Arkansas Methodist.

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VOL. XVI. LITTLE ROCK, FEBRUARY 3, 1897. NO 5

News and Notes.

In Congress the House has passed a bill, imposing a fine of $100 and imprisonment for sixty days upon any person who sells intoxicating drink of any kind to any Indian to whom an allotment of land has been made, while the title is held in trust by the government; or to any Indian who is ward of the government.

Dr. T. M. Finney, manager of the St. Louis Provident Association, has arranged with wood yards, laundries and etc., to supply work to the applicants for aid. It has wonderfully diminished the number of calls upon the Association. Work is not what the average beggar wants. The system of promiscuous and indiscriminate giving ought to cease in every city. The labor test should be applied. There are thousands and thousands of able-bodied men who are beggars simply because they do not choose to work. The number increases yearly. Every system of dispensing charities should be arranged to put a check upon the increase of beggars.

Our Washington correspondent says: "Turn where you will and the rum evil will still confront you. A Government Indian Inspector—Mr. J. G. Wright—who has recently returned from an official trip among the Chippewa Indians, at White Earth Agency, Minnesota, after speaking of the manner in which the 7,000 (or thereabouts) Indians on that reservation spend their time, added significantly: 'Their morals, in a general way, are very good. They have a warm attachment for their wives, and would give but little or no trouble if whiskey could be kept from them.'"

We are informed by a special communication from Washington that it is feared that the Senate will not ratify the arbitration treaty between this country and Great Britain. We would regard refusal to ratify the treaty as very unfortunate. Thoughtful men have seen in this arbitration treaty between the two great English nations, the prophecy of a day, near at hand, when all civilized nations shall find a better way to adjust their differences than by the arbitrament of the sword. The Queen of England, in her address to Parliament on the 19th ult., thus spoke of the treaty:

"It is with much gratification that I have concluded a treaty for general arbitration with the President of the United States, whereby I trust all differences which may arise between us will be peacefully adjusted."

The President, in his message to Congress, earnestly recommended the ratification of the treaty.

Leading statesmen of France have expressed the hope that the French might also enter this arbitration movement. The issues involved in the Venezuelan question may not be so commanding as to give to the treaty any great importance in the eyes of the civilized world, merely as a settlement of that difficulty, but this has been made the occasion of a movement which should mark an epoch in the history of Christian civilization. The treaty may not be an ideal one in the judgment of our Senators, but it is only for five years, and is a beginning of an order of things which promises inestimable good to mankind. We hope the arbitration treaty will be ratified. The latest news from the Senate is that the treaty has been returned from the committee on foreign affairs, with amendments which will be very objectionable to the Cleveland administration and to England, and if ratified by the Senate in its present shape will not be proclaimed during the present administration.

Any failure of the treaty will be regarded as unfortunate by the leaders of public opinion and by the people at large.

Much time has been given in our State Legislature to local prohibition laws. The local laws of Batesville and Dardanelle have been repealed. Some who voted for the repeal claim to be friends of the cause of temperance, but in almost every case the vote for and against repeal could have been counted before hand from the known character of the voters. No liquor man voted to sustain these laws. The repeal was opposed by a strong lobby of leading citizens of the highest moral character, and, on the other hand, urged by whiskey men. As respects the contest between the temperance people and their opposers no one questions that the victory was for the opposition.

The plea of some professed friends of temperance is that these special laws consume too much time in our legislature. But it appears that no time at all has been consumed by them, but in the effort to repeal them. The whiskey forces are well organized, and any temperance legislation will likely consumed a good deal of time in view of such opposition.

We acknowledge invitation from Rev. J. B. McDonald to his marriage to Miss Elizabeth Taylor to take place at Holly Grove, on the 9th inst. Rev. M. M. Smith officiating. We send congratulations.

A Correction.

MR. EDITOR—I see in the ARKANSAS METHODIST of January the 13th, 1897, your note on the minutes of the Arkansas Conference. With refference to additions, you say that there were 2,094 additions by profession, and by certificate and otherwise 1,249, and you make the total 4,334, which is a mistake. The removals by certificate and otherwise, 1,892, and then you say that the minutes show but 400 aggregate increase for the year. Now, I will give you the figures as I find then in the minutes: Additions on profession of faith, 2,094, and additions by certificate and otherwise, 1,240, which gives a total of 3,334, instead of 4,334, as you give it in the paper. Removals by death, certificate and otherwise, 1,892, now take 1,892 from 3,334, and we have a net increase of 1.442 for the year, instead of 400, as you gave it. I think it would be well for you to make the correction. I have not got the minutes of the White River Conference, but your figures are not correct as yov give them, with reference to their net increase.

J. E. DUNAWAY.

We acknowledge the error in addition referred to, otherwise our note was correct; 3.334 additions and 1,892 removals ought to show 1,442 increase, but the minutes give 400 as the increase of the year. This fact is what called forth our remarks upon the imperfect manner in which our statistics are kept. In the recapitulation the minutes give total members, 24,724; total last year, 24,324; increase, 400. This footing is probably correct, but it shows that the removals were really much more than reported We acknowledge the error also in the White River Conference exhibit, the minutes showing net gain, 955. But if we reckon as Bro. Dunaway reckons, it would be 1570.

For the minutes show additions on profession 2421; by certificate and otherwise 1,463, total 3884. Removals by death, certificate and otherwise, 2314, which should leave net gain of 1570. It is in this in harmony in the footings that we see the evidence of bad book-keeping which we took occassion to criticise. Our observasion is that a correct record is generally made of additions but not of removals.

We thank Brother Dunaway for his note.—ED.

Important Notice.

1. The Board of Church Extension will hold its Annual Meeting at its office, 705 W. Chestnut St Louisville, Ky., on April 29th, 1897. Applications for aid must be made out on blanks which will be furnished for the purpose by the undersigned, and must be on file in the Board's office on or before April 1st, in order to insure attention at the Annual Meeting.

2. We are particularly anxious that all who owe anything on account of Birthday Cards, or of subscriptions in aid of Cuban Churches in Florida, or for the building of churches in the Indian Mission Conference will remit the sums due as soon as they can do so. The money is greatly needed.

3. We wish to circulate our literature. We will send package containing copies of our last Annual and Quadrenniel Reports, and of the Church Extension Bulletin, to anybody who will send us a two-cent stamp to pay postage.

4. We have a supply of pamphlets containing Dr. S. A. Steel's address on "Church Extension in Relation to the Future South," and Dr. G. W. Briggs' address on "Church Extension on the Frontier;" both delivered at Montgomery Ala. We will send these in any quantities desired upon receipt of ten cents per dozen, in stamps, to pay postage.

5. Copies of our handsomely illustrated little book, "Living Monuments," will be sent to any address on receipt of twenty-five cents.

6. All requests for Parsonage Plans, and applications, and all correspondence in connection with Parsonage work, should be addressed to Mrs. R. K. Hargrove, West Nashville, Tenn., as she has entire charge of that department.

DAVID MORTON,
Cor. Secy.

Louisville, Ky., Jan. 21, 1897.

Washington District Conference Journal Misplaced.

Our District Conference Journal was carried from the Methodist Church in Camden the last day of our Conference. I have written and re-written and yet got no trace of it. Some one got it through mistake no doubt. Will he please send it to me at Prescott at once and greatly oblige,

W. F. EVANS.

W. J. Bryan has been invited to address the Arkansas Legislature. His answer is that he will do so if circumstances permit.

Contributed.

Letter From Gilderoy.

I have just read the January and February number of our Review. Your article on the "Temptation and Agony of Christ" was a feast to my soul. I should judge you had experienced some deep sorrow, had passed through deep water and had been in a fiery furnace. Such writing is born of hard experience. You have been there. Well, sooner or later, every human being finds a garden of Gethsemane somewhere, in some sore trial, some place and some time where and when the human will surrenders to God, bows submissive to his holy will. That is the time and the place when one is made perfect—sanctified throughout mind, body and spirit. It may come in the death of a child, of a wife, a husband, in a critical sickness, in the loss of property, or some other sore bereavement. We need not wait for these to pass into this sweet experience, but most of us do wait. We will not learn submission to the will of God till we are forced to do it. What we ought to learn first we learn last. It seems that the human will of Christ recoiled in view of the agony, shame and pain of the cross, and so he prayed: "If it be possible let this cup pass from me." And so we often pray, but when we truly pray: "Not my will but thine be done", the victory is gained. Self is dead and God is all and in all. God is enthroned in the human heart.

When I was a boy and a young preacher I knew a very devout woman who was a professor of of sanctification, and so far as I knew she had been made perfect in love. Her life verified her profession. She was wealthy, childless, and much given to public charity. I was her pastor after the war when she had lost all her property and was very poor. She used to say to me often: "Oh! my son, I did not know that I loved the things of this world so much till I was called upon to give them up. Then I found that I was not wholly sanctified. My experience for long years had been deep and sweet, but Oh! so much deeper and sweeter when I got my full consent to give up all I owned. God took my property away from me, but gave me in place of it something that has made the sunset of my life full of glory and gladness."

I have been deeply impressed by one remark in several of our books of theology—especially full in Watson's Institutes—"that Christ having consented to die the manner of his death was within his choice." This makes his death wholly voluntary and therefore vicarious. "No man taketh my life from me. I lay it down of myself. I have power to lay down my life and pywer to take it again." When the time came "Jesus bowed his head and gave up the ghost." If all this be true then Judas, the Jews, the Roman soldiers and the wooden cross were only accidents, or attendants, of the death of our Lord. It was a voluntary surrender of himself to the lusts and passions of wicked men. He could have called legions of angels to defend him against them. But he came into the world to die, and so submitted himself to the course of events. He died on the cross but not by the cross, as did the two thieves who were crucified with him. His legs were not broken because he was dead already. Doubtless no other man had ever died so early in the process of crucifixion. It was on the cross and in the act of crucifixion that he yielded up his life for the sins of the world. Who can understand the wonder of the agony in the garden of olives, or of the death of our Lord on Calvary?

But I only meant to thank you for your tender and very suggestive article in the Review. It did me good. Your brother,

GILDEROY.

Minter City, Miss., Jan. 20.

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PAINFUL AND PITIFUL.

BY R. J. BIGHAM,
Corresponding Secretary General Board of Education.

Paine Institute was projected by the General Conference in 1882. In their quadrennial address to the Church, at this Conference, the bishops called attention to the necessity of providing suitable pastors and teachers for the colored race, and urged the Church to supply them. The Committee on Education urged that the recommendation of the bishops, in their quadrennial address, should be heeded and acted upon. Paine Institute was finally located at Augusta, Ga., and Rev. James E. Evans was appointed its first Commissioner. The Institute was opened in rented rooms, January, 1884. Mr. C. G. Goodrich, one of the foremost laymen of our Church, and the Treasurer of Paine Institute, in writing to me sometime ago about the school, said that its struggles to maintain existence at the beginning was "painful and pitiful." If that struggle has been anything else from its beginning to this present writing it does not so appear in its history. The next General Conference (1886), through its Committee on Education, declared that this enterprise deserved and needed the fostering care of the Church, and recommended that the Commissioner be kept in the field. The General Conference of 1890 kept an eye on the young school, and adopted a paper which emphasized again the utterances of our bishops in their quadrennial address of 1882, and declared the movement to be of great importance in the present aspect of social affairs, and to the future of our country. It further declared that Paine Institute represented our attitude upon the question of the relations between ourselves and the colored people; that our Church could not disregard the claims of the colored people upon us, or fail to aid in providing a sound ministry for them, and that we should undertake their elevation, by all Christian means, to a higher life in this world, and the fellowship of the kingdom of God. What has been the result of General Conference action since 1882? We raised for Paine Iinstitute in

1884	$ 1,536 50
1885	1,919 60
1886	7,801 68
1887	2,982 52
1888	3,281 15
1889	1,745 43
1890	2,243 18
1891	3,465 77
1892	3,023 18
1893	4,726 25
1894	5,226 72
1895	5,285 67
1896	5,648 38
	$48,876 03
Add Commissioner's expenses, 1894-96	10,030 63
Add also gift of Rev. Moses U. Paine	25.000 00
	$83,906 66

This is not the best we could have done for Paine Institute since 1882. The negro will never get into "a higher life," nor into the "fellowship of the kingdom of God," at this poor dying rate. It would seem that there was but one of two things to do—either to go into this business seriously, or to go out of it; to put our hands to it, or to wash our hands of it. But we have not the advantage of a dilemma in this matter. We cannot go out of it without being chargeable in the sight of God and man. The high and binding obligations imposed of God upon us have been acknowledged and accepted by us, and in the light of what we have said about Paine Institute, our own consciences must needs condemn us if we undertake to desist from the work. We ought to redeem the pledges we have made. It is the only safe, as it is the only open, course for us to take. Our fundamental obligation is a religious one, and grows out of our opportunity and ability to help the negro. We are face to face with him, and most of us have come to see and agree that our ways will never part. It is useless, on religious grounds, to talk about the taxes we have paid, and which have gone into his education (one estimate is $37,000,000, another is $50,000,000). The taxes we have paid have been, in their last analysis, our social and political necessity, and not our Christian philanthropy. The figures which I have given above are the figures with which we have, as a Church, to deal. I believe that no fair-minded and intelligent Southern Methodist will say that these figures represent the full measure of out ability; $83,906.66 is not the best we could have done for Paine Institute since 1884.

