

The Arkansas Methodist.

J. E. GODBEY, D. D., Editor.
GEO. THORNBURG, Business Manager.

"Speak Thou The Things That Become Sound Doctrine."

One Year, \$1.50. To Preachers, \$1.00.
Terms, In Advance.

VOL. XIII.

LITTLE ROCK, ARKANSAS FEB. 7, 1895.

NO. 37

THE ARKANSAS METHODIST.

OFFICIAL ORGAN OF THE THREE CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH, IN ARKANSAS.

All traveling preachers of the M. E. Church, South, are authorized agents for this paper.
All correspondence intended for publication should be addressed to the Editor, but all letters on business with THE ARKANSAS METHODIST should be addressed to Godbey & Thornburg, and all checks and money orders should be made payable to GODBEY & THORNBURG.

News and Notes.

The little disturbance at Honolulu was easily and quickly put down by the government authorities. The leaders of the movement have been arrested and will be tried for treason. Ex-queen Liliuokalani has been arrested charged with complicity in the plot and will probably be banished.

A report that British subjects excited the Hawaiians to rebellion and supplied them with arms creates considerable sensation.

On the morning of Wednesday Jan. 30, the steamer Elbe of the North German Lloyd steam ship line collided with the British ship Cathie and quickly sunk in 126 feet water, carrying down nearly all her passengers and crew. 334 lives are reported lost. Captain Kurt Von Gossel of the Elbe went down with the ship.

In referring to the Pope's order concerning secret societies recently, we said the Catholic members of these societies would give no heed to the order. This has proven true and we are now informed that the order will not be promulgated further.

Dr. R. A. Holland, of St. Georges Episcopal Church, St. Louis, is delivering sermons on the Gospel in Shakespeare. We remember that he delivered a course of Sunday evening lectures in the same church about sixteen years ago, on the "Religion of Shakespeare" and that while he filled the house with auditors he caused certain members of his Church to seek Gospel elsewhere.

The president is prepared to order another bond issue but will wait until the vote is taken on the finance bill now pending in the House.

The Woman Suffragist Convention was held last week at Atlanta, Ga. There was much talk but it was such as we have been so long accustomed to bear from this source that few give any heed to it. The cause which these women represent does not appear to be gaining strength. Miss Susan B. Anthony was reelected President and the Convention will meet next year in Washington city.

The Legislature.

The following is the vote in detail for United States Senator: For Berry—Amis, Bell, Blackburn, Cabot, Connell, Davidson, Gray, Hatchcock, King, Mehahey, Moore, Pettigrew, Pinnix, Quinney, Scott, Shell, Sloan, Smith, West, Wilson, B. D. Williams, A. B. Williams, Williamson, Word, Worthen, President Witt—26.

For Fishback—Isard, Liddell, Weaver—3.

For H. L. Rummel—Morton—1. Absent—Senator Adams and Senator Granberry.

Representatives For Berry—Armstrong, Baird, Blackwell, Blanton, Bradley, Bradsher, Brattain, Broadnax, Brooks, Brown, of Carroll; Campbell, Clement, Coffman, Comstock, Cotham, Crawford, Croon, Dunavant, Ferguson, Foster, Gallagher, Goodwin, Gray, Hanna, Harrod, Hathcock, Henderson, Herrin, Hill, Hiltzheim, Hinkle, Hollifield, Honck, Howard, Jones, Keith, Kimball, Lake, Lambert, Lee, Leslie, Lybrand, Martin, McGeebe, Mathes, Matthews, Monroe, Nance, Neal, Newton, Overman, Quarles, Quick, Reece, Roberts, Rogers, Romines, Ruble, Sallee, Smith, of Crittenden; Smith, of Union; South, Thompson, Toomer, Turage, Vineyard, Wadley, Wagney, Warren, Witt, Wolters, Wyner, Mr. Speaker—73.

The following voted for Gov. Fishback: Brown, of Logan, Brown, of Prairie, Bullock, Butler, Cate, DuVal, Ford, Hudson, Leagh-

erwood, Luck, McKie, Miller, Patton, Robinson—14.

The following voted for Mr. Parks: Messrs. Crisp, Crosby, Dunn, Hayes, Liddell, Miller, Pope, Shaw, Walker—9.

The Senate refused to pass a bill prohibiting the sale of wine where liquor is prohibited. We regret the defeat of this bill. It was a just measure. The Senate also defeated the bill which provided that when a majority of the voters of the State voted Against License that liquor should not be sold anywhere in the State. Some local liquor bills have been favorably acted upon and the Legislature is said to be favorable to temperance legislation. We will know as to this later on. No bills of general interest have as yet been passed.

The Age of Consent.

Mr. C. T. Monroe, of Pulaski, has introduced into the House of Representatives of the Legislature of this State a bill that ought to receive prompt and earnest support of our law makers. The bill is as follows:

Sec. 1: Every person convicted of carnally knowing or abusing unlawfully, any female person under the age of eighteen years, shall be imprisoned in the penitentiary for a period of not less than five nor more than twenty-one years.

The law as it now stands fixes the age of consent at sixteen. This is above the majority of the States. Only three, indeed, fix the age of consent higher than this. But it is a disgrace to any State not to protect by such a law as the above every woman under legal age.

+ Contributed +

If It Were Suspended—What?

"The children of this world are in their generation wiser than the children of light."

Suppose a political party had such a paper as the *Arkansas Methodist*, would its circulation not be greater than it now is? The politicians know the value of an organ. Some of the Methodists know the value of an organ, and these Methodists constantly push forward the subscription list of our paper. All the Methodists would quickly realize the value of our organ if its publication were suspended for a year. Every interest of the church would instantly and visibly suffer. Missionary sentiment would begin to die. Our church schools would suffer. The Christian life of a thousands of our members would be less rich and earnest. The zeal of many of our ministers would be less ardent.

Can we not make manifest the value of the *Arkansas Methodist* to us by increasing its circulation rather than by considering what effects would follow if its publication were suspended? I honestly believe if all hands would take hold and carry its circulation to 20,000 during the next thirty days (and this all hands could easily do), we would see the most marked advance in every department of our church work in Georgia we have seen in thirty years. We would visibly quicken the zeal of our people on all lines.

The editors will allow me to say the paper was never better or more effective than now. It stands vigorously for all the enterprises of the church. It fights all sorts of opposing forces most courageously and successfully. Its readers will recall the notable victories it has won for us during the last five years.

With 20,000 subscribers its power for good would be almost doubled. The loss of the church would fear it and it would be a tower of strength to the friends of Zion. In urging an advance movement on behalf of our paper no exhortation is made in the interest of its present management. Their interest is not in the matter. But every interest of the church is involved. It is desired to spread our principles and extend our influence as a church. We are not concerned to build up the paper, merely to say "our paper has a circulation of 20,000." The paper is not an end in itself, but a means to an end—an instrument for promoting all the ends of the church. No church except the Roman Catholic has such machinery for circulating its papers as has our church. No political party in the land is so minutely organized. If all our preachers would reflect upon the opportunity thus afforded they would embrace it and make the most of it. But some think themselves too great for such small work as extending the circulation of their Conference organ. Meanwhile they waste time and energy on much

smaller matters. The preachers of Wesley's day and of Asbury's time were wiser. Hence their success. Hence the great church to which we belong.

If we fail to circulate good literature in our day, will the next generation have as good reason to think well of us as we think well of our Methodist fathers? Will our church grow in strength as it has grown through the wisdom of the fathers?

Let us think on these things and bestir ourselves. Let us go in to secure a subscription list of 20,000 by February, 1895. With a membership of over 150,000 in Georgia, this can be done if we will do our best. This is written, not in the interest of the paper, but in the interest of the church.—Rev. W. A. Candler, in *Wesleyan Christian Advocate*.

We publish the above that our readers may see how our leading men who have no interest to serve but the welfare of the Church esteem the work of a Conference organ.

Van Buren Station. Old Memories.

The Year's Beginning.

DR. GODBEY:—We have just passed through the variety experience of changing and "setting up" in a new charge. Van Buren has 4000 people, is well built and has, I am told, good municipal regulations. Water works, fire company, etc., with several newspapers and large volume of business.

