

The Arkansas Methodist.

DEVOTED TO THE INTERESTS OF THE METHODIST EPISCOPAL CHURCH, SOUTH, IN ARKANSAS.

BY BENNETT & THORNBURGH.

"Speak Thou The Things That Become Sound Doctrine."

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TENNESSEE CORRESPONDENCE.

Conference sessions, the "Episcopacy," "discipline," and the "polity" members, all this makes the present season lively. These all rise above the ebb of financial depression and take fleet foot in Methodist circles. The outgoing pastor has made his sacrifices, had his trials and triumphs; while the measure of results has been lodged with God. If the people have not been pleased, may be they have not behaved in a pleasing way. This has been a hard year on pastors with ardent temperaments for results. Economy had to come out of depression; and then the Columbian Fair has divided between its own and the treasury of the Lord. If all our people will send their pastor away with a felt sense of prayer upon him and receive him or the new one in like spirit—maintaining such attitude throughout the coming year—there will be few misfits in the appointments; none but that the people will be blessed and the pastor's usefulness made sure. The Conference season is a sort of milestone from which the Church and preacher both may look two ways. The end traveled has its history; the other end will make history. May the God of Abraham be in the latter way!

I think as one of our leading preachers has truly said to me in a private letter, the people are "tired" of this war on the Episcopacy. Criticism and some bitterness have pranced unbridled all about over Methodist pastures. Jostled and prodded, the Bishops still live—preaching and praying before throngs unknown to their critics. What is the matter? If one does not want a Bishop, let him go where there is none. O'Kelley made a racket, but O'Kelley died and the Methodist Bishop lives. We do not want the Episcopalian Bishop, he is too successful; nor will we have the Northern Methodist Bishop, he is too tentative; we want just what we have, the Bishop of apostolic faith, such as the Southern Methodist Bishop is. The Golden Rule in the cabinet should supply the place of layman and of veto power. That rule is more level-headed than the best laymen and more conservative than the most rigid restriction of the veto power. Our Bishops can put themselves in the shoes of their brethren, the preachers, and what more could be asked? Indeed, they are, under the terms of dealing with others, already bound by the letter of this Golden Rule—enough for the Christian man. Besides, it is clear that the polity members now offering to public favor, destroying the Episcopacy, mean also to destroy the itinerancy. A big job and contrary winds, brethren. Let these quadrennial tinkers subside! I need not ask space for serious argument. Conservatism will as usual reign.

"Gilderoy" tells a neat experience about "discipline." He is "more ripe" now than once. It is serious. Dangerous ground is discipline. I do not believe there could be a case without division of sentiment. How formidable—the character of the case, environment, and the temperaments dealt with, would disclose. But it is bound to be. No law is anarchy. I agree that seldom need there be trial. But its equivalent cannot be foregone. And the Church authorities cannot afford to afflict a brother for doing his duty discreetly or to ordain him next to a poor appointment, for maintaining the honor of his vows in the legitimate use of discipline. Besides sometimes it is necessary to vindicate the Church. It takes grace to do it. If our people were taught their high privileges and practical duties and loyalty out of the Bible with a "Thus saith the Lord," as the Campbellites are zealously taught baptism, what change would be wrought? Bishop McTear said wisely when in his Manual he suggested that the hour for the reception of members be made prominent. Save in a few cases, when circumstances were pressing, have I failed in this. And so far as my knowledge goes, I have been exceedingly gratified that so small a per cent of those thus received during my ministry have yielded their convictions and gone back to the world. It is painful, to be sure, to any consecrated pastor, that any soul led to Christ should fall away; but large gratitude springs up over the multitude that do not fall away.

Impressed with the grave responsibilities of invested rights and privileges at the very threshold of the Church of God, explaining and admonishing—the members so received know clearly what they have done, and will the more readily put themselves under contribution for present service. The Church is re-impressed with enlarged obligations

to its own; former companions of the newly received members are awed by so avowed a stand, and in this way God re-preaches His truth by committal of men and women to the truth as also in their growth of life toward Him. This writer has enforced wholesome discipline and has been returned to the same field afterwards. The contrary has no doubt occurred. I can not forego the prudent exercise of discipline, when needed, even if I must move for it the next year. A member must get very far wrong to resist finally all the Scriptural agencies employed for his restoration. But when he does, Bible and disciplinary authority is not wanting to excommunicate him. And for any authority to afflict the pastor so doing would be monstrous. We need not interpret the letter of the law unto blood, nor fail of the grace of forbearance, but no kingdom can exist without law even as it has subjects. Still, except in extremely aggravated cases, the victims of Church discipline generally manage to get sympathy from the souls of the Church and the cold outside critics. But the Church itself, where all prudent and Christian conditions are met, when it has to be done, is bettered by the enforcement of law. And in such conditions, every pastor ought to be sustained morally and with all the authority which the law commands.

The "polity" members are out with their little bracket-a-ways and chisels. These cobblers generally have a "field day" just before the Annual Conference that sends to the General Conference. There is a tap lost, screw loose, or bolt gone—something wrong that only the few hawk-eyed and keen-scented could see or find out. It is a little curious, too, that nearly all the old axes in Methodism are held back for a quadrennial grinding. Cutting wood for three years with a dull and battered axe, and then putting the country into a furor at the grinding season of the fourth year is, to say the least, clerically dramatizing human nature. Raising the curtain once in four years, one can see who is on the stage, though one may not fore-shadow all the parts of the play. We have got the best system in the world, if we will only let it alone and rightly work it. The polity members, if I understand them, seem to want a little more of a settled pastorate, and things fixed so the "giraffes" cannot get such warm stalls and high feeding. Methodist pastors are the only settled pastors I know. There are other preachers who are not pastors, because they can't get a Church to preach to. Every Methodist pastor has a pastoral charge and every pastoral charge a preacher. As to a more settled pastorate, even the saw-mill is moved around because timber near to it becomes scarce. Four years amply serves for the study-machinery and the working, fitting and placing of much timber. As it is, we go under the law of appointment. That is the way anyhow—"transferred" or not. Coolly, how many preachers, if we had a settled pastorate, would be "called"? And if called, how many would answer? And if they answered how many would stay? Four years, think you? Look at the average term of the "called" brother. The call might be "effectual" and divine, but when one gets out, how would one explain the part taken by the shovers that made it so? I do not know any Methodist Church amongst us or in this country, that wants to "call" its preacher—in the sense here understood. And I do not know of any brother who is in danger of being called by a Church in our midst that way. Of a more than twenty years pastorate, I have spent above one-half that time in four pastoral charges; in three of them ten years; twice the pastoral term; and I can say that while my four years in each case were delightful and prosperous, I felt the need of change and the touch of a new order of things. Unless the skillful hand and trained can be found, let's not tinker with our polity. It needs working more than mending. May be if the members will look to the mending of men, rather than of polity, a discovery will be made. One thing, it might be kindly of the Conferences to let the axe-grinders stay at home and do up neglected work, while other brethren who have made haste with the King's business sit in session at Memphis.

R. E. TRAVIS.
Tracy City, Sept. 19.

Let the first thought in the morning be: "I will spend this day with God." How can each day be thus spent? By offering to Him the hours and the moments as they come, by doing all things out of love to Him and for his glory, by quickly accepting His will in little

matters, by vividly realizing His presence, by taking all to Him for counsel, by frequently sounding His praises and talking of His goodness, by trying to make those around us happier, by constantly denying self and living for others. Thus shall the earnest self-dedication with which we begin the day be re-enforced by the kindly deeds with which we fill it, and made complete by a solemn retrospect of thankfulness at the close. This is true living.—Zion's Herald.

THE METHODIST REVIEW OF MISSIONS.

The September number of this periodical is before us. We have read it with great interest and with genuine delight. It fills a most important place, hitherto all but vacant, in the literature of our Church. As for ourselves, we have never felt that we had a periodical published in the interest of missions which was worthy either of a great Church or a great cause. We have always taken the Board's organ; but we have done so more as a matter of loyalty than from interest in the paper itself. We have never felt that we could afford on any other ground to insist that the people should subscribe for it. Our Church has sadly needed a wide-awake, thorough-going, able and comprehensive missionary journal. According to our humble judgment, we have all this in the Review of Missions. Henceforth, no preacher in our Church can afford to be without it. No family in the Church ought to be without it. We hail it with great delight.

In this number we have a frontispiece, "A Class in the Theological Department at the Paine Institute, Augusta, Ga."—President Walker and Professor Campbell, surrounded by a set of manly looking young Negro preachers, an engraving which will open the eyes of some people "up yonder." President Walker and Bishop Duncan each give us a good article on Paine Institute. The day ought to be long gone by when we can suffer any sneer of *ante bellum* prejudice to deter us one moment from doing our best for the spiritual elevation of the Negroes of the South. They are here, and they are going to be for generations to come an important factor in our land. Bishop Turner of the A. M. E. Church very zealously and very ably advocates their return to Africa. It may be well, but the forces which are to produce this exodus have not yet even come in sight on the horizon of either civil or ecclesiastical statesmanship. No Church on earth has done in the past what Southern Methodism has done for the Negro race. Has any Church an equal opportunity with us now?

Bishop Haygood gives us an article on "Conscience and Missions," in his usual vigorous style. Mrs. McGavock tells us of our Woman's Work in Mexico. Dr. Rankin of the Southern Presbyterian Board has a good article on work among the Chinese and Japanese in America. The table of contents goes on: "Sketch of Methodism in Japan, Rev. T. Masso; A Missionary Revival, Rev. T. L. Mellin; Education and Missions, A. J. Gordon, D. D.; District Conference in Japan, Rev. W. E. Towson; Work Among the Germans in Texas, Rev. D. Schrimpf; China's Awakening, Rev. E. P. Thwing, M. D., Ph. D.; Cheap or Efficient Missionaries, Rev. Arnold Foster." Then follows an amount matter of a miscellaneous nature, well worthy of its place.

