

# Arkansas Methodist.

J. E. GODBEY, D. D., Editor.  
GEO. THORNBURGH, Manager.

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NO. 2

## News and Notes.

According to the final summing up of the popular vote in the late presidential election it stands as follows: McKinley and Hobart, 7,114,530; Bryan and Sewall, 6,364,292; Bryan and Watson, 127,115; Palmer, 132,215; Levering, 129,077; Bentley, 13,143; Matchett, 34,266. The total is 13,914,638.

The French government has issued a decree abolishing slavery in Madagascar. The decree forbids all traffic in human beings. The government also offers indemnification in lands to owners who thus lose their slaves.

The settlement of the Venezuelan boundary question now only awaits the ratification of the action of the committee of arbitration by the Venezuelan Congress, which meets in February. President Crispo and his Cabinet favor ratification, and no difficulty is anticipated.

The Bible is read in the public schools of Detroit, under direction of the Board of Education for that city. Those who oppose this have commenced mandamus proceedings to compel the Board to desist. The case will be heard soon, and will doubtless be carried up to the supreme court. The progress of the case will be watched with interest.

Some time since we gave notice in the *Methodist* that the papers which had made the most determined fight for the saloons would follow up their tactics as soon as the Legislature convened by protesting against special legislation. Our readers will mark this and keep their eyes on our secular journals.

By that special legislation which consumes the time of our legislators and retards the prosperity of the State the whiskey papers mean our ten-mile laws, five-mile laws, three-mile laws, etc.

### White River Conference Minutes

After annoying delay which I could not possibly prevent, the work of printing and distributing our Minutes was completed yesterday, Jan. 8. The work was neatly

done at a loss to the printers, but they failed to correct some typographical errors I had marked in the proof-sheet. In the appointments after name of M. B. Corrigan the word "Editorial" should be Educational, and the name of J. F. Armstrong should appear as P. C. of Mineral circuit. In the tables Argenta station is printed "Augusta circuit," the worst error in the Minutes.

As soon as I can get their post-office address I will mail Minutes to the following pastors: W. J. Vick, R. H. Grissett, T. J. Taylor, J. M. Thrasher, J. E. Buchanan, E. A. Norton, C. F. Hively and P. C. of Buffalo Island circuit.

Faternally,

Z. T. BENNETT.

Paragould, Ark., Jan. 9.

### Opening of the New Church.

The formal opening of the Chapel of the First M. E. Church, South, Little Rock, took place on last Sunday. The day was fair and the congregation filled the house. The good people were happy to have once more a beautiful Church home, without debt. There was always a debt upon the old Church—about \$1,300 unpaid at the time it burned. The new building will be more commodious and beautiful, and the congregation expect to pay for it when it is completed.

Some incidents in connection with the opening of the Chapel last Sunday deserve especial notice. A letter of greeting was sent from the Second Presbyterian Church, signed from the pastor and members. It referred to the letter of sympathy sent more than a year ago, when the Church burned, and continued:

"Today we have the great pleasure of sending to you our greetings and our glad congratulations in the knowledge that by the good hand of your God upon you, you have been blessed and enabled in some measure to repair your losses, and that you are permitted again to worship under your own vine and fig tree, in your own Church home, the commodious and beautiful chapel that you have erected to the glory of the Lord of Hosts. Whilst we all, most heartily join in this communication, to a few of us, who have been here longer than others, and are still lingering on

the hither side of the Jordan, this greeting is sent to you with peculiar emotions."

The letter then retrospects hastily the past, when such men as the saintly Ratcliff, Rev. Mr. Bump, Rev. Mr. McKenzie, Dr. Winfield and Andrew Hunter ministered at the altar of First Church, and when there sat in the pews such Christians as Mother Conway, Mother Martin, Mr. Jeffries, Barney and Mrs. Knighten, Charles Bertand, Judge English, Mrs. Ellen Cates and others, the elect of God.

"We Presbyterians had with us as ministers, Rev. J. W. Moore, Rev. Aaron Williams, Rev. Joshua G. Green and Dr. Welch; and among our laymen Dudley Mason, Jesse Brown, George A. Worthen, Thomas W. Newton and Chester Ashley, Mrs. Thomas Johnson, Mrs. Henderson and Mrs. Krebs."

The letter closed with a beautiful and touching prayer that the living may walk in the foot-steps of those gone before, and that God's blessing may abide upon the Churches.

Dr. Andrew Hunter sent a letter of greeting to the congregation. He recited interesting facts in the history of the Church since its organization as a station in 1836, William Ratcliff pastor. The Doctor closes, saying: "I have passed the eighty-third mile stone of my pilgrimage, and am now near the end of my journey, but I feel the same solitude for the Church of my choice as in the earlier years of my ministry, and for Little Rock Methodism it amounts to a passion. If I knew I were speaking to this Church for the last time I would say to my Brother Patillo and his successors: Preach against the evil of sin, preach the necessity of a genuine repentance, and faith in Christ, as the only means of pardon. To the membership my advice would be: Obtain the witness of the Spirit, a sweet personal consciousness of the divine favor."

Thomas Johnson, Secretary of the Young Men's Christian Association, sent greeting.

This little missive, which had its pathos for all who knew the writer, was also read:

"A sisterly greeting to First

Church from one who can do little else now than pray for the prosperity of Zion."

[Signed.]

"Mrs. M. J. McALMONT."

### Notes From the Conference Minutes.

The minutes of sixty-first session of the Arkansas Conference held at Fayetteville, Nov. 26-30 were received at this office two weeks ago. The publishers F. S. H. Johnston and Jas. A. Anderson have done their work with commendable promptness. It is well done.

From the record we note these items. There were additions on professions of faith in all the charges of the Conference except three. The aggregate additions on profession were 2094 and by certificate and otherwise 1249; total 4343. The removals by certificate and otherwise are recorded at 1892; yet the minutes show but 400 aggregate increase for the year. We call attention to this in order to note the fact that little care is generally given by the pastors to make a record of removals. But the figures of their reports should harmonize. All who are not retained on the Church roll at the end of the year are certainly removed by certificate or otherwise.

We have also, sent in by Dr. Z. T. Bennett the minutes of the White River Conference, twenty-seventh session, held at Paragould, Nov. 18-23. Work very neatly done. This Conference shows additions on profession of faith 2421, by certificate and otherwise 1463. Total 3884, removals by certificate and otherwise 2314 with aggregate gain of membership of 1738. It is to be remarked that while the additions are 450 less and the recorded removals 522 more than in the Arkansas Conference the aggregate gain in membership is 1338 more. This shows much less waste or loss than in the Arkansas Conference. There are not so many large circuits in the White River Conference as there are in the Arkansas, and there is evidence that the records are in the main better kept. The total membership of the White River Conference is 24,622 and of the Arkansas Conference 24,725. The White River Conference promises to be in the lead in a year or two.

## Contributed.

## Chow Chow.

BY EUGENE EDWARDS.

It was a Sabbath morning and ma had gotten the last kid off to Sunday-school. Ma is a great believer in such institutions, for she thinks it relieves her of the responsibility of inculcating religious truths into the minds and hearts of her offspring. And the Churches of to-day are full of such mothers, many of whom are in need of the Sunday-school themselves.

She was busy all the morning washing and dressing the little urchins, while Samantha remained in the kitchen to wash and dry the dishes. Samantha is my big sister, and, by way of parenthesis, I want to say that Samantha is very much opposed to such menial labor. She doesn't mind going down town and spending the day behind the counters of some business house, or manipulating a type-writer for some attorney, but when it comes to dipping her hands into a dishpan of water, she begs to be excused. That's Samantha, and the world has quite a number of Samantha's.

Samantha doesn't realize that she is over-looking one of the factors that constitutes the chief end of a woman's life, as set forth by our Creator when he made woman to be a helper of man. She doesn't realize that when she goes into the business world she fills a position, at about one-half the pay that a man could get, and that about five years of such a life will put her body in the cold sod. But Samantha is a strong-minded girl and has more will-power than sense. She will learn better—when it is too late. She would be far happier, and would live much longer, if she would be content to wash the dishes and let some man fill the position behind the counters, and earn enough in advance of the salary she would receive, to support the two of them. But no, she must be independent of cruel, wicked man. The little simpleton! As "Wild Bill" would say: "Aint she a sight?"

But back to ma. Well, as I said afore, the children were all gone, and ma and I were back in the side room—ma working the butter and I a peeling potatoes, for this was the preacher's day at the Church and our house. We always kill the fatted calf when the preacher is to be at our house to eat. We hadn't said a word for several minutes and not being content to remain quiet, I ventured to ask ma what she considered the chief end of woman.

"Well," said ma, "I think it depends upon the relative value of her head and foot gear."

"But I don't mean it that way," I replied. "What I want to know is, Is marriage and the making of a home the chief end of a woman's life?"

"Well, I should say yes. Hasn't it been the chief end of mine? If she doesn't marry what is she to do? Go work in the stores, wink and flirt with the men, wear bloomers and ride bicycles, dance and be hugged and become so familiar

with men that they wouldn't marry her, even if she were willing—and most of 'em are willing when it is too late. No, Genie, too many of our girls are running after false idols. They are trying to keep pace with men; and they delight in letting men know that the children of to-day are wiser than the modest mothers who bore them. They are bold and reckless, and many seem sexless. That sort of girls will not make good wives and they will refuse to be mothers, because the motherly instinct has been usurped by reckless indulgence. When I was a girl modesty was a woman's chief charm. And men were always chivalrous to modest women. Yes, a woman's chief end in life should be to marry and make a home that would prove a blessing to her husband, her children and the world; and this done, she will wear the crown of victory eternally."

With this ma ceased, and try as I might, I couldn't get her to express herself again. I don't much like to agree with her, but in the main I suppose she is right.



Some men are afraid of death, some are not. Most of us would rather not meet the grim destroyer to-day. We would rather put it off until to-morrow, or until next year. Mere wishes do not count for much in the matter. A man may not want to die. He may not want to be sick. He may wish and hope and pray that he will not be sick nor meet death.

It is what he does, and not what he wishes that serve his purpose. If a man is losing flesh, and is nervous, irritable, sleepless and debilitated, he may wish he would get well, but one bottle of Dr. Pierce's Golden Medical Discovery will do more than an ocean of wishes. If a man is on the way to consumption, he should make a stop as quickly as possible. He should put on brakes. He needn't be afraid he has consumption if he will do the right thing—if he will just take the right medicine. The "Golden Medical Discovery" cures incipient and well developed consumption. Consumption is a germ disease and a blood disease. The "Golden Medical Discovery" kills the germs and purifies the blood. It increases the appetite, helps digestion, makes assimilation perfect, and so builds up solid, wholesome flesh. Hundreds of grateful people afflicted with consumption, bronchial, throat and kindred diseases, have testified that it has actually saved their lives. For the sake of the information they contain, some of these letters have been included in Dr. Pierce's Common Sense Medical Adviser, a thousand page, illustrated book, which will be sent free on receipt of twenty-one (21) one-cent stamps to pay for mailing only. Every family should have a copy for ready reference in case of sudden sickness or accidents. World's Dispensary Medical Association, No. 663 Main Street, Buffalo, N. Y.



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## Contributed.

## A Problem of the Church—IV.

A. H. GODBEY.

It will be seen that what I have written may be summed up thus:

Take the most material, commercial, or selfish conception, if you will, of society, and you cannot conserve even that low condition, save by spiritual force. National, commercial and social history, form God's illustration of the truth, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you."

Political agitation is costly, but not altogether useless. It serves to bring the thinking and intelligent to see more clearly that moral and social problems do not belong to the domain of politics. Whatever problems belong to human nature belong to the Church; no successful solution will be reached, save through her.

What is of the utmost importance is that the Church shall comprehend the situation. The restlessness of some elements in the world to-day is alarming. The Church is facing the greatest crisis in her history. We stand where none of the evasions and excuses of the past avail. "Go ye into all the world." For centuries the Church pleaded that the world was inaccessible. It is no longer true. From this State to Africa or China requires less time and trouble than from here to New York a century ago. It is safer to journey alone through Africa to-day than it was through Mediaeval Europe. There is no longer a "Dark Continent."

Nor can the Church any longer plead poverty. Once she could, once she allowed her evangelists to travel forth largely at their own expense. But the change has come with almost inconceivable speed. Enormous wealth is centered in the Protestant Church. Where we had one millionaire twenty-five years ago, we have scores—perhaps 100—to-day. I have referred to the uneasiness and suspicion with which many persons view this fact. Much as has been done, never was there as great need to demonstrate that this is consecrated wealth, to be viewed as a national blessing rather than a danger. Never was there a time when there were so many comforts within the reach of our people. The luxuries of a century since are the necessities and commonplaces of the present. Nine-tenths of our membership are more or less extravagant. But we must warn all against the notion that the very poor are not wanted in the Church. Let us emphasize the fact that their unchristianity keeps them poor. Let us proclaim the gospel as a social and economic regenerator.

The field is white to the harvest. From every quarter come urgent appeals for more help. Our laborers are overworked. Not a tenth of the openings before them can they occupy. Meanwhile, the immense development at home is setting free an immense number of laborers, no longer required to pro-

duce our food supplies. No class can spare so many sterling, diligent, worthy laborers as the farming element, that supplies 90 per cent. of our successful business men. Invention is freeing us from toil; we can go if we will.

