little daughter Ruth accompanied him. Bro. Jennings makes report of excellent work being done by Brother Johnsey, our pastor at that place.

We acknowledge a pleasant call Monday from Miss Stinson, of Camden. She had been attending the meeting in this city of the Parsonage and Home Mission Society. She was accompanied by Mrs. Pemberton of this city, whose pen has often enriched the columns of this paper.

Bishop Key is engaged to help Dr. Bennett about ten days in a meeting at Paragould, beginning March 21.

Rev. B. F. Wilson, of English, gave us a call Tuesday and bought some books.

Contributions.

TENNESSEE LETTER.

Rev. John H. Nichols.

When I was a boy it seems to me the people of Tennessee pulled more fodder than they do now. It may be because many impressions were made on my mind in the fodder field that are lasting, especially those made in the night when we were taking up fodder. Just think of a boy taking hold of a bunch of fodder in which a serpent had coiled for a rest; or think of the dreadful sound of the rattles of a hugh rattler when he had been disturbed and all this in the dark, and tell me, would not such things be likely to make lasting impressions on the mind of a boy? But these things did not impress me so deeply as one other thing of which I will speak.

Forty years ago rattlers, copper-heads, adders and others of the snake tribe were plentiful where I was brought up, but such meteors as I saw while in the fodder field were not common. The night was dark and we were busily engaged taking up fodder when suddenly the whole field was made almost light as day by a very brilliant meteor, which seemed to be but a short distance from us. With great velociay it swept across the heavens, attended with a roaring, whizzing sound, leaving behind it a bright, yellow streak, and ended its course with a loud explosion which made me shudder. As the meteor passed over us all hands cried out, "Look, look, look yonder," and we talked but little of anything else that night, and I felt as though something terrible was just about to happen. But the sudden explosion soon died away and the bright streak disapepared and for some moments it seemed darker than it was before the meteor apepared. What a horrible feeling that meteor gave me, and I could not tell why. I though the heavens would surely go to pieces right away, but they didn't and I was glad. I had been used to the stars, sun, moon and the visible planets of the heavens generally, and had seen one comet, but none of these scared me, though the comet made me a little uncomfortable, for some said it was headed straight for the earth and would knock her into atoms. From my earliest recollection I loved to look at the stars from the first to the sixth magnitude, and never got scared at them in my life; but somehow meteors or a comet always made me a little uncomfortable when I was a boy, but I never knew any harm they did, or good either, though I suppose they all served a good purpose. Was it is 1833 when there was such an unprecedented shower of meteors in this country that all classes were more or less exctied? Many thought the whole universe was unjointed and was going to ruin, and that the judgment was right at hand. I knew an old man who was a local preacher and he had no voice above a whisper. He told me that on the night of the meteoric display hundreds of people came to his house and he preached to them in the open air till his voice gave way, and he had never been able to speak above a whisper since. Fixed stars, comets and meteors in the heavens; regular pastors, now and then a great evangelist or ecclesiastic comet, then multitudes of meteoric evangelists in the Church. How strikng the similarity! We look at the fixed stars so much that no one is excited over them—no newspaper reports about them, but let a great comet appear in the heavens, and all the papers begin to give us learned accounts about it—they use big words, talk about its perihelion and its aphelion, and what planets it will likely disturb or wreck and so on till the comet passes from our view and at the while the fixed stars shine on as they have done for ages and ages, while the papers have but little to say about them. Again a shower of meteors shoot in various directions, streaking the heavens as they fly through space, and all eyes are turned to them, and the newspaper scribes vie with each other in saying pretty things about them as though there was nothing useful or beautiful in the heavens save the flying meteors; but oh! how dark and uninteresting would the heavens above us be if they were dependent wholly on an occasional comet and meteoric showers for their beauty! Just now there is perhaps one ministerial comet in the Southern heavens, and many flying meteors streaking the elements here and there, and many eyes are turned to them, while many voices chant their prais—but, alas! others would gladly sing their funeral dirge. Some say the evangelist is a brother come to help gather the crop the pastor field-hand raised; but others say he is an intruder come to gather the spoils which justly belong to the pastor, and others cry out, great are the evangelists! They have come to reform and spiritualize a wordly, formal Church, but others say nay, they are headed straight for the split of the Church, bent on defying law and trmpling order under foot, and the Church is going to be wrecked sure. One says, we had an evangelist with us and he did a wonderful work, such as was never done with us by any other; but another says we had one with us and he abused us soundly, used vulgar language, spoke disparagingly of our pastor's work, had much to say about the great works he had done, took a collection for himself and left a little streak behind him as he departed, but if any permanent good was done we cannot see it.

Now, what of all this? The stars, comets and meteors never quarrel. The stars are always in the heavens, but the heavens don't split and go to pieces because of an occasional comet or a meteoric shower. The heavens are all right so long as the fixed stars keep in place, notwithstanding an occasional excitement about comets and meteors.

If a man shouts himself hoarse—looses his voice—because a few meteors streak the heavens now and then, he will not be likely to reduce the number of meteors, or establish the fixed stars any more permanently—he will just suffer the consequences of his folly. If another shouts, "hurrah for the comets and the meteors!" They are sent of God to save the universe from wreck and ruin, and if the fixed stars don't give them the right of way in the heavens, heavenly matters are going to get badly out of fix; and a meteor asks to be allowed to hold forth in the place occupied by a star, and the star does not humbly grant the privilege, that is down right persecution of the meteor, and if matters go on thus, very soon the heavens will cease to declare the "Glory of God," and the firmament will cease to show his handy work," such a man would become a laughing-stock for sensible people. Be it remembered that we cannot depend on comets and meteors for constant light in the heavens, but the stars will not fail us, and yet comets and meteors increase the beauty of the heavens while they last, but the stars are the "old reliable."

Duck River, Tenn.

REV. J. E. MARTIN.

One pastoral charge bereft of two pastors in less than three months. Here on the 20th of November, 1895, Rev. J. W. Boyles fell. Now on the 8th of February, 1896, Rev. J. E. Martin has fallen. And although this is perhaps without a precedent in the history of our Church, yet these bereaved and heart-broken people had their pulpits filled every Sabbath by a legally appointed pastor. So much for the polity of the Methodist Church.

Rev. J. E. Martin was born in Kentucky June 20, 1852; was converted in Yell County, Arkansas, August, 1867, under the ministry of Rev. J. M. Bewly. He was licensed to preach by the Quarterly Conference of the Danville Circuit, Arkansas Conference of the M. E. Church, South, in 1868. He was received on trial in the Arkansas Conference at Dardanelle in 1873. His first work was the White River Circuit, 1874. The same year, October 11, he was happily married to Miss M. E. Scott, of Yell County, Arkansas. He was returned to the White River Circuit in 1875. In 1876 he traveled the Waldron Circuit. In 1877 he traveled the Danville Circuit. In 1878 and 1879 the Bluffton Circuit. In 1880 and 1881 he traveled the Fort Smith Circuit. In 1882 and 1883 the Charleston Circuit. In 1884, 1885 and 1886 he traveled the Clarksville Circuit. In 1887 and 1888 the Prairie View Circuit. In 1889 the Rover Circuit. In 1890 the Greenwood Circuit. 1891 and 1892 he traveled the Dover Circuit. In 1893 and 1894, his health failing, he asked for and obtained a supernumerary relation. In 1894 he traveled the Neal's Prairie Circuit. In 1896 he was returned to the Dyer Circuit, from which work on the 8th of February, 1896, at 1 o'clock and ten minutes he received his discharge and went home to glory, to live with that Jesus whom he loved, and whom he had preached so earnestly for more than twenty-three years. J. E. Martin was a good preacher, and could out-pray a Bishop. His people on the Dyer Circuit say he was more consecrated this year than they ever knew him. Like all mankind he had his foibles, and like the Savior and every true ambassador he had his enemies. Yet, thank God, his character and administration was such that when his name was called at Conference, and the question asked, "Is there anything against J. E. Martin?" the answer was, "Nothing against him." May he stand thus acquitted at the bar of God, and may Heaven's richest blessings rest upon his lonely and heart-broken wife, who stood by him a true helpmate all these years of toil. They had no children. The following resolution was adopted by the Quarterly Conference. (See resolutions).

S. S. Key.

The skeleton in many a household is the peculiar weakness of the wife and mother, or of the wife who ought to be a mother and is not. Happiness is destroyed by the presence of the secret sickness that may lurk like a grinning death among the most luxurious homes. The most terrible thing about this condition of affairs is that it is entirely needless. There is no reason in the world why every woman in the world should not be strong and healthful and capable of fulfilling her whole duty as a wife and mother. Many women go on month after month, and year after year, becoming weaker and weaker, because of a very natural hesitancy they feel in consulting a physician. They know that if they go to a doctor for treatment, the first thing he will insist on will be "examination" and "local treatment." This must of course be distasteful to every modest woman. They are generally as unnecessary as they are abhorrent. Dr. Pierce's Favorite Prescription cures positively, perfectly, permanently, all varieties of "female weakness" and disease. It is designed to do this one thing, and it does it. It is the only medicine now before the public for woman's peculiar ailments, adapted to her delicate organization by a regularly graduated physician—an experienced and skilled specialist in these maladies. It cannot do harm in any condition of the system. Its sales exceed the combined sales of all other medicines for women.

Every woman will be healthier and happier for following the friendly, practical counsel contained in Dr. Pierce's great universal doctor book: "The People's Common Sense Medical Adviser." It is the most comprehensive medical work in one volume in the English language. It contains 1008 pages, fully illustrated. 680,000 copies have been sold at $1.50 each bound in cloth. The profits are now used in printing half-a-million *free* copies bound in strong manilla paper covers. To get one you have only to send 21 one-cent stamps (to pay cost of mailing *only*), to World's Dispensary Medical Association, No. 663 Main Street, Buffalo, N. Y. Send promptly before all are given away if in want of one. They are going off rapidly.

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ARKANSAS METHODIST.

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

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WHO'S SHELLABERGER?

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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 13th 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 Hogan, 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 27, 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 14th day of February, A. D. 1896. J. H. PASCHAL, Commissioner in Chancery.

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Godbey & Thornburgh.

Contributed

WOOL SOCK CIRCUIT.

No. 2.

The people on this circuit may be classified, according to estimated rank, in a descending scale, as follows: Preachers, moonshiners, doctors, storekeepers, blacksmiths and farmers.

I have found a good many local preachers on the circuit; have heard of others not yet found; and have found a few serious persons who will make application for license to preach at our next District Conference. Excepting local preachers, our circuit is not large, populous, nor very productive; but, as I wrote in my last letter, it has great possibilities. Its greatest possibility lies in the continuous line of its already greatest development—local pleachers. As well as I can learn from the record, the principal growth of the Church, here, for several years, has been in the multiplication of these Ministerial members of Quarterly Conferences.

As indicated above, the preacher is the upper crust here, as he should be everywhere. He gets more wool socks and notoriety than anybody else. Perhaps this fact inclines Providence to the mercy of a call to preach in behalf of some unfortunate of poor reputation and thin socks.

Here a license to preach shields and secures the possessor from the attacks of Church discipline, and civil law. The preacher is too much honored not to be trusted and credited; and he is too sacred a character to be subjected to the indignities of such coarse and merciless things as discipline and law. So, what men lose on them, they count as loaned to the Lord; and what they suffer from them they reckon as endured for Christ's sake and the Gospel.

Our Quarterly Conference is composed of preachers and God-fearing men. Whatever inefficiency or impiety mars, to the human vision, the expected worth and spotlessness of a preacher's character, there will be found no official so loose in his morals as to doubt his call to preach, or so irreverent as to commit the sacrilige of laying the hand of arrest upon him. That were madly rushing their unsanctified official character upon holy ground, and troubling the Lord's annointed. Their mission is not to keep any out, or to thrust any out; but to count and protect those that come in. In this country, religion is not throughworking on the heads and backbone of Church officials. For some reason it gets along slowly.

It seems that if an ass should bray at the Church door, and some supsrstitious brother should interpret that as an application for license to preach, our pious officials would solemnly vote license for the ass; and every succeeding board of officials would reverently vote the passage of his ministerial character. Surely the Lord thinks most of them dead, or he would not continue to call and ordain.

Every charge needs one or more local preachers with orders. Now, I am not advertising mine, nor over-estimating their good qualities, nor trying to get rid of them. I might confess to a feeling of having fallen from the hand of the sower among thorns; yet I am resigned since "there is no rose without its thorn."

There is a place on this circuit for every one of its local preachers. It is not for me to say whether everyone is in his place. They all contribute to the pastor's salary. While the grocer pays his assessment in groceries, and the doctor his assessment in practice, and the farmer his assessment in corn and meat, and the blacksmith his assessment in horseshoeing, the local preacher pays his in preaching.

There are also faithful and earnest advisers. While they have had no experience in circuit work, they have had so much the better opportunity to observe the needs of the work and the mistakes of pastors, and to perfect plans for campaigns, bridge chasms and tunnel mountains. They make all the rough places smooth, the crooked straight, and the high places low for the preacher; but by that, make a riddle that is ten-fold more difficult than all they have accomplished —whose plan to accept and how to reject the others. Any of them would answer the purpose; and the preacher should be thankful for the wholesome advice given by one or two intelligent brethren; but if he does not know how much to take, nor how much to take it, the Conference should not trust him with a second year. Truly,

The Rider of the Circuit.

AN ANSWER TO "AN INQUIRY."

I the "Arkansas Methodist" of February 12, Bro. Wozencraft calls on me to explain how it could be that Jesus was not fullly conscious of his divinity till about the time of his baptism. He intimates that such an opinion can not be held without a virtual denial of his divinity, since being God, as well as man, Christ must have understood himself.

The question raised is more curious than practical. Yet it has its practical side in so far as a correct understanding of it will throw light upon other teachings of the scriptures.

It will be also seen that the question must deal with the inscrutable mystery of the incarnation. How the nature of God was blended with the nature of man so that the two became one person is like the "how" any and everything else God has done. You cannot explain the process either of creation, incarnation, regeneration or resurrection—a principle that ought to correct us in all of our thinking.