The Churches are very well represented, and a graded school has a good building and teachers of recognized efficiency.

We have met several attentive congregations, also the "Official Boards." Held Church Conference, etc., well defined plans are out, and the beginnings are most encouraging.

The Sunday schools, prayer meetings and "Ladies Aid Society" and "prayer meeting" are all recognized factors in the movement here.

We find a most convenient place of worship, modern in design and elegantly furnished. Costing probably \$6000.00. The parsonage is comfortable, though not complete. I am greatly impressed with the demands for work in this important and prominent location. Our ministers for some years in this charge have displayed great fidelity, and the congregations have not been without material gains. A suburban charge known as the "City Mission" has been lately established. Rev. Brother Kelton is the attentive and useful pastor. They have a very convenient small church.

Rev. Jno. Harrell, of Indian Mission fame, once visited here, and of Rev. J. J. Roberts it is said, that he "consumed his saddle horse" in the form of a "board bill" in planting Methodism in the Van Buren of 40 years ago. These worthies, and others, with the early membership have gone to the final reward. A new generation has entered upon the arena of contest.

Previous successes and present conditions invite to diligence and admonish to fidelity in the prosecution of the objects of life and work of the Church. We have had no "poundings," but were kindly met at the parsonage, and withal complimented with sundry grocers goods, and later I was "sized up" by "Clark the tailor" of this city, and presented with a fine pair of \$9.00 pants, by parties not named.

Santa Claus was generous, and the "Official Board" gave cheerfully a good "check" as advance on the salary, all of which was most timely and greatly appreciated.

But for expenses, alas! in pressing claims, and bills and tickets, that item last mentioned could have "bought up" the compliment to my dear Brother beloved made to him by a most noble and excellent Church. Be grateful Brother, not every preacher has the "Staff of Life" in such plentiful supply, and of some it has come true that "not a dust" was in sight and the money gone.

This Church is true to Methodist regulations and is considered reliable on current expenses. Previous pastors are mentioned with great kindness, and each preacher has a "chance for his life" according as he may possess skill, with consecration and grace.

We will be "ever so glad" Dr., to have you visit us and preach. We will vouch the congregation pleased, and the ARKANSAS METHODIST benefited.

A. H. WILLIAMS.

Jan. 30.

P. S.—Since the above we have been literally "blown away" by the donation gale, which struck us on last prayer meeting evening. The "ladies prayer meeting" was the "storm center" in this instance, and the movement culminated in a

splendid compliment to the residents of the parsonage, in the form of many classes of good diet needed to sustain life, which kindness awakens gratitude and makes us desire blessings to the contributors and faithfulness on our part in the chosen vocation and work of this particular charge. A. H. W.

Letter From Nebraska.

DEAR DR. GODBEY:—If you will allow me some space in the *Arkansas Methodist* I will write a little more extensively with reference to my trip to this section.

I left my home at Searcy on the evening of the last day of the old year, and arrived at St. Louis for breakfast on New Year's morning, my route being over the Iron Mountain railroad. At St. Louis I spent three days with friends, in the mean time catching up with some delayed correspondence. This done I continued the trip to Nebraska City, over the Burlington route, via St. Joseph, Mo., spending one day in that named place. My visit here is in response to an invitation from Rev. W. D. Kelley to assist him in some meetings. I had worked with Brother Kelley before in two very gracious revivals at Forrest City, Ark., and hence knew where I was going, and felt that I was known here. Brother Kelley has charge of Julian and Down's Chapel. Julian is a station on the Mo. P. railroad ten miles south of Nebraska City, and Down's Chapel is a splendid country appointment near the city. We have elegant houses of worship at both these places, supported by excellent people. The meeting at Down's Chapel closed last Sunday with very satisfactory results. A large number was saved.

The meeting began here on Sunday night, and from the very beginning the interest has been fine. We have conversions at every service and I don't think I have witnessed greater manifestations of divine power at any place, than we had here today. "Truly the Lord is great and greatly to be praised." Rev. T. C. Downs, Presiding Elder of the District, came in yesterday, and is very much pleased with the meeting, and its results. He is a very pleasant gentleman. This is in the Western Conference, and is one of the border appointments of our Church, there being no congregation north of this charge in this State. The people are very kind however, and the members of other denominations join very heartily in the work, especially our brethren of the M. E. Church. Besides our splendid church buildings here, Brother Kelley (as has been mentioned in a former note) has secured an elegant new parsonage with everything about it needful for comfort, or convenience. Brother Kelley is accomplishing a very fine work in this charge. The people are charmed with their preacher and are continually expressing their appreciation in some substantial way. This is as it should be. May God grant that the day may come when the Church everywhere will thus communicate unto those who minister to them in all good things. Gal. 6 and 6. This is a great country and there is a great future for it. I was never more profoundly impressed with the possibilities of a country, than I have been with this great West since on this trip. Our Church will lose a great opportunity, if we do not push the battle, in this great territory stretching away to the Pacific Ocean.

I have enjoyed the pleasure of a visit to the home of Rev. M. W. Payne since here, who lives just across the Missouri River from Nebraska City in the State of Iowa. He has given his thousands to the cause of Christ in the last few years. But my article is already much longer than I had intended when I took up my pen. So I will here end these notes. I expect to return home in a few days, and will possibly give you the results of the meeting here later. I have engaged to assist Brother Brown at Osceola, Ark., in next month. May God bless the Methodist, and its editor. While we all loved Dr. Bennett, and regretted to see him retire, we are now equally pleased with our new editor. You are sending us a splendid paper. Yours always,

E. G. KILGORE.

Julian, Nebraska, Jan. 26.

Doctors:—Lambuth Chapel, a good sized, comfortable, substantial church building at this place, was dedicated Dec. 23rd, by Brother Demaree. The Congregational Church dismissed its services and joined us in our rejoicings. Besides these the Mayor of the city, the Judge of the court, and several other acquaintances in the city attended the services.

Yours cordially,

C. B. MOSELEY.

Matsuyama, Japan, Jan. 5.

Statistics of The M. E. Church for 1894.

The official reports for the statistical year 1894 show a total membership, clerical and lay, 2,688,300—a total net increase for the year of 157,784.

The total number of itinerant ministers, including 18 bishops, is 168,50. The losses by death during the year were: Among itinerant ministers, 245, and in the laity, 33,577. The losses in the itinerant ministry by locations, withdrawals, and expulsions (chiefly by locations), was 184. Of the itinerant ministers, 1,936 are probationers—an increase of 35; supernumerary, 1,012—a decrease of 66; supernumerated, 1,991—an increase of 42; and effective, 11,713—a net increase of 187.

The local preachers, not included in the list of itinerant preachers, number 14,811—a net increase for the year of 537. The number of these engaged as pastors in supplying the pastoral work is over 2,000.

The total number of itinerant and local preachers in the Methodist Episcopal Church is 31,661, a gain during the year of 731—an average net gain during 1894 of over 14 preachers per week.

Of the total lay membership 2,339,972 have been received into full connection, and 321,621 are probationers. The net increase in the lay members in full connection is 99,776, and the increase in lay members on probation is 57,810—a total net gain in the lay membership of 156,586, an average per week of 3,030.

Of adults baptized during the year there were 145,235—an increase over the number of adults baptized in 1893 of 31,678; of children baptized during the year, 93,107—an increase of 5,301 in the number of children over those of 1893; making the total baptisms for the year 1894, 238,342—a total increase of 36,908 over the number baptized during the previous year.

The Sunday-school statistics for 1894 show 29,539 schools with 339,024 officers and teachers and 2,501,917 scholars—a net increase for the year of 1,167 schools, 12,974 officers and teachers, 90,392 scholars. The total officers and teachers and scholars number 3,840,940—a net increase for the year of 103,176.

The number of churches (church edifices, not including other places of worship) is 24,914—a net gain during the year of 379, or over seven per week. The total number of parsonages is 9,578—a net gain of 218, or over four per week.—*Northwestern Christian Advocate*.

Notices.

COMMITTEE OF BOARD OF EDUCATION.