And thousands are ready to go; thousands of our most capable and earnest. We are training the young in Leagues, Societies, Sunday-schools; we have the college students enlisted as missionary volunteers; we have scores of enthusiastic workers who have gone forth at their risk, weary of waiting for an awakened Church. Scores would start to-morrow were the means forthcoming.

What is the matter? The outpouring of the Spirit is our need. We have thousands upon thousands upon our rolls who do not love the Lord with all their might, nor their neighbors as themselves. The most abominable stinginess and covetousness is cloaked with the lying excuse that "charity begins at home." Find the man who says that, and you find one whose charity never begins at all.

Our people need to be set right in their notions of giving. The Jew of old gave annually nearly one-fourth of his income. That law has never been repealed. One entire tribe was released from manual labor to be employed in educational and religious tasks. The forces of Christian civilization are doing the same thing for us. We have idlers rich, and idlers poor; we need unceasing prayer to God that these may be filled with a zeal for souls; that the wealth of the Church may be poured out at the feet of the Master; that the idler may find employment in the service of God. O what a shame it was upon our own lethargic Church that a week of prayer and self-denial was needed to raise a debt of a few cents per member! How are we shamed by the example of the early Christians; of the Moravian Church; of the Jews themselves!

"Go ye!" No excuse avails; the last vestige is taken from us; additional and cogent incentives are afforded. Not merely our spiritual life, but our commercial and economical welfare is trembling in the balance. The hand-writing is upon the wall. Let us take warning, lest, if we fail to improve our talent, there shall come a mighty social upheaval, that shall take away from us even that which we have. To one race after another has the sceptre of dominion been offered. Each one hitherto weighed is found wanting. Shall the Anglo-Saxon also fail?

Millionaires of the Church! Take warning. You hear the mutterings

of a rising storm. Pour forth your treasures as never before, for the moral elevation of the nation; the furtherance of every good word and work. Band yourselves together to demonstrate your means are sanctified to the service of the Lord. Let there be special proof of it multiplied in this age of specialties. So shall you preserve yourselves and your people, and fulfill the Master's commands. So shall the gospel prove itself sufficient for all human needs.

Tisomingo, Indian Territory.

EDITOR METHODIST—For some time we have been thinking of writing you from this part of the vineyard. So our thoughts have materialized and we write.

At the late session of the Indian Mission Conference, held at El Reno, O. T., we were appointed to Tisomingo, I. T., the capital of Chickasaw Nation.

This Conference has a large membership—Arkansas being well represented by such men as Butler, Brewer, Keener, Daman, Skrugs, and a number of others. Our Greathouse transferred from us at our last Conference.

The Conference is nearly full. We need a few first-class men; no second-rate men need apply. We had thirteen applications for admission on trial; six were received. This is a pointer.

This is a difficult field in many respects. I need not enumerate here. Our Conference embraces a very large scope of country. Large enough for two Conferences. We will divide at no distant day.

This is a beautiful country and possesses qualities of fertility almost equal to that of Nile, and by-and-by it will blossom as the rose.

We have but very few self-supporting charges. The most of them are receiving small appropriations from the Board of Missions, but there ought to be a change in this matter—either the board must make this a missionary field and support it as such or they must withdraw their appropriations altogether. The latter course, in our opinion, ought to be pursued, for we have now been working as a Conference for fifty-two years, and the board has expended \$2,000,000 on this field, and it does seem that we ought to be able to stand alone by this time, having been fed on strong meat so long. It is true our progress has been slow among the full-blood Indians, but in this we have held our own. We commenced fifty years ago with three or four thousand, and have about that number yet. Our white membership is increasing,

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Mention this paper.

three-fourths of our entire membership being white people from the States. They are doing better here than when in the States, and why not support the gospel here as well as there.

Again, the few full-blood appointments are mostly supported by the Domestic Board, and hence these are not beneficiaries of the foreign appropriation. The appropriation is so small and has to be divided among so many as that it profiteth little. So let the board keep the money and apply it where it will do more good.

Other things I wanted to say, but this letter has grown longer than I intended. So send me a copy of the dear old METHODIST, and let me be happy once more.

Truly,  
I. B. HICKMAN

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system and improve digestion.

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## Contributed.

From Louisiana.

MR. EDITOR:—Well, as our conferences are over and their reports published, and as Christmas is over, and this scribe's move is over, I pen you a few dots, and renew my subscription to the ARKANSAS METHODIST. Our conference was held in the beautiful town of Ruston, on the Vicksburg and Shreveport railroad. It has 2,000 people, and not a saloon in it, and I am told there is not an oasis in the whole parish, to cheer a drunkard's heart. Bishop Hendrix's presidency gave eminent satisfaction. The superannuates especially loved him. When one of these old veterans name was called, and he made his talk, the Bishop would suggest a stanza or two of some appropriate hymn. Since the meeting of our Conference, P. H. Diffeinworth, one of our honored superannuates, whose home was in Florida, has passed away to the "home of the soul," where all are effective forever.

The northern part of our state was greatly scourged with drouth during the past year, yet nearly all of our preachers were present, well dressed, cheerful, and eager for another year's toil and trials.

Our Secretary of the Board of Education was present, and honored us with one of the most entertaining speeches that I have ever heard on any subject. He was certainly full of his subject, and when he opened his mouth, he set us all on fire. Dr. R. J. Righam is certainly the right man in the right place.

My appointment is Opelousas, Opelousas district, and is the first appointment in the district. It has 5,000 people, Uncle Sam has built us an elegant post office, and we have quite a bustling little city. The parish (St. Landry) produces corn, cotton, rice and sugar. Opelousas is chiefly a Roman Catholic town, yet we have the Episcopal, Methodist, Baptist, and Presbyterian Churches.

Find \$1.00 enclosed. Please change my paper from Franklin to Opelousas. God bless you.

H. ARMSTRONG.

## Hickory Grove Christmas Tree.

On the night of Dec. 24, 1896, as the cold north wind chilled the forms of many thousands, both great and small, rich and poor, the steps of all quickened as they hurriedly marched to the different Christmas trees of a free country, to partake of the rich Christmas festivities which were gifts of affection resembling the gift of our blessed Lord.

Hickory Grove Christmas tree, will long be remembered in the golden chain of sweet remembrance, by all as we were permitted to behold the beautiful tree, so nicely decorated with its precious rich gifts, that dazzled the eyes of the expectant as they fondly penetrated the beauty of beauties. After some lovely recitations, nicely delivered by Misses Lue Granbery, Lena Nichols and others that were

## Rich, Red Blood

Is absolutely essential to health. It is impossible to get it from so-called "nerve tonics" and opiate compounds. They have temporary, sleeping effects, but do not CURE. To have pure blood and good health, take Hood's Sarsaparilla, which has first, last, and all the time, been advertised as just what it is—the best medicine for the blood ever produced. In fact,

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very interesting and instructive to all present, the audience was then addressed by Mr. T. C. Hardcastle, subject "Birth of Christ," which was highly appreciated by all. Santa Clause came in his usual manner and style, making himself very interesting to all, entertaining old and young with his witty, funny sayings and by presenting the beautiful presents to all of his worthies. We seldom think of a Christmas tree in its proper light. Our thoughts should run out and up to that perfect tree of life, in a land where happiness blooms in its fruits and blessedness breathes in the wind, where rivers of pure delight run and abound with milk and honey and wine, in that city with jasper walls gates of pearl and streets of gold. May the Lord bless each Sunday-school with you and the METHODIST, and help all to enter the new year, all for Christ. Yours in the cause.

L. B. BRIDGES.

Leont, Ark.

## Married.

CAMPBELL-BAIN—At the home of the bride's father J. C. Bain, Dec. 17, 1896, Mr. W. B. Campbell to Miss Cora Bain. Irvin F. Harris officiating.

McCain-Harbour—At the residence of the groom near Leont, Ark., Mr. J. A. McCain to Miss Maggie Harbour. J. W. Bridges officiating.

EVANS-FOSTER—December 22, 1896, at the home of Sister Russell, in La Grange, Ark., Nat A. Evans, to Anna L. Foster. N. E. Gardner officiating.

DAY-DONOVAN—At the residence of the bride's mother; in the town of Alexander, Ark., Dec. 31, 1896, Mr. F. B. Day to Helen Donovan. Geo. W. Logan officiating.

PYEATT-WOODRUFF—At the home of the bride's father J. N. Woodruff, Dec. 9, 1896, Mr. R. E. Pyeatt to Miss Lillie O. Woodruff. Irvin F. Harris officiating.

ROBERTON-HODGE—At the residence of the bride's father, Mr. George Roberson of Little Bay to Miss Bertie Hodge of Little Bay, T. F. Shaddock officiating.

WILKINS-ADKINS—At the resi-

dence of Mr. T. H. Adkins the bride's father, near Piedmont, Ark. Mr. R. B. Wilkins to Miss Mollie Adkins. J. W. Bridges officiating.

JENKINS-DEAN—December 24, 1896, at the residence of the bride's father C. A. Dean by Rev. F. R. Canfield, Mr. D. S. Jenkins and Miss Jessie Dean, all of Troy, Ark.

CROW-HOWARD—At the residence of the bride's mother near Spadra, Ark., Dec. 30, 1896, Mr. W. L. Crow and Miss Sue E. Howard. Wm. Sherman officiating.

JACOWAY-HARKEY—At Ola, Yell county Ark., Dec., 16, 1896, by Rev. B. C. Matthews, Mr. Walton D. Jacoway of Dardanelle, Ark., to Miss Rosa Dell Harkey of Ola, Ark.

LAURENCE-YOUNG—At the residence of the bride's father Dec. 30, 1896, Mr. Robert L. Lawrence and Miss Amanda Young all of Russellville, Ark. Wm. Sherman officiating.

OGLESBY-SIMPSON—December 17, 1896, at the residence of the bride's father H. C. Goad by Rev. F. R. Canfield, Mr. C. J. Oglesby and Mrs. Fannie Simpson all of Troy, Ark.

SMITH-MUNDEY—At the residence of the bride's father Dec. 22, 1896, Dr. Robert L. Smith and Miss Annie Gertrude Munday all of Russellville, Ark. Wm. Sherman officiating.

DOWDY-WILLIAMS—Married at the Methodist Church at Batesville, Ark., December 25, 1896, Richard Andrew Dowdy, of Searcy, to Miss Clara Otis Williams, of Batesville, by Rev. S. H. Babcock.

BOONE-LEMAY—Married at the Methodist Church at (Old) Lewisville, Ark., Mr. Chas. T. Boone to Miss Lillie LeMay December 16, 1896, all of (Old) Lewisville, Ark., E. N. Watson officiating.

CLARK-BUCKER—At the residence of the bride's sister in Paragould, Ark., December 24, 1896, Mr. Milton Clark to Miss Martha Bucker all of Grace county Ark. Rev. T. B. Williamson officiating.

RICHARDSON-JOICE—In the Methodist Church at Oak Grove on Greenwood circuit, Monday night Nov. 23rd at 8 o'clock, Mr. R. C. Richardson to Miss Jane Joyce. D. N. Weaver, P. C., officiating.

HARRELL-HOLMES—At the Methodist Church in Tillar, Ark. Nov. 18, 1896, by Rev. W. R. Harrison, Mr. Wm. L. Harrell to Miss Marcia Lee Holmes. Both of Tillar and worthy members of the Methodist Church.

READING-WINFIELD—At the residence of the bride's sister Mrs. Jeff Davis, Russellville, Ark., Nov. 25, 1896, Mr. John M. Reading of Missouri, and Miss Janie Winfield of Russellville, Ark., Wm. Sherman officiating.

WHARTON-HICKS—December 27, 1896, at the residence of the bride's father in Brownwood, Texas, Prof. S. M. Wharton of White Oaks, New Mexico, and Miss Addie Hicks of Brownwood, Texas. H. C. Jolly officiating.

Bland, Texas.



## Pain Cured in an Instant

Let Radway's Ready Relief be used on the first indication of Pain or Uneasiness; if threatened with Disease or Sickness, the Cure will be made before the family doctor would ordinarily reach the house. Cures the worst pains in from one to twenty minutes.

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Colds, Coughs, Sore Throat, Hoarseness, Stiff Neck, Bronchitis, Catarrh, Headache, Toothache, Rheumatism, Neuralgia, Asthma, Bruises, Sprains, Quicker than Any Known Remedy.

No matter how violent or excruciating the pain the rheumatic, bedridden, infirm, crippled, nervous, neuralgic, or prostrated with diseases may suffer.

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INTERNALLY—A half to a teaspoonful in half a tumbler of water will in a few minutes cure cramps, spasms, sour stomach, nausea, vomiting, heartburn, nervousness, sleeplessness, sick headache, diarrhoea, colic, flatulency, and all internal pains.

There is not a remedial agent in the world that will cure Fever and Ague and all malarious, bilious and other fevers, aided by RADWAY'S PILLS, so quickly as Radway's Ready Relief.

Fifty cents per bottle. Sold by Druggists.

Be sure to get RADWAY'S.

