Arkansas Methodist.

J. E. GODBEY, D. D., Editor.
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VOL. XVI. LITTLE ROCK, MARCH 17, 1897. NO. 11

News and Notes.

Congress convened in extra session last Monday. The President's message set forth the fact that since the close of the fiscal year the expenses of the government have constantly exceeded the receipts and that the most urgent need is a provision for larger revenue. The passage of a new tariff bill will be the especial work of the extra session.

The State Central Republican Committee of. Arkansas, met in this city last Tuesday to nominate favorites for the federal offices of the state within the appointment of the President. The list is a large one, and there are many contestants for almost every place down to the third-grade postoffice. The work of the committee is not finished, but it is understood that H. L. Remmel will be Collector of Internal Revenue, and that the office of United States Marshal for the Eastern District will fall to Henry M. Cooper, of Little Rock.

A great fire occurred on the night of the 15th destroying the great seven-story store of Ely-Walker Dry Goods Company, St. Louis. The loss was reckoned at about $1,500,000, nearly covered by insurance, there being $1,000,000 on stock and $200,000 on building. The fire is supposed to have originated from an electric wire. One fireman lost his life battling with the flames, and seven others were injured seriously.

The reports from the flooded districts on the Ohio River near Cairo and on the Mississippi from Cairo to Marion, Ark., are more distressing as each mail brings news of the rising of the waters and the breaking of levees. On Saturday the St. Francis levee near Modena, Ark., broke and the river swept with terrific force over the bottoms, having a fall of fifteen feet. It is believed that the larger part of Mississippi county will go under water. Great destruction of property and stock will result and some loss of life is inevitable. At Memphis the water is a foot higher than ever known before, registering, Monday night 36.4. The country for many miles west of Memphis is under water. Six hundred people have taken refuge in Memphis, mostly from about Marion, Ark. Bird's Point, Mo., is nearly inundated and a large portion of Mississippi county in that State is liable to be overflowed.

We stated last week that the crisis was past in the revolt of Crete. Greece has shown good pluck but will be forced to accept the ultimatum of the powers. The island will be taken possession of by English and Russian soldiers the other four powers, Germany, Austria, France and Italy concurring. Crete will be given autonomy, and it is said a Frenchman will be her Govenor General.

The conduct of England toward the oppressed subjects of the Turk is used by those who oppose ratification of the arbitration treaty to excite hostility toward England. Shall we enter into such a treaty with a nation which upholds the most cruel despotism on the earth? But shall we not consider the conduct of the United States toward the oppressed Cubans? The occasion for reproach is mutual. John Bull and Brother Jonathan ought to shake hands on the proposed treaty. They are "par nobile fratres."

The Young People's Christian Societies all over the State of Tennessee are taking action disapproving of the management of the Centennial Exhibition at Nashville, in allowing liquors to be sold on the grounds, At a large meeting of fifteen societies in Memphis, representing more than 2,000 members, resolutions were passed not to support the Centennial, either by exhibits or attendance.

The Richmond Christian Advocate states that the friends of the cause of Methodism in the state have furnished $500 to send 1,000 copies of that paper to poor members of the church until January 1, 1898. This is a very effective way of aiding Methodism in Virginia. We have received something for aiding the poor members of our church in Arkansas. We send the paper one year for $1 to all who are helped in this way.

The Woman's Parsonage and Home Missionary Society of the Little Rock Annual Conference will hold its annual Conference at Arkadelphia April 8 to 12. This society has shown vigorous life in the past year, and has a great field to develop. The coming Conference is of great importance, and the good sisters feel it to be so, and are certain to make it very interesting and profitable. On account of the nearness of the meeting we give the Society the right of way in our Woman's Department this week, and will ask that our sisters of the Foreign Society, who have furnished us some excellent papers, allow this courtesy to the Home Society on this occasion. Their papers will appear in good time.

From the Memphis Advocate we learn that very extensive revivals have blessed two of our Churches in Memphis. Central and Hermando street have each added near a hundred members. George Stewart assisted at Central, and Brother J. A. Bowen, of Water Valley Mission, Mississippi, and T. W. Lewis, of Grenada, Miss., assisted the pastor at Hermando.

A storm has blown the spire off the McKendric Church, Nashville, and the officers of the Church have resolved to let it stay off. It was a shapely and magnificent spire. We especially admired it as giving harmony to the architecture of the building. Wish they would put it back.

The St. Louis Christian Advocate says that sixteen to one, so far as the Church is concerned, means: "Sixteen men loafing on the streets, talking politics on prayer meeting evening, to one found at the prayer meeting; sixteen professed Christians patronizing the theater and dime circus, to one openly denouncing these things."

Wrath Upon Whitsitt.

A correspondent, W. A. Jarril, writing to the Baptist Flag, from Arkansas, thus pours out his wrath upon Dr. Whitsitt:

"How any one who cares for the truth more than for men can have even respect for any man pretending to be a Baptist who runs off to a Pedobaptist paper, there hides beneath a Pedobaptist editorial for fifteen years, all this time—even Prof. Newman being witness—as a Baptist enemy in appearance; then publishes a book that Pedobaptists push before the public, as a Baptist killer, from one end of the country to the other, then sticks to the chair of a Baptist professorship, lives on Baptist money, while thus, and while teaching that Baptist wives should join Pedobaptist churches with their Pedobaptist husbands—all this, while state after state protests and virtually demands his resignation, or removal, is beyond my comprehension. In view of these things, unless professorship in a seminary raises to position above the moral law and Baptist church policy, nothing is clearer than that Prof. Whitsitt should not only be excluded from the Seminary, but he should be excluded from a Bptist church fellowship. I challenge any of his apologists to show why this point is not well taken.

Remember Your Fathers.

One hinderance to the material prosperity of Arkansas is the estimation in which its white population hold manual labor. When men who are worth $10,000 do not think it beneath their dignity to hold the plough, things will improve. When the owner of the land is also the tiller, the country will prosper. The extent to which farm labor has been done by negroes in former days has degraded it in the estimation of white men. —ARKANSAS METHODIST, March 3, 1897.

DEAR DR. GODBEY—Where did the settlers of Arkansas come from, that their sons should look upon the plough as the implement of a menial? Old Virginia had the standard code of respectability in the "Old South." In the high and balmy days of the old regime no man in that commonwealth was ever discounted for holding his own plow. Cincinnatus' old Roman coulter dignified the plow for all time, and no Virginian ever forgot it. JOHN W. PAULETT.

Nashville, Tenn., March 8.

THE GIN MILLS ARE RUNNING.

The papers state that in Jonesboro the second day saloons ran a man was killed, a farmer who left a wife and two children. Send the Gazette cartoonist there for a subject; let the senator who introduced the repeal bill preach his funeral, as he claims to be "in touch with God;" let the representative who said he "allowed his boys to go to saloons" offer the concluding prayer; let those who voted for repeal take a collection for the bereaved widow and orphaned children. Your tigers now see, Your mills are running.

M. M. SMITH.

Contributed.

Paragraphs.