But same things are told us about Christ as the God incarnate. We are distinctly told that the process was one of emptying himself (R. V. Phil. 2:7). We are in various ways told that He diverted Himself of the glory which He had with the Father before the world was, was subject to his Father, did the will of His Father, honored His Father, prayed to His Father, and such like. He specifically declared that He was "one with the Father," but very many passages in the New Testament teach us that Christ through an act of sulf-humiliation and self-emptying entered completely into the sphere of a human existence, subjecting Himself to human limitations, to human development, to human thought and feeling. Take as a very comprehensive statement this, from Luke 2:52, "And Jesus increased in Wisdom and stature, and in favor with God and man." There is no mistaking the meaning: Jesus as a child and a youth grew physically, mentally and spiritually. His development was the normal development of a human being. I would suggest here, in view of these facts, that the process of the incarnation was not complete when the child was born; that, beginning with the miraculous conception, it went forward much as the same process must now go forward in us till Christ be formed within, the end it could be said of Jesus that "in Him dewelleth all the fullness of the godhead bodily." It would be dangerous to affirm even that this process was complete in Jesus before his baptism. Who knows to the contrary? And what was the meaning of the descent of the spirit upon him at that time.?

As Jesus during childhood and youth was under the limitations of a human life, his consciousness must have been that of a human being. There is absolutely no evidence that he ever had two forms of consciousness, one human and one divine; his personality was a unit. Moreover it was a developing unit. There must have been some movement, then, when he became aware of his real self, his mission. I do not dogmatize but if I must fix a moment when he became fully conscious of his nature and mission I shall put it at the time of his baptism.

If the reply to his mother in the temple at the age of 12 be thought to indicate a consciousness of his divinity, I ask how such a consciousness can be consistent with the fact that at that very moment he was in the temple asking questions and learning of the doctors of the law? Does divinity, fully conscious of its powers, have to resort to processes of learning? The reply indicates no such consciousness. It might have been uttered by any extraordinary "Sono ft he Law" who had just assived at the age of 12, when he became a "Son of the Law."

Having impoverished himself (2 Cor., 8-9,) and emptied himself (Phil. 2-7), Jesus did not in his earthly state exercise the attributes which constitute the divine state. Some very larned and devout Trinitarians have held that he did not even possess divine attributes, but reassured them after his passion (John 17:5). For a full discussion of the whole subject see Godet's John, Vol. I, page 292, and also a very able article in the August number of Christian Thought for 1893.

Jas. A. Anderson.

A CIRCUIT RIDER.

Bro. Methodist: I find it a blessed privilege to be a "Circuit Rider," in the true sense of the word.

I do not understand it to mean simply filling one's appointments on Sundays. This, of course, is an important part of the work; but it means more. It means going from house to house, calling on the people, talking with the people about their spiritual interest, reading the scriptures in their homes and praying with and for them—blessed privilege, glorious opportunity for doing good.

Going from house to house does not mean, going to the elegant homes only, leaving the homes of the poor off. It means taking all in, and in so doing, carrying help, gospel, sun-shine and happiness to me poor as well as others. If any homes must be passed (there is no reason why this should be the case) skip the homes of the rich, for, in this world, they are more apt to receive all necessary encouragement than the poor. If our commission means anything at all, it implys carrying the gospel to the poor. No preacher is what he should be unless his religion actuates him to do this. True Christianity prompts the servant of God carry the gospel not only to the homes of the poor, but to "poor houses" and prisons. The poor unfortunate individuals of these places "hunger and thirst" for the gospel. They need its comforting influences as bad as any people on earth. Let us take the word to them and thus "make full proof of our ministry."

For me, I am in this work, doing my best. I am happy and contented in this grand field. I have found no such contentment in any other field, this being true, I am resolved to remain in this work (the ——). I have worked where my salary was larger, but; money without contentment. Happiness is worth more than money.

As for finance, I am leaving that matter with the Lord. I can afford to trust Him in all things and for all things. All that concerns me, is finding my duty and doing it. If I do this God is under promise (and therefore bound) to supply all my real wants, not my imaginary wants. Am I right?

God bless you, Doctor, and your work.

D. H. Colquette.

Searcy, Ark.

That the blood should perform its vital functions, it is absolutely necessary it should not only be pure but rich in life-giving elements. These results are best effected by the use of that well-known standard blood-purifier, Ayer's Sarsaparilla.

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Contributions.

THE WOMAN'S WORK.

Dear Dr. Godbey: The accompanying letter was sent by the good wife of our Presiding Elder, V. V. Harlan, to the recent Preachers' Meeting of Fayetteville District. The preachers were pleased with its suggestions. They resolved to carry them out, and to ask our fellow pastors of the Arkansas Conference to join us. The present writer was asked to send the letter to the Arkansas Methodist and thus bring the matter before the preachers. Let it be considered as a personal letter to each of the preachers. I have nothing to add except to say that in many places our Leagues are stagnating for want of something to do, and hope this suggestion will be followed. Jas. A. Anderson.

Dear Brother: We of the Woman's Missionary Society realize that the great Head of the Church has set His seal of blessing on our labors. So many things that come to us in our work we thank God and take courage. We are glad that since that sweet Sabbath morning long ago, when women were first at the tomb of our Savior, they have known the blessedness of coming into partnership with our Lord in saving souls. And today, as never before, the hearts of women are sorrowing for the inexpressible bondage of the great suffering womanhood of heathen lands. And they long to carry or send to them the message of salvation which alone can make them free indeed.

Help us brother! Do you not hear the clarion tones of Paul as they come ringing down the ages, "Help those whomen which labored with me."

And do we not labor with you? Are not women faithful to every call of the Church? Do they not constitute a large per cent of the membership of the Epworth League? Truly, this is as it should be, for was not Methodism, with all the glory that was to follow in its train, given to the world (largely) from the heart and brain of a woman.

Most gladly do we bear our part in filling the Master's table, but in turn may we not claim some of its richness with which to carry on this work God has assigned us. It is fully conceded that for reasons known women can more successfully than men, reach the hearts and homes of our heathen sisters. This being the case, does not the great need for the work, its far-reaching usefulness, and its measure of success give it a large claim on the hearts and minds of all thinking Christians?

Believing this, we would "lengthen the cords and strengthen the stakes" of the Woman's Missionary Society; first, by enlisting the increased and abiding interests of our pastors, second by more fully bringing the hearts of our young people in closer sympathy and touch with the work. In the most of the Conferences much help is derived from the organizations known as the Young People's Missionary Societies. For different reasons we think it may be wiser and more practicable to avoid a multiplicity of socities, and seek the co-operation of the Epworth Leagues in our Conference, with the Woman's Foreign Missionary Society, by devoting a part of their time to the study of its literature and the fields occupied by its missionaries; also by adopting some special line of work.

We see by the minutes of the Conference that thirty Leagues with a membership of 1,001 are reported. The though has occurred to us that it would be a beautiful and fitting thing for the Leagues of the Arkansas Conference to unite in supporting one of our day schools in China, at a cost of about $100. A small sum when divided among a thousand members. But, while we desire and think it right, for the young people of the Church to be linked on to woman's work for woman in heart and in purse, we would by no means usurp the entire missionary work of the League. Of our day schools in China, Miss Haygood writes: "We have about 1,000 children gathered in our thirty day schools. Half the day is spent in teaching the children Chinese classics and half the day in teaching them Christian truth in their own language from catachisms, Gospel stories, Bible histories, Christian hymns and the Bible itself. We seek to give to every child the ability to read the Bible understandingly in his own language and try to preoccupy his mind with Christian truth.

"On the Sabbath they are gathered into Sunday-Schools and taught the same lessons that your children are taught and sing many of the same sweet hymns that your children sing. The majority of these children come to us from heathen homes, and yet it is a blessed fact that many of them are learning to know and love our Lord as the friend and Savior of children."

We suggest this special work, the day school, because of its usefulness and practicability.

We trust the suggestions offered and the plans proposed will meet with your approval, and that you will use your influence to secure the adoption of the plan by your Leagues. We feel that you are the proper persons to put the matter before the Leagues, since the result must rest largely with you.

And, brother, again, for the work's sake, we beg that you will give us your help, not only in a general way, but positively, definitely. Lay this matter on the hearts and consciences of the women of the Church until convictions are produced that must inevitably result in right action.

A great, loving-hearted, loyal Christian worker has said: "The missionary spirit of the people will never rise higher than the heart of the pastor." Would you have it otherwise? Your sister in the work, Mrs. V. V. Harlan.

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William A. Mooney,
Normond P. O., Saline County, Ark.
February 15, 1896.

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Literary Table.

WASHINGTON LETTER.

(From Our Regular Correspondent.

Washington, D. C., Feb. 12, 1896.

Nothing but praise is heard in official and Congressional circles for that portion of Queen Victoria's speech, at the opening of the British Parliament, dealing with the Venezuelan trouble. Her language—"I have expressed sympathy with the desire to come to an equitable arrangement, and I trust that further negotiations will lead to a satisfactory settlement"—is confirmatory of assurances, official and otherwise, which have reached Washington, of the desire of the British government to meet the Government of the United States half way in a peaceable settlement of the trouble. Officials in Washington have never doubted that a peaceable settlement would be reached, notwithstanding the efforts of a few men in this country and in England to make such a settlement impossible, by indiscreet and foolish utterances which aroused all of the latent prejudice in both Englishmen and Americans.

The House of Representatives did a good piece of work this week, when it passed a bill prohibiting the sale of liquor in pool or billiard rooms in the District of Columbia, but it lost an opportunity to do still better when it struck out that porion of the bill forbidding the proprietors of these places to allow minors to enter them.

Mrs. Stephen L. Baldwin, who spent twenty winters in China doing missionary work, addressed the congregation of Wesley M. E. Church Sunday evening on the subject of Foreign Missions, devoting special attention to her own personal experience. She declared that China was one of the most beautiful countries in the world and that the Chinese were not the cruel, heartless and ignorant race they had been represented to be, although she knew of instances of exereme cruelty, resulting in one case in the death of a converted Chinaman, who, for insisting upon preaching Christianity to his people, was imprisoned, and, when released by American influence, was, for still insisting on preaching Christianity, again put in prison and given 2,000 lashes with a bamboo instrument of torture, which resulted in his death.

From the conversation of the members of the Senate select committee to establish the University of the United States, it is certain that the bill providing for the first steps towards the establishment of such an educational institution will be favorably reported. Among those who have made arguments before the committee in favor of the bill none have made a better impression than Prof. A. D. White, President of Cornell University, who is at present a member of the Venezuelan Boundary Commission. He reminded the committee that in this one important respect, the United States was behind the most important of the European powers, and expressed the very positive opinion, that instead of weakening other universities, as had been claimed would be the result, the establishment of a National institution would strengthen all other seats of learning.

At the last convention of the Sunday-School Union of the District of Columbia a resolution was adopted requesting the several Sunday-Schools represented in the Union not to patronize, during the coming summer, any of the excursion steamers or resorts which sell intoxicating liquor. The board of control of Hamline M. E. Sunday-School is the first to act upon that resolution. As all the excursion steamers and resorts on the Potomac river sell intoxicating liquors, the board concluded that the best way to comply with the request was to decide that the annual excursion and picnic of the Sunday-School should not be given on the river the coming summer. Should all the Washington Sunday-Schools do the same, their action would be severely felt by the owners of the steamboats and excursion resorts, as their week-day patronage comes very largely from Sunday-Schools and Church people.

At a meeting of Christian Endeavor Committee of '96, this week, the sub-Committee on Music reported a list of hymns to be used at the convention, and it is ordered that 4,000 copies of the leaflet containing the words and music of these hymns be printed. A vote of thanks was returned to Congress for its action in allowing the erection of tents on the White Lot during the convention. The sub-committee charged with getting the railroad tickets extended reported progress and expressed hope of final success.

The Hampton (Va.). Normal and Agricultural Institute is in financial straits, and President H. B. Frissell, of the institute; Robert L. White, a negro graduate who has been engaged in educational work among his race in the South; Lizzie Rainey, also a colored graduate, who has lately been working among the Alabama cotton pickers; Benjamin Brave (Ohitika), an Indian graduate, now teaching school at Lower Brule, South Dakota, and other graduates and students have been holding meetings in Washington to solicit contributions. These meetings have been held in the First Congregational Church, Foundry M. E. Church, and the Church of the Covenant. Gen. Miles, commander of the United States Army, spoke at one of them, and strongly commended industrial schools of the class of the Hampton Institute as affording the best and most useful education for both Indians and negroes. The party, which is accompanied by a choir, went from Washington to Pennsylvania, where similar meetings are to be held.

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All the above are from the American Book Company, which has its quarters in New York, Cincinnati and Chicago. These books are beautifully printed and illustrated and well bound in paper. Chiefly designed for the schools, they are also intended to constitute a library of permanent use and value. The movement of the American Book Company in this regard is highly commendable. The books above named are classics which are not only fitted for the use of young people but which belong to the library of the scholar. They are offered at remarkably low prices.

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Any industrious and capable person can within a few months master shorthand by use of this book. It is not necessary to have any other teacher.

A SHORT HISTORY OF METHODISM IN THE UNITED STAES. By Rev. W. P. Lovejoy, Barlee and Smith 30c.

This book ought to be read by all the members of our Church because they should know the history of the Church, and the most concise and cheap history they can get is in this book.

THE AGUOSTIC GOSPEL. By Henry Welster Parker, late professor of National Science in Iowa college, John B. Alden, New York, 75th street.

This book is devoted especially to the review of the opinions and utterances of Mr. Huxley in so far as they bear upon Bible teaching. It is a book of good suggestions, and many important facts. It shows upon what foundations and proofs Christianity rests its claims and that these are not disturbed by the speculations of the scientists.

THE EARTH NOT CREATED. By D. K. Tenny, Charles H. Kerr Company Chicago 15.