PATTERSON-HART—December 27, at 7 o'clock p. m., in the town of La Grange, at the home of the bride's aunt, Mrs. Dover, Mr. Fred Patterson to Mrs. Anna Bell Hart. Witnessed by a large number of friends. Officiating minister Rev. N. E. Garner, P. C.

## To Sunday-School Teachers.

It is your duty to qualify yourselves as fully as possible for your important work. The best helps known are Hurlbut's Notes, Peloubet's Notes and Hoss' Notes on the Sunday-school Lessons. We will send you Hurlbut or Peloubet for \$1.00 each, or Hoss' for 50 cents.

GODBET & THORNBURGH,  
Little Rock, Ark.

## Better Than Free Silver.

A fortune for truckers. Send 10 cents or stamps for large catalogue of 50 new kinds of seed and sample of my new home-raised Coffee, which costs only 2 cent a pound to raise. Indorsed by over 10,000 farmers all over the Union. Address C. E. Cole, Buckner, Mo., grower of the new vineless Bunch Yam Sweet Potato—earliest, largest, sweetest and most productive on earth. My neighbors raised on bottom sand land over 300 bushels per acre—some 15 inches long and weighing over 3 pounds. Postpaid 30 sts. per. pound. By express 12 cts. per. pound. The Manager of this paper has tried it.

## National Hotel,

Cor. 6th St. & Pennsylvania Ave.,  
WASHINGTON, D. C.

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## Literary Table.

## "EVERY YEAR."

One year ago Dr. Henry A. Stimson, at that time pastor of the Broadway Tabernacle, at the close of his New Year's sermon, quoted certain lines. An interested listener asked him for a copy, which he willingly gave, but was unable to furnish the name of the author. We published the lines and said: "If anyone can send us the author's name, we shall be glad to return Dr. H. A. Stimson's courtesy by informing him." These were the stanzas:

"You are growing old," they tell us  
Every year;  
"You are more alone," they tell us  
Every year;  
"You can win no new affection,  
You have only recollection,  
Deeper sorrow and dejection,  
Every year."  
"There come new cares and sorrows  
Every year;  
Darker days and darker sorrows  
Every year.  
The ghosts of dead loves haunt us,  
The ghosts of changed friends taunt us,  
And disappointments daunt us  
Every year.  
"Too true! Life's shores are shifting  
Every year;  
And we are seaward drifting  
Every year;  
Old places, changing, fret us,  
The living more forget us,  
There are fewer to regret us  
Every year.  
"But the truer life draws nigher  
Every year;  
And its Morning Star climbs higher  
Every year.  
Earth's hold on us grows slighter,  
And the heavy burthen lighter,  
And the Dawn Immortal brighter,  
Every year."

The correspondence which this publication occasioned is voluminous, and has brought to our notice remarkable literary claims and facts. A correspondent from Leesburg, Fla., sent us a similar poem attributed to Gen. Albert Pike, but on comparison with that quoted by Dr. Stimson it appeared that each of the copies had one stanza not in the other. Others sent variations of the same, all attributed to Gen. Albert Pike. Some claimed to send us the entire poem, others stated that they possessed a version

containing twelve stanzas. A correspondent in Washington sent us an extract from The Post, which is here printed in full:

[The Post is authorized to state that the poem recently published in this paper entitled "Every Year," of which different versions have appeared, and all attributed to Gen. Albert Pike, is not in all respects as he wrote it. The original production, and what Gen. Pike claims to be the correct poem, is as follows:]

## "EVERY YEAR."

"Life is a count of losses,  
Every year;  
For the weak are heavier crosses,  
Every year;  
Lost Springs with sobs replying  
Unto weary Autumns' sighing,  
While those we love are dying,  
Every year.  
"The days have less of gladness,  
Every year;  
The nights more weight of sadness,  
Every year;  
Fair Springs no longer charm us,  
The winds and weather harm us,  
The threats of death alarm us,  
Every year.  
"There come new cares and sorrows,  
Every year;  
Dark days and darker morrows,  
Every year;  
The ghosts of dead loves haunt us,  
The ghosts of changed friends taunt us,  
And disappointments daunt us,  
Every year.  
"To the Past go more dead faces,  
Every year;  
As the loved leave vacant places,  
Every year;  
Everywhere the sad eyes meet us,  
In the evening's dusk they greet us,  
And to come to them entreat us,  
Every year.  
"You are growing old," they tell us,  
Every year;  
"You are more alone," they tell us,  
Every year;  
"You can win no new affection,  
You have only recollection,  
Deeper sorrow and dejection,  
Every year."  
"Too true!—Life's shores are shifting,  
Every year;  
And we are seaward drifting,  
Every year;  
Old places, changing, fret us,  
The living more forget us,  
There are fewer to regret us,  
Every year.  
"But the truer life draws nigher,  
Every year;  
And its Morning Star climbs higher,  
Every year;  
Earth's hold on us grows slighter,  
And the heavy burthen lighter,  
And the Dawn Immortal brighter,  
Every year."

## THE REPLY.

In reply to the above poem the lines which follow, written by Hon. A. M. Waddell, of North Carolina, and dedicated to Gen. Pike, appeared several years ago:

"Time, fly he ne'er so fleetly  
Every year,  
Only tunes your harp more sweetly  
Every year;  
And we listen to its ringing  
And the minstrel, swanlike singing  
More melodious numbers flinging,  
Every year,

"Sing on, oh! grand old master,  
Every year.  
Pour thy mellow rhythms faster  
Every year.  
They will make our journey lighter,  
And our weary pathway brighter,  
As our locks grow thin and whiter  
Every year.  
"Yes, our loved ones go before us  
Every year;  
And the living more ignore us  
Every year;  
It is well. What need for sorrow  
If the dawn of each to-morrow  
Brighter tints from heaven borrow  
Every year?"

Dr. J. C. W. Cox claims to have a copy revised by Gen. Albert Pike shortly before his death, in twelve stanzas. Another correspondent from Williamson, W. Va., sends us a copy of the poem as she has it in an old scrapbook. The scrapbook shows it to have been taken from The Hudson Register, and the author's name is given as James H. Covert. There are but three slight verbal differences between this copy and the revised copy as published by The Post above. But still another correspondent writes us that in "Jewels of Memory," by Col. John A. Joyce, there is a statement that in writing about the late "Sunset" Cox, representative in Congress from New York, Mr. Covert, of New York, pays an eloquent tribute to our departed friend and quotes the beautiful and solemn poem of Gen. Albert Pike, the great luminary of Masonry. This would seem to show that the poem after that was set going through the press with Mr. Covert's name by mistake attached to it.

Then came the following somewhat startling letter:

The lines, "Every Year," were copied in The Buffalo Commercial over the Church record column, January 11, and the authorship asked for by the New York Christian Advocate. The poem is distinctly common property, each line and verse, but it belongs, rightfully, to Carrie Currie Keeney, is one of the children of her brain, and written in answer to a poem written by a Southerner, "Growing Old." Her book, "Birthdays," called forth, not alone the above, "Growing Old," but various thoughts and titles upon age. The lines, "Every Year," have been changed somewhat to suit, perhaps, each occasion of quotation, none of which was more complimentary than that of Dr. Stimson. The first two verses were intended to be interrogative; the phraseology has been occasionally altered from the original. The stanza, "You are growing old," they tell us," should read "they tell me." It was written originally in the first person, as a soliloquy.

Another letter, with a clipping from The Pittsburg Post, attributed it to James W. Covert, while another correspondent found it in Chambers' Journal, where it is credited to William Cowan. From Dennison, Tenn., came another copy, a cutting from a paper, also crediting it to William Cowan.

About this time, as we were concluding the poem to be indeed a child of many parents, or to have been several times kidnapped, a let-

ter came from Ralston, Pa., from the Rev. James Beyer: "I had an impression that I had seen it long ago in 'The Masonic Eclectic,' published by an uncle of mine, in Alexandria, Va., and that the author was Albert Pike. A few days ago I found the enclosed copy in a newspaper, and resolved, if possible, to trace it to its source. I wrote to my cousin—uncle is dead—and received the enclosed reply:

"DEAR COUSIN—The first three verses are new; the remainder are Gen. Albert Pike's, except some trivial changes which we have marked. 'Every Year' was published in 'The Masonic Eclectic' in 1877, and was, we think, its first time in print, excepting that it had been published privately by Gen. Pike. He was in the habit of having 100 copies in a folded note issued for private circulation. On our daybook is the following item: '1877, July, Gen. Pike, to printing five poems: Composition, \$3; paper, \$4; press, \$1; total, \$8.' We well remember that he was very much vexed at us for publishing 'Every Year,' as he was jealous of having his poems in public print. Trusting that this will settle the dispute, we are sincerely yours,  
"HORACE B. RAMSAY."

The three stanzas which the printer of the Masonic Eclectic says are new are the first three as given in what The Post declares to be what Gen. Pike claimed was the original production.

Gen. Pike was born in Boston, Mass., in 1809, and died in Washington, D. C., in 1891. He was especially prominent in Masonic circles, and was author of a number of poems. The poem in seven stanzas as given above can be found in The Library of American Literature, vol. vi. page 489. The Library of American Literature was compiled and edited by Edmund Clarence Stedman and Helen Mackay Hutchinson, and is a standard work. Gen. Pike went to the Southwest and became editor of The Arkansas Advocate in 1834, and served in an Arkansas regiment during the Mexican War. He became thoroughly affiliated with the South and commanded a body of Indians, organized by himself, on the Confederate side, at Pea Ridge, Ark., in March, 1862.

We are much obliged to our correspondents, and though in assisting in preparing the Hymnal of the Methodist Episcopal Church we read the versions and, where there were discrepancies, compared more than 15,000 hymns, we do not recall more evidences of plagiarism, adaptation and mutilation than the investigation of this single poem has brought to light.

At this writing we are not able to doubt that Gen. Albert Pike was the author of the poem.—New York Christian Advocate.

[We have a little volume entitled Arkansas Poets, published by O. C. Ludwig, of Conway, Ark. It contains the poem "Every Year," with thirteen stanzas, credited to Albert Pike. Our examination leads us to the conclusion that five of the stanzas in Mr. Ludwig's book are not from the pen of Albert Pike. We shall give our reasons for this view in another paper.—Ed.]

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**PRICE'S**  
CREAM  
**BAKING**  
**POWDER**

A Pure Grape Cream of Tartar Powder.  
40 YEARS THE STANDARD.

## The Sunday School.

PREPARED BY REV. J. A. ANDERSON.

JANUARY 17, 1897.

### A Multitude Converted.

ACTS II. 32-47. MEMORY VERSES, 38, 39.

Golden Text:—"The promise is unto you, and to your children, and to all that are afar off." (Verse 39.)

Topical Outline:—I. Holy Ghost Preaching. (Verses 32-36.) II. The Fruits of It. (Verses 37-47.)

Place:—Jerusalem.

Time:—A. D. 30.

#### READINGS FOR THE WEEK.

A Multitude Converted, Acts ii. 32-47.

Coming in of Gentiles, Isa. ix. 1-7.

The Gentiles Received, Acts v. 1-11.

Advice to the Church, 2 Cor. vi. 15-18.

Gift to the Church, Eph. iv. 7-16.

Children of God, 1 Pet. ii. 3-13.

Christ's Prayer, John xvii. 6-26.

Reference Word, "Holy Ghost."

Lesson Hymn, No. 172.

From the scene of the ascension the disciples return to Jerusalem as they had been commanded to do, to await the promise of the Father, little understanding what that was. Ten days passed. They were spent in prayer and fasting. The tenth day was the opening of the feast of Pentecost, the fiftieth day after the Passover. On this day the Holy Ghost fell upon them. We note in passing that this was on Sunday, and affords therefore an additional reason for the change of the Sabbath to the 7th day.

There were outward tokens accompanying the coming of the Spirit. The noise of the mighty wind intimated the coming of a free and mighty power that would make a stir in the world; the tongues intimated that the work was to be done by preaching; the fire that the message should burn the dross, enlighten the minds, and kindle the love of men; the divers tongues that this message was for all the world. Moreover, it was in accord with all God's dealings in the past that he should introduce this last dispensation as he had introduced all that had gone before—by some outward sign that would accredit it to the people.

There was also an inner result for the disciples, the hundred and twenty, they were filled with the Holy Ghost. The things signified by these outward signs were accomplished for them, that is to say, Pentecost meant for them: 1. A revelation. The Spirit poured his light upon the hitherto dark sayings of their Lord, upon the whole record that has been made, interpreting the meaning of the wondrous facts of that record, known hitherto only as facts. They understood for the first time the meaning of Christ's life and message to men. 2. They had been honest hitherto, and so I would not say that, strictly speaking, they

were cleansed from anything on this occasion. Yet it is true that up to this moment they had much of worldiness. Their ideas of the coming kingdom were gross and material. They expected places of power and worldly splendor in it, little understanding their real relation to it. The new revelation of this day changed all this, so that the second result for them was an adjustment under that revelation. 3. The third result was power as a consequence of this adjustment, power to accomplish the will of God among men. The human forces that Christ had left on earth were harnessed up to the great power house of the skies, and the machinery of earth and heaven was henceforth to be put in motion for the redemption of our entire race. This is the meaning of Pentecost.