The above amount is as small as it is because we have never given our hearty, serious attention as a Church to Paine Institute. Our attitude has been, as to the majority of our ministry and membership, rather one of indifference, if continued, will result in the death of an institution which we set up, and which we promised to support; to which we have sent our brethren, whom we have promised to stand by. It is to be doubted whether, throughout the entire Methodist Episcopal Church, South, a half-dozen sermons were delivered last year in the single interest of Paine Institute. I do not believe that six hours were devoted to it last year in the pulpit by our 6,000 traveling preachers. I will not affirm this awful thing. I may be mistaken. I hope I am. I believe I am not. If God's Church keep not faith, will not faith perish from off the face of the earth? We shall not be guiltless, my brethren, if we keep not faith with Paine Institute and the noble men who have stood for us in the poor halls of our poor college for the education of preachers and teachers for the colored people. We have paid so little attention to the negro that he is coming to believe that we do not intend to do anything for him.

The last General Conference committed this work to the General Board of Education. So far as money goes, only a little more has been raised the past year for this institution than was ever contributed by our Church before, except in 1886. But the General Board of Education has not been unmindful of this part of its work, and trusts that it has projected some things which are better than money, and which will raise enough money for the present needs of Paine Institute. At the last annual session of the Board steps were taken looking to the raising of $25,000 for this institution, the following resolutions being passed:

"Resolved, that we call for $25,000, to be raised for Paine Institute, same to be used for buildings equipment, and endowment; and that we recognize our duty as a Church in this matter, and call on our people to contribute this amount, and urge our pastors to lend their efforts by public appeals and private solicitations to its collection."

Now will not some of those men in our Church who watch her destinies and duties, and are anxious that she shall keep her promises and shall prosper in everything she undertakes for God and man, assist me in raising this money? If the presiding elders throughout our Connection will find time to emphasize our obligations to support Paine Institute, which stands for the obligation we feel as a Church to do our duty by our negro neighbors, the institution will be immediately benefited. If a half-dozen men in each Annual Conference will take only an hour, and will make one honest, earnest effort to focus before the eyes of their congregations the importance of the work for which Paine Institute stands, our promises to Paine Institute, and the needs of Paine Institute, there will be immediate and happy results. Are there not these half-dozen men in at least a majority of our Annual Conferences who, for love of God and for the poor, needy, and black children of God, will heartily and seriously undertake at once to do something which shall be measurably the discharge of duty? Will not the pastors of our largest and ablest Churches in Baltimore, Richmond, Lynchburg, Roanoke, Wilmington, Charleston, Augusta, Atlanta, Montgomery, New Orleans St. Louis, Louisville, Nashville, Chattanooga, Little Rock, Kansas City, Fort Worth, Dallas, Tyler, San Francisco, and elsewhere, preach a sermon, outlining the history of Paine Institute, and urging upon the conscience and liberality of their people the claims of this institution? My dear brethren, let me beseech you to preach at once such a sermon, and and to follow it with a collection, so that we may have in hand at once, at least a part of the $25,000 called for in the above resolution. Stand this call on its own feet; take the collection on its own merits, and report your success to me, that I may move others by your interest and example.

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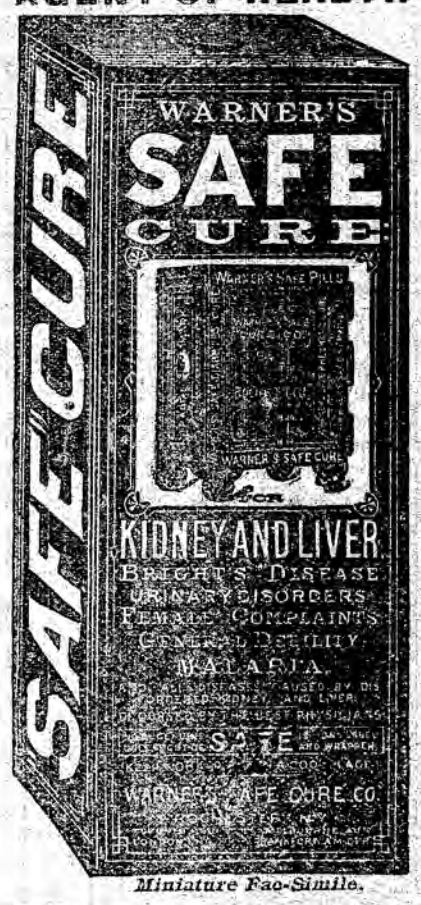

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Head Us.

MR. EDITOR—I wish to call attention to this expression taken from The Methodist and Way of Life, and headed, "Abilen, Texas, Rev. L. M. Lasley." It reads:

"It is refreshing now, since so many evangelists are having their license taken from them for preaching sanctification in territory preempted by unbelieving presiding elders and pastors, that I am only an humble lay evangelist * * * and they cannot stop me to attend a Church trial and answer to the charge of unpastoral courtesy. * * * I enjoy this freedom. When it was announced that I would begin here, the P. E. at once inquired if I were licensed, and when told I was not, was simply at the end of his ecclesiastical power."

This sounds to me like the roaring of strange fire upon the altar. The tendency seems to be towards disintegration. There seems to be a growing disregard for the restraints which our laws and time-honored customs have imposed. Is it wise to allow that any man who feels disposed to do so, may assume ministerial functions at will? Is there no safety in the legal processes by which ministers are created and sent out? The Bible certainly does not warrant any man, under any pretense, in ignoring law. Moreover, the injunction to be in subjection to the powers that be is very explicit. All Methodists have solemnly vowed to be subject to the discipline and support the institutions of the Church. The licensed ministry, the ordained ministry and the itinerant ministry are all lawful claimants, and as such, have a right, both to demand and expect, the support of all our people, but more especially of the press and the ministry, since they have assumed leadership. But this man ignores all law, and is introduced by a Holiness editor as "Rev. Lasley," which conveys the impression that he is a regular minister.

All law should be held sacred. The bane of this country today—in the Church and out of it—is the flagrant and criminal violations of the laws, which we ourselves have made, and upon which we are dependent for the perpetuity of our very life. When the Christian ministry and the religious press sink to their degraded plane, and over-ride the laws by which they have promised to be goverened, thus subjecting themselves to the just contempt of an exacting public, I think it is high time, for somebody to cry, "Head Us."

When a man stands up before the public and cries, "Holy! Holy!!" he has a narrow pedestal for his feet and, of all men, ought to walk uprightly! God help us all!

Can it be proven that any man has "had his license taken from him for preaching sanctification" anywhere or anywhen? I think not—such a gross misconception! I had almost said "False assumption—the cases published have been for violation of law—for ignoring the rights and privileges of others.

I do not believe that there is a case on record, where a man has ever been arraigned for preaching sanctification—not in ten years any way. For violations of law, men ought to be arraigned. Who violates his solemn obligations knowingly and persistently is not to be trusted in any matter. The wonder to me is that this lawless element holds any place at all in the Church, muchless being found among its leaders. Such men can but sow seeds of strife and discontent wherever they go, for the atmosphere they breath, the very element in which they live and move, is that of ecclesiastical anarchy. Follow in their wake and observe the various index fingers pointing back, and you will soon discover the foot-prints of some men who would boast that "no Church law or ecclesiastical court could stop him." The ridiculous idea of this most ungallant gang sneering at the very laws by which their calling is made possible!! Do they frequent territory not "preempted by some pastor"—where there is no Church organization. I regard the faithful, consistent pastor as the biggest man in the Church of to-day. He who visits the sick, buries the dead, builds and repairs the houses of worship, and secures comfortable homes for the messengers of God, etc. etc., is a man of much labor and great privation The flesh recoils at the numberless duties and trials incident to his office, and many men of gifts seek other fields of labor where they can have more liberty, and less privations; more money and less work, and at the same time feel that they are doing God's work. They are usually men of nervous temperament, impatient, of irregular and often inconsistent habits, and very inconsiderate of the rights of others. Of course there are a few exceptions. For such a crew to sneer at the modest requests of the loyal, self-sacrificing faithful men, who have made the Church what it is to-day, and upon whom she must rely to fight her battles, win her victories, and work out the designs upon the tressel board of the great architect—I say, to sneer at their request to be respected in their own borders, is very unlike sanctification to say the least of it. The pastorate has been too lenient and has suffered too long already. Whoever would disregard my rights in a charge where the Holy Ghost has made me overseer, although he excuse himself by the charge that I am "not a holy man" and hence incapable of knowing my own business, will never gain a foot hold in my charge if I can help it. His profession will not help it out with me unless he has the one essential credential of good fruits. When you find a preacher who will not continue in the pastorate there is something wrong—as a rule. He who can not continue, as pastor, is surely unfit for the wider field of organizer or evangelist. For the pastorate we want true men. Who follows our master need not expect flowery beds of ease, but the rather to scale the Alpine heights; being assured, however, that just beyond lies Italy, with her beautiful hills, her sunny plains and her fertile valleys, the inheritance of those only who, by dint of effort and enduring faith, have surmounted the obstacles, overcome the difficulties and have crossed over the rugged steeps of Christian devotion. Then they may rest, "for there is a rest that remains to the people of God." I prefer to "endure hardness as a good soldier" here, that I may reign with Him in the aftertime.

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Literary Table.

General Albert Pike's Celebrated Poem.

We promised our readers of the Literary Table a further notice of Albert Pike's beautiful poem, "Every year." with our reasons for rejecting as spurious several stanzas which appear in the edition of this poem as published by O. C. Ludwig in his book entitled Arkansas Poems.

For the sake of easier comparison we republish the poem as we gave it three weeks ago and after it the stanzas which we regard as not authetic.

According to the New York Christian Advocate this is the original poem.

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."

There is scarcely any thing in verse more beautiful than the above. The melody is faultless. One spirit pervades every line, and the movement of the thought has naturalness and unity.

The Advocate, in the article referred to, gives the following as:

SPURIOUS STANZAS.

"The spring has less of brightness
Every year;
And the snow a ghastlier whiteness
Every year;
Nor do summer flowers quicken,
Nor autumn fruitage thicken,
As they once did, for they sicken
Every year.

"It is growing darker, colder,
Every year;
As the heart and soul grow older,
Every year;
I care not now for dancing,
Or for eyes with passion glancing,
Love is less and less entrancing
Every year.

"Of the loves and sorrows blended,
Every year
Of the charms of friendship ended,
Every year;
Of the ties that still might bind me,
Until Time to Death resigned me,
My infirmities remind me
Every year.

"Ah! how sad to look before us
Every year;
While the clouds grow darker o'er us
Every year;
When we see the blossoms faded,
That to bloom we might have aided,
And immortal garlands braided
Every year."

These stanzas all appear in Ludwig's edition of the "Arkansas Poems." And constitutes Nos. 1, 3, 6, and 8, as the poem is there published.

The inferiority of these verses will appear to any reader, and their insertion in the poem breaks its unity and makes tautology which the author of the original could never have adm tted.

In addition to these four stanzas noted by the Advocate and condemned as spurious. Mr. Ludwig's edition has another which is No. 7 and is as follows:

"Our life is less worth living,
Every year;
And briefer our thanksgiving,
Every year;
And Love, grown faint and fretful,
With lips but half regretful,
Averts its eyes forgetful,
Every year.

This is mere jingle with little of truth or even meaning in it.

The Advocate also refers to an edition of the poem printed about twenty years ago in which this is the closing stanza:

"Thank God, no clouds are shifting
Every year;
O'er the land to which we're drifting,
Every year!
No losses there will grieve us,
Nor loving faces leave us,
Nor death of friends bereave us
Every year."

This is not in the poem as published by Ludwig. It bears no comparison with the sublime stanza with which the original poem closes.

Because of General Pike's long residence in Arkansas, his adopted state, and the many among our readers who knew the man we have judged this notice of his celebrated poem would prove of interest. No single edition of the poem we have ever seen, nor any referred to in the careful criticism of the Advocate contains all the verses here given.

There is in the different editions and the marked inequality of merit in the stanzas here presented the clearest proof of frequent interpolations of the original. These facts are only proof of how much the poem has been admired.

"A thing of beauty is a joy forever."

Book Notices.

THE CHRISTIAN ENDEAVOR HOUR with Light for the Leader. By Thomas G. F. Hill A. M., and Grace Livingston Hill, Fleming H. Revell, Chicago, 15cts.

This is a small book in paper. containing the weekly lessons of the Endeavor Society, with explanations and notes and suggestions for the leader. It shows care of preparation and is well adapted to its purpose.

POETRY AND THE SPIRITUAL LIFE. Our young friend Edwin Mims, M. A., Cornelle University, cotributes an article to the January–Febnary number of the Methodist Review which is worthy of especial attention.

It is not only a paper of high literary merit as a criticism upon poetry as an art and an expression of life, but it is of especial value as setting forth the relation of true poetry to the spiritual world.

We are highly gratified to find in the article opinions which we have so long cherished, given such forcible expression and so logically support. The poets, we believe, have done as much to imbed faith in the mind and heart as the theologeans. There is no realm for true poetry but the Spiritual. One who sees no God in nature and no soul in man can never be a poet.

The cultivation of poetic taste and the study of the best poets would result in the strengthening of religious faith and the elevation of spiritual life in this materialistic age.

Professor Mims will do well to hold to this subject. With the zeal of a man who has a mission to call the attention of educated people, and those who direct the education, of the young to the very important place which the poets hold as teachers of religious faith.

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FEBRUARY 7.

True and False Giving.

ACTS IV. 32-V. 11. MEMORY VERSES, 10-12.

Golden Text—"Man looketh on the outward appearance, but the Lord looketh on the heart. (I. Sam. xvi. 7.)

