

Contributions

HOW WE WORK IN JAPAN.

Rev. W. W. Utley:

Dear Dr. Godbey: I have been five weeks in the interior on my second round, and have only gone over, and that imperfectly, two of our circuits, and part of the third. You will be able to better understand the conditions of mission work in the Japanese interior by following me in company with the other brethren on this round, and noting the various methods we were compelled to employ, and judging as far as possible the results.

I left my home in Matsuyama, February 6, for Uwajima, nearly 200 miles, by a little steamboat in which the stench was fearful. I spent a few days in Uwajima with Bro. Davis, held Quarterly Conference and preached and did such work as was required to be done. Then we set out on a round of half Bro. D.'s circuit, the transmountain half. There is no other way of traveling so we walked. We secure a native to carry our baggage. The first night brings us to Iwamatsu, where after supper we both preach, having notified the people by employing a professional to go about the streets and cry out that "two American missionaries have just arrived in town, are stopping at the so-and-so hotel, where they will preach from 7 o'clock the doctrine of the Christian religion. It is free as the air and everybody is invited." Sometimes the wording varies, substance and method are the same everywhere we stop in the interior. It is much better than a previous notice, for the chronological faculties of the Japanese are not well developed. It is the China New Year, now observed by the country people, and our hearing was not very good.

Next day we push on, over high mountains, by means of a narrow footpath about eighteen miles to the point where we have been invited to come and hold meetings. We find it a pleasant country town, with a most charming climate and very prosperous. When it is known that we are at the hotel we are called upon and warmly welcomed by the leading citizen of the place, as also the wealthiest man of all this region. Then by the leading physician of the region, who is in charge of a hospital here. Another man of repute is sorry to have been suddenly called away, but assures us of his welcome and his sympathy. The utmost confusion reigns everywhere, and everybody who is of any account is busy owing to the custom the Japanese have of winding up all business at new year in order to take a fresh start. So we are advised not to hold a meeting the first night, to which we agree since we are both footsore and weary, though we believe by announcing a meeting at the hotel we could get a hearing from the idlers and aimless. We appoint a meeting for the following Tuesday night, and pass on with the morning to Sukumo, something over twenty miles. We stop over one night on the way, and preach in a country village to a good audience, to whom nothing is known of the arduous way of life. Saturday 2 p. m. finds us in Sukumo, where there were last summer a class of a dozen or more apparently anxious and earnest probationers. Everything is arranged for a meeting at night and we order our dinner. It consists of pickled turnip, a small piece of hard cold rice, raw fish, sea weed stew. But we have some cold lunch with us. It has continued to turn cold, and to snow. By night it is

severe. We have a fairly good hearing. A crowd of people stand outside and listen. The next day, which is Sunday, Bro. D. and I, take a beautiful walk out to an old dilapidated temple on a hill overlooking the snug little city, and he tells me the history of the work here. It is a touching history. The people were awakened by an apparent Providence. An inexperienced exhorter was sent over to them, and they rallied around him. Before they were ready for baptism he was compelled to leave them in the beginning of last summer. The readjustments at Conference left the missionary in charge without assistance even for the older charge, and he has not been able to get to them. One young man a beneficiary of the mission was sent to them once. He deserted because it is out of the way. The people became discouraged. An old lady, the widow of the former lord of this place, returned from Tokyo with a hired Buddhist chaplain and set herself to oppose the further spread of Christianity. It is easy to see why the people wander like sheep without a shepherd, and are inclined to go astray. There are two professed Christians here. One is a young lady, a Congregationalist, and earnest, but modest and without experience. The other, a Presbyterian, a man, who, when we called, we learned had gone hunting with his gun notwithstanding it was Sunday. In him the people have a blind leader. Our hearts were moved with profound compassion. We called an enquirer's meeting for 2 p. m. Only the young lady above came. The wife of the Chief of Police, also of the Mayor, the Principal of the public School, and other prominent people are among the probationers. But the weather is cold. At night we have a fuller meeting. A very old lady, a probationer, brought out her husband who also joined the probation class. With an efficient worker here we might expect great results. Monday morning having bid farewell to the few friends at hand and taken our leave of our landlord, who was very studious in his efforts to render us comfortable during our stay we retrace our steps to Josen, about twenty miles, where we have engaged to preach at night. On our way we hear of a young man, a believer, who is dying of consumption in the midst of spiritual desolation, and we call about two miles out of our way to see him. But he is too low to receive us. His father is an aged doctor, and they are poor. But he is soon to inherit eternal riches and glory. At night though tired from our long journey we announce a meeting and preach in a hired hall to the largest and most attentive audience we have seen yet. There were evidences of profound interest among the crowd of people.

After preaching, two miles further bring us to Hingo where we spent last Thursday night, and where we spend tomorrow and tomorrow night. The next morning our friends call, assure us that arrangements are made for a full hearing at night. And that the meeting will be held in the residence of the rich young man, the mansion of the little city. We find it as they told us. A large crowd greets us. And they are the leading citizens of this section. During the service I suffer severely from a fall received on the stairway as I was starting. But we both preach, and receive the most courteous and unbroken attention. We are informed there are numbers of people here who have broken forever their idols and intend to be Christians. Sakumo, John, and this place would constitute a most promising and inviting circuit. But alas! where is the preacher?

Bro. D. is loaded with work on the north side of the mountain.

The next morning it is raining. But our plans are made and we start early on our homeward journey, about twenty-five miles. The road is very bad, being muddy and slippery. But we are at Bro. Davis' home at 4 o'clock in the afternoon, having eaten on our way three cold eggs and a cold potato each. What a blessing is a Christian home!

But my notes grow too long. I shall have to write again of Oita and Nakatsu and the rest.

Nakatsu, Japan, March 13, 1896.

LETTER FROM BRO. HILL.

In compliance with your request I send you a few statements concerning the work we are doing in the Shanghai district, and some of its needs. Our work is embraced under two general heads:

- I. Evangelistic, and
- II. Educational.

Under the first of these heads I mention:

1. Preaching. (1) preaching on Sunday and (2) street chapel preaching during the week. As might be expected, our preaching on Sunday is principally to the members of the church and to the children of the Sunday-schools. These services are growing more interesting all the time just as our members increase in numbers and in capacity for understanding and appreciating our blessed and glorious Gospel. We have at least three congregations in the district whose appreciation is no mean inspiration to the preacher in the pulpit, and while preaching to them we do not feel like we must confine ourselves to the milk of the word, but may give them strong meat, that is, if we have the Chinese vocabulary with which to dress our strong meat, and thereby make it both palatable and wholesome. It goes without saying that our Sunday preaching is the most enjoyable preaching, especially to the missionary.

If the station is a new one where public preaching is so novel as to attract crowds that would positively interfere with the preaching and worship of the hour, the front door of the church is closed. At present we have only one such place, Sung Kiang, and I think the pastor will soon throw the door open there. At Shanghai and Nanziang it is gratifying to see how the heathen listeners are increasing at our Sunday-services. And I doubt not that many of them are moved as they would not be at an ordinary street chapel service. Much prayer should be made for our Sunday services, that they may be occasions of much power from above, that the native Christians may love the sanctuary of God and welcome the coming of each Holy Sabbath. Let the preaching on Sunday be in demonstration of the "spirit and of power," and it will help the native Christians to "remember the Sabbath day to keep it holy."

2. Our street chapel preaching, while attended with many serious difficulties, is a very important work. Many of the Chinese Christians can trace the beginning of their conversion to Christianity to the first impressions received in some street chapel.

It is a custom with most of us engaged in this work to preach six days of the week at one or more of these street chapels. These chapels are usually rented from the natives and were built for shops. They are usually located on some busy street, and the hearers are mostly of those who may be passing by at the hour of preaching and stop in for a short

while. It may be, more from curiosity than from any other motive. Hence many people from the country are reached through these chapels who would not likely hear the Gospel elsewhere. But I have found that when these services are held in the evening after the shops are closed the congregation consists largely of the shop keepers. Besides, the evening service gives an opportunity for not a few of the Nicodemus style.

This work is without doubt, pre-eminently the field of the native preacher. But I do not agree with those who think the missionary should pass it by and leave it altogether to the native preacher. That day will probably come when the native church is much larger than it is now, and when the missionary will be too busy training native Christians to find time for this work. But at present I feel that our work in the street chapel is very much needed and very helpful. Would that our street chapels were much larger and better ventilated. They are exceedingly cold in winter, and many of them intolerably hot in summer. These inconveniences must be endured for the present. The time will come when the native church will be able to provide better ones.

3. The prayer meetings. Of course we could not be here and could not remain here but for the prayer meetings. We have one or more organized prayer meetings in each of our stations. They are far from being ideal prayer meetings, but possess some of the important characteristics of success. For the most part they are quite free from stiffness and constraint. And it is certainly beautiful to see the childlike faith so manifest in the prayers of many of the native Christians. Volunteer prayers are quite common both among men and women, and I have heard very few Chinese Christians refuse to lead in prayer when called upon to do so.

Several years ago I proposed that the



Many a free man who is sick would willingly change places with a healthy convict. A man might as well be shut out of enjoyment one way as another. If he is shut up in a cell he cannot engage in active pleasures. He cannot see the beauties of nature and art, but he can imagine them, and so get some benefit from them. A man who is sick has these things before him, but he doesn't see them as they exist. He cannot look on anything with appreciative eyes. His physical condition warps his vision and his mentality. He cannot enjoy anything, no matter how enjoyable it may be in the abstract. A man with a foul taste in his mouth, with a bilious headache, and with poisonous refuse matter circulating all through his body cannot enjoy anything. He honestly believes that the world is all wrong, and that it is a mighty poor place to be in. He is blue, despondent, cynical. Life isn't worth living to him. Such a simple thing causes this condition that it is absurd and ridiculous to think of a sensible man remaining in it. Symptoms like these come from constipation. It is the most prevalent of all causes of sickness. It makes a man worthless for work or pleasure. It is a stubborn trouble when you do not treat it properly, and a simple one when you do. It is cured by Dr. Pierce's Pleasant Pellets. They were made for this purpose, and no other. They accomplish this purpose as no other preparation ever did. An unscrupulous druggist may try to sell you something else. Look out! It is your health that is at stake. It is your health against an extra profit on the thing he says is "just as good." Doctor Pierce's Pleasant Pellets—don't forget—don't take anything else.



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LITTLE ROCK, MAY 6, 1896.

NO. 19

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OUR MISSIONARY EDITION.

Believing that the cause of For-
eign Missions needs especial plead-
ing before our Church in Arkansas,
we have resolved to give one edition
of the METHODIST to this end.

We have no words of reproach for
our good people, preachers or mem-
bers, but words of earnest exhorta-
tion. There has been a falling off in
our contributions for Foreign Mis-
sions during the last four years. The
plea of hard times has been the uni-
form answer. It seems that no
pressure of times could reduce a con-
secrated Church to the condition of
giving thirteen or fourteen cents a
member in the course of a whole
year for the conversion of the heath-
en.

The worst feature of the matter is
that so many give nothing. Of those
who give at all, perhaps \$1.00 a year
would not be an average. It is
thought the preachers of Arkansas
give \$5.00 a year on an average, and
so contribute one-third of the whole
amount reported. The editor of the
Tennessee Methodist reckons that if
the preachers would give up tobacco
and put the money it costs into the
Missionary treasury, the Church's
contributions would be doubled.
That is not true of Methodist preach-
ers in Arkansas, nor anywhere else

that we know. But it is true that if
the membership of the Church only
gave as much for Missions as the
poor preachers, her contributions
would be increased thirty-fold in this
State, and probably the same is true
of every other State in the Union.
The preachers are leading the people
in this work. What they want is to
bring the membership of the Church
to give for the cause as they do,
from devotion to the Master's cause.
If our people who say they don't be-
lieve in Foreign Missions only knew
as much about the question as their
preachers, they would give for con-
science' sake, every one of them
something. They would give just
the same if no one ever asked them,
if no collections were taken.

All our Church collections should
come that way. All the trudging
round of preachers to raise this
money ought to have been ended
long ago by the voluntary unsolicited
systematic gifts of the people.

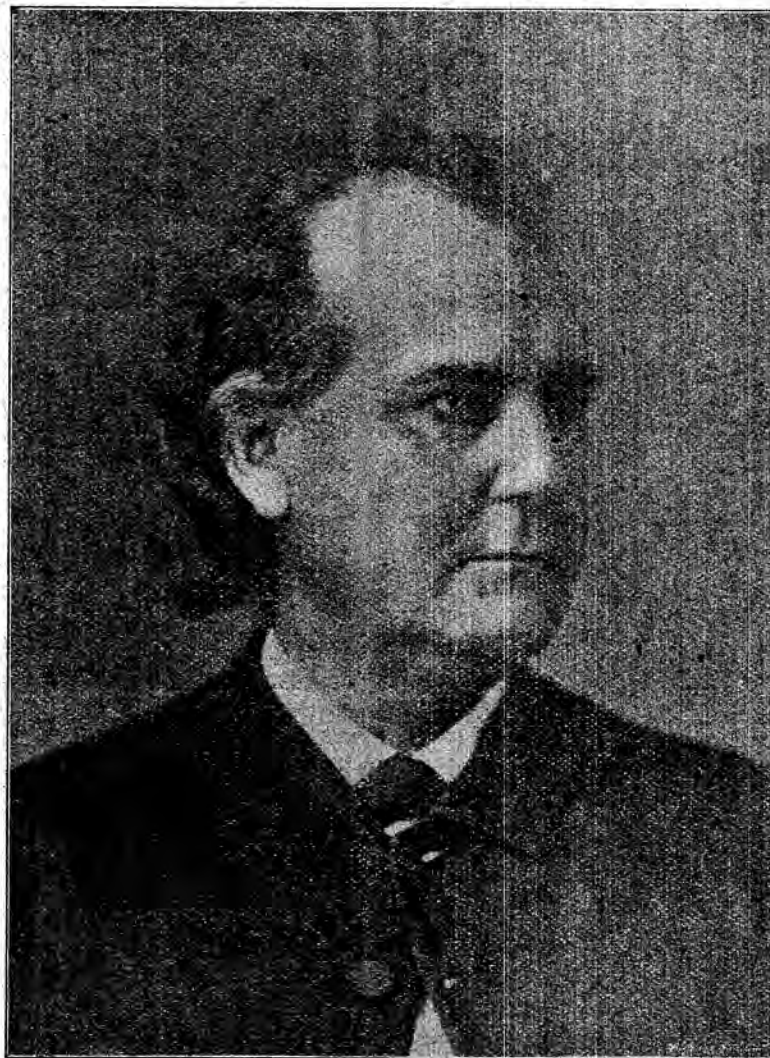
Fifty thousand Methodists will

read this paper this week. We wish
to give to all of these some informa-
tion regarding our Mission work, and
make an appeal in the aid of every
one of our pastors in bringing up his
Foreign Missionary collection.

As compared with other Churches,
ours makes a very poor showing in
Foreign Mission fields. Of the
2,000,000 or more Christians in
heathen lands, not one in two hun-
dred has been brought to Christ by
our Church. There are peculiar
circumstances connected with our
history, which make some apology
for our tardiness. But our Church
is strong today in numbers and re-
sources, and should be expected to
do her full part in bringing the
heathen world to Christ.

A DISCOURAGING BEGINNING.

Dr. Charles Taylor, whose picture
graces our front page, was sent out
by our Church to open Mission work
in China in company with Rev. Ben-
jamin Jenkins in 1848. Both of
these men were from the South Car-



REV. CHARLES TAYLOR.
(Our First Missionary to China.)

olina Conference. They sailed from
Boston for Shanghai April 24. Dr.
Taylor reached his destination in
May. Mr. Jenkins was detained a
full year at Hong Kong by the sick-
ness of his wife. He joined Taylor
in May of the next year. Mrs. Tay-
lor, on account of failing health, re-
turned to America in February 1852.
The same year Rev. W. G. E. Cun-
ningham, so long our Sunday-school
Editor, entered the work in China.
He arrived in China in October. In
November Mr. Jenkins, on account
of his wife's failing health, set out to
return with her to America. She
died on the voyage.