The chief aim of this pamphlet is to show the foly of Christian faith in the Bible. The author does not exhibit profound knowledge in science and his knowledge of Christian faith is very deficient, yet the pamphlet presents a number of facts which science has established which even theologians might find it useful to consider.

LITERARY NOTES.

Hypocrisy of the Porte.

The refinement of cruelty appears in this, that the Turkish government has attempted to cover up its hideous policy by the most collossal lying and hypocrisy. It is true that on September 30, 1895, some hot-headed young Armenians, contrary to the entreaties of the Armenian Patriarch and the orders of the police, attempted to take a well worded petition to the Grand Vizier, according to a time-honored custom. It is also true that the oppressed mountaineers of Zeitoun drove out a small garrison of Turkish soldiers, whom, however, they treated with humanity; it is likewise true that in various places individual Armenians, in despair, have advocated violent methods. But the universal testimony of impartial foreign eye-witnesses is that, with the above exceptions, the Armenians have given no provocation, and that almost, if not quite, all the telegrams purporting to come from the provincial authorities accusing the Armenians of provoking the massacres are sheer fabrications of names and dates. If the Armenians made attacks, where are the Turkish dead?

And the dreadful alternative of Islam or death was offered by those who have dazzled and deceived Europe with Hatti Shereefs and Hatti Humayouns, promulgating civil equality and religious liberty for their Christian subjects.

Strangest of all, he who is the head of all authority in Turkey, and responsible above all others for the cold-blooded massacres and plundering of the past two months, wrote a letter to Lord Salisbury, and pledged his word of honor that reforms should be carried out to the letter, at the very moment when he was directing the massacres. And the six great Christian powers of Europe, as well as the United States, still treat this man with infinite countesy and deference; their representatives still dine at his table, and some of them still receive his decorations.—From "The Massacres in Turkey," in the February Re-

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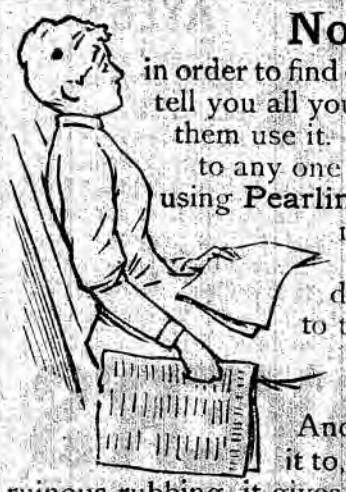

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The Sunday School.

PREPARED BY REV. JAS. A. ANDERSON.

JESUS THE MESSIAH.

Lesson for March 1, 1896.

Golden Text—This is my beloved Son; hear ye him." (Luke ix. 35.)

Topical Outline—I. Peter's confession. (Verses 18-22. II. The Cros and the Kingdom. (Verses 23-27.)

Reference Word—"Confess."

HOME READINGS.

S. Peter's Confession.....Luke ix. 18-22
M. So Must We.....ix. 23-27
T. Matthews's Account.Matt. xvi. 13-20
W. Willing Discipleship.....xvi. 24-28
T. Mark's Account.....Mark viii. 27-33
F. "Whosoever Will.".....viii. 34-38
S. Glorying in the Cross...Gal. vi. 14-18

Lesson Hymn, No. 101.

INTRODUCTORY.

Time—A. D. 28.

Place—The coasts of Cesarea Philipi.

The conversation recorded in this lesson took place about a year before our Lord's crucifixion. As we have before said in these notes, Jesus spent the first six months of his public life in comparative obscurity, and mainly in Judea; the next twelve months were a time of immense popularity, spent mainly in Gallilee, culminiating inplaces. But there i lilee, culminating in his discourse in the synagogue at Capernaum, on the Bread of Life, which so offended the Scribes and Pharisees that they were able to draw away the multitudes from him, and awaken such emnity toward Him that it became expedient for Him to go into a temporary retirement with the Twelve. This retirement lasted practically about one year, for it was only during his last six months that he again began to attract the multitudes. This period of retirement was spent largely in out of the way places, as out on the seacoast near Tyre and Sidon, and in the region of Caesarea Philippi. It was occupied chiefly in instructing the Twelve. Our lesson for today falls in the midst of it, and is a sort of summing up of results to date. His business was to obtain for himself recognition as the Messiah. He asks in effect how far he had been successful. "Whom say the people that I am?" It must have been very saddening to be told that they had every idea except the right one. Some said he was John the Baptist; someElias; some, one of the old Prophets. That is to say, none had gotten hold of the truth, notwithstanding all his mighty works and great teachings. He had been pronounced an ally of the Devil by the hierarchy, thought crazy by his relatives and deserted by the people. Only the Twelve were with him. He had been devoting himself to them for months. He now turns to them with the direct question, "Whom say ye that I am?" The answer rejoiced his heart. Peter, speaking for himself and the rest, boldly and clearly announced their faith. To them, at least, he was the Christ of God. Here, at any rate, was a footing for him. He joyfully accepted it. "Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in Heaven. . . . Upon this rock I will build my church and the gates of hell shall not prevail against it."

While thus recognizing for its full value this great confession, Jesus at the same moment knew how little these men understood of the Christ. He knew that when the storm should finally break upon them even this rudimentary faith would be severely tested. The shadow of the cross had already flung its gloomy form over his own soul. For the disciples that shadow would deepen till the Sun of Righteousness should go into a sad eclipse.

It was on this account, partly, that he carried Peter, James and John, about a week later, to the mount of Transfiguration—that they might obtain through that splendid transaction an additional anchor to faith. It was on this account that he began on the spot to unfold to them as he had never done before, in words, his earthly end. "You believe I am the Christ; it is well; but let me now tell you that the Son of Man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain and be raised the third day. Remember this. Remember also that this is the law of my kingdom; as I am to suffer, so you must be ready also to suffer; your life is to be one of self-denial and cross-bearing; this is my way of saving you; if you are willing to lose your life for my sake, you sha llfind it; otherwise, though you may gain the whole world you will lose your soul. Do not be ashamed of me, nor of my teaching; I am going to bring you out at the last, when I come in my own native glory, and I tell you that some of you, standing here, shall not taste of death till the kingdom of God is come." How little the disciples understood all this, will abundantly appear later on; yet it was their first lesson on this subject. They were to have several more, and after all would be barely able to stand the strain of the death of their master.

This law of self-denial and of cross-bearing is a permanent principle in Christ's kingdom. Many people take an exceedingly shallow view of it, calling every duty a cross, and every little inconvenience. The cross meant death to Him who bore it. He bore it after sentence of death had been passed upon him. It can never mean anything less to us—w must pass sentence of death upon ourselves, consent to the crucifixion of the entire old man that the new man may be raised up in us—cannot -).'
raised up in us—consent to lose our life that we may find it in Christ. This is the doctrine of cross-bearing. Anything short of it is a travesty.

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

March 1, 1896.

CHRIST IN TEMPTATION.

The Time and Sources of Temptation, Scriptures. Mark 1, 12; Matt. IV. 4. 7. 19.

The story of Jesus' temptation in the wilderness could have found way into the gospel record only by his own narration of it. Mark refers to the temptation without detail. Matthew has given us a more minute account.

In order to understand this temptation we must take into view the circumstances under which it transpired. We need not trouble our selves about any mystery of mind and fellowship between the human and divine nature in Jesus, beyond what is realized in all good men. "He was tempted in all points like as we are," is the inspired statement. We must, therefore, approach this scene of the temptation as we would the temptation of any holy man. It needs to be suggested here that no man is tempted by talking face to face with a person whom he knows to be the devil, and that this encounter with a personal devil, in such form and manner, is only the dramatic form in which the temptation is expressed.

Temptation is a thought. In order to entice, it must be alluring. The evil to which it invites must be veiled. To seize such a though suddenly; to follow it precipitately, is to be plunged into ruin. A character well poised is not thus betrayed. A thought needs often only to be turned over in the mind to be rejected as evil. It is in this procession of thought that the stages of Jesus' temptation will appear.

Immediately after this baptism in Jordan, Jesus, under the impulse of the Holy Ghost, turned His face toward the wilderness lying west of the Jordan. In that wilderness He remained forty days, subject to such thoughts as the solitude and destitution contributed to inspire. He, doubtless, sought this solitude for meditation, and the, full contemplation of the work which He was to do. Here He spent forty days, perhaps sheltering in some cave, and eating such food as the wilderness furnished. The record says He fasted, yet we need not go beyond what Matthew has written to be assured that Jesus' fast in the wilderness was neither directly voluntary, nor absolue. Voluntary, it was, only as any man's fast is voluntary, who, for cause, takes a journey into a wilderness carrying with him no food supply. Such an one would eat what he could find. The record will show us that Jesus did not abstain from food when food was at hand. He did not fast for the mere sake of fasting, for, then, there had been no need to create food by miricle; and no such temptation could have arisen. But since the fast was only enforced by the destitution of the place, it would not have been absolute. Jesus, doubtless, ate such food as the wilderness supplied.

All the temptations which came to Him in this stress of trial were temptations to use His divine power to gratify carnal desires. First to create bread. Only one who was self-conscious of power to do this could be so tempted. But Jesus did not regard this divine power as rightly used to exempt His humanity from any suffering imposed upon Him in the common experiences of men. He remembered that good by this spirit led Israel of old into the wilderness, where the people suffered from hunger. He was in such a case-treading the same path. He remembered that it was written, in regard to this dealing of God with them, that the Lord did this to teach them that "man doth not live by bread alone, but by every word which proceedeth out of the mouth of God."

With this thought Jesus answered and rebuked the temptation. The next thought was of standing on the pinacle of the temple in Jerusalem, and winning the wonder and homage of men by casting himself down, unharmed, in their presence. But this exercise of power, like the other, He rejected as evil. A corrupt mind would have urged even scriptural justification for it. "He shall give His Angels charge over thee to keep thee in all thy ways, and in their hands shall they bear thee up lest thou dash thy food against a stone." A deceitful heart can find scripture to its purpose, but Jesus saw and repeled this thought as carnal. Again, our Lord had a vision of unusual empire, such as the Jews expected their Mesiah to obtain. But to use this power to obtain such dominion was to become a servant of Satan. He saw this, and banished the thought from His mind.

Jesus was not carried through the air by the devil in person, either to the top of a mountain or a pinacle of the temple. These thoughts and visions of the world passed in His mind there in the wilderness, and from that solitude he returned when the conflict was done.

An Angel strengthened Him, but the Angel came only when He had won the fight. Not to save us from trial and suffering but to give divine thought and joy to the faithful does the heavenly messages come.

The time of this temptation was when Jesus was entering upon His ministry. is is thus that the struggle comes to all men in the choice of a career wholly devoted to spiritual thoughts.

She source of this temptation was the wants of the flesh upon one hand, the possession of supernatural power on the other. Should this supernatural power be in any wise to minister to earthly wants? It was never so used. Jesus made bread for others, relieved the distress of others, but "trod the wine press alone," and would not use His power to protect Himself from any suffering.

A Cloud of Witnesses.

Most people are skeptical about the cure of Asthma, Catarrh, Bronchitis and similar diseases, and this advertisement is intended for any "doubting Thomas" who is a reasonable person. Are *you* open to conviction? We *know* from thousands of letters unsolicited, and from personal testimonial that **Hyomei,** the new and wonderful Australian **"Dry-Air"** treatment, comprised in

Booth's Pocket Inhaler Outfit, by mail, $1.00

relieves 99 out of every 100 people who try it, and **cures** 99 out of every 100 who use it conscientiously and according to directions. Here are the endorsements of living men and women *whom you* **must** *believe*—you can't help yourself.

Bronchitis.

Hon. FRANCIS H. WILSON, Member of Congress from Brooklyn, writes:

Temple Court, New York City, November 26, 1894.

My Dear Mr. Wyckoff: On your suggestion, I procured from your friend, Mr. Booth, one of his Pocket Inhalers. It has worked like a charm. The Bronchitis has *entirely disappeared*, and, thanks to you, is the first thing I have found in ten years that has given permanent relief. There is certainly a great field for a remedy having such merit.

Cordially yours, F. H. WILSON.

[The above is to the late W. O. Wyckoff, Esq., President Remington Typewriter Co.]

Colds.

Boston, Mass., July 30, 1895.

In my family of three we have used the Hyomei, and have been perfectly satisfied with the result None of us have had a cold since we have had it. I believe it is a great preventitive as well as a cure.

Rev. STANLEY SEARING.
10 Carter Street.

Loss of Voice.

Brooklyn, N. Y., February 1, 1895.

Booth's Pocket Inhaler works like a charm. The first inhalation gave relief. It *is a blessing to humanity, and I am sorry it is not better known.* I add my name to the "Pass-It-On-Society."

Sincerely yours,
Rev. J. M. FARRAR, D.D.

Asthma.

Deer Park Parsonage,
Baltimore, Md., Oct. 7, 1895.

The Pocket Inhaler came Friday morning. Mrs. Honey had been suffering severely for three weeks daily with Asthma. As soon as the Inhaler came, she began using it, and after a few inhalations, the Asthma ceased, and now, Tuesday, it has not returned. She has had this trouble since she was seven years old, and is now forty. We have spent hundreds of dollars in search of relief, purchasing everything we saw advertised.

Rev. GEORGE H. HONEY

Catarrhal Deafness.

Syracuse, N. Y., March 6, 1895.

Having been personally relieved from Catarrh through the use of an Inhaler charged with Hyomei, I take pleasure in recommending it most highly. Mr. H. H. Warner, of Rochester, of Warner's Safe Cure fame, according to his own statement, made in the presence of a friend of mine, Dr. Frank E. Howe, Barret House, Broadway, New York, has been cured of Catarrh and Catarrhal Deafness of several years' standing through the use of Hyomei.

E. G. WYCKOFF, No. 209 Genesee Street.

Chronic Cough.

Manchester, Mass., March 26, 1895.

Inclosed find $1.00 for Pocket Inhaler outfit. The one I bought of you for my mother did her a world of good. She writes me that her cough is completely cured. Success to you.

ABBIE J. GANNETT.

Catarrh.