Topical Outline—I. One heart and one soul. (Acts iv. 32-37.) II. Ananias and Sapphira. (Acts v. 1-11.

Time—A. D. 30.

Place—Jerusalem.

Reference Word—"Lying."

Lesson Hymn—No. 334.

READINGS FOR THE WEEK.

Differing Motives, Acts iv. 32-v. 11.

Lying Lips, Prov. xii. 13-32.

Governing the Tongue, James iii. 5-11.

Hope of the Hypocrite, Job viii. 11-19.

Sincerity in Worship, Eccles. v. 1-6.

False and True—Matt. vii. 24-29.

An Omniscient God, Ps. cxxxix. 1-12.

When the caption of this lesson, "True and False Giving," was framed we presume the author did not mean to say on the one hand that all true giving will bring us to communism, nor, on the other hand, that giving is necessarily false which does not surrender literally into the treasury of the church all you have.

The Christian church is not committed to the doctrine of communism in its literal meaning. There are certain wild agitators of the present day who would strike down all rights of private property, and make every member of the community an equal owner in all the property in the community, every member an equal owner, whether he is a toiler or a loafer. It is plain that our gospel never intended to commit itself to this doctrine Its rule is, "If any man will not work neither shall he eat." All human experience, except in a few communities of Shakers, is against this doctrine; it is impracticable as an economic policy.

But there is a sense in which Christianity teaches a community of goods. It is true that the gospel demands of a man that he consider his goods not his own. They belong to God, to be used in the interests of his church. A man who does not give all he has to God does not give at all, for he is still in the position of asserting his ownership, denying God's ownership. The one view concerning property which we most need to enforce is that no man is an owner of property; he is a steward, and God has a right literally to call for every cent a man is worth, if the interests of the kingdom demand it. God claims the right to lay his hands not only upon all a man has, but even upon the life of that man, if his glory is thereby promised, and this right to life has in thousands instances been asserted.

The sin of Ananias and Saphira did not lie in the fact that they kept back part of the price, since there is no proof that the circumstances required that they should give all, but their sin was in a grievous form of lying. They were liars and hypocrites of the first order.

Let men beware of pretending to give largely when they give but little. Let us be honest in what we pretend.

The punishment visited upon these offenders at first view seems to be harsh. Were they sinners above all men? If the divine administration had kept to this rule would not thousands since tnis offense have suffered instant death? Surely. There have been many since who have sinned as grievously as Ananias and Saphira. If it be urged that they committed "the sin against the Holy Ghost," and therefore were struck dead, we reply that there is no proof that they had committed this specific form of sin, nor is it true that instant death will always follow its commission.

The truth, so far as we are able to see, is that this summary punishment was visited upon this unfortunate couple, because they were the first offenders of their kind—they made the first grievous breach upon the order and discipline of the church and they were made an example to warn all future ages. In this respect the summary and awful punishment visited upon the first grievous offenders under the Mosaic law—Nadab, Abihu and Dothan—is exactly similar.

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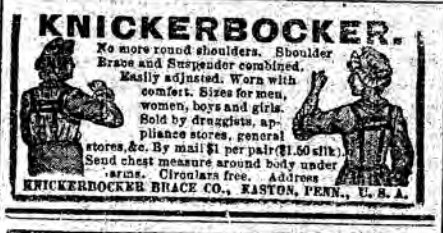

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FEBRUARY 7, 1897.

Immanuel—God With Us.

ISAIAH VII. 14; IX. 6, 7.

The first prophecy contained in this lesson is obscure. Its refference to the Redeemer could hardly be claimed were it not for the name Immannel by which the child born of a virgin should be called.

Bnt in the study of the context it appears that the prophecy was to have a fulfillment in the time of Ahaz, and was to be a sign to him that the Lord would fulfill his promise, by the mouth of Isaiah, to deliver him out of the hands of Rezin, King of Syria, and Pekah, the King of Israel, who were confederate against him.

In his terror at the rising storm, Ahaz had been assured of safety by Isaiah, and the prophet had further promised the king a sign of he desired it. The king was willing to take the prophet's word. He would not show so much distrust as to question it in anywise, or to ask a sign. He would not tempt the Lord.

But Isaiah voluntarily promises a sign, and the promise is: "A virgin shall conceive and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil and choose the good. For before the child shall know to refuse the evil and choose the good the land that thou abhorest, shall be forsaken of both her kings"—that is the land of Syria and of Israel—the enemies of Ahaz, should be despoiled, and Rezin and Pekah, both should fall.

We must interpret this prophecy as having a two-fold fulfillment. First, an immediate fulfillment before the sight of Ahaz, which fulfillment was the symbol of a spiritual deliverance to come through Immanuel. The immediate fulfillment was the birth and history of the prophet's own son, Maher-Shalal-hash-baz. To understand this read the remainder of chapter vii and chapter viii, from 1 to 4. Observe that this son of the prophet was to be a sign, and Urich, the priest, and Zechariah were witnesses, and it was declared: "Before the child shall have knowledge to cry, my father and my mother, the riches of Damascus, capital of Syria, and the spoil of Samaria, capital of Israel, shall be taken away before the king of Assyria."

This child of the prophet was a type of the child to be born of a virgin, and whose name should be called Immanuel—which means "God with us."

This double fulfillment of prophecy is not infrequent in the Bible. It falls in harmony with that order of providence by which God furnished to His people types of Spiritual things in the current events of their history.

So Jesus also gave to His disciples a symbolic fulfillment of his prophecy: "There be some standing here which shall not taste of death till they see the Son of Man coming in his kingdom." (See Matt. xvi. 28.) This prophecy had its symbolic fulfillment in the scene of the transfiguration, immediately following, as related in Matt. xvii. Here the scene of the coming of the Lord was epitomized; Moses and Elias representing those who shall have entered the Spirit land, and the apostles those who shall be living upon the earth, and the transfigured, Christ the glory of His second appearing. And so Peter understood the vision, as you will see by his refference to it in 2 Peter i. 16-17: "For we have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty. For he received from God, the Father, honor and glory, when there came such a voice to him from the excellent glory: 'This is my beloved Son in whom I am well pleased.' And this voice which came from heaven we heard when we were with him in the holy mount."

The second Scripture refference of our lesson needs little comment or explanation. It is a clear and glowing prophecy of the coming Christ. The divine titles applied to him leave no ground to interpret this prophecy in any other way than as referring to the revelation of the divine eternal King, who shall appear among men, to be known and adored as "the Mighty God, the Everlasting Father and the Prince of Peace."

These are lofty titles for him who was born in the stable at Bethlehem. But he will make good his claim. "Thou shalt call his name Jesus," said the angel to Mary—Jesus, the Saviour. It is not a vain and empty title. Through the centuries he has revealed power to save to the uttermost, and to lift into the experiences of a divine kingdom those who trust in him. His kingdom of love and peace extends and his name is above every name.

"BROWN'S BRONCHIAL TROCHES" are a simple yet most effectual remedy for Coughs, Hoarseness and Bronchial Troubles. Avoid imitations.

HACKETT, ARK.

DEAR METHODIST—We have organized a Junior League of twenty-six members. Clifford Barnes, president; Elmer Medlin, first vice-president; Curtis Wood, second vice-president; Clara Woodson, third vice-president; Cordie Miller, secretary.

Yours in the work,
P. W. Campbell,
P. C. Hackett Circuit.

Organizing the League at Washington.

DEAR EDITOR—We are so glad that Brother C. J. Greene was sent back to the Washington circuit for another Conference year. We have more than one reason for making the above statement.

First, because we think he is the right man in the right place.

Secondly, because the writer was a college student with him for two terms.

Thirdly, because he has done for our community what no pastor has ever tried to do.

On Sunday, January 10, 1897, we organized an Epworth League at our Church (St. Paul), with the most flattering results, and we hope to be numbered with the first Leagues in the district, ere another Conference year shall close.

We have felt the need of such an organization among our young people for years, but owing to some cause, or lack of energy on our part have failed to do much, but under the leadership of our worthy officers just elected we feel sure that we will have great success during the present Conference year.

We have several denominations among us, and I am glad to say that some of all have joined us and are taking great interest in the work.

Have seventeen members to begin with, and have had two meetings already, both of which were well attended, and great interest taken.

We are going to have a business meeting as soon as possible and arrange for a charter. We hope to have every young person in our neighborhood join us before the year's work comes to a close.

The following is our list of officers: C. M. Goodlett, president; Annie Fontaine, first vice-president; Mattie Stuart, second vice-president; Ollie Goodlett, third vice-president; E. S. Hanna, secretary; Lizzie Goodlett, treasurer.

Pray for us brethren.

Yours in Christ,
C. H. COODLETT, President.
E. S. HANNA, Secretary.

Do You Have Asthma?

If you do you will be glad to hear that the Kola plant, found on the Congo river, West Africa, is reported a positive cure for the disease. The Kola Importing Co., 1162 Broadway, New York, having such faith in this new discovery, that they are sending out free by mail, large trial case of Kola Compound to all sufferers from Asthma, who send their names and address on a postal card. Write to them.

Dr. Miles' Pain Pills. "One cent a dose."

Hood's Pills

Should be in every family medicine chest and every traveller's grip. They are invaluable when the stomach is out of order; cure headache, biliousness, and all liver troubles. Mild and efficient. 25 cents.

Oak Grove League.

We have a progressive Epworth League at Oak Grove. We meet once a month now, but propose to meet once a week when spring opens. As some of our members live some distance away we could not continue our weekly meetings through the winter season. Our membership is very good and our outlook is good also. Our people seem to take a great interest in the League work. Our attendance is good and the interest is increasing. Our departments of work are doing well. The department of charity and help, under J. H. Wright, second vice-president, is in good carriage and in fine spirits. The devotional society; under the management of W. S. Nichols, is doing good work, and our history department, under the management of Charles Greer, is doing what they can to encourage the study of the Bible.

Our president is B. W. Higginbotham. Cornelius McInturff is our secretary; Miss Alice Greer is our treasurer. Yours,

T. H. WRIGHT.

PIANOS EXCELLENT PIANOS AND ORGANS at Low Prices. Special Reductions to Ministers, Churches and Sunday-schools. Send for Catalogues.

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Rates, Maps, time tables and all information regarding a trip in any direction will be cheerfully furnished on application to any agent of the Company.

J. A. EDSON, General Superintendent, TEXARKANA, ARK.

ARKANSAS METHODIST.

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

WEDNESDAY, FEBRUARY 3, 1897.

Manliness like godliness appears without being proclaimed.

One who has no ability to prove his doctrine resorts to the dictum of another and seeks to silence the opposer by authority.

The decay of religious life is evidenced by failing appetite for religious food. The backslider stops his Church paper.

To maintain their independence some will follow opinions of their own though never so worthless rather than the best opinions of others.

The country is infested by religions tramps. They build no churches, yet ask the use of our churches for their work. They do not believe in Church organization yet denounce Church members who do not endorse and support them.

The decline in Christian life and experience results for the most part from a decline of real faith in the fundamental doctrines of religion, and decline of faith in these doctrines is in proportion to the neglect of preachers to give them right expression from the pulpit. Sentimental preaching can not lay foundations for character and life.

Too Liberal For Baptists.

Our confreer, the editor of the Arkansas Baptist, notes in his issue of January 27 that, "In Maine they have an Interdenominational Commission, composed of three Baptists, three Congregationalists, three Free Will Baptists and four Methodists."

This Commission adopted rules for mutual co-operation and aid in Christian work, among these denominations. Our good brother thus comments upon this sort of fellowship:

> "How any Baptist—or, for that matter, any follower of Jesus—can enter into such a combination is a mystery. The New Testament reveals but "one faith, one baptism," and the above rules recognize four faiths and three baptisms."

We are reminded by the above of the farmer who started to mill with corn, some in sacks, some in a wash-tub and some tied up in a sheet. Meeting a neighbor boy, the boy leered over the wagon bed and said, "Ye got three gwiens to mill." Methodist folks think that baptism in the name of the Father, Son and Holy Ghost, for the profession of the Christian faith, and consecration to Christian life is Christian baptism, whether by immersion, pouring or sprinkling, but those who think these are three baptisms we allow to have their notions, as the boy had about "three gwiens to mill."

But we commend most sincerely the Christian fellowship exhibited by the Commission referred to above. We all stand before the world to be judged by our fruits and the faith which turns one from a sinful to a godly life cannot be a false faith in God's sight. Of such faith no denomination of Christians holds a monopoly.

It is noticeable that in the North far more than the South the Baptists are breaking from their exclusive claims. We think that Baptist editors will better serve the cause of true religion by favoring rather than opposing Christian fellowship among Protestant denominations.

A Mistake.

The Christian Observer, a Presbyterian paper, referring to the Morrison case says: "An issue has been joined, in the Methodist Church, South which involves the teaching of entire sanctification within its jurisdiction." This is quite a mistake. The Methodist Church, South holds and teaches from her pulpits and by her regular appointed ministry the doctrine of entire sanctification. There are some who differ from the Church at large holding eccentric views. The question involved in the Morrison case is solely the rights of regular pastors whether a local preacher has a right to hold meetings in the territory of any of our charges against the protest of the regular appointed pastors for that place. The pastor may deem that the proposed meeting is inexpedient and that it will result in harm rather than profit to Methodism in that place. Whose judgment shall controle in that case? The pastor's who is appointed by the Conference, and who alone is responsible to the Conference for the charge, or the local preacher's who has no authority over that Church or any other? Has Methodism in her local ministry created agents who may at will, and without let or hinderance oppose the work of her pastors, contridict their teachings and divide and destroy their work? Shall a local preacher who is by our discipline subordinate to his pastor at home, not be subordinate to any other pastor into whose territory he comes? The discipline gives to the presiding elder and pastor control of the local preachers in any charge. Shall this be interpreted to mean only those resident within the charge? Then a local preacher needs only to go from home to be free from all law.