I appoint the following brethren to constitute the Board of Education for Searcy District, as recommended by the Annual Conference Board: F. A. Jeffett, J. W. Patton, J. B. McDonald, W. C. Davidson, Charles Moore, H. A. Smith, Geo. P. Murrell, and J. H. Clark.

HENRY T. GREGORY, P. E.

Searcy, Jan. 25.

DISTRICT CONFERENCE COMMITTEES

FOR CLARKSVILLE DISTRICT.

For license to preach, and for admission on trial in the Annual Conference and for readmission: J. A. Walden, W. J. Stone, and W. M. W. Burns.

For Deacon's and Elder's Orders, A. H. Williams, G. W. Boyles, J. E. Martin.

I hope these brethren will get themselves in good shape to conduct these examinations. And I trust all the pastors will give all prospective candidates due notice as to the course of study, and the time, and place of examination.

S. S. KEY.

NEWPORT DISTRICT EXAMINING COMMITTEE.

For license, A. M. R. Branson, J. D. Sibert, R. H. Grislett. Admission on trial, S. L. Cochran, J. F. Armstrong, H. E. May.

DEACON'S AND ELDER'S ORDERS, J. S. Brooke, T. A. Bowen, John S. Watson.

N. E. SKINNER, P. E.

BOARD OF MISSIONS.

The Executive Committee of the Board of Missions of the Arkansas Annual Conference will meet at Clarksville Thursday before the 4th Sunday in February, at 1:30 p. m. Geo. W. Hall.

Pres. of Board.

COMMITTEES OF EXAMINATION.

I hereby announce the following Committees of Examination for the Hot Springs District Conference: Applicants for license to preach, and for recommendation for admission on trial, L. E. Hanley, W. J. Davis, and J. R. Sanders.

For elder's and deacon's orders, V. W. Boggs, J. W. Berry, and J. Y. Christmas. J. A. SAGE. Jan. 30.

NEW HOPE MISSION.

The Quarterly Meeting at that of the West will embrace Saturday and Sunday, February 16 and 17, instead of February 2, and 3, as formerly announced.

J. A. SAGE.

Jan. 30.

WHO IS THE MAN?

If some liberal man will make me a donation of \$500 cash to Hendrix College, I can get a second \$500 from another man. Send on the check.

Geo. W. Hall.

A REQUEST.

I take this method of requesting the members of Searcy District to please consent for the District Conference to be changed from Beebe to Bradford on the I. Mt. railroad. The people desire it, will gladly entertain it and the Church and community need. Hoping you will not turn a deaf ear to my small voice, I remain your little friend.

I. E. MARLEY.

EX-GOVERNOR HUBBARD BY CONWAY.

Thursday night, Jan. 31, ex-Governor Hubbard of Texas delivered his entertaining and instructive lecture on "Shams in Church and State" to a good audience assembled in Hendrix College Chapel. All present regretted that the deep snow and intense cold kept others from enjoying the rare feast of wit and wisdom. His varied experience and wide observation enabled the lecturer vividly to describe current shams and hold them up to ridicule. His earnest advocacy of honesty, thoroughness, and ripeness in the character of all who enter public life must impress thoughtful hearers, while his startling disclosures of apathy among the masses should call indifferent patriots from their guilty retirement. During his tour of our State the distinguished Texas orator and statesman should have crowded houses.

A. C. MEDLEY.

Hendrix College.

+ Personal +

We are very pleasantly situated in the parsonage at Clarksville. Happy to say we are in good health, and family well satisfied, but I am sorry for the good people, but the Bishop said the Lord chose the weak things with which to confound the great.

A. S. SCOTT.

Hon. G. M. D. Overman, one of the most useful Representatives in our present legislature, made us a pleasant call Saturday. He thinks the present General Assembly will not take any backward step on the temperance question.

Hon. S. A. Hall, of Batesville, an old boyhood friend of our Business Manager, called Friday. He came down to protest before the legislature against the repeal of the three mile liquor law at Batesville. The better class of people do not want the law repealed. It should not and we believe will not be repealed.

Miss Lizzie Wilson, of Kirkwood Mo., thinks I "order send her a quarter" to help furnish the new church there. We gladly respond. We shall never cease to love the good people of Kirkwood.

J. F. Jennigan will preach the funeral of Mrs. Helen L. Ward at Buck's Chapel 11 a. m., February 25; also of Don Herrington.

We have this note from the wife of one of our preachers:—Eaton, Ark., February 3, 1895.—Dear Bro. Godbey: Mr. Robertson was taken very suddenly last Saturday with pneumonia, but is now doing as well as we could expect. Only one lung is involved. Your sister,

Mrs. A. M. ROBERTSON.

Gen'l Frank P. Gray's announcement for Mayor appears in this issue of the *Arkansas Methodist*. General Gray made the race two years ago and it was claimed by some of his friends that he was counted out. We do not know as to that, but we hope that this time he will have a fair show, and if elected, will be so declared.

We call attention to the advertisement, this issue, of Aldred's Steam Dye Works, Nashville, Tenn. Mr. Aldred the proprietor is a member of the M. E. Church, South.

D. L. Moody began a protracted meeting under the car shade at San Antonio, Tex., Jan. 31. It is progressing with deep spiritual interest.

We were gratified to receive a call Tuesday from S. M. McGeebe of Pine Bluff, who has been spending the winter in Los Angeles, Cal.

We were pleased to have Brother W. H. Culp, Editor and proprietor of the *Daily and Weekly Minister*, call at our office Wednesday. He made good report of Bro. Cochran's work there.

Bro. W. M. Taylor writes from Cheate that his wife is sick. We extend our sympathy to him.

ARKANSAS METHODIST.

THURSDAY, FEB. 7, 1896.

Contributed.

PREACHER'S MEETING.

Planning the Campaign.

Bro. Harlan, P. E. of the Fayetteville District, Ark. Conference, called the P. C.'s together at this place, on the 22 inst. That his P. C.'s respect him as their leader and are loyal, will be seen when I tell you that they were all with one exception present and doubtless the absentee was providentially detained. Thank God I was permitted to attend. The personnel I am satisfied would have compared favorably with any like body in the state. As a presiding officer, Bro. Harlan magnified his office. He certainly can put more into and get more out of a meeting of this kind, than any P. E. of my acquaintance. (He is my 17th P. E.) His manner and words were imbued with the Spirit. And it was manifest to all, that he carried his District on his heart. His preachers to a man seemed to be in full sympathy with their leader, and each having the welfare of the District and especially of his own charge at heart. Each doing his best to contribute to the interest of the occasion and get out of it all the good possible—in a word, both P. E. and P. C.'s were at their best. To say that the meeting was a success passing even the expectation of the most sanguine, is but voicing the opinion of all that were present. In answer to the prayers of these men of God the anointing of the Spirit was realized not only by them, but the audience as well. The meeting was an inspiration—it was good to be there. The preaching was of high order—in the demonstration of the Spirit, and in power. This meeting being set for but two days, so the P. E. in order to expedite matters and give a short time to each topic, the preachers that presented each topic, were limited to ten minutes and to five in the discussion. Long winded and noisy speakers were out by left. (Being somewhat on that line I kept quiet.) I favor this limiting, it causing the speaker not only concentration in thought, but to present in a few words his thoughts tersely. The discussions were both interesting and entertaining. I enjoyed this meeting hugely. The discussions and the preaching were a feast of fat things to this writer. The Lord bless the labors of these men and may scores of souls be converted, and brought into the Church. And not only so, but may marked success attend their efforts on all lines of Church work and may this be the best year in the history of the District.

ALEX. MATHES.
Elm Springs, Jan. 25.

Washington Letter.

(From our Regular correspondent.)

Representative Morse, of Massachusetts, has introduced a bill in the House to amend the liquor law of the District of Columbia in two important particulars—to prohibit brewers selling or delivering beer on Sunday, and providing that all places where liquor is sold in quantities of less than one pint shall be termed bar rooms and be required to procure barroom licenses as provided by existing law. These amendments have been made necessary by the construction of the present law by local officials, it having been decided that there was nothing in the present law to stop brewers from selling and delivering beer on Sunday, and that an incorporated club may dispense intoxicating liquors to its members and to invited guests without being required to procure a barroom license. The prospect of getting these amendments adopted at this session of Congress can hardly be considered encouraging, but the temperance people are going to do their best to do so.