Boston, Mass., April 20, 1894.
(Care Jordan, Marsh & Co.)

I had Catarrh for twenty years, and the last ten years (passed in this great establishment) I suffered fearfully. It extended to my throat; the base of my tongue was badly affected. I could not sleep with my mouth closed. I began using Hyomei in December, and in two weeks I was entirely—and now, after four months and no return of the disease, I can say, *permanently*—cured. I am going to ask the head of this firm, Mr. Eben D. Jordan, to indorse this statement.

ELVIRA E. B. GIBSON.

Indorsed, EBEN D. JORDAN.

Consumption.

Buffalo, N. Y., August 21, 1895.

In thirty years' experience in the practice of medicine, I have never given my name in support of a proprietary remedy; for I have never seen one that performed all and more than was claimed for it, until I met with Hyomei, which I indorse with all my heart (professional ethics to the contrary notwithstanding), for I believe it a duty I owe to humanity. Since testing Hyomei in Laryngitis, Bronchitis, Catarrh, Asthma, Hay Fever, and last, but far from being least, Galloping Consumption, in an advanced stage, which by the use of the Exhaler one hour a day, and the Pocket Inhaler ten minutes every hour, with no other medicine, in four weeks, was transformed into an assured recovery; I believe in it for itself for what it has done, and I gladly add my name to the "Pass-It-On-Society."

S. H. MORRIS, M.D., 150 Franklin St.

P. S.—You are at liberty to use this as you may deem best.

BOOTH'S

Hyomei is a purely vegetable antiseptic, and destroys the germs and microbes which cause diseases of the respiratory organs.

The air, thoroughly charged with **Hyomei**, is inhaled through the Pocket Inhaler at the mouth, and, after permeating the minutest air cells, is slowly exhaled through the nose. It is aromatic, delightful to inhale, and gives immediate relief. It stops all spasmodic coughing instantly, clears the voice, expands the lungs, and increases the breathing capacity.

Pocket Inhaler Outfit, Complete, by Mail, $1.00, consisting of pocket inhaler (made of deodorized hard rubber, beautifully polished), a bottle of **Hyomei**, a dropper, and full directions for using. If you are *still* skeptical, send me your address, and my pamphlet shall prove that **Hyomei** does cure. Consultation and trial treatment free at my office.

Hyomei Balm.—An antiseptic skin food for weak chests, burns, scalds, chapped lips, rough hands, frost bites, eczema, etc. Nothing has been discovered so effective for the purposes named. Price by mail, 50 cents.

R. T. BOOTH, 23 East 20th St., New York.

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

ELECTROPOISE.

Cures Indigestion and Nervousnes—Rentted 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.

Ratcliffe & Fletcher, Sol's for Plaintiff.

ARKANSAS METHODIST.

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

WEDNESDAY, FEB. 26, 1896.

MANY REPROACHES Are cast upon the Church, but it is always found that love of the Church goes with true piety

CHURCH MEMBERSHIP Creates no obligations. All are alike under obligation to serve God. We can not make or unmake this obligation at will.

A FATHER Will not allow a child to say "my disobedience is nothing because I never promised to obey." Yet men think to say "My Sabbath-breaking, my profanity, my worldliness, are nothing, because I am not a member of the Church and I never promised to obey God."

IT BECOMES a servant to obey his master. It is not his urivilege to say: "I do obey perfectly" for the simple reason that he who lays down the law is the judge of its fulfillment.

ONE WHO Has lived so as to enervate his body makes but a feble effort, even whom all his strength is aroused, so the highest possible attainment in spiritual life today may still be set at a law standard because of years of sin in the past.

THE FRUIT of the spirit is first right action then the consciousness of having surrendered all to God. It is first "righteousness" then "joy and peace."

THE NIGHT and the rain are needful for the growing plant, as well as the sunshine. So are the shadows of sorrow and the streams of trial needful in developing the higher life of the soul.

THE BEST EVIDENCE of high attainment in holiness is the yearning to attain yet higher a "hungering and thirsting after righteousness.

PIETY LIKE Charity, begins at home. One who prays in public and does not pray in his own family needs to begin again.

THE COLLECTION BASKET is a means of grace. The offering ought to be a part of all regular divine service.

A YOUNG PREACHER may have the talent of a Marvin or a Bascomb, but if the Church does not give him means to buy books, or even to have a private room for study, and he is compeled to serve as nurse and cook he will probably be soon counted a failure as a preacher.

BEFORE YOU criticise your preacher's sermon consider whether the Church has allowed him either time or material for making sermons.

WHEN JONAH was in the belly of the whale, and the weeds were wrapped about his head he learned a great truth. "Then I said salvation is of the Lord." Now Eugene V. Debs is represented as saying: "What is needed is more work and less talk and less beer drinking." His late experience has made him wiser.

ALWAYS BEGIN at the label to read your paper. If that reads well you are mighty apt to like all the rest. But if this label does not read well you are apt to get a distaste for the paper and think it a very poor thing and not worth its subscription price. Yet this great difference in the way the whole paper is read depends upon the subscriber himself. Keep the reading of the label right, showing that there are no arrears to pay up, and all the columns of the paper will be attractive and interesting. If you have any doubt about this just try it for an experiment.

NOT SO STRANGE.

Bro. Sam Steel thinks that his view in his correspondence for the Epworth Era are purely personal, and that the policy of the paper is not to be gathered from his views expressed in his editorial correspondence. This is strange doctrine, Bro. Samuel.—Holeston Methodist. Not so strange, brother. There are other religious editors besides Dr. Steel who seem to think that the function of a Church paper is just to reflect all sentiments and views as a mirror of the times. The secular editors find set principles and policy inconvenient jour- principles and policy inconvenient. Journalism only prospers to serve up a varied menu with the idea that something will be found pleasing to every palate. We think that the Church at large and especially the powers that be expect a Church paper to represent a well defined policy, and to have principles by which it stands, and certainly this representative character of the paper is to be found in the personal convictions of its editor.

Certainly an honest editor will not play a part for any party. He must be honest under his personal convictions. He must first of all represent himself. If in so doing it is found that he also represents the Church the harmony implies that the editor has been wisely chosen. It is the business of honest men to represent themselves. It is the buiness of the Church to find for editors of her papers honest men who in representing themselves represent the Church.

WOMAN'S PARSONAGE AND HOME MISSIONARY SOCIETY.

Bro. Patillo received with his best bow the company that came to the parsonage at 3 p. m., Friday last. It was the meeting of the Woman's Parsonage and Home Missionary Society of the Little Rock Conference. Mrs. S. N. Marshal is president. Because of illness she was absent. Mrs. Judge Ratcliffe, vice-president, occupied the chair. Mrs. Dr. Dunavant, secretary; Revs. Godden, Steel and ye "able editor" were invited to attend. The preachers were asked to address the meeting. Of course they did it, and talked away the hour. It is not worth while to tell anything they said.

The ladies did well to meet at the parsoange. The parsonage was an object lession; an example of what one local society can do. The preacher who has a circuit of eight appointments cannot do much in the way of organizing the Woman's Parsonage and Mome Missionary Society or any other society. Some preachers on circuits can do it. They are genius souls. God don't make many of them. But the stationed preacher generally is without excuse. He can organize this society and is expected to do it if asked by the General Conference to do it and can do it if he will. He stands much in his own light if he does not avail himself of this agency of helping himself. The Woman's Aid Associations are being merged into this. It exchanges the irregular agency for a constituted and disciplinary society, a permanent organization, a connectional force, and one which, like our Missionary Society and our Church Extension Society, will be a constantly developing force in our future work. This Woman's Parsonage and Home Missionary Society will do the work of the Woman's Aid and do it better. It will build and furnish the parsonage, sustain the mission and going beyond the local need contribute to a general fund, with right also to draw upon this general fund in case of need. Wherever there is a Woman's Aid Society existing it ought, by formal action, to resolve itself into a Parsonage and Home Missionary Society. The work of these societies will go into the reports of the church, and the woman's work will thereby have distinct recognition.

We are not prepared to report the action of the Executive Committee that met at the parsonage. They will report for themselves. They were a goodly company of devoted, intelligent ladies fully enlisted in a noble cause. They will be heard from.

DR. BUCKLEY'S VIEW.

In last week's issue we noticed the effort being made in the City of New York to secure a modification of the Sunday law so as to allow open saloons during certain hours of the Sabbath day in that city.

As Dr. Parkhurst himself had been quoted as favoring such change of the law, we yrote to him to secure a correct and authentic expression of his views. His reply to our note of inquiry we published last week, adding some comments upon the Doctor's position and argument.

We give our readers this week an excerpt from an editorial in the Christian Advocate, of New York, by Dr. Buckley, which states what we did not doubt, viz.: that the plea for amendment of the law comes only from the liquor sellers and consumers, who make the outcry that their liberties are taken away, and that the inspiration of this movement is not in the fact that the law as it is cannot be enforced, but has grown out of the very opposite fact that it is enforced. Here is what Dr. Buckley seys of the matter:

While other pursuits make no outcry against the Sunday law, the brewers and distillers, wholesale dealers and saloon keepers, aided by their political friends and by a large proportions of the newspapers raise a dreadfud voice, "Our liberties are taken away!" A senator of the state raises his battle cry in a political campaign, "Personal liberty!" The other political party hesitated awhile; now several parties, representing several distinct propositions appear—to do what? To repeal or modify the law against open saloons on Sunday.

Why repeal or modify it? They made no such proposition two years ago; not a line of the law has been changed since. Their propositions to repeal or modify it all spring from one fact, namely, that it has been enforced. So long as it was not enforced, these persons now clamoring for a change in the law were silent.

Yet by the operation of this law the only restriction upon personal liberty is that placed upon the saloon keeper; he is forbidden to sell, and forbidden to give away; the drinker may buy wine, beer or gin on Saturday; that he cannot buy on Sunday is but he indirect consequence of the saloon's being shut by law.

But as respects his liberty being taken away, the saloon keeper is in the exact position occupied by all whose business is forbidden on Sunday. The cry, therefore, that the personal liberty is taken away from those who wish to buy wine, beer and strong drink for beverage purposes on Sunday, because the majority have exercised the legal right to enact that the salcone shall not be open on Sunday because open saloons tend to defeat the very end for which Sunday is protected by law, and on that day especially tend to disorder, vice and crime is a hollow cry; for citizens cannot legally build houses, make watches, nor give titles to property on that day, nor make sales or contracts.

The cry that personal liberty is invaded by compelling saloon keepers to do what is required of others on Sunday is the cry of men whose craft is in danger, of brewers and distillers who have long heaped up riches by violating the Sunday law; the cry of demagogues and blackmailing political managers who desire to make personal or party capital; the cry of those to whom the brewers and the distillers and the saloon keepers have paid tribute; and the cry of misguided persons, both foreign and native, who think that they should have the same liberty that they would have if living in the wilderness, or where everyone was of their way of thinking.

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.

We are authorized to announce Thomas W. Newton as a candidate for 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.

We are authorized to announce Joseph W. Martin 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. Oliphint 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. Cowpland 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.

For County Clerk.

We are authorized to announce John Brodie as a candidate for County Clerk of Pulaski county, subject to the action of the Democratic party.

For Circuit Clerk.

We are authorized to announce Horace Dale as a candidate for Clerk of the Circuit Court of Pulaski county, subject to the action of the Democratic party

HON REESE B. HOGINS.

Rev. G. W. O. Davis, a citizen of Conway, is an old acquaintance of Hon. R. B. Hogins, of Russellville, who is a candidate for the Democratic nomination for Secretary of State. Mr. Davis is a minister of the M. E. Church, South, and a good man. A Light reporter met him yesterday evening and, knowing that he had formerly lived in Pope County, asked him what he knew about Mr. Hogins. "Well," he said, "I have known Reese Hogins ever since he was a little boy. He was raised on a farm near Dover. When he was about 18 years of age he entered the Confederate service and made a gallant soldier. When the war ended he went back to the farm where

he lived for several years. From about 1869 to 1874 Pope County was in the hands of the Republicans, carpet-baggers who held all offices and terrorized the people generally. Elisha Dodson, the Sheriff, flooded the county with bands of militia for the purpose of intimidating Democrats. It was then in the dark hour, when Reese Hogins, Ben Young and Harry Poynter as bold and fearless a trio of Democrats as ever shouldered a musket came to the front in behalf of their party. They swept the militia and the carpet-bag Republicans out and restored the rule of those who deserved to control affairs. It was a dangerous and difficult task, but it was well done. Mr. Hogins has been Sheriff and Clerk of this county since then, and is now Postmaster at Russellville. In every instance he has made a good officer. There is not a stain upon his public record. He is an honest, sociable and intelligent man and in Pope County no man is more popular."—Conway Daily Light.

COL. T. W. NEWTON.

We announce this week the candidacy of Col. Newton for Secretary of State. Col. Newton comes of noble stock and possesses many noble qualities. He has shown special qualification for the office he aspires to. In the positions of Secretary of the Constitutional Convention and as Clerk of the House of Representatives he proved himself industrious, sober and thoroughly efficient.

George Thornburgh.

HORACE DALE.

We call attention to the announcement of this gentleman in this issue of our paper. Mr. Dale made a strong race two years ago against a very popular man. He comes before the voters of this county with a clear record, morally and politically. We do not know who will oppose him, but we will say that no more deserving man will come before the people than Horace Dale.

George Thornburgh.

JOHN BRODIE.

We call the attention of our Pulaski County readers to the announcement of John Brodie for County Clerk.

Mr. Brodie is now serving his third term, or as he expresses it, his first term in the seccond series. We have never heard a complaint against his management of the office. He and his polite and efficient deputies, J. J. McEvoy and Joe Asher, have shown themselves fully competent to discharge promptly and thoroughly the duties of the position. On his card he asks of the voters a very pertinent question: "Will you do any better?"

George Thornburgh.

It is our pleasure this week to announce Judge Joseph W. Martin as a candidate for Judge of the Second Division of this circuit.

Judge Martin has had large experience on the bench, having been Judge of this circuit several years ago, and now serving a term by appointment of the Governor.