For example a local preacher came into the charge of a young brother and announced his readiness to preach once a month at the principal appointment where services were held in an academy, provided so much money could be raised for his services. The stewards of the charge circulated a subscription, got about all that could be raised for the support of the ministry that year, paid it to the local brother and left the P. C., in the lurch. Is that Methodism? If so reconstruction is needed. If there is no law by which a pastor can control the conduct of a vagrant local preacher within his bounds, there will be one, doubtless, at the close of the next General Conference. This wheel within a wheel of pastor anc local preacher is organized for self destruction unless the wheels can be geared in harmony. The clashing which has of late disturbed the Church will cause an examination of the gearing and possibly some splicing.

The Observer notes the fact that Bro. Morrison being expelled from the ministry and membership of our Church continues to preach and announces his purpose to appeal to the Annual Conference. The Observer says that in the Presbyterian Church such action would forfeit the right of appeal. The law is the fame with us. One who does not confirm to the sentence of the lower court can not appeal from that sentence.

General Church Notes.

The Texas Christian Advocate for January 14 contains a very interesting exhibit of the condition of Southern Methodism in the State of Texas. The total membership of our Church in the five Texas Conferences is 191,930, and the net gain of members the past year, 11,214.

There are in the State 6,211 pastoral charges. To these are 523 parsonages, with aggregate value of $433,798, average $827.91. There are 38 districts, with 23 parsonages, valued at $42,050, average of $1,733.05. There are 2,185 societies, with 1,289 churches, valued at $2,003,043.25, average $1,572.65 each. The average payment of ministers is, in the Northwest Texas Conference: Presiding Elders, $1,224.79; pastors, $474.03. North Texas: Presiding Elders, $1,246; pastors, $481.19. East Texas: Presiding Elders, $909.87; pastors, $383. Texas Conference: Presiding Elders, $1,461.58; pastors, $557.25; West Texas: Presiding Elders, $820.38; pastors, $426.20.

Besides the five Texas Conferences there are four other Conferences which lie partly in this State. Of the total membership of our Church about one-seventh is in Texas, and these raise about one-fourth of the amount annually expended by the M. E. Church, South, in her work.

The Wesleyan Christian Advocate is furnished subscribers at $2 a year. It complains of the lack of patronage and says that many Methodists who say they are too poor to take the paper, or it is too high, spend three times as much every year for secular papers It says further, if one out of fifteen of the Methodists in Georgia would subscribe for the Wesleyan we would have over 20,000 subscribers This encourages us. The Wesleyan is an old paper, 45 years older than THE ARKANSAS METHODIST, and yet the METHODIST has one subscriber to every seven of the members of our Church in this State.

The Mid-Continent thinks that "some day an evangelist will appear who doesn't know a single funny story, who tells no personal experiences, who allows infidels to do all the sneering at churches, but who just preaches Christ crucified. Multitudes are looking for that man." Such an one is in the field, possibly more, and he is Dr. Leftwich. If he knows a single funny story he keeps it to himself when in the pulpit, and simply preaches Christ. He does not parade his former sins nor present attainments, and is loyal to the Church. We hope there are many more such.—Central Methodist.

The Missionary Mass Meeting.

The Cotton Belt Railroad will sell round-trip tickets for one and one-third fare. Take certificate receipt from the agent where ticket is purchased, and when properly signed by Secretary at Fordyce, will enable you to return at one-third.

These mass meetings grow more interesting and profitable each year. The preacher who misses this will be depriving himself of something that he needs.

It has been urged each year that if any preacher feels that he is unable to spare the money necessary to pay traveling expenses, it would be a good investment to take from the amount he would contribute to missions that amount. The results have justified this claim.

We want all the preachers there. They ought to be there. Their duty is to go. Let each make up his mind to go, and he will.

J. R. MOORE.

Stephens, Ark., Feb. 1, 1897.

Personal.

The post office address of Rev. J. S Simmons is Ester, Ark

McKinley has appointed Gen. Altger, of Michigan, Secretary of War.

The Tennessee Methodist has changed its title to "The American Ontlook."

Dr. John H. Dye takes the place of Rev. C. C. Godden, as Presiding Elder of the Pine Bluff District.

Rev. Geo. A. Dannelly's address for the present is 206 Center street, Little Rock. His wife is with him.

Dr. Frederick Temple has been promoted to the office of Archbishop of Canterbury and Primate of all England.

R. J. Bigham, our secretary of education, makes an appeal in this paper which all our readers should consider carefully.

Rev. Sam A. Steel D. D., will deliver his lecture "Pioneers of Methodism" at Winfield Memorial Church, Feb. 25th, 7:30 p. m.

The address of Rev. W. H. W. Burns is Van Buren, Ark. Take note of this brethren, several of you subscribed for aid of this brother this year.

H. W. Burrow, from Morrilton, was drawn to the city by the whiskey fight in his town, and Brothers Snider and Malone, of Jonesboro, were busy at work to defend their homes from the saloon.

Rev. D. H. Colquette is our agent at large for the ARKANSAS METHODIST. It is with consent of the Bishop and his Presiding Elder that he has entered upon this work. His service of the Church is valuable in this field.

Revs. James A. Anderson, R. M. Traylor and J. M. Cantrell were all in the city with Messrs Dowdle of Morrilton and Martin of Conway to represent the citizens of Morrilton, Conway and Plummerville in protesting against the repeal of the Morrilton ten mile law.

Rev. W. T. Lewis D. D., who has for three years served the Main Street M. E. Church, has been transferred to the Troy Conference. Dr. Lewis is a scholarly man and a fine preacher. He has been with us in the spirit of a genial brother and earnest worker in the common cause of the Master.

The various donations for the year, according to the figures given by the Chicago Tribune, aggregate $33,670,000, compared with $28,943,549 in 1895 and $19,967,116 in 1894.

Of the $33,670,000 given to charity last year, using the word in its broadest philanthropic sense, no less than 13,814,256 went to colleges alone: $10,000,000 to orphan asylums and other charities: $2,333,500 to museums and art galleries: $2,135,142 to churches, and $1,452,000 to libraries.

WANTED.

A partner who will put up $1,500 against the services of two good men. Business safe and profitable, in one of the best country towns in the State. Can guarantee 20 per cent net. Address, I. & I.
Care of ARKANSAS METHODIST,
Little Rock, Ark.

CLARKSVILLE DISTRICT—2nd round, V. V. Harlan, P. E.
February 27, 28, Clarksville.

IN MEMORIAM.

WHEREAS, Through the dispensation of an alwise God, one of our beloved brothers, William R. Godbey, has been called from earth's labors to join the Chapter Grand, and,

WHEREAS, Brother Godbey, by his manly spirit and his untiring devotion to the principles of Sigma Nu, endeared himself to Beta Lambda Chapter. Therefore, be it

RESOLVED: That, while we bow to the will of the Inevitable, and while we sadly mourn his loss, we find consolation in the hope that we shall meet Brother Godbey in the Great Beyond, where Honor sits enthroned and hand clasps hand in everlasting Fraternity.

2. That the usual badge of mourning be worn by all members of Beta Lambda Chapter, and the sign of mourning be displayed in the chapter hall.

3. That a copy of these resolutions be sent to Brother Godbey's parents, a copy sent to the Delta, and that these resolutions be spread upon the record of Beta Lambda Chapter.

W. H. EMMONS,
TULL H. PEARSON,
L. B. BALLAD,
Committee.

Central College, Fayette Mo., Jan. 18, 1897.

Teachers' Bureau.

The General Board of Education of the M. E. Church, South, has, under paragraph 413 of our Discipline, inaugurated a Teachers's Bureau, looking to the placing of graduates of our institutions, and other competent persons, in our schools and colleges.

All applicants should send to me, to be filed in my office, copies of testimonials; and should state what they desire to teach, their previous experience (if any). and other such information.

Presidents of our schools and colleges, and Boards of Trustees seeking teachers, will do well to correspond with me. No fee is required.

I will be glad if the pastors throughout our connection will notify me of any vacancy in any school (secular or Christian), of any grade, so soon as it occurs.

R. J. BIGHAM, Cor. Sec.,
Board of Education, M. E. C., S.
Nashville, Tenn.

A Correction.

In looking over the Minutes of the last Annual Conference, I see the report on Membership, Baptism, etc., for Wheatly circuit, reads as follows: "Total members last year, 281," making a decrease of sixteen. The duplicate in my report book reads: "Total members this year, 265; total members last year, 230," making an increase of 35 members. Perhaps I did not make my figures plain enough for the Secretary to read, but this is correct, as I have it.

T. J. SETTLE.

Jan. 28.

A MIGHTIER FOE THAN ARMIES

OVERCOME BY A BRAVE UNION GENERAL AND HIS FAITHFUL ALLY, DR. WILLIAMS.

From the Sentinel, Cherokee, Kansas.

At the breaking out of the war of the rebellion in 1861, General Wiles, whose portrait adorns our page, was Captain and owner of the then well-known river steamboat "Charley Potwin," plying between Zanesville and Parkersburg, but he immediately disposed of his boat and became enrolled as lieutenant in the 78th Ohio Infantry. At the battle of Fort Donnelson, on February 16, 1862, Lieutenant Wiles was promoted from lieutenant to lieutenant-colonel, for "brave and meritorious conduct on the field," and at the age of thirty-six General Wiles was colonel of his regiment, and with Sherman, was gazetted brigadier-general.

GENERAL G. F. WILES.

General Wiles lives the greater part of his time in Halstead, Kansas, though he is much in Windsor, New York, in both of which places he has business interests that require his presence.

Some few years ago General Wiles was attacked by illness, which came very near proving fatal. Typhoid fever followed by inflammatory rheumatism and then paralysis, made a temporary wreck of the herculean frame, and in view of his advanced age, his anxious friends believed that he was not long for this world. The following is his own account of his illness:

"In the latter part of 1890, I was taken down with a severe attack of typhoid fever, which confined me to my bed for two months. Two months is a long time to be in bed, but I was not to get up yet, for inflammatory rheumatism seized me, and it was worse than the typhoid, for it was more painful. To add to my trouble and make it more interesting, the inflammatory rheumatism was followed by a stroke of paralysis, and I lost almost totally the use of my legs and arms, for I could not walk a step and could not feed myself. It would seem that I had reached the depths of misery, but such was not the case, for my kidneys gave out, and this seemed to be the last straw on the load that was to crush me.

"My friends all thought I would never recover, and though the doctors came to see me and prescribed, it was easy to see that they were but trying to make my pathway to the grave a little more easy, without the remotest hope of recovery, and I loked forward to death with happiness.

"While in this frame of mind, I was advised by a friend to try Dr. Williams' Pink Pills, and began the use of them, taking one pill after each meal, and this I continued for one week, and began to fancy I perceived improvement in my condition. I then increased the dose to two after each meal, and at the end of the second week there was no doubt but what Pink Pills were making me better, so I kept on using them according to directions and in three months was a well man."

Dr. Williams' Pink Pills are sold by all dealers, or will be sent postpaid on receipt of price, 50 cents a box, or six boxes for $2.50 (the are never sold in bulk or by the 100) by addressing Dr. Williams' Medicine Company, Schenectady, N. Y.

Nashville College for Young Ladies.

Buildings, Faculty, Organization ample and complete: Best facilities in Literature, Art, Music and Elocution: Tennessee Centennial opens May 1st, 1867. Magnificent buildings, charming grounds, splendid exhibits: Finest Music to be procured in the United States. All at our doors.

Write for specially low rates for Spring term.

On Trial.

I will mail a copy of the "Life of Francis Asbury" to any preacher among your readers who will send me his name on a postal card with the promise to send me $1 for the book if it pleases him, otherwise to return it. Address,

GEO. G. SMITH,
Macon, Ga.

Preachers' Institute.

To be held at Conway, Ark., March 16-24.

Nearly all arrangements have been made. A full programme will be announced shortly. As instruction will be given in classes, and the Conference text-books will be used, it is important that every young preacher should read his books through once. The work done in the Institute will then help to fix the subjects in the mind, and a review in the fall will prepare for examinations.

Free entertainment will be given to instructors and undergraduates, and reduced fare secured for those who do not hold permits.

There will be no fees nor tuition charges. About fifty young brethren promised from 50 cents to $5 apiece to pay for expenses of instructors. Each one so promising, and all others who can, are requested to send their money before March 1 to Rev. W. E. Boggs, treasurer, Camden, or to the undersigned.

Every undergraduate is requested to notify me before February 25 whether he expects to attend the Institute. If he cannot, let him state his reasons so that I may be able to assist in removing hindrances, as I suggested in my private conferences with the undergraduates at the sessions of the Annual Conferences.

As I shall expect nothing of those who do not write and can do nothing for them, it is highly important that every undergraduate should heed this call.

A. C. MILLAR,
President Institute, Conway Ark.

New Ducks plain and figured at Quinn's.

New Curtain Swiss at Quinn's.

Christian Life.

The Nearest Duty.

My soul was stirred; I prayed: "Let me
Do some great work, so purely
To right life's wrongs, that I shall know
That I have loved Thee surely."
My lips set forth their eager cry,
The while my heart beat faster,
"For some great deed to prove my love,
Send me, send me, my Master!"