We have in the former lessons spoke of the condition of the disciples before the Pentecost and of the result of the Pentecost to them in a general way. To aid the memory we here repeat that the three essential features of this transaction are found in the three words Revelation; Adjustment and Power. This was what the disciples needed, and what they got.

There is no evidence that they each had the same form of experience. Nor did it matter whether John was effected just like Peter was. To seek an experience has always been a mistake, whether you are seeking regeneration or whether you seek entire sanctification. The only thing worth seeking is the power of Christ within you, and this is true at every stage of the Christian life. This power will always come as a result of self-adjustment to the light that you get, just as it came on the day of Pentecost, whether you shall have this or that form of emotional experience is a very small matter. We tell penitents so when they are seeking religion; there are some who forget it when they come to speak of the higher forms of life in Christ. They insist that such and such experiences are essential. Leave experience to itself—get the power.

Note another fact: The form of the power that came upon these disciples was not the same. Many Christian people, many preachers, are distressed because they do not obtain through the baptism of the Holy Ghost power to do certain things, forgetting that there are diversities of operation through the same Spirit. To be sure, the power to win souls under mighty and impassioned appeals of the Gospel is one of the best gifts, to be coveted earnestly. And the baptism of the Holy Ghost has often brought this power, as in the case of Jonathan Edwards, of Moody, of Wesley, of Finney and scores of others in modern times, and as in the case of Peter on the day of Pentecost, a brief fragment of those mighty sermons we have for our present lesson. We dare say that most preachers would choose this gift of the Spirit above all others. But it is morally certain that not all the Apostles even became great preachers as a result of the descent of the Spirit. If James ever swayed a multitude with fiery eloquence that characterized Peter on this occasion

there is no intimation of it. We know that he was blessed with a large degree of sanctified common sense; we know that the power of a holy love was revealed in the Apostle John; each, in brief, found endowment for the place he was to fill in the Church of his Lord. Holy Ghost preaching distinguished Peter, then and at other times. But if you have the Holy Ghost some form of power ought to be seen in you. That is certain.

### Full Details Gladly Given.

#### A Railroad Official's Experience.



**M**R. EDWARD EDMONDS, long connected with railroad construction in Nebraska, writes: "My heart troubled and pained me for 19 years. Shortness of breath was the constant and most common symptom. Intense, excruciating pain, generally followed any severe exertion. Faintness, hunger without any appetite; fluttering that made me clutch my breast, and palpitation that often staggered me as if I would fall, were frequent attacks. Again, everything would turn black if I arose from a stooping posture quickly. Sleepless nights with their prostrating unrest were numerous and I could get no rest day or night. I consulted leading physicians and tried advertised remedies. They gave me no relief. One of Dr. Miles' circulars described my case so exactly that I took Dr. Miles' New Heart Cure and I am now a well man. I hope every one troubled with heart disease will try Dr. Miles' remedies. If they will write me personally, I will gladly give them full details of my experience." EDW. EDMONDS. P. O. Box 65, David City, Nebraska. Dr. Miles' Heart Cure is sold on guarantee that first bottle benefits or money refunded.

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"I had a sore on my face, and besides going to two physicians I tried many remedies. Nothing did me any good until I used the Morris Cancer Cure, which cured me in two weeks. Mrs. Julia Brooks, Jonesboro.

"I was afflicted with cancer of the lip for many years; consulted leading physicians and tried many remedies without the effects of a cure. I used the Morris Cancer Cure and in three week's time the cancer had all come out. B. W. Riddle, Jonesboro, Ark.

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### WARNING ORDER.

In the Pulaski Chancery Court.  
Mechanics Building & Loan Association, plaintiff  
vs.  
James Connolly, et al., defendants.  
The defendant James Connolly is warned to appear in this court within thirty days, and answer the complaint of the plaintiff.  
December 24, 1896. J. H. PASCHAL, clerk.  
RATCLIFFE & FLETCHER, solicitors for plaintiff.

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## THE ARKANSAS LEGISLATURE

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Little Rock, Ark.

### TOPIC FOR

JANUARY 10, 1897.

### The Sure Word of Promise.

Isa. lxxv. 24, xxx. 19; Psalm. cv. 42.

In harmony with our lesson of last week and in continuance of the thought with which it closed we have in the scriptures reference now before us, which we ask our Leaguers to study in their connections, assurances of the freeness with which God forgives.

"Before they call I will answer." As a loving parent watchful for the welfare of a child the great Father is instant to respond to every good desire. He who knows our hearts speaks to our hearts when we truly turn to Him even before our lips have framed any petition.

God is constantly represented as having longings and joys like our own. He is represented as sorrowing for our sin earnestly desiring our repentance, joyous at our return to Him. Only by such anthropomorphism can we understand God. In the reference Isaiah xxx. 18, 19, we are taught that in affliction and grief God's people are not forgotten of Him. He has not cast them away. There is mercy and fatherly love even in chastisement. It is not the Lord's fault that His people are in sorrow and gloom, nor is it meant for vindictive punishment. It is the chastening of a parent's hand.

God will be true to His covenant with us. We can rely upon His word. If we have left Him we shall find Him still there where we departed from Him. One of the things most needful for rest in God and the joyous service of God is that conception of Him which is ever inviting us to commit to Him all the interests of life assured that in the way of obedience and faith, we shall always find that which is best.

We shall all doubtless offer many prayers which the heavenly Father will deny. No parent proposes to give a child every thing it asks or desires. If our own wisdom were perfect and our wills always right we would have no need of divine guidance. The very need of guidance implies that we shall often need check and restraint.

Yet the fathers denial does not

destroy or disturb the faith of the child because that faith rests not in the wisdom of the request made but in the father's judgment.

### Searcy League.

The Epworth League of Searcy held its election of officers Dec. 21, '96. The following officers were elected: Dr. J. W. Fuller, Pres.; Miss Ione Murrell, First V. P.; Miss Annie Sue Rogers, second V. P.; Mr. Eugene Skillern Jr., third V. P.; Secretary, Miss Margaret Hutcherson, Treasurer, Mr. J. F. Henley. Very respectfully,  
MARGARET HUTCHERSON.

### A Greeting.

From Hot Springs Central Epworth League.

BY GEO. BELDING

Friends, we are here—have come to stay  
Prepared to work and watch and pray,  
With ardent hopes of winning  
Your precious souls from death and hell  
Where you eternally must dwell  
If you persist in sinning!

Pray pause before it is too late  
To escape the dire, distressing fate  
To which your souls are tending—  
Eternal hell! Oh, what a thought!  
With all its horrid tortures fraught,  
That ne'er will have an ending!

And, when you pause and come to think  
How near its awful, fatal brink,  
Your erring steps had placed you,  
You'll bless the league, whose flag we raise,

Presenting to your startled gaze  
The awful chasm which faced you!

The world, with its alluring wiles,  
Which unsuspecting youth beguiles,  
With seeming harmless pleasures,  
Beclouds your earthly vision quite,  
And so excludes and keeps from sight,  
Sweet heaven, with all its treasures!

And following still this earthly guide,  
You'll find the breach, already wide  
Twixt you and heaven's blessing,  
Still growing—at such fearful rate,  
That soon 'tis bound to culminate  
In torture most distressing!

To counteract results like these,  
We too have come prepared to please  
Our youth, so prone to wander;  
But, though our members—girls and boys—

Accept the sweets of social joys,  
Our hopes are all up yonder!

And, if you join our Epworth ranks,  
We'll see you soon returning thanks  
To God for His great kindness,  
In giving you the peace of mind  
Which here-to-fore you've failed to find  
While groping in your blindness!

Here all is joy and peace and love,  
Like that enjoyed by Saints above—  
Who have in mercy, given  
To us poor mortals here below,  
Whose lives were else all filled with woe  
This sweet foretaste of heaven

Then, glory be to God on high!  
We all will meet Him by and bye,  
When earthly life is ended;  
And, while we tell, with heavenly shout,  
What brought this happy change about,  
Will sing of Leagues attended!

You can't be well if your blood is impure, but you may have pure blood and good health by taking Hood's Sarsaparilla.

See Miller's Pain Pills. "One can't do it."

# Hood's Pills

Cure sick headache, bad taste in the mouth, coated tongue, gas in the stomach, distress and indigestion. Do not weaken, but have tonic effect. 25 cents. The only Pills to take with Hood's Sarsaparilla.

"Let Epworth Leagues be organized in our congregations, for the promotion of piety and loyalty of our Church among the young people; their education in the Bible and Christian literature; and their encouragement in works of grace and charity."—Discipline. ¶ 249.

### Conference Collection Cards.

The preacher in charge should begin early to raise his Conference collections. The card system has been used successfully by many pastors. We have the cards printed for members to subscribe to these funds. We send them postpaid at 50 cents per 100.

GODFREY & THORNBURGH.

### To Sunday-schools.

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

GODFREY & THORNBURGH.

### Read This.

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

### SOMETHING NEW.

We have found what thousands of our subscribers want. A beautiful Sunday-School Teachers' Bible, with large new type.

Heretofore self-pronouncing Bibles (at low prices), have been in minion type, too small for many readers.

Description: Morocco cover, over-laping edges, round corners, gilt edges, complete double column references, exhaustive helps to study of Bible, subject, index, concordance and maps. Catalogue price of this book \$6.00.

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Eight new cash subscribers gets Bible free.

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## ARKANSAS METHODIST.

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

WEDNESDAY, JANUARY 13, 1897.

THOSE who desire to reform the Church should begin by making their own lives models of purity and goodness.

It is not so hard to harmonize the Bible with modern science as it is to harmonize it with a good deal of our modern religion.

THE church of God is built upon faith in Christ and renunciation of the world; the synagogue of satan is built upon social prestige.

THE pleas for the ball, the theatre, and the euchre club may appear specious, but still it is ever true that the Church which tolerates them has no power to win souls.

WHOEVER he may be that is called a Christian, who is halting at any Christian duty or indulging any affection or aim not in harmony with God's, will that man needs to make a fuller consecration of his life to God and seek a larger measure of His sanctifying grace.

A DISCOURSE may be replete with abstract truth, poetic fancy, pure and lofty sentiment and yet fall short of being a sermon. Critics may pronounce it faultless; women may admire it; it may win compliment and applause, but if it moves no soul Christward and heavenward it is not a gospel sermon.

## Much Depends Upon It.

Much depends upon the extent to which our own church paper is taken and read, so far as the general prosperity of our Church in Arkansas is concerned. This sentiment has been voiced in the resolutions of all our Conferences, and with such unanimity that we may say all our preachers are agreed in regard to it. Perhaps in this state of the case, nothing is to be considered but the means and methods of accomplishing the end which all claim to desire.

There is but one way. The Methodist preacher is an agent for all that pertains to the promotion and welfare of the Church within his bounds. The Church paper is deemed essential. We could not get along without it. The preacher is the agent to give proper aid and support to the Church paper as he

gives aid to Missions, Church Extension and other general interests of the Church. Every pastor ought to list early in the year all the families who do not take the paper and for their sake and the sake of the Church make an effort to put the paper into every Methodist home in his charge during the year. This work is for the benefit of the charge where it is performed, and it will make a large return, in the increasing knowledge of the Church, her doctrines and usages, that will result therefrom. And yet the paper does not ask this work as a gratuity. A good commission is paid for it. Every year about \$1,000 is paid to our preachers in the way of commissions. We know that the most active helpers among them do not work for the commission but the cause. There are some of the preachers who send us many new subscribers from every field where they go. There are some others who wish well, speak well and resolve well, but do virtually no work at all. Brethren this ought not to be so. The paper depends upon you. It must depend upon you. You need not preach on it. Give a ten minutes talk in every congregation two or three times during the year and take subscriptions on the spot. See, personally, in their homes, all that are not reached in this way. It is religious work as truly as any work committed to you.

Also, we ask the preachers to collect the back dues on the paper. We send them the lists. We give them information of every subscriber in their respective charges.

Last of all, we say to all subscribers, do not wait for the preacher to collect what you owe us. Send it direct. The label on your paper shows what it is. We need all that is due and need it sorely, and when we get it we use it for your benefit.

To all who act as agents we would say what is collected should be sent in promptly, for we receive many complaints from subscribers that their accounts have not been credited when an inquiry only shows that the agent has not yet sent in the report.

## Evangelists Enough.

The editor of the Michigan Christian Advocate thinks that Michigan has evangelists enough under regular appointment of the bishop. He says:

Six hundred and thirteen regular evangelists, commissioned of Heaven and under authority of the Methodist Episcopal Church to lay hold of sinners and to tell them that they must repent and believe in the Lord Jesus Christ or they will die eternally, are at their post of duty in this state.

## Bishop J. S. Key on "the Second Blessing."

The readers of this paper will remember the epitome which we published of Bishop Key's address to the class for admission into the Little Rock Conference, held at Camden in December.

What we said about his strictures upon the term "second blessing" was copied by the Nashville Advocate, and many who are zealous for the use of that term and the peculiar view which it has been employed to represent, thought that the Bishop was certainly not correctly reported.