I wonder this way sometimes: Why have we so many members in our church now-a-days that will neither pray in public nor testify to the love of God in their hearts? Can it be that our church is being filled up with members who do not pray at home, nor in secret? I am getting on the ragged edge of believing there is a hurtful amount of truth in it.

Where is the remedy? The Spirit of the Lord, where He is there is liberty. It was once the pride of Methodism that her members were a testifying household of faith. Jesus said once, "Ye are my witnesses both in Jerusalem and to the uttermost parts of the earth."

If the New Testament law that applies to moral fitness for New Testament membership were enforced, our church would lose a big number from its roll. And other churches would suffer equally as much.

How many town and city born and raised preachers are there in the itinerant ministry in the three conferences in Arkansas, or in the regular pastorate of any church in the state? Who can explain this? Do town and city mothers refuse to give their boys to God, and would rather see them lawyers, doctors, merchants, dudes, gamblers, and so on? Don't think I think all of the above named sons are gamblers or dudes, etc., but many are, and no one will dispute it.

There is a morally damaging element in our midst, and it is everywhere. I mean the average drummer. I reckon (and I have asked more than one commercial man) that 90 per cent of them are wicked, and belong to no church, or if they belong to any church their surroundings are such that the thought of a vigorous and healthy spirituality never, or seldom, enters their minds. But these men exert a big influence for wrong. They nearly all carry a deck of cards with them, or they demand of hotel men that such things be had where they stay. A large number of them drink moderately, and many of them go to drunkenness. They are great swearers, and care but little for church or church people, unless "wifey" is one of the good, and then their devotion seems more mechanical than spiritual. What is to be done with this factor and agent for evil? Many of them are so wise in their own conceits that to undertake to instruct them is—well, "not an up to date fellow with us." They give very cheerfully.

Then again there is the railroad element. I asked a conductor what per cent of railroad men were not religious, and he answered, "99, and the other one almost." Think of it! A few years ego I saw some statistics that gave the railroad men at 500,000, and the commercial men at 250,000. This was '89, as well as I remember. No doubt the two today number a million. And who is trying to help these men live a better life? Many of them gamble, drink, swear, and live very unholy lives. We need some work right on this line in all our towns and cities. Who will do it? These must be saved or lost, and they are going fast wrecks every day.

JAS. F. JENIGEN.

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Literary Table.

"The Beautiful Snow."

A number of poems have appeared with the title "The Beautiful Snow." We present here two of these, taken from the Christian Guardian—Torronto. The first was sent to that paper by Wm. McDonnell, and signed Mc., published Feb. 17, 1841. This is said to be the original poem entitled "The Beautiful Snow." Mr. McDonnell was but a youth, when he wrote this poem, and its sentiment and thought are in harmony with the joyousness of youth. Here it is:

The Beautiful Snow.

The beautiful snow, the beautiful snow,
Over its bosom we merrily go;
Now stars in the heavens are shining bright,
And moonbeams smile in the glittering light;
The earth in her own virgin garb is dressed,
And pearls from heaven are strewn on her breast.

Away, away over the snow we fly,
Like a sportive cloud through the deep blue sky;
Away, o'er the hills and the shrouded lakes,
Where the snow-clouds dance when the tempests wakes;
No spot on earth's bosom, no stain like care,
But boundless purity everywhere.

The streaming light of the northern star,
Now sends through the heavens its radiant car;
The peerless moon, like a gem on high,
Gladdens the clouds as they pass her by;
A pure creation, in silvery fleece,
And the breath of heaven is peace, sweet peace.

But the snow will weep when the breeze of spring
The odors of far distant lands shall bring;
'Twill start at the summons, and soon appear
On the bosom it lov'd, like a frozen tear:
Like the waning light of some holy dream,
That fades when the morning's first smile is seen.

And thus, like the snow, will each beauty fade,
And the lustre that wealth and pow'r have made,;
The young and the old, the sage and the strong,
With time irresistibly borne along;
And our love, and our joy, our hopes and fears,
Must pass, like the snow from the earth, in tears.

The other poem of the same title which we give below has been published anonymously and we have heard it stated that it was the production of a fallen women But although it was intended to represent such an one it was written by J. W. Watson of London, England, and appeared anonymously in Harper's Weekly Nov. 8, 1858.

Mr. Watson's poem can not be regarded as in any sense a plagiarism or a "version" of the poem of McDonnell. It is different in measure, in metaphers, in poetic form from the poem of Mr. McDonnell, and is, with all, a superior production. It is as follows:

Beautiful Snow.

O the snow, the beautiful snow,
Filling the sky and the earth below
Over the house-tops, over the street,
Over the heads of the people you meet,
Dancing,
Flirting,
Skimming along,
Beautiful snow, it can do nothing wrong,
Flying to kiss a fair lady's cheek;
Clinging to lips in a frolicsome freak.
Beautiful snow, from the heavens above,
Pure as an angel and fickle as love!

O the snow, the beautiflu snow!
How the flakes gather and laugh as they go!
Whirling about in its maddening fun,
It plays in its glee with every one.
Chasing,
Laughing,
Hurrying by,

It lights up the face and it sparkles the eye;
And even the dogs with a bark and a bound,
Snap at the crystals that eddy around.
The town is alive, and its heart in a glow
To welcome the coming of beautiful snow.

How the wild crowd goes swaying along,
Hailing each other with humor and song!
How the gay sledges like meteors flash by,
Bright for a moment, then lost to the eye
Ringing,
Swinging,
Dashing they go,
Over the crest of the beautiful snow,
Snow so pure when it falls from the sky,
To be trampled in mud by the crowd rushing by;
To be trampled and tracked by the thousands of feet
Till it blends with the horrible filth in the street.

Once I was pure as the snow—but I fell,
Fell, like the snow-flakes, from heaven—to hell;
Fell to be tramped as the filth of the street,
Fell, to be scoffed, to be spit on, and beat,
Pleading,
Cursing,
Dreading to die,
Selling my soul to whoever would buy;
Dealing in shame for a morsel of bread.
Hating the living and fearing the dead.
Merciful God! have I fallen so low?
And yet I was once like this beautiful snow!

Once I was fair as the beautiful snow,
With an eye like its crystals, a heart like its glow;
Once I was loved for my innocent grace—
Flattered and sought for the charm of my face.
Father,
Mother,
Sisters, all,
God, and myself, I have lost by my fall.
The veriest wretch that goes shivering by
Will take a wide sweep, lest I wander to nigh,
For of all that is on, or about me, I know
There is nothing that's pure but the beautiful snow.

How strange it should be that this beautiful snow
Should fall on a sinner with nowhere to go!
How strange it would be when the night comes again,
If the snow and the ice struck my desperate brain,
Fainting,
Freezing,
Dying alone,
Too wicked for prayer, too weak for a moan
To be heard in the crash of the crazy town,
Gone mad in its joy at the snow's coming down;
To lie and to die in my terrible woe,
With a bed and a shroud of the beautiful snow.

The Toasts.

BY W. A. CUNNINGHAM.

Come gather round the festal hoard;
Let joy be full to night.
While friendships chain which binds our hearts
Shall grow more strong and bright.