From out the silence came a voice,
Saying: "If God thou fearest,
Rise up and do, thy whole life through,
The duty that lies nearest.
The friendly word, the kindly deed,
Though small the act in seeming,
Shall in the end unto thy soul
Prove mightier than thy dreaming

The cup of water to the faint,
Or rest unto the weary,
The light thou givest another's life,
Shall make thine own less dreary.
And boundless realms of faith and love
Will wait for thy possessing;
Not creeds, but deeds, if thou wouldst win
Unto thy soul a blessing."

And so I wait with peaceful heart,
Content to do his pleasure;
Not caring if the world shall mock
At smallness of the measure.
Of thoughts or deeds or daily life,
He knows the true endeavor—
To do his will, to seek his face—
And he will fail me never.

—Sarah A. Gibbs.

WHAT CAN I DO?

Dr. Pentecost's Methods.

In a certain city we were holding a series of evangelistic meetings; a special meeting of Christians was called one morning to consider what might be done to increase the interest on the part of the unsaved and to get them to attend the meetings. Several persons who had been quickened, and were ready to do some personal service, professed their willingness, but declared that they did not know what to do or where to begin. We proposed this simple plan to them:

"When you go home tonight take your memorandum book and write down the first six or ten names of unconverted acquaintances that come to your mind. You might first ask God to direct your thought to the right ones. Let these souls constitute your 'cure,' or charge. Having made out your list, at once ask God by the Holy Spirit to lay them on your heart and conscience. Begin to pray for their conversion at once and by name. Set your whole heart and soul to the task of winning them to Christ, and do not cease from your effort until they have been converted or God takes the desire for their salvation out of your own heart. But do not stop with praying for them. Seek them out and tell them that you are concerned for them and endeavor to interest them in their own salvation. Bring them, if possible, to the meetings. If you cannot visit and speak with them personally ask God to help you, and then write to them and tell them that God has laid their souls as a burden upon your heart, and lovingly and tenderly plead with them to consider the things that make for their salvation."

It was objected that this would be very hard to do; that is, the personal visitation and writing, but especially the personal visitation. But the difficulties are magnified. It is not so hard to speak to souls as we think, nor are men and women so reluctant to be spoken to as we suppose them to be. We are disposed to think that the unconverted are more surprised that we do not speak to them that we do. We are sure that none can feel angry or hurt at another for desiring to do them good. We could relate many instances in support of this proposition, but this is not the place to do so.

However, a dozen persons agreed that they would at least try the plan. Among them was a Christian letter carrier. He at once put down the names of six of his fellow letter carriers, not one of whom was a Christian. He began by inviting them to come to the meetings, which most of them did. Then he began to ask others to unite with him in prayer for their salvation and day and night he gave himself to the securing of that end. He would with great tact get others to speak to them, until the men became deeply impressed with the fact that so many persons seemed personally interested in them. In the end, five of them were converted to Christ, and a more happy and grateful Christian I never saw than was that Christian letter carrier. The same thing occurred in a large western city. A gentleman, with a large Bible class of young men, set himself to bring them to the meetings and to Christ. The man seemed absorbed with one idea for six weeks. He got his "boys," as he called them, one by one, to the place of preaching; he secured the interest of others for their salvation. At the close of the meeting of six weeks, and on the last night, just as we were leaving the building, saying good-bye to our fellow workers, this gentleman came up and said:

"Won't you stop a minute, Mr. Pentecost, I want you to speak to one of my boys. He is almost persuaded, but won't quite give in to Christ. Can't you say a word to him before you go?" We turned and spoke to the young man for a few moments, and withdrawing a little from the crowd around, finally persuaded him to kneel down with us and his teacher and then arose rejoicing in the Lord. We looked up and saw our friend with cheeks bedewed with tears of gladness and gratitude; he grasped our hand and said:

"Mr. Pentecost, that is the last of fifteen who have come to Christ."

Surely, it was enough to make glad his heart, as it made gladness in heaven in the presence of the angels of God.

If the preaching of the gospel were only supplemented by this kind of personal work on the part of Christians who think there is nothing for them to do, our churches would be crowded with converts, and our Lord would have great honor and glory given him by those who now doubt his power and his very being.

Who among our readers will make a little parish of "six or ten" souls and set themselves to win them to the Saviour?—Words and Weapons.

Few consumptives believe they are in danger till medicine is of little avail. Ayer's Cherry Pectoral taken in the early stages, has prevented further progress of the disease, and saved many a life. At any stage of phthisis, Ayer's Cherry Pectoral affords great relief.

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 diarrhœa. Sold by druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle.

Conference Collection Cards.

The preacher in charge should begin eaaly 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.

GODBEY & 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.

GODBEY & THORNBURGH,

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

"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.

METHODIST CHURCH MEMBRE MANNUAL—By J. E. Godbey, 224 pages. 50 cents.

This book has been before the public for some years. It has been classed among the standard works of Methodism. It has received high commendations from scores of pastor's who have used it. More than 5,000 copies have been sold. It grew out of a need which the author felt in his own pastorial labors. Sent promptly on orders to

GODBEY & THORNBURGH.

Have your Plumbing done by
Rogoski & Dungan.

For the Young People.

The Poor Black Chicken.

Out of the barn one morning
Old Whitey came strutting down;
No common, inferior hen was she,
But a Dorking of great renown.

And after her came ten chickens,
Running with all their might;
Nine had their mother's complexion fair,
But one was as black as night.

Old Whitey looked over her shoulder,
And clucked to each little pet;
But suddenly, angrily, stretched her neck,
And flew at the small brunette.

All day she pecked at the chicken,
Whenever she saw it was near.
And Dinah, the cook, at her kitchen door,
Heard its pitiful peeps of fear.

"I'm bressed if dat stuck-up Dorkin
Don't hate yer for bein' black!
But one cultud pusson can feel for another—
We'll pay yer ole mudder back."

So, laughing, good-natured Dinah
Quick lifted the little wight,
And shaking the dredging-box carefully o'er him,
Lo! presently black was white.

Then away ran the floury chicken,
Looking like all the rest:
And silly old Whitey contentedly clucked
As he nestled beneath her breast.

Dinah nodded and laughed at the mother;
"Yer fooled, honey, sure, but den
When folks ebery day take appearance for truf,
Why shouldn't a foolish ole hen?
—Youth's Companion.

An Evening in Korea with the Epworth Leaguers.

BY BISHOP E. R. HENDRIX.

WHERE IS KOREA?

It is less than a day's sail from Japan and two day's sail from China, and is the great peninsula which separates these two countries some of its islands being in full sight in going between the two. Seoul, the capital, is in about the latitude as Washington City.

WHAT IS THE SIZE OF KOREA?

It is as large as Great Britain, embracing some 90,000 square miles.

WHAT IS THE CLIMATE OF KOREA?

It has every variety of climate to be found in New York or in North California, the variety being due to the Japanese Gulf Stream, as it is called.

WHAT IS THE POPULATION OF KOREA?

Korea has 12,000,000, which is more than the population of Mexico (10,000,000), or of Brazil (11,000,000), or of all Siberia (11,000,000), or twice the population of Thibet (6,000,000), or more than that of both Burmah and Siam (4,000,000 and 5,700,000), or all Persia and Arabia together (7,553,600 and 4,000, 000).

WILL RUSIA, CHINA OR JAPAN CONQUER KOREA? NOBODY KNOWS.

It is now virtually under a Joint-Protectorate, while American influence is in the ascendant in its internal affairs, because Americans can be most trusted as having no designs on her territory. It was doubtful for a long time whether the Romans, the Danes, the Angles, the Saxons, or the Normans would conquer England. They all had their days of supremacy, and Christianity, in turn, conquered them all and controlled the mixed blood which has done so much to make old England the greatest little country in the worly.

WHAT ARE THE PRODUCTS OF KOREA?

Wheat, millet, rice, hay, beans, apples, pears, plums, oranges and the finest persimmons in the world. The soil of Korea is the most fertile in Eastern Asia, and the cattle, which find ample pasturage, furnish a leading article of export in the hides which are sold to less fortunate Japan and China.

WHAT HAS KOREA DONE FOR THE WORLD?

The oldest book in the world is one printed from movable types and it is sacredly preserved in the British Museum. It is a Korean book and is dated 1337, or more than a hundred years before Gutenberg invented movable types or the art of printing to Europe.

WHY DOES JAPAN CALL KOREA "THE TREAURE LAND OF THE WEST?"

Because Japan got her art, her letters, her architecture, her religion, all from Korea. She is also called the "Italy of Eastern Asia" for the same reason. Like Italy and Greece, Korea is a peninsula with an extended coast line which affords means of speedy communication. Each of her eight Provinces is a maritime Province.

ARE THE KOREANS A BRAVE PEOPLE?

They have avoided war since 300 years ago; they resisted the Japanese until their country was desolated and famine stricken, their navy of 200 ships, some 250 and 300 feet long, wholly destroyed, and when, after five years' war, the Japanese withdrew following the death of their greatest general, taking with them the ears of nearly 200,000 human heads, which had been severed from Korean soldiers who had perished to free their country from the invader. Since then the Koreans have been a hermit nation, refusing intercourse with the rest of the world. Twice within the last thirty years they successfully resisted the attempts of modern warships to approach their capital, and when the "Monocacy" of our navy shelled and stormed the Korean forts, it was only by massacreing the brave soldiers who refused to surrender. Yet no flag is so honored in Korean waters today as our national colors, which tell of a liberty-loving people who have no designs upon Korean territory.

WHAT IS THE RELIGION OF KOREA?

Confucianism, since Buddhist priests have been forbidden to enter the cities at their peril after the Japanese disguised themselves as Buddhists in order to conquer Korea.

Christianity, when it was known under some other form than Romanism, seeking conquest in the name of Portugal or France, was met with a hospitable reception. The present King has sent a message from the throne to the American people, thanking them for the missionaries which they have sent and asking them to send more.

HOW MANY MISSIONARIES HAVE WE IN KOREA?

Rev. Dr. C. F. Reid and Rev. C. T. Collyer, and their families, supported by the Epworth Leagues of Missouri and Virginia, with the most favorable openings for missionary work in Eastern Asia. All the churches heartily welcome the missionaries of the church, through which such a devout Korean as Mr. Yun was brought to Christ, and his Christian labors aid in the Christianization of the Koreans. They forget all sects, whose only foe is heathenism, and whose only passion is Christ.

For Dyspepsia

Use Horsford's Acid Phosphate.

Dr. J. CRESSEY, Hot Springs, Ark., says: "It has proven highly satisfactory in dyspepsia and nervous weakness, and I can cheerfully recommend it as good for the above disorders."

Saved by a Bear.

Ignaus, an Arctic mail carrier, whose six dogs died in one night from some poison in frozen fish which was part of his supplies, was a hundred miles from a trading post and the cold forty degrees below zero.

Broken-hearted after his dogs, the poor fellow would have given up and died had he not a wife and little babe awaiting him at the end of his route, but even the thought of those who were dear to him failed sometimes to keep his mind from wandering.

Before he had the variation of talking to his dogs, who seemed almost human. Now, no sound, except the cracking of the ice; no sight but snow, snow, snow, in great stretches of dazzling whiteness; its crisp crust, many feet thick, seemed as solid as a glacier.

At last the poor fellow felt that he could not bear it any longer. He had lightened the load on his sled and drew it after him day by day, and slept in his fur bag on it at night.

He cried to the great Father in agony of pleading, "Oh, leave me not alone so long; send some one, oh, send some one, or I die."

Once more at night he lay down in his fur bag and slept. But what was this pushing him over? Ignaus opened his eyes, and there stood before him a great bear. Evidently the brute was curious; he had never seen anything like this before. Strangely enough, Ignaus was not frightened. He rose and fed the bear with frozen fish from the sledge; the creature acted like a great wild dog, and when satisfied lay down on his side, while Ignaus satisfied his own hunger; then when he started on his walking again, the bear trotted beside him.

Surely the great Father sent him, thought Ignaus. At night again he fed the bear, and the two lay down side by side, the warmth of the shaggy brute putting new life into Ignaus.

When within five miles of the trading post, suddenly the bear turned toward a great forest in the distance, and Ignaus saw him no more.

When he reached the post, the president, when he heard how Ignaus had come across the vast solitudes of ice and snow without his dogs, said, "He is the bravest man of the north; surely the good God sent the bear to save his reason."—Home Guard.

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Always Reliable, Purely Vegetable.

Possess properties the most extraordinary in restoring health. They stimulate to healthy action the various organs, the natural conditions of which are so necessary for health, grapple with and neutralize the impurities, driving them completely out of the system.

Radway's Pills

Have long been acknowledged to be the Best Cure for

Sick Headache, Female Complaints,

Indigestion, Biliousness,

Constipation, Dyspepsia,

PERFECT DIGESTION will be accomplished by taking Radway's Pills. By their Anti-Bilious properties they stimulate the liver in the secretion of the bile and its discharge through the biliary ducts. These pills in doses from two to four will quickly regulate the action of the liver and free the patient from these disorders. One or two of Radway's Pills, taken daily by those subject to bilious pains and torpidity of the liver, will keep the system regular and secure healthy digestion.

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RADWAY & CO., NEW YORK.

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.

BRONCHITIS Sudden changes of the weather cause Bronchial Troubles "Brown's Bronchial Troches" will give effective relief

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GODBEY & THORNBURGH,
Little Rock, Ark.

Our Church at Home.

GREEN FOREST CIRCUIT.