Dr. B. F. Haynes, editor of the Tennessee Methodist, wrote the Bishop on the subject, and obtained the reply which we subjoin:

DEAR BROTHER HAYNES—Your letter of enquiry has just reached me and I hasten to reply. You enclose a clipping which contains the outline of part of my address recently made to the class for reception into the Little Rock Conference, and ask if it be correct. The report, you notice, is not verbal, but gives the impression made on the reporter's mind by what was said. Perhaps, therefore, whatever departure there may be in the published statement from literal accuracy, may be as much the fault of the speaker as of the writer.

I sought to impress carefully and clearly what I believe to be the Scriptural and consequently the Wesleyan teaching on the subject of perfect love, or entire sanctification. If, therefore, there was confusion and darkness in it, I am truly sorry.

I did express my regret on account of the term "second blessing," and acknowledging at the same time that Mr. Wesley is its author. This I have done repeatedly before, and do again here and now. My reasons are few and plain.

It is not a Scriptural expression. This alone, of course, is not sufficient to reject it, for the truth is often powerfully set forth in other forms of statement. But it is always safest to follow the letter of God's word. There must be a reason in the mind of the Spirit for the oft-repeated use of the terms "perfection," "sanctification," "holiness." Much as many good men may shrink from the use of these words, I prefer them because inspired revelation has given them. You can always and everywhere defend them and follow safely whithersoever they may lead.

It has always been a matter of regret with me that this expression, which Mr. Wesley first used so innocently and so honestly, should be diverted from its intended meaning and made a bone of contention—a term of derision—an epithet of reproach—a party line which surely divides the Church and alienates brethren. The facts here referred to are well known.

In many quarters it has come to pass that to call a man "second blessingist" is to brand him as

ignorant, fanatical and dangerous! Could not this deplorable result have been avoided if we had followed strictly the Scriptural terminology? Would reverent and God-fearing men ridicule the Bible words "sanctification" and "holiness"? Would they use them as clubs to assault and bruise their brethren who sincerely believe and try to follow them? I think not; and believing thus, I can but regret the adoption of a phrase which has been used for harm.

I furthermore believe that this form of speech is not the clearest expression of Mr. Wesley's view of Scriptural sanctification. He believed and taught that sanctification began in conversion. He called it "initial sanctification," and drew a marked distinction between sanctification and entire sanctification. And so speak all our standards, and so Methodism has always expounded the teachings of our Lord and his apostles. Our church, in common with every other church in every age of Christendom, holds and teaches that men are not wholly sanctified at conversion. This universal consensus for centuries ought to be impressive upon even the boldest thinker. The carnal mind is not wholly removed by the heart renews of regeneration. "Roots of bitterness springing up trouble us." The Scriptures dwell on this notable fact. Mr. Wesley's sermon on "Sin in Believers" gives the key-note to our church; our hymns and ritual respond to it. We behold in our personal observation of others, and realize it in ourselves by a most painful consciousness.

Now, then, in this domain of remaining carnality, sanctification moves and works. That which begins with our birth into the kingdom goes on by the Spirit's gracious processes of enlightenment, quickening, reproving, striving and leading, until sooner or later we come to see our desperate needs and Christ's infinite provision. Then and there, at the end of our works, in self-despair and final surrender, grasping by faith the imminent readiness of Christ to "save to the uttermost," the heart believes unto righteousness, or sanctification.

This I would not call "the second blessing," but rather the culmination and finishing of the first. It is salvation completed. That which begins in the soul of the believer "the hour he firsts believes," goes forward in its consummation in the definite work of entire sanctification, and until this glorious end is reached grace has not wrought its perfect work in us.

With many of us this process is alas! too slow. Whereas we ought to be men we are too often but babes in Christ. Instead of strong meat we can only feed on milk. "Many are weak and sickly among us." We dwell in an unhealthy atmosphere, and drink in the poison of moral pestilence. Too often vitality declines most alarmingly, in some cases down to the last limit of life itself. In such we have all the evidences of spiritual morbidity—weakness, irritability, restlessness, fault-finding, etc. And yet

(Continued on page 9)

## Personal.

The address of Rev. J. M. Talkington is McCrory, Ark.

The Mammoth Springs Monitor displayed grit and taste in getting out a nice special issue Jan. 1st.

A letter from Atkins brings the sad news that our good Brother Wm. Reynolds is dangerously ill.

Bro. Snoddy one of the oldest and best commercial travelers on the road was a pleasant visitor Saturday.

Mrs. W. C. Parham of Benton, Ark., was buried from the Methodist church at that place last Saturday at 11 a. m. Rev. Horace Jewell officiating.

Bishop Hendrix will formally open the Lafayette Park church, St. Louis, Mo., Jan. 17. This is the church which was blown down by the tornado last summer.

As this paper goes to press the Legislature has not completed its organization. William L. Moose of Conway has been elected president of the Senate and Gen. Tappin of Helena speaker of the House. Rev. George A. Dannelly has been chosen Chaplain of the Senate.

Drummond Welburn, a superannuated preacher of the Louisville Conference died at his home in East Nashville, Jan. 2. He was a man of good ability and high Christian character. He was seventy-six years old.

Rev. A. H. Sanders died in the Insane Asylum December 9, 1896. He was born in Carter county Tenn., May 11, 1826. He was baptised in infancy by W. G. Brownlow, and brought up in the Methodist church. He served in the Mexican war. He served in the Methodist itineracy for many years. He was an able preacher. He was superannuated in 1881.

The Biennial report of State Treasurer Gulley is a very complete one, embracing some new features giving valuable information. Mr. Gulley delights to do things well.

D. L. Moody will be sixty years old on February 5th, and to celebrate the anniversary his friends purpose to raise \$25,000 to build a chapel at Mount Hermon, Mass., \$12,500 is to be raised in England and \$12,500 in America.

## REV. H. C. MORRISON EXPELLED.

The case of Rev. H. C. Morrison, evangelist, and one of the editors of the Methodist and Way of Life came regularly before the Quarterly Conference of the Church to which he belonged in Lexington, Ky., on the 29 ult, and he was expelled from the ministry and membership of the M. E. Church, South.

The original offense of Bro. Morrison was that of entering within the bounds of the pastor of the Church at Dublin, Texas, and holding a meeting against his verbal and written protest. The complaint and the evidence were sent up to the Quarterly Conference where Brother Morrison was amenable, and the case was referred to a committee of three as the Discipline directs. This committee reported a trial necessary, whereupon the presiding elder, as the law required, informed Bro. Morrison that, being under charges and cited to trial he was suspended from exercising the functions of his ministry until the trial was had. Brother Morrison ignored the whole proceeding, continued to preach and refused to appear for trial. It is clear that he courted expulsion and left the committee no alternative,

## Bishop J. S. Key on the "Second Blessing."

(Continued from page 8)

these are God's children, his sick children, and on that account should make a most pathetic appeal for patience and nursing and treatment. This condition is serious and perplexing in the extreme. Why this mixed experience, this health and sickness, this retarded growth with all its abnormal manifestations? My answer would be, it is a result of the carnal mind which remains in the believer's heart, and which divides and weakens and hinders him. And so long as this condition continues the purposes of grace have not been accomplished in us. The one great work of salvation from sin—of salvation from all sin, "both original and actual," has not been perfected in us. Now, to present "a second blessing" as the remedy is (as I see it) to divert the mind from the real and vital facts of the situation. Let us rather urge these diseased, dwarfed, and undeveloped children of God to "go on to perfection," "feeling confident of this very thing that he which hath begun a good work in them will perform it."

How, then, shall we present and urge the experience of sanctification to meet the conditions just contemplated? I answer, present it as God's plan and God's work. It is part and parcel of the one great work of personal salvation. It is linked on to the Spirit-work of regeneration and adoption. Distinct from each, yet inseparably joined to both, and without this final and full salvation all will come to nought. It is God's work to sanctify, as it is His to regenerate and adopt. We can no more grow into the one than into the other. We may by growth and a devout use of the means go forward in the Spiritual life, drawing nearer to the hour of complete deliverance. But let nothing mislead us here. There must come to every believer one supreme moment of infinite desire, and one transcendent act of faith in Christ for sanctification, to which the whole Godhead responds, and in which there is assurance of a full salvation.

My heart's desire and prayer to God for my Church, that I love better than I love my life, is that the God of peace may sanctify us wholly, and I pray God that our whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

JOSEPH S. KEY.

Sherman, Texas.

## Subscribers to Hendrix College.

There is enough now due on subscriptions to Hendrix College to meet present demands upon the board.

I will be very much obliged if every one who has kindly given us a subscription will immediately remit the amount due up to date.

## DISCOUNT.

If any subscribers will pay up the amounts not yet due I will grant a discount of 8 per cent. To any one who may not know how to com-

## One drop of water in your windpipe



should prove to you that Bronchitis or Colds cannot be cured with liquids, and that vapors, sprays, douches and atomizers are positively dangerous.

## Booth's "Hyomei"

the Australian "Dry-Air" treatment of Asthma, Bronchitis, Colds, and similar diseases.

## "CURES BY INHALATION."

Room 208, Chamber of Commerce, Boston, Mass., Nov. 17, 1896. In spite of this scriptural injunction, "Tell it not in Gath," I must proclaim the good tidings, that Hyomei has completely cured me of Asthma that for the last twenty years quite frequently made me almost speechless and unfitted me for business. Yours very truly,

ADOLPH GEISMAR.

## Guarantee.

"Any person purchasing Booth's Pocket Inhaler Outfit during 1897, anywhere in the United States, and who will say that HYOMEI has done them no good, can have their money refunded by applying direct to the head office, 23 East 20th Street, New York City." (Signed) R. T. Booth

Hyomei is a purely vegetable antiseptic, and destroys the germs which cause disease in the respiratory organs. The air, charged with Hyomei, is inhaled at the mouth, and, after permeating the minutest air-cells, is exhaled slowly through the nose. It is aromatic, delightful to inhale, and gives immediate relief. It is highly recommended by physicians, clergymen, and thousands who have been helped and cured.

Pocket Inhaler Outfit Complete, by Mail, \$1; (for foreign countries add \$1.00 postage); outfit consists of pocket inhaler, a bottle of Hyomei, a dropper and directions for using. If you are still skeptical, send your address; my pamphlet shall prove that Hyomei cures. Are you open to conviction? Extra bottles of Hyomei Inhalant by mail, or at druggists, 50 cents. Hyomei Balm, for all skin diseases, by mail, 25 cents. Your druggist has Hyomei or can get it for you if you insist. Don't accept a substitute. In stock at the leading wholesale drug houses of Boston, Philadelphia, Chicago, and all leading business centers.

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pute the discount I will say knock off eight cents out of every dollar due November, 1896; sixteen for that due in 1897; twenty-four cents out of every dollar due in 1898, and thirty-two for that due November, 1899.

Some are paying up their entire subscriptions without any discount. For that we are thankful, for every dollar is needed.

I am very anxious to have as many as can pay their subscriptions to meet the present exigency upon the board, which I confidently hope to see relieved soon.

## RECEIPTS.

If receipts for money paid do not arrive promptly don't get apprehensive. Remember I am away from home nearly all the time.

GEO. W. HILL.

Conway, Dec. 30, 1896.

## Note from DeWitt.

We are sad Dr. J. H. Hammett died at 4 o'clock this morning. A good man has gone to his reward. We will miss him very much. We are all well, God bless you and yours. Your Bro.,

G. E. CAMERON.

DeWitt, Ark., Jan. 2, 1897.

## Superfluous Hair Can Be Removed.

"I am free from the mortification of years," writes one lady. "Worth its weight in gold," writes another. Any lady can get this information by addressing MRS. M. N. PERRY, B 91, Oak Park, Ill. Mention that you saw this item in the ARKANSAS METHODIST, and you will receive a sealed letter in return.

The district stewards for Philadelphia, district will meet in Malvern at 1 p. m. Jan. 18, '97.

HORACE JEWELL.

## A CARD.

Thanks are due the good people of Prescott and are hereby tendered. Every year since I have been pastor here, and sometimes more than once during the year, the parsonage has been visited by a donation party. I have sometimes thought people did this to have their liberality advertised in the papers. I have tested this with the Prescott people until they might think me wholly unappreciative; but their liberality has not been checked one whit, and as this is the last year of my pastorate I wish publicly to thank them, not only for the bountiful donation of last week, but also for many such which have occurred in the past. I love these people. I am their servant. May the Lord reward them. It shall be my joy to help them in spiritual things.

J. H. RIGGIN.

Prescott Picayune.

Jonesboro district first round, Frank Ritter, P. E.

January—Shiloh circuit, 16-17; Lorado circuit 17-18; Gainesville circuit, 23-24; Cotton Belt mission, 30-31; Blytheville circuit, 30-31.

## HONEST CURE FOR TOBACCO HABIT.

One can't tell the truth to often. Tobacco is injurious to health, disturbs the heart, causes nervousness. SURE-QUIT, an antidote chewing gum destroys craving, restores the system to its normal condition. 25c. a box, nearly all druggists. Booklet and sample free. Eureka Chemical Co., Detroit, Mich.

## Christian Life.

## IN HIS SHADOW.

BY LEWELLYN A. MORRISON.

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."—King David.

