Arkansas Methodist.

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The Arkansas Methodist,
THE OFFICIAL ORGAN
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THREE CONFERENCES
—OF THE—
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Washington Letter.

From our Regular Correspondent.

WASHINGTON, D. C., Nov. 11.

As soon as it became positively known that we should have a Methodist president after the 4th of next March, a good-natured rivalry was started by at least two Washington Churches for the honor of being "the President's Church" for four years. The two Churches which are known to have sent formal invitations to President-elect and Mrs. McKinley to become members of their congregation during their residence at the National Capital, are the Metropolitan, which was President Grant's Church during both his terms, and the Foundry Church, which was attended by President Hayes. In both of these there is a pew to which is attached a silver plate inscribed "The President," and although both pews are now rented to other parties it was in both cases with a proviso that they should be given up whenever the president attended either Church. Although these two congregations are the only ones that have acknowledged making an effort to secure the attendance of the president and his family, it would not surprise me to learn that others have done so. There are numerous Methodist Churches in Washington, and the advantages of having the president for an attendant are so well known that it would be perfectly natural for those eligibly located, to at least extend an invitation to the president-elect and his wife to worship with them.

Washington's ministerial circle received a noteworthy addition this week in the person of Rev. George S. Duncan, Ph. D., who was installed as the first preacher of the Eckington Presbyterian Church, which passed out of the mission stage and became an independent Church in a handsome building of its own. Dr. Duncan came to Washington from Harrisburg, where he has been a pastor for four or five years, and his reputation as an active Christian Endeavor worker came a long time ahead of him. He was educated at William's College and at Princeton, receiving degrees from both institutions. His theological course was taken at Princeton Theological Seminary, where he graduated in 1888, with the highest honors. In 1890 and '91 he studied at Oxford and at Berlin, making a specialty of the Semitic languages, and taking his doctor's degree. He is a member of the American Oriental Society and of the American Society of Biblican Literature and Exegesis, and has contributed freely to prominent American and foreign Biblical publications.

Although there has been little doubt that the dispute over the boundary line between Venezuela and the British territory in South America would eventually be settled by arbitration, the official announcement made this week that this government and that of Great Britain had agreed to a treaty of arbitration covering that dispute, was received with much satisfaction by the friends of arbitration. The only regret expressed is that the present treaty does not include all questions which may arise between the United States and Great Britain, but this treaty is a step in that direction, certain to be followed in due time by a general treaty of arbitration, which will be an example that other Christian nations cannot afford to refuse to follow.

A public meeting was held this week at the Sixth Presbyterian Church, which, it is believed, will result in the establishment of a new and needed missionary work among the sailors and dwellers on the more remote shores of the Potomac river. The plan includes a mission station on the river front in this city, which shall be open at all times to the sailors and river men, and the placing of a gospel boat on the river, manned by missionaries, who will board on both sides of the river, for the purpose of holding gospel meetings. The movement is backed by members of nearly all denominations, and hope is expressed that it will accomplish much good among a class hitherto not reached by Christian workers.

In compliance with a request sent by the Anti-Saloon League to all Washington pastors, notice was given in a number of Churches last Sunday of the observance of November 22, as Temperance Sunday. The day was set aside for temperance by the International Sunday School Committee, the London Sunday School Union, the General Conference of the M. E. Church and other Christian organizations, and it is intended that the fourth Sunday in each November shall be so observed.

A warning to those who keep intoxicating liquor in their houses for "medicine," which nearly proved fatal to a 5-year-old girl, was one of the events of the week in Washington. The child got hold of a flask containing whiskey, and with natural imitativeness did as it had seen its father do—drank it. The little girl became dead drunk, and had her mother not been thoughtful enough to carry her to the Emergency Hospital, where the doctors succeeded in pumping the poison out of her stomach, would unquestionably have died. What has happened once may happen again, and the only sure way to deal with intoxicating liquor is to follow the old temperance primer's advice, "touch not, taste not, handle not."

Revival at Hendrix.

CONWAY, ARK., Nov. 14.

DEAR METHODIST—I send this note because I know it will be not only a source of personal joy to many hearts, but because it will make glad every loyal Methodist in the State.

The revival in Hendrix College noticed in last week's METHODIST, has closed for the present. It lasted more than two meeks, as a special effort. It had been in progress ever since the fall opening. I have never seen a more satisfactory meeting in its origin, its methods or its results. In the first meeting of the year there were requests for prayers. The Christian workers have been active and earnest in their efforts. When the time for the special effort came, after there had been evening prayer-meetings throughout the fall upon the campus and in the chapel, many of the most consecrated workers betook themselves to fasting and prayer, which was continued at proper times throughout the meeting.

It was my privilege to be present at most of the services. Power from above was present from the first. The services were conducted for an hour every evening after the day's lessons were over. There were no new plans or late methods. Prayer, personal association, the word of God and public exhortation were the programme. It was conducted by the students, save what aid different members of the faculty rendered. I have never witnessed deeper conviction, more genuine repentance or clearer conversions.

To count the converts by the head there were perhaps twenty or more, to measure the meeting by strength of character in some who are to go out would be far greater. Some of the strongest students were converted. It came nearer touching all for whom it was designed than any meeting I have known. It was the students' meeting. It absorbed other student interest, and enterprises and pervaded the entire college life.

It has left an excellent college spirit. The geatest harmony prevails. In the seven years in which I have been more or less directly connected with Hendrix I have not known a better spirit in the body. A considerable part of the last week's programme has been the reading of letters of blessing from happy parents to happy boys and all have rejoiced together. I trust this is a prophecy of what we are to have throughout the year.

Yours, JNO. W. CLINE.

Conway, Nov. 14.

+ Personal +

Brother E. L. Massey was a pleasant caller Monday.

Sister Craig, wife of Bro. L. C. Craig, was a pleasant caller Friday.

Bro. J. M. Barrett, the genial postmaster at England was a pleasant caller Friday. He says a large numbdr of people take the METHODIST from his office.

Dr. R. J. Vaughan, whose "Notice" appears in this week's paper, is an old Confederate soldier who says he has a good thing and that you will do good to yourself and to him if you will try his remedy.

The Arkansas Baptist of last week was a special Association issue with a nice colored cover and numerous cuts of prominent Church workers.

We have the announcement of the marriage of Mr. Edgar Wilson and Miss Claudia Phelps, both of Walnut Ridge. These splendid young people have our best wishes for a happy and successful life.

G. T.

Contributions.

Why the Church Must Educate.

BY REV. JAS. A. ANDERSON.

I received a letter this morning from a very intelligent friend, a man of brains, containing the following sentiments: "Years ago I formed an opinion, right or not, that our educational institutions should be in individual hands of men with money to run them and not dependent upon conference or church support. My idea is that the legitimate work of the church is invaded when you pile on her the burden of looking after the 'a-b-c' of intellectual development! Public sentiment will, in this day, take care of education—don't burden the church with what atheists, infidels and agnostics all unite in saying is necessary."

This was a private letter, and we do not here give the name of our friend. Nor do we intend this as an answer to him and for him. But inasmuch as so astute a man has these sentiments, we conclude that he is not alone in holding them, and thus we have something to say.

The necessity of education is not the question. The power of any man or nation of men is measured, other things beings equal, by the extent of their intellectual training. These figures are approximately correct: For the individual, a primary education will increase his working force 10 per cent.; academic training, 50 per cent.; college training, 100 per cent.; university training, 300 per cent. We may have hope for our boys just as we put them through this scale. Measure now the real power of each of the following nations by the illiteracy of each: Italy, 90 per cent.; Spain, 48 per cent.; Russia, 60 per cent.; (seemingly an sxception, but not really so, for Russia is a despotism, and the despot and his counsellors are educated, with limitless resources of brute force in the illiterate millions who are absolutely controlled by them), England, 03 per cent.; United States, 08 per cent.; and Germany, 01 per cent. This scale will indicate the relative power of these nations respectively in the community of nations. But the question is as to how far the Church ought to undertake this work of developing power of this sort.

There are but three ways in which it can be done at all, namely, by private effort, by the state, by the Church.

Private effort can be depended on only in so far as there is philanthrophy in the individual educator who has the means to do it, or in so far as men can resort to the business of educating as a means of making money, just as men do out of any other business.

As to the philanthrophy, it simply does not exist to any such extent as to supply a hundredth part of the need for education. As to the commercial motive, it may be depended on only so far as a school is a money making business. We know of some female colleges that have been established on this basis—not that the men who are conducting them are wholly and purely mercenary, but the men who put their money into them put it in on the ground that money is to be made out of them. We also know of a few training schools for boys out of which money is made. But the male college or the university which is run or can be run from this motive does not exist. The educator that goes into either of them to make money not only lacks the highest motive—he lacks common sense. So much for private effort.

The State has a right to educate, and to use tax money gathered from the people in the business of educating; provided, the work is not done for the state, by some other party or parties, and in a suitable manner, in which case the state ought not to levy a tax to do what can be done without taxation. We believe this is a perfectly sound American principle. Anything else is paternalism, or worse. A sound political economy will demand that physicians, jurists, soldiers, marines, engineers and statesmen shall be produced. The state must have them. Our whole public school system is based upon the fact that each individual citizen must have a measure of intelligence in a free country. The state must have all this, and it must have it purely as a matter of policy, for under no other policy can she fulfill her function. All this pertains to a man's life as a citizen—to his earthly life. The state cannot concern itself with a man's eternal relations. It is none of her business what becomes of him after his citizenship here is ended and he has passed out into eternity.

The Church is committed to education in at least three ways: (1) By her history. In the ancient times her priests were teachers. In the mediæval ages her monasteries kept learning alive among men. Martin Luther is the real father of the modern public school system, for he waked up Germany to the fact that learning is the heritage of many, and not the privilege of the few. John Knox did a life work for Scotland. As to Wesley and Methodism, the whole world knows that education has always been an integral part of our Church work. (2) By a sound policy. If the state needs educated men to carry out her work, no less does the Church need men of learning, even the highest learning, to execute her commission. Moreover, she needs men with a specific kind of education, a kind which she has no right to expect the state to bestow, and which she must, therefore, give herself. (3) But, most of all, the Church is committed to the work of education by her view of man. The state views him as a citizen related to society, in this life; the Church must view him both in his relation to this world and in his relation to eternity, as a being of vast capabilities here and of endless possibilities in the everlasting ages that lie out ahead of him. The mission and the duty of the Church is to lay hold of every man accessible to her, and develop his capabilities, change the potency that is in him to power, power to be used here for God and his generation, power to be put to unknown uses in the ages to come. Preaching the gospel is a form of beneficent activity, and because it is a mighty uplifting force among men, the Church must preach the gospel, and cannot escape the duty. But the gospel cannot do very much with ignorance, cannot transform ignorance into great power. Even the spirit of God constantly relies on the truth, to do the work committed to him. The Church must impart the truth, in every form, to men, must educate and train, if men are to be powerful instruments in the hands of the Spirit; for the Spirit uses truth, but does not reveal it. And if education be another mighty uplifting force among men, as surely it is, next to the evangelical power of the gospel itself, then the Church must recognize that fact and bend herself to the work of educating.

Further, the Church has a distinct vantage ground over the state in this business. The state has no right to deal with the whole man, in all his relations, nor could she do it if she wanted to. The state may insist, indeed upon a good moral character, as a mere economic measure, but even here the sanctions and the penalties upon which she must rely are of an earthly and temporal kind. She can only insist upon such morality as will conform the life of a citizen to her laws and to sound economic conditions. She has no standpoint from which she can insist upon absolute loyalty to all truth in the sanctum of a man's being. The Church, in doing the work of higher education, can, and must occupy this higher ground. A moments consideration must show us that the church school has a distinct advantage as a teacher of history. For no true philosophy of history can be constructed with God left out of the calculation. All the lines of history meet at the Cross and radiate from the Cross. Unbelievers themselves being judges, it is He that "has turned the stream of history out of its course." In the language of Renan, "All history is incomprehensible without Him." But the state can teach nothing from the standpoint of the Cross, if she confine uerself to her legitimate function. It would be easy to show, further, that the Church has the advantage even as a teacher of science. The Bible does not propose to be a teacher of any specific science, to be sure, but if the Bible be not utterly a fraud, it does teach principles in the light of which every science is best interpreted. Geology and Biology are certainly best understood from the Christian standpoint. The light of Revelation is as the sun in the heavens to all students of Physics and Astronomy. And how can any man get upon solid ground in the study of Sociology except he constantly refer in his thought to the only book in this world that has given us the true science of life? The trouble with this age is, the chief trouble too, that men have studied and taught this science from the standpoint of Mammon.