Let youthful hearts beat high with hope
And nurture love divine
We'll drink to friendship, love and truth
A draught of sparkling wine.

The gay young throng responded all,
Joy beamed from every eye
No thought of care or danger there
As moments swiftly fly.

The wine cup sparkled with its draught
But one unbidden guest
With stealthy tread and cruel smile
Commingled with the rest.

I drink, "said one," to friendship's bands
And may they ever prove,
As chains of gold to bind our hearts
In endless ties of love.

But Satan smiles a cruel smile
And mutters 'neath his breath,
"I drink to friendship's broken chain
To envy, hate and death."

"Here is health, long life and happiness
To all assembled guests
A long and useful lease of youtn
To age all peace and rest."

"I drink," said Satan, "to the life
Which owns me for its guide
A life of shame and revely
And early grave shall hide."

"I drink," to her whose laughing eyes
Are like the violet blue
The fairest of the fair is she,
Whose heart beats ever true.

"I drink," said Satan, "to the day
When that fond heart shall break
For you, who pledge in wine the troth
Which you shall soon forsake."

The troth you pledge in wine to night
Is my eternal gain;
The sparkling cup its every drop
Shall give a day of pain.

Powhatan, Ark.

Book Notices.

METHODIST REVIEW.—March-April Number.

The last issue of our Review contains the following matter:

'The genesis of the General and Annual Conferences, being the eighth of the series on The Making of Methodism, by the Editor.

The Roman Propaganda, by Bishop Hendrix.

Some Shrike-notes, by Maurice Thompson.

Who Wrote our Hymns, by A. H. N.

The Missionary Movement, by Dr. W. W. Wadsworth.

Providence, Prayer and Physicial Science. by Rev. E. S. Smith.

Studies in Amos and Hosea, by Dr. J. C. C. Newton.

A Great Commentary on a Great Gospel, by the Editor.

The Editorial Departments.

We read this number of the Review with very great pleasure. It is a superb number. We laid it down with a feeling that no Southean Methodist would need to blush to own it as the official organ of his church, no matter where he might meet it in any part of the world.

We have been interested in all Dr. Tigert has said about The Making of Methodism. The whole series of articles on that subject has been an important contribution to the historical literature of our church. The present article is very excellent.

To those who are not familiar with the structure of the Roman Catholic Church, Bishop Hendrix's article on the Roman Propaganda will be an eye-opener. The missionary zeal of that church is all that saved her from overthrow by the forces that the Reformation brought into play upon her. Instead of making a final stand against her foes at home, she unfurled her banners and went forward to conquests abroad. Whatever errors may be charged against this church, the sight of the college of cardinals at Rome, with a map of the world spread out before them, with their agents in every field on the earth and in close communication with them, this is a magnificent spectacle.

Singularly enough, in the newly added Missionary Department of the Review—which is very helpful—there is found the finest and most discriminating tribute to the spirit and power of Methodism that we remember ever to have seen in the same space, from a Roman Catholic writer. He is rather a reluctant witness, but thinks it wise to face the facts, and warns his church that Methodism is the power with which they must recon in the future struggles for the ecclesiastical supremacy of the world. So may it be, and Methodism be found faithful to her trust.

Dr. Wordsworth's article is a stirring call to the church for greater missionary activity, coming from a soul itself on fire.

Than Bro. Smith's article on Providence, Prayer and Physicial Science we have not for a long time read a finer article anywhere. It is calm and masterly—to us a most satisfactory vindication of the doctrine of prayer and the doctrine of a special providence. Withal, while it deals with the deep things of theology and of Science, it seems to us to bring the whole subject treated within the compass of any ordinary mind.

Dr. Newton's Studies in Hosea and Amos is a strong and well-grounded attack on some of the conclusions of the Higher Critics. It seems to me that he rather has them, on the basis of their own admissions as to Hosea and Amos.

As to Mr. Thompson's Shrike-Notes, we are free to say that that sort of reading does not interest us. However, if any of the readers of the Review have an earthly interest in knowing how Mr. Thompson read Theocritus, how he smoked his pipe and how he killed an eagle with his bow and arrow one day while on a hunt down in Alabama; or if they have any interest in knowing how many grasshoppers he saw a butcher-bird hang on a thorn tree one day down in Florida, we suppo-e we ought not to begrudge him the space that it takes to tell his stories. After all, a crumb or two of sentiment will not hurt.

JAMES A. ANDERSON.

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ARKANSAS METHODIST.

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

WEDNESDAY, MARCH 17, 1897.

Holiness.

Far be it from me by a single word in these articles to offend the least of them that believe in Jesus, or cast a stumbling block in the way of any soul that aspires to know the way of salvation more perfectly. I write to help, not to discourage the earnest and devout. Nothing so much becomes a Christian as the inquiry: What have I attained in the experience of grace, and to what attainment am I still called?

Freedom from sin is unquestionably the attainment to which all men are called in Christ. It cannot be believed that God has made necessary what He condems. It cannot be believed that the provision of salvation is incomplete. It cannot be believed that man is held to account for anything which he cannot avoid. These self-evident propositions compel the conclusion that there is a state attainable within the provision of grace which is legally a sinless state, legally a perfect state.

We ask how is such a state attained? How can such a state be attained save in full submission to the divine will? What is to be done that we may be led of God but to be willing to be led. What is needful in order to righteousness but the hungering and thirsting after it?

Whether there are necessarily two distinct stages in the evolution of a perfect Christian life there are manifestly two classes of Christians. We may call them the negative and the positive. There are those who are called Christians who serve through fear. They have been startled from a worldly life by the thunders of Sinai. They have been alarmed at their own rapid rush to ruin, and by these influences they have been arrested in overt wickedness. They have abandoned the way of open transgression and have "sought the fellowship of God's people to assist them in working out their salvation." Still their hearts are not set on holy things. The world allures, and temptations are many and strong. The life though nominally Christian is not a spiritual life. Fear surrenders what it must. God cannot allure and attract it. He must speak in His "Thou shalt not" or it will not heed at all. Many a so-called Christian in such a state drags wearily on, making no real progress in spiritual life. With such motives of service one could never grow into perfection. The difficulty is radical.

In such a state the will often seems to be divorced from the affections; for there seems to be persistent struggle to do right while the heart is false to good purpose. The heart which ought to have the mastery against evil is the alli of evil.

But this struggle is rather apparent than real. It is, in truth. a terror of death without a love of life. It tries to escape the pit but it tries to win heaven at the least cost. It seeks to drive a sharp bargain in the matter of salvation.

You must show such an one that his soul is in peril if you move him to one effort or one prayer more. He is always asking if you think this or that to be wrong. He is very anxious to know how much he can indulge in methods of business, in the fashions of society, in the pleasures of the world without losing his soul. He will go to the utmost extent. The service of God is to him a restraint and he tests the length of his chain.

Such a life is often honored with the name of Christian and one with such an experience is reconed to be regenerate and justified. But he is neither. A regenerate heart is not a heart still ruled by love of the world, and no state of disobedience to God either in action or affection is a justified state. God does not justify sin in any form. Neither does God recon any man without sin until it is so.