A very noteworthy article is the one on "Education and Missions," worth the cost of the Review many times over. It deals a crushing blow to the false policy of attempting to pioneer the way of the gospel by education and culture. "Culture is the bloom of the gospel and not the root of it." It is our business to preach and to teach; but the Commission itself gives us the scope of the "latter" function: "teaching them to observe all things whatsoever I have commanded you." The whole history of mission work has approved the wisdom of the great apostle, who went to the heathen of Corinth, as everywhere else, "not with words which the wisdom of man teacheth, but which the Holy Ghost teacheth," not "with enticing words of man's wisdom, but in demonstration of the Spirit and of power." In every land of the world we want men mighty in the Scriptures and mighty through God to the pulling down of strongholds. The might of metaphysics is all right in its place, but in any land, it is a wretched folly to put it in the lead of the mighty spiritual forces that are to bring a captive world to the feet of Christ. The great benefit of the Review of Missions will nowhere so fully appear as in the fact that it brings to

us articles of this class, educating all our people who will read it into a sound, intelligent missionary policy. We hope all our preachers who are without it will send to Dr. I. G. John for the Review at once. Again we say we hail it with delight.

JAS. A. ANDERSON.

Fayetteville, Sept. 13.

GALLOWAY COLLEGE.

DEAR DR. BENNETT:—Left home last Monday for Searcy, taking the train at Stuttgart at 12:30, with three girls for Galloway; the first stop of importance is Humphrey, where Bro. and Sister Kavanagh boarded the train with their daughter for our great school, Galloway College and Conservatory of Music. Arrived at Pine Bluff; spent an hour with our young brother, Rev. L. C. Wilson, pastor of one of our Churches at that place. After a pleasant night in Little Rock, Tuesday at 4:20, finds us in Galloway College, where we were received and entertained only as the President of Galloway College knows how to do.

It is with pleasure that I am permitted to speak, through the columns of the great ARKANSAS METHODIST, a word in behalf of this school. It is an inspiring sight to attend the chapel exercises every morning at 9 o'clock; here we see hundreds of bright smiling faces of the young ladies of our glorious State, ready and waiting to assume the responsibilities of the day. Here are also the teachers, as anxious to impart the instruction in their different branches as the girls are ready to receive it. Miss B. A. Johnson has everything in perfect working order, and there is no confusion of classes entering or leaving the studium. Every teacher in the school is a specialist in their respective department, and no modern methods of instruction escape their notice.

Mrs. Des C. Smith, the teacher in the Art department is an enthusiast, and the many bright pictures that adorn the front hall give evidence as to her quality of talent. She has seen almost every notable place on the American continent, and her pictures of these places carry one unconsciously to them, and impress them with the importance of a knowledge how to preserve impressions so that they can be seen by others.

An account of this trip would not be complete without referring to the department of Music. Dr. Dye has established a Conservatory of Music, and the talent he has brought to the Sunny South, should be appreciated by the lovers of the divine art. The Vocalist, Miss Denison, is more than meeting the high expectations of the critical public, and the work of Miss Thekla Burmeister, the Director of Music, together with her assistants, is superb. It is gratifying to the writer to state that, in a conversation with Miss Burmeister, I am informed by her that the patrons of Galloway take as readily to music as any people with whom she has been associated.

It was also my privilege to inspect the College from garret to cellar, and we found everything in perfect order. The culinary department is first-class in every particular. The fare is wholesome, plentiful and well served, and the coffee is only equaled by the French Market of New Orleans. Having relatives in the College it was my privilege to examine the furniture and the arrangement of the rooms. These we found light, comfortable and very home-like in appearance. We find one hundred and twenty boarders enrolled from important towns of our State: Little Rock, Pine Bluff, Morrilton, Magnolia, &c. They count among their present patrons such men as the Hon. M. G. Hall, Mayor of Little Rock, Judge W. C. Ratcliffe, Judge Geo. L. Basham, R. B. Gress, Major J. T. W. Tillar, and others of your city. There are also thirteen pupils in attendance from our neighboring State of Missouri. They also count among their patrons prominent people across the river, in Memphis, and the advantages of an education in Galloway is dawning upon more of them and they are coming, coming, coming.

It is evident that with the increasing popularity of the College, under the able management of Dr. Jno. H. Dye, more room will soon be needed to accommodate the pupils of this growing school, and I am ready to join the band on the improvement. In conclusion, I would be neglectful of an important part of the work performed in the school, should I not speak of the department and work of Prof. C. A. Hinebee. Having been an accountant for many years, I claim that I am somewhat of a judge and think he is master of the situation. Accounts of pu-

pils leaving his hands are in perfect shape, and no errors appear therein. Any young lady who is ambitious to obtain a business education, or learn the art of stenography or typewriting, can obtain from his instruction such methods as will insure success.

With the kindest regards to all, and the beloved METHODIST, and praying God's best blessings upon Dr. Dye, and the noble institution of learning over which he presides, I am yours most truly,

BYRON PRICE.

Mt. Adams, Sept. 22.

WASHINGTON LETTER.

(From our Regular Correspondent.)

If a refutation were needed of the saying, "Minister's sons usually turn out badly," it would be furnished by the prominence of the sons of ministers in the present administration, starting with the President himself. Another minister's son, Mr. Wm. B. Hornblower of New York, has just received a very unusual honor for a man of his age—42 years—in being nominated by the President to the vacancy upon the Supreme Court bench caused by the death of the late Justice Blatchford. Mr. Hornblower's father was educated to be a lawyer but became a minister, while Mr. Hornblower was educated to be a minister, but became a lawyer. He comes of a family which has produced many eminent jurists; one of his grandfathers having been chief justice of the State of New Jersey, one uncle—Justice Bradley—a member of the U. S. Supreme Court and another—Judge Woodruff—of the U. S. Circuit Court. His brother and his mother have resided in Washington for some years.

Surgeon General Wyma, of the Marine Hospital service, is in constant communication with Surgeon Murray, who is in charge of the yellow fever stricken city of Brunswick, Georgia. According to his latest information there is no need for physicians from the outside, and volunteers; neither nurses nor physicians will be welcomed.

Rev. Dr. Domer anticipated the celebration of the centennial of the laying of the cornerstone of the Capitol building, which took place on Monday, by delivering an eloquent centennial sermon on Sunday, taking for his text Kings 5:17—"And the King commanded and they brought great stones, costly stones, and new stones to lay the foundations of the house." It was a sermon filled with interesting facts, all tending to show the Divine protection which has been given our country by the greatest of all Rulers and our obligation to appreciate that favor by worshipping God.

Another has been added to the long list of crimes committed at the National Capital by whiskey and which under our present laws cannot be punished. An aged and respected father's head is bowed down with disgrace because of the brand of Cain, which has been placed upon his son, and two daughters are cruelly bereft of their only living parent. All because the sale of intoxicating liquor is legalized in Washington. The facts in this case are so peculiar and point so clearly to the unmitigated evil of the liquor traffic, that a synopsis is herewith presented: A young man of good family, while intoxicated went to the residence occupied by a highly respected widow and her two young daughters and attempted to make a forcible entry. He did not succeed in getting in, but he so badly frightened the ladies, that they were afraid to go to bed, although it was long past the hour at which they usually retired. The mother in her anxiety to learn whether the man was still at her door went out upon a balcony, from which the door could be seen. The balcony was old and insecure, and in a moment had broken down, and the watchful mother was but a moaning mass of flesh and bones, on the ground in front of her residence; and in an hour those girls were motherless; all on the account of whiskey. The young man was arrested, acknowledged being under the influence of liquor and having attempted to enter the house, but claimed that he did it because he thought a woman with whom he had been flirting on the street had entered the house. The judge was compelled to discharge the man, because there was no law upon which he could be held. Thus whiskey had made that man a murderer, for he had just as clearly committed a murder as though he had killed the widow with his own hands; but there being no law against the sale of whiskey, nobody could be punished. And so it goes on, the cursed stuff which carries ruin, desolation, crime and death wherever it goes, is sold under legal protection, and so it will continue

to go on until an aroused people shall arise in their might and declare against the 'saloon,' the mightiest single instrument of evil of our time. The day and hour of that arising no man can predict, but it will—it must come, sooner or later, and God grant that it be soon.

President Cleveland held a special reception in honor of the delegates to the National Convention of colored Baptists yesterday afternoon. The convention will conclude its work tomorrow or next day. The white ministers of the city have been active in making the convention a success.

Sept. 20.

OPENING OF THE BLIND AND DEAF-MUTE SCHOOLS.

The next term of the Blind and Deaf-Mute Schools, located at Little Rock, will open on October 4. All blind and deaf-mute children in the State between the ages of 8 and 20 years are entitled to admission and free tuition. The children of indigent parents receive their board and transportation to and from the schools free of charge. Apply to the County Judge of your county for application blanks if you have a child who should be given instruction by the State. It is your duty to give your afflicted child all the benefits the State affords its wards. If you have a deaf-mute child correspond at once with F. B. Yates, Superintendent of Deaf-Mute Institution, Little Rock; if a blind child, write to W. E. Ferguson, Superintendent, Blind School, Little Rock Ark.

R. B. MORROW, President, Board O. C. LUDWIG, Secretary.

CONVENTION OF CHRISTIAN WORKERS.

The annual Convention of Christians at work, in the United States and Canada will be held under the auspices of the International Christian Workers Association this year in Atlanta, Ga., for seven days, November 9-15. These Conventions have now been held for seven years, and are interesting large numbers of earnest Christians throughout the country. Railroads in nearly all parts of the country have granted a reduced rate of a fare and a third, and Atlanta Christian people are preparing to welcome the delegates in their usual hospitable manner. The singing will be under the direction of Mr. and Mrs. Geo. C. Stebbins, the well-known Gospel singers. Under the terms of the invitation, special delegates are appointed by Churches, while any Christian can attend as general delegate with the privilege of reduced rates, and in some cases entertainment. Visits for Northern delegates to Washington and Southern battlefields, with special trains, have been arranged for. Full particulars, list of speakers, programmes, etc., may be obtained by addressing Rev. John C. Collins, Secretary, New Haven, Conn.

At the Parliament of Religions in Chicago last week a paper by John G. Paton of the New Hebrides was read on the subject, "The South Seas: Reminiscences of the Native Religions of the New Hebrides." We copy two paragraphs as follows:

"When we landed on the New Hebrides thirty-five years ago all the inhabitants of that group and of many groups around—were cannibals, without clothing and without a written language. In times of severe trial they offered human sacrifices to imaginary invisible Gods to avert calamities, and it was they that chiefly formed their cannibal feasts. Those who fell in war were feasted on by the warriors who murdered them, but this bound them to each other in a covenant of blood, for defensive and offensive purposes, and for all that promotes their common good. Every widow was strangled to death on the death of her husband, that her spirit might follow his into the world of spirits to be a slave and servant to him there as she had been here; so they had no word in their language to represent a widow, as none had lived above a few moments among them. The sick and the aged were destroyed, and, among the heathen, are still so disposed of, when no longer able to work in providing food for themselves."