President Cleveland granted a personal interview to the bearer of the petition asking for legislation looking to the establishment of an international tribunal of arbitration, which was signed by many members of the British Parliament and other influential Englishmen, and assured him of his interest in and sympathy with the movement.

The troubles attending the Brooklyn strikes made the favorable reporting of the bill for the settlement of labor disputes by a national arbitration commission, from the House committee on Labor, particularly timely. The committee accompanied its report with letters from Samuel Gompers, John W. Hayes, H. C. Denning and J. H. Sovereign, the well known labor leader, approving the bill. The report says: "Congress is the proper body to authorize the appointment of such a commission, as it is composed of members coming from all parts of every State."

The decision of the Supreme Court in the case brought under what is known as the Sherman anti-trust law, against the sugar trust, although not unexpected among lawyers, including the Attorney General himself, has excited much interest. The decision which was

delivered by Chief Justice Fuller, is in effect that the formation of the sugar trust was no violation of the law. Attorney-General Olney says it was because of his belief that the Supreme Court would take just that view of the matter that he had not attempted to proceed against other trusts under the Sherman law. The Supreme Court was not, however, unanimous in its decision. Mr. Justice Harlan dissented, and in a vigorous opinion gave his reasons therefor, which I quote in part, because they represent the opinions of a large majority of those who reason from equity rather than from a knowledge of legal statutes: "If this combination, so far as its operations directly affect interstate commerce, cannot be restrained or suppressed under some power granted to Congress, it will be cause for regret that the patriotic statesmen who framed the constitution did not foresee the necessity of investing the national government with ample power to deal with gigantic monopolies which hold in their grasp, and can injuriously control in their own interest, the entire trade among the States in food products that are essential to the comfort of every household."

The Supreme Court refused to issue a writ of error in the case of Eugene Debs, the strike leader, and his associates, but consented to hear arguments for a writ of habeas corpus, and directed that the prisoners might be released on bail pending a decision. It will be remembered that these men were sent to prison under a clause of the Sherman anti-trust law.

Rev. Dr. James L. Hill, of Salem, Mass., who will be remembered by those who attended the Christian Endeavor convention at Cleveland, last year, for the speech he made announcing the choice of Washington for the 1896 convention, was one of the speakers at the third annual convention of the District Christian Endeavor Union, just closed. He preached a splendid sermon on "Atonement" Sunday morning, taking the words of St. Paul—"If he hath wronged thee or owe thee ought, put that on my account. I, Paul, have written it with my own hand. I will repay it. Albeit I don't say to thee how thou owest unto me even thine own self besides"—for his text. On Monday Dr. Hill was entertained at lunch by the '96 convention committee.

Senator Jarvis, of North Carolina, delivered an address to the Colored Young Men's Christian Association Sunday evening that was full of sensible advice to the race. He laid great stress upon the necessity of purity in their teachers, spiritual as well as temporal.

Mr. Herant M. Kiretchjian, a Constantinople collegiate, delivered an interesting address Sunday morning from the pulpit of the eastern Presbyterian Church, on the present status of the Armenians from a religious standpoint, which he will repeat at the Church of the Epiphany tonight. He speaks from personal knowledge.

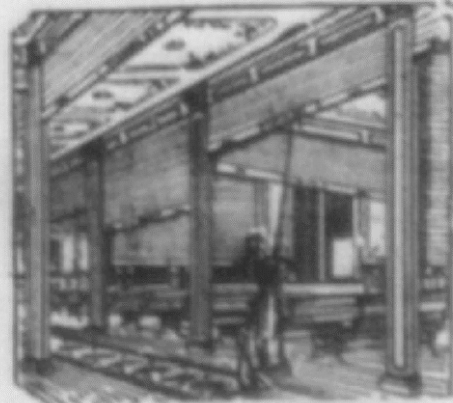
January 23.

We can now supply nice Sunday school Banners, at prices from \$1.50 to \$10. Write for prices, if you want anything in that line to Godbey & Thornburgh, Little Rock, Ark.

Agents can make big money selling our books. Write us for particulars. Godbey & Thornburgh, Little Rock, Ark.

JAMES GODFREY WILSON.

Patience and Manufacturer, 74 West 23rd Street, New York. Send 12-cent stamp for illustrated catalogue.



ROLLING PARTITIONS.

For dividing church and school buildings sound proof and air tight. In different woods, with blackboard surface if required. Also screens and many other school buildings are shown. Visit our plants in all woods.

Opium or Morphine, Chloral, Cocaine, ALCOHOLISM

And all kindred habits positively cured by Dr. F. E. Jeffery, Little Rock, Ark. Dr. Jeffery is a native of Arkansas; discoverer of his own remedies. No disciples of Knealy.

A Regular Graduate

University of Louisville, 1879, with 25 years' experience in general practice of medicine. Testimonials of most remarkable cures on record, together with references of some of the most prominent people in the South furnished on application. Address Lock Box 381.

Rooms at Gleason's

Includes in your order for heating stoves your wants in stoves, pipes, stove boards, coal beds, shovels, tongs, and all other stove equipments.

Fones Bros. Hardware Co.

CANCER



Cheap and Select Books

For Methodists and Christian readers generally. Sent by mail, postage prepaid, at the prices named. Address all orders, with the cash to

GODBEY & THORNBURGH,

Little Rock Ark.

We have been asked by some of our preachers for a list of books suitable to sell to our people. And frequently laymen write us to recommend good books for young people. We publish now a list of such as our preachers can sell and will do our people good to buy and read:

OUR Church; by Rev. Josephus Anderson. 18mo, Revised Edition, 50c.

OUR Hymns and Their Authors; an annotated edition of the hymn-book of the M. E. Church, South;

LINE Upon Line; by the author of "The Peep of Day." 18mo, illustrated, 40c.

LOO Meeting House, The and the McIlhenny; by Rev. John E. Edwards, D. D. 12mo, \$1.

HERE a Little and There a Little, by the author of "The Peep of Day," etc. 16mo, illustrated, 40c.

DISCIPLINE of the M. E. Church, South; edited by W. P. Harrison, D. D. 24mo, 25c; Roman, gilt edge red line, 18mo, \$1; Turkey morocco, extra, gilt edges, \$2.

HARRY THORNTON. The Story of a Georgia Boy. "A Brand Plucked from the Burning." By Rev. Geo. G. Smith. 16mo, illustrated, 50 cents.

CHRISTIAN GROWTH. By O. P. Fitzgerald, D. D. 16mo, 50c; paper, 10c.

STORIES for Village Lads; by author of "Stories for School Boys." 18mo, illustrated, 40c.

MENT-SCHOOL. A History of; by H. N. McTyeire, D. D. one of the Bishops of the M. E. Church, South 8vo, 692 pages; 41 fine steel portraits; price: without engravings, cloth, \$2; with engravings, cloth, \$2.50; half morocco, marbled edges, \$3; Turkey morocco, gilt edges, \$4.

OUR Hours. For Young People. By "Gilderoy." 16mo. 60 cts.

CATECHISM, Mrs. Thornburgh's, for little children; each, 5c; per doz. 40c.

CATECHISM, George Thornburgh's; higher than Mrs. Thornburgh's and intended to follow hers. Each 5c; per doz., 50c.

METHODIST ARMOR, THE; Or, A Popular Exposition of the Doctrines, Peculiar Usages, and Ecclesiastical Machinery of the Methodist Episcopal Church, South. By Hilary T. Hudson. D. D. 12mo. \$1.

HANDBOOK of Southern Methodism, by Rev. P. A. Peterson. D. D. 25c.

JOK, A Boy in War Times. By R. W. Bigham, author of "Vanny Lee's Trip," etc. 16mo. Cloth, 60 cents.

CHRISTIAN'S Secret of a Happy Life. 75c.