In 1853 D. C. Kelly, of the Ten-
nessee Conference, James L. Belton,
of the Alabama Conference, and J.
W. Lambuth, of the Mississippi
Conference, joined the workers in
Shanghai; and Mr. Jenkins returned
with them, having married again.

Sickness compelled Belton and
wife to return in 1855. Mrs. Belton
died in less than a month after ar-
rival. D. C. Kelly's wife was un-
able to endure the climate. He re-
turned in 1856 and Mrs. Kelley died
soon after. Mr. Jenkins sent his
wife home the same year. In 1859
Y. J. Allen, of the Georgia Confer-
ence, and L. M. Hood, of the North
Carolina Conference, went to China.
During these later years the Tai ping
rebellion had been going forward. It
was scarcely ended when our civil
war broke out. All support of our
missionaries was cut off. Cunnyngh-
am and Lambuth both returned to
the United States in 1861. Jenkins
severed his connection with the Mis-
sion in 1862. Mrs. Wood died in
1864 and her husband returned. Y.
J. Allen, cut off from all support at
home, obtained employment in the
Chinese government and still held
the field. Lambuth returned from
the United States in 1865 and re-
sumed the work with vigor.

Thus was our Church baffled for
eighteen years in her effort to plant
her first foreign mission. We may
as well reckon that all our work in
mission fields has been done since
the late war, when with a wasted
land as her heritage at home, and a
people reduced to extremest poverty,
the M. E. Church, South, began to
shake herself from the dust.

In comparing the work of our
Church with others in the foreign
field, let it be remembered that the
work of our people is represented in
the Missions of the M. E. Church up
to the division in 1844, and that a
train of disasters followed so that the
great Church we represent with its
1,300,000 members is but of yester-
day, so far as missionary work is
concerned.

native preachers in the district covenant together to make special daily prayer for each other and their work, and the district was divided into seven parts and these parts were divided among the seven days of the week, and the united prayers of each day were to be directed accordingly. They still continue to testify to the blessings they have received as the answers to these daily prayer meetings around the throne of grace.

The first week in January was observed as a week of prayer, and all of us here felt blessed by the meetings. It did my heart good to hear some of our small boys volunteer to lead in prayer.

3. Sunday-schools. The number of these schools reported at our last Annual Conference in the Shanghai District was fourteen and the number of pupils was 879. These pupils come principally, if not altogether, from the boarding and day schools. The literature used in our Sunday-schools is not so uniform as we could wish. But most of the schools use both the catechisms prepared by Dr. J. W. Lambuth and the International lessons translated into the Shanghai colloquial. The smaller pupils study the catechisms and the larger ones the lesson papers. It should be said to the credit of many of these pupils that they memorize these catechisms from beginning to end, and most of those studying the lesson papers memorize all the important teachings in each Sunday's lesson. When we get our own publishing house at Shanghai we must make our own literature.

4. Epworth Leagues. The leagues within the district now number five with a membership of 161. The leagues at Shanghai have been quite flourishing from the beginning, and much of the ingathering of members and probationers during the last year has been credited to them. A few weeks ago I had the pleasure of attending a meeting of the league at Sungkiang, and was really delighted with the proceedings. The conduct of the meeting was altogether in the hands of the natives, and everything proceeded with a grace and readiness most gratifying. The league at Nantziang, composed largely of the pupils from the schools of the W. B. M. has had a struggle for its existence almost from the time of its organization.

5. Colportage. The number of Bibles, or portions of Bibles, and tracts distributed during the last year within the district was 8,878. This work was done by the preachers, foreign and native, while passing through the cities and villages from one appointment to another, and at the services held in the street chapels. The prices are merely nominal, being much below the cost of making the books, but it is certainly much better to sell a tract for two or three cash even than to give it away. Those engaged regularly in this work can give many instances of the blessed results of their work. I remember an instance which occurred early in 1892 while I was on a trip from Gung Klank to Kiahing. I was selling tracts at the different places on the way, and among those who bought the tracts was an old school teacher who soon after came to Sungkiang and called around to make further enquiries about the doctrine, became a probationer, and is now a useful member of the Church at Sungkiang.

2. The Educational Work. I am glad to say that, as far as I know, there is practically no difference of opinion in our mission as to the great importance of our school work. It is undoubtedly true that the best and most permanent work of the evangelistic workers is



LI HUNG CHANG (Chinese Prime Minister).

found among the pupils of our schools. A Chinese who has been matured in Chinese heathenism before he hears and receives the Gospel may be saved and made "a new creature" as compared with his former self, but he is a rare example if he is ever very useful to the Church. As a rule they are little more than nursing infants upon the Church. Such are the distorting and deadening effects of this heathenism that it cannot be otherwise. Hence it appears evident that the "pillars" of the Church in China must be sought among the boys and girls educated in our schools.

Among our schools we have

1. The Anglo-Chinese College with enrollment during the year of 152 pupils and an average attendance of 100. At the end of the first quarter after Conference the pastor reported eighteen more probationers among the boys. Let us pray and hope that the pupils in this school may be induced to remain longer in the school and thereby be able to take a much better course of study and increase the probabilities of their conversion to Christ.

2. Girls' Boarding School and Day Schools. Of these schools we have two of the former and thirty-eight of the latter with an aggregate of 894 pupils. Of these pupils eighty-four are reported as Christians, and forty-three of this number are of the girls' boarding schools. In fact, the full number of these pupils are reported as Christians. And it will be seen that our day schools are beginning to bear fruits. A few years ago it was difficult to find a Christian among our day school pupils. Almost the entire number now reported have developed within the last two years. The day school work is certainly on the up-grade and will prove still more profitable as time advances and as we are able to get qualified teachers.

3. Our Present Needs. First, More native preachers to properly man the work already in hand. It is true we have added five men to the staff of our native preachers within the last five years, and we have several exhorters who give promise of making useful preachers. Still we have not enough to

follow Christ's example in each of our stations. We still have one station with only one preacher. But we have had to abandon two places in order to reduce the number to one. I think a superficial observation of the work here will satisfy one that he is very unwise to station any man by himself.

2. We need at least two new missionaries for the extension of our work. Our work has not been extended since I came to China, and we have no more men in this district than we had then. I would like very much to open work at Kiahing, to which place I had been appointed when we were deprived of Bro. C. E. Brown which seemed to necessitate my return to this place.

We also need a normal school and a theological school.

But this paper is already too long, and I will not further attempt discussion of the needs I have mentioned.

M. B. Hill.

When fevers and other epidemics are around, safety lies in fortifying the system with Ayer's Sarsaparilla. A person having thin and impure blood, is in the most favorable condition to "catch" whatever disease may be floating in the air. Be wise in time.

ARKANSAS.

No other weekly or daily paper in Arkansas has credit for half the circulation accorded to the Arkansas Methodist, published at Little Rock, and the publishers of the American Newspaper Directory will guarantee the accuracy of the circulation rating accorded to this paper by a reward of one hundred dollars, payable to the first person who successfully assails it.—From *Printers' Ink*, issue of April 22, 1896.

Mr. John Ingram, of this city, is the agent for a history of the Armenian outrages. The book he has is, we think, the best one published on that great subject, which is now stirring the civilized world and of which every liberty-loving person should read.



We have just received a large lot of the premium Oxford Teachers' Bibles. They are the linen lined, morocco cover Divinity Circuit regular \$5 Teachers' Bible. We will send the paper a year and one of the Bibles for \$3, or we will send the Bible to one of our subscribers for \$2.50. Try one. Address
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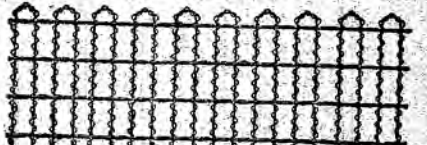
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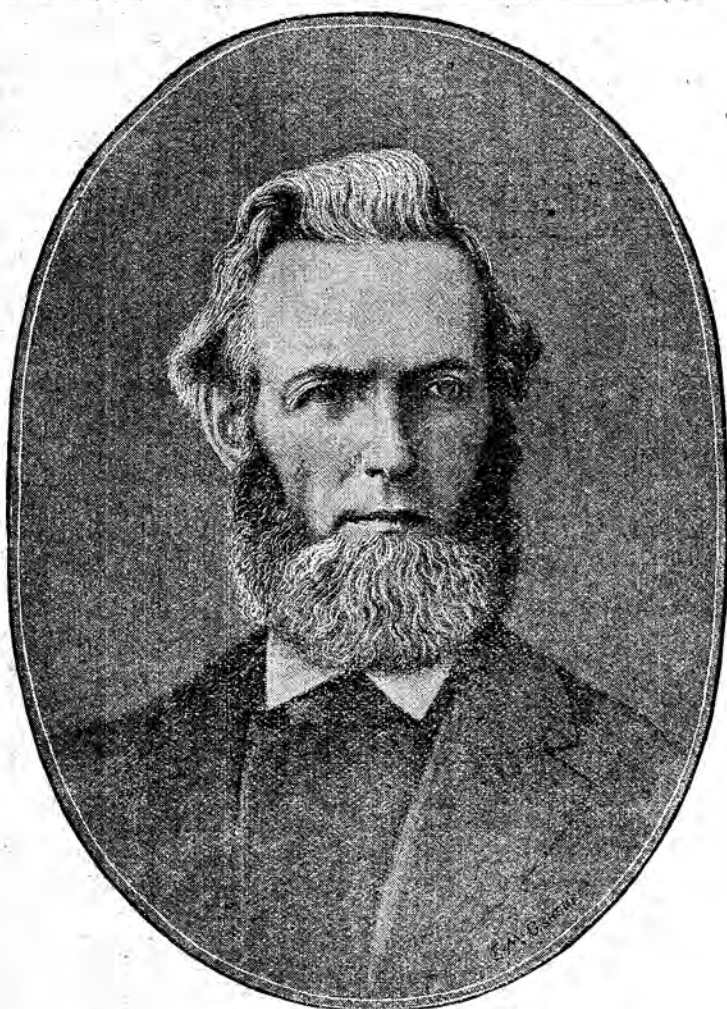
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REV. J. W. LAMBUTH.
(Forty Years Missionary in China and Japan.)

FROM JAPAN.

QUARTERLY REPORT.

My work since the last annual Conference divides itself into two kinds—school evangelistic.

1. School work. As a teacher in the Kwansei Methodist College my work is in the Biblical department only, my share of the work being the classes in Systematic Theology, five hours per week; classes in Biblical Theology, two hours per week; Biblical History, three hours; Discipline, two. Church Polity, two hours, in all, thirteen hours per week.

2. Evangelistic work. Under this head my work is that of pastor in charge of Kobe Circuit. In this department of work I am fortunate in having the assistance of as many of the theological students as we need. At present there are six of the students doing efficient service in this work. Miss Worth has also kindly consented to take one of the chapel Sunday-Schools and has had excellent success in this work.

At the Quarterly Conference held some days ago there were reported in five Sunday-Schools eighty Sunday-School scholars. C. B. Moseley.

MISS CLARA BARTON.

There is perhaps in the world today no more interesting woman than Miss Clara Barton. Having spent her life in alleviating suffering, she has now at the age of 66 gone to Armenia, facing the most tyrannical ruler, the most complicated conditions and the most atrocious barbarities of the century, to minister to the persecuted Armenians. Her heroism, unselfishness and absolute resignation to the demands of conscience in works of mercy and charity, have challenged the admiration of the world.

Miss Barton was born in a rural community at North Oxford, Massachusetts, sixty-six years ago, being the youngest of a family of five. Her early life was uneventful. As a child she was thoroughly domestic, and received but an ordinary country school education. At 12 years of age she became the special attendant of a sick brother, remaining with him continually day and night for two years with only half a day away from him in all this time. In her young womanhood she occupied herself with teaching country schools, and between terms clerking for her eldest brother in

a country grocery store.

When 23 years of age, she went to Bordentown, New Jersey, where there was not, and had never been, a public school, although several unsuccessful attempts had been made to establish one. Miss Barton believed a school possible, and offered to teach three months free to prove her faith. The school was soon a success, and in a short time had an enrollment of six hundred pupils.

The strain of school work was too great, and, her health breaking down, she was forced to accept clerical work in the patent office at Washington. Here she developed exceptional business powers. Out of office hours, her time was largely spent in philanthropic ventures, and from the age of 25 to the breaking out of the Civil War she had developed an intense love for philanthropic work.

At the breaking out of the war, she was one of the first to go to the front to alleviate the suffering of the sick and wounded. She advertised in Northern papers for aid, money, supplies and help. She worked faithfully during the war, and at its close devoted several years to locating the graves of fallen veterans and having them properly marked. Congress recognized her work by voting her \$15,000.

In 1869, nearing her fortieth birthday, Miss Barton went abroad for rest and recuperation. The next year the Franco-Prussian war broke out, and she sought the battle-field and did effective work among the wounded.

While abroad the Red Cross Society was brought to her attention, and she immediately became interested in the same. This society was organized over thirty years ago at a congress of nations held at Geneva. It was there made international law that the Red Cross should be the badge of neutrality on every battle-field, and that only the Red Cross should be thus respected. The Red Cross was adopted as the badge of the society because of its having been the emblem of the Knights of Malta, crusaders who risked life for sentiment.

Returning home, Miss Barton secured from Congress the needed legislation to form the American Red Cross convention, of which she was subsequently elected President. The field work of this society has been extensive and it is impossible to estimate its value to our unfortunates. Wherever blood, fire, earthquake or pestilence has reared its head, Red Cross emissaries have been at hand ready to relieve want and misery. Un-

der the able management of Miss Barton, the society has enjoyed the confidence and support of philanthropic people, and has thus been enabled to distribute hundreds of thousands of dollars in relieving misery.

Since 1864, the Red Cross has gleamed like a star of hope on every European battle-field, and for the last fourteen years upon the scene of every great catastrophe to mankind in America. Today in more than thirty countries there are Red Cross organizations, equipped and ready for any emergency.

As a representative of the American branch of this society, it is that Miss Barton has undertaken the hazardous task of invading on a mission of charity the domain of the barbaric, hostile and murderous Turk, to aid in alleviating the misery and distress of his innocent and helpless victims, the Armenians. The good wishes of civilized humanity go with her in her noble work. Facts and Fiction.

How much business can a man do whose system is in a state of disorder? Headache is only a symptom. It is not a disease. The pain in the head is the sign of rebellion. There have been mistakes in diet and other abuses.

Dr. Pierce's Pleasant Pellets are a gentle, effective renovator and invigorator of stomach, liver and bowels. They assist nature without threatening to tear the body piece-meal. There are no griping pains, no nausea. One is a laxative.

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trated, written by Dr. R. V. Pierce, called "The People's Common Sense Medical Adviser" will be sent free for 21 one-cent stamps to cover cost of mailing only. World's Dispensary Medical Association, No. 663 Main street, Buffalo, N. Y.

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

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This hard work that Pearline saves isn't the whole matter; it saves money, too—money that's thrown away in clothes needlessly worn out and rubbed to pieces when you wash by main strength in the old way. That appeals—where is the man who wouldn't want to have the washing

made easier—when he can save money by it? Peddlers and some unscrupulous grocers will tell you, "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled; if your grocer sends you an imitation, be honest—send it back.

Beware

456

JAMES PYLE, New York.

STRAW HATS

LADIES'

HATS

STRAW HATS



GENT'S

HATS

Literary Table.

THE ETHICS OF MISSIONS.

For the Arkansas Methodist.

The Ethics of Missions furnishes, perhaps, the noblest page of Christian Ethics. It is wholly unselfish to give one's self to the spirit of missions. In thus giving we learn the force and beauty of a much unheeded truth, uttered more than eighteen hundred years ago: "It is more blessed to give than to receive."

God has revealed to us the nobility of effort directed to the good of others. With God, man and immortality given as facts, missionary obligation is a necessary result. Obligation is at the foundation of ethics. Were there no higher being than man there could rest upon him no elevating obligation. He would be supreme. With no possibility of elevation, no hope, no thought of progress, there could be no "summum bonum" and human life would drag itself away in dreary monotony.