Steering clear of the shoals of ill health and the rocks of disease is easy enough if only the digestion be kept in good order. It isn't often any one is sick unless they have indigestion. The commonest way in which indigestion shows itself is in constipation. Nine people in ten are troubled more or less in this way. Nine-tenths of all the world's sickness is caused by this one trouble. Sleeplessness, pimples, blotches, headaches, sour stomach, dizziness, "heart-burn," palpitation, biliousness, distress after eating—all these are merely symptoms of constipation. Why do people suffer with them when the cure is so simple and so easily obtained? Years ago, Dr. Pierce's Pleasant Pellets were placed on the market. Since then, there has been no excuse for anybody to suffer from constipation, and its attendant ills. The "Pellets" cure every case infallibly and permanently. They are very small, easy to take, gentle and quick in action. They are not at all violent; they do not disturb the system. They cure you so you stay cured. Thousands of women will find if they take the "Pleasant Pellets" that their ills will vanish with the constipation.

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In one word. It is the business of the state to make of your boy a citizen useful to society; it is the business of the Church to make of him a man and a "son of the Highest," standing in his place in this life, "enduring as seeing Him who is invincible," and holding conscious relationship to the infinite and eternal.

Since private beneficence will not do this work, and since the world cannot do it, then the Church must do it, or else repudiate her commission.

—I am glad to know and to testify that that there are many godly men doing educational work for the state—no other sort have a moral right to teach anywhere, for there is more in the man who teaches than there is in the text book which is taught, more to influence the life of the student, even though that influence must be a silent force, as, affecting the spiritual nature, it must be in a state institution. In all such cases the real difficulty is that such men cannot, in the control of the school, appeal to the highest motives which govern their own lives. They are hampered by the limitations which the state must observe. For my own part, I want my boy taught under circumstances that place no such limitation upon his teachers, where the highest and holiest motives can be constantly appealed to, and where his whole nature can be dealt with in all fidelity.

Don't dally with rheumatism. Purify your blood and cure it at once by taking a course of Hood's Sarsaparilla.

Contributed

Sermon of Bishop Key at the Epworth League Conference Little Rock. June 25, 1896.

Iasiah lix. 1-2.

"Behold the Lord's hand is not shortened that it cannot save; neither his ear heavy that he cannot hear; But your iniquties have separated between you and your God and your sins have hid his face from you that he will not hear."—

I trust I am duly appreciative of the gravity and responsibility of this service. I am to preach to the Arkansas Epworth League—the coming Church in Arkansas. You are here in the training school. Bright receptive eager to learn, every thing said and done will make its impression. The subject assigned me is "The Holy Spirit: his office and work." Nothing greater or more important for you could have been chosen. It is the corner stone of theology the one vital indispensible doctrine. With this theme and before this audience I am the teacher. Did preacher ever confront a finer opportunity? May God give me wisdom to teach and you a heart to receive.

My purpose today is to present the office and work of the Holy Spirit by a concrete rather than an abstract method: by illustration rather than argument.

Every thoughtful observer of the more recent history of Church life has doubtless been impressed with two conspicuous facts. First, the superficial and transient nature of the convictions now being experienced and second the absence of clearness and power in the conversions now professed. These two facts are closely identified and inter-dependent. Deep convictions must precede powerful conversions. One must sink into the darkness of human despair in order to appreciate the sun-burst of pardon and renewal and acceptance.

This fact makes a change of operation on the part of the Holy Spirit which is all the more noticable when we consider that he is soverign in his sphere. Conviction is his exclusive work and this he does unasked and undesired. Saul of Tarsus arrested on his way to Damascus, with cruelty and wrath in his heart and bent on mischief, is a clear illustration of God's independent and unsought conviction. "The wind bloweth where it listeth." The Holy Spirit goeth forth to convict and arrest wicked men every where. Why then, I ask, is this soverign limited and restrained in his supreme and exclusive work of conviction? We know of a truth that a change has come in these latter years. Men are not convicted now as afore time. Then it was a serious awful thing for this spirit of conviction to take possession of a sinner. He was mastered and overpowered. His personal sin became a torment to him. Business was burdensome if not impossible. Pleasure lost its charm. Sleep departed. Food was refused and society avoided. Prayer, Bible reading, contrition and confession occupied the convicted sinner until pardon came with the clear witness of sonship. For ever afterwards the testimony of such a person was, "at such a time and place I know that God for Christs sake pardoned my sins." Conversion and sonship were as real and conscious as "the pains of hell" which led to it.

Times have changed, and alas! the processes of the Holy Spirit seem not to be as they were. Conversion now is a change of mind: repentance is a turning in the road and facing in the contrary direction: religion is a process of self development: joining the Church is the ultimatum which when reached there follow quiet indifference and often times worse. "No bonds in their death:" no breaking up of the great deep: no witness of the Spirit. No "joy of the Lord."

I repeat the question—why this change? The text teaches. "The Lord's hand is not shortened that it cannot save; neither is his ear heavy that it cannot hear" and yet this fact is palpable and alarming that his hand is shortened and his ear heavy. How are we to understand this change of divine proceedure.

We sometimes find an answer in the changed condition of these times as compared with other days and we say God has not changed but the times have, and the people have. There is much in this. Men have changed for the worse, because they have more light. "The men of Ninevah shall rise up in the judgment against the men of this generation." "If the mighty work done today had been done in Sodom and Gomorrah they would have repented." Men are gospel-hardened

(Continued on page 4)

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We are compelled to continue our call for what is due us on the METHODIST. Your grocer sends his bill every 30 days. We wait long and patiently but can not always wait. Your label tells every body what you owe for the paper. Look at it and send us the money we so much need to sustain a Church enterprise of the utmost importance to you and all the Church.

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GODBEY & THORNBURGH,
Little Rock, Ark.

Contributions.

Sermon of Bishop Key at the Epworth League Conference Little Rock. June 25, 1896.

(Continued from Page 3.)

today because they know more. We should recognize this and adjust ourselves to it. It requires more effortto bring men to Christ today than ever before. The old methods will fail now because the virus is more deadly. We are confronting sin and sinners of the most desperate kind; unbelievers, blasphemers, sensualists, Gospel-haters, God-defiers. But when you array all these facts in their most startling reality the great God is more than a match for the worst. "Where sin abounds grace does much more." Give God and his graces a chance and the miracles of other years will be repeated today.

The fault is not in the wickedness of the world but in the weakness and complications of the Church. The text was addressed to the ancient Church and says, "Your sins have separated between you and your God, and your sins have hid his face that he will not hear." As true today as then. If asked to locate the particular cause of our present failure the answer is present. We have drifted away from the control and guidance of the Holy Spirit and are seeking to run under other leadership and by other inspiration. Let me stress with all possible emphasis the Holy Spirit is all and must do all. The Church is only his servant, his instrument, helpless blind useless unless occupied and inspired and directed by the Master. "Know ye not that ye are the temples of the Holy Ghost which is in you?" "As many as are led by the Spirit of God they are the sons of God." "When he the Spirit is come he shall guide you into all truth." 1st I charge that the Holy Spirit is grieved and arrested in his work of conviction by the ignorance of the Church.

Ignorance of the personality of the Holy Ghost leads to confusion blindness and sin. He is the third person of the Godhead, co-equal and co-eternal with the Father and the Son. He is due the honor of this recognition and respect. To reject him wilfully and defiantly is to commit the unpardonable sin, while to blunder on in the darkness of ignorance is scarcely if at all below the grade of sin. The inspired revelation is given us for "instruction in righteousness." It brings to our knowledge the Holy Spirit, the executive of the Godhead our Lord and leader with an intelligent and far-reaching plan, which plan includes us as co-working agents. How can we be efficient or acceptable in our service if we have no conception of his personality or character and how can we be guiltless if we remain in this ignorance? A servant in ignorance of his Master lacks the first and essential qualification of "a good and faithful servant."

The proof of this charge is manifold. It is seen in the blank and shadowy conception of this August

Nerves

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Nerves are fed by the blood, and are, therefore, like it—weak and tired if the blood is thin, pale, impure—

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person by the average Church member: the failure to place him, in our presentation of him, on equality of authority and honor with the Father and the Son: the want of faith in him and the absence of reverence for him. The oft-repeated use of the neuter pronoun in application to this Holy One is alone a fearful proof of all the above charges. To speak of him as "it," and his presence as "its presence" is simply shocking. It indicates either a criminal ignorance, or an irreverence near akin to blasphemy.

It is marvelous that the Holy Spirit passes by and leaves unused a Church so unacquainted with him and consequently so ignorant of his plans and the methods of their accomplishment?

2nd—Another serious weakness and hindrance in us is our want of adjustment to the office and work of the Holy Spirit. The offices of the spirit indicate his character and work. Let us see.

He is a heart searcher and revealer 1 Cor. ii. 10; A reprover John xvi. 8; A striver Gen. vi. 3; An intercessor Rom. viii. 26–27; A renewer Titus iii. 5; A witness Rom. viii. 16; A comforter John xvi. 7; A leader and guide Rom. viii. 14 and John xvi. 13; An indweller Rom. viii. 9–11 and John xiv. 16–17; A sanctifier 2 Thess. ii. 22; 1 Pet. i. 22.

These set forth the purposes of his ministry. All heart opening and spiritual growth and character building are his exclusive work. Alas! how far are we from complete adjustment!

The change from nature to grace is by the spirit of the Lord. The power that created can alone recreate. Forms are nothing; nor creeds nor confessions. Church membership with its baptism and sacrements and outward ceremonies is no substitute for "the washing of regeneration and renewing of the Holy Ghost." In very truth placed in their stead all these mock us and blaspheme God.

All comfort and guidance and inspiration and support for the believer come from the Holy Ghost and from him alone. Without him we can do nothing. If he withdraw from us we repeat the spectacle of Samson shorn and bound and blind. "The Lord had departed from him."

"Abide with you:" here is personal companionship. In us the Spirit dwells. Ours is a walk with God. How guarded should be the conduct of the servant under the eye of his Master? Recognizing that Master's presence, understanding his will, yearning to be and to do all he requires we say that servant is adjusted to his place and fills it. Are we the servants of the Holy Spirit thus settled and fixed? Let each answer for himself. Without this adjustment he cannot and will not use us. Isaih said (lxiii. 10.) "But they rebelled and vexed his Holy Spirit, therefore he turned to be their enemy and fought against them." It is to be feared my brethren that the secret of our barrenness and failure is to be found just here.

3rd Fearful as it may sound and incredible I mention disobedience as a cause of the withdrawal of the Spirit. By disobedience is meant crossing the Spirit's plan: refusing obedience to his direction; self-will; self-indulgence; murmuring; shirking his commands and declining to follow his leadings.

Obedience is the highest quality of an approved servant. The will must be subject to the control of the highest will, the heart find its joy and satisfaction in keeping the commandments, and the judgment approve and endorse "the commandments as holy and just and good." Without these there can be no certain steady and reliable service.

How can the Holy Spirit use a disobedient Church? A disobedient Church is a Church in rebellion. Against such the Spirit is arrayed and will so continue until contrition and confession bring loyalty.

"He that heareth these sayings of mine and doeth them" is the tested servant upon whom the Spirit can rely in the great conflicts. Alas! how reduced are the ranks of these faithful ones. Worldly love has weakened us; self indulgence and ease have made us full and heavy; we live as we list and do as we choose without regard to God's will and command. And we wonder that he has passed us by and called to his use other agencies less honorable and to human eyes less promising. The instrument is nothing; the hand that weilds it gives the power. The Holy Spirit is almighty. He is moving on to the conquest of this fallen world. In his hand the weakest is made irresistible if only prepared for his use. "A people prepared for the Lord" is our greatest need.