There are now 14,000 Christians from among the New Hebrides cannibals and over 2,000 of them are trained teachers and preachers of the gospel. Forty thousand more are ready to receive the gospel and 40,000 cannibals are beyond, whom we have not yet been able to reach by it. We have about 250 schools, with a very large attendance and the Bible translated, printed and read in fifteen new languages."

FROM LOUISIANA.

MR. EDITOR:—Our crops are in the main good this season. Much less rain during the present Summer than last, and in consequence of this we are told the rice crop is short; fifty per cent less made than last year. Of cotton there will be an average yield. Corn is good, and sugar cane is unusually fine, and is selling better than usual in the field. Refineries buy it by the ton. It brings \$4.75 per ton this season.

The health of this Southland has been good during the year, notwithstanding we have lost three of our preachers, and the fourth one, F. S. Parker, a son of the late Bishop Parker, is disabled by a throat affection. First, J. F. Johnson, admitted at the last session of our Conference, died early in the year. J. W. Medlock who was serving Minden the fourth year, died in July. He was born in 1848, and had been a regular itinerant from his youth. We needed him in our army, but our great Captain gave him an honorable discharge. George E. Greene died of fever at Melville in July. He was a young married man, and one of the finest scholars in our Conference. Was scarce of means while at Centenary College, and served as sexton for two Churches to enable him to defray expenses. He graduated with high honors, and was professor of languages at Centenary for two years after graduation. He was deeply pious, very humble, entirely consecrated, and was a good and true soldier. O how sad!

We closed a few days ago, a meeting of seven consecutive days in this Roman Catholic town, with Charles R. Montgomery as help, who did all the preaching. Result, 8 conversions and about the same number of professions of faith. He drew larger congregations than were ever known to assemble at this church before (built in 1859). His anecdotes and nimble style drew, and the attendance increased until the close. Could he have remained another week, there is no telling what the result would have been. It is his purpose now to enter the preparatory department of Mississippi College after the meeting of this Conference.

Our State has been wonderfully blessed this year with revival meetings. There have been revivals in the pine woods and swamps, and right in the heart of the great Crescent city. Methodism in New Orleans had a struggle to exist years ago. Its genesis there was in the face of the most bitter opposition, but the leaven of fervent prayers, earnest orthodox preaching and godly living was lodged there at the first, and its influence today is a great factor for good in our metropolis. At each of our Conference sessions, since we have been in the Louisiana Conference, young men have knocked for admission from New Orleans.

We have been pastor here twenty-one months. Our health is much improved, and we have had 30 per cent increase in the membership. There is one doubtful feature in connection with our pastorate here, and that is that we seem to please everybody. All speak well of us. "Wo unto you," etc. Editors cannot say so much, can they? God bless you!
H. ARMSTRONG.
LaFayette, La., Sept. 17.

FROM TEXAS.

DEAR BROTHER:—The Conference year is nearing its close, with us here. In our (Texas) Conference the revival fires have burned all the year. Many hundreds of souls have been brought to God; while our Church has profited thereby, the other Churches within our bounds have been quickened and have in very many cases received very many members converted at our altars. This is as it should be; our influence for good ought to be felt beyond our own household. I think the reports to the Annual Conference will show a large net increase for this year. In some charges with which I am acquainted there has been a great increase in attendance upon all the ordinances of the Church. I notice one thing especially pleasing to me, that of the baptism of the children. I have baptized several "households."

Our finances at present are behind, I believe further than usual. I believe this is due to two causes: first to the closeness in money matters generally; second, to the very short cotton crop. But the clouds seem to be breaking away, and I trust that by the time our Conference meets times will have gotten so much better, that we shall be able to have full reports.

At our approaching session we shall have to wrestle with the knotty question of the conversion of the Germans. They number, I believe, about 30,000 in this part of the State, and they are for the most part strangers to godliness. They are rapidly increasing, and are driving before them the older settlers. Men who love the Sabbath and the services of the Church get tired of Sunday beer drinking and Sunday dancing and move out where these things are not carried on. For the most part among the Germans our Sunday is desecrated in the most shameful manner. This country is largely German and Bohemian

and in consequence it is almost impossible to convict any man for the violation of our Sunday laws. Evangelization among the Germans has been very slow. The North M. E. Church has a German Conference here, and so has the South M. E. Church, but with both in the field for many years the membership of both has a small. But where a few families of Germans settle among the Americans and become Americanized they seem to be as easily reached as the Americans. And when they are converted they are among the best members we have. Two of my Board of Stewards are full Germans, I have never had more consecrated men anywhere. We have also a number of other German members who are really devoted members. But all of these have lived and associated with the native population and have become thoroughly Americanized. In some large sections of this State one will hear nothing but German language and I have seen in these localities grown men and women, born and reared here, who cannot speak English—though this is exceptional.

For my part, I do not see how we are to remedy this, unless we can send our best "English speaking" preachers among them and support them (for a while at least) from our missionary treasury. I believe we ought to abandon our extreme Western work (where the M. E. Church, North, can and will supply the needs of the people) and put the money we spend there upon the German and Bohemian work here. We have made little or no progress in any of the extreme Western Conferences and in quite a number of places where we have spent much money and a great deal of labor, we have had to abandon to the North Church, for the reason that the sympathies of the people are with them and against us, as a Church. That we can never succeed in Colorado, Montana, Washington, Oregon, California and other States contiguous thereto, I firmly believe. This conclusion has been reached after five years of hard work in the Denver Conference and a close reading of our work in the other States named. Our Western school work is a burden to the Church and of little profit to the towns in which the schools are located. For the reason that better schools and better equipped are located in the same towns.

A. S. BLACKWOOD.
Sealy, Texas, Sept. 15.



EPWORTH LEAGUE.

TOPIC FOR SEPT. 24.

[We regret very much, that these notes did not appear in our last issue. They came in due time but in an envelope, which was addressed to the Editor by name only, and was not opened. Though published behind time, we hope they will be read with interest.—Editor.]

Abstention for the sake of others.
1 Cor. 10:27-33.

Among the early Christians there was a very strong sentiment against idolatry and all manner of heathen sacrifices. When the apostolic council met in Jerusalem, the report of its proceedings being given in the 15th chapter of Acts, they gave it as their opinion that Christians should "abstain from meats offered to idols." This direction gave still greater strength to the feeling against eating such things, a feeling which went into fanaticism among those of weak consciences and naturally ascetic. In some places the heathen took advantage of these scruples on the part of these Christians and would offer a part of their meat in sacrifice to an idol before bringing it to market. By this it all became polluted to the conscientious Christian who frequently found it difficult to get anything to eat at the market that his conscience would allow him to buy.

St. Paul and many other Christians of his day had gained greater freedom and strength of faith. They had advanced beyond the point of Christian liberty laid down in the apostolic decree of Acts 15. To them meat was meat, whether it had been offered to idols or not. There arose therefore two classes: those who could eat this meat without any compunction of conscience, called by St. Paul the "strong" in the faith; and those who could not thus disregard certain scruples, and these Paul designates the "weak in the faith." The weak brethren censured the strong for their heterodox broadness, while the strong were beginning to hold the weak in contempt for their orthodox narrowness.

Paul in the lesson before us and also in 1 Cor. 8 and Rom. 14 recommends moderation and forbearance to both parties.

"If any of them that believe not bid you to a feast," says he, "and ye be disposed to go, whatever is set before you, eat, asking no questions for conscience' sake"—do not ask whether it was offered to an idol or not, do not let your conscience feel any uneasiness about the matter at all. "But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that

showed it, and for conscience' sake for the earth is the Lord's, and the fullness thereof"—let this particular thing alone while you are in the presence of this "weak" brother for it will give offence to his conscience if you do not. You can find plenty to eat without it, for the whole earth is your Father's. Eat not for the sake of "conscience," I say, not thine own, but of the other: For why is my liberty judged of another man's conscience?" I do not want you to bind your conscience but simply abstain for the sake of this other man while you are in his presence. You are not to change your way of looking at the thing. Your liberty is not to be restricted by any other man's conscience. That would be to make one man's scruples rule another man's conduct, and would enable one superstitious egotist to dominate the whole Christian body by posing as a "weak brother." If I give thanks to God when I partake of food no man has a right to criticize me for what I eat. This is the meaning of verse 30. If one is truly and honestly seeking God's glory these other matters which are indifferent may be passed over. To glorify God is the end of the Christian life. "Whatever therefore ye do, eat, or drink, or whatsoever ye do, do all to the glory of God." The only thing I charge upon you "stronger" Christians is, "Give none offence, neither to the Jews, nor to the Gentiles, nor to the Church of God; even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved."

This is the plain meaning of the passage. It has lessons which are quite obvious to all. A study of St. Paul will show that he gave the individual conscience a surprisingly broad field of liberty. He had more confidence in men than the most of us at this day have. Under God the conscience is free and supreme over every man's life. All men in their calmer moments recognize this. Napoleon, the most autocratic despot of modern times, said "My dominion ends where that of conscience begins."

Casualty or dealing with "cases of conscience" is one of the most difficult things in the world. It is simply impossible to lay down rules to govern men's consciences. Every man must decide for himself—remembering always that he must glorify God and give no offence to his neighbor.

No man has a right to impose his scruples on another. It shows he has a surplus of error or egotism in him if he tries to do it.

Paul escaped from a mistake that many of us make at this day. His mission was to save souls and not to get people to accept his opinions. He became all things to all men that he might by all means save some, and he says in regard to this policy, "Be ye followers of me even as I also am of Christ."

Our work as Christians is not to make men do as we think they ought. Their responsibility to God is just as direct as ours; and possibly God thinks as much of them as he does of us, and respects them just as highly. We can only remind men of their obligation to do God's will; He will take care of the rest.