Subordinate relation is an essential element of obligation. We can not think of God as under obligation, except such as he has assumed in promises. Man is by nature under obligation. It is arbitrary but necessary. Responsive and potential relations involve obligation. By responsive relation, I mean that which responds to a higher nature. By potential relation I mean that which involves helpfulness. To God our relation is responsive. "We love Him because He first loved us." To man our relation is potential. We love him because he needs our love, and we can help him.

There is difference between the fact of obligation and the recognition of obligation. All know they ought to do right, but all do not know in what right consists. Some people honestly deny missionary obligations; more people dishonestly deny it. Ignorance is no excuse, when ignorance can be avoided. God may forgive our sins of ignorance; but that thought does not justify our continuance in it. Let men quibble about it as they may, there is no obligation upon us. The Ethics of Missions stands as an "house built upon a rock."

Whoever accepts the gospel of Matthew, Luke and John, accepts the doctrine of missions without circumscribing it to this or that part of the world.

Not only because in the letter of the law Christ said "go," but because in the spirit of the law he said "love." In the Ethics of Missions as in all Ethics love is the law. That which is promotive of good is, under this law, right. That which is right is obligatory. That which is obligatory is mandatory; whether in the form of expressed law, or impressed conscience.

The real issue in considering the Ethics of Missions, is the destiny of our race. This is bound up in its highest perfection or its utmost ruin. The powers of light or the powers of darkness must reign. The determination of this question is our deepest concern. Neither the certainty of the millennium, nor the final glory of God's kingdom depend upon us; but in large measure that part of the universe which we call humanity, is dependent upon that part of humanity which we properly call Christian for its highest development. We must seek not only the perfecting of the saints, but the perfecting of the race.

The world seems now to be at a crisis in its history. Not only in Christian lands, but perhaps more in pagan and heathen, faith is put to its utmost test. The hastiness of some to array the Church against science, as if the natural forces could be else than revelations of God, when understood, has put a strain upon the faith of our own people, while the light of modern philosophy is just enough to sweep away the superstitions of the heathen, but not sufficient to furnish them a true faith in God. The changes which are rapidly taking place in the minds and conditions of men, admonish us to be diligent. The part which Christianity ought to play in the future development of the race is its real life. There is unrest in the social body. Political institutions are still in a state of probation. The Church itself has not fully found its bearings in the confusions of the problems with which she is confronted. It certainly has not found its perfect adjustment to the conditions of man; else

it would more completely control its conduct. The demand upon the Church to furnish the principle part of the solution of these questions is imperative. The agitations which are so profoundly affecting the world can not be settled without the moral forces which Christianity alone has revealed. The Church must conserve the good which has been accomplished, and supplement that good by still further fruitfulness.

Dr. Strong, in "The New Era," declares, "Many expect violent revolution. Whether such expectations are realized will depend largely upon the Christian Church, whether she is sufficiently awake to see and to seize her opportunity. The Church is not yet adequately aroused, but I believe she can be, and therefore do not deem revolution probable. We may have social revolution, we must have social evolution." These words of a wise observer were written with reference to countries now in the enjoyment of Christian civilization is of such vital importance to the people of Christian lands, of how much more importance must it be to the regeneration of that part of the race which has not received the leaven of truth. It is but a little of the leaven that we have received, but how much more has been accomplished towards the elevation of society among Christian nations than among heathen.

It is a sad reflection that for more than eighteen hundred years we have been trying to make up our minds to give the gospel to the world, and still we have not determined to do it. A few devout souls are in earnest about this matter, but the body of the Church is not really concerned. How is it with our own Methodist Church in the South? A few cents per capita is the offering of a weak determination, and a conscience scarcely aroused at all. It has been truthfully said that had we really wanted to do it we could have given the gospel to the world in eighteen hundred years without railroads and telegraph. It is not facilities, but a conscience we need. We must come to understand that it is sin not to aid the work of enlightening the nations. Without a clear conception of the doctrine of the common brotherhood of man there could be no existence of the highest order. Without the Gospel there can be no such conception. This brotherhood involves the ministry of man to man. It assumes a sense of obligation. As Christ taught it, it develops the individual and gives strength to the bonds of society. The civilizations of the past have failed, our philosophy teaches us, because, on the one hand the individual was developed at the expense of the community, and on the other the community was developed at the expense of the individual. Striking instances of these two extremes are the civilizations of Greece, and China. These civilizations had no adequate conceptions of the Ethics of Life, nor did they know much of the Economy of Morals. Hence the one failed to see that absolute individualism is measured by the span of a man's life, while the other failed to understand that absolute communism destroyed the very tap root of society. Christian civilization is better than any other in just so far as it is founded on the "law of love," which briefly stated in the words of our Lord, is, "Thou shalt love thy neighbor as thyself." Not less, not more of benevolent love is required. Here the individual, and the community are equally interested. As the love grows in the heart its horizon broadens. Like that of the heavens, it encircles the earth.

So long as man's wisdom is less than that of the lilies of the field, his happiness will be less than that of the birds. The one is more gorgeously clothed than Solomon, the other is fed, neither sows nor gathers into barns. Our knowledge is just sufficient to make us foolish and unhappy as long as it looks no higher than clothes and bread for the animal. It must possess more than the economics of matter. It becomes wisdom when it has reached the heights of love, and projects itself into the presence of God. Then will it embrace the Ethics of Missions. This theme is too high for him who measures everything with a rod of gold. It is too refined for him who has no higher thought than feeding the animal nature. It is too ethereal for him who does not see God in the heavens

and the firmament. It is too exacting for him who is selfish.

The mind and heart aroused to the experience of benevolent love can not look passively on a world trodden under the heel of sin. The misery, crime and death of fellow creatures will not appeal to such in vain. He who is good and intelligent is a missionary at heart, because he longs for the coming of peace and happiness to the world. His own happiness is not without alloy while he knows his fellow is in wretchedness.

We ask then, how can the conscience of the church be at peace while there are so many problems to be settled by her? Were the church awake to the responsibility resting upon her there would be such activity that the charge of unfaithfulness would soon be a thing of the past, except by the veriest cavillers. I would not depreciate the work of the church in the past, nor would I underestimate its influence at the present. The Church has been the highest moral factor in the world's development in the past and continues to be the highest, indeed a higher factor today than at any time in the past, yet the fact remains, ignorance and sin are playing havoc with the souls of men. We witness these conditions from day to day. Shall they be witnesses against us at the last day? When we recall how, in Christian lands the material progress which has blessed the world has found its nativity and its nurturing that its highest impetus is the emancipation of Christian thought we are constrained to ask, Do Christians know what to do with this great power which has come to them? Is there an adequate conception of the ethics of the missionary cause? Does the law of love rule the hearts of Christians? Would all the resources which God has wrought out through the minds of Christian men be permitted to contribute so little toward the moral perfection of mankind if Christian people fully comprehended their obligations? There is no lack of ability on the part of the Church to send the Gospel abroad, or to spread it at home, if we were really convinced that we ought to do it.

There is no proper understanding of the common claims of life so long as men deny their obligations to the world. The whole system of nature is intolerant of a useless member. The parable of the vine is our Lord's endorsement of this principle as applied to the Christian Church. "Every branch in me that beareth not fruit He taketh away." The Ethics of Missions, as Ethics in general is founded in eternal truth, and is immutable as truth. It has to do not with methods of missionary operation, but with the absolute requirements of missionary obligation. Methods may be determined by man's understanding, and the circumstances of the times, but Ethics are fixed by the eternal nature of right for all men, and for all time. No system of true Ethics can be invented by man, but the principles of true Ethics can be found out by the man who learns to think God's thoughts after Him."

As to why God has chosen to perfect any part of his work through fallible humanity I do not pretend to know. Why he has chosen to perfect man through a process of development is equally beyond my understanding, but that He has thus chosen He Himself teaches us. We cannot escape the responsibility placed upon us. Paul must plant and Apollos water or God will not give the increase.

It is manifestly true that capability, accountability and opportunity are the elements of responsibility. There has been no age in the world's history which has brought these elements so strikingly to view. Hence there has been no age in which the conscience of humanity has been so loudly and importunately called to the work of the world's redemption. There was once "the voice of one crying in the wilderness, 'Prepare ye the way of the Lord, make his paths straight.'" Then there was heard a cry, "Come over into Macedonia and help us." Now the voice cries not alone

in the wilderness, but in the city and palace. The cry for help comes not only from little Macedonia, but from the peoples of the world. The paths have been made so that the heralds may run swiftly.

The work which formerly required a century may now be done in a year. Were we as rich in the sense of responsibility as we are in facilities for doing will the work of the Lord, our zeal would impel us to real effort. Had we true understanding of missionary Ethics we would put little value upon a profession of the religion of Christ, unaccompanied by a lively interest in the evangelization of the world.

The sunset of the Nineteenth Century is casting some shadows long and dark, which perhaps would be invisible had not the light of the Gospel been thrown upon the world. The unrest which prevails in nearly all the walks of life cannot much longer continue without violence. The civilizations which today adorn Christian lands cannot continue without purification and enlargement. At home the increasing desires and aspiration of the people must be met and tempered by the holy influences of the Gospel. Abroad there must be the injection of the Gospel leaven, else the world will suffer by the ravages of civilized matter, guided by semi-barbarous minds and consciences. We cannot afford to give steam, electricity and improved fire arms to the heathen world, without giving them at the same time the Gospel of peace. What if, the unbridled ambitions of Alexander or Caesar had possessed the facilities for the destruction of life that modern science has produced! It is not impossible but that Christian nations may yet have to meet fully armed barbarism. It is, therefore, wise to send the Gospel along with these material improvements. From every point of view we are under constraint to send it. The law of love speaks of benevolence to the heathen; the law of self-preservation speaks of duty to self, while the law of paternal love demands of us, that we save our children from the dangers of unregenerated prowess. We may ignore these obligations, but we cannot escape them. There will be a time of reckoning. In our personal relation to God, we must give account of the use we have made of the opportunities we have had. In our social relations, we must render statement of our account with the world. What the individual is to society the Christian community is to the world. The character of these factors will determine the destiny of the race.

We have the power, we have the equipment to give the Gospel to all men. Have we the disposition? The flesh is strong; is the spirit weak? Let not ours be the inversion of the apostles experience. Taught by the history of the past inspired by the hope of the future, the conditions for a forward movement were never so favorable. Let Zion awake and claim her heritage, the great continents and the island of the sea.

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LESSONS ON PRAYER.

For May 10.—Luke 18:9-17.

GOLDEN TEXT — "The publican standing afar off would not lift up so much as his eyes unto Heaven, but smote upon his breast, saying, God be merciful to me a sinner." (Verse 13).

TOPICAL OUTLINE—1. Jesus Rejects the Pharisee. (Verses 9-14). 2. Jesus Accepts the Children. (Verses 15-17).

TIME—A. D. 30.

PLACE—Possibly in Perea.

HOME READINGS.

S. Prevailing Prayer... Luke xviii. 1-14
M. The Right Spirit of Prayer... Jas. 1:1-8
T. Persistence Conquers... Luke xi. 1-13
W. Humility Triumphs... 1. 46-55
T. Little Children... xviii. 15-17
F. Pride Boasts Itself... John ix. 13-34
S. Humble Praying... Ps. 31

REFERENCE WORD—"Pray."

LESSON HYMN—No. 767.

To the very last Christ warned the Pharisees. They were his bitter enemies and he knew it; but they were human beings, had souls to save and the long-suffering of Jesus did not give them up without making every possible effort in their behalf.

The parable of the Pharisee and the publican was another effort to awaken them to their awful condition. They were so sure that they were entrenched in the divine favor that they even based their prayers on the supposition that God could not forget their righteousness.

The Master here gives them a lesson on prayer. The spirit of Phariseeism is finely represented by the picture here drawn. The Pharisee, in pretending to pray, praises himself and condemns all others—tells God how good he himself is and how mean other people are. He confesses other people's sins, had none of his own. He was evidently pleased at the badness of the publican, glad he could point to him as a contrast to himself. We are reminded here of some prayers at prayer-meetings, in which God is reminded that some people are absent and need praying for. This Pharisee was a splendid man, as he saw himself. The law required one fast a year; he fasted twice a week; he was not unjust, nor an extortioner, nor an adulterer; he paid tithes of all he had. No doubt this was all true, and more might have been said; but a man may do all this and still be as far from God as any other hypocrite. How terrible is the delusion that a man may be accepted of God because he is punctilious in observing the outward forms of religion!

This publican, despised, not supposed to have any religious rights, is the Savior's illustration of humble, acceptable prayer. He felt himself unworthy to approach near God's altar, or to look up into God's heavens, and with a sort of an anguish of spirit, confesses himself a sinner, and pleads for mercy. How natural this all is anyone knows who has really felt the awful curse of sin.

At this point Luke introduces the bringing of infants to Christ and his gracious reception of them. The child nature is the very sort that Jesus is most pleased with. The Disciples objected, probably on the ground that children

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THERE IS NO PROFESSION, whose labors so severely tax the nervous system, as that of the ministry. The derangement of the nerve centers of the brain by over work, frequently brings on attacks of heart trouble, and nervous prostration.

Rev. J. P. Kester, M. D., Pastor U. B. Church, London Mills, Ills., himself a physician, writes Feb. 26, 1895: "Heart affection and nervous prostration had become so serious last fall that a little over work in the pulpit would so completely prostrate me that it seemed certain I must relinquish the work of the ministry entirely. Heart palpitation became so bad that my auditors would ask me if I did not have heart disease. Last November I commenced taking Dr. Miles' New Heart Cure alternately with Dr. Miles' Nervine and derived the greatest possible benefit. I have just closed revival work of 10 weeks, preaching nearly every night and twice on the Sabbath. I can speak for hours without suffering as I formerly did. Hard working ministers should keep Dr. Miles' grand remedies on hand."

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were not worth Christ's time to bother with. Jesus put a quietus on that idea for all time. Little children are to be brought to Him because they have a right to come to Him. We baptize them into His Church because they have a right to be in His fold.

Not only may the children come, but we must become like them if we would enter the Kingdom. We must be humble, as a child is humble, teachable, as a child is teachable.

As an illustration of prayer a good child applying to a parent is perhaps not to be surpassed. The Savior often used it to illustrate prayer.

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May 10, 1896.

CHRIST AS A GUEST.

Scriptures—Luke vii. 44-48; xix. 5-7; John xii. 1-3; 11-12.

Every occupation which is needful for human good may be followed in the name of Christ. We are to think nothing either high or low save as it may represent what is good or evil. To set forward conspicuous station or distinguished toil as only honorable is to preach a gospel of despair to the thousands whose lives must needs be obscure.

Within the home circle greater works are wrought than upon any public stage. In the home more power is delivered for shaping the character of a people than by the pulpit, rostrum or press.

We can have no higher lessons than those which teach us of the sacredness of home. Within the home circle how discreetly should we walk and speak.

Jesus honored the home. He regarded the social amenities of life. He went to feasts and entertainments in the home. We have no example that He ever refused an invitation.

Let us then follow Jesus in these visits to Jewish homes and learn how He conducted himself there.

First in our lesson we see Him in the house of a Pharisee. He is seated at the table when a woman, judged of evil character, enters. She had seen and heard the Teacher. The light and love of an immaculate manhood might well seem to her the one star of hope for a sinful world. She was drawn and yet repelled by its holy light. She stood behind Jesus, silent, weeping, until noting how her tears dropped upon His feet she stooped down and with her tresses wiped them away. Such sorrow, such love and self-abasement needed no voice. The sad silence was more eloquent.

It is the heart which is within us that determines the lessons of life. The sight of the woman moved the Pharisee with resentment, and moved Jesus with compassion. And while He spoke to the woman, "Thy sins are forgiven," he taught the Pharisee in His parable the true secret of spiritual life and purity before God.

The scene changes. Jesus is passing through Jericho. Zacheus, a rich tax-collector, but despised of the Jews, is among the crowd who would see Jesus. Forgetting dignity, as men count dignity, in his eagerness he runs before and climbs into a tree to see the prophet pass. When Jesus was come to the place, without lecture or instruction He calls Zacheus, "I must abide at thy house." He recognized the man who would joyfully receive and entertain Him, and by inviting himself when Zacheus never would have thought of inviting Him won the man's heart and led him to a new life.