4th The Holy Spirit is limited and absolutely defeated in his use of us by our cowardice and compromise. As the servants of this mighty leader his work is our work. What he came to do we are to accept as our peculiar calling and give ourselves up to its performance with a complete self-abandonment. See your duty in the statement of our Lord, "when he the Spirit is come he shall reprove the world of sin of righteousness and of judgment." Reproof of men for sin and sinfulness is his special mission. In this he came to carry forward and consumate the earthly life-work of our Lord Christ. He was the world's reprover. He "was holy, harmless, undefiled and separate from sinners." The steady light of his pure and holy life shining upon the depravities of bad men condemned and reproved them. They cowered under it and resented it, seeking to find some break in his life behind which to shelter. They charged him with being "a gluttenous man and a wine bibber, a friend of publicans and sinners" which being interpreted meant, "this man receiveth sinners and eateth with them." This criticism was his glory. "He came to seek and to save them that were lost," a very shepherd who left the ninety and nine in the wilderness and girded himself to go forth after the wandering and lost sheep. He became a man that he might reach and touch men and rescue them. His words were truth, his life was pure, his heart holy and his spirit loving. To see him was to see God: to associate with him was to walk on the high places. He was fearless of consequences; correcting errors and clearly stating truth; rebuking sin always and everywhere, singly and tirelessly "about his Father's business."

Now the ministry of the Spirit is to renew the work of Christ in this day. How can it be done? Only by the incarnation of the Holy Spirit in the person of Christly men and thus reinstating the person and the work of the ascended Jesus. What he was we are to be in character and life. Brethren it requires consecration and courage to re-enact the high fearless self-sacrificing life of Jesus of Nazareth. Because of the scarcity of these the Holy Spirit is powerless.

To "reprove the world of sin" requires a courage and self-oblivion inspired and sustained alone by the Holy Ghost. That Holy Person himself is assailed by pretended friends. His office and work are denied his person ridiculed and salvation is proposed by methods outside of himself and that too by those who claim to be by eminence Christians. Christ is taught, but he who comes to take his place and reveal and magnify him is rejected with contempt and scorn. Upon us who "believe in the Holy Ghost" is laid the obligation to uphold and represent him. Upon us he depends. Neither blood nor wealth, nor influence nor place can excuse cowardice or compromise. These times demand the fearless support of the Godhead of the Holy Ghost against all opposers. Those who reject him we must reject. His enemies must be our enemies. Loyalty to the Holy Ghost demands a breach between us and those who oppose him. We can neither affiliate with them or recognize them without wounding our Lord and driving him from us. If required to give the greatest need of the Church today, I would say courage to stand by the Holy Ghost whoever may deny him.

I see two reasons why this Holy Person has measurably suspended his convicting work:

First to impress the Church and awaken enquiry and self examination. If he continued to awaken

sinners we would accept it as endorsement of us and our work. His withdrawal means disapproval.

Again; his ceasing to convict is in mercy. The conversion of sinners means motherhood on the part of the Church. To nurse and train new converts there must be a mother's heart and a mother's hand. But a Church without the enduement and guidance of the Holy Spirit has no motherly quality and would surely leave her offspring to perish. Better not to be than to die thus of neglect. And so a merciful God gives no spiritual children to unspiritual mothers.

What now are the lessons you gather my Epworth League brethren?

1st—Believe in the Holy Ghost. He is head over all to the Church today.

2nd—Seek by all means to understand him; his person, his plan, his claims on you.

3rd—Come into right adjustment with him, and be ready to obey his voice and run cheerfully to do his bidding.

4th—Seek to be filled with all his fulness. The Infinite Spirit in you, in any of you will clothe you with power and make you irresistible. Therefore "be filled with the Spirit." Then will you prove that "the Lord's hand is not shortened that it cannot save, nor his ear heavy that it cannot hear.

Book Notices.

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TRAVEL—A monthly magazine of travels. Horace Marshall & Son, Fleet street, London, England. A very entertaining and instructive publication.

ON THE WING.—By Rev. Samuel Augustus Steel, editor of the Epworth Era. 75 cents.

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THE REVIEW OF MISSIONS—Board of Missions, M. E. Church, South. Dr. W. R. Lambuth, Nashville, Tenn. $1.

We have the November number in good time. We have not had time to read it. The table of contents is inviting. First is an account of the McDonald Memorial Church, at Monterey, Mex. Then follows "The Kindergarten, a Factor in Foreign Missions," "America's Duty to Americans in Turkey," an open letter to the Hon. John Sherman, United States Senator from Ohio, by Rev. Cyrus Hamlin, D. D., founder of Robert College, Constantinople. "The Religion of the Ancient Mexicans Before the Conquest." Interview of the Representatives of Missionary Boards With His Excellency Li Hung Chang." "The Bible and Missions in Brazil," "The Spiritual Outfit of the Medical Missionary," "Editorial Notes."

ELEMENTS OF PLANE AND SPHERICAL TRIGONOMETRY—With tables. By C. W. Crockett, Professor of Mathematics and Astronomy, Rensselaer Polytechnic Institute. Cloth, 12mo, 311 pages. Price, $1.25. American Book Company, New York, Cincinnati and Chicago.

The author of this book is a mathematician of note; and the results of his long experience as a teacher in one of the leading American technical schobls are shown in the exceptional skill with which the subject is here presented for the use of beginners in the study of Trigonometry, and the practical adaption of his book to the needs of the classroom. The treatment is excellent, the definitions and explanations being admirably clear and concise. The author avoids the very common error of overloading his treatise with a mass of irrelevant matter, which results only in perplexity and discouragement to the student. The tables are a special feature of the book. They are printed from differentiated type on tinted paper to easily distinguish them, and to facilitate their use both in class and field work.

A BRIEF HISTORY OF THE NATIONS AND OF THEIR PROGRESS IN CIVILIZATION.—By George Park Fisher, LL. D., Professor in Yale University. Cloth, 12mo. 613 pages, with illustrations, maps, tables, etc Price, $1.50. American Book Company, New York, Cincinnati and Chicago.

In this new work for high schools Dr. Fisher has given us what is by far the most attractive and scholarly text-book on this subject yet written. The leading events of ancient, mediæval and modern history are fully presented, yet in such compact form that the whole work may readily be compassed in the time usually assigned to this study in schools.

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IAN MACLAREN—After a lecture on Scottish life, given in Liverpool some years ago, the speaker was told: "You ought to develop that lecture and turn it into a book." Something of the charm that the sketches then given must have had may be guessed by the hundreds of thousands that within the past few months have come to know the lecturer as "Ian Maclaren." To picture Scotch life was the birthright of Rev. John Watson, D.D., for, though born in England, he is of Highland descent, and the name that he has chosen to use as an author is that of his mother's family. It was in the midst of Scotch surroundings that the most important years of his youth was spent. After a college course that gave him Dr. Stalker and Professor Drummond as mates, and after a brief term of service as assistant pastor in Edinburgh, he took charge of a Church at Logiealmond. To the opportunities given in this secluded little parish, where his uncle had been pastor a generation earlier, the world largely owes those studies of character that have made "Drumtochty" famous. The country pastorate was exchanged, after two years, for the pulpit in Glasgow that is now associated with the name of his friend, Dr. Stalker; and this he left in 1880 for the Sefton Park Presbyterian Church in Liverpool. As the pastor of this large and important Church, but still more as the author of "Beside the Bonnie Brier Bush," Dr. Watson will find a cordial welcome on his visit to America.—Golden Rule.

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NOVEMBER 22, 1896.

Rewards of Obedience.

Proverbs iii. 1-17.

Memory Verses, 1, 4.

Golden Text—"In all thy ways acknowledge him, and he shall direct thy paths." (Verse 6.)

Topical Outline—1. Obedience to Law. (Verses 1-4.) 2. Faith and Discipline. (Verses 5-12.) 3. The Praise of Wisdom. (Verses 13-17.)

READINGS FOR THE WEEK.

Rewards of Obedience—Proverbs iii. 1-47.

Teaching the Law—Nehemiah viii. 1-8.

Blessings to Obedient—Deut. vi. 17-23.

Paths Directed—Ezra viii. 21-29.

Designs of Affliction—Heb. xii. 6-11.

Blessing to the Wise—Daniel xii. 3.

Doers of the Word—James i. 19-27.

Reference Word, "Obey."

Lesson Hymn, No. 515.

The present lesson treats of four things: 1. Obedience. 2. Faith. 3. Paternal Discipline. 4. The Excellence of Wisdom.

Obedience to rightful authority is the first of all laws. It is the first of all lessons, the foundation of all high character. The child that is not taught it is ruined from the start. A child that has not learned to obey its parents will despise the authority of its teacher, and later the authority of the municipality, later the authority of the state, and last of all the authority of God Almighty. To neglect to teach our children this lesson in their earliest years, and if need be, to enforce it rigidly, is the greatest cruelty a parent can perpetrate upon a child. Many sad sights of mistaken kindness are to be seen here, children who have a contempt for the commands of their parents, Let every boy and girl remember that there is no hope for a disobedient child. No service or sacrifice can take the place of obedience, because without it your character is lawless and you are worthless.

Notice that the faith that is enjoined in the lesson is the real trust of the heart, it commits the heart to God. It is free from self-will and from self-conceit, is not wise in its own eyes, it commits the intellect to God. It also commits property to God, being fully persuaded that God will abundantly supply all our need.

We are told that the discipline of the Lord is to be cheerfully received, that it comes as the blessing of love. Not every adversity that comes to us is to be esteemed as a "judgment" from God, sent upon us for some wrong-doing. We need disciplining, and much of the pain we suffer is for that purpose, that we may be chastened, elevated, refined, and made meet to be partakers of the inheritance of the saints in light. Paul in the epistle to the Hebrews and also in one of his epistles to the Corinthians has dwelt at length upon this great truth.

We have before explained in these lessons that "wisdom" in the Book of Proverbs means a practical knowledge of things human and divine in their moral and religious aspects. The last five verses of the lesson deals with the preciousness of such wisdom. The language is very beautiful. The merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies; and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand, and in her left hand riches and honor. Her ways are ways of pleasantness, and all her paths are peace.

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NOVEMBER 22, 1896.

Christ's Testimonies to His Disciples.

John xiv 14; xx 21.

Jesus ever recognized his disciples as agents chosen by him for an especial work. He called them separately with a call which they understood to require their abandonment of all beside, and their full commitment to his direction. He said of them, "Ye have not chosen me, but I have chosen you, and ordained you, that you should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you."

Being chosen for an especial work, Jesus promised his disciples abundant power for that work, if they continued to trust in him. "If ye shall ask anything in my name, I will do it."

As a divine and infallible promise we accept these words of Jesus. What we need is to understand first what the promise implies, and in the second place the condition of attaining it.

(1) The name of Jesus bounds and limits our prayers. Often is this name flippantly and irreverently used. It is joined to prayers which are not offered truly in his name. Sometimes, also, in all earnestness and sincerity Jesus' name is joined to prayers which are not truly presented in his name. It is not enough that there be sincerity and faith; many a prayer is offered to God out of a breaking heart which is not answered. If we were better instructed in the things of God we would not lose so many prayers.

I will illustrate what it means to ask in the name of Jesus. A stranger comes to you, and to obtain recognition in what he asks of you says, "I offer this petition in the name of your son." But you see in the petition what your son could never have taught the man to ask. You answer that man as an impostor, a pretender, who has forged the name of your son in order to attain his own selfish ends. Thus do we present drafts upon the bank of Heaven, to supply our carnal wants, using the name of Jesus, and saying: "These things we ask for Jesus sake." And God sees that it is not for "Jesus sake," but for our own we ask, and that we forge the name of His Son to prayers for things which he has taught us to renounce.

Or there may be humility and earnestness in the prayer, and, yet, while the heart is right the head may be wrong, and the substance of the petition wrong. He to whom we pray may say: "Yes, you have met my son, and I see that you reverence him, but you have not yet fully understood him. He has not taught you thus to pray and while you use his name sincerely, you still use it not in accordance with his teaching."

I have made these suggestions to teach what caution and reverence, and study of God's word are necessary to effectual prayer. One may be earnest and pure in purpose—That is not enough. That fulfills the first condition—"If ye abide in me." If with such purity the word of God has guided the prayer the second condition is also fulfilled, "And my words abide in you."

"If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you."

The name of Jesus thus bounds and limits our prayers. As you cannot make an evil request in the name of a good man, nor a foolish request in the name of a wise man; so, to use Jesus name rightly in prayer, requires that that prayer be in harmony with his teaching, both in spirit and substance.

The sincere soul is not forsaken of its Lord, but often called back from its quests, and rebuked in its longings, and denied in its petitions, from this discipline, as an obedient child, it turns to study more devoutly the way of the Lord's will. The spirit of the prayer secures the divine guidance even when the substance is amiss. But we suffer the disappointments which our folly brings.