There are several important qualifications required of an all-round good judge. By education, training, practice at the bar, experience, temper and integrity, Judge Martin eminently meets the demands of the position. He is a good lawyer, a Christian gentleman with a cool head and a clear mind.

George Thornburgh.

CORRECTION.

Dear Methodist: I have just received the minutes of the last session of our (the Little Rock) Conference and find in the financial report that Gurdon Circuit is left blank in everything. Why this is the case I cannot understand; for I know I made my reports to the different committees, and my collections were not all full, yet I had something for all. This is to be regretted; for we have some good people on that work, who do almost as well as they have the ability, and they deserve a better record. As for myself, I worked hard in all the collections, and feel that I hardly deserve a blank complete. So I take this method to inform the public that in my former work appearing blank is no fault of mine. I see Scotal Hill Circuit has the same fate, but of this I know nothing.

I am now in my new work and well pleased. Hope to do good work and trust I will not come up blank another time.

Yours in the work,

E. N. Watson.

New Lewisville, Ark., February 5, 1896.

CHURCH BREVITIES.

Atkins, Ark.

Atkins Circuit. Our second Quarterly meeting will meet at Pleasant Grove, March 15 and 16. Services will begin on Saturday night. Quarterly Conference on Monday at usual hour. This change was necessary on account of primary election at Pleasant Grove schoolhouse.

S. L. C. Coward, P. C.

Malvern Hill Church, Hot Springs. Was packed last Sunday night. The W. F. M. Society held a missionary mass meeting. We had an interesting programme and a good collection. Raised more than our share of the support of the Conference missionary girl in Brazil.

T. O. Rorie.

TO THE PREACHERS OF SEARCY DISTRICT.

Dear Brethren: Bro. G. W. Hill informs me that none of you have sent him any money toward liquidating the debt on Hendrix College. I am sorry. The time is short in which to work and it is important that you lift your collecton at once and forward it to Rev. G. W. Hill, Conway, Ark.

Brethren, please heed this call for action at once. Respectfully,

Henry T. Gregory.

Searcy, Ark., February 21, 1896.

HARRISON DISTRICT PREACHERS' MEETING.

To be held at Mountain Home March 24-26.

Tuesday, 7 p. m.—The Sunday-School and Epworth Leagues; How Can We Improve Them. J. W. Griffin, S. S. Bristow.

Wednesday, 9 a. m.—"Preparation for the Pulpit." B. Monk, T. L. Wilson, J. H. Cummins and S. M. Jackson.

11 a. m.—Sermon. P. W. Campbell.

2 p. m.—Our Religious Literature; Best Methods of Circulating It. J. M. Williams, F. A. Toff, Jr., J. H. Watts and G. B. Griffin.

7 p. m.—Missionary Prayer Meeting.

7:30 p. m.—Sermon. W. K. Biggs.

Thursday—9 a. m.—"Blind Tigers," "card playing," "tobacco shops," and other evils; Best Method of Getting Rid of Them.

11 a. m.—Sermon. C. H. Culpepper.

2 p. m.—"Our Obligation to Support the Ministry and the Institutions of the Church." D. H. Grooner, J. H. Ruble, S. S. Bristow, H. L. Joslin and O. H. Tucker.

7 p. m.—Sermon. B. Monk.

Experience meeting.

Merit

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

Peculiar to Itself

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

Hood's Sarsaparilla

The One True Blood Purifier. $1; six for $5.

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

ARMSTRONG & McKELVY Pittsburgh.
BEYMER-BAUMAN Pittsburgh.
DAVIS-CHAMBERS Pittsburgh.
FAHNESTOCK Pittsburgh.
ANCHOR, ECKSTEIN — Cincinnati.
ATLANTIC, BRADLEY, BROOKLYN, JEWETT, ULSTER, UNION — New York.
SOUTHERN, SHIPMAN — Chicago.
COLLIER, MISSOURI, RED SEAL, SOUTHERN — St. Louis.
JOHN T. LEWIS & BROS. CO. Philadelphia.
MORLEY Cleveland.
SALEM Salem, Mass.
CORNELL Buffalo.
KENTUCKY Louisville.

WHY IS IT that practical painters everywhere use and recommend Pure White Lead and Pure Linseed Oil? Simply because they know their business, have a reputation to maintain, and cannot afford to use or recommend anything else. To be sure of getting

Pure White Lead

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

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

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TRIP TO THE CELESTIAL CITY BY RAILWAY.

AN ALLEGORY CHAPTER.

Vanity Fair.

It would fill a volume, in an age of pamphlets, were I to record all my observations in this great capital of human business and pleasure. There was an unlimited range of society—the powerful, the wise, the witty, and the famous in every walk of life—princes, presidents, poets, generals, artists, actors and philanthropists, all making their own market at the Fair, and deeming no price too exhorbitant for such commodities as hit their fancy. It is well worth one's while, even if he had no idea of buying or selling, to loiter through the bazaars, and observe the various sorts of traffic that were going forward. Some of the purchasers, I thought, made very foolish bargains. For instance, a young man, having inherited a splendid fortune, laid out a considerable portion of it in the purchase of diseases, and finally spent all the rest for a heavy lot of repentance and a suit of rags. There was a sort of stock or scrip called conscience, which seemed to be in great demand, and would purchase almost anything. Indeed, few rich commodities were to be obtained without paying a heavy sum in this particular stock, as a man's business was seldom very lucrative, unless he knew precisely when and how to throw his hoard of conscience into the market. Yet, as this stock was the only thing of permanent value, whoever parted with it was sure to find himself loser in the long run. Thousands sold their happiness for a whim.

Gilded chains were in great demand, and purchased with almost any sacrifice. In truth, those who desired, according to the old adage, to sell anything valuable for a song, might find customers all over the Fair; and there were innumerable messes of pottage, piping hot, for such as chose to buy them with their birthrights. A few articles, however, could not be found genuine at Vanity Fair. If a customer wished to renew his stock of youth, the dealers offered him a set of false teeth and an auburn wig; if he demanded peace of mind, they recommended opium, or a brandy bottle.

Tracts of land and golden mansions, situate in the Celestial City, were often exchanged, at very disadvantageous rates, for a few years' lease of small, dismal, inconvenient tenements in Vanity Fair.

Day after day, as I walked the streets of Vanity, my manners and deportment became more and more like those of the inhabitants. The place began to seem like home; the idea of pursuing my travels to the Celestial City was almost obliterated from my mind. I was reminded of it, however, by the sight of the same pair of simple pilgrims at whom we had laughed so heartily, when Apollyon puffed smoke and steam into their faces, at the commencement of our journey. There they stood amid the densest bustle of Vanity—the dealers offering them their purple, and fine linen and jewels; the men of wit and humor gibing at them; a pair of buxom ladies ogling them askance; while the benevolent Mr. Smooth-it-away whispered some of his wisdom at their elbows, and pointed to a newly erected temple—but there stood these worthy simpletons, making the scene look wild and monstrous, merely by their sturdy refusal to take any part in its business or pleasures.

One of them—his name was Stick-to-the-right—perceived in my face, I suppose, a species of sympathy and almost admiration, which, to my own great surprise, I could not help feeling for this pragmatic couple. It prompted him to adress me.

"Sir," inquired he, with a sad, yet mild and kind voice, "do you call yourself a pilgrim?"

"Yes," I replied, my right to that appellation is indubitable. I am merely a sojourner here in Vanity Fair, being bound to the Celestial City by the new railroad."

"Alas, friend," rejoined Mr. Stick-to-the-right, "I do assure you, and beseech you to receive the truth of my words, that that whole concern is a bubble. You may travel on it all your life-time, were you to live thousands of years, and yet never get beyond the limits of Vanity Fair! Yea, though you should deem yourself entering the gates of the Blessed City, it will be nothing but a miserable delusion."

"The Lord of the Celestial City," began the other pilgrim, whose name was Mr. Go-the-old-way, "has refused, and will refuse to grant an act of incorporation for this railroad; and unless that be obtained, no passenger can ever hope to enter his dominions. Wherefore, every man who buys a ticket must lay his account with losing the purchase money—which it the value of his own soul."

"Poh, nonsense!" said Mr. Smooth-it-away, taking my arm and leading me off, "these fellows ought to be indicted for a libel. If the law stood as it once did in Vanity Fair, we would see them grinning through iron bars of the prison window."

This incident made a considerable impression on my mind, and contributed, with other circumstances to indispose me to a permanent residence in the city of Vanity; although of course I was not simple enough to give up my original plan of gliding along easily and commodiously by railroad. Still, I grew anxious to be gone.

There was one strange thing that troubled me. Amid the occupations or amusments of the Fair, nothing was more common than for a person—whether at a feast, theater or Church, or trafficking for wealth and honors, or whatever he might be doing, and however unseasonable the interruption—suddenly to vanish like a soap bubble, and be never more seen of his fellows; and so accustomed were the latter to such accidents, that they went on with their business, as quietly as if nothing had happened. But it was otherwise with me.

$200 IN GOLD GIVEN.

Of Special Interest to Students and Teachers.

R. H. Woodward Company, of Baltimore, Md., are making a most liberal offer of $200 to anyone who will sell 200 copies of "Gems of Religious Thought," a new book by Talmage. This is one of the most popular books ever published. Three editions sold in 60 days. Agents sell 10 to 15 copies a day. An Estey organ, retail price $270, given for selling 110 copies in three months. A $100 bicycle given for selling 80 copies in two months. A gold watch for selling 60 copies in one month. This premium in addition to commission. Complete outfit 35 cents. Freight paid. Credit given. Agents wanted also for "Talks to Children about Jesus." One hundred and fifty thousand copies sold, and it is now selling faster than ever. Same terms and conditions as on "Gems of Religious Thought." Other popular books and Bibles also. They offer special and most liberal rates to students and teachers for summer vacation. During last summer a large number of students and teachers canvassed for their books. Among the list there were 23 who made over $200, 57 who won the $200 premium, and 76 made over $150 for their summer work. Write them immediately.

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You are welcome to use this for publication if you desire to do so. Wishing you great success, respectfully,

Mrs. Minerva Holt.

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 northwest 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 29, 1896.

J. M. Kelley, Guardian.

J. M. PARK, M. D.

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

By buying from me you have the following advantages:

First, My pigs are acclimated.

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An excellent system of using these cards is to give a Scripture verse card for attendance, redeem these by a picture card, and set upon the picture card a price. So that the scholar can in course of time purchase a book with them, large or small according to the number of cards obtained. Thus the cards come back to the Sunday school and the premiums finally given are, as the scholars choose to make them. We find it difficult to classify and price all these cards but the list below will serve for most orders.

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For The Young People.

PROFESSIONS OF CONGRESSMEN.

There are 238 lawyers in Congress, 41 farmers, 27 editors, 28 manufacturers, 1 railroad manager, 2 steamboat owners, oS n 1,x Dkr- E'nlgt (tnfl vzff zbmh owners, 14 teachers and college professors, 25 bankers, 20 merchants, 1 house builder, 3 clergymen, 7 say they are "engaged in business," 8 doctos, 1 architect, 1 music teacher, 1 owner of oil wells, 5 miners, 2 insurance agents, 1 theater manager, 1 manufacturer of ice, 3 civil engineers, 9 lumbermen, 2 owners of stone quarries, 2 real estate agents, 1 pharmacist, and 1 steamboat captain.—Central Christian Advocate.

JOHNNIE'S FIRST VERSE.

Johnnie was about to repeat his first verse at the Sunday-school concert. Of course it must be short and of simple words, so his mother selected this for him: "I am the light of the world," repeating it to him a number of times, untod he was sure of it. The evening of ithe concert came. The audience was in readiness. Johnnie came out, made his most approved bow, and proclaimed in a loud voice: "My mother is the light of the world!" "So she is, of your little world," responded the superintendent, and Johnnie descended from the platform with a complacent air, while a general smile of satisfaction beamed on the faces of all.—Michigan Christian Advocate.

WHAT DR. HOLLAND SAYS ABOUT CARDPLAYING.

I haveall my days had a card-playing community open to my observation, and I am unable to believe that that which is the universal resort of the starved in soul and intellect, which has never in any way linked to itself tender, elevating or beautiful associations—the tendency of which is to unduly absorb the attention from more meighty matters, can recommend it to the favor of Christ's discipline. The presence of culture and genius may embellish, but can never dignify it. I have this moment ringing in my ears the dying injunction of 'my father's early friend, "Keep your son from cards. Over them I have murdered time and lost Heaven."—Christian Standard.

COLLEGE OR SOCIETY.

Mrs. Grace Livingston Hill believes that college-training is better than society-training. She writes:

"It is sometimes said that a college life gives a girl tastes that unfit her to be a home-maker, yet you do not hear it often urged that a society life does the same thing Surely, in society she will acquire tastes for being out late at night, dancing, flirting with other women's husbands, spending her energies over bits of pasteboard while the household accounts run riot, dropping her tears for the dressed-up children on the stage, while her own little ones are crying at home for their mother. Why should not college graduates make as good home-makers as the graduates from a hundred other courses of training in life, and better, too? Surely the girl that has had the earnest purpose, patience and perseverence necessary to pass creditably through a college course will have formed habits of thinking and acting that will be most helpful to her in the strain and care of making a home. Surely a mother whose mind has been led into the higher realms of thought in the world of science and literature and history cannot but be better able to lead and train her little ones that God has given, for all higher better things, and most and best of all, to understand God, whom we know is life eternal. Surely such a woman would be a helpmeet for her husband."—Christian Guardian.

CHILDREN IN AFRICA

A lady on a visit to one of the missionary stations in Eastern Africa has some curious and rather surprising things to say about the native children. These sons and daughters of the Dark Continent are not so much behind the rest of the world as one might have expected, unless their extreme generosity be taken as a symptom of inferiority.

Nothing strikes us more forcibly than the singular unselfishness of these poor savages, for both old and young everything they get with one another. Sometimes when I have given a child a biscuit, I have felt really sorry to see the way in which the poor little thing has given a bit to all of its companions, till many a time nothing more than a srumb remains for itself.