After Conference we hastened to this, our new field of labor, and on our arrival were met by a generous people with open hands and warm hearts. In a few days a large company of them visited the parsonage and gave us tokens in a substantial way of their real interest in us and our work.

Our first Quarterly Conference has come and gone, but will not soon be forgotten. Our highly esteemed P. E., P. B. Hopkins, was with us and made himself felt and appreciated, both in pulpit and chair.

We now have an Epworth League at Green Forest, lately organized, which bids fair to do good work.

The W. C. T. U. recently held its county convention at this place, during which time they gave special attention to the question of "Woman Suffrage." But that phase of their work and teachings is not looked upon with much favor in these parts, for it is generally believed that women can wield a far greater influence for good outside the ballot box than they can ever have on the inside.

Up to date our work is moving at an even pace, and the present outlook is favorable for a good year. But the closeness of these times renders it necessary to put forth extraordinary efforts on all lines of Church work.

Yours fraternally,
Jan. 20. D. C. Ross.

FORREST CITY STATION.

If each pastor in the three Conferences would send a field note once a month we would all know about what each one is doing, and that would give us a connectional touch we can get no other way. Why do we not do this? We have an item or two that always interests me, and I put myself in the other fellow's place, and get interested now before I see it in print.

Our first quarterly meeting passed quietly and profitably. Finances up to a comfortable height, with the promise of the tune being raised as the song is sung on through the year. We report then and now five accessions to our fellowship—three by certificate and two on profession of faith. Others are seeking the preparation that leads them to openly espouse the cause of Christ. Our efficient, faithful and useful P. E., Brother M. M. Smith, was with us, and at his usual standard of ability in all the work of a Presiding Elder.

Our church building, parsonage, and membership all need repairing. The preacher's home needs it badly. Our Leagues are getting on at a slow gait. Our class meetings, — Well — (?) Our love feasts, — Well — (?) Our fast days, — Well — (?) I will state that some of our members are just like many of your members, brother, they have not heard "that there be such." We are expecting the revival fire to blaze right soon. Amen. Jas. F. Jernigan.

Dr. Miles' Nerve Plasters 25c. at all druggists.

MURFREESBORO, ARK.

After considerable delay, on account of sickness, we reached our new field about two weeks ago. We had the longest move of any of the preachers, and through the most inclement weather of the season. The "better-half" was sick when we got here, but I had stood exposure remarkably well. So well that I was just beginning to boast, when lo, the mumps stole in upon me, and now I'm laid up for—no telling how long.

We have taken a survey of our field. It is by no means a one-horse circuit. It is a circuit of 11 oppointments, lying on both sides the Little Missouri river, and is 40 miles long and 20 wide. We have mountains and swamps, rocky roads and muddy ones.

The people are generally poor and big-hearted. A few, however, are otherwise. Methodists are plentiful, and as far as I have seen, they seem to be loyal to Christ and the Church. I have preached at several places on the work, and find the houses of worship to be Methodist Churches. They are generally good buildings too. This, we think, is not a bad sign.

We are now working to build a parsonage, which we hope soon to have completed. Our District Conference will meet here at Murfreesboro this year. We are looking forward to a good time. We want to have at least two or three protracted meetings before spring. As pastor and people, we have pledged ourselves to do the best year's work of our lives. Last year was a great revival year throughout the Church, so far as we know, but we trust that this will be a greater. Already in our charge we see the revival fire beginning to burn. Sunday-schools are at work, prayer meetings being organized, an Epworth League movement is on foot and large congregations come out to Church. We are not sorry we were sent here.

We extend our sympathy to you, Brother Godbey, in your sad bereavement, and pray that the kind Father, into whose bosom your dear ones have been taken, may bless and comfort you, until you are called to join them in the sweet bye-and-bye.

Yours in Christ,
A. M. Shaw and Wife.

IMBODEN CIRCUIT.

After waiting some time, in order to go over my work and get acquainted with my people, I now desire to let the readers of the Methodist know how this part of this district is getting along.

I came to my new work the week after Conference closed, and found a noble and generous hearted people. They receieed us with open heart and hands. We are comfortable situated in the parsonage, at Hope-Well, about three miles from Imboden. The people of this place gave us a general old fashion pounding the night after we arrived at the parsonage which occasioned our humble little home to become very much brightened, by the many encouraging words and well filled baskets from both young and old. I believe God is going to give us a prosperous year.

Our first quarterly meeting has convened, and reports are good. Our Church at Imboden is weak, but we have a godly man for a steward, Bro. Sullivan, who is carrying on the work, with the force of a dozen men. We believe God is going to bless the town and work. Pray for us. Your brother in Christ,

E. N. Pitts, P. C.

UNION AND REVELS CIRCUIT.

We were moved from Mt. "Pisgah's" heights across the river into the land of milk and honey. The people gave us a hearty reception and made us feel like we were going to have a strong co-operation in the prosecution of the Master's work. We are comfortably situated in the parsonage at Riverside on the B. & B. Ry. The "pounding" has not been severe but has come gently as we could stand it. Overcoat, toys for the children, turkeys, fresh meats etc. have come in a way to be greatly appreciated.

We have a small circuit of only three churches and one other preaching place. But we havn't got a small people. The first quarterly Conference has passed with good attendance and interest. The stewards have made a very liberal assessment for P. C., and have started out as though they expected to collect every cent, We have Sunday-school at each church and we expect to have prayer and class meetings very soon. We are hoping and praying for a baptism of the Holy Ghost upon pastor and people and a hearty co-operation in all the work and then we shall realize the desire of our hearts.

A. F. Skinner.
Jan. 26, 1897.

CLARKSVILL MISSION.

We had to move only 25 miles the first time, and 5 the second. After having done this we found ourselves at Sixmile, in a good community, with a good people to serve. This charge is not as desirable in some respects, as some others in the Conference; but we feel it our duty to make it so on all lines. Here we have had a lovely welcome and beams of love have been playing about us constantly, in many ways We have had one of the nicest little poundings, that we have ever had. I am determined to do the best year's work of my life. I want us to build a parsonage, and a church, and at least 100 conversions. The assessments paid in full. Pray for us, that this may be our report at Conference. I will do what I can for the Methodist. Yours humbly,

W. H. Nance.

HINDSVILLE CIRCUIT.

At the last session of the Arkansas Conference, Bishop Duncan appointed us to the Hindsville circuit. Soon after Conference the Hindsville people had a house rented and furnished for the P. C., and we were in it. The usual donation party followed, with just what preachers folks need, after moving. I think the prospects are fair for us to own a parsonage in Hindsville soon. We have a good Sunday-school. Our first Quarterly Meeting is a thing of the past, save the good done. Our beloved P. E., was here in the mood for preaching and work.

H. A. Matney, P. C.

CAUTHRON, ARK.

I want to say we are glad to have a place to work in the Master's vineyard. Returned to this work by Bishop Duncan. I want to say we have been cordially received in the usual Methodist way, by a storm at the Parsonage, and local showers still falling. Started very pleasantly working, praying and trusting that we may have a good year on all lines. Your brother in Christ.

R. F. Emerson, P. C.
Jan. 12.

Corn

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$100 REWARD. $100.

The reader of this paper will be glad to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly on the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address

F. J. Cheney & Co., Toledo, O.
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LADIES, If you have superfluous

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send for new information how to remove it easily and effectually without chemicals or instruments. Correspondence confidential in plain sealed envelope. Mrs. M. N. PERRY, B-91, Oak Park, Ill.

SEND US YOUR ORDERS for Hardware, Stoves, Cutlery, etc. JONES BROS. HARDWARE CO. Little Rock, Ark.

Missions.

"Cut Down for Missions"

A few days ago I wrote Dr. Lambuth to tell me where they were cutting down salaries, etc. Here is the reply:

"Nashville, Tenn. Jan. 26, 1897.
REV. S. L. C. COWARD,
Van Buren, Ark.

My Dear Brother: Yours of 20th received. The salaries of our foreign missionaries have been reduced and the officers of the Board voluntarily relinquished one-fifth of theirs for two years. Other reductions have been made in the work of the administration, as well as on the field. Yours cordially,

WALTER R. LAMBUTH."

Now, as our Secretaries and other officers are cutting down on their salaries, why can't we as members cut down on some of our luxuries?

Suppose we begin with Tobacco, and as preachers of the gospel we quit it and give the proceeds to Missions.

With about 300 traveling preachers and about one-half of them using tobacco, we spend $1,500. Suppose 25.000 of our 85,000 members use tobacco; they spend about $230.000 for this useless, disgusting habit. When a preacher pleads with his people to do what they can to save the heathen, and he can hardly wait to get out of church before he has to go to his little god and go to chewing or smoking it. People are getting tired hearing a preacher preach temperance and practice intemperance. God help us as His people to "cut down" for His sake. Let the preacher and people get down to more earnest praying for missions, and all will be well. S. L. C. COWARD.

Van Buren, Jan. 27.

Scarritt Bible and Training School.

DEAR READERS:—I have heard of the Scarritt Bible and Training School and felt that I duly appreciated it as an institution of our Church; but until I visited it last week I had but little idea of the work being done there. In this progressive age of the Church and while the mission field is properly the leading theme of the Christian world, It is proper that our Church should establish and maintain this institution. Its purpose to awaken a zeal in mission work and prepare the head as well as the heart for the spread of light in lands yet in darkness is certainly in accord with the teaching of the New Testament. I will only say the school is doing thoroug work in preparing students for foreign and home mission work and professional nursing. I would simply ask those interested in Missions to keep this school in in mind and visit it when in Kansas City. I believe no friend of Missions—the dearest cause of our Christ—could do better than give his life while living to this cause, and dying bequeath his estate to this institution. Those who would like definite information can secure a catalogue by writing for it.

C. R. BRUCE.

Siloam Springs, Jan. 22.

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.

A Special Effort for Our Review of Missions.

All our preachers and official members of the Church should read this most excellent Review. It is indispensable to all who would keep in touch with our foreign work. It is proposed now to make a special effort to put this Magazine into as many homes as possible. With this end in view the following persons have been appointed special canvassers in their respective districts:

Little Rock District, W. J. Hearon.
Pine Buff District, T. O. Owen
Prescott District, J. H. Glass.
Hot Springs District, B. A. Few,
Arkadelphia District, W. P. Whaley.
Monticello District, O. E. Goddard.

Let this matter be pushed with all diligence and the cause of missions will thereby be promoted

O. E. GODDARD.

Our Helena Auxiliary.

Last June when the Woman's Foreign Missionary Society of White River Conference convened in our city, we met many friends, who asked us to let them hear occasionally from our Auxiliary. Time is swiftly passing and it will soon be the end of our Missionary year, and the time has come to set about redeeming our promise.

Mrs. J. W. Lanier recording secretary of the Conference is our president. We meet regularly the first Tuesday in each month and always try to carry out the regular programme. While our membership has not increased it has not fallen off any. The Missionary cause is an unselfish one and people in this day of the world are apt to look for quick returns for every cent invested; they not only let their left hand know what their right hand does but take special pains to publish it to the world.

I read a child's story yesterday which might teach a useful lesson to children of a larger growth.

The following is an epitone of the story:

A little old woman who made her living by mending nets had lived many years on a cliff overlooking the sea. Her house was so small she could hardly stand erect in it and had been built by her own hands. One cold day she was lying on her bed sick unto death—while down on the ice near the shore the whole towns people were skating feasting and merry-making. She raised upon her bed and saw from her window a pecutiar cloud on the horizon. She knew by her age and experience what it meant. A terrific storm was coming which would destroy the people on the ice below her. She called desperately but to no purpose then as a last resort set her bed afire and crept out of the house. The burning house saved the people and as the old woman was relating her story at the gate of paradise they saw that a straw from her bed had clung to her dress and had turned to pure gold and blossomed into myriads of golden flowers. Thank God "there is a tide which does not reach its full upon any shore of time."

Our Juvenile Missionary Society has been reorganized and is managed by Mrs. J. W. Lanier. A juvenile society can often accomplish a great deal of good.

Years ago when our beautiful church at Helena was but a cherished hope of the future and much money was needed to build and furnish it, a Juvenile society called the "Rosebuds" was organized. The interesting history of this society covers a period of nearly twenty years and now we look upon the beauties which they have added to our Church which will be a rememberance and joy to the generations yet to come. "When the names they loved to hear have been carved for many a year on the tomb."

We hope for our Juvenile Missionary Society a like success. May they help to beautify the house not made with hands.

MRS. RICHARD ALLEN.
Corresponding Secretary.
Helena Auxiliary.

Helena Jan. 25.

Woman's F. M. S.

I call the attention of the members of the W. F. M. S. of the White River Conference to the fact that there is but little time till the close of the fiscal year, March 1st. Very much remains to be done in order to bring our work up to where it was March 1, 1896. Some new auxiliaries have been organized during the past year, but many of our members have, from different causes, discontinued. while others are mere nominal members. Will not our officers make an earnest, prayerful effort to collect all dues and the contingent fund, without which our work must suffer. Each member should feel it her duty to contribute to the fund. May not each of us make a special offering, just now, when our work so much needs this help, of some amount, according as we ourselves have been blessed, to aid in the support of those who have been sent to the foreign field? I am persuaded that the time has come when none should be at ease in Zion; for, indeed, the fields are white already to harvest, and who can say the laborers are not few? Oh, Sisters, let's be up and doing while it is day, for the night cometh, etc. Can we who are living in a Christian land, blessed with gospel privileges, be content while there are those of God's creatures who are yearning for these blessed truths—who are daily calling: "Come over and help us"? I wish that all our women would read—and and read if you have not already done so the Report of the Secretary of Home Affairs in the Eighteenth Annual Report of the W. B. M., in which are found so many excellent thoughts. She says:

"Our work should advance, never retrograde. Progress is life. For this purpose more perfect organization, better methods of work, more information, unceasing prayer and full consecration should be prime factors of our creed. We must not suppose that three hundred missionary organizations and more than nine thousand missionaries in active service, and a million native Christians leave nothing to be done. What are these among so many? Does not our Lord say to us: "Give ye them to eat"? Does He not command: "Give ye them to eat" until the last hungry soul be fed?"