Sent forth to do his work, Jesus promised his disciples not only power, but peace. That peace was not as the world giveth. It was no exemption from poverty, pain or trial.

There was before them perpetual storm; the buffetings of hate, the pains of the prison, and the scourge, the loneliness of the homeless. But amid these experiences they were to dwell in the very peace of heaven.

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League at Austin.

We had a League organized at Austin last June with barely enough members for the organization; now we have thirty-one members, and all of them are ready to do anything for the cause of Christ. Pray for us that we may be successful in this great work, and that many precious souls may be brought to Christ through our instrumentality.

God bless you and the METHODIST. A. T. WELCH.

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will bring girls safely through the crisis. Taken at the first indication of weakness, it never fails. It regulates the monthly periods with perfect precision. Its action is direct upon the feminine organs that above all others, ought to be strong and well.

Start the girl right. Don't expose her to the dangers and tortures of dragging weakness, bearing down pains, nervous prostration and the debilitating drains so common to women.

McElree's Wine of Cardui, is a home treatment. It does away entirely with abhorrent "local examinations."

Sold at $1.00 a Bottle by Dealers in Medicine.

If the Baby is Cutting Teeth.

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

All Druggists sell Dr. Miles' Pain Pills

A BOTTLE OF

Warner's Safe Cure

Might have Changed the Map of Europe.

AT the Battle of Waterloo the great Napoleon .. was so prostrated from Nephritis .. (Inflammation of the Kidneys) .. that for more than an hour the battle was left to his subordinates, with the result that the fortunes of war went against him. Had

Warner's Safe Cure

been known at the time, Napoleon need not have been ill at such a supreme moment, nor his star suffered eclipse.

While all cannot be Napoleons, all can be spared the illness which resulted in his downfall.

Large bottle, or new style, smaller one, at your druggists.

SOME FACTS ABOUT CHINA.

Latest Book on China, Written by the Author on His Returning Voyage—A Brief Outline of the Things Seen, Heard and Felt While in China—Price 20 cents per Copy, $2 per Dozen.

I will send to each preacher as many copies of this book as he thinks he can dispose of in his charge. In thirty days after the reception of the books let each preacher remit the money derived from sales up to that date. At the expiration of the next thirty days make another remittance. If at this time he has books on hand of which he is not likely to dispose he can return them to me at my expense. Let each preacher drop me a card and let me know the number he can probably dispose of in his charge. This book will help you in raising your missionary collections.

O. E. GODDARD,
Monticello, Ark.

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It is time to order for another quarter. Don't be too late and then write us to hurry up. Don't ask to charge literature to you. Send for just what you want, and enclose the exact amount to pay for it, and save us lots of trouble and avoid trouble.

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ARKANSAS METHODIST.

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

WEDNESDAY, NOV. 18, 1896.

Snared by the Love of Money.

No greater misfortune can befall a Church than to have a pastor who is ruled by the love of money. Yet, often is the preacher drawn into this snare before he is aware. We have known preachers who were ever ready to warn men of the love of riches, and to declaim against the corrupting influence of wealth upon the Church, who yet resented as a personal wrong any appointment to serve the poor. They expected only to serve rich Churches, and reconed that the mark of the value of their ministry was in the salary they received.

We have seen ministers who were always seeking to draw to the Church wealthy men, and who made court to men of means, telling them how easy and cheap every thing should be made if they would only consent to go to Heaven. We have seen preachers keep in official station in the Church rich men whom the whole community knows to be not only without spiritual life, but enslaved to their passions and appetites. Let the preacher be seen to prefer the rich to the poor, and his is thenceforth a dead ministry. He may speak truth in the pulpit, but it reaches no man's conscience.

We heard a preacher say: "My Church is in a bad state. We have a few men of whom it may be said, we can't get along without their money, and we can't get along with their morality." That preacher's soul was bound by the very influence of money which he deplored. Every one who seeks for souls with an all controling devotion finds the way to build upon spiritual foundations, and if he has not the courage to do it at the cost of his salary he has failed in the calling God has given, and will not fare better than Baalam in the end. We talk of the need of courage in the pulpit and men think to rise to the need of the hour and assail worldliness with a fiery speech, and denounce the worldly in the Church in bitter terms. That does not help the cause. It may often be said of such a preacher that he is as far from God as the men he denounces. He, like the disciple who would call down fire from Heaven, knows not what spirit he is of. It is not more courage that preachers lack, it is more love. He who loves men as he should has courage enough. He who loves all men in the spirit of the Master is no respecter of persons, and has never learned that it requires any more courage to deal faithfully with the rich than with the poor. To both alike he is God's minister, not a messenger of vengeance, but a brother whose love constrains him to be faithful in admonition only to help and to save. To be thus free, and know no man after the flesh, the preacher must feel no bondage to the world.

The Trial of our Preachers.

The Conference year just closing has tested the quality of our ministry in the State of Arkansas. Over the greater part of our territory the scarcity of crops has brought the crisis of a three year's increasing stringency in financial affairs. The preachers' salaries and general collections will aggregate lower this year than for three years past. For this there is some compensation in the increased purchasing power of money, and yet this is but a partial return for the decrease in the amount of money brought into the State by her marketable products.

The preacher's living, always scanty, has been unusually close. Our minutes will show that scores of capable and faithful men, competent and worthy to serve the Church anywhere in the itinerant field, have received less than $300 for the support of themselves and their families during the year. Factory hands, railroad men, and coal diggers, while receiving twice as much as these preachers have struck for higher wages.

But the preachers have not struck. Neither have they murmured They did not enter upon this work for money. They have not followed it to support their famalies. They sought to win souls. Their meat and drink has been to do the will of the Master, and to have God's blessing upon their ministry was the highest reward for which they hoped.

THE REVIVAL.

The reward which these preachers sought and prayed for they obtained. If our fields of corn and cotton have yielded but little the sower of the Gospel seed has gathered an abundant harvest. A season of revival, scarcely equaled in the history of the Church in Arkansas has rewarded their toil. On almost every pastoral charge in the State the blessing has fallen. Thousands of members have been added to our Church in the three Arkansas Conferences, during the year. In some cases a thousand conversions have been reported from a single district. An encouraging and gratifying fact is, that, with very few exceptions, the revivals were from the work of the regular pastors. It is proof that our preachers have the confidence of the people whom they serve, and that their ministry is evangelical and owned of God. Like true Methodists they have borne witness to God's blessing and sent out through their Church paper the story of their revivals. These notes of victory have contributed much to the general spread of the revival effort. They have aroused the preachers and encouraged the Church, and thus doubled, to the Church at large the blessing which they have received.

In spite of the hard times which have come with as much weight upon the preachers as any class of men in the land, the year has been a happy one for them and the Church, and they come up to their Annual Conference with joyful hearts. They have their reward, dearer to them than any earthly gain. They were never so strongly established in the love and confidence of the Church, they were never so strongly established in the faith of their calling.

CONTINUING THE WORK.

Why should there now be any abating of this revival influence? The work done is only preparation for still better work. It ought to be followed up promptly in every charge. It is easier to keep the fire burning when once it is kindled. There ought to be no revival season in the Conference year. That there is any such time looked to is chiefly from the force of a custom which was formerly enforced upon the Church, but which we should now consider the Church to have outgrown. We have good church buildings almost everywhere. They can be made comfortable for winter. The winter season is a healthier time for the night services than the summer. It is far better for the prolonged efforts of the preachers. The same effort in winter as is put forth in our protracted meetings in summer will be far less injurious to the preachers and people. The long nights leave abundant time for sleep. The idea of waiting till summer and then closing up the year with a revival campaign is one that it is time to cast away in Arkansas. It has many bad effects. The stewards delay the bringing up of the preacher's salary, and the preachers defer their collections. But as our Conference years run there is no more favorable time for taking all collections than the first half of the year. There should be no delay. All the work, spiritual and financial, should move forward from the first of the year. A well organized circuit never waits for a meeting of the stewards to fix the preacher's claim, and apportion it to the societies. It collects at once the first quarter's claim upon the old assessment, and has it ready for the preacher's needs at the first quarterly conference. Again, the preacher does not need to get acquainted with his people before his effort begins for the conversion of souls in his meetings. In many Churches no invitation is ever given to sinners to seek the Lord for nine months in the year. Penitents should be invited and the doors of the Church opened at the regular services, from the beginning of the year to its close. If the Churches are now in a good spiritual state they may be kept in such a state by this kind of work.

CONSERVING THE FRUITS.

The young converts especially need the character of work that we have pointed out. If the Church is allowed to rest or sleep they will feel no longer the inspiring, sustaining power of the Church. From a scene and experience in which every one, preacher and members, seemed to be earnest, full of faith and zeal for the salvation of souls, the Church relapses into a calm, and the preacher with a full house no longer invites sinners to Christ, and no man speaks to his neighbor of the preciousness of the faith in Christ or the hope of Heaven. The new convert begins to question if the revival itself were anything but a stirring up of the Church, manipulated under the hand of a skillful manager. Whitfield said the Lord had to convert him every day. It was only his terse comment upon the text, "As ye have put on Christ, so walk ye in Him." It was only saying there was every day the same need of coming to God in faith, the same need to lay all upon the altar. So religion of the best type burns steadily. Its principles must be constantly asserted, its power constantly invoked. The prayer-meeting, the class-meeting, the Epworth League, the Sunday School; the Missionary Societies are all so many divisions of our Church millitant, into which our young converts must be at once enrolled and put to work for the Lord. The organizing tact and the living watch-care of the faithful pastor must follow the revival to save its fruits to the Church. and the steady, faithful man who is, the year 'round, helping the weak, tenderly admonishing the erring, and seeking in every sermon to reach the consciences, and feed the souls of his people, will show the largest real gain for the Church at the end of the year. He alone will conserve the fruits of the revival. It is to the regular work that we must rely for strong organization and permanent results. We must know how to be pastors as well as evangelists.

Notices.

The Widow's Thanks.

BEEBE, ARK., Nov. 11, 1896.

GODBEY & THORNBURGH—I received the amount of $61 from the Preachers' Aid Association, and extend my sincere thanks to them for their help. In sorrow,

MRS. CORA CASTLEBERY.

Note From Sister Peebles.

BROTHER GODBEY—Enclosed you will find a tribute of friendship offered to me in memory of our daughter, who passed away a few weeks ago. My heart had not recovered from the shock of my first bereavement when a telegram called me to the sick bed-side of our youngest daughter. I was not permitted to see her face alive. She passed quietly away, commending her spirit into the hands of her blessed Savior, whom, I believe, she truly loved.

To this, as well as the accompanying pages, written by a friend, you will please give space in the METHODIST, and give sincere gratification and comfort to her many friends, as well as a bereaved mother. Your sister in Christ,

MARY E. PEEBLES.

Searcy, Ark., Oct. 27.

[See McClure in obituaries.]

Bishop Key will dedicate the Methodist Church at Magnolia 5th Sunday in November. We would be specially delighted to have all the ex-pastors present on that occasion.

J. R. CASON.

LITTLE ROCK CONFERENCE.

The committee and class of the fourth year will meet me in the office of Thornton & Thornton, Camden, on Tuesday, at 7 p.m., December 1, 1896.

J. H. RIGGIN.

NOTICE.

Upon the receipt of $1 I will send postpaid to any address a recipe that is cheap, easy filled and easy to take and never fails to cure the most troublesome cases of chills. If you have enlarged spleen this medicine will very nearly remove it, if you use the medicine sufficiently. Address,

R. I. VAUGHAN,
Hazen, Ark.

NOTICE.

All parties attending the session of the Arkansas Conference at Fayetteville will take notice of the following rates and regulations by the railroads:

The Bentonville road gives round trip tickets for one fare; the Eureka Springs road will sell round trip tickets at $1.75, return ticket to be accompanied by certificate to be procured from the railroad Secretary at the conference; the St. Louis and San Francisco road will give one and one-third fare on the certificate plan, certificate to be obtained from the agent at starting point on that road and signed by the railroad secretary at the conference, purchase of ticket to be made not later than November 27, nor earlier than the 22nd.; the Iron Mountain road will likewise give one and one-third fare on certificate plan. Remember to secure certificate from selling agent on both of the last named roads. Upon your arrival at the conference, Rev. Arthur Marston will sign your certificate at any time.