Next we have a most sacred scene, Je-

sus is in the house of Simon of Bethany. It is the eve of His crucifixion. The shadow of the cross is on Him. Simon, He had sometime cured of leprosy. Lazarus whom He had raised from the dead sat at the table. Mary, the sister of Lazarus, was one that served. The twelve disciples sat round the board. How could Mary look on that scene and keep her heart? The alabaster box of ointment, memento of kindred dead, or testimony of love from the living, no matter. It was the most precious thing to her, and so she, in testimony of supreme love to Jesus, both broke the box and poured out its ointment upon Him.

There was a growl from Judas: "Why this waste?" There was spirited and chivalrous response from Jesus: "Let her alone," and to Judas He said: "The poor you have with you always," suggesting that notwithstanding they had only upon such occasion as that to learn that He cared for the poor.

From our last Scripture reference it seems that the holy family moved from Nazareth to Capernaum, and that Jesus was somehow regarded as the head or principal person in the family. His mother and His brethren went with Him to Capernaum. No mention is made of Joseph. Was he dead?

LEAGUE MEETING IN CHINA.

"Even in conservative China changes come," so I thought when recently I entered what was once a part of a Buddhist temple, but is now the league room of our church at Sungkiang. Where once the Buddhist priest beat his gongs and nuns chanted their meaningless jargon, I heard Chinese voices hymn the praises of the true God, heard them read from God's Holy Word and saw them bow to our God and heard them asking God's blessings on them and their country.

The programme that I witnessed was about as follows: Devotional exercises



SUFFERING IN SILENCE.

Women are the real heroes of the world. Thousands on thousands of them endure the dragging torture of the ill peculiar to womankind in the silence of home. They suffer on and on—weeks, months, years. The story of weakness and torture is written in the drawn features, in the sallow skin, in the listless eyes, in the lines of care and worry on the face.

Inborn modesty seals their lips. They prefer pain to humiliation. Custom has made them believe the only hope of relief lies in the exposure of examination and "local treatment."

Take ten cases of "female weakness" and in nine of them "local treatment" is unnecessary. There is no reason why modest, sensitive women should submit to it. **McELREE'S**

WINE OF CARDUI

is a vegetable wine. It exerts a wonderfully healing, strengthening and soothing influence over the organs of womankind. It invigorates and stimulates the whole system. It is almost infallible in curing the peculiar weaknesses, irregularities and painful derangements of woman. Year after year, in the privacy of home—away from the eyes of everybody—it effects cures.

WINE OF CARDUI is sold for \$1.00 a bottle. Dealers in medicine sell it. Five bottles usually cure the worst cases.

tians. Roll call by the secretary and all the members answered by reciting a verse of Scripture, or singing a verse of some Chinese song. One thing I noted just here was that all took part in this service. I have seen leagues at home of which this could not be said. They have not found out that there are ways by which these duties are shirked. One of the members read an essay on the stone which the builders rejected, the same is become the head of the corner. The essay was said to be good and appropriate. It is touching to hear one who has been brought from heathen darkness to the light of the truth in Jesus give his opinion of the Bible, to relate his experience. Of course the writer could not understand what was being said and done. It was all explained to him afterward by the pastor, Bro. R. A. Parker.

After reports from various committees and election of officers for the ensuing year, one of the native pastors delivered a lecture on zoology. He gave them the names of the various animals of the world; telling where they were found, something of their habits, etc. This is a conducted by one of the native Christian department of education not found in the curriculum of the Chinese schools. In fact the league has a most excellent opportunity to work the literary department to advantage. The Chinese education, consisting as it does of a knowledge of the Chinese classics and this alone, the league can introduce history, literature and science. Of course the ultimate object of all our endeavors is to bring them to Christ, to an experience of salvation in their own lives. The educational department is but an auxiliary to this end.

The leagues at home would be delighted to see this strong Chinese league working so admirably.

Bro. Parker is always present at these meetings to help in all the ways (which are many) that the foreign pastor is needed.

Let the leagues at home pray that all the multiplied thousands of Buddhist temples in this empire may undergo such a change as this one has—that darkness, ignorance and superstition may be repelled by light, truth, faith, love, salvation.

O. E. Goddard.

Sung Kiang, January 16, 1896.

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.

We can furnish the splendid \$5 self-pronouncing Bible for \$2.50 postpaid.

Godbey & Thornburgh,
Little Rock, Ark.

WHO'S SHELLABERGER?

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

J. M. PARK, M. D.

Calls Promptly Attended

Residence 2408 La. Telephone 240.

Office 108 La. Telephone 21.

Well Satisfied with Ayer's Hair Vigor.

"Nearly forty years ago, after some weeks of sickness, my hair turned gray. I began using Ayer's Hair Vigor, and was so well satisfied with the results that I have never tried any other kind of dressing. It requires only an occasional application of



AYER'S

Hair Vigor to keep

my hair of good color, to remove dandruff, to heal itching humors, and prevent the hair from falling out. I never hesitate to recommend Ayer's medicines to my friends."—Mrs. H. M. HAIGHT, Avoca, Nebr.

AYER'S Hair Vigor

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

Take Ayer's Sarsaparilla for the Complexion.

See our premium watch offer. It is a good one.

DO NOT DO THIS.

Do not be induced to buy any other if you have made up your mind to take Hood's Sarsaparilla. Remember that Hood's Sarsaparilla cures when all others fail. Do not give up in despair because other medicines have failed to help you. Take Hood's Sarsaparilla faithfully and you may reasonably expect to be cured.

Hood's Pills are purely vegetable, carefully prepared from the best ingredients. 25 cents.

A FREE SILVER PAPER.

A good many subscribers have written to us asking that we arrange for clubbing with some good free silver paper. We have just made an arrangement that we think will delight all such. The Memphis Commercial-Appeal is recognized now as one of the leading papers of the United States. It is large and well-filled with news from all quarters. It is a strong silver paper, favoring the unlimited coinage of silver at 16 to 1. We make this reasonable offer: If anyone who does not take the Methodist nor the Commercial-Appeal will send us \$1.75 we send both papers a year. Any present subscriber to Methodist may send us \$1.75 and we will renew his subscription one year to the Methodist and send him the Commercial-Appeal one year. It is giving the two papers a year for \$1.75 and virtually gives the Commercial-Appeal a year for 25 cents. Those who want a live newsy paper, and especially free silver men, will find this the best clubbing offer we have ever made.

Godbey & Thornburgh,
Little Rock, Ark.

A LIBERAL OFFER.

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

ARKANSAS METHODIST.

HAVE YOUR PLUMBING DONE
BY ROGOSKI & DUNGAN.

ARKANSAS METHODIST.

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

WEDNESDAY, MAY 6, 1896.



DR. YOUNG J. ALLEN.
(President of Anglo-Chinese College,
Shanghai, China.)

Dr. Young J. Allen is one of the distinguished missionaries in the Protestant Church. Sent out by our Church to China in 1859, he remained at his post through every peril which tried the missionaries of those times. When, during our Civil War, all resources from the Church at home were cut off he found means of supporting himself and continuing his work. He was for many years superintendent of the Mission. He led our Church in the matter of higher education for the Chinese, was founder of the Anglo-Chinese College, of which he has been many years President. He is still one of the most earnest and active laborers in the field.

Our foreign mission fields are China, Brazil, Japan, and Mexico. We also have work for Germans, Indians and Cubans; in addition, small appropriations are made to a few weaker Conferences in the Northwest. Preaching the Gospel; teaching in day and boarding schools; dispensing medicine; house-to-house visitation Bible women; and the dissemination of Christian literature covers the work done in the fields.

CHINA MISSION.

Opened in 1848 by Drs. Taylor and Jenkins. In this, the greatest and most difficult of all mission fields, a half century of sowing is now to be followed by a century of reaping.

Bishop Hendrix, on his recent visit, found a larger increase for 1895 than was the entire membership twenty years ago.

Organized in 1886 into an Annual Conference, we now have: Missionaries, 30; native traveling preachers, 13; native helpers, 42; members, 604; schools (day and boarding), 34; pupils, 783; Sunday-Schools, 25; Sunday-School scholars, 1,200; Epworth Leagues, 5; members, 146; hospitals, 1; dispensaries, 3; number of patients treated in 1895, 12,015; property valued at \$124,542.

JAPAN MISSION.

Work opened in 1886 by Drs. J. W. and W. R. Lambuth and O. A. Dukes. Ten years' labor have been greatly blessed of God. In this Annual Conference, organized in 1892, we have: Missionaries, 35; native traveling preachers, 8; native helpers, 39; members, 529; schools (day and boarding), 13; pupils, 398; Sunday-Schools, 71; Sunday-School scholars, 1,455; Epworth Leagues, 1; members, 18; property valued at \$64,480.50.

BRAZIL MISSION.

In 1874 Rev. J. J. Ransom was sent out to organize and superintend work that had been begun by Rev. J. E. Newman. The new mission grew rapidly, and has proven a wide and open door. There are now in the Brazil Conference organized in 1886: Missionaries, 20; native traveling preachers, 22; native helpers, 29; members, 1,254; schools (day and boarding), 5; pupils, 278; Sunday-Schools, 81; Sunday-School scholars, 930; property valued at \$119,175.

MEXICO MISSION.

In 1873 Bishop Keener laid in the City of Mexico the foundation of our mission in that country. The combined statistics of the Central (organized in 1886), the Northwest (organized in 1890), and the Mexican Border (organized in 1885), three Mission Conferences now in Mexico, which represent the fruits of incessant toil and heroic devotion for twenty-three years, are: Missionaries, 20; native traveling preachers, 71; native helpers, 47; members, 5,501; day and boarding schools, 19; pupils, 622; Sunday-Schools, 120; Sunday-School scholars, 3,217; Epworth Leagues, 13; members, 423; property valued at \$150,209.

GERMAN MISSION.

At the suggestion of Dr. William Winans, of Mississippi, in 1842, a mission in behalf of German immigrants was begun in New Orleans. In a few years the work was carried into Texas Mission Conference, organized in 1890.

A Joint Commission upon the part of the Texas Conferences is planning wisely for future educational and evangelistic work among the Germans in that state.

INDIAN MISSION.

In this work, which was organized in 1844, efforts are made to reach several distinct classes of people, viz: the whites, these of mixed blood, the full bloods, and the blanket Indians. The Indian Mission Conference should be self-supporting at an early day, as a very large proportion of the members are whites.

CUBAN MISSION.

The Board of Missions appropriates \$2,500 annually to the Florida Conference for work among the Cubans.

In the City of Tampa there are over 12,000 Cubans. The Woman's Parsonage and Home Mission Society is doing valuable work among them, having established two day schools for Cuban children. The ladies who teach these schools, by visiting the homes and by Sunday-School work, are steadily winning the children and their parents to Christ.

WESTERN WORK.

The nine Western Conferences to which appropriations are made, are Columbia, East Columbia, Pacific, Los Angeles, Denver, Montana, Western and New Mexico.

SUMMARY.

In our four foreign fields we have: Missionaries, including wives, 105; native traveling preachers, 113; native helpers, 155; members, 7,888; schools (day and boarding), 71; pupils, 2,081; Sunday-schools, 247; Sunday-school scholars, 6,862; Epworth Leagues, 19; members, 587; hospitals, 1; dispensaries, 3; patients treated in 1895, 12,015; property valued at \$458,406; salaries paid missionaries (single man or woman), \$550; married men, \$1,000; allowance for each child, \$100.

WOMAN'S FOREIGN MISSIONARY SOCIETY.

This Society, which sent out Miss Lockie Rankin, its first missionary to China, in 1878, after sixteen years of splendid effort reports as follows: Missionaries, 38, including 1 medical; teachers and helpers, 109; boarding schools, 12; day schools, 40; hospital, 1; Bible women, 11, and 4,379 women and children under instruction. Of these there are in China: 15 missionaries and 5 married women in charge of work; 3 boarding schools, 30 day schools; 1,266 women and children under instruction.

In Mexico: 14 missionaries, 5 boarding schools, 9 day schools, and 1,789 women and children under instruction.

In Brazil: 8 missionaries, 3 boarding schools, 1 day school, 308 pupils and a number of women being taught.

In the Indian mission: Only teachers are employed in this difficult field. The work of the Woman's Board is wholly among the wild tribes.

EDUCATIONAL WORK.

(Of both boards.)

In some of these mission schools young men are being educated as teachers, and others trained for the ministry. Indeed, the majority of our pupils after graduation engage actively in some Christian work.

The girls are prepared for usefulness as teachers and Bible women, or are fitted to become Christian wives and mothers, thus aiding in the establishment of Christian homes, which are to

be the foundation of Christ's Kingdom in these distant lands.

COLLECTIONS.

The collections for foreign missions for 1895 under the assessment of the Board amounted to \$240,802.35, to which we add the sum of \$70,348.89 received by the Woman's Board, making a total of \$311,151.24. With a membership of nearly 1,500,000 this makes an average contribution of not quite 22 cents per member, or less than 2 cents a month for foreign missions.

The responsibility for creating a spirit of liberality and a habit of systematic and proportionate giving rests heavily upon the pastor. Without a steady increase in collections our missionary work will be seriously crippled, as the natural growth of the work demands larger appropriations every year. How much more is an increase necessary when by a succession of providential movements the barriers to the nations have been removed and the very gates of the Orient flung wide open.

HOW THE MONEY IS SPENT.

Some who have no vital interest in foreign missions, and seek an excuse for not contributing, assert that it requires two dollars to send one dollar to the foreign field. The truth is the only expense in sending funds is the letter postage. As to the use of the funds, 93 cents in every dollar is applied to the work in the mission fields, while the remaining 7 cents must be made to cover the expense of collection, disbursement and administration, which includes salaries of secretaries, and treasurer; clerical help, the publication of two monthly periodicals, the printing of leaflets, mailing of circulars, dissemination of literature and a large correspondence, which brings the expenditure for postage alone up to nearly \$1,000 a year.

WHAT IS NEEDED.

The supreme need of the hour is a missionary revival throughout the Church. This must be gin in the individual, and must grow out of a devotional study of the Word of God in relation to missions, and earnest supplication for a personal indowment of the Holy Ghost. It is only by this prayerful study of God's purpose in the gift of His Son for the redemption of a lost world, and by a closer fellowship with Jesus Christ that the conscience can be awakened to a true sense of loyalty to God, and duty to man. We need pastors who will faithfully lay the missionary obligation upon the people; we need a membership rooted and grounded in the principles of the Gospel, informed as to the facts of missions, and constrained by the love of Christ to go or send. We need a missionary periodical in every home and a contribution from every member. Every Sunday-school should be organized into a missionary society. Every Epworth League should co-operate with its pastor to secure the full collection under assessment before it undertakes to work for any special contribution; and every man and woman as steward, intrusted with the Gospel, should be consecrated to the work of carrying out the Lord's command.

THE DAILY BIBLE SCHOOL WORK.

Some years ago Judge J. P. Laws, of Beebe, Ark., conceived the plan of organizing a Daily Bible School for the children of that town. The Methodist Church, South, was opened for the purpose and the work put under the care of Mrs. Clark, a woman well qualified in heart and mind for the work. The meeting of the children was in the afternoon after the public school day was closed. One hour was given to hearing the lesson which the children had prepared. It proved a success. The children were interested and some older people as well. The work went on summer and winter. It is still progressing with unabated interest. It has been the means of great good. There are now young men and young ladies in Beebe who have been students in this school for years.

BRO. MANLEY'S EXPERIENCE.

Last fall Rev. T. B. Manley, undertook to extend the work.

After verifying by fullest test the feasibility of this scheme of Judge Laws' he began the daily Bible school work at Mammoth Spring. The circular which announces the opening of the school reads as follows:

BIBLE SCHOOL—Undenominational, and everybody is invited. Co-operation of everyone is desired. Children and young folks urged to come. It will cost you nothing. Let us see if there is any profit and good to come of it.