Again I urge that our women look after the financial interests of our work, as well as pray earnestly for its spiritual strength and prosperity. Let each auxiliary begin to plan for our annual meeting, which will be held at Batesville, perhaps in June, time not yet fixed.

MRS. H. B. STRANGE,
Conf. President.

To the Preachers of the Little Rock Conference.

Dear Brethren:—Two letters from our general secretaries have been sent you. One is concerning early collections for Foreign Missions. This letter shows that last years' deficit occured during the first three months of the year. Shall we allow this to occur again this year? Where possible, let this collection be taken in February or March and the money forwarded to our Conference treasurer. The preachers of the Monticello district have resolved so to do. The other letter is concerning the circulation of The World for Christ. Sample copies of this paper will be sent the preachers by Dr. Lambuth. This little paper, costing only 10 cts. should be in the home of every Methodist in the Little Rock Conference We most earnestly urge the preachers not to neglect these two important matters.

Fraternally,
O. E. GODDARD.

To Sunday-School Teachers.

It is your duty to qualify yourselves as fully as possible for your important work. The best helps known are Hurlbuts Notes, Peloubets 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.

GODBEY & THORNBURGH.

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Little Rock, Ark.

Quarterly Meetings.

ARKANSAS CONFERENCE.

HOT SPRINGS DISTRICT—First Round—J. A. Sage, P. E.

February: Amity circuit at County Line, 6, 7; New Liberty circuit at Morning Star, 13, 14; Cherry Hill circuit at Oden, 20, 21; Mount Ida circuit at Black Springs, 27, 28.

FORT SMITH DISTRICT—First Round, D. J. Weems, P. E.

February: Fort Smith Central, 6, 7; Fort Smith circuit Oak Bower, 13, 14; Cauthron mission at Cauthron, 20, 21; Parks mission at Grahams, 23; Waldron circuit at Fairs, 27, 28.

FAYETTEVILLE DISTRICT—First round, A. H. Williams, P. E.

February: Fayetteville, 6, 7; Cincinnati, 13, 14; Winslow, 20, 21; Gravett, 27, 28.

MORRILTON DISTRICT—First Round—P. B. Summers, P. E.

February: Aplin mission 4, 5, Ada at Opelo 6, 7, Morrilton station 7, 8, Clinton at Scotland 13, 14, Cleavland at Centre Point 20, 21, Martinville at Batesville 27, 28.

DARDANELLE DISTRICT—First Round—S. S. Key, P. E.

February: Gravelly Hill circuit at Oak Ridge 6, 7, Russellville 13, 14, Dardanelle station 20, 21.

CLARKSVILLE DISTRICT—First round, V. V. Harlan, P. E.

February: Coal Hill circuit at Coal Hill, 6, 7; Ozone Mission at Ozone, 13, 14; Ozark circuit at Pleasant Grove, 20, 21; Altus circuit at Altus, 27, 28.

EUREKA SPRINGS DISTRICT—First Round, P. B. Hopkins, P. E.

February: Hackler Grove at Campton, 3, 4; Carrollton, at Carrollton, 6, 7; Goshen at Son's Chapel, 13, 14; St. Paul at Crosses, 20, 21.

HARRISON DISTRICT—First Round, O. H. Tucker, P. E.

February: Omaha mission at Omaha, 6, 7; Valley Springs circuit at Valley Springs, 13, 14; Lead Hill circuit at Lead Hill, 20, 21; Mountain Home station, 27, 28.

WHITE RIVER CONFERENCE.

BATHSVILLE DISTRICT—Second Round, J. S. Brooke, P. E.

February: Ash Flat, 13, 14; Calamine, 20, 21; Oil Trough, 27, 28.

NEWPORT DISTRICT—First round, S. L. Cochran, P. E.

February: Corning circuit at Corning, 6, 7; Reyno circuit at Richwoods, 13, 14; Siloam circuit at Salem, 20, 21; Pocahontas circuit at Oak Grove, 27, 28.

SEARCY DISTRICT—First round, Henry T. Gregory, P. E.

February: Stony Point circuit, 6, 7; El Paso circuit, 13, 14; Mineral circuit, 20, 21.

JONESBORO DISTRICT—First Round, in part, Frank Ritter, P. E.

February: Marion circuit, 6, 7; Osceola circuit, 13, 14; Osceola circuit, 15; Golden Lake circuit, 20, 21; Buffalo Island circuit, 27, 28.

Helena District, Second round. M. M Smith, P. E.

Feb. Cotton Plant and Howell, 6, 7: DeView Mission, 13, 14; McCrory and Wynne, 20, 21; Taylor's Creek, 27, 28.

LITTLE ROCK CONFERENCE.

LITTLE ROCK DISTRICT—First Round—Thos. H. Ware, P. E.

February: England and Liberty, 6, 7; Maumelle, 13, 14; Tomberlin, 20, 21; Oak Hill, 27, 28.

ARKADELPHIA DISTRICT—First round, Horace Jewell, P. E.

February: Clark circuit 5 and 7, Social Hill circuit 13 and 14, Dalark circuit 20 and 21, Princeton circuit 27 and 28.

CAMDEN DISTRICT—First Round, R. R. Moore, P. E.

February: Bearden circuit at Miller's Springs, 6, 7; Harmony Grove at Harmony Grove, 7, 8; Genoa circuit at College Hill, 13, 14; Hampton circuit at Hampton, 17, 18; Ouachita circuit at Chidester, 20, 21.

Dr. Miles' Nerve Plasters 25c. at all druggists.

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

February: Carolina, 6, 7; Mineral Springs, 13, 14; Nashville, 20, 21; Richmond, 27, 28.

PINE BLUFF DISTRICT—First Round—C. C. Godden, P. E.

February: New Edenburg, 6, 7; Kingsland, 9; Humphry, 13, 14; DeWitt, 20, 21; White River, 23; Sherrill, 27, 28.

MONTICELLO DISTRICT—First Round—T. D. Scott, P. E.

February: Hamburg and Portland at Hamburg, 6, 7; Tillar circuit at Selma, 13, 14; Lacy circuit at Bethel, 20, 21; Berea circuit at Bear House, 27, 28.

Our Church at Home.

SHERRILL CIRCUIT.

Brother Godbey:—As you well know I was returned to the Sherrill circuit for another year. My people received me very kindly. We have a good people down here. I love them, and we are planning and praying for great results this year. We have one more appointment this year than we had last; that of Wabaska station, on the main line of the Cotton Belt railroad. We have three railroad towns on this work. I hope to be able to help the METHODIST some this year. Come down and preach some for me this year, and I will take you out fishing on the lakes.

God bless you in your sad bereavement and arduous work. Your brother in Christ,

J. W. HARRELL.

Sherrill, Jan. 17.

AN AWFUL POUNDING.

In a bran new parsonage too. For some time before Conference it did seem as though we would not get to go on account of sickness but God was good to us and we got there on Saturday night. On Monday when the great itinerant wheel rolled round it dropped us on our old work under a new name, which is Rowell. Our people were very kind to us during our affliction. When it became possible for us to move we did so, arriving at our new house about 12 o'clock. At 2:30 p. m. some young ladies came in looking some what mysterious, so after awhile some more came and some more and soon 'till about night the whole place was covered with people. They had not come to see us and see what we had but to bring us the necessaries of life which they did in abundance. They brought supper already cooked. So supper was spread, we scrouged around and had a good social time singing, after which the writer made a speech then read a lesson—had prayer and all broke up feeling that each had done his or her part to make some body happy which I assure you they had. After all were gone we went into the kitchen to see the wreck and I can't begin to tell you what we saw. You only who have been fortunate enough to have had such experience, know what. This being our third year old sermons will have to get rusty, and new ones come from somewhere. We have made a beginning and all seem to move. Brethren pray for us that this may be our best year. Hoping every charge will pound its pastor and every pastor will get pounded, I subscribe my selfyour brother in Christ,

J. W. WHITE.

Rowell, Ark.

ALICIA, ARK.

The itinerant wheel has again made its round and we are left on Alicia circuit. We moved on the work December 1st, praying God to moke this the best year of our lives and that I might be instrumental in getting more souls saved than I have in any previous year. I have made about two rounds on my work and am very hopeful of a successful year. The people received us very kindly. They gave us a nice Christmas pounding. The storm commenced gathering at Swifton. On Christmas eve night wife received a nice box containing many good things, and Christmas morniug our good Bro. McCullan and fellow townsmen sent us a large basket containing many good things which gladdened the hearts of the children. But on Saturday night followidg the storm came in good earnest. The good people of Alicia—Methodists, Baptiss, sinners and all—completely surprised us and were in the house pounding us before we knew it. But, Mr. Editor, we didn't get sore. Notwithstanding, our hearts were so full that we almost wept for joy. I am praying God to help us prove worthy of the kindness bestowed upon us by this kind and generous hearted people.

Our first Quarterly Conference has come and gone. Our good P. E., Rev. S. L. Cochran, was with us and preached us three soul-stirring sermons. We also had our good and venerable Bro. Foster with us in the Quarterly Conference. He now lives in our town. Our work was well represented, and the Conference was a pleasant occasion. Notwithstanding the inclemency of the weather, every appointment but two was represented, and we have seven.

The Board of Stewards made me a liberal assessment, $400. With such a Board of Stewards to look after our temporal needs, and such a field in which to work, I hope to do more for God than I have ever done before. W. C. TOOMBS.

HOT SPRINGS DISTRICT.

Having just returned from an extended trip through my district in which I visited five pastoral charges and traveled over 250 miles, I am minded to give you some account of our work.

On the Oma circuit I found Bro. Manifee moving off smoothly and his people seemed much pleased to have him with them a second year.

At Black Springs I found Bro. Williams starting well in his new charge and full of hope for a successful year.

At Hutton I found Bro. Mellard busily engaged in looking after the new settlers who are flocking into that section with the advent of the railroad. He has his work well in hand, and as soon as the railroad authorities locate the town he will begin to arrange for the building of his church. He is in great favor with his people.

On the Cove and Dallas circuit I found Bro. Whiteside moving off with a steady step. He served the church in those parts fourteen years ago, and is known to all the old citizens, and no man is more highly appreciated by them. A purer, truer, brainier man than "Jake" Whiteside would be hard to find.

At Mena I found Bro. Christmas up to his eyes in work. His new church is rapidly approaching completion, and when finished it will be a credit to our church and to the town. As yet, no other protestant denomination has began to build there, though our Presbyterian and Baptist brethren will likely begin soon.

Bro. Christmas is worthy of all honor for the wisdom and zeal which he has displayed in laying the foundations of our church in this new and important town.

In this connection I wish to say for the benefit of those who have conceived the idea that Mena is a modern Sodom, that the standard of intelligence, morality and good government there will compare favorably with many of the old settled towns in our state. Of course there has been a great deal of lawlessness there, as there will be in all new and unincorporated towns, but the reports which have gone out from there have been greatly exaggerated, and the state of affairs which gave rise to these reports is now rapidly passing away. I spent several days there and was on the street much of the time, yet I did not see a drunken man or hear a profane oath.

I find that as the scant crop of last year is being rapidly consumed the people are beginning to feel more keenly the effects of last year's drought, and it will be hard times with preachers and people for several months, but we believe the Lord will provide.

Our work here in the city starts off well and we are hopeful of a good year throughout the district.

Fraternally, J. A. SAGE.

Hot Springs, Ark., Jan. 21, 1897.

HALL'S Vegetable Sicilian HAIR RENEWER.

The best hair grower, color restorer, dandruff eradicator, scalp cleanser, falling hair and baldness preventer and curer known to science. A fine hair dressing. Physicians recommend it. R. P. Hall & Co., Props., Nashua, N.H. Sold by all Druggists.

The Whole Story

Of the great sales attained and great cures accomplished by Hood's Sarsaparilla is quickly told. It purifies and enriches the blood, tones the stomach and gives strength and vigor. Disease cannot enter the system fortified by the rich, red blood which comes by taking Hood's Sarsaparilla.

HOOD'S PILLS cure nausea, sick headache, indigestion, billiousness. All druggists. 25c.

25 CTS. PISO'S CURE FOR CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes Good. Use in time. Sold by druggists. CONSUMPTION 25 CTS.

At Rest.

WILLIAMS—George D. Williams was born in Talledega County, Ala., February 20, 1847; moved to Arkansas with his parents in early life. He learned when quite young how to meet responsibilities, for his father died and left him to care for the family.

He spent two years in the war between the States. He was twice married, first to Addeline Melton, in 1869, who died in 1881. By her seven children were born, four of whom are still living. He was married again to Eliza Melton in 1882, by whom nine children were born, six of whom still live.

Brother Williams professed religion and joined the Methodist Episcopal Church, South, when about 10 years old, and was a very useful member until December 30, 1896, when it pleased the Lord to call him from labor to reward. Brother Williams was a faithful steward in the Church, ever ready to do something to make his pastor and family feel comfortable, and now we feel that when he shall stand before the judgment bar of God the Lord will say, "Well done thou good and faithful servant, enter thou into the joys of thy Lord."