ELDON DRYTON; Or, Crises Intellectual and Moral; by Reginald May (Rev. J. Lemacks Stokes). 16mo, illustrated, 60c.

FAMILY Government; A treatise on conjugal, parental, filial, and other duties. By Bishop Andrew. 18mo. 40c; paper, 15c.

SERMONS by Southern Methodist Preachers; edited by T. O. Summers, D. D. 12 portraits. \$1.

by T. O. Summers, D. D. 18mo, 40c; paper, 15c.

STORIES of School Boys. 18mo, illustrated, 35c.

THEOLOGICAL Compend; by Amos Binney. 18mo, 35c.

CURRY-COMER, The; a treatise on infant baptism on a new line; by Rev. J. H. Nichols. 12mo. 25 pp. 10c.

UNCLE VIV'S Story; Or, Wise and Blood. By Rev. R. W. Bigham, author of "Vanny Lee." 16mo, illustrated, 60c.

ECCLESIASTICAL PUMP, The; a treatise on the mode of baptism, design of baptism, justification by faith only, etc.; by Rev. J. H. Nichols. 12mo. 32 pp., 10c.

BETTER. By E. T. Disway. 16mo, 60c.

BIBLE CHRISTIAN, The. A view of doctrinal, experimental and practical religion. By Rev. Josephus Anderson. 18mo, 60c; paper, 25 cents.

BIBLE EXPOSITOR, The. 18mo, 60c. Numerous engravings.

BIBLE, Our English. 18mo, 40c. A history of the various translations.

VANNY Lee's Trip to the Golden Shore; by Rev. R. W. Bigham. 16mo, illustrated, 50c.

BIBLE Stories. By Rev. D. Stevenson. 18mo, illustrated, 35c.

BOATMAN'S Daughter, The. A narrative for the learned and unlearned. By Alfred Barrett. 18mo., 35c; paper, 15c.

CHRISTIAN WOMANHOOD. By W. C. Black, D. D. 12mo, \$1.

For Sale.

A good stock of drugs, in best town between Little Rock and Fort Smith. Stock will invoice about \$2,200. Good business, good house. Population of town about 2,000. Want to sell on account of ill health. Address "Opium," care of ARKANSAS METHODIST, Little Rock, Ark.

Are You Tired

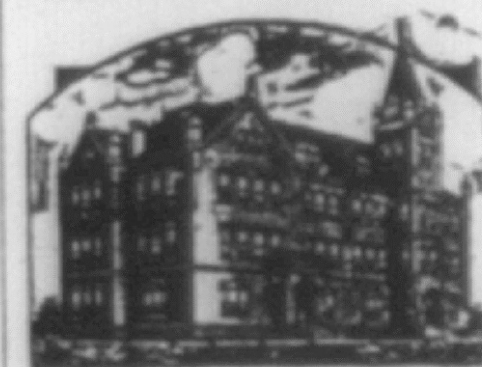
of reading our advertisement that has been running in this paper for the last few months? We will make a change. Groceries have been on a standstill so to speak; hardly any change, except perhaps in hog products. From now on the indications are for high prices. Sugar has advanced nearly two cents, flour is sure to advance if the government report comes in as bad as expected regarding the wheat crop; we will know by the 10th of this month. If you are in the market for anything write us for prices. Every letter answered by return mail.

H. J. GEORGE & CO., GROCERS,

301-303 East Main Street, LITTLE ROCK, ARK.

LADIES WHO VALUE

A refined complexion must use PERRIN'S Powder. It produces a soft and beautiful skin.



HENDRIX COLLEGE, Conway, Ark. The college for young men of the M. E. Church, South, in Ark., offers unusual facilities for higher education. Mature and well prepared students are especially desired, although a few students who have had low cost advantages may make up deficiencies in the Preparatory Department. Young men who expect to teach find the college especially adapted to their needs. Expenses low. The present attendance is the largest in the history of the college. Students may enter at any time. Second term begins January 1, 1896. Send for catalogue and write to PRES. A. C. MILLAR.



IRON MOUNTAIN

8 THROUGH DAILY TRAINS

Making Direct Connections in Union Depot, St. Louis, with all Through Trains for the

EAST, NORTH AND WEST.

EXCELLENT DOUBLE DAILY SERVICE

Between

LITTLE ROCK and MEMPHIS

—VIA THE—

POPULAR BALD KNOB ROUTE

The Tourist's Favorite,

TO TEXAS, MEXICO

—AND—

Southern California.

Elegant Day Coaches, Finest Free

Refrigerating Chair Cars, Luxurious

Fullman Sleepers on all Through

Trains.

H. J. GEORGE & CO.,

301-303 East Main St., Little Rock, Ark.

IF IT COMES FROM

M. M. COHN & CO.

It is of the Best Quality, whether it be a Dress, Pattern, Cloth, Suit of Clothes, Hat, Shoes, or anything in the Line of

DRY GOODS AND CLOTHING.

IF IT COMES FROM

M. M. COHN & CO.

Not only is it good, but certain to be

The Best Value for the Price.

M. M. COHN & CO.

Keep only the best grades of goods. Never sacrifice quality to low price, and always sell at lowest prices. Samples on application. Mail orders promptly filled. Catalogue sent to any address.

M. M. Cohn & Co.,

306 & 308 Main St.,

Little Rock, Ark.



EPWORTH

ORGANS & PIANOS

Are not sold through agents or dealers, but shipped direct from our factory to your church or home.

AT FACTORY PRICES.

No business needed, for the sweet toned Epworth Organ and Piano direct from factory to you at a much less price than you must pay to an agent or peddler for an instrument possibly not so good? Somebody must pay the dealer's profit, the agent's salary, and expense for horse feed, hotel bills, etc., beside the manufacturer's profit, which must be quite large to cover the great risks and loss in selling by irresponsible agents. The above items of expense add from \$25 to \$50 to each organ and from \$50 to \$100 on each piano, sold through the agency system.

Honest Instruments at Honest Prices:

DO YOU KNOW that we can ship a sweet toned Epworth Organ or Piano direct from factory to you at a much less price than you must pay to an agent or peddler for an instrument possibly not so good? Somebody must pay the dealer's profit, the agent's salary, and expense for horse feed, hotel bills, etc., beside the manufacturer's profit, which must be quite large to cover the great risks and loss in selling by irresponsible agents. The above items of expense add from \$25 to \$50 to each organ and from \$50 to \$100 on each piano, sold through the agency system.

Be Not Deceived.

Agents, peddlers and music dealers will not say any good thing of us. Our prices for thoroughly reliable instruments are so low that the introduction of the Epworth means death to their big profits. These people say hard things about us, and our instruments, but we care not for that. The manufacturers of the Epworth are Methodist men of high standing in the Church, and would not perpetrate a fraud on the people.

We publish below a few of the testimonials we have received from persons who have bought and used the Epworth instruments. If a traveling agent attempts to prejudice you against the Epworth, tell him you have read what the people of your own State who have used them say, and they know best what they are. Never before were good organs and pianos offered for the low price we ask for them, and that is what gives up the wrath of the traveling Agent.

THE EPWORTH ORGAN.

Rev. E. C. Castleberry, P. C. at Wynne, writes us about their new Epworth organ for the church: "The organ came all right. We are well pleased with it." Some time after this Mr. Castleberry reported that his congregation was delighted with the organ.

HIGH DEGREE OF SATISFACTION.

Writing from Dabuck, Ark., June 14, Rev. B. C. Atchley says: "The Epworth Organ, style 608, recently purchased of Bennett & Thornburgh, gives a high degree of satisfaction to the music-loving members of my family. As represented we find the tone sweet and pure, and besides this it is a handsome piece of furniture."

HIGHLY PLEASSED.

Having received and tested the Epworth Parlor Organ bought of Bennett & Thornburgh, Rev. J. M. Denison, Howell, Ark., wrote them February 27th, saying: "To say the organ gives satisfaction is entirely below the mark. It is an agreeable surprise; it certainly is the finest organ we ever saw for the price paid. The tone is excellent in workmanship and design; the instrument is unexcelled in tone and volume. In fact, I can't put it as strong as the case demands. Our preachers ought to be able to sell hundreds of these organs this year, when the prices fully meet all short crops and scarcity of money."