The general outline of the work is as follows:

1. The Sunday-School lesson with the "Home Readings" will be studied.

2. Texts of Scripture will be memorized, bearing on such subjects as kindness, gentleness, patience, purity, meekness and love.

3. The evils of bad words, intemperance, the use of tobacco, and Sabbath breaking will be set forth.

And a love for pure literature, and reverence for the house of God and His Holy Word will be encouraged.

Come and see for yourself. One hour each afternoon from 4 to 5 o'clock at the Southern Methodist Church will be devoted to this holy work. We desire your prayers. Truly your friend.

I. B. Manly.

We have had occasional reports from this school and everything we hear of it testifies to its usefulness. From the Monitor, a local paper, we clip this item: "At the South Methodist Sunday-School Sunday every teacher was present and on time. Scholars present, 95. We understand the other schools in town are also flourishing. Bro. Manly's Bible class is helping them out."

The latest report we have is a letter written by Bro. Manly to Judge Laws which we have the privilege of publishing in this our Missionary Issue.

Mammoth Spring, Ark., April 10, 1896.
Judge F. P. Laws, Beebe, Ark.

My Dear Friend and Brother: Your kind letter was received and read with interest. I am always glad to hear from you, and especially to know that you are so hopeful of the Daily Bible School work.

Of it I'm sure we may entertain the fondest hopes, for it is meeting the demands of the present hour, and God will crown it with glorious results.

I am glad such men as Bishop Hendrix and Dr. Palmore are interested in it and so heartily approve of it. 'Tis worthy the thought of Methodism's best minds. Nothing can take the place of the Daily Bible School at Mammoth Spring. It is a power for good and the Lord is sanctifying it to the good of this mixed and growing town.

I organized here January 19 and thus far have given it a fair test. Being undenominational its patronage is mixed. We have about seventy enrolled and all these are not in attendance daily but the school is well attended.

My Bible school children are students of the Holy Bible. It has helped the pastor in many ways. I really believe it is doing more good than the Sunday School League and prayer-meeting. The interest in all the services at our Church has been increased by the Bible school. Through its influence we expect many children saved and hardened sinners reached. Pray for us, and may God bless you, Judge, in all your efforts. May we see the time when all our Churches will be used seven days in the week. Yours in bonds of Christian love.

I. B. Manly.

Pastor M. E. Church, South.
Mammoth Spring, Ark.

We believe there is a suggestion in these two schools which our preachers ought to regard.

There is no doubt such a work would succeed in almost any town if started under care of a competent and judicious teacher and if the preacher should find that he had to take the place of teacher himself, it would generally be worth while to do it. The idea is in line with the parochial school which has made sufficient proof of its value to Christianity and the Church.

Our columns this week contain the announcement of Judge Hiram Robbins for Justice of the Peace of this township. Mr. Robbins has served the people in this capacity and his friends say he has made a splendid officer—intelligent and fair. The Grand Jury complimented him when passing on the reports of the Justices before that body.

G. T.

Notices.

METHODIST CALENDAR.

Clarksville District Sunday-School Conference, Ozark, May 8-10.
 Children's Day in all our Churches third Sunday in May.
 Helena District Epworth League Conference at Forrest City, May 21-24.
 Fort Smith District Conference at Waldron May 21-24.
 Missionary Mass Meeting of Arkansas Conference, Van Buren, May 26-28.
 Batesville District Preacher's Meeting, Central Avenue Church, Batesville, May 27, 9 a. m.
 Preacher's Institute, Searcy, June 18.
 Epworth League State Convention, Little Rock, June 23.
 Newport District Conference, Imboden, June 24.
 Helena District Conference, Holly Grove, July 2.
 Fayetteville District Conference, at Gravett, July 2.
 Jonesboro District Conference, Harrisburg, July 14.
 Searcy District Conference at Cabot July 16.
 Washington District Conference, Center Point, July, embracing second Sunday.

The Quarterly Conference on Berea Circuit is changed from the fifth Sunday in May and the Quarterly Conference on the Star City Circuit will embrace the fifth Sunday in May instead of the first Sunday in June. T. D. Scott.

THE JONESBORO DISTRICT CONFERENCE

Will meet at Harrisburg, Ark., July 14, 1896, at 9 o'clock a. m., and W. F. Walker will preach the opening sermon at 11 o'clock a. m. of the same day. Bishop O. P. Fitzgerald is expected to preside. My dearly beloved brethren, let us work and pray to make this the largest and best meeting we have had. We hope the editor of the Methodist, and our school men will come and help us. Very truly,
 Frank Ritter.

TO THE METHODIST PASTORS IN ARKANSAS.

Dear Brethren: We have an organization in Atkins, Ark., that desire to put a \$1000 library in each jail in Arkansas. Godbey & Thornburgh have agreed to send the Methodist to each jail in the state. Now, if you will please send one cent for each member in your charge it will help us to get this work on foot. Will you that are at county seats please tell the jailors to see that the Arkansas Methodist is properly used in the jail by the prisoners, giving each one a chance to read the paper? Please help in this work and the Master will be pleased. In him,
 S. L. C. Conrad, P. C.
 Atkins, Ark.

DAY OF FASTING AND PRAYER.

The approaching meeting of the Woman's Board of Missions brings a sense of need and responsibility to those whose duty it is to attend it, and they will go in the trust that many hearts are sending up prayer for them and the important interests they will then consider. The welfare of the dear workers in the field, the needs of these fields urgently voiced from every quarter, an empty treasury echoing these many calls, questions and conditions here at home requiring solution and attention—all this will overbear that handful of women unless their sufficiency is given from above.

Bear this in mind in your daily prayers, and on Friday, May 29, let all unite in special supplication, with fasting, that the Holy Spirit will guide and control in all that is said or done, to the glory of God, through Jesus Christ our Lord.

M. D. Wightman.
 Charleston, S. C., April 15, 1896.

WHEN NATURE

Needs assistance it may be best to render it promptly, but one should remember to use even the most perfect remedies only when needed. The best and most simple and gentle remedy is the Syrup of Figs, manufactured by the California Fig Syrup Company.

Read Quinn's ad.

Contributions.

AN INQUIRY.

Mr. Editor—Will you please answer this question through the Arkansas Methodist. Is it right for us to re-baptize members. A member is received into our Church and baptized (by pouring) afterward becomes dissatisfied with the mode and wants to be emersed or has been baptized when an infant and becomes dissatisfied with the mode can we re-baptize them and be consistent with ourselves? It looks like undoing what we have done and pulling down today what we try to build up tomorrow. Some of our preachers do re-baptize them, but it looks like inconsistency to me.

E. A. Biskley.

As to the matter referred to in the above inquiry, we have no law, and the editor of this paper has no right to insist upon any view of his own. One must pursue the course which his judgment and conscience dictate and not find fault with those who differ. Editor

A LETTER FROM BRO. BURKE.

Dr. Godbey: Dear Brother, allow me, through your widely circulated paper, to answer many inquiring friends as to my whereabouts, and the causes that have resulted in my present condition.

In the early part of last year, while I was serving the New Edinburg Circuit, I was taken with a pain in my left side, which terminated in an enlargement on the ribs, affecting my lungs, and destroying my strength to that extent that I was compelled to cease labor. In November I went to Little Rock and had it examined. On examination the doctors pronounced it a tumor and advised me to have it taken out; to which I consented. And on the 13th day of November I laid myself on their table and passed into a state of unconsciousness. After the doctors had cut into it they pronounced it to be a cancer and informed me that it was of a fatal nature, and would soon terminate in my death. Bro. T. H. Ware and his family kindly took me into their home, and took care of me, as only generous Christian-hearted people can. When I was well enough to travel I returned home, wound up my affairs, as best I could, and came to Texas, to my children. Having exhausted our little stock of means, we had to resort to the charities of our poverty stricken children.

The wound made in my side healed up nicely, in a reasonable time, and I entertained hopes that I might be permitted to return to my fond employ; my hopes were blighted by the return of the sharp painful misery in my side, and the growth on the ribs. I am waiting patiently for the results. I can say from an abiding experience, that there is no terror in death to those who have Christ in them, the hope of glory.

I regret to leave my wife penniless, who has so cheerfully stood by me, and so successfully assisted me in our long years of conflict with sin; but we can trust all to Him who is too wise to make any mistake, and too good to do wrong. The brethren of the Little Rock Conference kindly superannuated me at their last session. To them I will say, "Dear Brethren: My stay with you has been short, but not too short to form strong attachments. Into your midst and labors I would so gladly return, if it were the Master's will. Many of you may have to pass through trials, hardships and adversities. But Oh! how sweet the reward when you touch the near views of

eternity. It is, then, what we have suffered for Christ, that brings the sweetest joys to us.

To my brethren of the Arkansas Conference, who first admitted me into the field of usefulness, and who were ever so kind to advise and bear me up on the wings of their faithful prayer, let me say; "My landing is safe." I can say with St. Paul. I have, indeed, fought a good fight, and am ready to be offered up." And to the many dear brethren and sisters to whom I have preached, and with whom I have enjoyed the sweet communion of saints, if you should see a notice of my death in the papers, think of me as enjoying the reward of the precious Savior who has assisted me in pointing you to Him, as the lamb of God, that taketh away the sin of the world. For He has given me the abiding evidence that He will be near me when I cross the chilly waters. If it is the divine will to restore me to health I will still preach Him; if His will is otherwise, pray for my dear wife who has so faithfully labored with you, and loved you as the servants of a suffering Christ. I am in a penniless condition, and happy in a Savior's love.

P. P. Burke.

My address is Sipe Springs, Comanche County, Texas.

April 19, 1896.

AT THE BALTIMORE CONFERENCE

(Baltimore Christian Advocate.)

The elegant and courtly gentleman, "the High Captain" of the Vanderbilt, and the Metropolitan of Nashville, did wisely and well to bring the refined, devout and persuasive Mrs. Hargrove, She divided with her husband the homage of the Conference and the Methodists. In Roanoke, in the twin town of Salem, and in Vinton, she presented the Woman's Parsonage and Home Mission interests before large audiences. Every day she was engaged in the holy work. Her visit inspired the good women. Mrs. Hargrove answers every argument against the helpfulness of women in holy things by her own beautiful service.

DEATH NOTICE.

DAVIS—Burton, son of J. L. and Mollie Davis, was born in Tate County, Mississippi, September 16, 1882. His parents moved to Sulphur Rock, Ark., December, 1884, where Burton professed religion in 1894. March 3 his parents moved to Fayetteville. On the way Burton contracted measles, which ran into broncho-pneumonia resulting in death March 26, 1896. F. R. Noe.

Cures

Prove the merit of Hood's Sarsaparilla—positive, perfect, permanent Cures.
Cures of scrofula in severest forms, like goitre, swelled neck, running sores, hip disease, sores in the eyes.
Cures of Salt Rheum, with its intense itching and burning, scald head, tetter, etc.
Cures of Boils, Pimples and all other eruptions due to impure blood.
Cures of Dyspepsia and other troubles where a good stomach tonic was needed.
Cures of Rheumatism, where patients were unable to work or walk for weeks.
Cures of Catarrh by expelling the impurities which cause and sustain the disease.
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Cures of That Tired Feeling by restoring strength. Send for book of cures by

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To C. I. Hood & Co., Proprietors, Lowell, Mass.

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

+ Personal. +

The Fayetteville District Conference will be held at Gravett, beginning July 23. Further notice next week.

Our Assistant Business Manager, Mr. Workman, has been in Northeast Arkansas and has met a cordial reception as the representative of the paper. He secured 29 new subscribers at Paragould, twenty-one at Jonesboro, and others at other points along the way.

Mr. Moses Greenwood, of St. Louis, one of the best posted and most interesting Sunday-school workers in the United States, will speak at several places in this city next Sunday. Let every friend of the cause go and hear him.

Galloway College Commencement will begin May 28. An attractive program.

Dr. Dye, of Galloway College, dropped in Monday, just to congratulate us on the improved appearance of the METHODIST.

A note from Dr. Hunter gives the sad intelligence of the death of Rev. John McLauchlan at Arkadelphia, whither he had gone for medical treatment. Dr. Hunter says: "A good and true man has left us. How we will miss him. Let us pray for his afflicted widow. It is well with our brother."

Rev. O. G. Halliburton, Fredericktown, Mo., desires through the METHODIST to inquire for the address of A. B. Haltom.

SWEET POTATO SLIPS.

Surplus on hand, \$1.00 per 1,000. Order early.

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GODBEY & THORNBURGH.

THE MAKE-UP OF A JAPANESE CHRISTIAN NEWSPAPER

By Prof. Frank Muller, Ph. D., Etajima, Japan.

The principal Christian weeklies published in Japan are, in the order of age: *Kokusho Kyo Shimbun* (Christianity New paper), *Fukuin Shimpō* (Gospel News), *Gokyo* (Protect Doctrine), and *Kansatsu* (Observation). These papers are respectively the organs (machine newspapers as they are called literally in Japanese) of the Congregational, Presbyterian and Methodist Churches, and of Mr. Tamura, a Presbyterian minister who was deposed for writing the little book called "the Japanese Bride."

These papers, used to publish a table of contents in English but the omission of this foreign innovation at present is perhaps a sign of the times. A table of contents, alone, however, gives but little idea of the contents, nor can a more detailed account of the contents of one paper such as I propose to give furnish more than a general indication of the nature of Japanese Christian weeklies. The change of name of Mr. Tamura's paper from *Inochi* (Life) to *Kansatsu* or the Observer as, according to good Presbyterian usage, it is called on the title page, caused me to examine one number of that paper closely and no better principle of selection governed my choice.

As to outward appearance the paper is in magazine form consisting of sixteen pages of about eight by twelve inches in size. The cover contains the name, date and table of contents, tastefully printed over the bars of a musical staff. Each department is divided off by a head-piece, or side-piece as it would more properly be called, as it is placed on the right-hand side as a starting point for the vertical lines in their journey to the left through the three columns, or horizontal stripes, which make up one page. Some principle governed the choice of these designs, I suppose. The editorial department begins with a characteristically Japanese sketch of a waterfall with the characters for editorial flowing down the stream. The editor speaks of the change of name without change of purpose, of the responsibility upon himself, and his desire to discharge it well. Then follows a conventional New Year's greeting. He next speaks of the Twentieth Century, the Nineteenth Century is buried and we look toward the Twentieth as toward the land of Canaan. Great changes took place in the Nineteenth Century, but now all are past. Let us Japanese take a high place in the world. The next editorial is entitled, "O, Jerusalem." Could Jerusalem, lying in ruins, think of the world's celebration of the Twentieth Century since Christ's coming, with us teaching now filling the world and going on to prevail more and more. The editor next urges that the week of prayer be so observed that it may be a Pentecost in Japan. The next speaks of the condition of the Doshisha, the great school established by the Congregational Mission. The time is a critical one and he hopes that the President will be equal to the emergency.

The picture of a short Japanese sword marks off the next department which consists of trenchant notes on Christian progress in Japan. The great matter of importance of the year will be the report of the committee sent to Japan by the American Board. The ministers of the Church of Christ (Presbyterian) come chiefly from province of Tosa which thus exerts a great influence in the Church. We may learn something from the zeal of the Salvation Army. It is said that women of low class are by the Army converted into officers. We would urge the Army to begin work in Osaka among its many poor people. Kyoto is the center of the work and influence of the Congregational Church. Why does it not publish its Church paper there instead of Tokyo? Our contemporary, the *Gokyo*, speaks of Japan as an ideal mission field. What is an ideal mission field?

The next department is entitled "Interviews" and the wood-cut is of two tea-cups of Western shape with a Japanese handle, saucers and spoons. The department is given up to an interview with Mr. Okuno, one of the oldest Japanese ministers. I give a brief account of what he said: "I was baptized in July, 1872, being the 27th Japanese to receive baptism into a Protestant Church. The week of prayer was first

observed in Japan in January, 1873. I then preached my first sermon on "Thy Kingdom Come." The greatest trial we had was that we had no Bibles in Japanese and we could not read English. Dr. Hepburn gave me a Chinese Bible and I learned it so that I could read it; the paper names were especially troublesome to us. At this time I began to help Dr. Hepburn in the translation of the Gospels under great difficulties, he knowing little Japanese and I no English. There were no movable types then and no engraver on wood would undertake to engrave for printing a Christian book until I offered to bear any punishment that might come upon him. When I was baptized the question was asked me, "you know that Christianity is prohibited by law; will you joyfully go to prison, or even endure death for the sake of Christ?" At that time the same question was put to others and now as we talk over those days it seems to us strange indeed. In the autumn of 1873 I went with Mr. Ogawa on a preaching tour near Tokyo and during three weeks we met with hardships and experiences, a full account of which I hope to write at some future time."