V. V. HARLAN, R. R. Sec'ry.

HAVE YOUR PLUMBING DONE BY ROGOSKI & DUNGAN

A GREAT HOME EDUCATOR.

Any movement intended to promote the distribution of educational literature is worthy of public support. Among the best to be found is the wonderful "Encyclopædic Dictionary," published by the Syndicate Publishing Company, of Philadelphia. This great work was practically unknown two years ago, to-day its fame has spread to every village in America, and more than 100,000 sets have been supplied to public and private libraries, schools, colleges, etc. It has been adopted as the standard in the public schools of Philadelphia, St. Louis, Toledo and scores of other cities and towns, simply upon its merits as an unique and highly useful work of reference, combining the essential features of both dictionary and encyclopædia at about the cost of the usually cheaper work. A new and richly illustrated edition of this colossal work is now ready, revised to June 1, 1896, containing thousands of the newer words and definitions that have recently come into use. That this edition is right up to date is shown by the presence in its vocabulary of such words as "vitascope," Roentgen rays," "skiagraph," "fluorscope," etc., scores of which were actually unknown in our language on January 1, although now in daily use. The new illustrations include a superb array of chromatic plates in seventeen beautiful colors, and several hundred new designs in monotone. The four massive volumes are handsomely and durably bound. The present liberal offer of the Syndicate Publishing Co. is strictly limited to the date named in their announcement, and deserves the immediate attention of every one who is interested in the laudable project of self-improvement. To have this vast store-house of practical knowledge in the family library is to have at hand the means of acquiring a liberal education at a very slight expense. Those interested should address the Syndicate Publishing Co., 234 and 236 South Eighth street, Philadelphia, Pa.

SPINAL Weakness easily cured by Dr. Miles' Nerve Plasters

Follow the directions, and you'll get the best work from **Pearline**. Not that there's any harm to be feared from it, no matter how you use it or how much you use.

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Millions NOW USE Pearline

Married.

JOHNSON-CHASTAIN—At the residence of the bride's father, J. N. Chastain, November 12th 1896, by Rev. W. H. Metheny, Mr. Horace Johnson to Miss Emma Chastain, both of Delaware, Logan county Ark.

BELT-MCKENNAN—October 21st 1896, at the residence of the bride's father, Clarkesville, Ark. Mr. Albert W. Belt to Miss Autumn V. McKennan, Rev. S. Anderson officiating.

WADE-HUBBARD—At the residence of the bride's father, in Hempstead county, Ark., by Rev. J. M. G. Douglas. Mr. M. V. Wade of Prescott, Nevada county, Ark., and Miss Ada Hubbard.

THOMAS-GOULD—At Macedonia Church, in St. Francis County, Ark., November 1, 1896, Mr. A. N. Thomas to Mrs. Martha A. Gould, R. P. Meade officiating. The groom commenced his married life by subscribing for the ARKANSAS METHODIST. W. B. HARPER, L. P.

KIZZIA-GENTRY—At the residence of the bride's father, in Antoine, Ark., by Rev. W. J. Davis, October 28, 1896, Rev. C. A. Kizzia and Miss Gallie Gentry.

WILMOTH-MOORE—At the home of the bride's mother, in Prescott, Ark., November 5, 1896, Mr. J. L. Wilmoth, of Washington, D. C., to Miss Alpha Moore, of Prescott, Ark., Rev. W. F. Evans officiating.

BRODIE-CLARKE—At the residence of the bride's family, in England, Ark., on November 4, Mr. George Brodie to Miss Florence Clarke, all of England, Ark., R. L. Wozencraft officiating.

NABORS-PHILLIPS—At the residence of the bride's mother, in Hempstead County, Ark., by the Rev. J. M. G. Douglass, Mr. Geo. P. Nabors and Miss Maggie Phillips.

WILLIAMS-MANSEY—At the residence of the bride's grandfather, near Rudy, Crawford County, Ark., on the 3rd of November, 1896, Mr. Robert Williams to Miss Bettie Mansey, Rev. A. H. Lark officiating.

PIKE-MONTGOMERY—At the residence of the bride's father, on October 25, by Rev. O. H. Keadle, Mr. J. B. Pike and Miss Ida Montgomery, both of Violet, Ark.

LOUTON-ROBINS—At the residence of the bride's father, Mr. J. D. Robins, October 29, 1896, by Rev. J. J. Menefee, Mr. James Louton, of Wayside, Ark., and Miss Rosie Robins, of Oma, Ark.

ANDREWS-PHILLIPS—At the residence of the bride's father, November 8, Mr. H. W. Andrews to Miss Maggie A. Philips, both of Madelia, Cleburn County, Ark., J. S. Hackler officiating.

STONE-RENFROW—At the Methodist Church, in Toledo, Ark., October 23, 1896, by the Rev. G. E. Parsons, Mr. B. P. Stone and Miss Ethel T. Renfrow, all of Cleveland County, Ark.

Rev. E. F. Wilson, pastor of Carolina Circuit, to Miss Willie Vantrease, daughter of the Rev. J. W. Vantrease, pastor of Palestine Circuit, J. R. Moore officiating.

MCGRAW-LAWSON—At Coal Hill, Ark., November 8, 1896, at the home of Mr. David Hunt, Mr. P. P. McGraw, of Monticello, Ark., to Miss Pearl Lawson, of Altus, Ark., by D. D. Warlick. Mr. McGraw is an enterprising, promising young man, while Miss Lawson is a graduate of Hiram and Lydia College. We bespeak for them success and happiness.

D. D. W.

SISSELL-REEDER—Mr. William A. Sissell and Miss May Reeder at the bride's home in Howard Co. Ark., November 5th 1896, by A. D. Jenkins, pastor.

Music Without a Teacher.

Mrs. Mary Wright's Harmony Chart fits under the stops of any organ, shows you where to put your hands on any piece of music, learns you sharps and flats at sight, and minor chords. No family should be without one. Regular price, $1. In order to close out what few I have left, I will sell you a Chart with full instructions for use for only 25 cents and a 2-cent stamp. Send to-day. S. S. Holcomb, Southeast corner Fourteenth and High streets, Little Rock, Ark.

+ Christian Life. +

His Little Feet can never go Astray.

God bless the little feet that can never go astray,
For his little shoes are empty, in my closet hid away,
I sometimes take them in my hand, forgetting, till I see
They are his little half worn shoes, ah how dear they are to me.

And all at once I feel a sense of bitter loss and pain.
As sharp as when, some weeks ago it cut my heart in twain.
Oh, little feet that weary not, I wait for them no more,
For I am drifting on the tide, and they have reached the shore;

And while the blinding teardrops wet these little shoes so old,
I try to think my darling's feet are treading streets of gold,
And then I lay them down again but always turn to say
God bless his feet that now so surely cannot stray.

And while I thus am standing, I almost seem to see,
The little form be ide me just as it used to be,
The fittle face uplifted with his soft and tender eyes,
Ah, me, I might have known that look was born of Paradice.

I reach my arms out fondly, but they clasp the empty air,
For there's nothing of my darling but the clothes he used to wear
Oh, the bitterness of parting cannot be done away
Untill I meet my darling where his feet can never stray;

When I no more am drifting upon the surging tide,
But with him safely landed upon the river side.
Be patient, heart, while waiting to see the shining way,
For the little feet in the golden street can never go astray.

—MRS. E. C. FLACK.

Cato, Ark.

Divine Love.

It is said that when Pillips Brook was going to Westminster Abbey to preach his sermon on "the Candle of the Lord," Dean Stauley said to him: "And what will be your subject this evening?" "I have but one subject" was the reply, "The divine love for man." And is not that all of it? Does it not cover the whole field? Man sinned, but "God so loved the world that he gave his only begotten son that whosoever believeth on him should not perish but have everlasting life." God sometimes sends afflictions on his people or allows them to come, but it is all in love. The goodness and sincerity of God are on the same basis; the one to restrain, to discipline, re-establish; the other to uphold, encourage, and develope. In all of his dealings with man and for man, you may understand that love is the dominant power, the characterizing element. Behind every "frowning providence he hides a smiling face," and in the ten thousands and blessings of life, that follow the great blessing of the plan of redemption, the Father's love is manifest. Yes, really, there is but one theme for the preacher, for "the divine love for man" is in everything that is for the good of man.—Wesleyan Christian Advocate.

The Consecrated Christian and Amusements.

We were in a Chicago book-store today looking at some volumes we had seen advertised in a morning paper. Near where we stood two girls were talking. The theme of conversation, we soon discovered, was that of worldly amusements. We could not help overhearing a few sentences. One girl must have been a Methodist. Perhaps both were.

"You may be right about it, and I may be very narrow," said the younger of the two. "I felt like you do until last December. You know I consecrated myself altogether to the Master then, and since I've been enjoying so much of his presence, cards and dancing seem to belong to the world's people, not to me."

"Oh," interrupted the tall girl, "what's the use of being so narrow? Why, I know some splendid Christians who often play cards."

"The real, soul-winning kind?" the other asked, with surprise in her voice. "For my part I couldn't persuade a poor fellow who had formed the habit of gambling to give it up if I knew all the time I played cards at home. And how would he feel about it if he knew?"

"But you must remember—"

The remainder of the sentence was drowned by louder voices near by.

That fragment of conversation had point. The young girl stated two large truths. We place each in a paragraph by itself:

1. Those who are entirely consecrated to the Master and are holding communion with him have no taste for these worldly diversions.

2. Those who indulge in them are robbed of power to rescue those whom the devil has, by these same worldly amusements, caught in his snare. This last truth is forcefully illustrated by an experienced publisher in The Lookout of recent date:

"A successful worker in one of our rescue missions is a lady who was formerly a society belle, but who has now consecrated her brilliant social and intellectual gifts and voice entirely to the Lord's work among the lost and degraded. She once remarked that she clung to dancing and card-playing for years after she made a profession of religion, and that her real joy in the Christian life did not come until these things had been given up altogether. One evening about two weeks after she had made this full consecration, she went into a little mission room, and was there asked to say something helpful to a poor wretch of a man who had been for many years a gambler. The man looked at her suspiciously.

"'Do you play cards?'

"'No.'

"'Do you dance?'

"'No.'

"'Do you go to the theatre?'

"'No; not now.'

"'Very well,' he said, 'talk to me. But I won't listen to one word from your fine folks who are doing, on a small scale, the very things that have brought us poor wretches where we are.'

"'Can you not believe,' added the lady who told the story, 'that the joy of being able to teach the way of life to that lost soul was more to me than all the poor little pleasures I had given up for Jesus' sake?'"—Epworth Herald.

Formation of Character.

Chapter II.

BY H. B. SMITH.

The word "Formation" suggests several things, viz:

I. Gradual process.

II. Completion of process.

There is an erroneous idea in the world concerning character, which is defective in logic, and contradicted by experience. This idea has been enunciated by a great man, and it is this:

"I am part and parcel of all I touch." This is not true strictly speaking. Do you necessarly partake of the evil deeds of your fellowmen? Am I shaped and formed like a saloon or saloon keeper because I see them every day? I trow not!

But character is only formed according to your desires, and as you give persons, principles and things your attention, and begin to love them.

There is the great secret of the power of home. Whatever is taught there, is apt to frame our desire, engage our steady attention, and secure our love. A child always loves to recall the scenes of home, and firmly believes in the righteousness of all things, corresponding to the inculcated principles, there taught. Hence our great struggle with Roman Catholicism, and every form of idolatry in our mission fields. This forming of character is gradual; Like the uncooth Stone in the skillful hand of the sculptor, finally is chisled into a beautiful statute, so may our character be made by the Divine Architect, if we but will, and permit Him.

Another idea which has gained currency in our times is that "Every Man is the Carver of his own Character."

Now, while this is largely true, it cannot be denied that home influence, enviroments, books, men, ect., contribute, also, to the formation of our character, and they prove themselves but too potent factors in our lives:

To state a trusim: Repetion of thought is the parent of action; Continuous actions beget an habit; Habits are the fixtures of character. But a time comes, when our characters are finished. A time, when as far as the main-spring of life is concerned, it is unalterable. This seems to be what the apostle means, when he said: "I am persuaded, that neither death nor life, ... shall be able to separate us from the love of God," this of Christian. "Who being past feeling, have given themselves over unto lasciviousness, to work all uncleanliness with greediness," this of the sinner. One note of warning: We sometimes are partly blinded, by Satan being transformed into an angel of light, and we look upon evil things, not altogether approvingly, but we shun not the appearance of evil, and the consequence is a cloud on our spiritual horizon.