Yet it would be a great mistake to recon that the life which we have described has no hopeful or helpful relation to Christ. There is value in fear, and to inspire it God has set before us the awful doom of sinners. There is hope in any purpose to serve God, as such are at least the beginnings of the sinner's return. But the return is not consumated until the world is renounced, nor is regeneration or justification consumated until the heart is given to God, nor is fear the experience of any soul that feels itself justified in the sight of God. Fear is its own witness of estrangement,of lack of reconcilation and of full acceptance. The state we have described may have come upon one who had once an experience of justification and regeneration. It is not unfrequently so. It were an error to suppose those who have relapsed into such a state to have retained entire justification before God or to speak of them as the justified.

Here is the mistake into which many fall. They try to classify Christians by grades, and they speak of all who were ever justified as still justified; as if justification were a fixed and permanent state, and that when trouble rises in the experience of those who once were pardoned that it is something else than justification and regeneration that they needed. But the sense of any sin whether in act or affection before God is itself the witness that justification is then lacking.

One will say these remarks suggests a partially justified state. They do, and that is according to experience. A child in his home may know himself a child,beloved, but not fully approved. So one who has been born into the divine family may have certain knowledge of that fact, and be able to relate with circumstances of time and place when the joyous experience took place,and yet be conscious of the fact that the joy of first love has abated, and with it the freedom of service and the clear sense of God's approval. Such an one feels that he is not cast off and forsaken of God's spirit, and feels just as truly and clearly that his conduct and state before God are not fully approved. Confusion arises from undertaking to draw here a line by which Christians may be classified into the justified and the sanctified. No man is fully justified from the moment he perceives that God calls him to a duty which he neglects. If sanctification be defined as freedom from sin in act and purpose—and it can not go beyond this—can it be believed that he is perfectly justified who falls below it? If such is God's will, are any entirely approved of Him who neglect or refuse to obey his will? We're thrown into confusion when we undertake to express our relations to God under forms of human law, or represent either justification, regeneration or sanctification as fixed and permanent states.

Holiness is conformity to the divine will. Its perfection is entire conformity in conduct and affection. Its experience and expression lead us away from all negative service of God. They demand that heart loyalty which we shall consider in our next article.

What the Little Rock Conference Says.

The following is the report adopted by the Little Rock Conference in regard to the ARKANSAS METHODIST:

"The marked improvement in our own organ, the ARKANSAS METHODIST, demands the warm commendation of your committee. It is readily seen that no 'prentice hand is at the editorial helm, and its mechanical make-up is tasteful. These changes have not been effected without increased expenditure, and demand rightfully from this Conference co-ope ation in increasing the circulation of the METHODIST. A Methodist home without the Conference paper lacks something the want of which is calculated both to increase the pastor's responsibility and diminish his income. No foreign paper can take its place. The pastor who canvasses for any foreign paper before he has made an intelligent effort to place the home paper in every home of his people is unfaithful to his office, inasmuch as he is traitorous to his own Conference enterprises."—See published minutes of Little Rock Conference, held at Camden, Ark., December 3-7, 1896.

NOTICE.

Please publish the following changes in my second round: Quitman station, March 27, 28; Quitman circuit, April 3, 4; Morganton circuit, April 10, 11.

P. B. SUMMERS.

Conway, Ark., March 4.

TO THE PREACHERS AND MEMBERS OF JONESBORO DISTRICT.

My Dear Fellow-Laborers—We now begin the second round of Quarterly Conferences. Winter is almost gone, and the business season will soon be over, therefore let me urge that you secure your collections while you may. Let each preacher come to the second Quarterly Conference with his mission money all paid in full in cash. Let each steward know where and how his pastor's salary is all secured. Please brethren, let us get our financial work done so it will be out of the way. We want the 26 pastors and 22 local preachers and 7,395 members of this district to make a general concerted effort to lead sinners to repentance' and they must be unfettered if they succeed. One soul led to salvation by each member! That is what we plead for. Is it too much? No! Let us pack up courage, get ready and get into line, and by the power of God move this people to seek salvation.

Yours to accomplish it,

FRANK RITTER.

Arkansas Methodist Calendar.

Fort Smith District Conference —Bishop Duncan, at Paris, April 15-18.

Clarkesville District Conference —Bishop Duncan, Coal Hill, April 19-22.

Fayetteville District Conference —Bishop Duncan, at Boonsboro, April 23-26.

Woman's Parsonage and Home Missionary Society Conference, for Little Rock Conference—Arkadelphia, April 8-12.

Epworth League Conference, Helena District—Clarendon,March 23-25.

Personal.

The address of Rev. J. M. C. Hamilton is Bentonville, Ark.

Bro. W. H. Culp, editor Mammoth Springs Monitor, was a pleasant caller yesterday

Rev. B. F. Haynes, J. W. Cherry and H. B. Blue have withdrawn from the Ministers Alliance in Nashville.

President McKinley will worship—at the Foundry Methodist Church, Washington, where he worshiped when a member of Congress

Last week our Business Manager had a pleasant visit from the wife and son, Dr. Albert, of his brother Eli Thornburgh of West Plains, Mo.

The Sunday-school lesson for this week is an eminently practical one. Its teachings settle many things that trouble the minds of Christian people. We invite the attention of all the readers of this paper to it.

J. S. Broke—"Please say that my appointment for Jamestown circuit will be changed from March 10th to April 13th. I have had to miss two quarterly meetings from an attack of La Grippe, have not been fit to preach for four weeks. My voice is completely gone. I am thankful for some improvement God bless you and your labors."

Dr. Joseph Anderson is making a noble struggle to sustain the Florida Christian Advocate. In addition to the unexampled financial pressure of the past three years, the office of the Advocate burned about two weeks ago, no insurance. The case certainly appeals to the subscribers to the Florida Advocate and the friends of Dr. Anderson and the Church.

Joel T. Daves—We had not noticed, till we saw it in the Wesleyan Christian Advocate the death of Rev. Joel T. Daves, which occured at Atlanta Feb. 6. Brother Daves was an able and faithful minister. He had been an itinerant preacher 35 years His last service was in the Louisiana Conference. He was an occasional contributor to this paper.

The Methodist preacher's of San Antonia are engaged this month in combined effort for revival work, helping one another. That is well. If our pastors do not know how to convert sinners they should learn, and if they have no power to lead sinners to Christ where the people know them they should quit the ministry and not run off to play evangelist among strangers.

FT. SMITH DISTRICT—Second Round, D. J. Weems, P. E.

March: Mansfield at Oak Grove, 6, 7, Greenwood at Oak Grove, 13, 14, Huntington and Jenny Lind at Huntington, 20, 21, Boonville at Magazine, 27, 28.

April: Charleston at Charleston, 2, Caulksville at Beula, 3, 4, Sugar Grove at Lick Creek, 10, 11, Paris and Roseville at Paris, 15, 18, Ft. Smith circuit at Spring Hill, 24, 25.