The next department consists of a sermon. The wood-cut is of a branch of a palm tree, crooked and bare of all save a few blossoms. The sermon is on Phil. 3, 13-14, a consideration of Paul's life and an exhortation to look forward. It is written in the colloquial style for which the editor is noted, the style used in preaching but in which few, it seems, can bring themselves to write.

A crude sketch of falling leaves and a broom begins the next department entitled "Miscellaneous," and consisting in this case of a consideration of the right use of wealth in connection with the Carnegie Library in Pittsburgh.

A floral headpiece begins the story department consisting of chapters from "The Prince of the House of David," the title being unrecognizable in its Japanese form of "The Beautiful Adam." A foreigner would think that no illustrations would be better than the poor wood-cuts, but Japanese may think otherwise. Even the daily papers have stories illustrated in like manner. A pile of books opened and unopened stands at the beginning of a collection of extracts, not from books but from the Christian newspapers, Christmas and the Family. The degeneration of Osaka into a city given up to money making. False Science. The New Woman, a translation of a lecture by Mrs. Booth, appearing in the War Cry, the monthly publication of which was begun lately in Tokyo where the Salvation Army is doing vigorous work. Religious Christianity, from the Scripture Union Magazine, a monthly publication containing notes on the daily readings.

Under the head of "The Sunday-School" is given a short exposition of the International Lesson.

Next comes a note on the day of prayer for foreign missions. The Church in Japan is the result of foreign missionary work and ought to do missionary work in China and Korea. This comes under the head of "Prayer," and is illustrated with the picture of a bamboo. A compass and the characteristically contrary title, "East, West, North and South," begins a collection of notes about men and Churches.

The last two pages are given up to advertisements of books. A list of the names will give an idea of the growth of Christian literature in Japan. The publications advertised are all from a publishing house connected with the Congregational Church. The titles of a few of those whose titles indicate their contents are: Christmas, The Mother's Duty, Stories of Benevolence, Christ's Old Organ, Woman's Mirror, Lives of St. Paul, Fox, Lincoln, Columbus, Washington and Five Famous Americans, Thoughts of the Heart for Each Day of the Year, True Stories of Change of Heart, Sermons delivered in Europe and America, The Way to God (Moody), Theism (Fiske). The above books are probably translations. The following are original: The Joy of a Christian Minister, The Reason of Faith, A General View of Truth, The Heart of Christ, Christianity and Buddhism, Christianity and Philosophy, Christianity and Education, Christianity and Buddha, Christianity and Patriotism, Japanese Moral Teaching and Christianity, Christianity, A new Exposition of Christianity, A Reform of Religion.

A WONDERFUL Botanical Discovery. The Kava-Kava Shrub.

A FREE GIFT OF GREAT VALUE

To all Sufferers from Kidney or Bladder Disorders, Bright's Disease, Diabetes, Dropsy, Rheumatism, Gout, Pain in Back, Female Complaints and Irregularities, Blood Impurities and other maladies caused by improper action of the Kidneys or Urinary Organs.

A few weeks ago our readers were informed of the discovery of the Kava-Kava Shrub, a new botanical product, of wonderful power in curing certain



diseases. The Kava-Kava Shrub, or as botanists call it, *Piper Methysticum*, grows on the banks of the Ganges River, East India, and probably was used for centuries by the natives before its extraordinary properties became known to civilization. The Kava-Kava Shrub, through Christian missionaries, in this respect it resembles the discovery of quinine from the peruvian bark, made known by the Indians to the early Jesuit missionaries in South America, and by them brought to civilized man. We have previously quoted Dr. Archibald Hodgson, the great authority on these diseases in which he describes the sufferings of both Hindus and white missionaries and soldiers on these low, marshy swamps and jungles of the Ganges. He says:

"Intense tropical heat and moisture acting upon decaying vegetation renders these low grounds on the Ganges most unhealthy districts. Jungle fevers and miasma assail the system. * * * The blood becomes deranged and the Urine thick and dark-colored. * * * Life hangs in the balance. Then when all modern medical science fails, safety is found in the prompt use of Kava-Kava. A decoction of this wonderful botanical growth relieves the Kidneys, the Urine becomes clearer, the fever abates, and recovery sets in, etc."

Our readers already know of the bringing of this wonderful shrub to Europe and America, and the success of the medicine of Alkavis, which contains the active principle of the Kava-Kava Shrub, only in a much more concentrated and powerful form. We are glad to record the numerous extraordinary cures wrought by this great discovery.

Of all the diseases that afflict mankind, Diseases of the Kidneys are most fatal and dangerous, and this being the case, it is natural that the discovery of the Kava-Kava Shrub, Nature's Positive Specific Cure for Diseases of the Kidneys, is welcomed as a gift to suffering humanity, and endorsed not only by the public, but by the most eminent physicians, both of Europe and America. The fact that Alkavis is sent free for trial to sufferers from these diseases has had a great effect in making its remarkable benefits widely known. One person when cured naturally tells another, and so sufferers everywhere are testifying to the wonderful health-restoring powers of this new botanical product. In the New York Weekly World of November 1 the testimony of Rev. W. B. Moore, D. D., of Washington, D. C., was given describing his years of suffering from kidney disease and rheumatism, and his rapid cure by Alkavis. Rev. Thomas Smith, the Methodist minister at Cobden, Illinois, passed nearly one hundred gravel stones after two weeks' use of Alkavis. Rev. John H. Watson, of Sunset, Tex., a minister of the Gospel of thirty years' service, was struck down at the post of duty by kidney disease. After hovering between life and death for two months, and all his doctors having failed, he took Alkavis, and was completely restored to health and strength, and is fulfilling his duties as minister of the Gospel. Below we publish the portrait of Mr.



Mr. R. C. Wood, Lowell, Ind. benefited and finally completely cured in a

few weeks by Alkavis. The testimony is undoubtedly and really wonderful. Many others give similar evidence. Many doctors also testify to the powers of Alkavis in curing almost hopeless cases. Among these none have greater weight than Dr. A. R. Knapp, of Leoti, Kansas, and Dr. Anderson, of Carthage, Mo., whose testimony is particularly valuable from the fact of their great experience in these diseases. Mr. A. S. Colburn, of Waltham, Miss., aged 73, and an intense sufferer for five years, was cured by Alkavis.

Mrs. James Young, of Ohio, writes that she had tried six doctors in vain, that she was about to give up in despair, when she found Alkavis, and was promptly cured of kidney disease, and restored to health. Mrs. Al Mrs. James Young, Kent, O.



ice Evans, of Baltimore, Md.; Mrs. Mary A. Layman, of Neel, W. Va., twenty years a sufferer; Mrs. Sarah Vunk, Edinboro, Pa.; Mrs. L. E. Copeland, Elk River, Minn., and many other ladies join in testifying to the wonderful curative powers of Alkavis. In various forms of kidney and allied diseases, and of other troublesome afflictions peculiar to womanhood. In such cases of disorders peculiar to women we do not care to publish testimonials at large, but ladies interested therein can obtain full information from a descriptive book which is furnished free by the importers of Alkavis. The good results of using this new botanical discovery in such cases are indeed most remarkable.

The following letter from the well-known minister, Rev. A. C. Darling, of North Constantia, Oswego County, New York, was written after, as he says himself, he had lost confidence in man and medicine, had no sleep or rest, and took Alkavis as a last resort.

North Constantia, Oswego Co., New York, May 20, 1895.

Gents:—I have been troubled with kidney and kindred diseases for sixteen years and tried all I could get without relief. Two and a half years ago I was taken with a severe attack of La Grippe, which turned to Pneumonia. At that time my Liver, Kidneys, Heart and Urinary Organs all combined in what to me seemed their last attack. My confidence in man and medicine had gone. My hope had vanished, and all that was left to me was a dreary life and certain death. At last I heard of Alkavis and as a last resort I commenced taking it. At this time I was using the vessel as often as sixteen times in one night, without sleep or rest. In a short time, to my astonishment, I could sleep all night as soundly as a baby, which I had not done in sixteen years before. What I know it has done for me, I firmly believe it will do for all who will give Alkavis a fair trial. I most gladly recommend Alkavis to all. Sincerely yours, (Rev.) A. C. Darling.

Such testimony as the above makes it very clear that Alkavis is indeed a sure specific cure for these serious diseases. The Church Kidney Cure Company, of No. 418 Fourth Avenue, New York City, are so sure for the only importers of Alkavis, and they are so sure it will cure that they will send a large case of Alkavis by mail prepaid free to every sufferer from any form of kidney or bladder disorder, Bright's Disease, Diabetes, Rheumatism, Gout, Dropsy, Cystitis, Gravel, Pain in Back, Female Complaints and Irregularities, Blood Impurities, or other affliction due to improper action of the kidneys or urinary organs. We advise all readers who are afflicted to send their names and address to the company and receive the large case of Alkavis by mail, prepaid free. You should surely try it, as it costs you nothing.

* Contributed *

A REFORM IN DOMESTIC MISSION MATTERS.

Rev. James A. Anderson.

For years I have been satisfied that our plan of appropriating domestic mission money is a very defective one. The problem in all these missions has been how to bring them over the line of self-support, how so to aid them as to keep them from relying upon the conference mission board and make them rely on themselves. I know of charges which have virtually considered themselves pensioned. The very first question asked the Presiding Elder when he comes to the first Quarterly meeting, and before the stewards proceed to make the assessment for the support of their preacher is this: How much has been appropriated to us this year. I have known a board of stewards in a charge which was advancing in ability to cut down its assessment \$100 because they had been told that the appropriation had been raised \$100—a step taken by the board because they wanted to man more strongly the place. Every Presiding Elder in Arkansas knows that there has been great disposition to lean on the funds supplied by the board. We also know that years of labor on many missions has shown no abatement of this disposition.

The fact that the Presiding Elders chiefly control, after all, these appropriations, and the fact that we must, under our itinerant system, be often changing Presiding Elders, and the fact that Presiding Elders have very many different views about how to handle these missions, these three facts have served to give us a very unstable policy as to the whole problem—no settled policy at all. The Conference Boards are not so much to be blamed, for they have had to rely upon the Presiding Elders.

It is perfectly evident that to handle wisely thousands of dollars annually of the Lord's money we must have a settled policy. It is unbusinesslike and almost a scandal to do otherwise.

I have given much thought to this matter. I could never settle on a plan till I read quite recently a discussion of the subject of self-support on the part of foreign mission charges by the Mission Conference which met in New York last January. The recommendations of the committee on self-support will not exactly suit our Methodist economy, but they do contain the essential feature. Without stating in full here their plan we submit the following as a practical plan for our Conference Boards:

1. Either raise more money or cut down appropriations till the appropriations are worth dollar for dollar. The rule of the General Board is very simple, and will secure, in nearly all cases, this end. That rule is to appropriate no more money for the coming year than was raised on assessments the present year. There would be good sense in readjusting so that the appropriations would be worth 100 per cent, if we did not intend to go any further with this plan.

2. Let the District Conferences, in discussing the question of missions and mission territory, determine what each mission ought to pay for support of the ministry. This could be done by a committee composed of the Presiding Elder, the preacher in charge of the given mission and a layman from the same, or it could be done by a general committee on missions within the district after con-

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sultation with these brethren. Let the amount agreed upon at the District Conference be reported to the Conference Board by the Presiding Elder, and let the board make it a matter of record.

3. Make the appropriations just as we do now, except as modified so as to make it worth dollar for dollar, if the conditions yet to be named are met.

4. Let the board in paying off the appropriations take account of how much of the amount agreed upon at the District Conference has been paid by the mission for the support of its own ministry. In order to prevent lopsided development in the missions, let the board also take account of the amount which each mission has paid on the general collections by simply adding the amount apportioned by the district Conference for support of the ministry. Whatever per cent of this aggregate the mission has paid, let the board settle their appropriation at that per cent, holding in reserve during the year a sufficient amount to protect itself. When an appropriation of \$100 has been made to a charge it will mean this to them: If you will do what those in charge think you clearly ought to do to maintain your own work, we will aid you to the amount of \$100. And that is exactly what it ought to mean. Help them to help themselves. If they cannot be brought to help themselves it were best to quit.

I see no reason why this plan should not apply throughout the world wherever the work has been once organized.

I call the matter up just now because the season for District Conferences is at hand. It is clearly within their functions to make recommendations to the Conference Board about these missions. The question of self-support is all but vital. An impartial judgment as to the amount to be expected from a mission within its bounds can be reached by the District Conference. No other assembly in the Church can be as competent to determine that question. For obvious reasons the Board of Stewards on the mission itself ought not to do it, though its legal right to make the preachers' assessment be preserved. If the District Conferences of Arkansas Conference will bring forward their recommendations on this important matter to the next session of the annual Conference, the Board of Missions will be in position to take action at once. Jas. A. Anderson.

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WANTED.

Yellville Institute in the High School for the Harrison District, Arkansas Conference, M. E. Church, South.

There is a good brick building and a fine prospect for a school. Two more teachers are wanted, one for principal Apply to Rev. O. H. Tucker, P. E. Yellville, Ark.

I have a few more copies of the Minutes of the Little Rock Conference I will send free to those who can use them.

GEO. THORNBURGH.

Read Quinn's ad.

Our Church Abroad.

MATSUYAMA DISTRICT REPORT.

Enlargement. The opening of Nakatsu on the east coast of Kyushu as a mission station by the last Conference was the means of greatly extending the territory of the district. Nakatsu in feudal days was a daimyo's capital, and is yet the most important town of a large agricultural district. It is difficult of access by boat on account of the shallowness of the sea along that coast, but will in a short time be connected with Moji by railroad.

I would repeat at this time a fact which has been mentioned in a previous report that the Nakatsu region is one of the most destitute of Protestant mission work of any part of the great island of Kyushu. Our missionary, Bro. Callahan, is the only Protestant missionary resident in the province of Buzen. It is my settled conviction that this station should be strengthened without delay by sending another man.

2. A Church Dedication. The dedication of a new church at Matsuyama was the fulfillment of a long desire on the part of the foreign missionary and the little band of members who have held on against discouragements and failed on in hope. "Lambuth Chapel" is a solidly built, neatly finished frame building occupying a lot large enough to allow of the building of a native parsonage whenever the church is strong enough to do so. There would also be spare room on one corner to put up a building large enough for a reading room and English school. Such a building as this is a need of the work at Matsuyama. A reading room started during Rev. H. G. Hawkins' stay in Matsuyama has been kept open up to the present time and has given such encouragement that it is believed that it ought to be made permanent. It is one of the best means we have of gaining access to the students who come in large numbers to the place and might be made the means of interesting the soldiers of the garrison also.

About \$300 for the building and \$50 more for furnishings would complete the equipment and the farther expenses need not be more than would be used any way in keeping up the English school.

Matsuyama, as the center of the District work should have another man besides the presiding elder. This is a necessity; otherwise, the work during the absence of the presiding elder, suffers for want of regular attention.

3. A New Church for Uwajima. Bro. Davis has succeeded in securing a good lot and expects soon to have funds enough to put up a suitable Church building.

4. Chapel Preaching. At all points chapel preaching has been regularly done, and in several instances new chapels or other places where preaching services are held, have been added during the year. Among these one that has been of special interest is a farm village, New Tadotsu, where one of the members of the Tadotsu Church lives. I had the pleasure once during the year of a visit there with Bro. Meyers. It was after the rice crop had been put forward and all the fields had been flooded. The night was dark. To find a path and solid footing, there was need for one who had gone that way before; so the young Japanese friend and myself fell to the rear and put Meyers in the lead. In due time the house was reached. Our friend had not finished his evening meal, so we were invited to wait in the best room while a member of the family was sent to tell the neighbors to come to the service. Among the dozen or more men, besides women and children who came and seated themselves on the matted floor, was an old man, quite white headed, who had been attending the services held here for some time before.