H. B. SMITH,

Texarkana, Ark., Nov. 5.

NO FREE GIFTS . . .

In Pianos and Organs, but honest value in goods. A record of forty four years, and every instrument sold is a living testimonial for us.

It's No Experiment WITH US . . .

Being directly connected with the largest piano and organ factory in the world enables you to do business direct with the factory and still

Patronize . . . Home Enterprise.

Our prices on honest goods will interest anyone thinking of making a purchase in our line.

Terms Can . . Be Made . . to Suit.

Get our special push circular and catalogue on pianos and organs.

Special School and Church Organs.

Hollenberg Music Co., Little Rock, Ark.

Established 44 years.

For The Young People

The Chivalry of Labour.

BY GERALD MASSEY.

Uprouse ye now, brave brother-band,
With honest heart, and working hand:
We are but few, toil-tried, and true,
Yet hearts beat high to dare and do:
And who would not a champion be
In labour's lordlier chivalry?

We fight! but bear no bloody brand,
We fight to free our fatherland:
We fight that smiles of love may glow
On lips where curses quiver now!
Hurrah! hurrah! true knights are we
In labour's lordlier chivalry.

O! there be hearts that ache to see
The day-dawn of our victory:
Eyes full of heart-break with us plead,
And watchers weep, and martyrs bleed:
O! who would not a champion be
In labour's lordlier chivalry?

Work, brothers mine; work, hand and brain:
We'll win the golden age again:
And love's millennial morn shall rise
In happy hearts, and blessed eyes.
Hurrah! hurrah! true knights are we
In labour's lordlier chivalry.

—Onward.

Result of a "Dare."

A certain elderly gentleman, who was uncommonly nice in his tastes and habits, made exception in one respect. He chewed tobacco. Of course he did not manifest this habit in public. He was very secret about it, and the fact of his indulgence was known to but a few intimate friends. One of these asked him, on one occasion, how it happened that he, who was so particular about everything else should have taken up this offensive practice.

"Oh," he remarked, with a sad smile, "when I was a school boy, the lad who sat next me chewed tobacco. He used to dare me to take a quid, and I had not the moral courage to decline. Thus I formed the habit, which has clung to me throughout my whole life." Of course, this gentleman has lived long enough to perceive that it would have been a greater mark of courage had he declined the "dare" of his school companion. Boys do not stop to think of that. They are so fearful of being charged with cowardice, that they really make cowards of themselves without knowing it.—Ex.

A Rumshop Sign.

In the course of a speech on a bill before the present Congress, the Hon. Elijah A. Morse uttered the following:

"Down here on Pennsylvania avenue, in walking back and forth to the Capitol, I noticed a large sign which bears in letters of fire the words, 'Hunter's Pure Rye.' I do not know whether that means pure Kentucky whiskey, or what kind of whiskey it is, but, Mr. Speaker, it is a fitting emblem—those letters of fire. They stand for the fire that is never quenched, for the second death, for 'eternal burnings,' for the loss and the ruin and the destruction of souls caused by this blasting, withering, damning poison. The sign over every rumshop ought to be in fire, and there ought to be a skull and cross-bones over the door for a trade-mark.

"The gentleman from Kentucky says that strong drink is a large source of revenue to the Government. I hope the argument will never be advanced in this Congress that it is good policy and sound, wise statesmanship to raise revenues for the support of the Government by licensing men to make beggars, suicides, paupers and murderers of their fellow-men. God pity the community, town, city, State or nation which raises revenue that way!"—Exchange.

Reverence For Old Folks.

The car was crowded when an old man, leaning on a cane, entered, grouping along with the aid of his cane, for a seat. He had gone more than half-way without finding one, when a boy about ten years old caught sight of him, and was on his feet in a moment.

"Here, sir," he said kindly, "take this seat, sir, if you please."

"But what will you do?" the old man asked.

"I'll stand," was the smiling answer, which he did.

"Well, bless you, my lad!" said the old man as he sank down in the comfortable seat. "I'm a thousand times obliged, and I'm sure when you get lame and old there'll always be a seat for you."

A Greek historian tells how, in the pure and early and most virtuous days of the republic, if an old man entered the crowded assembly, all ranks rose to give room and place to him. In the "Iliad" this respect for the aged is prominently portrayed.

In company with several young friends a boy was hurring along the walk of a busy street. Suddenly he stopped with a glad exclamation, took off his hat, and bowed, while his face grew radiant. A country carriage, in which sat an old-fashioned, but smiling, old lady, went rolling swiftly by.

"Who's that old lady that you're so mighty polite to?" asked one of the boys.

"That's the best and dearest old lady in the whole world," was the quick, proud answer. "That's my grandmother."—Selected.

How A Boy Measured A Tree.

He is not a boy in a book; he lives in our house. He seldom says anything remarkable. He eats oatmeal in large quantities, and tears his trousers, and goes through the toes of his boots, and loses his cap, and slams the doors, and chases the cat, just like any other boy. But he is remarkable, for he asks few questions and does much thinking. If he does not understand he whistles—an excellent habit on most occasions.

There was much whistling in our yard one summer. It seemed to be an all-summer's performance. Near the end of the season, however, our boy announced the height of our tall maple to be thirty-three feet.

"Why, how do you know?" was the general question.

"Measured it."

"How?"

"Foot-rule and yardstick."

"You didn't climb that tall tree?" his mother asked anxiously.

"No'm; I just found the length of the shadow, and measured that."

"But the length of the shadow changes."

"Yes'm; but twice a day the shadows are just as long as things themselves. I've been trying it all summer. I drove a stick into the ground and when the shadow was just as long as the stick I knew that the shadow of the tree would be just as long as the tree, and that's thirty-three feet."

"So that is what you have been whistling about all summer?"

"Did I whistle?" asked Tom.—Bright Jewels.

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Our Church at Home

A GREAT REVIVAL AT M'CRORY.

DEAR METHODIST—We have just closed one of the most wonderful revivals at McCrory I ever witnessed. The meeting continued only five days and resulted in 55 accessions to the Methodist Church. Some of these were by transfer and certificates. We are unable to report the number of professions, but we suppose the number of professions exceeded the number of accessions.

We had to close the services suddenly on a high tide on account of a sick lady just across the street from the church, who was suffering with such extreme nervousness that she could not endure the noise at the church.

The Lord has greatly blessed the McCrory and Wynne charge this year. We have had fine revivals at both places, and 80 accessions to the membership to date, and more to follow.

The charge has been greatly strengthened, not only by additions to the membership, but by a great increase of faith in the Word of the Lord, and spiritual power.

We have some noble people, both in Wynne and McCrory, and we believe we are in the dawn of a brighter day. The saloons will go out of Cross County with this year. Happy day for Wynne when saloons are a thing of the past.

J. M. TALKINGTON.

MCCRORY, ARK., Oct. 29.

MACON CIRCUIT.

MR. EDITOR—We are just through with our round of protracted meetings, and have had a good time. We had about 27 accessions and several reclamations, and the Church greatly revived. Our fourth quarterly was held by our beloved presiding elder, Rev. C. C. Godden. His presence with us was very greatly appreciated by all who attended the meeting. Brother Godden came to us at Good Faith, and found us in the midst of a revival and was just in time to be with us at the close and see some of our work. We are doing our best to get a new church built at Sulphur Springs, a summer resort about seven miles southwest of Pine Bluff. We have it up and partly enclosed; we hope to have it nearly completed by conference. Our people have made only about half an ordinary crop this year, and money is scarce, and as a result we are behind on all financial lines. This is a small work, so you see we cannot expect great material results, but like the good woman the Lord commended, "we have done what we could."

Yours for Christ,

J. R. SHERWOOD.

STONY POINT CIRCUIT.

This circuit has been in a great revival spirit for several weeks. The work deepens and widens; the conversions, reclamations and sanctifications have reached above 200. Almost every member in the charge has taken higher ground and taken deeper experience. We number about 400 members. Finances are short, owing to the poor crops. Have had Evangelist L. P. Thurmond and Rev. H. F. Harvey preaching a free and full salvation to our people. Built one church at Hammonsville. To God be all the praise. God bless and prosper our official church organ, the ARKANSAS METHODIST. Pray for us. K. R. DURHAM, P. C.

BENTONVILLE, ARK.

I have been engaged in meetings for several weeks. The result is 113 conversions, 85 additions to the church. Will do what I can for the ARKANSAS METHODIST.

W. P. HAMILTON.

MOUNTAIN HOME STATION.

We have just closed our second protracted meeting, after having continued it ten days. We had 20 conversions, 11 accessions, and the church was generally revived. The congregations were good and the services spiritual from the beginning. Brother Jno. M. Cantrell conducted the meeting, and while we give God all the glory, we attribute much of the success of the meeting to Brother Cantrell's good preaching and judicious management. He was already well known here, yet he more than ever endeared himself to the good people of Mountain Home by his efficient service for the Lord during our meeting. His mother was also with us and was an inspiration and benediction to all.

Our Sunday School and Epworth League are in good working order and will still improve, as a result of our revival. We rejoice in the good work that has been done, and pray that God may continue to bless us. Yours in the work,

F. A. TAFF, JR., P. C.

CUSHMAN CIRCUIT.

I am closing a pleasant year's work on this charge, although I have been sick since the 1st of June. My people have shown to me that they are satisfied with my work. Our last Quarterly Conference met to-day, November 12. We had a good time. Our P. E. was not on hand in time to preach in the morning, therefore we had a poor sermon, but he got in in time to close up, and did some good talking and singing. We had a good Conference, and fair report. All left feeling good.

I want to say this preacher and his family feel like they have been among a people that have felt an interest in them and the cause of Christ. And now return our thanks to them for the kindness shown to us this year. Wife and I wish to thank Sister Luster, of Pleasant Valley, and the good ladies of Barrenfork for a nice quilt from each of these points. God bless them, is our prayer.

Mr. Editor, the preacher that is appointed to this work another year will have a kind, good people, that will care for him and his. I ask the prayers of all the good praying people who may read this to pray for me and mine, that we may have strength to do the work to which God has called us. God bless the METHODIST is the prayer of your unworthy servant,

JAS. D. RUTLEDGE.

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We have just had a large lot of splendid S. S. Record and Roll Books made. They contain the roll for 20 classes for a year and a well arranged record for a year, showing every important item of interest to the school. Both Roll and Record in one book. We send them postpaid for only 50 cents. We also have them made with Record only for two years and with Roll only for two years at the same price. Try one and you will be pleased.

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Our Meeting at Bentonville.

The mountain town of Bentonville was the seat of the first annual session of the Woman's Foreign Missionary Society of the Fayetteville District, Arkansas Conference, which held its session October 21-23.

Many interested delegates and visitors were present. The district secretary, Miss Sallie Dodson, presided in an earnest and zealous manner throughout the session.

Miss Lottie Corley extended a cordial welcome to the delegates and visitors. A pleasant response to these words of womanly greeting was made by Mrs. A. Marston, of Springdale.

Reports from the various auxiliaries indicated a steady growth that promises to last, and considering the money stringency, a good financial report was made.

Our Juvenile work is slowly but surely growing.

Our Auxiliaries are more than ever alive to the needs and possibilities of the children.

The need of disseminating missionary literature was strongly emphasized, and the Woman's Missionary Advocate and Little Workers, as well as our own loved Arkansas Methodist, were strongly endorsed, and all members urged to become subscribers to the same.

Our beloved Conference Secretary, Mrs. V. V. Harlan, was with us. Our present prosperous condition is largely due to her untiring labor and devotion.

When she spoke of her love for and interest in our work, and of her regret that she must soon sever her relations with our district and enter upon duties in another, every heart felt grieved and tears of sorrow fell from many eyes. It is with great reluctance that we give up this sweet-spirited woman. May God crown her labors with success.

Thanks are due our ministerial brothers, Goddard, Harlan and Marston, long since recognized as strong, true friends to the Woman's Foreign Missionary Society, for their words of counsel and encouragement.

The entire meeting was harmonious and delightful, and we pray the Father to bless and crown our efforts with such success as to arouse every woman in our Methodism to a feeling of individual responsibility and increased interest in missions.

MRS. J. H. KELLEY,
Recording Secretary.