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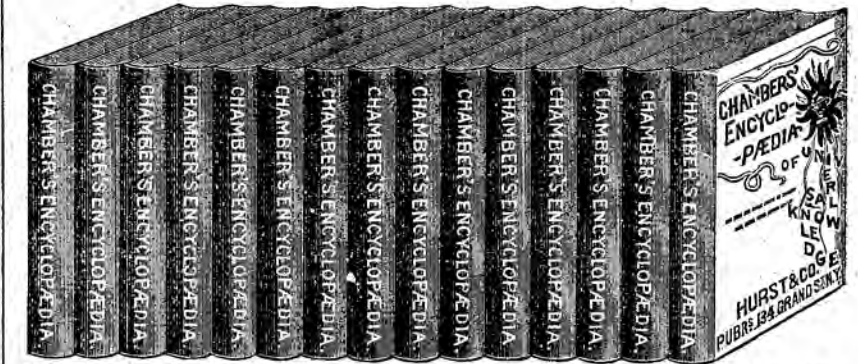
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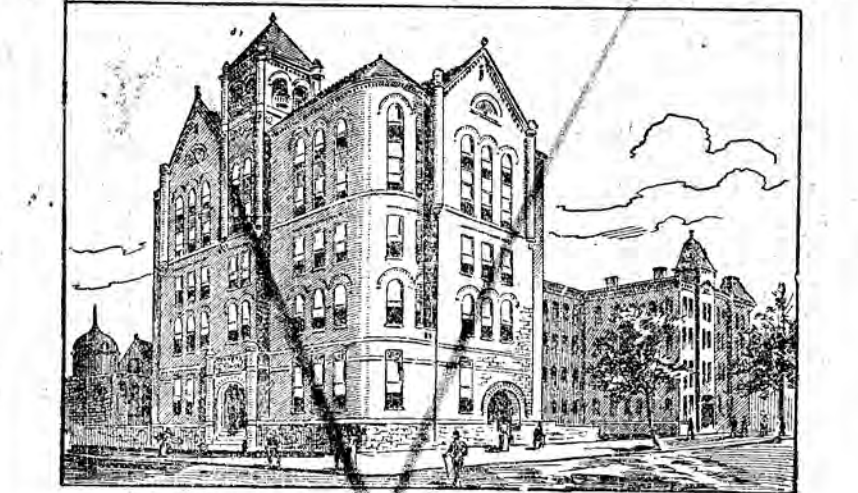
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ARKANSAS METHODIST.

Z. T. BENNETT, D.D., Editor.
GEORGE THORNBURGH, Business Manager.
THURSDAY, SEPT. 28, 1893.

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With surprise and regret we read in the Florida Advocate these sentences concerning the Louisiana Lottery: "Information is desired by us as to what the last Legislature did in favor of the Louisiana Lottery. The matter has been kept very quiet, but it is beginning to create some excitement. After a mighty effort, aided by the powerful public sentiment of our whole country, Louisiana succeeded in throwing off the dreadful incubus, and now it is invading Florida and getting a foothold on our fair soil. At Port Tampa land has been purchased and large buildings are going up with a view to having the lottery offices there, while ostensibly its headquarters are in Honduras. A line of steamers is to be established between Honduras and Port Tampa, and from Florida the stream of corruption is to be poured upon the country."

In an editorial on consecration of wealth the Pittsburgh Advocate says: "It is the giver who is happy and blessed man. He converts a temporal good into a spiritual good. He buys spiritual joys with the things which perish. Here we have the key to the mystery of the world—why do we want it? And why, when we get it, does it yield no secure joy? Because it must be used for spiritual ends; because it must be converted by our use of it into the coin of the kingdom of God. A little expended to make ourselves wiser may be a choice thing, a spiritual thing, when we seek wisdom as a duty or as a means of

serving God. Many a rich man could, if he would, look back to a lost Eden, where his small gainment some inward result, or some gift or blessing for another human heart. His error, possibly a fatal one, came of forgetting this kind of transmutation of base metal into precious coinage of the Spirit. The base have accumulated into a real burden, though he may not know it, and he is spiritually poorer than in that Eden time of his youth. The material good is a very real good, if we choose to make it such by constantly transmuting it into spiritual good. Remaining material only it is a curse to the man on whose back it is strapped as a load."

COMFORT THE WEAK.

During the season of protracted meetings now closing many pastors rejoiced, as the converted and the reclaimed in the blessed experience of pardoned sin shouted the praise of God. But after, almost along with, this joy in the pastor's heart came also the burden of ministerial solicitude for the religious welfare—security, growth and usefulness of those so recently brought by the Holy Spirit into the light and peace of Christian life. He heard them sing in rapturous strains, "tongue can not express the sweet comfort and peace of a soul in its earliest love," but he felt they may soon have great trials of their faith from temptations by men and the devil, and especially from the neglect of prayer and other Christian duties. He should emphasize, therefore, the important duty and glorious privilege of being strong in the Lord, as none in their weakness are able alone to stand against the wiles of the devil, and to overcome the obstacles opposing their march to the better world.

Weak in themselves but strong in Christ expresses the personal state and blessed privilege, which should be lovingly and solemnly impressed upon all assuming the vows of the Church; and for their growth in grace, their development in spiritual strength, the faithful pastor should like his Lord be tender and loving in his ministrations. Of Christ Isaiah (40:11) prophesied, "He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom," &c. And the same prophet set forth the gentle character of our Lord in these expressive words (Isa. 42:3), "A bruised reed shall he not break, and the smoking flax shall he not quench," &c. Here are presented symbols of exceeding weakness not despised by the omnipotent Christ, but receiving in tender mercy His loving and ever watchful care. What is weaker than a reed, a bruised reed? Or the dimly-burning fire in the smoking flax, the smoldering flame of the lampwick? But the former our compassionate Saviour will not break, and the latter He will not quench. Blessed assurance to every soul yearning in weakness for the sweet comfort our Lord freely gives!

Further, pastors should keep in mind, that many of the best people in the Church often lament their weakness in many respects. At times the most devout keenly feel the weakness of their faith. Instead of being free from unbelief and praying without doubting, they can truly say, as did the father appealing to Jesus for the healing of his afflicted son, "Lord, I believe; help thou mine unbelief" (Mark 9:24). And so far from always expecting what they ask in formal prayer, if their petitions were answered, they would sometimes be really astonished, as were the many disciples gathered together praying for Peter, when he appeared out of prison (Acts 12:15, 16). Again, sometimes their weakness in courage and zeal is equally manifest. Many have by silence or association, though not by word, denied their Lord, because they lacked that moral courage, which should ever make the Christian a ready witness for the truth and right. And if here and there one avowed his willingness even to fight for his Lord before any foe, many others could not sincerely affirm their readiness to feed any lamb in all His flock. One's zeal in conspicuous place of leading may spring from personal vanity, but not so the Christian zeal to serve Christ in humble sphere, to bear reproach and even to suffer in silence for His cause. Further, as of their faith, courage and zeal many in the Church have sadly lamented the weakness of their love for the Lord and His kingdom. They serve and give from principle and a sense of duty, and not from the ardent, intense love, which makes any

Christian service delightful to the soul. But however weak in faith, courage, zeal and love all sincere believers have the comforting assurance, that our Lord will not break the bruised reed nor quench the smoking flax, but will graciously uphold and strengthen all earnestly seeking His favor. Like Him under-shepherds of the flock should bestow tender and loving care upon its weakest members; for they greatly need all the aid afforded by the gentle ministrations of loving pastors and the helpful influences of the Church. In it should ever be found a spiritual home for the weakest disciple sincerely yearning to become and to do better; for under loving guidance that yearning may be tenderly nurtured to enriched experience and enlarged usefulness in Christian life.

VANDERBILT UNIVERSITY.

We have received advance copy of the elaborate inaugural address of Chancellor Kirkland, delivered Sept. 25. At present our space forbids copying more than the two long paragraphs following:

The felt want of some means of higher education throughout the bounds of the Methodist Episcopal Church, South, led in 1871 to the appointment of delegates to a Convention to "consider the subject of a university such as would meet the wants of the Church and country." This convention met in Memphis, Jan. 24, 1872, and was composed of delegates from Tennessee, Alabama, Mississippi, Louisiana and Arkansas. A general plan for a university was adopted, a Board of Trust nominated, and shortly afterward a Charter of Incorporation secured, under the title of "The Central University of the Methodist Episcopal Church, South." It was determined that \$1,000,000 was necessary for the success of the enterprise, and no steps were to be taken toward the selection of a site or the opening of any department of the University until a subscription of \$500,000 should have been raised. How long it would have taken to raise this amount, happily we need not now stop to inquire. The South in those days had not recovered from the exhaustion of the war; trade was disorganized, and wealth but slowly accumulating. The very efforts to realize what had been determined on showed that the enterprise was doomed to failure, and would simply add one more to the long roll of worthy, but abandoned, plans. It was at this time, in the hour of defeat and failure, that Commodore Vanderbilt came to the rescue with an offer, made through Bishop McVeyre, of \$500,000. The offer was gladly accepted, the few conditions that accompanied it were complied with, and in gratitude to the Founder the name was changed from Central to Vanderbilt University. Rightly do we speak of Commodore Vanderbilt as our Founder. Central University existed only on paper; Vanderbilt is built in brick and stone. We point with pride to the portrait of Commodore Vanderbilt that adorns this chapel wall, but this University will perpetuate his memory long after the colors have faded from the canvas. Some of the citizens of Nashville are even now privately planning to erect a statue in his honor to be located near these grounds. This is a worthy and delicate token of appreciation, and the University bids them good speed in their plan, but better even than bronze or marble is the monument that is erected to his memory in these buildings. To these we point with ever-increasing thankfulness, and say, *Si monumentum requiris, circumspice*. Commodore Vanderbilt afterwards increased his donation to \$1,000,000, and when he died, after \$400,000 had been spent on grounds and buildings, there was still left \$600,000 for permanent endowment. Mr. Wm. H. Vanderbilt increased this fund to \$900,000, and added buildings to the value of \$160,000. The last addition to the buildings of the campus was made possible through the generosity of Mr. Cornelius Vanderbilt, the present head of the Vanderbilt family, who, in 1888, contributed \$30,000 toward the erection and equipment of the Mechanical Engineering Hall, and for the purchase of books for the library. Aside from the help given by our Founder, and continued by his descendants for two generations, but little has been done for Vanderbilt University. In the beginning of our history the citizens of Nashville made a donation of about \$28,000 for grounds and buildings. From time to time since then a few friends have added scholarships and prizes, some of them endowed, and some of them supported by yearly contributions. For these we are grateful, since by these means we are enabled to extend some slight help to a very few students, but every year the demands on us in this direction far exceed our ability to relieve. More has been done along this line in the Biblical Department, and a Sustenance Fund has been created, the income of which is every year loaned to needy and worthy young men who

are preparing for the ministry. This fund was gotten together partly through small contributions, partly in some of larger amount. The most notable of the latter was the bequest of Mrs. Sarah E. Atkinson, of Memphis, which amounted to more than \$40,000. But this fund is small when measured by the service to which it is put, and the friends of ministerial education are urgently requested to add to it liberally. This short paragraph completes the record of our benefactions.