In the same manner, if an old pair of shoes happens to be thrown away, and a child finds them, it immediately puts on one of them and gives the other to a companion, and thus the two hobble about all day, "one shoe off and one shoe on."

The next day the shoes are sure to be handed to two others, who, in turn, pass them to two more; and so they go on, till every child in the school has had its chance.

Bishop Mackenzie's party found games of whip-top, humming-top, and many others as common among the Africans as among the boys at home, so that they could teach them nothing new. At last, in despair they thought they would surprise them by making a kite. All the children assembled to see it; but it turned out lop-sided and heavy, and would not go up. So one of the missionaries remarked to them, "You never saw anything like this before, did you?"

Whereupon a little fellow replied, "Oh yes; only the things we have are different from yours, for ours go up, and yours go down."—The Household.

WOMEN SHOULD KNOW

That the Disorders commonly called "Female Diseases" are the Foundation of nearly all the Troubles from which they suffer.

Whites, Chlorosis, Falling of the Womb, Painful and Irregular Menses are caused by derangements of the organs of menstruation. Headache, Backache, Dizziness, Eruptions of the Skin and Fainting Spells are also symptoms of the same diseases. Being only symptoms, their temporary relief does not cure the disease.

McELREE'S WINE OF CARDUI

CURES FEMALE DISEASES

by acting directly upon the delicate organs affected. It can be taken in the privacy of home. Thousands of ladies use it. Druggists sell and commend it. One Dollar buys a large bottle.

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I have been afflicted with Irregular and Painful Menstruation and very severe Cramping Spells following each monthly period. After the best doctors I could find had failed to benefit me, I tried the Wine of Cardui treatment. I commenced mending at once, and before I had used a full bottle I was better than I had been for twelve months. NETTY WATSON.

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

CAPES AND CLOAKS.

At $4 50 each—Black Beaver and Kersey Capes, elegant goods and satin trimmed.

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Our Church at Home.

DARDANELLE DISTRICT AND ELSEWHERE.

Mr. Editor: Having nearly completed my first round I will send you a few items.

All the preachers are at work and hopeful of success. All are well received and in favor with their people. Assessments on this district for the support of the ministry and those ordered by the Annual Conference amount to a fraction less than two dollars and two cents per capita. Now, if the stewards will do their whole duty and the members will do theirs, every dollar asked will be paid. Who can say in truth that it costs too much money to be a Methodist? The church in this district is abundently able to pay every dollar asked and ought to do so, and I believe will, if those in charge of the several financial interests will do their duty in a business way. Every charge is in better condition than at any time since my connection with the district. I have not seen more hopeful indications in eight years' experience as Presiding Elder than now exist in the field. Bro. Matthews has just closed a good meeting here. He was assisted by Bro. Coward and others. The work was solid and will abide. Bro. Sherman at Russellville is hard at work with hopeful signs, and I fully expect this to be his best year to date. Dover Circuit is feeling the touch of Bro. D. T. Tartar's kind but firm hand, and there are indications of a forward movement in that old charge. J. S. Whitson has captured London Circuit by his excellent social qualities, piety and pastoral work. S. L. C. Coward, in charge of Atkins Circuit, has taken hold of the work with a firm hand and will succeed. W. H. Matheney, pastor of Prairie View charge, is full of work, and a measure of success has been won. He plans wisely and executes his plans. Dardanelle Circuit is in charge of J. C. Shipp, who is in favor with his people and the work is advancing. The inimitable J. N. Villines is stirring Danville Circuit, and there seems to be new life in that good old Circuit. Wo unto the man that attracts Episcopal Methodism in the presence or hearing of Vilines. Joseph Meek has the care of Walnut Tree Circuit for the second year, and will succeed. His deep piety, fervent prayers and spiritual songs are doing good in that fine valley. The logical and forceful preaching of J. C. Weaver, together with his close pastoral work, on Rover Circuit for the second year will produce results. We are very hopeful of large success on that charge, which is one of the best valleys of land in this district, and has a great future. L. D. Ray, who has charge of Gravelly Hill Circuit, has made a good beginning. His people are well pleased with him and he is pleased with his work. He is a good preacher and is having success. We look over the district, thank God, and take courage. Come and see us. I may write more later on.

P. B. Summers.

ELMORE, ARK.

Editor "Methodist:"

Dear Brother—I was appointed to Oil Trough charge at our last Annual Conference at Searcy and I did not see how I could ever get there, but through the goodness of F. W. Tucker & Co., of Clover Bend, I was enabled to move to my work. It was hard for us to part from our friends of Clover Bend, but this Methodism machinery will not allow a preacher to stay in one place very long, friends or no friends. We arrived here the 9th day of January. We were kindly received on our new work and we are beginning to feel at home again.

Our first Quarterly Conference is over and our P. E. was present, full of the spirit and power of God. The occasion was a feast to my soul. God bless the P. E. and laity of the Church. One night last week, forty or fifty of the good people of Elmo came in and gave us a good pounding. That made us all glad. They brought us quite a variety of the necessaries of life, for which we feel truely greatful and pray God's blessings upon the donors.

This is a rich country and well improved, but somehow or other it is not in a high state of improvement spiritually. There is much work that ought to be done here and I hope the Lord will bless my labors and make me a blessing to these good people while I stay among them. I will try to put the "Methodist" in every Methodist home, while I am here. Yours fraternally.

R. H. Grissett.

February 10, 1896.

AUSTIN CIRCUIT.

Dear Dr. Godbey—On December 10, at Lonoke, Bishop Haygood read me out for Austin Circuit. We landed at the parsonage that evening at 4 o'clock. Considerable improvement has been done on our parsonage since and we are as comfortable, I suppose, as most preachers—that is, we are living in a good house and well cared for. I did not feel sad in the least when sent to this work, but felt that I had the best people in the conference. But I suppose all Methodist preachers think that.

This is one of the oldest circuits in our Conference, and represents a robust type of Methodism. These people are so kind to us that we feel at home. Most Methodists believe in good works, so South Bend Church began their good work this year by pounding their preacher. This good work is a continuous one. Some one pounds us most every day with such things as meat, lard, coffee, turkey, chickens, eggs, butter, potatoes, turnips, molasses and good fruits of all kinds. (By their fruit ye shall know them.) So it is a plain case that I have a good people; and, as good people cannot bring forth bad fruit, I can't tell where this good will stop.

Our first Quarterly Meeting met January 25. Bro. T. H. Ware, our P. E., was with us and did faithful work. He seemed delighted to visit us, as he met many old friends that were here twenty-five years ago, when he was pastor of this work. Our financial report is in advance of that of last year. I have a fine board of stewards, and they have made liberal provisions for the support of their preacher and family, and say they will see that the preacher is cared for. This circuit paid all of its general claims last year, and will do the same this year. Our congregations have been large during winter and we had some good services.

Everything bids fair for a good year with us.

Our Sunday-School interest is very good, though not what it should be.

We have, as we think, some model schools, for the country. In most of our schools we have adopted the penny system—that is, every Sunday-School child gives a penny. That seems small, but at the end of the year each would have given 52 cents. If we have 40 children in regular attendance we would collect during the year $20.80. That would supply the school with lesson papers, and, in addition to that, would put a Sunday paper in every home of the school. Not only does it supply our schools with literature, but it educates the children to give. The interest of the Epworth League is at a low ebb. But our people are beginning to take an interest in this great movement. We have two Leagues on this work, and they are doing as well as we could expect them to do at first.

I am sure the League can be operated in the country as well as in towns. We have plenty of League material on this work, if we can only work it.

J. A. Henderson.

February, 14, 1896.

ALTUS, ARK.

Dear Doctor Godbey—The good people of Coal Hill have built a nice altar in their Church and have bought a bell. They have also paid off an old debt that had given the Church much trouble. They have bought a nice large lot and are building a nice large parsonage. Coal Hill is one of the best towns between Little Rock and Fort Smith. As soon as the flowers begin to bloom we want you to come up and dedicate the Church for us; and we will not ask you to pay freight on the dedicator. A good brother said the other day that if the Lord made the appointments that he had been throwing off on Coal Hill long enough, and he hoped Coal Hill would come to the front, thus changing the good Lord's dumping-ground. Altus is doing well. Our school is running very smoothly. The boarding department, under Prof. R. H. Burrow and his new wife, is one of the nicest homes for boys in Arkansas. We are increasing in numbers. Methodism would take the world if we could take the brakes off and let her run.

I think the members have decided they have no preacher and if anything is done, they, by the help of the Lord, must do it.

The Sunday-School at Altus, under Dr. T. G. Welch, is doing extra well; and at Coal Hill, under C. B. Winbum, cannot be excelled. We are proud that Methodism has these men for this work. Two Epworth Leagues, both doing well. When you come we do not want your big sermon, but we do want our souls fed. Please do not preach about something we, or the Bible, or you know nothing about. "We would see Jesus."

Respectfully, D. D. Wenlich, P. C.

February 10, 1896.

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Quarterly Meetings

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

Second round.

March—Bellefonte Circuit at Mount Zion, 7 and 8; Harrison Station, 14 and 15; Omaha Mission at Oregon Flat, 21 and 22; Oakland and Fairview at Rock Creek, 4 and 5; Valley Springs Circuit at Valley Springs, 11 and 12; Marshall and Big Flat at Big Flat, 18 and 19; Lone Rock Circuit at Coldwater, 25 and

May—Yellville Station, 2 and 3; Wiley's Cove at Walnut Grove, 9 and 10; Mountain Home Station, 16 and 17; Yellville Circuit at Friendship, 23 and 24.

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

Second round:

March—Huntsville Circuit, at McConnell's Chapel, 14 and 15; Hindsville, at Fanchers, 21 and 22; Eureka Springs Station, 28 and 29.

April—Green Forest, at Zion Hill, 4 and 5; Carrollton, at Sycamore, 11 and 12; Berryville, at Pleasant Ridge, 18 and 19; Goshen, at Goshen, 25 and 26.

May—War Eagle, at Pleasant Ridge 2 and 3; St. Paul, at Bogan's Chapel, 9 and 10; Hackler's Grove, at Villines, 16 and 17; Kingston, at ———, 23 and 24.

FORT SMITH DISTRICT.
D. J. Weems, Presiding Elder.

Second Round.

Sugar Grove, at Belva, February 22 and 23.

Boonville Station, March 1.

Mansfield, at Centerbluff, March 7 and 8.

Charleston, at Charleston, February 14 and 15.

Huntington and Jenny Lind, at Jenny Lind, March 21 and 22.

Fort Smith Circuit, White Bluff, March 28 and 29.

Clarksville, Grand Prairie, April 4 and 5.

Greenwood, at Washburn, April 11 and 12.

Hackett, Pleasant Valley, April 18 and 19.

Fort Smith, First Church, April 26 and 27.

Paris and Roseville, at Paris, May 2 and 3.

Fort Smith, Central, May 10 and 11.

Canthron, at New Hope, May 16 and 17.

Waldron, at Waldron, May 23 and 24.

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 THTHT XM rr.L

Van Buren City Mission April 18 and 19. J

Van Buren Station April 25 and 26.

Ozark Circuit May 9 and 10.

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

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 16 and 17.

Siloam Springs May 23 and 24.

V. V. Harlan, P. E.

CONSUMPTION CURED.

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

All druggists sell Dr. Miles' Pain Pills.

Woman's Work.

WOMAN'S PARSONAGE AND HOME MISSION SOCIETY.

The Conference Society of W. P. and H. M. Society of the Little Rock Conference M. E. Church, South, met at the parsonage of First Church, Little Rock, 10 a. m., February 21, 1896.

The President, Mrs. Marshall, being sick, the meeting was called to order by Vice-President Madame Ratcliffe.

Officers present: Madames, Ratcliffe, Thompson and Thornburg. Delegates present, Miss Lizzie Stinson, Camden; Mrs. R. A. Locke, Arkadelphia, and Miss Williams, Arkadelphia, representing the Juvenile Society of that place; and Mrs. H. C. Dunavant, from the Little Rock W. P. and H. M. Society. Devotional services began by singing "Joy to the World, the Lord Has Come," then a most earnest prayer by Mrs. Dr. Thompson; Mrs. Ratcliffe welcomed the delegates in a few well-chosen words, then proceeded to business.

A motion was made to extend the courtesies of the floor to all ladies present, to participate in the discussions, the motion was carried. The society regretted not being able to permit them to vote, but this was prohibited in the by-laws. Mrs. Mims was entitled to a vote being manager of the Juvenile Society, and took her seat with the body. Miss Stinson read a greeting from Mrs. Jennie Rudolph, who was "providentially" hindered from being present.

Mrs. Thornburg, owing to poor health, had not been able to do much, but we feel sure "she has done what she could." She reported that she had written to all ministers in the district, asking them to name suitable ladies in their charges to whom she could write, that she might urge them to organize, but only one pastor answered her letters.

Mrs. Locke had a most satisfactory report, as our President remarked, "it made us feel ashamed of our feeble efforts."

Report of Auxiliary Adult of Arkadelphia:

Dues collected		$ 9 50
Contingent fund		9 00
Special donations		4 00
Preachers' wives' fund		15 00
Expended on parsonage		9 35
Local Mission work		25 25
Barrel sent to missionaries		63 90
Freight on barrel		2 55
Supplies given locally		10 00
Garments distributed	99	
Sick visited	143	
Mite box collections		10 00
Subscriber to Our Homes	16	
New subscribers for Quarterly	3	
Number of members	20	
Pledged to systematic joining	10	

They have done some rescue work, and feel safe in saying they had rescued one woman and two children.

Miss Williams made a most encouraging report from the Juvinile of Arkadelphia, under the guidance of their lady manager, B. Frank Rudolph. They organized three years ago, first year give $20, to be spent for relief of the poor, gave $10 to their parsonage, raised $15 for Home Missions, $10 for book of Shares.

During the first year they have collected:

Dues	$ 2 10
Money expended for local purposes	18 45
Special offerings	1 10
Contingent fund	3 80
Total	$25 45

The hour of noon arriving, adjourned to meet at 3 p. m.