Brother M. D. Justiss, an old life-long friend of Brother Williams says of him: "As a husband and father no man ever left a wider vacuum in his family than Brother Williams He had no patience with skepticism, nor compromise with sin. His Christian walk was a rebuke to all fashionable vices. Seldom was his seat vacant at divine worship. Ever loyal and true to the Church and always true to himself. As a citizen he never shrunk from burdens and responsibilities; as a counselor he was sought by all who knew him; and as he grew older it was very evident that he grew brighter and stronger in the Christian life. He was of a genial disposition, and his social dealings with his fellowmen were of such a nature as to win for him the respect and esteem of all. In his death the wife lost an affectionate husband, the children an indulgent and loving father, the community its most valuable counselor, and the Church its brightest light. His life was exemplary, and his death, though mourned by many, was, to him, robbed of its terrors by an implicit confidence in his Maker. When the angel of death beconed he cheerfully accepted the invitation, entered the glare of the great beyond and went on his way "from the lowly earth to the vaulted skies."

But to the bereaved wife and relatives we would say "weep not," looking down upon us from his glorified state he would not have us shed a tear. It is only when we think of his absence from all our Church and social scenes, where his presence was ever a charm and his absence as father and husband, far more keenly felt, that in sympathy with the bereaved, a wave of sorrow sweeps over the soul.

"Mark the perfect man and behold the upright, for the end of that man is peace. BENNETT A. WHITE.

RAMSEY—Monta Grace, infant daughter of Lee and Nannie Ramsey, died January 16, 1897, aged 20 months and 9 days. This was a painful stroke upon these good parents. Monta had reached the age to become real charming, but those sparkling eyes and dimpled cheeks respond no more with cheery smiles to their fond caresses.

For fifteen days fever burned Monta's brow, and burned the hearts of an anxious father and mother. At last the silver cord was snapped and the good Shepherd took the little lamb to His own bosom. Dear Brother Ramsey and family, heaven is brought closer to you by this new and golden link, connecting you with the skies, therefore comfort your hearts and be of good cheer. D. C. ROSS.

Green Forest, Ark., Jan. 20.

GILL—James Monroe, was born in York County, S. C, November 15, 1823, and departed this life December 15, 1896. He was educated at Davidson College, North Carolina. Here he received his degree in 1845, and soon after came to Arkansas. He was married to Julia A. Gill in April, 1850, who survives him. He was converted in 1856 and became a member of the Methodist Episcopal Church, South. He served two years in the Confederate army. He was the father of six children, three of whom have passed on before. In character he was a true Christian gentleman, kind, affectionate and unselfish in his family and toward his neighbors, faithful to his Church in every way. When he lived in the country his home was the itinerant's resting place. He had lived in Prescott for about fifteen years. Here he breathed his last and sleeps in our cemetery.

J. H. RIGGIN.

A NEW SHRUB THAT CURES KIDNEY AND RHEUMATIC DISEASES.—A FREE GIFT.

A short time ago our readers were made aware of a valuable new botanical discovery, that of the Kava-Kava Shrub, or as botanists call it, piper methysticum, found on the banks of the Ganges river in East India. From a medical standpoint this is perhaps the most important discovery of the century The use of the Kava-Kava Shrub, like other valuable medical substances opium and quinine, was first observed by Christian missionaries among the natives as a sovereign remedy for Kidney diseases and other maladies caused by Uric acid in the system. Since its general introduction, Alkavis, (the Kava-Kava Compound,) has wrought many remarkable cures of Kidney and Rheumatic diseases.

Mr. R. C. Wood, a prominent attorney of Lowell, Indiana, was cured by Alkavis of Rheumatism, Kidney and Bladder trouble of ten years' standing. He writes:

"I have been treated by our home physicians all without the least benefit. My bladder trouble became so troublesome that I had to get up from five to twelve times during the night to urinate. In fact I was in misery the whole time and was becoming very despondent. * * * I have now used Alkavis and am better than I have been for five years. I know Alkavis will cure bladder and kidney trouble. * * * It is a wonderful and grand, good remedy.

And even more wonderful is the testimony of Rev. John H. Watson, of Sunset, Texas, a minister of the gospel in thirty years' service, stricken down at his post of duty by kidney disease and cured by Alkavis. Mrs. James Young, of Kent, Ohio, writes that she had tried six doctors in vain. that she was about to give up in despair, when she found Alkavis, and was promptly cured of Kidney disease, and restored to health. Another most remarkable case is that of Rev. Thomas Smith, of Cobden, Illinois, who passed nearly one hundred gravel stones under two weeks' use of this great remedy, Alkavis.

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

A MIRACLE.

I purchased an Electropoise of yon about two years ago. I used it for chronic rheumatism of at least twenty-five years standing. I continued to use it at intervals according to instructions until last fall when I laid it aside for the winter. It greatly benefited me and drove the rheumatism out of my hip joints.

The Electropoise is creating quite a sensation in this neighborhood. Some who were blind have received sight.

A lad was taken down with a disease in the lower bowels which rendered a surgical operation necessary. Five doctors were called. They all said it was too late, he must die. After they left a friend applied the Electropoise. In the morning he was comparatively well, but four of the five doctors refused to see him, such is humanity where facts conflict with interest. About ten days ago a lady called us up in the morning in great haste to borrow our Electropoise. Her boy had been given up by three doctors to die of pheumonia. Two days later she returned it. It had cured her boy, and she had an Electropoise of her own.

Yours truly,
W. H. COLLINGS,

Raytown, Jackson county, Mo., April 5, '96. Price $10.00.

A book of complete information, on the Pocket Electropoise, will be mailed free to any address.

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Little Rock, Ark.

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WE NEED A PIANO.

FROM WHOM SHALL IT BE BOUGHT

AND WHAT INSTRUMENT SHOULD BE SELECTED.

Ask questions of the dealer before buying—ask him if he buys them and if so does he pay cash for them, or does he handle instruments on consignment.

On the face of it there is no doubt about the dealer who pays cash for his goods. He buys the better quality for the least money, does not have to represent an instrument above its real grade to make his profit and his patrons secure the greatest advantage.

The dealer who buys pianos and organs on time or on consignment has to pay for the accomodation 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, the 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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Double Buggy Harness from $15 to $25: Wagon Harness, from $15 to $30; Ladies' Saddles, from $3.75 to $20: Men's Saddles, from $2.50 to $20.

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LITTLE ROCK, ARK.

THE ARKANSAS METHODIST

WEDNESDAY, FEBRUARY 3, 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.

Notes of a Rambler.

The Monticello District Preachers' Meeting convened at Portland, a growing town on the Iron Mountain railroad, January 20, 1897. All the preachers were in attendance, except four, who were kept away by unavoidable circumstances. Rev. T. D. Scott, the presiding elder of the district, was present, and with heart, hand and brain in the work presided. Rev. R. L. Broach was elected secretary.

The opening sermon was preached by Rev. A. Turrentine. The discussions were of a lively sort and full of interest. Rev. W. A. Steel was the host of the meeting, and he and the good people of Portland did their work well. Bro. Colson and I had an excellent home with Bro. Steel.

Warren is an historic old town at the end of the Arkansas City and Warren railroad. Notwithstanding the age of the town, it has not lost the spirit of enterprise. Improvements are going on almost the same as if the town were new.

Bro. A. Turrentine is the popular pastor of our church at Warren. He is serving his second year and doing a good work. We had the pleasure of hearing him Sunday at 11 o'clock on a special subject. He is clear and forcible as a preacher.

We were entertained at the home of Bro. T. and at the hotel of Sister Keith, a member of our church. If there is one thing that a weary traveler appreciates more than another, it is a good hotel. From the patronage of Sister Keith's hotel and from her good tables and excellent rooms, one would naturally conclude that her house is one of the best in the state. We will always remember the good people of Warren kindly.

From Warren we came to Monticello, one of the prettiest towns we have seen in Arkansas. Bro. Goddard was at the depot looking for us. He had all things ready and we went to work immediately and secured several new subscribers and renewals for paper. Monticello has three young men graduates from Hendrix College in her service. Bro. Goddard, pastor of our church; Bro. Hughey, principal of the Monticello High School, and Bro. Cotham, editor of the Monticellonian. These men are successes in their work. Bro. Goddard has one of the best organized churches in the state. He has everybody doing something. One serving any interest of our church may expect the kindest treatment when he falls into the hands of a Hendrix boy. They are properly trained.

Arkansas City is served this year by Rev. R. L. Broach, who is starting off well. He is nicely fixed in the parsonage, has a good spiritual church and is hopeful of a good year.

Tillar is a business town in Drew county, surrounded by as fertile soil as Arkansas affords.

We got off at this point and took the hack for Selma, an old town nine miles from Tillar.

Selma is a quiet, old village now, but was once a thriving town before Tillar sprang up. The old moss-covered store houses, now vacant, tell plainly what Selma once was. Bro. J J. Colson was appointed to this circuit at conference and entered at once his field of labor. From the many kind expressions we heard we conclude he is starting well. Full of energy and the spirit he can but succeed.

D. H. C.

PIMPLY FACES

Pimples, blotches, blackheads, red, rough, oily, mothy skin, itching, scaly scalp, dry, thin, and falling hair, and baby blemishes prevented by CUTICURA SOAP, the most effective skin purifying and beautifying soap in the world as well as purest and sweetest for toilet, bath, and nursery.

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An Asthma Cure at Last.

European physicians and medical journals report a positive cure for Asthma, in the Kola plant found on the Congo river, West Africa. The Kola Importing Co, 1162 Broadway, New York, are sending free trial cases of the Kola Compound by mail to all sufferers from Asthma, who send name and address on a postal card. A trial costs you nothing.

COMMISSIONER'S SALE.

Notice is hereby given, that in pursuance of the authority and directions contained in the decretal order of the Pulaski Chancery Court made and entered on the 20th day of April A. D. 1893, in a certain cause (No. 3872), then pending therein between Parker & Cates agents complainants, and S. V. Hafer et al defendants, the undersigned, as Commissioner of said Court, will offer for sale at public outcry to the highest bidder, at the East door or entrance of the Pulaski County Court House, in which said Court is held, in the City of Little Rock, within the hours prescribed by law for judicial sales, on Tuesday, the 23rd day of February, A. D. 1897, the following described real estate, to-wit: Lot twelve (12) and the North half of lot eleven (11) in Block Eight (8) Fulton's Addition to the City of Little Rock, and Lot 12 n Block 6 in Pettefer's addition to the City of Little Rock, in Pulaski County, Arkansas.

Terms of Sale: On a credit of three months, the purchaser being required to execute note with approved security, bearing interest at the rate of 8 per cent. per annum from date of sale until paid, and a lien being retained on the premises sold to secure the payment of the purchase money.

Given under my hand this 25 day of January, A. D. 1897.

J. H. PASCHAL.
Commissioner in Chancery.

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We Solicit a Share of your Patronage.

THE BEST GOODS AT REASONABLE PRICES.

In offering our NEW YEAR'S GREETING to the readers of the METHODIST, from whom we have enjoyed such a liberal and satisfactory patronage during the past year, we beg to assure them that our ever increasing business will continue to be conducted on the same principles which have proved so popular with our customers and profitable to ourselves.

We shall continue to handle full stocks of

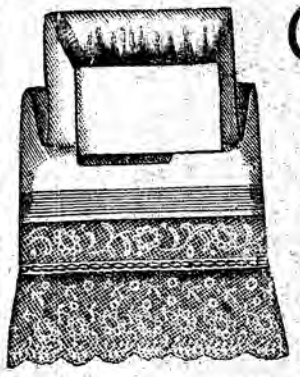
DRY GOODS, CLOTHING, LADIES' AND GENTLEMEN'S FURNISHING GOODS, HATS AND SHOES

of various grades to suit all classes, but every article, from the cheapst to the highest priced, will be absolutely perfect and the best of its kind.

We particularly solicit orders from out of town—will send samples of any kind of goods, and fill orders promptly, whether they are for 50c or $100 worth.

Special 10 per cent Discount to Preachers in Charge or Professors in Schools on all cash orders. Mention the METHODIST.

M. M. COHN & CO. 306 & 308 Main St., Little Rock, Ark.



QUINN'S

MUSLIN UNDERWEAR

AND

Corset Sale

NOW ON.

Ladies' Gowns, worth 65, cut to 40c
Ladies' Gowns, worth 75, cut to 50c
Ladies' Skirts, worth 60, cut to 35c
Ladies' Skirts, worth 75, cut to 50c
Ladies' Chemise, worth 50c, cut to 25c.
Ladies' Drawers, worth 50c, cut to 25c.
Ladies' Drawers, worth 75c, cut to 50c.
Children's Muslin Pantalettes, at 10c, 15c, 25c, 35c, worth double.
Children's Flannelette Gowns (something new) at 45c, 50c and 60c. Ask to see them.

CORSETS.

See big corner window for styles and other prices.
The J. P. Q. No. 306, an extra long waist, worth 75c, this week only 39c.
Extra long Black and Drab Corsets, worth $1, this week only 60c.
Our Jasamine Corset in White, Black and Drab, worth $1.25, only 75c.
We have full lines of the French P. D. Thompson's Glove fitting in short, medium and extra long.

THE JOE P. QUINN DRY GOODS COMPANY.

300, 302, 304 MAIN STREET,

Little Rock, Arkansas.