Vanderbilt University stands committed to several lines of policy from which we do not intend to recede. It stands committed to the elevation of the standard of professional training, and we shall try in the future to make still further advances along this line. Especially does it stand committed to the thorough training, in literary as well as theological studies, of all the young men who are to enter the pulpit of the Southern Methodist Church. Further, Vanderbilt University stands committed to a college department, elevated in its standard, broad in its scope, liberal in its spirit, and Christian in its character. This I regard as the most important part of the work that we have yet accomplished. There are some of our friends who have argued that Vanderbilt should abandon its college work entirely, and devote itself exclusively to University, or post-graduate work. Let me say here that I regard this as entirely premature, and we have no thought of doing so for many a long year to come. The best contribution that we have made to the educational interests of the South is the development of a college of high grade and broad scope of instruction, under whose protecting shadow academies and training schools could spring up, and which should stimulate by a generous rivalry other colleges to better work and a more advanced standard. There are two types of the college in our country. I omit entirely that large class of institutions bearing the name of college which really are nothing more than schools, and often schools of a low order. I speak only of the better class of colleges—those that are trying to do honest and faithful work. These, as I have said, we may divide into two classes. The one class includes those that, by reason of small endowment, are compelled to limit their course of instruction to a few fundamental studies. They have a small faculty, little or no scientific apparatus, and not much variety of courses. They give in their way a good intellectual training, though it is one not adapted to every student, and one that is sadly out of keeping with this progressive age in which we live. The other type of college is that which tries to make the college the representative educationally of the present condition of civilization. This is the type to which Vanderbilt is committed. This demands a recognition of the fact that the road to knowledge does not lead solely alone along the windings of mathematical curves or through the intricacies of the Latin subjunctive. Life is larger than any one study. In the past few decades our horizon has been immensely widened. New fields of research have been opened, new sciences developed. This immense enrichment and enlargement of our civilization calls for corresponding enlargement of the college course. Provision must be made for new branches of study, and for utilizing new facilities in the prosecution of old ones. The world is demanding larger tasks, and we must prepare our young men for them. Railroads are waiting to be built, mines must be opened, rivers be deepened, new sources of wealth developed; new worlds must be discovered in the drop of water on the grass and in the star dust of the sky. A generation ago a few weeks sufficed for all that a class was expected to learn about electricity, and fifty dollars was perhaps enough to pay for the apparatus necessary for illustration. A few days ago I saw the notice that one of our sister institutions was erecting an electrical laboratory at a cost of \$200,000. Such is the age in which we live, and colleges must conform to it. They, too, can say:

"The life of which our souls are made;
This life, not death, for which we wait—
More life and fuller that we want."

Vanderbilt is further committed to the idea of a genuine university above and beyond the college course. This is that part of our work by which we can leave our most permanent impress on Southern education. In a vast stretch of territory we stand best prepared to do this work, and the responsibility for its continuance falls upon us. It is in such a school that we are to train the leaders of our progress, those who shall give character to the age in which they live, and lift civilization to higher levels. The measure of success we have already met with shows the seasonableness of our attempt to develop this kind of work in the South. But no part of educational work is so costly, none demands such immense outlays in providing instruction and means of research, none brings in less return in fees. But on the other hand, no part of our work is so useful or so necessary, none adds so much to our reputation as a university. We cannot give up this part of our work; rather must we enlarge our

facilities and increase our efforts in this direction.

EPWORTH LEAGUE.

TOPIC FOR OCT. 1.

JESUS THE BREAD OF LIFE. John vi:45-51.

The sermon from which our lesson is taken was preached on the day after our Lord fed the "five thousand men, beside women and children" with five barley loaves and two small fishes.

THE DECLARATION.

"I am the bread of life," declared Jesus to the Jews. (1) Yesterday, the Jews, tired and hungry, foot-sore and weary, were fed on bread and fish, by their great Teacher. The feeding was miraculous. It made a profound impression upon the multitude. Today our Lord tells the people that there is a meat of far more importance than that which he gave them yesterday. That was earthly, material, perishable. "Labor not," said he, "for the meat which endureth unto everlasting life, which the Son of man shall give unto you." (2) The Jews were wont to call the manna, which the Israelites ate while in the wilderness, bread from heaven. Jesus teaches them that this manna was not the true bread from heaven. It did not fit the soul for heaven. It did not keep alive and nourish the inner, real man. "Your fathers did eat manna in the wilderness, and are dead." "I am the bread of life. This is the bread which cometh down from heaven, that a man may eat thereof and not die." For, "if any man eat of this bread he shall live forever." Jesus is fed upon by faith, for in the 47th verse he says, "He that believeth on me hath eternal life." To feed upon Christ and to believe in Christ are one and the same. It is the privilege and the duty of a Christian to so feed upon Christ, so believe in him, to so let the Christ life plan into his soul, that his thoughts, feelings, purposes and deeds will be not only like Christ's, but one with Christ's.

THE OFFENSE.

"The Jews murmured at him," etc. (1) "How is it," say they, "that he saith, I came down from heaven?" They knew his father, his mother, his brothers and sisters, his birth place, his occupation and station in life. Confident skeptics! They thought they knew all about him. They knew nothing of Gabriel's visit and message to his mother; they knew nothing of the star, and the wise men of the East; they knew nothing of the angelic host, visiting the earth, at his birth, and proclaiming good tidings of great joy; they did not appreciate his words and work; the mighty feelings and aspirations that heaved his bosom and set his soul on fire, were utterly unknown to them. They did not know him. They did not appreciate him. (2) Notice the worldliness of their hearts as brought out in an examination of the other point of their objection: "How can this man give us his flesh to eat?" Yesterday the great Teacher literally fed the multitude on bread and fish. Their enthusiasm was kindled to the highest pitch. So mightily were they stirred by this miracle that, although oftentimes they had, almost unmoved listened to him as he spoke as never man spoke, seen him heal the lepers, open the eyes of the blind, and raise the dead, they now rush into the wildest excitement. They want to crown him king. He has fed them. Today, our Lord opens to view the sordid hearts of the people in the use of these words: "Verily, verily, I say unto you, ye seek me not because ye saw the miracles, but because, ye did eat of the loaves and were filled."

Yesterday, Jesus works a miracle that is appreciable to the sordid hearts of men. On the low plane of the body's life, he, by a miracle, supplied its wants. Humanity, for such a deed, wanted to crown him king. Today, Jesus steps out into a higher plane. He would take the people with him. He speaks to them words which are "spirit" and which are "life." Humanity is offended.

THE CONDITION OF APPRECIATING CHRIST.

"Every man therefore that hath heard and hath learned of the Father, cometh unto me." "No man can come to me except the Father which hath sent me draw him." God teaches men, and draws them to his Son: (1) By his providence. The end of every dispensation of God's providence over man is to teach him, and to draw him to Christ: (2) By the prophets and other inspired writers. Christ is the soul of all the Scriptures. To show forth Christ to the world, and to lead the world to Christ is the object of their existence. (3) Mightily God teaches us and draws us by the Holy Ghost. Jesus said of Him, "He shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you," and that, "He shall guide you into all truth." The human body is his temple. "He dwelleth in you." He dethrones the "carnal mind which is enmity against God." He plants within a new life. "Ye must be born of the spirit." He takes the things of the Father and of the Son and "shows them" to

men. The Jews did not know Christ, did not appreciate his words and works because they were not taught and drawn of God. They would not be, they would not eat his flesh, they would not believe him. (Elevated did, and they live, not only in heaven but on earth. They will live forever.) Neither can you, nor I, nor any man in any age know Christ without being taught of God—without the Spirit's aid. O Lord, the Holy Ghost, dwell in us. Make our hearts thy home!

[We hold back other matter in type to make room for the foregoing notes received Tuesday from Rev. Stonewall Anderson, pastor of Central Church, Fort Smith. —EDITOR.]

Commenting upon certain questions propounded by a scholarly and eloquent Buddhist priest in the heterogeneous body called the Parliament of Religions, the N. Y. Advocate says: "Such an incident as that which gives rise to these notes ought to teach the missionary societies the importance of sending thoroughly qualified men. A weak-minded or ignorant man in India, China, or Japan as a representative of Christianity is a most pitiable spectacle. He is not as a sheep among wolves, but as a frightened bird from a strange clime in the presence of India's serpents."

In London the Sabbath is well observed, drunkenness is greatly repressed and order usually prevails. To show its low state of morals a century ago the Christian Observer quotes from a recent issue of the Saturday Review this statement: Sunday was a day of amusement with the Londoners of 1800. According to a calculation 200,000 of them spent each Sunday in summer in the suburban inns and resorts in getting rid of \$125,000. The statistician classes these pleasure-seekers as follows: Sober 50,000; In high glee 90,000; Drunkish 30,000; Staggering tipsy 10,000; Muzzy 15,000; Dead drunk 5,000; Total 200,000.

In Jersey city two weeks ago the police exemplified their estimate of what will build up and exalt the nation. Passing by scores of gamblers and numberless dens of iniquity, they discovered a band of Salvation Army workers singing hymns, and dragged them to the station house like common vagabonds. Has it come to this, that in the United States of America, singing of gospel hymns is a greater crime than running gambling saloons?—Christian Observer.

For preaching and singing on the streets in Chicago week before last a man and his wife were arrested and put in the station house "as disturbers of the peace!" But the sporting men and hoodlums of the city assembled in great and boisterous crowds to hear the reports of races, without any fear of molestation by the police. If like the keepers of gambling saloons, street preachers and singers were paying crime revenue for the support of the city government, or giving "hush money" to corrupt policemen, they would not be arrested as disturbers of the peace.