The evening session at 3 p. m., Vice-President in the chair.

Dr. Godden opened the session by reading fourth chapter of 1st Corinthians, then was sung, "Come Thou Fount," then he led in prayer, after which he talked most intelligently upon the needs of parsonages, and that no grander work could be done by man than building homes for our homeless preachers. He recommended that we apply our aid in destitute places, that cities could take care of themselves; let us heed these wise suggestions.

Dr. Godbey addressed the society next. He thought it a grand work, but deplored the building of inferior houses. Bro. Godden thought any kind of house was better than none. He thought the slow progress of the work was the fault of pastors, they could not make up their minds to merge all the societies into one.

Mr. Patillo next took the floor. He regretted the fact that Arkansas stood at the foot of the list in this work. The object of the society should be to rescue the perishing, help the poor, and not merely to organize. He said the Methodist Church had been the pioneer Church, but not it was time to begin to fortify in the cities, said our energies had been dissipated by too many societies, thought the W. P. and H. M. Society filled a long felt want in the Church. Dr. Godbey thought the changing of pastors had made it impossible to fortify strongly in the cities.

The meeting was thoroughly enjoyable. Bro. Steel extended a most cordial invitation to the society to visit his Church.

The meeting closed until 10 a. m. Saturday.

Minutes of the morning session Saturday, February 22, 1896.

The meeting was called to order by Vice-President Madam Ratcliffe.

The venerable Dr. Hunter opened the session by reading Romans 12; sang "O, For a Thousand Tongues," after which were led in prayer by Dr. Hunter.

Mrs. Thompson made her report as Con. Treasurer.

Miss Stinson, as Corresponding Secretary, reported ten auxiliaries, three or four of which were doing good work.

Arkadelphia society, twenty members.
Little Rock, fifty-nine members.
South Hot Springs, twelve members.
Malvern, five members.
DeWitt, seven members.
Camden, ten members.

Juvenile societies—

Arkadelphia, twelve members.
Little Rock, fifteen members.
Hamburg, twenty-one members.

Mesdames Godden and Pemberton were given seats and votes in the body.

Mrs. Pemberton read an instructive paper upon special and general work. Two points she stressed, spiritual progress which could be gained by material work, rescue homes, etc.

Another point was how to get dues from members; some joined, never paying a cent and never asking their names to be erased from the roll. The discussion was interesting but the by-laws settle this question by saying "any person can become a member by paying a stipulated sum, until this sum is paid they are not members."

Election of officers came next.

For President, Mrs. W. C. Ratcliffe.
First Vice-President, Mrs. Rudolph.
Second Vice-President, Mrs. Godden.
Corresponding Secretary, Mrs. Pemberton.
Con. Organizer, Miss Lizzie Stinson.
Treasurer, Mrs. Dr. Thompson.
Enrolling Secretary, Mrs. L. E. Smith.

Mr. Patillo was asked to give some ideas as to how the other Churches might be reached, as the society had been organized two years and the result so small. He was encouraging; said it would be wonderful for anything to reach great perfection in two years; that nature gave a fine illustration that no tree bore fruit until development was complete, etc, etc.

Adjourned to meet in the afternoon 3 o'clock.

The meeting opened Saturday evening with prayer by Rev. Patillo.

Mrs. Patillo, for the Committee on Extension of the Work, reported some resolutions which were adopted, viz.:

I Inasmuch as "all Scripture is given by inspiration of God and is profitable for doctrine for reproof, for correction, for instruction in righteousness, therefore

Resolved, That this Conference adopt as its motto the following passage: "Let us not be weary in well doing, for in due season we shall reap if we faint not." Gal. vi-10.

II That the time of the annual meetings be left to the discretion of the Executive Committee.

III. That the President request the Presiding Elder of the Little Rock Conference to give an hour to the Woman's Parsonage and Home Mission Society at their District Conference; that to this meeting delegates be sent from each Auxiliary of the district.

IV. That it be made obligatory upon Auxiliaries to use the Wolfe Record books.

V. That the District Secretary and President of Local Auxiliary be urged to organize the young people and children in Church work and as far as possible make the organizations connectional.

VI. That we indorse the course of reading adopted by the Central Committee, and would urge Presidents and Corresponding Secretaries of Auxiliaries to carry it out by forming clubs or circles of five, seven or more members.

VII. That we insist upon all Auxiliaries observing the annual week of prayer thereby giving everyone an opportunity to make a self-denial offering.

Report of Committee of Publication and Literature.

I. That a committee be appointed to prepare and have printed in pamphlet form the minutes of this session.

II. That the Corresponding Secretary be authorized to mail a copy of the minutes to every pastor of the Little Rock Conference.

III. That we acept the invitation of the Arkansas Methodist, our Church organ, to use its columns in which to report all items of interest and news concerning our work.

IV. That we endorse "Our Homes," the official organ of the Woman's Parsonage and Home Missions; that we insist upon all who do not take it, to subscribe for it at once, not only for their own spiritual uplifting, but because the extension and expansion of the work would surely follow as a result.

V. We recommend such help, literary or otherwise, as may lighten the labors of our present Secretary, Mrs. J. H. Smith, in editing the minutes of this Conference.

VI. That a report of this annual Conference be forwarded to Our Homes for publication.

The following were adopted:

Resolved, first, That we as a society greatly regret the absence of our President, Mrs. S. N. Marshall, who was prevented by serious indisposition from presiding at this Conference, and we sincerely trust that through a merciful Providence she may soon have her usual health.

Second, That we return thanks to our visiting brethren, Drs. Hunter, Godbey and Revs. Godden and Patillo and Steele for their presence and encouraging remarks.

Third. We congratulate the officers for their satisfactory reports, especially Treasurer and Corresponding Secretary who have performed their duties through many and varied difficulties.

Fourth. That we much appreciated Mrs. Pemberton's paper on extension of the work and ask that she give us a copy of it for publication in our minutes.

Fifth. That this society return thanks to Mrs. Dunnavant for having served so willingly and faithfully as Secretary pro tem.

Sixth. That as a society we unanimously return thanks to Bro. and Sister Patillo for their generous hospitality in throwing open their spacious home for our entertainment and comfort.

We heartily endorse the action of the Little Rock Conference at Lonoke in recommending the amalgamation of all local aid societies into the W. P. and H. M. Society.

Mrs. Locke invited the society to hold its next meeting at Arkadelphia and the invitation was accepted.

Let The Whole World Know The Good Dr. Miles' Heart Cure Does

HEART DISEASE, has its victim at a disadvantage. Always taught that heart disease is incurable, when the symptoms become well defined, the patient becomes alarmed and a nervous panic takes place. But when a sure remedy is found and a cure effected, after years of suffering, there is great rejoicing and desire to "let the whole world know." Mrs. Laura Wineinger, of Selkirk, Kansas, writes; "I desire to let the whole world know what Dr. Miles' Heart Cure has done for me. For ten years I had pain in my heart, shortness of breath, palpitation, pain in my left side, oppressed feeling in my chest, weak and hungry spells, bad dreams, could not lie on either side, was numb and suffered terribly. I took Dr. Miles' Heart Cure and before I finished the second bottle I felt its good effects, I feel now that I am fully recovered, and that Dr. Miles' Heart Cure saved my life."

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Arkansas Methodist.
Little Rock, Ark.

Our Church at Home.

MAIN SHORE MISSION.

Dear Brethren: As you know Main Shore Mission is in the bottom county along the beautiful St. Francis, but we have some of the best people in Arkansas. We are moving along nicely with our work. I have four regular appointments, and two evening appointments. Our new Church at Mitchell's Point will soon be ready for services, and we have some material on the ground to build another at Lester's Landing. Southern Methodism will never prosper as it should in this section until we get houses of worship of our own. What we want this year is that the St. Francis bootom shall get at the top.

Herschell V. Johnson, P. E.

Cato, Ark.

Dear "Methodist:" Our first Quarterly Conference has just closed. Our beloved Presiding Elder, H. T. Gregory, present, as though just from Pentecost, with the power of the Holy Ghost, preaching two sermons to the delight of the Church. The stewards reported fair assessments, but collections were rather slim. Services closed by a love feast at 3 o'clock p. m., conducted by Rev. R. S. Kirkman, L. P. 72 years old, who stands yet as a living witness that Christ has power on earth to forgive sins and heal the broken heart in answer to prayer. Thank God for such witnesses as Bro. Gregory and Kirkman, and our beloved pastor, Bro. Pendergrass. H. C. P.

February 16, 1896.

OAK BOWER, DYER CIRCUIT,

Clarksville District, Arkansas Conference M. E. Church, South, February 8, 1896.

Whereas, We have heard during the business session of the Quarterly Conference that our dear beloved pastor, Bro. J. E. Martin, has just died; therefore,

Resolved, That we receive this sad intelligence with profoundest sorrow, but we bow with numble submission to the will of Him who doeth all things well.

2. And, That we tender our heartfelt sympathy to his bereaved wife in this, her sad hour of deepest sorrow.

3. That a copy of these resolutions be presented to Sister Martin and that the same be recorded in the Quarterly Conference journal.

Adopted by the standing vote of the members and visitors of the Second Quarterly Conference.

S. S. Key, P. E.

J. T. McIntyre.

IUKA MISSION.

At our last conference Bishop Fitzgerald appointed me to this work. I got here January 3, 1896, and looked over the field, and found plenty to do. The mission was unorganized. The people here are delighted with the action of the conference cutting this off from Newberg Circuit, which had twelve or thirteen appointments. We have got four or five of them and take in some new ones. Our first Quarterly Conference was held in Iuka, on February 8 and 9. Our Presiding Elder, Rev. J. F. Jernigan, was on hand, preached and sang and prayed and looked after the interests of the Church generally. The best Quarterly Conference that ever I attended was right here in Iuka Saturday and Sunday, Rev. W. E. Bishop, of Newberg Circuit, was with us and preached a good sermon on Saturday night. We organized the work so as to preach twice every Sunday. The Stewards made a liberal assessment for me. There is a move now to build a Church in Iuka. Got six acres of ground and paid for it to build on, and a move is made to furnish a Church at Galatia. The brethren are doing some repair work on Wayland Arbor. We are hoping and praying that there may be many converted, turning from the devil, turning to Christ, added to the Church, going with their faces Zion-ward this year. Geo. Wilkinson, P. E.

Iuka, Feb. 11, 1896.

PREACHERS' MEETING.

The preachers' meeting for the Monticello District convened at Wilmar, Ark., February 12 and 13, 1896.

Rev. T. D. Scott was present and presided.

Al lthe preachers of the district were present except Bros. W. R. Harrison, R. A. McClintock and C. W. Drake.

The whole meeting was intensely spirited. Bro. A. C. Millar was a most welcome visitor, and favored us with a very able lecture on "Our Educational Interests." All the preachers feel now that we can no longer do without "The Preacher's Meeting."

We engaged in some very animated discussions. Bro. Scott did credit to the position which he occupied as Presiding Elder. He has already won the confidence and love of his preachers.

All the preachers seem well pleased with the charges to which they were assigned, and are hopeful for the year. Bro. Scott exhorted each pastor to be his own evangelist.

Resolutions were passed thanking the good people of Wimar for their kind entertainment. They know how to treat Methodist preachers.

Rev. Luther Broach, Sec.

Hamburg, February 15, 1896.

PINE BLUFF.

OUR DEAR LITTLE BIRD DICK.

Editor Methodist: Seven years ago next month a sweet little canary singer was hatched in our parsonage home in Warren, Ark. We named him Dick. We moved this beautiful songster with us to Magnolia, thence to Fordyce, thence to Hot Springs, and thence to this city. We hung his cage out on the front porch yesterday afternoon to get a little sunlight and fresh air, close to a cage of some younger birds, and, while unguarded, an enemy bird lighted on the cage, at once beheaded one of the younger birds, and so wounded Dick on the head that he died after dark. He has so gladdened our home these years with his sweet notes of song that we cannot help but mourn his tragical death. Every day, at our family worship, when he heard us singing, he would join so heartily with us, looking down at us with so much interest. When we would cease and kneel down to prayer, he remained quiet till we arose. We often told the children he would have kneeled if he could have done so. Many children, who may read these lines in the named cities, will remember Dick, and how he use to sing so sweetly for then in their meetings in our home. We told our children last night that if there was a bird Heaven we believe Dick had gone to it. Our home is so sad and silent without him. His mother was buried in the parsonage yard in Warren, and we will consign the mortal remains of little Dick to a resting place here.

J. R. Sanders.

DANVILLE CIRCUIT.

Editor of the Methodist: I will take time to write a few notes. I moved to my appointment, Danville Circuit, on Friday after conference adjourned at Dardanelle. I found a good people at Belleville where the parsonage is located. In fact, we are greatly blessed with good people at each appointment. We are moving off nicely. We have organized one League, consisting of thirty-five members. Our people are loyal to Methodism; therefore, we are expecting great things ths year ni the way of building up the cause of Christ, and that means to build Southern Methodism. I have been requested to tell through the Methodist something of my work last year on the Atkins Circuit, inasmuch as our good sister Coward says she found that Circuit in such a deplorable condition. I will say that notwithstanding the many difficulties we had to overcome we had upwards of eighty conversions, something near seventy accessions to the Church, organized one Junior League, one Epworth League, raised and paid on repairs on Church at Atkins about $250. This, I considered, very good under the circumstances. But it was not satisfactory to myself. Now, as she (Sister Coward) had only been in the state one week it is thought by the expression "Pure Gospel" she had reference to myself, because I do not believe in the second blessing theory of sanctification. But, while I have never subscribed to the second blessing theory of sanctification I believe in sanctification after what I conceive to be a Bible sort. I don't want ever to imbibe that spirit that would cause me to look at my brethren in the Church and ministry and say, "I am holier than thou." I want ever more of Christ and less of self. Yours,

J. N. Villines, Bellville, Ark.

February 11, 1896.

CARLISLE.

More than two months of the forty-second Little Rock Conference year have passed and I am just now writing my first field note for the Methodist.