I am walking where the shadow  
Of Jehovah falls around,  
And the way I follow homeward  
By His grace is holy ground;  
I can see afar the brightness  
Where His glories kiss the lea,  
And His wings above the valley  
Temper everything to me.  
O, the glory of abiding  
Underneath the Living Word!  
O, the blessedness of hiding  
In the shadow of the Lord.

I am dwelling in the shadow  
Of the Lord with great delight,  
Where the fountains of His favor  
Flow in fullness day and night;  
Where the mountains of His mercy  
Safely shelter me from sin,  
And the bulwarks of Omnipotence  
Protect and wall me in.  
O, the safety of abiding  
Underneath the Living Word!  
O, the blessedness of hiding  
In the shadow of the Lord.

I am resting in His shadow  
Though the burdens press me down;  
Peace in tumult, joy in sorrow,  
Are my aftermath and crown;  
He my refuge is and fortress,  
And whatso to me doth come  
Is an angel of redemption  
To allure and lead me home.  
O, the sweetness of abiding  
Underneath the Living Word!  
O, the blessedness of hiding  
In the shadow of the Lord.

From the shadow, in the portal  
Where I walk with Him by faith,  
I shall some day pass, immortal,  
Up the ransom'd way of Death;  
He is mine; my God, forever;  
I am His; my fears remove;  
And for me He faileth never,  
In the secret place of Love.  
O, the gladness of abiding  
Underneath the Living Word!  
O, the blessedness of hiding  
In the shadow of the Lord.  
London, Canada.

## Saved for Service.

A converted cowboy gave this very sensible idea of what religion is: "Lots of folks that would really like to do right, think that servin' the Lord means shoutin' themselves hoarse praisin' His name. Now, I'll tell you how I look at that. I'm workin' here for Jim. Now, if I'd sit around the house here, tellin' what a good fellow Jim is, and singin' songs to him, and gettin' up in the night to serenade him, I'd be doin' just like what lots of Christians do, but I wouldn't suit Jim, and I'd get fired mighty quick. But when I buckle on my straps and hustle among the hills and see that Jim's herd is all right, and not sufferin' for water and feed, or being drove off the range and branded by cattle thieves, then I'm servin' Jim as he wants to be served."—Christian Synosure.

**SPINAL** weakness easily cured by Dr. Miller's Nerve Restorer

## True Trust.

You and I are tempted to run into some dangerous occasion, some injurious companionship, to gratify our curiosity by reading dangerous books which will soil our purity or damage our faith. We say, "God will give his angels charge over me to preserve me from harm." God will give his angels charge over you to preserve and keep you in all paths of duty; but God has never promised to give his angels charge over us to keep us in all the precipices of our own self-willed choice. We go into temptations in spite of warning or advice, and we find that God does not give his angels charge over us; we are trusting where he hasn't promised; we are presuming when we have no pledge on which to build real hope.—Bishop Hall.

## The Everlasting Arms.

One great purpose in all afflictions is to bring us down to the Everlasting Arms. What new strength and peace it gives us to feel them beneath us! We know that, far as we may have sunk, we cannot go any farther. Those mighty arms can not only hold us, they can lift us, they carry us along. Faith, in its essence, is simply a resting on the Everlasting Arms. It is trusting them, and not our own weakness. The sublime act of Jesus as our Redeemer was to descend to the lowest depths of human depravity and guilt, and to bring up His redeemed ones from that horrible pit in loving arms. Faith is just the clinging to those Arms, and nothing more.—Presbyterian Banner.

## Buried Souls.

There is a story of an Italian nobleman who took this terrible revenge on one whom he hated. He set him alive in a niche in the palace that he was building, and piled rows of bricks and stones about him until the wall closed over his head, and shut him in his dark and awful living tomb.

Horrible as this story is, it is just what many men are doing with their souls. They are piling bricks and stones upon them, walling them in, leaving them there to die. In the very core of many a great fortune which men have gathered; in the inner chamber of many a beautiful palace which men have built; in the deepest shrine of many a temple of honor which men have reared in their own praise—hidden away out of sight is a grave over which God's angels weep—the grave over a soul.

Many a man has buried his manhood in his business. Many a poor slave has dug a deep grave for his soul with the wine cup for a spade. Fashion has woven the shroud and pall for many a poor girl's soul. In many a garden of beauty and pleasure, hidden among the flowers, is a grave where innocence, faith, purity, virtue, honor and truth lie buried—Selected.

Renew your subscription to the **METHODIST**.

## How's This!

We offer One Hundred Dollars Reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO. Props., Toledo, O.

We the undersigned, have known F. J. Cheney for the last fifteen years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.

West & Truax, Wholesale Druggists, Toledo, O., Walding, Kinnan & Marvin, Wholesale Druggists Toledo, Ohio.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c. per bottle. Sold by all Druggists. Testimonials free.

## If the Baby is Cutting Teeth.

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

## Bibles for Young People.

Do you want to earn a fine \$2 Bible as a Premium? If you will send to Rev. Marcus L. Gray, President C. M. R. C., St. Louis Mo., for a "Tithe Gleaner," and gather it full of dimes (50) for the CROSS-BEARER'S MISSIONARY READING CIRCLE, he will make you a present of a fine \$2 Bible. You can earn this Bible in a short time. Write at once for a Cleaner and secure this prize.

WE WANT 1,000 Agents to handle one of the most popular books of the times: "Touching Incidents and Remarkable Answers to Prayer." It sells to all denominations; to the religious and irreligious. It is a remarkable book. Splendid terms to agents. Write to us at once for terms.

GODBEY & THORNBURGH.  
Little Rock, Ark.

## "A QUESTION IN BAPTIST HISTORY."

By William H. Whitsett, D. D., President of the Southern Baptist Theological Seminary, Louisville, Ky.

Many of our readers have become interested in the question raised among the Baptist by Dr. Whitsett. Send us \$1 for the book.

## Lost, Strayed or Stolen.

One dark sorrel horse, right hip has been knocked down, and one hind foot is white, is about eight years old. The other is a small iron gray horse about 7 years old with very small head and ears. Any one finding said horses and notifying me at Grady, Ark., or Rev. E. T. Good, Amity, Ark., will be liberally rewarded.

L. M. POWELL.

## "Blight"

costs cotton planters more than five million dollars annually. This is an enormous waste, and can be prevented. Practical experiments at Alabama Experiment Station show conclusively that the use of

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## Our Church at Home.

### CARIOLA CIRCUIT.

DEAR BROTHER GODBEY—Many of my friends, no doubt, will like to know of my whereabouts, and I take this method of informing them. At Conference the Bishop read me out for Cariola circuit, and with my heart in my mouth I accepted the call. Perhaps the good Bishop did not know, but I knew what was before me. I had been moved two years in succession, at an enormous expense, and had just passed through the hardest year of all. Coming to its close with scarcely enough to take me to Conference, and thought surely I would not have to make another move now, in this depleted condition, but so it was. The powers that be saw proper to send me adrift.

My beloved Presiding Elder, Brother T. D. Scott, gave me some words of encouragement, and I hastened home, with a heavy heart, to bid farewell to as loving a people as I ever served, and as soon as I could do so, made my arrangements to depart to my new field of labor. I could not reach my work by public conveyance, and made arrangements with good Brother Hill to bring my daughters and goods through by land. I packed my wife and three little babies into my buggy, with a few clothes, and started out on our journey. The first day we made it into Bradley County, in the bounds of good Brother Vantreas' work, to the house of Brother Reiney. The next morning, bright and early, with the frost gleaming on my buggy top, I started away. My little flock had crossed the Ouachita River the day before, at Maro Bay, and now we arrived at 9 o'clock at Longview, and crossed the Saline, the little ones shivering and crying with the cold. They warmed up somewhat in the beautiful sunshine, and we were soon on our way, over some beautiful road, through Ashley County. We struck the pretty little village of Fountain Hill, at 11 o'clock, and stopped just beyond at good Sister McDonnell's, and rested and got dinner. We thence drove on the same beautiful road to Berea, arriving at about 4 o'clock, and took shelter with good Dr. Simpson, who took us in and treated us as only a big hearted Methodist can treat a preacher, and we were delighted with meeting with dear old Uncle Jacky. That night we preached a little for the good people, and the next morning we started and traveled a part of the day in rain, and landed at the town of Morrell, on the railroad, at 12 o'clock, in the midst of strangers, but the good Lord directed our steps to Brother Waddell's, of Monticello, who insisted on us staying one night, which we did, thankfully. And now we could find no passage through the swamp to Lake Village, except to go up the railroad five miles to Hudspeth, and thence across through some of the worst road I ever saw, until we intersected the Dermot and Lakevillage road, and thence on to Lakevillage, a distance of twenty-eight miles, and thence

wonder is that we ever got through. We crossed one bayou that came well up into the buggy. I took Leta and the babies across, one at a time, on a log, and then packed our trunk and valise upon the seats and drove in. Old Dolly brought me through safely, and we came out without the break of anything, and we drove out of that dismal swamp, up to the delightful village, snugly sitting on the banks of Lake Chicot, one of the most lovely scenes I ever beheld. We arrived at good Brother G. J. Kruse's late in the evening, and here we have been resting since. This brother opened his heart to us, and his hospitality has been all that home implies.

I preached last Sunday twice with a heavy heart in the beautiful little Church at Lakevillage. Failing to get a house here, Brother K. and I went on Monday to Grand Lake, some twenty miles below, on the river. I failed to get a house there, and we came back to Mason Hill, and we think we have secured a house on the hills, (but are not yet certain, and I am now in a peck of trouble, have just received a letter from Mamie that she can't get the teams to start until Monday after Christmas, and if heavy rains should set in all communication would be cut off, myself and wife here and my precious children and household goods cut off on the high lands. I came thus far by faith, and my faith is not diminished. Surely the good Lord will help me somehow.

These dear people have received us with open arms and have responded cordially to our demands. The money is in hand to pay for our moving, which will cost not less than \$60 or \$65; house rent perhaps, \$100. Where is the residue? May the good Lord help us somehow. My P. O. at present will be Grand Lake, Ark. God bless all the brethren.

ROBT. H. POYNTER.

### GREENWOOD RECEIVES HER PREACHER.

DEAR METHODIST—On the morning of the 7th inst., with sad hearts we took our leave of the parsonage, its new occupants, Brother and Sister Marston, and our many friends of Siloam Springs to go to Greenwood, Ark., our new field of labor, a distance of 100 miles, wife and little ones on the train and Claude and I in the buggy, behind the horse. The wife took advantage of the opportunity and spent a time visiting on the road, allowing me to precede her several days to prepare for her coming. I met a hearty welcome. I soon informed the people that there was a wife and three more of the children behind, who wanted to follow as soon as convenient. Anticipating our wants, the people began to prepare for us, as led by that untiring man of God, Brother Gardner, and encouraged by Brother Weems, and what do you think? When wife came, only four days later, she was welcomed into the parsonage, newly furnished and carpeted, from parlor to kitchen. After a moment to warm another surprise came, when she, with the family, were invited to the dining room, where we

partook of a most delightful supper, which had been prepared by the good hands of Greenwood's fair daughters. Now what else? Could any people do more? After supper they all come, and kept coming till the parsonage overflowed, and just such a pounding they gave us we never had before. Then Brothers Gardner, Weems and others, in behalf of the people, extended to us a hearty welcome to Greenwood circuit. Praise God! I am so glad I'm a preacher.

Yours humbly,

W. H. DYER.

December 21, 1896.

### DR. RIGGIN REMAINS AT PRESCOTT.

DEAR BROTHER GODBEY—Some things were rearranged after Conference and Dr. J. H. Riffin remains at Prescott Station another year. So he is now entering upon his fourth year at this place. He has grown on his people each year and now remarks like these are not uncommon: "How can we give him up next year?" "To know him is to love him," etc. At the 11 o'clock service last Sunday they crowded around the altar to shake his hand and bid him a hearty welcome. Old and young alike seemed glad. On Tuesday evening the good people showed their appreciation of this pulpit giant in a more substantial way. White Bros' delivery wagon was sent down loaded with eatables, from apples to a full barrel of flour, and from pork to three turkeys, with a full line of intermediate grades.

This added to his already warm reception, and this bids fare to be the most successful year of his ministry among us.

W. F. EVANS.

### QUITMAN.

We have arrived and have been pounded most heartily. Monday night, after supper, this scribe and his family took formal possession of the house they now live in. We had no "meal in the barrel" and no "oil in the cruse." Wife said: "Where are we to get something for breakfast?" I replied, "We'll trust the Lord to send us something, and if it doesn't come before daylight I'll ask Him to send me after it." But I didn't have to be sent, for we had the usual "storm" composed of the usual elements—preachers, doctors, merchants, men, women, sweet children, new brooms and laundry soap! Our new dining table (ordered 4 feet long, made 5 1-2 for the occasion) literally groaned under its load of good things, and there is still "meal in the barrel and oil in the cruse."

Our Church here has about 300 members, excellent mid-week prayer-meeting, good League, Ladies' and Juvenile Missionary Societies and one of the best Sunday-schools I ever saw. Quitman College is doing well. Altogether the outlook is fine.

W. S. BRISTOW.

December 15.