In the call for the Congress of the Young Men's Christian Associations of the world, we find these statements: "In that year [1866], when the present Committee undertook general supervision of Association work on the American continent, there were less than 100 Associations, with a membership of about 12,000, and a yearly income of about \$15,000. They owned as yet no buildings, had no State or Provincial organizations, and were doing little definite work for young men. Since that time these societies have grown until there are now 1,439 American Associations; with an aggregate membership of 250,000; 284 buildings worth \$12,000,000 and other property and valuable considerations to the amount of \$16,000,000; 1,185 secretaries are employed, and they are using effectively for the support of International and State organizations, and for the current expenses of local Associations \$2,250,000 each year."

If it is necessary to have a Church organ—if it helps the Church in her finances and connectional interests—if it helps the stewards in their work—if it helps to confirm the people in the faith and doctrine and discipline of the Church—if it helps in their spiritual growth and affords them comfort in time of trouble—then the Bishops and Presiding Elders, in their Conference, should ask the question of every preacher: "Does he circulate the Church paper?" If it is circulated and our people read it, every good and great interest of the Church can be laid before the Methodist people fifty-two times each year. Clearly it is the duty of every preacher, be he local or itinerant, to see to it that the Church paper is placed in the families of our Methodist people.—Wesleyan Advocate.

PERSONAL AND OTHER NOTES

This paper 15 months for \$1.50. See on page 4 our offers to new and renewing subscribers.

Brother Pastor, read carefully on page 4 our premium offers to pastors collecting money for this paper.

In a recent note Rev. S. S. Key, P. E. of the Clarksville District, said: "The preachers are all at their posts, working hard in the Master's vineyard, though some are on short rations. There is not a charge save Van Buren, but what has reported conversions. Some will run to a hundred before Conference. I have been troubled with biliousness and a few chills since last of July, but have not missed an appointment. Praise the Lord."

We call special attention to the notice (on page 1) of the opening of the Blind and Deaf Mute Schools on Wednesday, Oct. 4. All children entitled to admission into these worthy charitable institutions, should be advised of the advantages generously offered them by the State.

Rev. Dr. J. M. Boland orders his paper changed from Paris, Ky., to Parkersburg, W. Va., to which he was appointed at the late session of the Kentucky Conference.

On Wednesday of last week Rev. J. M. Clute gave us a brief call, returning from Salem camp-meeting, which he reported pleasant and profitable.

Last Thursday Rev. J. H. Anderson and Circuit Clerk J. R. Donnell of Conway favored us with pleasant calls. They reported times improving in the Grove City, a good opening of Central Baptist College and favorable prospects for Hendrix College.

On page 4 we tell how three pastors in each district in our three Conferences may get, without money, good books to the amount of \$30.

While in St. Louis last week we visited our highly esteemed friend, Dr. A. C. Stanley, who is slowly recovering from a long and violent attack of inflammatory rheumatism. His numerous friends in this State, especially in Drew county, will be glad to learn he has suffered the most excruciating pain in his long illness since Aug. 5. We sincerely wish he may be soon restored to health.

The many Arkansas friends of Col. Jerome Hill, the well-known cotton factor and former president of the St. Louis Cotton Exchange, will be pleased to learn, that he and Mrs. Irene M. Bond, an accomplished lady of Bolivar, Tenn., were married Sept. 16. Friends from their childhood, the bride was affectionately esteemed the model of a perfect lady by Col. Hill's first wife.

Ordering one dozen Disciplines and three dozen Hymn Books, Rev. G. W. Logan, P. C. of Emmet Ct., wrote Sept. 21: "I am in the midst of a grand revival at Midway Church; 3 conversions last night and 9 accessions up to this writing."

Rev. G. W. Williams wrote from Quitman Sept. 20: "I have had some very good meetings this year; baptized 9 children last Monday."

Under our offer on page 4 fifty-seven pastors in our three Conferences may get, as valuable premiums, good books to the amount of \$570.

Last Friday we had a very pleasant call from Mrs. Emma L. Meeks of Magnolia. She had just returned from a week's visit to Galloway College, of which she spoke in highest commendation. When she left home a gracious revival was in progress—the pastor, Rev. O. E. Goddard being assisted by Rev. J. R. Sanders, beloved by all in Magnolia—and more than 60 persons had been received into our Church.

Last Friday p. m. we had a friendly call from Hon. W. L. Terry, the wide-awake Congressman from this district, called home by the dangerous illness of his little son, who we are glad to learn is recovering. Col. Terry is receiving many compliments from his party friends, but we note with most pleasure his decided stand on the right side of great moral questions.

Our esteemed brother, Col. S. M. McGee, orders his paper changed to Los Angeles, Cal., where he will serve by recent appointment as special agent of the U. S. land office. He left Monday for his field of labor, and his wife will go about Dec. 1 to remain till next Spring or longer. We wish them a pleasant sojourn in that delightful country.

During our absence there came from Mr. and Mrs. H. B. Strange of Beebe an announcement of the marriage of their daughter Miss Vida Vivian to Mr. Harry I. Holderness, Sept. 20. For these very worthy young friends we wish the largest measure of happiness and usefulness.

Not having any appointment out last Sabbath, we had the pleasure of hearing a very edifying discourse from Rev. Dr. Andrew Hunter, now pastor of Winfield Memorial Church in this city. Read his text, Isa. 35:8-10, and imagine what words fell from the lips of the grand old man.

We were truly sad on reading the announcement, that our highly esteemed friend, Col. M. L. Bell of Pine Bluff, died last Saturday morning of heart disease. He was one of the ablest leaders in the full meaning of the word. To the bereft ones in their great sorrow we offer sincere condolences.

From Mr. and Mrs. J. H. Crawford of Hot Springs we have received an invitation to attend the marriage of their daughter Miss Susie to Rev. W. P. Whaley at the Central Methodist Church, at 8 p. m. Oct. 3. It will afford us great pleasure to offer congratulations with our best wishes for the happiness and usefulness of Bro. Whaley and his bride.

Ordering changes in his notice of Quarterly meetings, Rev. A. D. Jenkins, P. E., says Rev. James Thomas is having a good meeting at Malvern Hill Church in Hot Springs.

Mr. O. C. Ludwig, the new editor of the Arkansas Press, is receiving many compliments on his spicy paragraphs.

We have received the printed Minutes of the second session of the Japan Annual Conference from Rev. C. B. Mosley, who was elected President of the Conference. He recently sent us report of the Conference and the appointments of the preachers.

Rev. W. A. Lindsey of California, and brother of Rev. Z. W. Lindsey of this city last week. We met him on a street car, and scarcely knew him as he had grown so large.

Mrs. Holmes of Selma spent last week in this city, visiting her father Maj. Tiller and family.

Mrs. M. Thomas, late of Pine Bluff but now of Texarkana, was a caller Monday.

Mrs. S. W. Redding of Walnut Ridge is visiting her daughter, Mrs. Addie Stevenson of this city.

Never before have we made our agents for this paper such attractive offers, as are presented this week on page 4.

Coming from Chicago we spent a day and a half in St. Louis and returned to this city Wednesday morning of last week. We made a brief call at our office but did not then remain to open our mail; hence a few notices addressed to the Editor by name only did not appear in our last issue as desired. After the name put Editor, or simply write Editor ARKANSAS METHODIST, if the matter is intended for publication.

Rev. W. C. Watson, P. C. of England Ct., informed us Tuesday he had recently held at England a meeting, which resulted in 60 conversions and 54 accessions to our Church.

Mr. J. H. Bradford, father of Rev. J. H. and Judge Taylor Bradford, died at his home near Cabot last Monday p. m. He was a prominent citizen of Lonoke county, 76 years old, and had been quite feeble for several months. We expect a suitable notice of his life and death.

Rev. N. T. Thomason and Bro. L. J. Bryson of Prescott favored us with pleasant calls Tuesday p. m., on their way to Hendrix College.

Tuesday morning we had brotherly calls from Rev. W. G. Hefley of Union City, Tenn., and Rev. J. F. Jernigan of Argenta. Bro. Hefley had come to assist Bros. Jernigan and Sinex about ten days in their meeting in Argenta.

In this issue will be seen the card of the Missouri Glass Co., St. Louis, now occupying their new building with nine floors, being the largest and most complete establishment in their line we ever saw. They have been for many years successfully represented in this State by the well-known and popular traveling man, Mr. W. A. May, and are now better prepared than ever before to meet fully the demands of their Arkansas customers.

Read his advertisement and write a postal card for the new catalogue of J. L. Hudson, St. Louis—the largest retail clothier in America. He makes a special discount on any goods sold to preachers; to them and other customers we commend his St. Louis house as reliable.

Rev. D. H. Colquette recently ordered an Epworth Organ sent to J. T. Williams, Rison, Ark. Bro. Colquette writes: "Organ came O. K. It is perfect in every respect. The purchaser says he cannot see where anything could be added to make it better."

Bennett & Thornburgh recently sold an Epworth Chapel Organ to Bro. J. N. Simpson for our Church at Vilonia, Faulkner county. He wrote Sept. 19: "The organ is at hand and I am well pleased with it."

We call the special attention of merchants and other cotton shippers to the card of the Jerome Hill Cotton Co., St. Louis. As heretofore this firm still holds its well-deserved prominence with the leading cotton factors of the South.

THANKS.

I have received from Bro. C. B. Mosely, now a missionary in Japan, a beautifully carved cane, which he sent to me by the hands of Bro. Hearne, another missionary who returned to this country recently. I desire to thank Bro. Mosely for the cane and Bro. Hearne for bringing it. The first charge to which Bro. Mosely was ever appointed was one on which I was a steward. I have watched his course with deep interest and rejoice at his success in the Master's cause.

Geo. THORNBURGH.

HOLDERNESSE-STRANGE.

Married, at the residence of the bride's father, Maj. H. B. Strange, on the evening of Sept. 20, 1893, Mr. Harry I. Holderness of Pine Bluff and Miss Vida V. Strange of Beebe.

The handsome double parlor and halls of the beautiful home were exquisitely decorated with trailing ivy and beautified with many pictures, which bore evidence of the bride's artistic skill. A host of guests were present from various parts of the State and everything added to the attraction of this eventful occasion. The ceremony was beautiful, and read impressively by Rev. A. M. R. Branson, after which scores of heartfelt congratulations were tendered. The bride and groom left on cannon-ball for Chicago to be gone a fortnight. They will be at home in Pine Bluff early in October. A large party saw them off, followed by the accustomed rice and old shoe. The whole affair was one of simple elegance surpassing anything in the experience of Beebe. The bride is one of Beebe's brightest and most attractive young ladies, and her place in said society will be hard to fill. The groom is a young man of rare qualities of mind and heart, and succeeding admirably as a business man. We predict for the happy young couple a safe and successful voyage through life. Many valuable presents were given, too numerous to be written here.—(Condensed from Beebe Current Topics.)