On account of sickness in my family I did not get to this place (Carlisle) unti. December 27 and did not get my famil; here until January 16. We were received with kindness, at the Prairie Hotel, kept by Bro. C. W. Turrentine, where a splendid dinner was served us gratuitously.

On reaching the parsonage we found that such things had been deposited here as were necessary for table use. Our household goods were delayed for a few days, but such things as we needed were kindly supplied. We were not, however, been received with that degree of enthusiasm that has been manifested in some places. But there is, sometimes, more power in the still small voice than "in the wind," though it "rends the mountains" and "breaks in pieces the rocks." or in the earthquake or the fire. I have no ground to complain, but feel grateful. Bro. Scott was very much beloved by the people here, both in and out of the church. And yet, while they were loath to give him up, they have manifested the loyalty of true Methodists. The stewards have made fairly liberal provisions for th efinancial support of their pastor, considering the low prices of things. Our first Quarterly Conference convened on the 1st inst., Saturday, and embraced Sunday at Hazen. Bro. Wane was on hand and did us excellent service. His preaching was first-class and was very much appreciated by the people there. We are looking and praying and working for a good year. I do not remember to have ever been more hopeful of success. We are pleased with the change in form of the Methodist, and much so now with the continuous improvement in its contents.

W. M. Crowson.

February 17, 1896.

Berea, Ark.

Dr. Godbey—Our first Quarterly Conference for this year just held. Our new P. E., Bro. T. D. Scott, was with us and presided to the satisfaction of all that were present. Owing to the rain there were not many out on Saturday, but it cleared off Saturday night, and Sunday was a nice day overhead, and we had a good congregation. Bro. Scott preached four sermons for us, all of which were delivered in power and demonstration of the Spirit. He made a fine impression upon all that heard him, not only on their minds, but it reached down into their inner consciousness. The steward made a liberal assessment for the P. C., and the amount paid was in excess of any for the past two years. We are moving along very well; hope to come up this year on all lines; also hope to do more for the A. M. Pray for us, and may the Lord bless you in your labors. J. J. Colson, P. C.

Berea, Ark., February 10, 1896.

$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 treatmentIE dg A,cw, ucs'.il,o282 tional disease, 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.

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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.

HOLLAND—Died, at Newport, Ark., on January 24, Hattie Robertson, beloved wife of Moultrie Holland, and daughter of Mrs. Lottie Robertson. She has left a dear little babe and a host of sorrowing friends, but they grieve not, as those without hope, for "blessed are the dead who die in the Lord."

SHANKLE — Bertha and Bertia, daughters of J. T. and Alice Shankle, was born February the 25th, 1894, died, November the 14th, 1895. Dear little babes, you was dear to mamma and papa just beginning to speak their names, but God saw best to take them home. Dear friends live so you will meet your babes in Heaven where there is no more parting. Fold the little garments, lay them safely by, put away the playthings, check the choking sight turn thee to thy duties, take up life again. Verily consecrated by this precious pain. A friend.

Mrs. L. F. Walsh.

BROOKS—In Drew County, Ark., Mary Wilson Brooks, daughter of W. A. and R. M. Carruth, died January 28, 1896, aged 28 years, 2 months and 11 days. She leaves five little children, two having preceded her to the better land. She was a member of the Free Will Baptist Church at Longview, Ashley County, Ark.; had been a consistent Christian several years. While on her deathbed she sang "A Charge to Keep I Have," kissed her husband good byye; said she had no fear of death, only regretted leaving her children. This is the way God's children die. May we all be prepared to meet our dear daughter and wife and mother in that Heaven of rest.

Mother.

GRISSETT—Bessie Grisett, daughter of Rev. R. W. Grissett, of W. R. C., was born 12th day of February, 1887, and died at Clover Bend, Ark., 26th of November, 1895. Little Bessie was not quite 9 years old when she was called to exchange worlds. It was the happy privilege of the writer to know intimately this sweet little girl. Bessie was undoubtedly an extraordinary girl. Baptised in infancy and almost naturally a Christian of the Church. She loved the preachers and was a strong friend to the writer. She often spoke of helping all she could to support the ministry, and to make what she could to give to the missionary cause. She was thoughtful for one of her years, of other's interest and kind and generous in her nature. She was kind to her parents and obedient. Bessie was a lovable character. Was almost idolized by her parents and the other members of the family—and highly esteemed by all that knew her. Every one was her friend and no one was her enemy. Precious child gone to join the Church above. Brother and Sister Grissett and all the family, be faithful and meet your precious one in Heaven.

J. F. Armstrong.

FOREMAN—Wm. R. Foreman was born in York District, S. C., November 21, 1827; was married March 7, 1849 to Sarah Burress, by whom he had two children. After her death he married Jane Dunlap March 9, 1853. She also had two children. Again he was left alone, his children all being dead. May 6, 1877, he married Ellen Calhoun. She lived but a short time. After her death he married Angeline Dixon, September 26, 1878, who, with one daughter, is left to mourn his death. Bro. Foreman professed religion and joined the M. E. Church, South, in his 13th year, and remained in it about forty-two years, during which time he served as class leader and steward. Thirteen years ago, while living in Little Rivevr County, Ark., he became dissatisfied and joined the Missionary Babtist Church and remained a consistent member until his death, which occurred at his home in White County, Ark., January 15, 1896, being 68 years, 1 month and 24 days old.

J. B. Foreman.

Arkansas Baptist please copy.

M'KEE—Rebecca McKee, the subject of this sketch, departed this life January 18, 1896, aged 52 years. Her last illness began with an attack of chills, terminating with heart trouble. At the age of 16 years she was married to her, now, bereaved husband, Bro. M. McKee. She was the mother of eight children, of which only one, Miss Eva McKee, survives. Sister McKee spent the most of her life for the Master. At the time of her death she was a member of the M. E. Church, South, at New Hope, West Point Circuit, White River Conference Arkansas. The writer had the privilege of residing under the friendly roof of this family for several months, and O, the Heavenly joy that was manifested by Sister McKee. She would often sing with all the ecstasy of her soul,

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

Her faith was firm unto the end, and her trust in God was unshaken.

She possessed a cheerful spirit that smoothed down all annoyances and occasions for worry. To her husband she was ever a safe and sympathetic counsellor. She died, as she had always desired, without a struggle. She seemed to fall asleep,

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep."

H. F. Cain.

Carrier Mills, Ill.

PIPER—On the afternoon of January 29, 1896, the soul of Miss Lillie Piper took its everlasting flight to the shining shore of sweet deliverance.

She was converted August 19, 1895, and joined the M. E. Church, South. She was a consecrated Christian, true to the Church, Sunday-School and League, and O! it makes our hearts so sad to know her place is vacant. The day before she took sick she visited the sick, and that night wrote an essay for the League, in which she will be sadly missed. She was perfectly submissive and no one could visit her without being greatly strengthened in faith and love.

Therefore, Resolved, That in her death our Sunday-School and Epworth League sustains an irreparable loss; that we pledge ourselves anew to the work she loved, and to which she gave time, strength and talent; that we bow in humble submission to the will of God in this dispensation of His Providence.

Resolved, That as members of the Sunday-School and Epworth League, we strive to imitate her many virtues in patience, strong faith and consecration; that her memory is a sacred legacy we will cherish while we wait and work.

Resolved, That we extend our sympathy to the bereaved family, and pray that they may have the arm of God about them to guide and comfort them until called to join Lillie in the blessed beyond where loved ones never part.

Resolved, That a copy of the above preamble and resolutions be spread upon the minutes of the Sunday-School and Epworth League, one sent to the Arkansas Methodist for publication, and a copy presented to her family.

Edith Choate,
R. D. H. Montgomery,
Sadie McMullen.

HACKNEY—Mr. F. S. Hackney, born in Murry County, Tennessee, May 12, 1834. Was brought to Arkansas four years old by an uncle, Married Miss S. E. Weathers, of Clarkville, Ark., May 13, 1869, joined the M. E. Church, South, at Coal Hill, Ark., September, 1874. Died at his home, Coal Hill, Ark., February 7, 1896. Brother Hackeyy was a good citizen, honored by his fellow men. A devoted husband, a lovely father. May God bless and sustain the bereaved wife and children.

D. D. Warlick.

DICKSON—Little Mattie, daughter of John M. and Belle Dickson, was born on January 26, 1892, and died January 17, 1896. Little Mattie was always bright and happy and ready for a play, but she is gone, and with her the light and joy of home. A large concourse of sorrowing friends followed her remains to Old Pine Log Cemetery, where funeral services were conducted by the writer, and her little form was laid away to await the Resurection Morning. To the heartbroken parents and family, we would say, grieve not as those who have no hope for your loss is her, eternal gain, and this dispensation of God's providence is but another strand to the cable that binds you closer to God and Heaven.

Herschell V. Johnson.

HOLMES — Madolyn Doyle, infant daughter of Mr. Arthur and Mrs. Maggie Holmes, of Fordyce, Ark., was born September 22, 1895, and died February 1, 1896. This sweet babe was spared to the dear parents and other loved ones only a few short months, but long enough to get a strong hold upon their affections. Little Madolyn has filled her mission, and Jesus has taken her home, making Heaven so much sweeter than ever before. She cannot come back to them, but they can go to her. The happy home circle is now broken here, and in time all others will follow, so the loved ones can say,

They are going, gently going,
In their angel robes to stand,
Where the stream of life is flowing,
In the far off Silent Land.

We shall mourn them, we shall miss them
From our broken little band;
But our souls shall still confess them,
In the far off Silent Land."

J. R. Sanders.

HOGAN—Mary Ellen Hogan (nee Layton) was born in Alcorn County, Miss., October 11, 1866. Moved with her parents to Jackson County Ark., 1887. Professed religion and joined the M. E. Church, South, during the ministry of E. M. Davis. Was married to W. G. Hogan June 11, 1891, and died January 24, 1896.

She leaves a husband, three step-children, a mother, two sisters, four brothers and a host of relatives and friends to moun their loss.

Sister Ella Hogan was one of the most quiet, modest, affable and discreet persons we ever remember of meeting. She was kind to all and endeared herself to all who she came in contact with. She was very devoted to her religious convictions.

Sister Hogan was a good wife, mother, daughter and friend. She was si efficient and needful in her family and being in the bloom of life and snatched away so suddenly makes it seem doubly sad.

We can exclaim, "Blessed are the dead who die in the Lord."

We tender condolence, especially to the worthy aged mother and husband and condolence to al lsurviving relatives and friends.

L. M. Conditt.

Tuckerman, Ark., February 7, 1896.

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ARKANSAS METHODIST.

WEDNESDAY, FEB. 26, 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 approach of spring is beginning to cheer the farmers and bring to them the usual expectation of a prosperous year.

We have gone to and fro in the State of Arkansas during the winter. The testimony is uniform that the farmer has not been in so good a condition for years—less debt and more to eat, a clearer outlook for future plans.

The plan of producing on the farm what the farmer's family consumes has long been preached to the people of the State. It is beginning to be practiced with most gratifying results.

Plowing, sowing oats, planting potatoes, gardening are briskly begun. There will be an unusually large planting of potatoes and it is thought an increase rather than decrease of corn.

No harm has yet resulted to the fruit from the winter weather. The danger is that warm weather at this time may imperil the crop by the later frost.

During the years in which there has been general decline of prices of every thing which we buy and sell there has been less decline in the values of farm land than in any of our leading products or manufactures, or articles which we purchase from abroad.

HYGIENE.

HYGENE FOR WOMEN.

A writer in the New York Herald says:

"Every woman who needs it should give up from fifteen minutes to a half hour daily for thorough and continuous relaxation of the body. As near midday as convenient is the best time. At 2 o'clock, say every afternoon, unloose the clothing and fastening, that no part of the body may be girded any more than at night, and then lie down for not less than fifteen minutes and not more than an hour, perfectly flat upon a bed or long divan. Keep every part of the body as passive as possible. Sleep a few minutes, if possible. But, at any rate, remain in this position for a little while. It is better, but not necessary, to undress, but every muscle, every nerve, every artery, should be completely relieved from pressure."

One woman I know undresses, goes to bed for an hour and sleeps. She darkens the room so it will seem like night. In this way she restores her resources and maintains her health. Many will say they can not get the time, but if they arrange their work right they gain time rather than lose it.—The Journal of Hygiene.

Corn, and its future, is discussed in an exhaustive paper by C. Wood Davis, of Peostone, Kan. In his opinion prices are not likely to advance very rapidly or to a higher level. Only a few years ago cotton seed was a waste product of the Southern plantation, but it is even now an important factor in the industrial problem. Mr. Davis shows that it is supplanting the product of some 4,000,000 acres of corn.—Ex.

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, Tuessday, 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.

Pumpkin Pies.

The pumpkin pie is still a delight. I will therefore relate the result of two successful experiments in this line. With a horse radish grater I grated two cupfuls of pumpkin; into this I stirred one tablespoonful of flour, one-fourth cupful of sugar, one teaspoonful cinnamon, half a teaspoonful ginger and one beaten egg, poured over and stirred well, a pint of hot milk, then baked slowly.

The next experiment resulted from Jack Frost's untimely visit. I cut the frosted pumpkin in pieces about five inches square and baked with breakfast fire. When done I scraped from shell and mashed smoothly, seasoning as before, and these pies resembled in flavor squash pie, the freezing having sweetened somewhat the vegetable People are too prone to remain in old ruts in their cusine. They ought to attempt new and shorter methods.

There were not so many choice periodicals nnd books obtainable when our great-grandmothers spent days in boiling their pumpkin; but this mental food is not so easy of access. Let housewives grate their pumpkin and spend the hours thus gained in a "feast of reason and flow of soul.—Ex.

The Orange Judd Farmer places the value of farm animals in the United States at $1,864,420,000, or $62,139,000 less than in 1894. The heavy decline has principally been in horses and mules.

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Graduates of the most notable medical colleges of America and Europe Their superior skill and vast experience warrants them in continuing 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 upto 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.

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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.

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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,

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