May: Hackett at Hackett, 1, 2, Ft. Smith, First Church, 8, 10, Ft. Smith, Central, 8, 10, Park mission at White Church, 22, 23, Cauthron mission at New Prospect, 25, Waldron at Mt. Pleasant, 29, 30.

PRESCOTT DISTRICT—Second Round, W. F. Evans, P. E.

March: Centre Point, 27, 28.

April: Hope, 3, 4, Washington, 3, 4, Chapel Hill, 10, 11, Locksburgh, 17, 18, Fulton, 24, 25.

May: Carolina, 1, 2, Mineral Springs, 8, 9, Nashville, 9, 10, Rocky Comfort, 15, 16, Richmond, 16, 17, Emmet, 22, 23, Prescott, 23, 24, Bright Star, 29, 30, DeAnne, 29, 30.

COMMITTEES

Ft. Smith District, Arkansas Conference, M. E. Church, South.

License to Preach: F. S. H. Johnston, D. N. Weaver, W. H. Dyer.

Admission on Trial: J. B. Winsett, P. C. Fletcher, P. Merrill.

Ordination: B. W. Aston, J. M. McAnnalley, J. H. O'Bryant.

Opening sermon of Ft. Smith District Conference will be preached at Paris, April 14th 7:30, p. m., by Rev B. W. Aston.

D. J. WEEME, P. E.

LITTLE ROCK DISTRICT—2nd Round, Thomas H. Ware, P. E.

March: Asbury, 27, 28.

April: Winfield Memorial, 3, 4, Lonoke, 10. 11, Hazen, 17, 18, Mablevale, 24, 25.

May: Le Favre Memorial, 1, 2, Liberty, 8. 9, Hickory Plain, 15, 16, Des Arc and DeValls Bluff, 22, 23, Tomberlin, 29, 30.

June: Austin, 5, 6, Maumelle, 12, 13, Carslile, 19, 20, Oak Hill, 26, 27.

July: First Church, 3, 4.

PINE BLUFF DISTRICT—Second Round—Jno. H. Dye, P. E.

March: Stuttgart, 27, 28; DeWitt. 30.

April: White River, 1; Gillett, 3, 4; Little Prairie, 6; Humphrey, 10, 11; Riverside, 12; Lakeside, 14; First Church, 16; Redfield, 17, 18; Kingsland, 27; Rowell, 29.

May: Rison, 1, 2: Sheridan, 8, 9; English, 11; Sherrill, 13.

ARKADELPHIA DISTRICT—2nd Round—Horace Jewell, P. E.

March: Arkadelphia station, 20, 21; Malvern station, 27, 28,

April: Alexander circuit, 3, 4; Bryant circuit, 10, 11: Benton station, 17, 18; Lono circuit, 24, 25.

May: Gurdon circuit, 4, 2; Okolona circuit, 8, 9; Clark circuit, 15, 16; Social Hill, 22, 23; Dalark circuit, 29, 30.

June: Princeton circuit, 5, 6; Holly Springs circuit, 12, 13; Murfreesboro circuit, 19, 20; Antoine circuit, 19, 20.

Is Consumption Contagious?

The question of isolation for those afflicted with consumption is being widely discussed by the health boards of the great cities. Many leading scientists believe this method of checking the disease impracticable and that the pharmacopœia must furnish the means of eradication. The discovery by Dr. Stevens of "Cannabis Sativa," the East Indian Consumption Cure, is the greatest step of medical science toward conquering this dread disease. Thousands of cases, pronounced hopeless, have been entirely cured, and there is no longer any question of the remarkable efficacy of this wonderful remedy in curing all diseases of the lungs, Asthma, Catarrh, Bronchitis, and nervious diseases. To any one suffering from any of these diseases, who will enclose a stamp and mention this paper, the recipe will be mailed free. Address W. A. Noyes, Powers' Block, Rochester, N. Y.

New shipment of Taffetas (50 designs) at Quinn's.

NOTICE,

The Helena District Epworth League Conference meets in the thriving and hospitable little city of Clarendon March 23, and continues in session until the 25th. We are anticipating an enthusiastic and interesting time. It is not a meeting for entertainment only, but for a good Spiritual feast as well. Come expecting a good Holy Ghost meeting. When we have left the beautiful city of Clarendon may we have left such an influence that they will say these Leaguers are truly religious. I want to urge every League to be sure and be represented, and be well prepared to do your part. I hope every pastor will come. You will be needed and you will need the help of the Conference. Come praying, come praising, come singing, and above all come in the name and spirit of the Lord.

The METHODIST corps are, one and all, specially invited.

M. M. SMITH.

Read Quinn's ad.

Caught While Herding in Colorado.

Clung to Him While a Commercial Traveler in the Middle West, Notwithstanding all Efforts to get Rid of it. Hot Springs of Arkansas of no Avail

From the Chronicle; Chicago, Ill.

Mr. William Clement, of Freeport, Illinois, is a well-known commercial traveler, and represents the large Chicago house of Reed, Welsh & Lange In his early life Mr. Clement migrated to the breezy west and became a cowboy in Colorado. After doing as much at cow punching as he desired, he turned his attention to mining, the exposure from which and his life on the plains undermined a once strong constitution, and rheumatism, liver and kidney trouble and dropsy made their unwelcome appearance.

The Hot Springs of Arkansas were visited in the hope of relief, but he was disappointed, and so he took up his residence in Illinois, and obtained employment as a drummer for a large house in Chicago that has long since gone out of business. Physicians were consulted both at home and while on the road, with only pecuniary benefit to the doctors, for Mr. Clement grew worse instead of better, and constantly had to lay up for weeks at a time.

It was then that the sufferer conceived the idea of trying Dr. Williams' Pink Pills for Pale People, and did so.

"I thought," Mr. Clement said to the reporter, that fifty cents would not be much expenditure, so I bought a box of the pills and began taking them according to directions.

"I did not have many days to wait before I found a marked improvement in my condition, so I kept on with the treatment. First my kidneys began to do their work thoroughly and well, and all bloat left me. Then the rheumatism and pain in the region of the heart went, my liver is cured, and I may say I am as well as ever I was. If I had only known of Dr. Williams's Pink Pills a few years before, I should be a good many thousand dollars richer."

As usual, when such testimonials are received at the office of Dr. Williams' Medicine Co., they are sent for verification to the leading druggists of the vicinity or other persons in good standing. The above was not an exception, notwithstanding Mr. Clement's excellent reputation, and the returned reports certified that all of the foregoing statements made to the reporter were strictly true.

Dr. Williams' Pink Pills for Pale People contain, in a condensed form, all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous headache, the after effect of la grippe, palpitation of the heart, pale and sallow complexions, all forms of weakness either in male or female, and all diseases resulting from vitiated humors in the blood. Pink Pills are sold by all dealers, or will be sent postpaid on receipt of price, 50 cents a box, or six boxes for $2.50, (they are never sold in bulk or by the 100) by addressing Dr. Williams' Medicine Co., Schenectady, N. Y.

THE YOUNG PEOPLE'S HYMNAL,

Ordered by the General Conference.