I was told that he had already expressed his desire to become a Christian, but interposed that he had been worshipping at Kotohira, one of the great temples of Japan located not far away, so long that he did not believe that he could break himself of the habit even if he were to try, though he confessed that he had very little faith in the worship.

But on the occasion of this same visit to Tadotsu I was told that this old man

had made up his mind to ask to be received as a candidate for baptism, and he has since been baptized and received into the Church.

Much, however, of our chapel preaching is of a very different character. Often the same faces are not seen twice. They come in attracted by the singing or by the sound of the voice of the preacher, listen for awhile, or, may be, through the sermon, and go on their way again. Thus much of our chapel preaching can never be looked upon as more than seed-sowing.

When fruits are gathered it is not always by the hand that did the sowing. But still this work cannot be estimated by present results. It has its importance as an evangelizing agency, as an educator of the masses as to what the teachings of the gospel are. By this means stubborn prejudices are weakened and are finally undermined and these casual hearers becoming more open minded are more likely to become seekers of more light.

5. At Their Posts. Bros. Hager and Callahan, after getting their passports, were quickly at their respective posts. Oita and Nakatsu. Bro. Hager has kept the work well in hand at Oita, and Bro. Callahan and his excellent wife have met well the difficulties incident to opening the work of a new station.

6. Gains and Losses. The gains on the entire district in membership the past year is 33; the losses 38, making a net loss of five. While our gains are more than last year, the losses are larger still. This is due to the necessary pruning of the Church register in two of the charges, Oita and Uwajima.

7. "So We Labored in the Work." The majority of the foreign members of the district being comparatively new on the field, and none beyond the necessity of language study, they have labored under difficulties like those who labored as builders of the wall of Jerusalem in the days of Nehemiah, "Every one with one of his hands wrought in the work, and with the other hand held a weapon." With a courage like that of those brave defenders and builders they have all striven to meet the demands of the situation.

C. B. Mosley.

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M. E. CHURCH, SOUTH SHANGHAI, CHINA.

ANNUAL REPORT ON PUEBLA DISTRICT, CENTRAL MEXICAN CONFERENCE, M. E. CHURCH, SOUTH, FOR THE FISCAL YEAR 1894-95.

I spent the entire year, as far as I could, visiting and preaching to the various congregations, exhorting in public and in private, administering the Lord's Supper, and baptizing and receiving people into the church. And all this I have done as nearly according to Methodist rules as my knowledge of them would permit. I have also in my rounds paid as close attention to the finances of the church and to the condition of the church property as I have been able to. Thus far concerning my personal work.

And all of my preachers, with one single exception, have manifested throughout the year a commendable Christian character and a wholesome desire to advance the Master's cause. In other words, with this one single exception, they have been faithful in their lives and in their work.

The following is an epitome, as per my notes, of this year's work, less the data of three Quarterly Conferences, which I was unable to attend, and whose data I have been unable to secure since:

Number of members received during the year, 107.

Number of adults baptized during the year, 100.

Number of infants baptized during the year, 66.

Amount collected for all purposes during the year, \$564.39.

The quarterly reports of the pastors on the general state of the church indicate a faithfulness of the membership that has been to me in a high degree satisfactory. Nearly every report made during the year contains the statement, the members are faithful. This, the faithfulness of our membership, when it is considered that we offer them nothing, either for coming or remaining with us save that contained in the Gospel of the Lord Jesus Christ, while others are constantly offering inducements in the shape of schools for their children, and even other things of a temporary nature, is no small matter. In fact it amounts to an inspiration to me, and gives me hopes for the future that I perhaps would not have, otherwise, to know that our people generally throughout this Central Conference are with us, and remain with us for no other consideration than Christ the Lord and his offered salvation. We have a Sunday-school in every congregation on the district save nine, and in these nine there is a meet-

ing on the Sabbath for the study of some Bible lesson. That is there are sixteen Sunday-schools more or less, organized. But none of these are really organized as Sunday-schools should be. This fact should not, however, be a matter of surprise or discouragement to any one knowing of the condition of the people. We have no Epworth Leagues in the district. Three leagues have been organized and we have made attempts at others still, but it has all come to nothing. The reason for this is that we have but very few who are in any wise capable of carrying on league work. The membership of this district is made up principally of illiterate Indians. Perhaps in the future, when it really becomes necessary, we will be able to do better.

Many places on our borders are calling for us to come to them with the gospel, but what this district needs most at the present time is to have some of its central points strengthened. We are losing every day because of the fact that others are strong at our centers, and that we are weak. I do not mean that we are losing what we have, but that we are losing what we might and ought to have. I do not think we ought under the present reigning circumstances to try to extend our borders for the next two or three years, but rather that we should try to plant ourselves more firmly in the field that we already occupy. Some points, for instance, ought to have churches. We will never do anything in Puebla to amount to anything until we have a church. And this is one of the principal cities of the whole republic. We have done more in the city of Puebla than all others, yet we have less to show for it than some others. The reason for this is, and the only reason, that we have no material altar around which our people may gather from Sabbath to Sabbath. Obedience, and they have, as a consequence, taken our gatherings out of our hands. We need more schools also.

Finally, I will say that I am firm in the conviction that this district is in better shape than it has ever been before. I know that I preach to nearly, if not quite, double the people now that I did when I first came on this district. And I am also firm in the conviction that the Lord will lead us on to further and greater conquests if we will only follow.

W. D. King.

To retain an abundant head of hair of a natural color to a good old age, the hygiene of the scalp must be observed. Apply Hall's Hair Renewer.

Missions.

T. H. YUN. KOREAN MINISTER OF EDUCATION.

REV. J. M. LAWLEY.

In the Methodist Review of Missions for the current month is given an exceedingly interesting account of Mr. T. H. Yun, who is now the Minister of Education for Korea. Perhaps no other Southern Methodist preacher holds so high a position as this young man, certainly no one has risen so rapidly. Only a short while ago we were students together at Vanderbilt. But we hardly expected at that time that the modest, sensitive, spiritual Korean would be a Cabinet Minister before the rest of us ceased to be fledglings. Not that we doubted our friend's ability, but it isn't often that a political exile, such as he was then, sees a revolution restore him to more than his former power. It is somewhat wonderful that one from the nobility of the far East could be so contented with the simple manner of life we led at Wesley Hall. Yet, Yun was one of the most cheerful men on the campus. He joined in the daily after-dinner merry-making and was very fond of playing croquet; but he would frequently withdraw from the crowd and wander over the campus alone. It was his special delight to find four-leaved clovers, and after an hour's search he generally came in with a coat pocket full. He was an excellent student and his colleagues in the literary society said that he always went to the heart of every question he discussed. He showed a lively poetic imagination and added to this was profound thinking. His written productions were in choice English, but when he came to read or speak he found some of our consonants quite unmanageable. We used to laugh at him a good deal for asking his partner in croquet to "put him in position (position)." It sounded as if he wanted to go to the place we are all trying to shun.

Few of us suspected that even then he had a remarkably eventful history back of him. His old teacher, Prof. W. B. Fennell states it thus:

"The drama of his manhood opens with a banquet scene. It was in Seoul, the now noted capital of Korea, that on a certain evening in the autumn of 1884 many chief dignitaries of the Korean court, with the officials of a new governmental regime, and several foreign ministers and consuls with their attaches, were gathered together as the guests of Prince Min Yong Ik to celebrate the establishment of a postoffice department. Among those seated around the festal board were Gen. Foote, the American Minister, and his young native secretary and interpreter, Yun Tchi Ho. The feast is going merrily on, when suddenly the guests and their royal host are startled by an outcry. A violent disturbance, as of men struggling, occurs on the outside of the building. Assassins, armed with knives and daggers, force their way into the hall, rush upon the Korean officials, and attempt to plunge their weapons into their hearts. The prince receives several severe though not mortal wounds. Some of the Koreans are killed, while the remainder seek safety in flight. The foreign officials repair hastily to their respective legation quarters for protection, and anxiously await the sequel.

On the next day it transpires that at the instigation of the queen, or by her connivance, the king has fallen into the hands of the anti-progressive or anti-foreign party. The government, represented by the assassins, is asserted, and a general massacre of all who have espoused the opposite cause is threatened. 'No foreign innovation' is the cry, and the newly created postal department is forthwith abolished. Suspected of sympathizing with the faction thus defeated, both Yun and his father were declared political outlaws. The latter, having been a military officer under the former government, was banished to the extreme part of the kingdom, while his son remained in Seoul, under the protection of the American Minister."

Leaving Seoul, he entered the Anglo-Chinese college at Shanghai, became a Christian in 1887, and then came to Vanderbilt. He returned to Shanghai in 1893 and the next year married Miss

Mo Sien Tsung. After the Chinese-Japanese war, the progressive party came to power again, Yun returned to Korea and was advanced with marvelous rapidity to one of the highest positions in the kingdom. From Dr. Lambuth comes the following: "Bishop Hendrix says that while cabinet ministers never go out at night without a heavy body-guard, Brother Yun came to him alone, quietly walking on the streets without escort, and even appeared in the native chapel and preached, while still in official costume, and well known to all the people."

The gentle, broad spirit of the man doubtless explains this attitude of the people toward him. "I approach," he says in an article on Confucianism in Korea, "I approach the subject with reverence. Whatever may be the weak points of Confucianism, it has given the Korean his conception of duty and his standard of morality. My purpose is not to discuss the system from the standpoint of a philosopher (which I don't pretend to be), but as a Korean who has paid some attention to its practice who has paid some attention to its practical results." Yet he deals some heavy blows against the system, of which the following is a sample:

"5. While Confucianism exalts filial piety to the position of the highest virtue, and while a Confucianist makes this very common principle hide a multitude of uncommon sins, the whole system says the foundation of morality and prosperity by classifying women with menials and slaves. When, a year after the death of the expelled wife of Confucius, his son wept over her loss, the great sage was offended because it was improper that a son should so long mourn over his mother's death while the father still lived! A woman in the Confucian morality, is virtuous in proportion as she is dull."

The presence of this providential man in the Cabinet of a nation in the transition state furnishes an unparalleled opportunity to the Christian Church, and particularly to our branch. Already his influence is being felt. His father is seeking the light that has glorified the life of his son. Says Dr. Lambuth:

"Dr. C. F. Reid writes us from Shanghai that Gen. Yun, the father, has just returned to Korea after spending several weeks in his home at the parsonage adjoining Central Church. While his guest, Gen Yun made a daily study of the Scriptures, and under the leading of the Holy Spirit Brother Reid feels confident that he is moving steadily into the light and will come to an acceptance of the truth. Never before in the history of Christian missions were there such magnificent opportunities. Never, at the same time, in the history of the Boards of Missions were they so hampered for want of funds. May God help to the spirit of greater self-denial and consideration in the service of God. If the response is not more in proportion to the ability and the demand of the Holy Spirit, it will not be a question of the heathen perishing without the gospel, but of our perishing in a state of infidelity worse than heathenism ever dared to be."

Our Review of Missions is giving us some thrilling history of the acts of apostles in foreign lands.

Hendrix College.

While our people honor Dr. Young J. Allen, they do not appreciate the great work he is doing by half. If they did they would count him one of the greatest men Georgia has ever produced. He is doing epochal work in China. When that great empire is Christianized and civilized, it will appear that Young Allen has been among the chief human instruments of its regeneration, and a century hence men will magnify his work far beyond their present appreciation of it.—Wesleyan Advocate.

There is a colony of seventy-eight persons in Oklahoma City, Oklahoma Territory, who have secured boarding for ninety days—the time required by law, that they may at the close of this probationary term secure divorces.

If you never used a fountain pen try one and enjoy a luxury. It is always with you, always inked and ready for use. See our offer in another column.

Woman's Work.

Woman's Parsonage and Home Mission Society.

GENERAL OFFICERS.

Mrs. E. E. Wiley.....President
Emory, Va.
Mrs. G. P. Kendrick.....Treasurer
Louisville, Ky.
Mrs. R. K. Hargrove.....Secretary
Nashville, Tenn.
Miss Helm.....Editor of "Our Homes"
Nashville, Tenn.
Mrs. W. H. Pemberton, Cor. Sect'y L.
R. Conf., Little Rock, Ark.

WOMAN'S F. M. S. WHITE RIVER CONFERENCE.

Dear Sisters: Once more through the columns of our much-loved Methodist, I write you in the interest of our approaching annual meeting. June 25 is the time fixed for holding this meeting. You all know it will be held at Helena. Now, dear sisters, we earnestly request each society, Adult, Young People's and Juvenile, to send a delegate with full report. Please do not fail to do this.

Helena will receive us warmly, and entertain us kindly. We respectfully solicit and anxiously expect the attendance of some of our ministers at this time. While we are but a handful, as it were, of God's unworthy servants, we feel that we are due this recognition from our preachers, particularly those who are convenient to our place of meeting. Come. All who can do so. We also invite any others who will to visit this session of our Con. Society.

Hope each society that has not already done so will send names and number of delegates at once to Mrs. Richard Allen, Helena, Ark. Be prompt in this matter, so that the committee may arrange accommodations, etc., without confusion.

We are confidently expecting each one of our District Secretaries to be on hand at this meeting. Have recently received encouraging reports from our Batesville District Secretary, and hope that others are doing as well. May the Holy Spirit direct all our thoughts, and prepare our hearts for a glorious meeting.

Mrs. H. B. Strange,
Con. Pres.

Babe, April 25, 1896.

WOMAN'S PARSONAGE AND HOME MISSION SOCIETY.

A cordial welcome is extended to our five new auxiliaries to the Woman's Parsonage and Home Mission Society.

During the past few weeks auxiliaries have been organized in the following Churches: Gardon, Washington, Asbury, in Little Rock, Central and Malvern Hill, in Hot Springs.

It gives us great pleasure to enroll these auxiliaries with other earnest workers, and we trust that much good may be accomplished this year through the Woman's Parsonage and Home Mission Society of the Little Rock Conference.

Our District Secretaries are at work, and many good women have become interested in this organization which helps to build up the Kingdom of God on earth.

We much appreciate the kindly co-operation of our pastors in our effort to bring the Woman's Parsonage and Home Mission Society to the attention of members of their Churches.

In response to our request, scores of these faithful men of God have sent the names of good and capable women who might be willing to unite with this society.

We are grateful, too, for their expressions of interest which give assurance of further aid in this great work undertaken by many of the consecrated women of Southern Methodism.

Many communities in the South and West are without the Gospel of Jesus Christ because there is no shelter for men who are ready to go to proclaim the gift of God to mankind.

Nor can shelter be obtained unless Christians in favored lands meet the emergency and provide means to build parsonages.

Does the fact of having "no parsonage

for our own preacher" excuse us from helping to send the Gospel to benighted men of our own race in these destitute places?

The Woman's Parsonage and Home Mission Society pleads for "a parsonage for every preacher," and, of course, we must do our duty towards our own pastors. They minister to us, and are fully worthy of our best consideration.

I dare say, if the women of the Little Rock Conference should give money, time and labor, each according to her ability, much help could be sent to destitute places, and we should have comfortable homes for all our pastors before very long. Are we willing to do this?

This society does not propose to lessen our interest in China, Japan, Brazil, nor the Isles of the Sea, nor are we to relax our efforts in their behalf. But it does teach us that America must not be underestimated if the world is to be saved for Christ.

The heathen are coming into this country by thousands, and they bring evil habits and idolatrous hearts with them. Nothing but the religion of Jesus can keep them from contaminating our social and injuring our religious institutions.

And if there were no danger to our institutions, we should still do our duty towards these foreigners. They are the children of God, and it may be that they've been sent to learn that precious truth from our lips and our lives.

The harvest is white at home and across the seas, and the laborers must work to gether with unity of purpose and with faith in God.

Our Central Board makes the beautiful suggestion that each auxiliary to the Woman's Parsonage and Home Mission Society select a verse of Scripture for its motto, and that it be repeated in concert at every monthly meeting.