After using the organ several months, Bro. Denison, who is a local preacher in the M. E. Church, South, wrote again, saying: "An still well pleased with the organ. Our lady friends and visitors are frank and pronounced in praise of the organ. A lady friend from Newport tells me it is so much easier to operate than hers at her home. Another from Independence county, since returning home, writes us, saying, 'my organ does not sound right to me since performing on your Epworth.'"

Rev. W. F. Whaley ordered of us an Epworth Chapel Organ for the Methodist Church at Farmerville. He writes they are "well pleased with it; the tone is excellent."

Rev. J. W. House, who a few days ago bought an Epworth organ of us for the Church at Coal Hill, says: "The organ came all right, and in time for our Quarterly Conference. Everything all right; the people well pleased with it; no fault to find."

Rev. A. C. Graham, P. C. of Vandalia station, White River Conference, writing of his work in general says: "Our grand Epworth organ which we bought from Bennett & Thornburgh a few weeks ago is perfect in beauty and tone. We feel that we got a great bargain in it. All the people who see and hear it are perfectly pleased. We intend all the money to pay for it in one week. That proves our people are liberal."

No Better Made.

Recently Rev. K. M. Davis, of White River Conference, sold one of our Epworth organs to a member of his church. He now writes: "The organ gives entire satisfaction. I do not think there is a better instrument made for the money. It is sweet in tone and beautiful in style. Think I will sell several this year."

They Wear Well.

Some dishonest person, interested no doubt in the sale of other organs, reported at one town in Arkansas that the Epworth organs do not last well. Rev. Jno. Edmon, pastor at Harrison, to whom we sold an organ, says: "The organ we bought of you over a year ago has held out splendidly. There are several makes in this town, but none of them is, to my mind, the equal of the one we bought of you."

Rev. W. D. Kelley, Forrest City, Ark., ordered an Epworth Parlor Organ for one of his members. He writes that it gives satisfaction. The quality high and the price low.

Rev. J. E. Caldwell of Talpa, Ark., a widely known supernatural preacher of the Little Rock Conference, writes thus of the Epworth Parlor Organ we sold him:

"The Organ received, in good order, perfectly satisfactory in every respect. It makes no music for me, but those who 'have ears to hear' say, it is all that could be desired. My daughter is perfectly pleased, delighted. Heartily I commend the Epworth and its manufacturers."

Mr. Caldwell is totally deaf, hence he could not hear it.

Rev. W. A. Freeman, P. C., Hamburg, Little Rock Conference, writes Aug. 1: "The Epworth organ I ordered of you for Bro. W. H. Smith came in quick time and excellent shape. It is highly satisfactory; beyond doubt it is a marvel of cheapness."

Rev. J. H. Bradford, P. C. of Aitkin, Ark., writes: "Organ received in good order. It is very handsome and fine toned. Shall take great pleasure in recommending it."

THE EPWORTH PIANO.

In November last we sold an Epworth piano to Bro. W. L. Shiner, of Aitkin, Ark., and he writes of it as follows: "I delayed writing that I might test the quality of the Epworth piano I purchased of you. In the first place, it is a very handsome instrument—handsomely designed and highly finished. The tone is all that we could desire. Many of our best performers on the piano pronounce it a splendid instrument. We are well pleased with it."

None of these endorsements were asked for. They came to us unsolicited. We give our personal guarantee that these instruments are just as represented in our catalogues. If they are as we will take them back.

Godbey & Thornburgh,

LITTLE ROCK,

ARKANSAS

ARKANSAS METHODIST.

J. E. GODFREY, D. D., Editor.

THURSDAY, FEB. 7, 1895.

How dear to our heart is
Cash on subscription,
When the generous subscriber
Presents it to view,
But the mail who won't pay—
We refrain from description.
For perhaps, gentle reader,
That man might mean you.

Once More.

Whatever may be said of the closeness of the times, this we know to be true, that among the subscribers to this paper there are many in arrears who have the money for us and are not willing that we should suffer for lack of what they owe us. We enclose in this issue a blank for remittance. Some who will receive it owe us nothing and will not need to use it, unless they wish to advance their payment. Our friends will do this if they can as we greatly need the money. Those in arrears know our rates to be \$1.50 a year, and they can determine from the date on their paper what is due us. Please fill the blank and return with the money. We believe many have simply overlooked their accounts or are waiting to be called on. Save us the trouble and expense of such a call by sending at once. Those who have collected money for us will please forward what they have—we need it now. We have not suffered the paper to flag or falter for want of means. Never in its history was so much work done on it. We have plans for constantly improving it. Only send us what is due. A great interest of the Church is committed to us. We should be unworthy of this trust if we neglected anything needful to success. Let us hear from those who receive these blanks. Your brethren in the work.

GODFREY & THORNTON.

We hope our readers are giving attention to the article, "What Gambling Did for Him." They will be interested with this matter before it is through with.

Do not mix politics in your religion, but be sure to carry your religion into your politics.

There is no higher duty of citizens than to set honorable and able examples.

When law-makers cease to command confidence, laws cease to command respect.

"Seek and ye shall find" is a promise of God which never fails. But it is a promise only of true spiritual seeking and finding. Wealth, worldly honor, pleasure, ease, may all be sought in vain.

Whatever loss or calamity may come to us, whatever burdens we may be called to bear, we can still turn all to gain in the development of spiritual life and in the acquisition of influence for good.

We are receiving some valuable contributions for the METHODIST. Those who are most busy with their work are those whose thoughts we most need for these columns.

Never Weary in Well Doing.

Lord, in Thy faith I will all day,
I read, I sing, I preach, I pray,
And yet these willful wandering sheep
With a Tay fall I can not keep.

—The Pastor's Lament.

Always something to do. No work is ever finished. The same work must be done over and over again day by day. The weeds grow in the field, the fences fall down, the sheds decay. In the fields of spiritual toil, admonition, comfort, prayer, help are always demanded. Nothing remains or stands firm. The strong today are the weak tomorrow. The helper calls for help in his turn. One day as much as another requires watchfulness for ourselves and helpfulness for others. There is no discharge in this war. But who would cease from toil, or ask to be excused from the ministries of love or to be at trace with the agencies of sin? In this moral struggle moral life has its experiences and its consciousness of being. For noble struggle there is sweet rest—sweet because it eases the tired muscle, repairs the wasted tissue and gives normal tone to nerves, preparing us thus for renewal of the conflict. Grateful alike is this alternation of activity and rest. But the weariness of inaction is the paralysis of power, the hopelessness of a prison life. It is, of all things the most intolerable to a noble spirit, which would rather fall upon the battle-field than rest, though in the splendor and luxury of a palace.

To The Brethren.

It is very gratifying to receive daily so many cheering reports of the preachers from their work. We might well label this department "The Song of the Reaper." Cheering notes of hope and faith and of the kind welcome given by people to their pastors are not without profit. They help to inspire the workers in all our Conferences. We only regret we have not been able to publish more promptly. In this issue we give all up to Jan. 28. But we have on hand enough beside for next issue. We know these field notes lose much by delay in publishing them. We can only ask the brethren to condense as much as possible. We want more, not fewer of these notes, but let us get down to a measure of brevity in them that will cause none to be delayed. No one appreciates more than we the kind and complimentary words of brethren, but it scarcely becomes us to publish them. We thank the brethren one and all.

Not A Methodist.

When a preacher in the Methodist Church locates in order to find a better field for the exercise of his ministry than is afforded in our itinerant system, it is because he has ceased to be a Methodist. He no longer proposes to be subject to the wisdom and authority of the Church in the direction of his labors, nor to abide the judgment of the Church as to their value. Her itinerant ministry more than any distinctive doctrine has given character to Methodism. To be out of harmony with this system or the authority that directs it is to be opposed to Methodism in its most distinctive and vital point. Methodism is named from her polity, not from her doctrines. One may hold and preach every doctrine of the Methodist Church as a Congregationalist or an Episcopalian. One who refuses to serve the Church as an itinerant preacher thereby cuts himself off from authority to exercise pastoral functions. He can not receive or expel members. He may administer the sacraments at the request of a pastor, a Presbyterian preacher may do the same. The Church does not recognize the local preacher, save as he himself may be subordinate to her pastors. One who becomes disabled for the itinerancy may locate honorably and in harmony with our polity; but he who locates and thinks thereby to gain a position of higher influence for good in the Methodist Church than the itinerancy affords, has simply ceased to be a Methodist.