You may eat cheap food and not be seriously hurt by it; but you cannot take cheap medicines without positive injury. If you use any substitute for Ayer's Sarsaparilla, you do so at the peril of your health, perhaps of your life. Insist on having Ayer's, and no other.

Foreign Missions.

"This is my commandment, that ye love one another, as I have loved you.—John xv. 12.

"Love is unselfishness, it is the power of sympathy, it is to feel that all powers are given us to make others happy, and to be contriving happiness for others; that is like God, and God is love."—F. W. Robertson.

Dear, true-hearted Methodist women, let us take this commandment to our hearts and make it the trend of our lives. Jesus you know, while on earth, was at all times woman's friend. Think of the many instances in the scriptures where he hearkened to woman's prayer, gave her succor and tender consideration, even gave her the supreme joy of carrying the news of his resurrection. And we, who through his loving kindness stand in the broad light of his gospel enjoying the privileges of Church, school, and all things pertaining to Christian civilization.

What do we owe to our Lord? There are yet women for whose souls our Saviour is yearning, whom he fain would heal and comfort, and will you not love as he has "loved you?" and "lend the helping hand" to women who are without God, and therefore without hope? Will you listen to the wail of sad hearted heathen women, the sob of suffering infancy, calling to the women of Christian lands to help them to find light and hope on earth, and to win life eternal, and can you remain indifferent?

BRAZIL.

The name was given this country from a tree of red dye wood that was found to grow there, called Brazil, which means "live coal," or "glowing fire." This wood formed the most valuable part of the first cargo sent home from the new country.

Brazil is a beautiful country and of a most delightful climate. She has been under Romish supremacy for hundreds of years. Some one says it is the worst priest-ridden country on the globe. Poor Brazil is, indeed, a "live coal," a glowing fire" of ignorance and sin. Are the women of Southern Methodism ready to obey the command of their Lord? Then we will see the glowing fire of Christianity flooding this now darkened land with the wonderful light of God's love.

The Brazil Mission is one of the most interesting fields occupied by the Woman's Board. We have ten missionaries in active service. Miss Bruce is at home on leave, but doing much to arouse interest in the work. Miss Watts, who has represented the Woman's Board for fifteen years, is the supervisor of all the stations, and also directoress of the "Collegio Americano, De Petropolis." We have schools in Piracicaba, Jurize de Ford, Rio and Petropolis, and Brazil has now a public school system for the first time in its history, and our missionary, Miss Bruce, was largely instrumental in the success of the movement. Brazil needs more workers, more schools, more stations opened and more Bibles and more love.

One writer says: "In the name of the Brazilian people that need so much help; in the names of the souls that will perish, unless we carry them the light; in the name of our solemn duty to them; in the name of our blessed Savior, who bought them and us with His most precious blood, let every Christian in the United States do all he can for Brazil."—Gyst.

The Amazon is the largest river in the world. It has been called the Mediterranean of South America. Its mouth, including the whole delta, is 200 miles from shore to shore, and throughout all the valley, which extends 3300 miles, there is not to be found an evangelical missionary.

It is said, "the gospel has never been preached in that territory."

There are 12,000,000 of souls in Brazil who are almost without any true knowledge of Christ.

Dr. John B. McFerran, in closing a speech at a missionary rally at Jacksonport, Ark., stated that once he was shrinkingly timid when called upon to take a collection, but he had learned at length to take the shirk by the throat and say, "pay me that thou owest." Just then a man sang out, "yes, I heard it said that they would put on your tombstone, 'and the beggar died.'" This created a laugh, but the doctor stood silent, a tear stole down his cheek, and in a subdued tone he said, "and do you know what I said? I told them if you'll add the rest of the verse, 'and was carried by the angels to Abraham's bosom,' I wouldn't care." The effect was electric. Money rained into the treasury.

The "forward movement" is striking fire in our conference at last, and our women are steadily moving upward and onward. We are learning to pray, to give and to work for our Saviour's cause.

L. H.

Jonesboro, Ark.

It has been held that consumption is hereditary, and the fact that one person of a family had died with consumption was considered a sure sign that others of that family could not escape it. This is partly true and partly untrue. A man with weak lungs is likely to transmit that weakness to his children. But there is no reason in the world why the weakness should be allowed to develop. Keep the lungs full of rich, red, wholsome blood, and the weakness will disappear. Decaying tissues will be thrown off, and new material will be added until the lungs are well and perfectly strong again. This is the thing that Dr. Pierce's Golden Medical Discovery does. This is what makes it cure 98 per cent. of all cases of consumption where it is taken according to directions. It searches out disease germs wherever they may be in the blood and forces them out of the system. It supplies the blood with rich, life-giving properties. It makes the appetite good, digestion perfect. Send 21 cents in one-cent stamps to World's Dispensary Medical Association, Buffalo, N. Y., and receive Dr. Pierce's 1008 page "Common Sense Medical Adviser," profusely illustrated.

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Free to our Readers.—The New Cure for Kidney and Bladder diseases, Rheumatism, etc.

As stated in our last issue the new botanical discovery, Alkavis, from the wonderful Kava-Kava shrub is proving a wonderful curative in all diseases caused by Uric acid in the blood, or disordered action of the kidneys and uriary organs. The New York World publishes the remarkable case of Rev. A. C. Darling, minister of the gospel at North Constantia, New York, cured by Alkavis, when, as he says himself, he had lost faith in man ann medicine, and was preparing himself for certain death. Following is his letter in full:

North Constantia, Oswego Co., N. Y.

GENTLEMEN:—

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 pheumonia. 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 commensed 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 astoniahment, 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.

Similiar testimony to this wonderful new remedy come from others, including many ladies. Mrs. Mary A. Layman, of Neel, W. Va, twenty years a sufferer; Mrs. Sarah Vunk, Edinboro, Pa.; Mrs. L. E. Copeland, Elk River, Minnesota; and many others 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.

So far the Church Kidney Cure Company, of No. 420 Fourth Avenue, New York, are its only importers, and they are so anxious to prove its value that for the sake of introduction they will send a free treatment of Alkavis prepaid by mail to every reader of the ARKANSAS METHODIST who is a sufferer from any form of Kidney or Bladder disorder, Brights Disease, Rheumatism, Dropsy, Gravel, Pain in the Back, Female Complaints, or other affliction due to an improper action of the Kidneys or Urinary Organs. We advise all Sufferers to send their names and address to the company, and receive the Alkavis free. To prove its wonderful curative powers, it is sent to you entirely free.

REFUTATION OF ERONEOUS VIEWS in regard to the history and altitude of the M. E Church. South. By J. E. Godbey, an answere to false charges of Northern people who have been misled in regard to the cause and character of the division of 1844 Prepared for the especial needs of our Church on the Western borders by request of the Denver Conference. Paper 15 cents.

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Our Church at Home

BLYTHERVILLE CIRCUIT.

MY DEAR BRO. GODBEY:—We have just closed one of the most powerful revivals of religion, that had ever been in this part of the Conference. We began the meeting on Oct. 17th and continued ten days, at the expiratioa of that time, the interest was so great that the time to close was extended by a unaminous vote. So we continued until the night of Nov. 3rd. The influence of the meeting was felt for fifteen miles around. The result of the meeting was 165 conversions and 160 aditions. The meeting was conducted by Rev. W. A Evans (Wild Bill) I want to say for his benefit, and all others that his preaching was of the very best order. Hundreds of people flocked to hear him from time to time. His sermons on Education Infant Baptism, and the Mode of Baptism were the best and most convincing I ever heard, resulting in firmly establishing infant baptism and effusion as the scriptual mode of baptism. In proof of the above all of the children that had not already been baptised, were baptised, and adults who had always been members of the Missionary Baptist Church, and believed in immersion as the mode of baptism, were rebaptised and joined the Methodist Church.

We understand that the trustees have turned the general management of Quitman College over to Bro. W. H. Evans of Jackson, Tenn. We are glad of this fact, and feel that they have done well to secure the help of one who is so eminently qualified for the place, we feel sure the success of Quitman College under his management. Mr. Editor, we are closing one of the most prosperous years of our life, will be able to report more than 200 accessions to the Church and more than 50 children baptised. Yours fraternally,

W. B. ROE, P. C.

EPISCOPAL VISITATION, 1896-97.

FIRST DISTRICT—BISHOP KEENER.
Northwest Texas Conference, Waxahatchie, Tex., November 18.
South Georgia Conference, Valdosta, Ga. December 2.

THIRD DISTRICT—BISHOP GRANBERRY.
Alabama Conference, Montgomery, Ala. December 2.
South Carolina Conference, Abbeville, S. C., December 9.
Brazil Conference, Juiz de Fora, Brazil, July 24.

FOURTH DISTRICT—BISHOP WILSON.
North Georgia Conference, Dalton, Ga., November 25.
North Carolina Conference, Kingston, N. C., December 2.
Memphis Conference, Jackson, Tenn., November 18.

FIFTH DISTRICT—BISHOP DUNCAN.
Arkansas Conference, Fayetteville, Ark., November 25.
Virginia Conference, Lynchburg, Va., November 11.

SIXTH DISTRICT—BISHOP GALLOWAY
Baltimore Conference, Staunton, Va., March 23 1897.
North Mississippi Conference, Greenville, Miss., November 25.

SEVENTH DISTRICT—BISHOP HENDRIX.
Texas Conference, Bastrop, Tex., November 4.
Mississippi Conference, Port Gibson, Miss., December 2.
Louisiana Conference, Ruston, La., December 9.

EIGHTH DISTRICT—BISHOP KEY.
Little Rock Conference, Camden, Ark., December 3.

NINTH DISTRICT—BISHOP FITZGERALD.
Florida Conference, Tallahassee, Fla., December 1

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Tears and Triumphs,
By REVS. L. L. PICKETT, M. W. KNAPP AND PROF. JNO. R. BRYANT.

This is certainly a wonderful song book, as its remarkable sales attest. Though issued about two years ago the demand has been so great as to require to date an issue of 100,000. You can see, reader, that this is true success. Why is this? Simply because the book plesses, the songs are captivating. There is a charm about this book that is sure to win the lover of pure, uplifting salvation melodies. The songs have a convicting power that affects sinners unto salvation; a glowing, burning, soul-stirring, thrilling, spiritual power that lingers in the heart and leads the singer and the hearer to a bettter life. About fifty evangelists and camp grounds have adopted "Tears and Triumphs" for their work. They generally know a good song when they hear it. This book takes the lead on solos, with "Beautiful, Beckoning Hands," "The Great Judgment Morning," "Good Mother's Influence," etc. Supplement of sixteen beautiful songs has just been added. These very much enhance the value of this excellent book. The price of the book remains the same, though the supplement is sold alone at 10 cents; 13 for $1.00; or, $6.00 per hundred.

Some Few of Many Testimonials

Rev. O. A. H. DelsGardie, Gridley, Ill., says: "Tears and Triumphs has won our hearts and is winning souls." Prof. W. J. Kirkpatrick: "You certainly have made some fine things." Evangelist E. W. Wheeler: "Tears and Triumphs will rank among the first of song books. The songs are right to the point." T. L. Boswell, Belle Rive, Ill.: "To say the book is grand does not express it. When we sing Nos. 5 and 21 we just touch the ground in the highest places" Rev. E. S. Ufford, author of the world famed song, "Throw Out the Life Line": 'You have a fine collection of Gospel hymns—new, soul-inspiring, and catchy." Rev. L. G. Wallace, in report of a revival meeting: "You ought to hear us sing. Tears and Triumphs is the song book of the day. The songs it contains are soul-winners. The blessing of God is on this book. It is very popular here. Let everybody get a good supply. The devil can't stand such sweet, impressive gospel music."

If you want songs that will melt and songs that will inspire you, give this book a trial. Try Nos. 6, 12, 32, 43, 50, 57, 68, 73, 75, 89, 95 .107, 117, 121, 126, 139, 143, 157, 171, 511, 221, 245, 248, 249.

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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.

McCLURE—Died at Ardmore, I. T., Bessie Peebles, wife of John A. McClure.

The brightest sunlight makes the deepest shadow, the tenderest love makes most agonizing sorrow, and only He who knows the end from the beginning can make clear to this bereaved family a Providence as hard to understand as it seems almost impossible to bear; that in the full blush of promise, in the mere dawn of life, at the time of her family's greatest need, and with those little baby hands stretched out to draw her down to earth by mother love, yet "God called her home."