And would it not be well for us all to have a verse in common? Truth is the same yesterday, today and forever. Let us gain inspiration day after day from Paul's exhortation to the Corinthians, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

Sincerely, Mrs. W. H. Pemberton,
Cor. Sec. Little Rock Con.

Malvern, Ark., May 2, 1896.

To all Auxiliaries of the Woman's Foreign Missionary Society, Little Rock Conference.

Dear Sisters: At our last annual meeting a resolution was passed requesting and urging the Corresponding Secretaries of the Adult, Juvenile and Young People's Auxiliaries to send to the Recording Secretary of the Conference Society the names of their delegates, as soon as elected in order that at the opening of the annual meeting she may have a complete roll.

Remember that your representatives adopted the resolution which urges this and that its observance is necessary to the welfare of the work.

In writing their reports let the delegates write briefly and plainly, remembering the importance of reporting the following items:

First. The number of members.
Second. The number of life members.
Third. The number of honorary members.

Fourth. Amount of dues collected.

Fifth. Contingent fund collected.

Sixth. Amount raised for special object, stating object.

Seventh. Number of Woman's Missionary Advocates taken.

Juvenile societies will report number of Little Workers taken instead of Missionary Advocates.

Now a word to my dear sisters, the District Secretaries: Last year several of the districts gave very meager reports and one failed altogether. Please do your very best this year to give us full reports as to the number of societies, members, etc., and as briefly as you can what your district is doing. We think it will add greatly to the interest.

Let every Auxiliary elect its delegate at once, and let the Corresponding Secretary send the name, with that of the society they represent to

Mrs. Geo. M. Hill,
Recording Secretary.

Malvern, Ark.

Read Quinn's ad.

Our Church at Home

OZONE MISSION.

Dear Dr. Godbey: Perhaps a few notes from here would not out of place. A good move at our last Conference to wit: The executive committee, composed of G. W. Hill, O. H. Tucker and W. M. Sherman, were requested to travel through the bounds of the Conference and preach on the subject of missions, on application by the preacher in charge. Bro. Sherman came here, the fifth Sunday in March. His coming will long be remembered by us and to say the least of it, it was a grand success. I would advise any preacher in charge who is on a mission to secure his services. He will do you good. I attended the Epworth League District Conference which convened at Clarksville. I think the programme was carried out very well and from what I saw of its movements I think it will have a place in the world as a factor in saving souls. My second Quarterly Conference convened at Woods Mountain the 11th and 12th of April. Rev. S. S. Key, my Presiding Elder, was on hand, looking well to the interest of the church on all lines and preaching as usual the untarnished truth, having no respect of persons. God bless him. My reports on finances were far in advance of last year. The Presiding Elder has already received more in cash than he received from the work for two years. Conference collections about up in cash and subscriptions. Organized two Sunday schools, which are moving out well. Ozone Mission is coming; hope to get there by Conference. Ye editor come out and see us, we will give you apples, apples.

J. S. Simmons, P. C.

NEWPORT DISTRICT.

Mr. Editor: I have finished my first round on the Newport District, and held two Quarterly Conferences on my second round. The pastors have all been well received, and are all very well pleased with their appointments, and are hopeful of a good and prosperous year's work on all lines. I cannot mention every one by name in this short field note, more than to say, that I love them all, and believe them to be men of faith, and zeal for the glory of God and the Salvation of souls. Already the revival fires are burning in the district, and souls are being converted, and added to the Church. Such as we hope will be saved. The Lord of hosts is with us and the God of Jacob is our refuge. I suppose that more has been paid for the support of the ministry than ever before, on the first quarter, but there is still great room for improvement, on this line, but I confidently believe that the district will pay at the least a third more for the support of the ministry, and the collections ordered by the annual Conference this year than ever before. The Quarterly Conference of Newport Station without a dissenting voice, voted to tear down the old Church, and build a ten thousand dollar brick Church, and elected a building committee, and collectors to proceed with the work. May success crown their efforts.

Our District Conference will convene at Imboden, June 24 to 28, and we are expecting Bishop Key to preside. We are also expecting and praying for a great revival of religion at that time. The Arkansas Methodist force is cordially invited.

S. L. Cochran.

SALEM CIRCUIT.

I began a protracted meeting here last Sunday. I have been making some needed improvements on the parsonage in the way of fencing, renovating and white-washing. I have the material on the ground to build another room. When are you and sister G. coming to see us? God bless you, F. R. Noe.

CHARGED.

I have thought many times that I ought to write to you and prefer charges against our pastor, through our paper, but in this I have been decidedly negligent. I feel that in preferring charges against any pastor, it should be done through the religious press in order to show up the accused to the religious world, as well as to others, that all might know the truth. In preferring these charges against our pastor, R. W. McKay, I assert that the same is voiced by the entire community. Brother McKay is accused of being one of the best preachers in Arkansas, full of the spirit of our Lord Jesus Christ and of doing a great work for God in this town, and of having the love and prayers of his flock at this place. Since Brother McKay has been with us, entering into his work with the spirit, the Church has been greatly strengthened in the spirit and we predict that this will be a fruitful year to God at Waldo, through the earnest work of Brother McKay, supported by the prayers and labors of these good people, and the promises of our Savior.

We were greatly disappointed at not having Brother Godbey with us on last Monday night, as was announced by Brother McKay last Sunday, and hope that he will yet come and see that we have a preacher up to date. If this don't hit the waste basket, I may write against, trusting that our paper, The Arkansas Methodist, will continue to sound the Gospel trumpet throughout this land of man's temporal abode. I subscribe, yours, "Hopeful," Waldo, Ark., April 4, 1896.

THIRD ANNUAL COMMENCEMENT OF THE SCARRITT BIBLE AND TRAINING SCHOOL.

KANSAS CITY, MO.

The baccalaureate sermon will be preached by Rev. Chas. M. Bishop at Melrose Church, Sunday, May 17, at 11 a. m.

The graduating exercises will be held in Independence Avenue M. E. Church Monday, May 18, at 8 p. m. Rev. J. W. Lee, D. D., of St. Louis, Mo., so widely known as author and preacher, will deliver the annual address on that occasion. Four accepted missionaries of the Woman's Board of Foreign Missions of the M. E. Church, South, will graduate, and two trained nurses will receive their diplomas. Miss Ida M. Shaffer, of Carrollton, Mo., has received the honor class essayist. Friends of the school are cordially invited to these exercises.

Marla Layng Gibson, Principal.

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People impose on the stomach sometimes, giving it more than it can do. Horsford's helps to digest the food, and puts the stomach into a strong and healthy condition.

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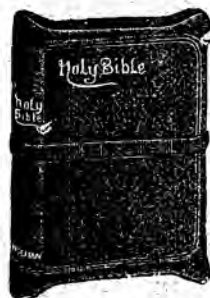


"Every Monday morning for two years I've used **CLAIRETTE SOAP**—always makes the clothes pure and white without hard rubbing—have my washing done by nine o'clock. This soap has never harmed the most delicate colors in my summer dresses, so it must be free from all acids. I do wish you would send down to the Grocer and get a cake to try on your next washing-day. You will find a perfect Laundry Soap. Sold everywhere. Made only by

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A Minion, Divinity Circuit, Self-Pronouncing Teachers' Bible, worth \$5.00, and the ARKANSAS METHODIST one year for \$3.00! to old and new subscribers alike. Postpaid.



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This Bible, bound in soft, flexible leather, with overlapping edges, is the most perfect one ever offered to the great

mass of Sunday School workers, Epworth Leaguers, Pastors, Evangelists, and Y. M. C. A. members. It opens flat wherever you choose, and it will last a life-time. It is THE premium of premiums!

CONDITIONS: Any new subscriber to the ARKANSAS METHODIST paying \$1.50 for one year in advance, can have this Bible for \$1.50 in addition to the regular subscription price. Any old subscriber, paying up back dues, if any, and renewing to January, 1897, at the regular rate of \$1.50 a year, can have the Bible for \$1.50 additional. Any subscriber whose subscription is paid to any date in 1896, by remitting \$1.50 to advance his subscription, can have the Bible for \$1.50. Any subscriber now on our list whose subscription is paid to January, 1897, can get it for \$1.50.

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W. H. Blackwood, of Austin, Ark., to whom we recently sold a Methodist Sewing Machine, writes: "The machine came all right and in perfect order. We are well pleased with it. It runs so light and does such good work. We pronounce it an excellent machine."

Buy all your Books and Sunday School Literature of
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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, laxatives or other remedies are then not needed. If afflicted with any actual disease, one may be commended to the most skillful physicians, but if in need of a laxative, 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.

DENSON—G. W. Denson was born in the state of Georgia in 1842, and joined the M. E. Church, South, in 1871, and died in Delta County, December, 1895. Bro. Denson was a good and true Christian man; he served the Church in different offices. He was Sunday-school Superintendent and Steward at different times. Bro. Denson was afflicted with heart trouble, also, consumption. Suffered long and suffered much. I visited Bro. Denson several times during his illness. I talked with him on the subject of his future prospects. He expressed a willingness to die. When I told him that he was not long for this world he simply remarked that he had been living for a long time to that end, and in a day or two he died in full triumph of a living faith. He past away to the home of the pure and the good. He leaves a large family, all of them of any size belong our Church. May God's sustaining grace keep them all unto eternal life, where we shall all meet with our beloved brother.

W. B. Bayless.

Fairlee, Tex.

MARTIN—Sister Ella Martin was taken from our midst on April 11, 1896. Dear Ella was just in the prime of life, being 18 years of age, when the good Lord saw fit to call her home. She professed faith in Christ July, 1895, joined the M. E. Church, South, and lived a consistent member of the same until the beloved Lord said: "Come up higher." She leaves a father and mother and a host of relatives and friends to mourn their loss, but our loss is her eternal gain. We cannot bring her back to us, but thank God through Jesus Christ our Savior we soon will be where Ella is.

W. B. Hart.

Hindsville, Ark.

BERRY—Kittie M. Berry, nee Phillips, was born July 12, 1860, and died April 25, 1896. She was converted in early life and joined the Cumberland Presbyterian Church. She was married to A. J. Berry, August 25, 1879. This union was blessed with five children one of which preceded its mother to the Glory Land when young. The two older of the four that remain are members of the M. E. Church, South. Sister

Berry was an exemplary member of the Church, a loving wife and devoted mother, and the hope of a happy reunion is cherished by father and children. Truly the works of a good woman do follow. Oh! it is sad to be without a mother, but sadder still to be without hope in Christ. Though mother has gone she still lives in sweet memory. Sister Berry was a great sufferer during her illness, yet, she bore her sufferings with great Christian fortitude. May the good Lord help father and children to walk in mother's way.

W. B. Hart.

Hindsville, Ark.

JACOBS—Miss Etta Jacobs, aged 10 years, died March 30 last, at her home on Crowell Mountain. She was the light of the home, a sweet Christian, and died happy. Her father went before her December last. She leaves mama and two sisters. Etta was a lovely girl and we shall only think of her as in the glory land, where we shall meet her ere long.

W. A. House.

MECK—Sam S. Meck was born May 1, 1816, in Lexington, Ky. In 1845, was married to Miss Mary A. Dunlap. His wife and one of six children had crossed the river before him. He was a member of the M. E. Church, South, and was held in high esteem. His home was always open to the weary and careworn preacher. He died June 28, 1896, aged more than 79 years. The purity of his life and the nobility of his Christian manhood will not be soon forgotten.

D. C. Ross.

Berryville, Ark., April 24, 1896.

ASBURY—Thomas Asbury, aged 82 years, lacking 20 days, peacefully passed away from earth's sorrow, March 4, 1896. Nearly twenty years he had been a citizen of Carroll County, Arkansas, and lived near Berryville, was a staunch member of the M. E. Church, South, and was quite active in Christian work. Until the infirmities resulting from age caused his step to halt feebly along, but his faith in God seemed to grow stronger as his body grew weaker.

D. C. Ross.

Berryville, Ark., April 24, 1896.

CARTWRIGHT—Rev. Wm. Cartwright was born February 28, 1840, and died December 21, 1895, aged 55 years 9 months and 24 days. He entered upon married life November 25, 1866. To this union was given eight children, seven of whom with their mother still survive. I am not informed as to date of his license to preach, but he was ordained Deacon, May 13, 1883, by Bishop Granbery, and Elder by Bishop Haygood, December 1, 1895. Bro. Cartwright served in the pastorate two years at Big Flat, one year at Berryville and one year at Kings River. At the last session of the Arkansas Conference he was appointed to Hackler Grove Circuit, and soon after Conference he started with his family to their new field of labor. But a few hours travel brought him near Berryville, where he was taken very ill with pneumonia fever. Everything was done for him that medical aid and good nursing could do. Yet near sun-set, we had to give him up, and his sun went down in a cloudless sky. For several hours this writer stood by him while he lingered on the bank of the last River, and talked with him and quoting verses of scripture, singing songs and praying with and for him. While he rejoined with exceeding great joy in the Lord. He lived in and about Berryville for several years, and had been thoroughly tested and proven to be a true and upright man. The people say he was a good man and greatly lament his death. We will expect to find him again in the city of God.

D. C. Ross.

Berryville, Ark., April 24, 1896.

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ARKANSAS METHODIST.

WEDNESDAY, MAY 6, 1896.

E. O. 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."

NOTICE.

We must call upon all who are in arrears to the Arkansas Methodist to settle their accounts as soon as possible. Let this one notice suffice. Pay to the Preacher in Charge or send to us direct and get your receipt.

Godbey & Thornburgh.

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.

We are authorized to announce Judge Edgar E. Bryant, of Sebastian county, as a candidate for 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 B. 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. Hugins 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. Oliphant a candidate for the office of Prosecuting Attorney of the Sixth Judicial District, subject to the action of the Democratic party.

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

We are authorized to announce James A. Gray a candidate for the office of Prosecuting Attorney of the Sixth Judicial District, subject to the action of the Democratic party.

For County Treasurer.

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

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

For Assessor.

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

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.

For Sheriff.

We are authorized to announce W. H. Booker as a candidate for Sheriff of Pulaski county, subject to the action of the Democratic party.

For Justice of the Peace.

We are authorized to announce Hiram Robbins as a candidate for the office of Justice of the Peace for Big Rock Township, Pulaski county, Ark., subject to the action of the Democratic primaries.

The Arkansas Methodist is one of the best edited papers in Southern Methodism. It is bright, cheerful, newsy, up-to-date, full of snap, and the nifty pluck of Western life. It gives attention to something else than the dry bones of ecclesiastical topics. Its editor has a fine literary taste, and choice gems of poetry, biography, fiction and history sparkle in its pages. Such a paper is a force in the land. We hope Arkansas Methodists will appreciate what they have, and give their excellent paper a hearty support.—Epworth Era, April 16.



IMPORTED



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Three and one-half miles east of Benton, Saline County, Ark. Full stock of pigs for sale at \$5 each. Other hog dealers charge for five thoroughbred pigs like mine two and three and four times my price. I keep nothing but first-class stock. I buy my stock of the very best and largest hog farms in America. I fully warrant my stock. I can show pedigree and abstracts. I make pig selling a specialty. I sell nothing over seven weeks old. I have "O. I. C." which means Ohio Improved Chester, and Improved Poland China; and Large English Berkshire. I have three very fine large males—one male for each kind. I shall not cross, but shall keep each kind pure. I am near Iron Mountain railroad, and can ship to all points. My address is Benton, Saline County, Ark. Write me for full particulars. All orders would be faithfully and promptly filled as fast as the pigs arrive at seven weeks old. I attend to the whole business myself in person. Please let me have your orders for pigs.

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Refer to Arkansas Methodist and Rev. Thomas H. Ware, Presiding Elder, Little Rock, Ark., and to Rev. Andrew Hunter, D. D., and Hon. Alexander Russell, at Bryant, Ark., and to the following parties at Benton, my home and address: Col. John L. Hughes, A. R. Tomlinson, Lem Kirkpatrick, Postmaster Bennett & Son, Express and Depot Agent Hollomon and the pastors of Baptist and Methodist Churches and the bank.

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