The Tramps and What to Do With Them.

The fellow we call a tramp is not a deserving laborer thrown out of work and driven by sheer want to beg on the highway. Neither is he an ignorant and incapable fellow who is not competent to make a living. The tramp is apt to be found a fairly educated man. He is not an unfortunate. He has simply concluded that he can make a living by begging about as well as by work, and that while he makes it he will be free, have his own way and see the world. This class of gentry is rapidly increasing. We shall have to find protection in the law. A vagrant should be arrested and put to work. Public work should be ready for these fellows everywhere and officers should be ready everywhere to show them to a job.

Boston has been considering the tramp problem. This is what *Zion's Herald* says about it: "It has been lucidly and forcibly pressed upon the attention of people in this city by the recent addresses of Professors McCook and Peabody. The former presented facts that should provoke both thought and action. The tramp army, it appears, numbers about 46,000 male persons in the prime of life; able-bodied; more than half of them trained in skilled labor; more than nine-tenths of them able to read and write; but all of them firmly resolved not to work for their living. This army of professional idlers and vagrants is twice as large as the military army of this country, and compels a cost for its maintenance of from eight to ten millions of dollars, for which it makes no return except to spread contagious disease and demoralization. Only nineteen States have as yet made laws to regulate or restrict this evil, and its range is, therefore, wide. The difficulty of dealing with this

class is to get work out of it. It differentiates itself from the class of the unemployed work-seeker at this very point—it has been found practically impossible to get any work out of tramps. Much harm is done by public institutions which offer lodging and board without exacting a return in labor. Both Professor McCook and Professor Peabody advocate the plan of labor colonies to which these vagrants shall be duly sentenced. Isolation and forced labor, rather than bestowment of charity, are believed to be the efficient correctives."

A Sunday at Searcy.

By request of Bro. Jeffett, pastor of our Church at Searcy, we spent last Sabbath with the people there. The day was unfavorable but excellent congregations greeted us morning and evening, and their attention to the word spoken was inspiration to the speaker. Brother Kilgore was in the congregation, having just returned from his evangelistic labor in Nebraska. Rev. George A. Dannelly, though feeble, loved the house of the Lord too well to be kept away by bad weather. His presence helped us to preach. Brother Jeffett was suffering from La Grippe but was at Church. Dr. Dye was our host. A council convened at Galloway after breakfast decided that the snow was too deep for the girls to go to Church that day. There was a good representation of young men from Searcy College. They told us that on fair days when the schools came out there was never sufficient room in the house though chairs were placed in every open space. How we need at Searcy an elegant church with auditorium that will seat a thousand people, and a Sunday school room in which Brother Lewis, who has already perhaps the best Sunday school of our Church in the Conference may have the conveniences which he needs. The church is a nice building, but it is not up to our needs in Searcy. Four hundred members, three hundred students from the schools and a large population who are in sympathy with our Church, numbers turned away from the Church on Sundays for lack of room, all these things call for a church building at Searcy that shall be equal to the best in the State.

We preached at Galloway College at 4 p. m. Teachers and pupils had 130 hearers. Some good will come of the service we trust. The dear girls will hardly know how much we desired it and how the heart of the preacher said continually "God bless you all."

Dr. Dye seemed to this writer a very busy man, who forgets nothing, neglects nothing, does nothing by halves, and forgets not in cares manifold to be genial and courteous, in all of which his wife seems to be an helpmeet for him. Our Church in Arkansas may well be proud of Galloway College.

Thanks and Good Night.

From the Wesleyan Christian Advocate.

I now see I should not go to Church tomorrow. It is Professor Harris's day; son of John Harris of the Georgia Conferences, and grandson of "Uncle Billy Parks." To me he is "Lundy" and to the students master of Greek. How he feeds men's souls when he preaches!

One month ago I ordained Professor Harris and a student in the senior class, Nathan Thompson, to the "order of deacon." That day Lundy preached a great sermon on the Beatitudes. The fires went out in the stoves; I took cold. Two days after I went to see my old friend and neighbor, Brother J. S. Stewart, who has been long sick, and is rich in the grace of our Lord Jesus Christ. After this more cold, fresh gripe and in bed, straight on twenty-nine days. My last with Brother Stewart and those "elect" women (good as any side paradise) his honored wife and daughters, Sallie and Emmie—loved by me half a life-time, is now as sweet balm to my tired heart, this Saturday night as I write this on my bed.

This is my third winter with this La Grippe. It began in the late autumn of 1892 with break-bone fever brought from Mexico. It came again in the winter of 1893-94, in Oxford, and was worse. This winter I followed me from Rome Conference and has kept me company since.

It may be all my fault. I fear I have not had enough sleep for twenty years and more. I did not know it then. Tire was a feeling I did not understand. Not a few now say, "I told you so." This is easy, does them no end of good, and

don't make my cough worse. I was loyal and lovingly (God knoweth) trying to do more than one man should try to do; of work unsought and undesired but that came to be. George Foster Pierce—*Clarion et venerabile nomen*—has this my sole promise in God's sight and hearing: "Bishop, I will save the college or die."

The college is not dead, the rest—God knows.

This gripe is deceitful. I have only lost twenty-five or thirty pounds of flesh; I feel like I had lost tons of strength. Yesterday I thought myself equal to a walk. I got myself as far as Warren Candler's—our old home; good Judge Harris gave it for the president's home. Nobody at home. Across the street to McIntosh's—true friend and comrade since 1871: "Our Asaph" the founder of Vanderbilt University called him. My little boy, Paul, had me by the hand. No one at home at McIntosh's. I was so tired I could hardly see.

Susie Bonnell Stone came upon me staggering along the street and she brought me home.

These names break me up: Susie—she loved me when she first came to Oxford twenty years ago, with mother and brother, after her noble father hurried away to heaven. Stone—her husband, Professor Harry, one of my old students, and son of my dear old teacher and colleague, Dr. G. W. W. Stone. Bonnell—one of the greatest men whose inner life ever touched mine. Thank God for what John M. Bonnell was to me in 1862. I was his guest ten nights and days in December—the old Georgia Conference being in session in Macon. Till two o'clock every night he took pains to hear me and explain things to me. It was post-graduate course. I can never pay him; I will tell him about it some day.

I owe much to books; more to men. In my earlier days (of course, I speak of other than my parents) among my great teachers were Dr. Lovick and Bishop Pierce. For one glad week Bishop Andrew was my guest in my little house in Atlanta. Dr. Lipscomb did much for me; many times we have talked on high themes almost till the day dawned. Doubtless it was dreadfully imprudent—yet of a sort I hope our heavenly Father forgave. We never finished what we were on. Some bright day we will resume where we don't have gripe, or lectures on prudence. I know where we "broke off" last time.

When I was doing what was in me to do on the Rome district in 1867 and 1868, John Walker Glenn (one of Georgia's greatest and best) left me in the spring of 1868, and was my strong tower. With him I talked the "Discipline" through and through. He had me put on that district; how he helped me my grateful memory only knows.

John Walker Glenn knew Methodism—its doctrines, its law and experience. Who that were — at the American Conference in 1869—when a question of law was sprung on the young Bishop Holland N. McTyeire—can forget with what modest air, manly grace, he said: "The chair would be glad first to hear what Brother Glenn thinks on this subject."

With equal grace and modesty Brother Glenn made the matter clear to all. Among my teachers—the last one I name here and now—was Holland N. McTyeire. My eyes grow dim when I think of him; have felt lonesome since he left us.