### BEREA CIRCUIT.

Bishop Key read us out to Berea, Dec. 9th; we returned to Bryant our former charge and began at once to pack our goods for ship-

ping; in two days we were on our way to our new charge. The first Bro. E. A. Townsend and I had to drive ten or twelve miles after dark before we could get a place to spend the night. The second day was alone and was more fortunate in finding lodging for the night. The third day's drive brought us to the home of Bro. John Cone within a mile of where we were to preach next day. Two Sundays have passed since Conference and half a round has been made on the circuit. The board of stewards has been called together and a liberal assessment made for the P. C. This is a new circuit and has never done very much but it is on rising ground. They have built a splendid parsonage at Berea, and the church which was blown down a few months ago is being replaced by a neat well finished church. A bell has been ordered for it since I came. Notwithstanding the short crop in this country two other churches have been built on the circuit during the year.

I met my family at Portland Friday, came out to the parsonage Saturday. All the wagons that were needed were on hand to bring out our goods. The ladies of the town and community met us at the parsonage to assist in shaping up every thing; bringing with them a nice turkey well baked, two baked chickens, cakes, pies, berries etc., so we had a nice warm dinner and some much needed help.

The members of Bear House and Bethel churches sent us quite a large box of groceries which were much needed and highly appreciated. The brethren seem to think that the new preacher will need some money hence have been handing me in some cash. We are going to pray and work for a successful year. Lovingly,

F. P. DOAK.

Berea, Dec. 22.

### JAMESTOWN CIRCUIT.

DEAR DR. GODBEY—We arrived at this place the third of this month. We only had to move about 14 miles. I have met most of my people. Only four appointments on this circuit, covering a space of about twelve miles. I think this is one of the best little circuits in the Batesville district. The people have given us a nice little pounding which consisted of many nice things that were not only nice to look upon, but highly pleasing to the taste.

J. G. PARKER, P. C.

### DE VIEW, ARK.

I find at De View, a good people. Upon our arriving they, in a large number, made themselves known to us in form of a "storm pounding," depositing enough necessities of life in our kitchen to last a season, and expressing themselves in such manner as to give us glad hearts. May God's richest blessings rest upon our people, and we close by asking you to remember us in your prayers, that souls may be saved on De View mission this year.

K. R. DURHAM.

All druggists sell Dr. Miles' Pain-Expeller.

## Missions.

### Facts Representing the China Missions.

Consul Jernigan, in a communication to the Christian Advocate, gives the following facts respecting the China Missions:

The Catholic Church has 25 bishoprics, and claims a membership of 1,000,000, not including Tibet, Mongolia and Manchuria, and, encouraged by such success, its restless energy is directed to the alleviation of bodily as well as spiritual suffering, and its Churches, hospitals and schools attest continued success. At the great Protestant Missionary Conference at Shanghai in 1890 the statistics showed that 40 societies were represented by 1,296 workers, and that there were 211 ordained and 1,266 unordained Chinese rendering efficient service. The entire missionary force was reported at 2,923, or 1,266 Europeans and 1,657 natives, and of the 522 organized Churches 94 were fully self-supporting. The membership was 37,387, and the contributions of the native Christians for the preceding year were \$36,885. Later statistics increase the number of the missionary force to 1,650, and the membership of the Churches to 50,000, and estimate that there are about 100,000 who have put themselves within the influence of the gospel. In the department of mission education success has been no less assuring. There are now 1,645 foreign and native teachers, and 21,353 scholars, many of the latter studying the English language, and in the near future will prove the medium of spreading it to all parts of the Empire. What an agency in the furtherance of commerce! But it is the mission hospitals that appear to impress the Chinese most with the efficiency of mission work, and called forth the remark of the great Viceroy, Li Hung Chang: "We Chinese think we can take care of our souls well enough, but evidently you can take care of our bodies better than we, so send us medical missionaries in abundance." The cures made in the hospitals the Chinese see. They may not understand how they are made, but they know they are made. There are 74 mission hospitals, and, in 1893 there were 18,898 patients.

The figures given prove, comparatively, that in religion, education, and medicine, the missionaries have made decided progress, and merit the encouragement of public sentiment. If considered from a commercial point of view missionary work has accomplished advantages to trade which the present awakening of China will soon evidence to be of great practical value. China can no longer sleep. The agencies of a civilization, whose progress knows no receding ebb, are busily at work within the Empire. Civil engineers are now mapping the vast territory of China, and tracing lines for contemplated railways, aided by the information furnished by the missionary, and closely following his tracks across plains and mountains, and by these tracks the business man pilots his ventures to the far interior marts. In the absence

of the information furnished by the missionary many of the trade marts of China would be still unfamiliar to the merchant, and demands for his merchandise confined to much narrower limits. It should be remembered that the ensign of commerce follows close in the wake of the banner of the cross, and he who would strike down the hand that carries the latter injures the interest of the former. Whatever comforts are enjoyed by the missionary are deserved by the nature and far-reaching results of his work, and a just public sentiment should be ready to add to, but never diminish them.

### In Olden Times.

People overlooked the importance of permanently beneficial effects and were satisfied with transient action; but now that is generally known that Syrup of Figs will permanently cure habitual constipation, well-informed people will not buy other laxatives, which act for a time, but finally injure the system.

## 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.

### Foreign Missions.

#### MALACHIA III. 10.

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of Heaven and pour you out a blessing that there shall not be room enough to receive it.

The duties of District Secretaries and their inspiration are most truly and beautifully portrayed, in the following address written by Mrs. Louis Parker, of Louisiana Conference:

We find by consulting our by-laws that the "duties" are very plainly specified, so there seems really very little to be said as to further practical information, but perhaps we may, by searching for the deepest meaning of each duty, be able to interpret them more fully. We are told first that the district secretary "shall organize auxiliaries and use every available means to promote the advancement of the Woman's Foreign Missionary Society in her district." The secretary must have, by correspondence with all the pastors, a clear understanding as to the needs and possibilities of new societies; she must also endeavor to be ready whenever necessary to go where the needs exist; she must urge the co-operation of the pastors, and, if necessary, "weary them by her continual coming." After these conditions are successfully met, she must have at hand a full supply of tact, discretion and wisdom in the selection of officers for the forthcoming society. She must

bring such an amount of enthusiasm and conviction to bear upon the listening novices that the impression may be deep and lasting. Above all, she must make them feel that her own heart, her whole heart, is in the work, and that the love of Christ alone constraineth her to make this, sometimes almost unwelcome, effort.

I am fully aware of the trial this involves for most of our women, as there is scarcely anything we dread more than to hear the sound of our own voice in a public meeting, even though the listeners are only our sister women; but the district secretary must forget that it is her voice, and remember only the great privilege that is accorded her of making this small sacrifice for the cause of the Master. Our laws next tell us that the secretary (or a representative appointed by her) shall present a report at the District Conference. Here is the opportunity of the year to press the importance of the work, and to let our brethren see how greatly we are in earnest, a condensed, clear statement, not taking much time, a cheering, vivid sketch of what has been done, or a hopeful look into the future might become an inspiration to many.

The next duty on record is the aid which the district secretary should furnish to the Conference corresponding secretary. This suffering and much-worked officer needs all the help which her district secretaries can give to lighten her labors. We do not need the vision of a seer to make us realize the light-hearted joy with which the corresponding secretary would select from her voluminous mail the prompt, well-written and never failing reports from every district secretary in her Conference. This picture of the imagination is fair, but elusive, as a rule.

Next in the list of duties is the faithful effort to obtain subscribers to the Woman's Missionary Advocate. To those who subscribe for and read this most excellent summary of mission work for women, it seems very strange that any woman of the Southern Methodist Church should hesitate or neglect to obtain or read it, but in many instances the district secretary would need an eloquent and persuasive tongue to convince some of their duty; she must, however, never cease her effort.

Last, but by no means least, this much instructed district secretary must "see to the collection of the contingent fund for Conference expenses." She must endeavor to convince her societies of the great necessity for this fund, of its legality, and of the individual responsibility of each member to pay this money as regularly as she does her monthly dues and and love the almighty, constraining power; love the joy, the freedom of the soul; love the broken box of precious ointment adoring gratitude for measureless benefits; all this can never meet the sum of our indebtedness to Him who in His earthly life was so gracious and tender to women; He who called those who loved Him, "mothers, sisters, daughters," healed their diseases, accepted with

gracious words the heart broken penitence of the sinner, He who died for us, when we think as Frances Havergal says of his thirty-three years among sinners on this sinful earth, of the slow-wearing days and nights, the heavy footed hours, the never hastening minutes that went to make up those thirty-three years of trial and humiliation, can we ever hesitate to give all our poor little hours to His service? Here must be our inspiration, and with this filling the soul how joyous will be the service, how careful will we perform the smallest duty, how watchful will we be to find opportunities to do good, how easy it will seem to be either secretary or treasurer, president or lay worker. May the precious chiasm of love be poured out in large measure upon the heart of every woman in the missionary society. From many workers we have letters saying the week set apart by the executive of W. B. F. M., was almost a failure both spiritually and financially on account of the very bad weather. Well dear friends it was God's weather and God's work and he is able to prosper the latter, perhaps he is trying us; does he not challenge us to "prove" Him? I know of one auxiliary that held the week of prayer and sent up \$21 thank offering and I hear of others who still intend to hold a week of prayer and thanks-giving. Do, my co-workers let us bring in the "tithes" and "prove" our "Lord of hosts." How easily 50,000 Methodist women could send in one dollar each as a thank-offering. O, children of the heavenly King, give this cause your prayers, your means your time, your efforts.

"Give as you would if angels waited at your door;  
Give as you would if the morrow found you here  
giving is all o'er;  
Give as you would to the Master, if you met His  
searching look,  
Give as you would of your substance if His hand  
your offering took."

L. H.

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LADIES, If you have superfluous

## HAIR ON THE FACE

Send for new information how to remove it easily and effectively without chemicals or instruments. Correspondence confidential in plain sealed envelope. Mrs. M. S. PERRY, B-01, Oak Park, Ill.

## Our Church at Home.

### POUNDED AT A DISTANCE.

On the 28th inst. there was a box shipped from Bryant, Ark., and directed to the undersigned, at Arkadelphia, Ark., and on being opened was found to contain quite a number of articles that are good for the outer man. Now, Mr. Editor, this box was filled and shipped by Mount Carmel, one of the Churches on Alexander circuit. Thus the preacher's home was made bright by those good people. May God bless them, and may my work on this circuit be crowned with success. Success to the editor,  
GEO. W. LOGAN.  
Alexander, Ark., Dec. 31.

### PRINCETON CIRCUIT.

From Conference wife and myself took a two weeks' recreation and visit to relatives in Clarke, Pike and Nevada Counties. On our return to Princeton for the third year, bright, cheerful faces greeted us cordially at the parsonage. Bright blazing fires and a nice warm supper, consisting of turkey and many other good things, brought to us that peculiar feeling, which belongs only to Methodist itinerant preachers and their families, when thus kindly received. Besides this, there was a nice supply of provisions for our future use. God bless all the people who are thus caring for their pastors, and may others on all the charges be moved to like action. Let all the people and preachers work harmoniously together in God's vineyard, and He will abundantly bless them.

S. C. DEAN, P. C.  
Princeton, Ark., Jan. 1, 1897.

### SOUTH HOT SPRINGS.

DEAR BROTHER GODBEY—We reached our new field of labor—South Hot Springs—Friday, December 18, and are now comfortably domiciled in the neat new parsonage, built by that indefatigable worker, Brother Lewis B. Hawley, whom I succeeded at this place.

On last Monday night a merry donation party, laden with sugar, coffee, flour, eggs, hams, butter, can goods, dress patterns and many other good things found needful and useful about a parsonage, broke in on us and left us the richer by several dollars, to say nothing of the Christian cheer and fellowship and sunshine which we enjoyed, and which lingered after the storm had abated.

All the preachers in the city are at their posts, full of hope and determined to make this the best year of their ministerial life.

Brother Sage, that model presiding elder and prince of good fellows, has been with us here three weeks, but is now out on his "rounds" in the country, to be gone several weeks, the prayers of the Church follow him.

I have had eight accessions to the Church. Yours in Christ,  
B. A. FEW.

### JACKSONPORT, ARK.

DEAR BROTHER GODBEY—We have had a very auspicious beginning on our new work. There have been two professions of faith,

and quite a number of the Christians have been quickened into closer walk with God. Having worked here as teacher and salesman eleven years, we are no stranger to most of the people. The welcome extended at first and continued with increasing emphasis, has been most cordial. God's blessings have been upon us continually in pulpit and home. Our Christmas was spent with Brother Fisackerly, on Melbourne circuit, at the delightful home of Brother Ransom Gulley. "The most enjoyable Christmas of our lives," was the universal testimony at the services continued from Tuesday to Christmas night. Three days were spent with Brother Batton's people at New Hope, five miles north of Searcy, last week. Nine professions in five services and a blessed watch night service were the visible results.

Our District Stewards' meeting, New Year's Day, at Walnut Ridge, was a delightful and harmonious session. The Spirit of the Lord is upon us, seemingly throughout the Newport District.