CATARH A SCOURGE.

Medical Skill Neatly Blended—Only One Remedy Known.

Catarh is capable of producing arrangements so slight as to scarcely attract notice, and is also capable of setting up disturbances so great as to cause death. Some catarh subjects are able to go about their business with more or less discomfort, while others suffer a constant, living death. Catarh numbers its victims by myriads, in all degrees of wretchedness and stages of disease. Catarh is a systemic disease, and can only be cured by medicines that operate to cleanse the system of it. Thus far the medical profession has been only able to discover one remedy that cures catarh permanently, and that remedy is Pe-ru-na. All the other remedies only relieve temporarily. Pe-ru-na slowly, but surely, eradicates the catarh from the system, leaving the patient entirely cured. No matter how long the catarh may have run, or to what state it may have reduced its victim, there is always hope in Pe-ru-na.

A new book on catarh, entitled "Climatic Diseases," is sent free by The Pe-ru-na Drug Manufacturing Company of Columbus, Ohio.

Music Free to You.

We will send 156 Popular Songs, words and music, sentimental, pathetic and comic, absolutely free, if you send 10 cents for three months' subscription to the AMERICAN NATION, our charming illustrated magazine. This music includes Little Fisher Maiden, Ta-ra Boom de-ay, I Whistle and Wait for Katie, After the Ball, Comrades, and 150 others. Bear in mind, you shall have this immense quantity by sending 10 cents, silver. You will be delighted. Address AMERICAN NATION PUB. CO., Boston, Mass.

FOR SEARCY COLLEGE.

Rev. S. H. Babcock, Searcy, Ark. DEAR SIR:—I saw the Adjutant-General at the War Department today, and he informed me that the Secretary had issued an order for a detail to be made of an officer for Searcy College. He said the detail would be made as soon as he could select an officer, i. e. in a day or two.

I telegraphed you today that the order was made. I feel that we have been well treated by the Department, and that the officer will be sent soon.

Very truly Yours,

ROBERT NEILL.

Washington, D. C., Sept. 22. We congratulate President Babcock on securing a U. S. army officer as his teacher of military tactics. The Searcy College cadets will be properly drilled.

OUR TRAINING SCHOOL.

Our Training School here numbers seventy pupils and a more enthusiastic, earnest set of students is seldom seen. As we take on pupils below the fourth reader, this is the best opening we have ever had. Over 20 of our students are boarders and we know of more to come. Bro. E. A. Tabor began a series of lectures to young men yesterday. The meeting gives promise of great results for good.

J. D. C.

Fordyce, Sept. 25.

FIRST DARK CLOUD.

DEAR BRO. BENNETT:—The first dark cloud has passed over our home and we had to give up our dear little boy "Roy Osgood" who left us this morning at 3:30 for his home in heaven. This is the first broken link in a chain of five. He was four years old 2nd day of last June. Oh, how sad we are! Our hearts are bleeding. Pray for us.

Z. T. McCANN.

Dexter, Mo., Sept. 26.

ATTENTION TRUSTEES.

Will the trustees of the Clarksville District Arkansas Conference, M. E. Church, South, please bring or send to the fourth Quarterly Conference a written report, (as the law requires) of the property, of which you are the legal custodians? I want in full the four items.

1. State what you have; 2. What condition the property is in; 3. its value; 4. the condition of your title; and greatly oblige your brother,

S. S. Key.

MARRIED.

Sept. 3, 1893, at the residence of Mr. Samuel L. Jenkins in Quitman, Ark., by Rev. Z. W. Lindsey, Mr. W. T. Hammock and Miss Jennie Jenkins, all of Quitman, Ark.

Sept. 10, 1893, at the residence of bride's step-father, Mr. Steward of Enders, by Rev. Z. W. Lindsey, Mr. C. D. Plant and Miss Sallie Barrett—all of Enders, Ark.

Hood's Cures



Sophie McKeldin

When 7 years old began to be troubled with eczema on the head, causing intense itching and burning, and affecting her eyes. Her mother testified: "We gave her six bottles of Hood's Sarsaparilla and she is entirely well. I have taken it myself for that tired feeling and it does me great good." Mrs. WILLIAM MCKELDIN, 404 Stock-hall St., Baltimore, Md. Get Hood's.

Hood's cure all liver ills, biliousness, skin, sick headache. 25 cents

QUALITY AND PRICE
Look at these beautiful vehicles and low prices. You can't buy them from your local dealer for double the money. Write for our 1893 star catalogue, the best ever published. Over 100 styles. Vehicles \$10 and up. We are located in Cincinnati, O.
ALLIANCE CARRIAGE CO., CINCINNATI, O.

The Epworth League Book, which is now ready, is made in two styles, as follows: Fine cloth, price \$2.50; Morocco gilt, \$3.50.

NEVER ALONE—SONG.
My song "Never Alone" is just now out and can be had for 40c. of J. A. Richardson & Bro., Georgetown, Texas.

W. A. HEMPHILL.

Music Free to You.
We will send 156 Popular Songs, words and music, sentimental, pathetic and comic, absolutely free, if you send 10 cents for three months' subscription to AMERICAN NATION, our charming illustrated magazine. This music includes Little Fisher Maiden, Ta-ra Boom de-ay, I Whistle and Wait for Katie, After the Ball, Comrades, and 150 others. Bear in mind, you shall have this immense quantity by sending 10 cents, silver. You will be delighted. Address, AMERICAN NATION PUB. CO., Boston, Mass.

I desire to get into correspondence with the Epworth Leagues. I request, therefore, the names and Postoffice of the Pastor, President and Secretary of every League in Arkansas. Please be prompt, brethren. Address me at Pine Bluff.

J. R. MOORE,
President League Conf.

SAM JONES IN ARK.
I will mail to any address prepaid all the following books and pamphlets for only seventy-five cents (75 cents): Sam Jones's Sermons, 2 Vols., 686 pages; Moody's Sermons, 2 Vols., 608 pages; also my own pamphlets of "Methodism," "Triumphs of the Gospel," and "Dancing." Introductory rates; can may be sent if well wrapped. Address

REV. C. C. SHURT,
Liberty Hill, Texas.

Do you want a first-class sewing machine at moderate price? If so, buy our METHUEN machine, and we believe you will be fully satisfied. Read the adv. in this issue.

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Children's, Men's or Boys'

When Aladdin rubbed his Magical Lamp, a good Genii at once laid the world under tribute to him. You need but write us a letter and we place the whole world of fashion at your command. Every conceivable style, color or material in

Clothing we have. Our stock never was so large or so good. Children's Suits \$2 and upwards. Boys' (14 to 19 years) \$5 and upwards. Men's Double Breasted Suits at \$6, \$7.50, \$10, \$12 and \$15. Every suit a big bargain at its price.

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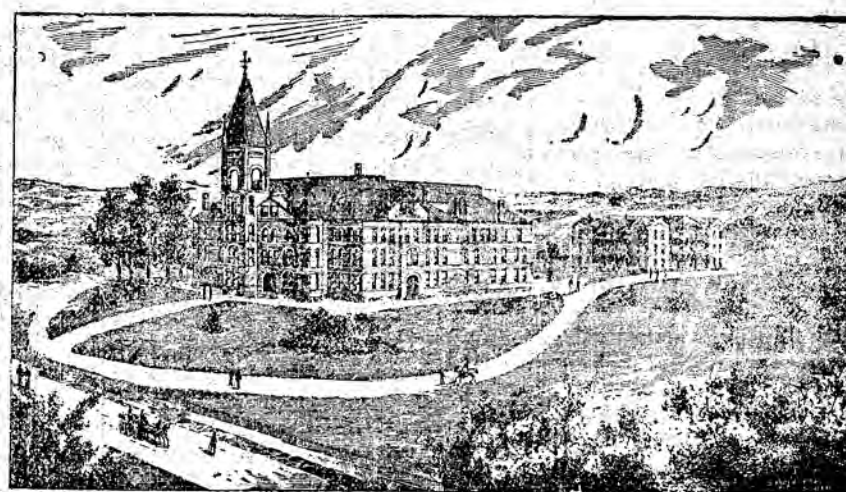
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(To be elected)
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Are as reasonable as the advantages we offer will permit. It is a great pleasure to help indigent and worthy young men. Send for Catalogue to

SIDNEY H. BABCOCK, President,
Searcy, Ark.

Are You Tired

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

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The Great LIGHT
Frank's Patent Reflectors for Gas, Oil or Electric, give the most powerful, safest, cheapest, and best light known for Churches, Stores, Banks, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A liberal discount to churches & schools. **I. P. FRANK, 51 Pearl St., N.Y.**

Will \$500 Help You Out? If so, can have it! We offer you the sole agency for an article that is wanted in every home and indispensable in every office. Something that sells at \$1.00. Other articles sell rapidly at Double the price, though not answering the purpose. We will give you \$500 to \$700 in three months. Introducing it, after which it will bring a steady, liberal income, if properly attended to. Ladies do as well as men, in town or country. Don't miss this chance. Write at once to J. W. JONES, Manager, Springfield, Ohio.

Only 155 papers in all these United States issue over 10,000 copies each per week. THE ARKANSAS METHODIST is one of them and the only one in Arkansas.

We will cheerfully send extra copies of THE ARKANSAS METHODIST to all preachers, who will notify us, that they can use the same to advantage in canvassing for new subscribers.

THE FAMILY.

THE PRAYER THAT HAS POWER.

All of God's mighty men and women have been mighty in prayer. When Martin Luther was in the midvalley of his conflict with the Man of Sin he used to say that he could not get along without three hours a day in prayer. Charles G. Finney's grip on God gave him a tremendous grip on sinners' hearts. The greatest preacher of our times—Spurgeon—had preeminently the "gift of the knees;" the last prayer I ever heard him utter (at his cwa family worship) was one of the most wonderful that I ever listened to; it revealed the hiding of his power. Abraham Lincoln once said: "I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go; my own wisdom and that of all around me seemed insufficient for the day."