Adapted to the Use of

SUNDAY SCHOOLS, EPWORTH LEAGUES, PRAYER MEETINGS AND REVIVALS.

By W. D. KIRKLAND, D. D., JAMES ATKINS, D. D., WM. J. KIRKPATRICK

Contains 208 pages filled with the very choicest songs, both new and old. Competent persons, to whom advance sheets have been submitted, say it is the best collection of songs and music they have seen.

Word edition, without notes; boards, per dozen, postpaid..$ 1 25
Same, per hundred, not prepaid..... 9 00
Note edition, either round or shaped notes; boards, per dozen postpaid..... 3 60
Same, per hundred, not prepaid.....25 00

Godbey & Thornburgh, Little Rock, Ark.

HENDRIX COLLEGE,

CONWAY, ARK.

The second term will close March 19. The total enrollment, 150, is greater than ever before at the end of the second term. The third term will begin March 24, and continue three months. Special attention given to the preparation of teachers. Our students rank high as teachers, and hold good positions.

Expenses, $45 to $60 for the term. Tabor Hall, under the management of Rev. C. H. Gregory, affords the advantages of private board with the cheapness of a club.

Ambitious young men are invited to correspond with President A. C. Millar.

Our Church at Home.

HOT SPRINGS DISTRICT.

I have just closed my first round of quarterly meetings. In the Providence of God, I have been able to meet all of my appointments and hold every quarterly Conference on time. All of the preachers are at their posts and doing faithful service. Rev. L. E. Clingan; who was appointed to supply Cherry Hill circuit, became discouraged and gave up the work. I have appointed Rev. J. L. Miller to the charge, and the appointment seems to give universal satisfaction.

There has been some talk of changing the place of holding the District Conference from Black Springs to Hot Springs on account of the dearth of provisions and grain caused by the drouth of last year, but the public spirited citizens of Black Springs are not willing to the change, and guarantee ample entertainment to all members of the body. Hence there will be no change. We are praying for and expecting a revival year. Fraternally,

J. A. SAGE.

OZARK CIRCUIT.

Since my last field note we have been grapling with la grippe, but thank the good Lord we have been able to meet all of our appointments to date. We are planing for victory, i. e., we are having Church Conferences, prayer-meetings and the old-fashion class meetings. I heartily concur with Brother Jernigan in his views on these things. It is a lamentable fact that we, as P. C.'s are too careless about these important workings of our Church, as nothing else can take their place.

Two storms have struck the parsonage since we arrived here, one was composed of wind and rain, which moved the parsonage so that part of the loft fell in; the other was quite different, being composed of some of our best young men and young ladies, who brought us many good things, such as preachers with families need. The Lord abundantly bless them, may they live long to cheer their preacher's heart.

Our first quarterly Conference is a matter of record. Our wide-awake P. E., Rev. V. V. Harlan, was with us, looking well to every interest of the Church, and preaching to the edification of those who heard him. May the Lord bless him with wisdom and power to enable him to lead us as a district to a glorious victory on all lines of our Church work. Our finances are not as full as we would like to have them. Our people are poor, yet we have some as good as live anywhere. Success to the ARKANSAS METHODIST.

Yours in the work,

J. S. SIMMONS, P. C.

March 5, 1897.

OSCEOLA CIRCUIT.

I will give the METHODIST a few lines from the Osceola circuit. We have just closed a ten days' meeting here at Luxara, the results were wonderfully good, not so many conversion as we would liked to have had, but the Church greatly revived. We feel encouraged. Everything is in advance of this time last year. We will soon have a $1,500 house finished, and have a good parsonage on foot. We have also organized a Woman's Parsonage and Home Mission Society, which will add greatly to the inter- of the work, not only to this work but to every charge where they are organized. When I investigate these societies I am glad to say that there is a department in the Methodist Church for every member of the family. Oh, what a system we have got.

Brethren, pray on, God has spoken good concerning Israel. We are hoping to have the best year of our life. This is our third year on the Osceola circuit, and the good people are more ready now to look after the interest of the work and their pastor than they ever were before. They are constantly supplying us with good things and looking after our interest generally. We are proud of the people that we serve. Pray for us.

Yours in the work,

Z. D. LINZEY.

Luxora, Ark.

CAUTHRON.

Our first quarterly Conference has come and gone. Finances behind last year. We had a very pleasant Conference. Our beloved P. E., D. J. Weems, was in his usual happy mood, looking well after the interest of the Church, and preaching to the satisfaction of all. Sunday was a red letter day with many of us. At the opening of the 11 o'clock service seven precious children were consecrated to the Lord by baptism, after which followed a missionary sermon by the P. E., resulting in a collection of $9.65, then followed the sacramental service, at the close of the service two precious little girls came forward and united with the Church and received the Lord's supper for the first time. That afternoon at 3 o'clock we organized a junior Epworth League of 25 members; then followed love feast and talk service. Most all present seemed to enjoy the service. Quite a number expressed themselves as having had the best day of their lives. We are expecting great things from the Lord. We will do all we can for the METHODIST. Pray for us. Yours in the work,

R. F. EMERSON, P. C.

Cauthron, Ark., Feb. 22.

ST. PAUL MISSION.

At the last session of the Arkansas Annual Conference Bishop Duncan read out: "St. Paul mission, supplied by W. P. Hammett." Accordingly, as soon as I could make the necessary arrangements, we packed our household effects and Christmas day, 3 o'clock p.m., we found ourselves at the parsonage.

This charge is situated on the St. Paul branch of the Frisco Railroad. This is a very rough country, with a great deal of waste land. The timber companies have paid the people of this country millions of dollars for their timber, but the people have neglected their farms to such an extent while working the timber that many of them are poorer than when they began to sell their timber. This, together with the drouth and consequent shortage in crops, has placed many of our people in straitened circumstances. We are moving along as best we can under the present circumstances.

Our first quarterly Conference was held last Saturday, our much esteemed P. E., P. B. Hopkins, was with us in his usual pleasant manner, carefully looking after every interest of our beloved Zion. He preached three soul-stirring sermons. We have the man we want for P. E., we don't want any change.

Financially, this charge has a poor record, but we hope to be able to make a long step forward this year on all collections. This charge is able to pay every claim on it if it will. Oh, may the Holy Spirit burden the hearts of our people with their obligations to the Church. The spiritual condition of the Church is far below what it ought to be. I find but few family altars, while Sunday-schools, class meetings, prayer meetings and public worship are sadly neglected. Many of our people are badly discouraged, but we hope to bring about a different state of affairs before the close of this Conference year, and with the Lord on our side we are sure we will succeed, for if God be for us who can be against us. We asked for a field of labor and we got what we asked for, and by the grace of God, we will not leave a stone unturned. Brethren pray for us. With best wishes to the editor,

W. P. HAMMETT, P. C.

Combs, Ark., Feb. 24.

PARIS, ARK.