The new brick church at Newport, under the indefatigable efforts of Brother Umsted, is moving on to completion, backed as he is by such an enthusiastic and hearty co-operation of officials and people. Wishing the ARKANSAS METHODIST, its editor and readers a happy new year, I am, yours in Christ,  
LUTHER C. CRAIG.

### JACKSONPORT, ARK.

### SILLOAM SPRINGS.

DEAR DR. GODBEY—As this is "holiday week" with the METHODIST, perhaps a breeze from "cool Siloam's shady rill" will not be objectionable.

Last Sunday was our fourth in our new charge. We had communion service and Jesus Himself was with us. It was a helpful service. Our work is starting encouragingly, the interest seems to be growing, and the prospect is good for a prosperous year.

The foot-prints of my predecessors are plainly seen. The names of Brother Fletcher and Dyer, have an abiding place in the hearts of the people. Through the untiring energy of the latter, with the co-operation of the people, an elegant six-roomed parsonage was built last year. We have literally "entered into his labors."

The people have given us a cordial welcome. We feel very much at home. I am reminded of the Irishman, who, in writing to his friend in the old country, said: "Come to Ameriky, Mike. Shure an its a foine country. Its only three weeks that I've been here, but it's a natural-born American that I am already."

We were loathe to part with the many true and tried friends at Springdale, but were glad to leave them in better hands.

On this last day of 1896 I look over the past year with both pleasure and regret. As my sainted father used so often to say, "I have not been what I ought to have been, but it is only through the grace of God, that I am what I am." In spite of much weakness, many imperfections and

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309 W. Markham. Telephone No. 62

failings, that grace alone has kept me from falling.

To-day I feel like saying with Paul: "Forgetting those things which are behind, I press toward the mark for the prize of the high calling of God in Christ Jesus."

"We are travelling home to God,  
In the way our fathers trod,  
They are happy now, and we  
Soon their happiness shall see."

Respectfully,

ARTHUR MARSTON.

December 31, 1896.

### ARKANSAS CITY.

We reached our new charge Saturday, December 19, and were "gladly received" by the people. The "pounding" began before we arrived and hasn't ceased yet. But as our goods were a little slow getting here, we were detained a little in getting "set up." While waiting for our things we were royally entertained in the home of Brother Frank A. Hawley. We are now comfortably domiciled in the parsonage, which has been lately repaired and newly furnished. These are wide-awake, working people—broad-minded people. We have a good Sunday-school, a live Epworth League, a Junior League, a W. F. M. Society and two weekly prayer meetings.

As to the nature of the "pounding," we have received almost everything in the way of staple and fancy groceries.

Religious services so far are very encouraging. With earnest prayers for a good year's work for the Master, R. LUTHER BROACH.  
Arkansas City, Ark., Dec. 30.

## 3 BARGAINS IN TEACHERS' BIBLES

Bagster's Comprehensive Teachers' Bible contains the Old and New Testaments, with new and revised helps to Bible study; a new concordance and an index Bible atlas, with fourteen maps, minion type; size of page, 5 1-2x8 1-2 inches; bound in seal grain leather, divinity circuit (overlapping edges with rubber band), round corners, gold edges; price, postpaid, \$2.00.

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## At Rest.

**WRIGHT**—Mrs. S. C. At the request of husband and sons, the writer bears cheerful testimony to the many Christian virtues of the subject of this memoir. A child of affliction, for fifteen years confined to her room, she has doubtless begun to receive the "eternal weight of glory," (2 Cor. iv. 17.) Submissive, strong-minded, strong in faith, it is needless to add that her husband and children prize her Christian life above earthly treasures. "Being dead she yet speaketh." Born in Tennessee, July 25, 1838; "born again" about 1850; died in full view of the "Delectable Hills," November 14, 1896, in Conway County, Ark. Good-bye for a little while. C. A. BAYLESS.

Perryville, Ark., Jan. 1, 1897.

**CONE**—J. B. Cone departed this life October 20, 1896. Brother Cone was born in Washington County, Ga., October 12, 1808; moved to Alabama with his parents, when very young. He united in marriage to Miss Malinda Dean, in Alabama. He professed religion at the age of 30 at a camp-meeting in Comanche County, Ala.; joined the M. E. Church, South, at the time of his conversion, and lived a consistent member all of this time, which was sixty years. He moved to Arkansas in the year 1852, and reared a large family. Brother Cone was an honorary member of Bearhouse Lodge, No. 209, F. & A. M., was a true Mason in every respect. As he grew older he would look forward to the time that did come with joy. "In our Father's house are many mansions," and he said in his last moments that he would soon be at home with his loved ones, who had preceded him. He was happy in life and joyful in death.

Resolved First, That in his death the Lodge has lost a true Brother and a kind hearted Christian. Let us ever imitate his life and follow his example.

2nd. That in humble submission to the will of God we bow.

3rd. That a copy of these resolutions be spread on the minutes of Bearhouse Lodge, and one copy each to the ARKANSAS METHODIST and Arkansas Baptist. Respectfully submitted.

W. H. ROGERS,  
E. V. RONEY,  
R. B. SCOTT,  
C. AUSTIN,

ED. C. SHIPMAN, Secretary.  
Committee.

**RUTLEDGE**—Mary Cecyl Rutledge, infant daughter of Rev. J. D. and Mrs. Eula Rutledge, was born August 4, 1895, and died November 23, 1896. She was 15 months, 3 weeks and 3 days old. She died at Blytheville, in Mississippi County, Arkansas.

We knew the dear little one and loved her fondly. She made many hours cheerful for my wife while I was away on the long trips over the hills of the Batesville District, and would leap for joy when I returned. Here is where she painted her sweet little image on our hearts, and to-day we see that picture still. We shall see it in the bright beyond, and in all its reality, for the promise is unto us and our children. Thank God for making such ample provision for us all. Let this be the hope and the assurance of the father and mother of dear angel Cecyl, and wait till the reaper gathers the corn for the garner above. God bless you, our true and tried friends, we meet you in this little tribute of respect and love for your dear babe, and shed a tear over her new grave.

JAS. F. and FANNIE R. JERNIGAN

**HARTSFIELD**—Julia Onetia, daughter of A. S. and B. B. Hartsfield, was born in the State of Mississippi, June 3, 1875, and died October 14, 1896, after being confined to her room four months, and suffering a great deal. She professed religion in 1890 and joined the M. E. Church, South. She died in the faith. A. C. RAY, Pastor.

**OGLESBY**—Arch Oglesby was born in Savannah, Tenn., in 1840; moved with his parents at an early day to Arkansas; settled in Ouachita County, and died near Silver Springs, October 8, 1896. He was married in 1861 to Miss Nancy Jenkins (sister to the sainted John J. Jenkins, of this Conference) with whom

he lived happily till death. He was converted in 1866, under the ministry of the Rev. Horace Jewell, and at once joined the Church. Coming like a flash of lightning, his conversion was as clear as a sunbeam. In a lifetime of 50 years in Church work I never witnessed a brighter conversion, a clearer cut case of old-time religion. Thenceforth he was no laggard in the Church of God, but an active worker—filling the office of steward, Sunday-school superintendent, class leader and exhorter. In fact, he was no ordinary, but rather an extraordinary man. Few men, if any, could excel him in a ten or fifteen minutes' talk.

The writer has been closely allied with him these thirty years, working hand in hand, shoulder to shoulder, in the Church as laymen, and while he had his trials and dark seasons as other men, his faith in God never faltered, never wavered, but under his heaviest trials, darkest seasons, he possessed in an eminent degree that spirit which endureth all things, and beareth all things as a good soldier of Jesus Christ.

In his last affliction, which continued for four months, his sufferings were intense. Yet he bore it all with Christian grace and fortitude, without a murmur. I often visited him during his last illness, prayed with him repeatedly and always found him tranquil and happy, sometimes rejoicing and perfectly resigned to the will of God—willing to live, or ready to die. His death was a complete triumph, a complete victory for Christianity. "Mark the perfect man, and behold the upright, for the end of that man is peace."

He leaves a wife, an only son, three sisters and a brother to mourn their loss. To these bereaved ones we tender that comfort which alone is found in Christ. May the gracious father sustain and comfort the grief-stricken ones with a shepherd's tender care, and when this fleeting life is over, bring them all to a blessed re-union in the Heavenly home. DANIEL G. PIPKIN.

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The dealer who buys pianos and organs on time or on consignment has to pay for the accommodation and those who buy of him pay every cent of that extra cost. As all dealers require a lease or notes for payments, find out if he sends them out in settlement for instruments or uses them as collateral. In either of these cases their going into the hands of third parties may offset any agreement regarding extension or failure of contract as third parties holding notes often show that they are "innocent holders."—Buy from a firm who will not trade with your notes.

## WHAT INSTRUMENT?

There are many excellent pianos and organs now being manufactured, among which there are such a variety of handsome cases and finishes, the tone and touch of which leave nothing to be desired, and individual taste can be suited to a nicety. For the reason that there are so many fine instruments it is also true that there are many times as many pianos and organs which are practically not worth buying. To obviate the possibility of getting an inferior instrument, if you do not wish to risk your own judgment, confine your dealing with a wellknown and reliable firm, and one whose financial standing insures protection on their guarantees. Then the purchaser runs no risk. We'd like to have you ask us questions about our ability, capital, methods of business, guarantees and any other question pertaining to pianos and organs.—Ask any of our thousands of customers about us! We are proud of the record.—43 years continuous business and satisfaction given to patrons.

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## THE ARKANSAS METHODIST

WEDNESDAY, JANUARY 13, 1897.

GEO. THORNBURGH, Business Mgr.

Entered at the Postoffice at Little Rock, Arkansas, as second-class mail matter.

Circulation, 11,000 every week. We guarantee that no issue shall be less than 11,000 copies.

From "Printer's Ink": "ARKANSAS METHODIST—published at Little Rock, has a much larger circulation rating than any other newspaper published in the State." This organ of the Methodist Episcopal Church, South, is credited with a circulation that exceeds the sum total of the ratings accorded to the ten other religious periodicals issued in the State."

TO ADVERTISERS:—The circulation of the ARKANSAS METHODIST is fifty per cent larger than that of any other paper, religious or political, published in Arkansas.

## Look After Them.

In our issues of July 22 and September 30, will be found the names of persons to whom United States liquor licenses were issued up to those dates. We now give the names of those who have procured license since September 21 and up to December 30, at noon. We have intended to give names in prohibition territory only, but not knowing as to every place we may have some who are not in prohibited districts:

| Place.                | Name.              |
|-----------------------|--------------------|
| Amos Bayou,           | J. W. Oswald & Co. |
| Black Springs (near), | J. M. Wehunt.      |

|                                                                     |                   |
|---------------------------------------------------------------------|-------------------|
| Beavers' Mill,                                                      | Bell & Co.        |
| Brookland,                                                          | Brooks & Co.      |
| Beebe,                                                              | R. A. Liles.      |
| Bald Knob,                                                          | T. A. Simpson.    |
| Cove (near),                                                        | Allen & Lariman.  |
| They transferred to Hatton November 7 and back to Cove November 28. |                   |
| Cove,                                                               | Bristow & Wright. |
| Cove,                                                               | Geo. W. Tilley.   |
| Colona,                                                             | Frank Harris.     |
| Clarence,                                                           | Murphy & Hopper.  |
| Clarence,                                                           | G. M. Ward.       |
| Clarksville,                                                        | Nichols & White.  |
| Cypress,                                                            | W. A. Waits.      |
| Danville,                                                           | Bungarner & Co.   |
| Douglas,                                                            | Jarret Johnson.   |
| Evening Shade (near),                                               | Bristow & Co.     |

|           |                            |
|-----------|----------------------------|
| Fulton,   | J. E. Henry.               |
| Fulton,   | G. G. Morris.              |
| Fisher,   | R. L. Murphy.              |
| Franklin, | M. A. Ferguson, wholesale. |

|                  |                  |
|------------------|------------------|
| Greenway (near), | J. E. Dennison.  |
| Gravett,         | Jones & Co.      |
| Herd,            | Baker Bros.      |
| Hardy,           | Cope & Swafford. |
| Harrisburg,      | J. C. Davis.     |
| Hatton,          | Line Drug Co.    |
| Hatton,          | Jno. G. Watkins. |
| Heber,           | R. A. Oldham.    |
| Heber,           | J. F. Wilks.     |

|                        |                    |
|------------------------|--------------------|
| Jonesboro,             | W. N. Nichols.     |
| Jonesboro,             | D. C. Poff.        |
| Jonesboro,             | C. Sailor.         |
| Jonesboro,             | Lee Smith.         |
| Kingsland,             | E. L. Smith.       |
| Kingsland,             | J. C. Stafford.    |
| Longview,              | D. R. McCoy.       |
| Morrilton,             | Frank Balmer.      |
| Morrilton,             | R. F. Wood.        |
| Marked Tree,           | S. R. Caple.       |
| Madding,               | Hanna & Thompson.  |
| Mena,                  | Murphy & Hopper.   |
| New Lewisville (near), | Wesley Cunningham. |

|                |                                     |
|----------------|-------------------------------------|
| Neeley (near), | W. E. Cotton, Wholesale and retail. |
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Williford (near), A. C. Higginbottom.

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