Few men were less understood. His heart was as warm as a summer sea. But his manner was stiff and most people thought him cold. He explained it to me one day, but I had caught his secret before. In about these words: "When I grew up I was clumsy as a cow; awkward, shy; embarrassed always; I could hardly enter a room where ladies were. I had to use all my will power to be or do anything. And much more of the same sort. The 'breaks' were nearly always on. One day he told me of the mortal trouble he had in 'holding his place in the pulpit' when an artificial tooth slipped from its place. . . . Some months before Bishop McTyeire went away, I was in Nashville, at one of the 'Board Meetings.' As we left the Publishing House, he put his hand on my shoulder and said: 'When shall it be?' We understood each other; for many years I never went to Nashville without a long talk with him. I answered, 'Saturday after tea, or Sunday afternoon.' He said: 'Let it be Sunday afternoon; we will be alone.'

Under the beautiful trees he had planted we talked from 1 o'clock till dusk. That evening he spoke most kindly of some who had made him unhappy. He did not bear malice, no Christian does. When walking away I looked back at him. I see him now—his old "study gown" on—standing there "every inch a man." How that man loved the Church and craved the love of men!

One more I conclude to mention—he also "gone over to the majority"—Andrew Jackson Davors; the body of him buried in a few feet of my "real estate" in the Oxford cemetery—soul of him with the "King in his beauty." Unletter-

ed, no scholar, innocent as Jesus was of systematic theology, he preached and exhorted from the Blue Ridge to the Everglades of Florida. I revered and almost feared, yet truly loved him, when in my early childhood he stayed all night at my father's house at old Watkinsville.

When I was here in my fight for Emory, old Jack was neighbor much of the time. How he did pray and taught me to try to learn how to pray.

Let none who may read imagine that as I lie here tonight I forget "Uncle Jim," who cut away "briars and brambles" that he might get at the tree, and who, of all others, taught me the use of my five senses. Nor "Aunt Esther," nurse and cook and helper of all, in my father's humble home. As far back as memory goes I hear her singing "The Old Ship of Zion." I have been on it ever since.

A press telegram went abroad early in December that I was in *extrema*. I never thought so; don't know who did. But I forgive the news gatherer for the words that came to me and to her. We acknowledge our gratitude. Telegrams and letters by the hundred come to me and the little woman who joined her fortunes with mine, sunrise, June 6, 1859.

The first one they showed me was a sweet, saintly letter from my friend Rev. William Ingram Haven, son of the late Bishop Gilbert Haven. He is a pastor near Boston. I learned to love him at Clark University, where his noble sister is wife to Er. Thirkield, president of Gammon Theological Institute—the only endowed theological school in all the South. It is also one of the best, and in my judgment second to none. About the same time one came from Dr. J. W. Hamilton, born in New England, raised in New England, a double-dyed Boston radical and, withal, a knightly man, loved by me since 1881. And from my precious friends in Mexico, Dr. and Mrs. Watkins, the true veterans of that work.

"The time would fail me" to tell of Georgia preachers, young and old, and loved brethren from Baltimore to California; old Virginia right in the front with Georgia.

My old friends, Dr. Eugene Foster, of Augusta, and Dr. Robert Batty—both friends of the human race and of God—came to see me. No one offered to change the treatment of my old village doctor—W. W. Evans, a man good and true.

I could mention so many names. Their loving words were breezes from paradise. Next to the love of God, the love of our fellowmen is best. I did not know so many people—men and women—white and black people—loved me. God bless them every one.

Some have written "hoping" that I had "grace" during my sickness! Well, yes, I never failed to have grace. It would be strange if my good Lord who has kept me company from my babyhood to this day should leave me, when downed by *La Grippe*. He never yet treated a friend so.

When I get well I want to write in a little book—especially for such as "know him not"—how Jesus "shows us the Father."

Again I thank and bless all who have been so kind to me, and I bless God for them. I give them back the best I have. I also pray God's blessing on all who know me—whether they like me or no. Without one pulse of ill-will against any human being, I bid all "good-night." ATTIE G. HAYGOOD. Oxford, Ga., Saturday night.

The Sunday School.

FEBRUARY 10, 1895.

CHRIST AND THE CHILDREN.

MATT. xviii. 1-14.

GOLDEN TEXT:—It is not the will of your Father which is in heaven that one of these little ones should perish. (Verse 14.)

TIME.—A. D. 29—shortly after the transfiguration.

PLACE.—The city of Capernaum.

INTRODUCTION.

Jesus was ever a practical teacher. His instructions had reference to principles of action, motives, tempers and dispositions more than to doctrine. God, immortality, heaven and hell, probation, moral responsibility, right and wrong, he dealt with as truths recognized and confessed. His precepts probed the heart. They were ever a call to conform life to convictions, which all men in common held. And in this teaching we must constantly admire the simplicity of his method.

THE GREATEST IN THE KINGDOM OF HEAVEN.

There was human ambition in these disciples of our Lord. Their ideas of the Kingdom of Heaven were crude. They had yet much to learn. A motive is often good or bad as it is related to an idea. For one to follow the business of a merchant with the chief aim to make a living for his family we would not think to be wrong; but we would condemn the minister who preached the gospel with such an aim. One

who fights to establish an earthly kingdom is not condemned if he expect earthly honors. The Spiritual Kingdom demands spiritual motives. These disciples needed to be shown how far their ambition was from being in harmony with the Kingdom of Heaven. To desire to be great in that Kingdom was well, but the nature of the Kingdom and the way to greatness in it they had to learn.

How striking and beautiful was the lesson taught. "A little child". Self-assertion and pride and thoughts of power and superiority were yet unknown to it. Dependence, submission, simplicity, confidence, guilelessness were the characters which adorned it. Lay aside your pride, your thought of superiority and trust in love and obey as a little child, that is spiritual greatness.

THE WOE OF OFFENSES.

Because God's children are humble and trusting the world tramples them. They are weaklings in the estimation of the proud and tyrannous. But God looks upon them and is jealous for them, as His "little ones." He has forbidden them to strive. He has said "avenge not yourselves but rather give place unto wrath, for vengeance is mine. I will repay."

It is easy to trample the meek. It is certain that it will be done. "It must needs be that offenses come." But God will remember and avenge the cause of his people. "Woe unto him by whom the offense cometh, it were better for him if a millstone were hanged about his neck and he were drowned in the depth of the sea." The individual sinner shall bear the dishonor.

He shall not be lost amid the multitude, and the doom which overtakes him will be such as will make his whole being a curse; so that it will be worse for him than if he had perished from being forever.

CHRIST'S CARE FOR THE LITTLE ONES.

"Take heed that ye despise not one of these little ones." This passage is generally supposed to revert back to little children. We see no good reason for such a view, but it is impossible to prove or disprove it, yet as the discourse continues, and Jesus speaks of himself as the tender shepherd, seeking the wandering, and makes this solicitude and tenderness an example for his disciples saying, "So it is not the will of your Father which is in heaven that one of these little ones should perish," it is rather suggested that the thought throughout is of those that trust him, however weak and insignificant they may be. It is over these the angels keep watch, it is these whom the world offends, and whom we must be careful not to offend, it is these whom Jesus guards as a tender shepherd—"the little ones who believe in him." And if we would be great in the Kingdom we must ourselves be such "little ones" as these.

PRACTICAL REFLECTIONS.

Spiritual professions demand spiritual motives.

It is well to desire to be great in the Kingdom of Heaven if we know the way to such greatness.

Humility is greatness in God's sight.

A little child is the model of that trust and love and faith which become the Christian.

The unresisting and humble will suffer wrong from the world.

Every wrong doer shall be judged.

There is a special providence over the good.

Jesus will cherish tenderly the weakest that trust in him.

As the Master is tender, so should we be to all the weak and trusting.

Notes from the Press.

The man who will take up and circulate an evil report against his neighbor without stopping to find out for certain whether it is true, lacks a good deal of being a perfect Christian.—*Christian Advocate*.

The pastor who buys a book on Revivals and How to Secure Them needs to be swallowed by a whale as Jonah was swallowed. Just one night's experience like Jonah's would put a move on the man that's trying to learn how to have revivals that would give him success. Such books remind one of the brother who is always showing how "power" is to be obtained and never gets any for himself.—*Wesleyan Christian Advocate*.