On last Sunday night we closed a two weeks' protracted meeting here, which resulted in ten conversions and the church greatly revived; baptized one baby; four joined the Church and others to follow. We are expecting a good year on all lines. Come to our District Conference the 15-18th of April. God bless the METHODIST and help it to put down intemperance. Respectfully,

J. S. WILLIAMS.

CATARRH INHALER FREE.

I wil for a short time mail any reader of the ARKANSAS METHODIST one of my new Aerial Catarrh Inhalers and medicine for one year.

I will allow you three days as a trial, then if satisfied, send me $1.00 if not, return it to me in the original package.

Catarrh, Asthma, Headache, Bronchitis, Partial Deafness, Roaring in the Head, Colds in the Head and Tuberculosis immediately relieved and speedily cured.

Address, Dr. E. J. Worst, Ashland, Ohio.

NEW CURE FOR KIDNEY AND BLADDER DISEASES RHEUMATISM, ETC.—FREE TO OUR READERS.

Our readers will be glad to know that the new botanical discovery Alkavis, from the wonderful Kava-Kave shrub has proven an assured cure for all diseases caused by Uric acid in the blood, or by disordered action of the Kidneys or urinary organs. It is a wonderful discovery, with a record of 1200 hospital cures in 30 days. It acts directly upon the blood and kidneys, and is a true specific, just as quinine is in malaria. We have the strongest testimony of many ministers of the gospel, well known doctors and business men cured by Alkavis, when all other remedies had failed.

THE KAVA-KAVA SHRUB (*Piper Methysticum.*)

In the New York Weekly World of Sept. 10th, the testimony of Rev. W. B. Moore, D. D., of Washington, D. C., was given, describing his years of suffering from Kidney disease and Rheumatism, and his rapid cure by Alkavis. Rev. Thomas Smith, the Methodist minister at Cobden, Illinois, passed nearly one hundred gravel stones after two weeks' use of Alkavis. Rev. John H. Watson, of Sunset, Texas, a minister of the gospel of thirty years' service, was stricken down at his post of duty by Kidney disease. After hovering between life and death for two months, and all his doctors having failed, he took Alkavis, and was completely restored to health and strength and is fulfiling his duties as minister of the gospel. Mr. R. C. Wood, a prominent attorney of Lowell, Indiana, was cured of Rheumatism, Kidney and Bladder disease of ten years standing, by Alkavis. Mr. Wood describes himself as being in constant misery, often compeled to rise ten times during the night on account of weakness of the bladder. He was treated by all his home physicians without the least benefit and finally completely cured in a few weeks by Alkavis. The testimony is undoubted and really wonderful Mrs. James Young, of Kent, Ohio, writes that she had tried six doctors in vain, that she was about to give up in despair, when she found Alkavis and was promptly cured of kidney disease and restored to health. Many other ladies testify to the wondrful curative powers of Alkavis in the various disorders peculiar to womanhood.

So far the Church Kidney Cure Company, of No. 422 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, Bright's Disease, Rheumatism, Dropsy, Gravel, Pain in Back, Female Complaints, or other affliction due to 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. It is sent to you entirely free, to prove its wonderful curative powers.

March April May

Are the months in which to give especial attention to the condition of your physicial health. If you pass safely through these mon and find yourself strong and vigorous, on the arrival of warmer weather, you may reasonably expect that you will be well in summer. Now is the time to take Hood's Sarsaparilla, because now is the time when the blood must be purified, enriched and vitalized, and because Hood's Sarsaparilla is the only true blood purifier prominently in the public eye today. Hood's Sarsaparilla has power to make you healthy and guard your system against disease.

Have your Plumbing done by
Rogoski & Dungan.

Woman's Work.

WOMAN'S PARSONAGE AND HOME MISSION SOCIETY.

General officers: Miss Belle Bennett, president, Richmond, Ky.; Mrs. G. P. Kendrick, treasurer, Louisville, Ky.; Mrs. R. K. Hargrove, secretary, Nashville, Tenn.; Miss Helm, editor of "Our Homes," Nashville, Tenn.; Mrs. W. W. Pemberton, corresponding secretary Little Rock Conference Society, Little Rock, Ark.

Mrs. C. E. Ratcliffe.

Whereas, Our Heavenly Father in his providence has seen fit to remove from our midst our beloved sister, C. E. Ratcliff, who departed this life February 19, 1897; and

Whereas, Her death has left a chasm in our community that cannot be filled; therefore, be it

Resolved, First, That while we deeply deplore her loss, and will miss her constant and helpful association, yet we bow in humble submission to Him who doeth all things well.

Second, That we tender our heartfelt sympathy to the bereaved husband and relatives, feeling sure that their loss is her eternal gain.

Third, That in the death of Sister Ritcliffe the Church has sustained a great loss, the W. P. & H. M. Society a wise counselor and a faithful secretary, the W. F. M Society an earnest worker and an efficient president, the Epworth League an active and zealous member, and the Juvenile Missionary Society a true and devoted lady manager. Her motto in all things was, "I delight to do thy will oh. God."

Fourth, That a copy of these resolutions be presented to the bereaved husband and relatives and a copy be furnished the ARKANSAS METHODIST and the Washington Telegraph for publication.

J. W. BECK,
SALLIE DUGGER,
VIC. E. GREENE,
ALLIE JUSTUS,
Committee.

Washington, Ark.

Beginning to Grow.

The Woman's Parsonage and Home Mission Society of the White River Conference is beginning to grow. For more than a year the Auxiliary at Paragould stood alone in this work. Under the leadership of such women as Mrs. A. G. Dixon and Mrs. Rufus Jackson it accomplished much for their church, and sent creditable amounts to the general treasurer. The auxiliary is no longer alone. There is one now well organized at Searcy with Mesdames E. A. Robbins, J. L. Hicks, Robert Jones and Emmett Snipes, as offices. With this corps of young, intelligent, brilliant, consecrated women, we expect the best results. Any cause committed to their hands moves onward and upward.

We have an enthusiastic organization also at Batesville, with Mesdames J. W. Fletcher, C. Handford, James McDowell, John McCormack and Jas. Cypert as leaders.

We have written many letters and sent out much literature, but have heard nothing from the pastors addressed. Within the White River Conference there are only twenty copies of "Our Homes" taken. If the preachers will put this paper into the hands of our women, they will have no trouble in forming auxiliaries.

We are now entering upon the new fiscal year. Let each station, at least, determine to organize during this first quarter. Read in our ARKANSAS METHODIST what the Little Rock Conference is doing and let us emulate her good works.

MRS. S. H. BABCOCK,
Cor. Sec. W. R. C.
MRS. W. W. POWELL,
Conference Treasurer.

Woman's Parsonage and Home Mission Society,

First Church, Little Rock, Ark., For the Year Beginning March 1, 1896, and Ending March 1, 1897.

CONNECTIONAL WORK.

Number of members	77
Number of meetings during year	18
Number of subscribers to Our Homes	37
" " " " " " added during year	11
Amount collected for connectional dues	$ 77 80
" " from Mite Boxes	5 90
" " for preacher's wives Loan Fund	15 00
" " for making Mrs. Patillo life member	25 00
Amount collected for Lucinda B. Helm Loan Fund	20 00
Amount collected for Decenial Fund	17 05
" " from Self Denial	12 00
" " by Bishop Galloway during Convention	62 50
Total	$225 25

LOCAL WORK.