Thus has passed heavenward the sweet soul of Bessie Peebles and the simple announcement will carry sadness and sorrow to a widespread circle of relatives and friends, to many of whom she was well known by her father's prominence in the religious world, and who are still feeling the emphasis of his brief illness and its sudden close, rapidly passing from his labors to his well earned reward, just one short month before his youngest daughter.

"Ah! how like well-remembered welcomes home
Was her brighter welcoming to Heaven."

A spirit so rare deserves more than a passing notice. With no display or demonstrativeness she yet possessed great strength of character. Her affections were deep and unfailing; sincerity, fidelity and beautiful unselfishness were her striking traits. She was a crown of glory to her husband, and many beads were in their rosary of happiness—but greater than all her sweet charity, pure as the dew of Shiraz, never tarnished a name. Of whom can so much be said in this day of gossip and detraction?

Adding constantly to her list of friends she never lost one, and at last through the trial of a sudden sickness, far from her old home and family, she found kind and sympathetic souls—

"Ready to kiss away her struggling breath,
Ready with gentle hand to close her eyes."

Her dear form rests beside that other precious mother—between whom there was always the strongest bond of sympathy and affection—and her little daughter, Grace.

"She knows that when the mighty angels raise
Chorus in Heaven, one little silver tone
Is hers forever, that one little praise
One little happy voice is all her own"

for "she has given an angel to her God and Heaven."

How solemn the prayers, how beautiful and decorous the sad sweet songs, and "what balm to the spirit's pain" were the supplications pronounced by the pastor—"Earth to earth! Dust to dust! Ashes to ashes" by the same voice that united the pair in marriage—when she first took up the scepter of wife and matron in this city a few fleeting years ago.

Many friends stood around the closing of that early grave, many a stifled sob was heard, many a flower was placed upon the tomb of one so young, so lovely, and so good

"With every breath of air that stirs among the branches, some trembling, changing light will fall upon her grave; the flowers will bloom there, the grass grow green, and the sunshine will suffer no gloom to linger about the memorials of this noble life."

A FRIEND.

FLACK—Roy Reese, son of W. R. and E. C. Flack, died September 3, 1896—born April 6, 1895. Had he lived six days longer he would have been seventeen months old.

He died of abcess, and his sufferings were intense for five weeks during the hottest weather in August. The poor child suffered excruciating agony for more than a month.

Mother kept the watches over the dear child, her vigils were unceasing; anxiously in suspense waiting the final. Father, careworn, uneasy, stood by his devoted wife, no less concerned; Grandma ever near and ready to assist. All that Dr. Henson could do was done with applied diligence. The poor child is dead. Nothing is more beautiful than a sweet, innocent child.

Its cooings, its jumps, its laughs and smiles are enchanting and bewitching. The precious babe becomes almost a part of self. He is a joy of life. Those sparkling eyes speak to mother as nothing else can or does. Dear mother gives her thoughts, steps, time and life to the dear babe.

Dear mother and father you are more fortunate than many. Elzie and Lucile are left to brighten home, train them for God to meet Roy in heaven.

Bury the unredeemed vows in the grave of forgetfulness, be faithful to God, and Heaven shall be your inheritance with your Roy Reese.

W. A. PENDERGRASS.

BRANDON—Dr. W. F., was born in Haywood county, Tenn., Nov. 23, 1824, died Oct. 11, 1896, at his home near Chambersville, Ark.

While he had been very feeble for quite awhile, his death came very unexpectedly. He died of heart disease. The last words he was heard to speak were for his children to be good children. Brother Brandon joined the Methodist Church when a boy, in which he lived until angels were dispatched from the glory world to accompany his spirit to the heavenly land. Until his afflictions came upon him, he was regular in attendance upon the services of the sanctuary. He has filled all the offices in the Church up as far as he could go without license to preach.

No man did more, according to his ability, for the support of the Church, than did Dr. Brandon. And no one in this country had had the missionary cause more at heart than he did. He was a poor man, yet he would make a sacrifice at some point that he might be able to give something for missions and conference claimants. The last fourteen months of his life were months of suffering, so much so that he didn't attend services at his home church but once. During this affliction I was with him often. I found him always ready to talk on religion, and the business of the Church. He often told me he was waiting the will of the good Lord. He in common with us all had his peculiarities, but the purposes of his heart, were to live right, do good and get to Heaven. The last time I visited him we talked of the certainty of my leaving this work. With tears of joy in his eyes and on his cheeks he said, Brother Johnston, we will meet by and by where we will hear no more good by's. We cannot understand why he was afflicted so long, and why, after he had so nearly regained his usual strength to die so suddenly. But after awhile we will understand these things.

May the blessings of God abide with Sister Brandon and the children.

His Pastor,

J. L. JOHNSTON.

KITLEY—Charles Napoleon Kitley, son of Luke and Estella Kitly, was born January 12, 1893, in Lonoke county, Ark., and died October 28, 1896, at their home near Smyrna Church. Little Charles was 2 years, 9 months and 16 days old when God took him, but our loss is his gain.

Little Linetus Ralph Kitley, infant of Brother and Sister Kitley, was born May 13, 1896, and died October 31, 1896. Little Ralph was just 5 months and 18 days old.

These little brothers died of whooping cough. What a sad affliction it is to loose two precious little ones inside of three days. May God bless Brother and Sister Kitley in this great affliction.

J. A. HENDERSON.

WILKERSON—Frank, infant son of Willie and Lucy Wilkerson, was born near Palestine, Ark., Aug. 8, 1894, and died Nov. 1st 1896. Little Frank has been puny for several days but no uneasiness was felt about him until the day of his death. At 10 a. m. he was suddenly taken violently ill with membranous croup. The family physician was hastily called and every thing done that could be to relieve his suffering, but all to no purpose. Just as the earthly Sabbath was closing his little spirit crossed the chilly Jordan of death and entered that eternal Sabbath where there is no more sickness, sorrow, pain nor death. Then dry your tears dear parents for you shall meet Frank again on high. Where the waters of life sweetly murmur by.

W. B. HARPER,

Palestine, Ark.

MAY—George W. the only son of Brother M. and Sister Eliza May, was born in Whitfield County, Ga., Oct. 1st 1871, professed religion in the fall of 1897, joined the M. E. Church, South at Center Ridge, Conway County, Ark., in which he lived a constant member until his death, Sept. 18th 1896. Brother May was an exemplary young man, was loved by all of his associates, an obedient and dutiful son, and helpful to his parents. Being the only living child he was the pet and pride of his parents. But, alas, he is no more, for the Lord has taken him to himself, and the home is sad and lonely. We can only say to the parents; trust the Lord and believe that he doeth all things for our good. Be faithful and you will make an unbroken family in heaven, where sickness pain and death never come, and parting will be no more.

R. N. DAVIS.

HENRY—William Edward, was born March 21st 1880, and died Sept. 11th 1896. Eddie was a good obedient child, and always took a great interest in Sunday school and League work. He was ever anxious, from a very small boy, to do good. He delighted in assisting his mother in attending to the house hold affairs, and was a daily companion of her's. He bore his patience, never murmuring, or complaining. His mother asked him, a short while before death, if he was willing to die, and he said if it was God's will it would be all right. A few days before his death he stated that God had pardoned his sins and he was going home to live with God. He called for his parents, grandpa, brother and little sister, and asked God's blessing upon them and kissed them, telling his mother while he held her in his arms, to make haste and come home. He was the idol of his mother, and none will miss him as see will. May God's richest blessings be upon father, mother, brother and little sister, and may they all meet Eddie some bright day in that beautiful land of the pure and good.

M. S. HAMILTON.

Locus, Ark.

Rev. A. S. Scott.

I desire to add my tribute of respect to Brother Scott.

I was licensed to preach under his pastorate and went from under him into the traveling connection.

For sixteen years I knew him well. A nobler hearted man, or a truer friend never lived. Original at all times, unique in some particulars, nevertheless possessing a tenderness of heart, and a loyalty to the right, he was loved wherever well known.

With an indomitable will, a courage that never faltered, a tenacity of purpose unfailing in its nature, he gave himself to the Master's work, and no one was ever more fully consecrated to his work than he.

Men loved him for his warmth of heart, for his agreeable social qualities, for his brilliant preaching ability, but most of all for that heroic adhesion to right and principle which was a very part of the man. Opposition might come in any form; numbers and popular favor might be against him; with an abiding faith in God and the triumph of right he never faltered. In the forefront of the battle against evil, when the enemy came in like a flood, and weaker men wavered, Soule might be found with his stalwart form and giant intellect standing unmoved in the breach.

As a preacher he has had few superiors in the Little Rock Conference during my acquaintance with that body. I have seen vast audiences swayed by the energy of his eloquence, as the forest trees by the mighty wind; and as the power of God was felt among the people, as the Holy Spirit attested the genuineness of his work we thanked God for such men as Soule Scott.

We have lost much by his death. We will miss him in hundreds of places, but thank God his death demonstrated the truth of his favorite text: "At evening time it shall be light." He needs no higher enconiums in his death than this, "He died as he lived."

May the blessings of God be upon his faithful, loving wife, and the darling child he loved so well.

We will meet him by and by.

A FRIEND.

STATE OF OHIO, CITY OF TOLEDO, LUCAS COUNTY. } ss.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of One Hundred Dollars for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure. FRANK J. CHENEY.

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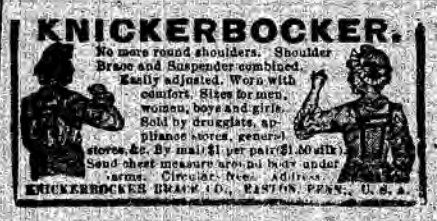

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THE ARKANSAS METHODIST.

WEDNESDAY, NOV. 18, 1896.

GEO. THORNBURGH, Business Mgr.

Entered at the Postoffice 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 "Printer's 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."

Children's Corner.

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

The Boy.

When you hear a fearful racket,
Like a miniature cyclone,
With some sounds so strange that surely
Their like was never known,
While the mother listens calmly,
Even with a smiling face,
You may know that it is nothing
But the boy about the place.

When there's famine in the cupboard,
And the milk pail soon runs dry,
And you can't keep the pies or cookies,
No matter how you try;
When you vainly seek for apples
That have gone and left no trace,
Hard times is not the trouble—
There's a boy about the place.

When there's sawdust on the carpet
And some shavings on the beds,
When the rugs are tossed in corners
And your chairs stand on their heads,
While, if a tool you're needing, you
All 'round the house must race,
You may know he's making something,
Is the boy about the place.

When the house is full of sunshine
On the darkest kind of day,
And you have to laugh at seeing
Some outlandish, boyish play,
And when eyes so bright and loving
Oft are raised to meet your face,
You will pray, I know, "God bless him,
Bless our boy about the place."

Mr. McKinley has no children.

There is now a Juvenile Parsonage and Home Mission Society in First Church, Little Rock.

Arkadelphia has the banner Juvenile Parsonage and Home Mission Society of the State.

Children, how many of you remember what you have studied in Sunday School? Last quarter, you remember, we had David, so I am going to ask all who will to write what they think of David. I do not want long letters, but write something of his history; and the best letter from any child under 16 years of age will be published. I hope you will take an interest in this and each one do his best. If any of the nieces or nephews want to ask the others some Bible questions we will be glad to have them do so. Let us try to get some good from our corner.

Mrs. Wolff, who has charge of the Cuban Mission Schools in Tampa and Ybor City, Fla., attended the Parsonage and Home Mission Conference last week. She brought one of the little Cuban girls with her—a beautiful, bright-eyed little thing. She seemed very bright, indeed, and talked to the children; but they could not understand her, as she spoke Spanish only. Mrs. Wolff told us that when they took little Guilliamena Martinez (for this was the little girl's name) she was almost starved to death and did not have enough clothes to keep her warm. Now she is well-fed, comfortably clothed and seemed as happy as one of our own little girls, and Mrs. Wolff tells us that the Cuban children learn more rapidly than our's do. There are many of these little girls who need comfortable clothing. Can't some of us help them?

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Dr. E. J. Worst

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Holman's Pronouncing Large Type Bible contains the Old and New Testaments, with complete helps to the study of the Bible, with many illustrations and maps. Burgeois type; bound in seal grain leather, divinity circuit (overlapping edges with rubber band) round corners and gold edges. Price, postpaid, $2.50.

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