Number of members added during the year	39
Number of visits to strangers and sick	245
Number of papers and leaflets distributed	250
Number of garments distributed	50
Number of prayer meetings held	40
Amount collected as Contingent Fund	$ 38 20
Amount collected and exp'ded on parsonage	33 60
Amount collected and expended on entertaining Annual Convention	60 50
Amount donated for Guidons for Convention by Miss Matilda Ratcliffe	60 00
Amount donated for Badges for the Convention by Mrs. Brodie and Mrs. Mims	4 50
Amount donated for publishing Mrs. Bennett's address by Mrs. W. H. Pemberton	5 00
Amount collected from advertisements for publishing minutes Little Rock Conference Society	26 00
alue box clothes sent to preacher's family in the West	50 00
Value box clothes sent to Cuban children	35 00
Total	$312 80

REPORT OF FINANCE COMMITTEE.

During this year, on account of the loss of our church edifice the energy of the Society was not spent in visiting and similar church work, but was wisely directed towards raising money.

The Society entrusted to the following committee the difficult and responsible work of raising the necessary amount of money for furnishing the new church: Mrs. W. E. Hemingway, Chairman; Mrs. May Cates, Treasurer: Mrs. W. C. Ratcliffe, Mrs. Alta Ogden, Mrs. W. B. Ferguson, Mrs. G. L. Basham, Mrs. J. H. Smith.

It is a fact, supported by the records, that this committee has by their plan of Systematic Giving and Systematic and Patient Continuance in collecting, raised a larger amount of money during this year than any similar organization during the entire history of First Church.

The committee collected during the year $918.44.

This amount has been expended as follows:

For chairs in Auditorium and League	$ 550 00
For carpet in Auditorium	174 74
For linoleum in Vestibule	17 00
For gas fixtures in Auditorium and League	81 70
For stoves in Auditorium and League	95 00
	$ 918 44

The Woman's Parsonage and Home Mission Society has raised from all sources and for all purposes this year		1456 49
Of this magnificens sum the local Society was compelled by the laws of the Society to send to the Central Committee one-half of $77.80 connectional dues, or $38.90—that is to say, the Society raised last year		1456 49
It was obliged to send to Nashville to Central Committee	$48 90	
And to Treasurer Little Rock Conference	38 90	77 80
There remained in the Local Treasury		1378 69

But she Society was moved to further assist the Central Committee in their general work, and by contributions to Mite Boxes, Loan Fund, etc., added to the $77.80 connectional dues $147.45, making their contribution for connectional work amount to $225.25.

Deducting the entire amount contributed for connectional work $225.25 from the total amount raised, $1,456.49, there still remains for local work the record-breaking sum of $1,231.24.

The Society begins the new year thoroughly organized and determined to accomplish yet greater things for God through the Church.

Respectfully,
MRS. H. C. DUNAVANT, Pres.
MRS. P. D. ENGLISH, Sec.
MRS. A. J. MIMS, Treas.

FOR DYSPEPSIA

Use Horsford's Acid Phosphate.

Dr. G. E. ROUTH, St. Paul, Minn., says "I have used it successfully in dyspepsia and debilitated conditions."

A Counterfeiter Caught.

The Police of Syracuse Make an Important Capture.

On Monday the 15th, Harold Marquisee, of Utica, N, Y., was arrested in Syracuse, N. Y., on a warrant sworn out by the Dr. Williams' Medicine Co., charging him with forgery. On the 15th of December Marquisee visited a photo-engraver in Syracuse, saying he was the representative of the Dr. Williams' Medicine Co., and arranged for the making of a full set of plates for the direction sheets, labels, etc., of the famous Dr. Williams' Pink Pills for Pale People. News of this reached the home office, and no time was lost in arranging for his arrest when he should return for the plates. He returned on the 15th and was accordingly arrested and is now in jail in Syracuse awaiting examination.

This arrest proves to be an important one. In addition to various plunder, such as medical books, typewriters, rugs, etc., foudd in Marquisee's trunk when arrested, the police also found counterfeit coin both in the trunk and on his person: and in a search of his appartments at Utica found a complete outfit for counterfeiting consisting of crucibles, bellows, nickel, lead, bismuth antimony, a small blacksmith forge, a charcoal furnace, and several plaster-of-paris molds. The United States marshals want him just as soon as the Dr. Williams' Medicine Co. are through with him, and no doubt he will be sentenced for a long period.

In selecting Dr. Williams' Pink Pills for his counterfeiting operations, he showed his knowledge of the proprietory medicine business: for these pills are in such great demand that they are easily sold at any drug store in the United States. His scheme was to work the country druggists and sell his imitations at a discount of from 2 per cent to 5 per cent, explaining the reduced price by the fact that he had picked them up in small lots and at a discount from dealers who were over stocked. By working fast and making long jumps, he would have secured many hundreds of dollars in a short time. The proprietors of Dr. Williams' Pink Pills are most fortunate to have caught the rogue. before he had fairly started, and to have thus kept these spurious goods out of the market.

Here's Hope! BRIGHT'S DISEASE AND DIABETES CAN BE CURED.

SEND for History of Cures and all details. We invite inquiry as to what we have done and are doing. We guarantee no misrepresentation. Investigation will compel belief.

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$200.00 IN GOLD GIVEN FOR SELLING TALMAGE'S NEW BOOK, A JOURNEY AROUND THE WORLD.

R.H. Woodward Company, Baltimore, Md., made a most liberal offer of $200 in gold to anyone selling in 70 days 100 of Dr. Talmage's New Book "The Earth Girdled." This is Dr. Talmage's latest and best book, and one of the best selling books ever published. One agent sold 75 copies in three weeks. Another sold 21 copies in 6 days. Many similiar reports can be given. Complete outfit $1.00. They also wish to employ, on a salary, Gen'l Agents for their other books and Bibles, and for The American Purchasing Association. Best references and security required. "Story of Spain and Cuba," beautifully illustrated, is one of their best books. Complete outfit 25 cents. Write them immediately.

SUNDAY SCHOOL LITERATURE.

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.

PRICE LIST.

Sunday School Magazine, per annum, 50 cents.

The Sunday School Visitor. Weekly, ten or more to one address, per annum, each, 40c; single subscription, 60c. Monthly, ten or more, per annum, each, 10c; single subscription 15c.

The Senior Quarterly. Five or more to one address, per annum, each, 15c, five o more per quarter, each, 4c; single subscription per annum, 25c.

The Intermediate Quarterly. Five or more to one address, per annum, each, 7½c; five or more per quarter, each, 2c; single subscription per annum, 15c.

Illutrated Lesson Paper. Five or more to one address, per annum each 10c; sigle subscription per annum, 20c.

Our Little People. Five or more to one address, per annum each 6c; single subscription per annum 10c.

Catechisms for little children, 40c per dozen.

Catechisms for older children, 50c per dozen.

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