But what is prayer? Has every prayer power with God? Let us endeavor to get some clear ideas on that point. Some people seem to regard prayer as the rehearsal of a set form of solemn words, learned largely from the Bible or a liturgy; and when uttered they are only from the throat outward. Genuine prayer is a believing soul's direct converse with God. Phillips Brooks has condensed it into four words—a "true wish sent Godward." By it, adoration, confession of sin, and petition for mercies and gifts ascend to the throne, and by means of it infinite blessings are brought down from heaven. The pull of our prayer may not move the everlasting throne, but—like the pull on a line from the bow of a boat—it may draw us into closer fellowship with God and fuller harmony with His wise and holy will.

1. This is the first characteristic of the prayer that has power. "Delight thyself in the Lord, and He shall give thee the desire of thy heart." A great many prayers are born of selfishness, and are too much like dictation or command. None of God's promises are unconditional; and we have no such assets to our credit that we have a right to draw our cheeks and demand that God shall pay them. The indispensable quality of all right asking is a right spirit toward our heavenly Father. When a soul feels such an entire submissiveness toward God that it delights in seeing Him reign and His glory advanced, it may fearlessly pour out its desires; for then the desires of God and the desires of that sincere, submissive soul will agree. God loves to give to them who love to let Him have His way. They find their happiness in the chime of their own desires with the will of God.

James and John once came to Jesus and made to Him the amazing request that He should "do for us whatsoever we shall desire;" and then they bolted out the petition that He would place one of them on His right hand and the other on His left hand when He set up His imperial government at Jerusalem! They were as selfish office-seekers as any who now pester our President at Washington. As long as these self-seeking disciples sought only their own glory, Christ could not give them the askings of their ambitious hearts. By and by, when their hearts had been renewed by the Holy Spirit, and they had become so consecrated to Christ that they were in complete chime with Him, they were not afraid to pour out their deepest desires. James declares that if we "do not ask amiss," God will "give liberally." John declares that "whatsoever we ask, we receive of Him, because we keep His commandments and do those things that are pleasing in His sight." Just as soon as those two Christians found their supreme happiness in Christ and His cause, they received the desire of their hearts.

2. The second trait of prevailing prayer is that it aims at a mark, and knows what it is after. When we enter a store or shop we ask the salesman to hand us the particular article we want. There is an enormous amount of pointless, prayerless praying done in our devotional meetings; it begins with nothing and ends nowhere. The model prayers mentioned in the Bible were short and right to the mark. "God be merciful to me a sinner!" "Lord, save me!" cries sinking Peter. "Come down, ere my child die!" exclaims the heart-stricken nobleman. Old Rowland Hill used to say: "I like short, ejaculatory prayer; it reaches heaven before the devil can get a shot at it."

3. In the next place, the prayer that has power with God must be a prepaid prayer. If we expect a letter to reach its destination we put a stamp on it; otherwise it goes to the Dead Letter Office. There is what may be called a dead prayer office, and thousands of well-worded petitions get buried up there. All of God's promises have their conditions; we must comply with those conditions or we cannot expect the blessing coupled with the promises. No farmer is such an idiot as to look for a crop of wheat unless he has plowed and sowed his fields. In prayer we must first be sure that we are doing our part if we expect God to do His part.

There is a legitimate sense in which every Christian should do his utmost for the answering of his own prayers. When a certain venerable minister was called on to pray in a missionary convention, he first fumbled in his pocket, and when he had tossed the coin into the plate, he said: "I cannot pray until I have given something." He prepaid his prayer. For the Churches in these days to pray, "Thy kingdom come," and then spend more money on jewelry and cigars than in the enterprise of foreign missions, looks almost like a solemn farce. God has no blessings for stingy pockets. When I hear requests for prayer for the conversion of a son or daughter, I say to myself, How much is that parent doing to win that child for Christ? The godly wife who makes her daily life attractive to her husband has a right to ask God for the conversion of that husband; she is co-operating with the Holy Spirit, and prepaying her heart's request. God never defaults; but He requires that we prove our faith by our works, and that we never ask for a blessing that we are not ready to labor for. Genuine, self-denying, prevailing prayer is always prepaid; the offering of it is always willing to make any sacrifice to secure the blessing which his soul desires.

4. Another essential of the prayer that has power with God is that it be the prayer of faith, and be offered in the name of Jesus Christ. "Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son." The chief "wrestling" that we are to do is not with any reluctance on God's part; it is with the obstacles which sin and unbelief put in our pathway. What God orders we must submit to uncomplainingly; but we must never submit to what God can better. Never submit to be blocked in any pious purpose or holy undertaking if, with God's help, you can roll the blocks out of your pathway. The faith that works while it prays commonly conquers; for such faith creates such a condition of things that our heavenly Father can wisely hear us and help us. O what a magnificent epic are the triumphs of striving, toiling, victorious faith! The firmament of Bible story blazes with answers to prayer, from the days when Elijah unlocked the heavens on to the days when the petitions in the house of John Mark unlocked the dungeon and brought liberated Peter into their presence. The whole field of providential history is covered with answered prayers as thickly as bright-eyed daisies cover our Western prairies. Find thy happiness in pleasing God, and sooner or later He will surely grant thee the desires of thy heart.—Rev. Dr. T. L. Cuyler in The Independent.

WORK, OR DIE.

Every man must work for his living, or cease to live. The man who feels himself above work is really below life's level, whether he feels it or not. Work is essential to the right circulation of the blood, to the normal elasticity of the muscles, and to the due strength of the limbs and the frame of man. Cessation from work may be so soothing and pleasurable to a man that he comes to think it a proper condition of his being; but unless he perceives that it is the sleep of death that is creeping over him, he will cease to live without being conscious of the fact. The story is now going the rounds of the press, of a man who was unintentionally locked in a refrigerating storehouse, in New York, for the preservation of meats. Being unable to make himself heard outside, he saw that he must remain where he was until some one came to open the place again. He had the sense to perceive, however, that he was growing drowsy in the chilly atmosphere, and he realized that he must work for his living, or die. Then he began to throw the heavy pieces of meat about, in order to get the advantage of exercise; and so he kept himself alive until help came. In this thing that man was an illustration of human life everywhere. One must work, or die. Even if work is not necessary for its objective results, it is essential for its advantages subjectively.

"Numb and weary on the mountains, wouldst sleep amidst the snow? Chafe that frozen form before thee, and together both shall glow."

—Sunday School Times

SECRET OF TRUST.

The secret of perfect trust is very simple, yet but few learn it. We seek by many mistaken ways an increase of faith, and find only disappointment. Our greatest mistake is looking within rather than without. Mrs. Fletcher tells of a convert's dream; how he seemed to be deep down in a well, and looking up could see through the narrow rim of the well's mouth a star that seemed to let down silver lines of light to lift him up. If he looked up steadily, he felt himself rising; if he looked down into the well, he felt himself falling; and by simply keeping his eyes fixed upward he rose out of the well. The dream is a parable; if we look up, we go up; if we look down, we go down. Faith is never perfected by a morbid introspection, but by "looking away unto Jesus, the author and finisher of our faith." To get our eyes off self and on Him, that is the simple secret of increase of faith.—Arthur T. Pierson, D. D.

Our Young Folks

THE ROMAN SLAVE.

Blandina was a Roman slave girl; one of a downtrodden race, for whom life held little of love and less of pleasure. What marvel then, when to her was made known the story of Jesus's love, that it filled her heart to overflowing with gratitude. Was it possible, the incarnate God Himself, loved her? That he had stooped to a slave's death to redeem and bless the slave? Matchless grace! To her heart the name of Christ became exceedingly precious; but her fidelity was to be sorely tried. A fierce persecution of the Christians was then raging in Rome. Blandina was arrested. The delicate girl of sixteen was racked, scourged, and her flesh torn with iron hooks to induce her to deny her Redeemer. In vain. All that torture could wring from her was the repeated declaration: "I am a Christian!" "I am a Christian!" words which seemed to support her wonderfully. When exposed, at last, to be torn by wild beasts, a calm, sweet smile rested upon her face, and with the name of Christ upon her lips, the poor slave passed home to the glory land.

Dear young reader, the Bible speaks of all who are not God's children as being slaves to sin. What a dreadful fact! But the Lord Jesus died a slave's death to redeem the slave. Has he redeemed you? Are you one of the redeemed? Is His name precious to you as it was to this poor child, who could rejoice amid the bitterest suffering that she was "counted worthy to suffer shame for His name?" Are you ashamed of Jesus, or have you courage to confess His name, by living a holy life to His honor and glory?—Dayspring.

RUSKIN'S ADVICE TO GIRLS.

"See that no day passes in which you do not make yourself a somewhat better creature; and, in order to do that, find out first what you are now. Do not think vaguely about it; take pen and paper and write down as minute a description of yourself as you can, with the date to it. If you do not dare do so, find out why you dare not, and try to get strength of heart enough to look yourself fairly in the face, in the mind as well as body. I do not doubt but that the mind is a less pleasant thing to look at than the face, and for that very reason it needs more looking at; so always have two mirrors on your toilet table, and see that with proper care you dress body and mind before them daily. Write down then frankly what you are, or at least what you think yourself, not dwelling upon those inevitable faults which are of little consequence, and which the action of a right life will shake or smooth away, but that you may determine to the best of your intelligence what you are good for and can be made into. Girls should be like daisies—nice and white, with an edge of red—if you look close—making the ground bright wherever they are, knowing simply and quietly that they do it, and are meant to do it, and that it would be wrong if they didn't do it."

THE HIDDEN MOTTO ON THE RING.

Years ago, relates the Christian Herald, a lad returning home from school, picked up a gold ring. The owner could never be found, and the lad said to his mother, as he committed the ring to her care, that if ever he was married he should like to have it for his wife's wedding ring.

Years passed by, and, in a little village church, his youthful wish was fulfilled. But the ring had a special mission to accomplish. Looking carefully at the ring soon after finding it, the lad discovered that it had engraven on the inside the motto:

"God's providence, mine inheritance."

The lad pondered over the words and thought to himself, how great was the blessing they described.

"Yes," he said to himself, "that shall be the motto of my life: 'God's providence, mine inheritance'; that means God's love, God's care, will be my estate, my riches. I shall be rich and happy indeed, if all my life through I have God to love me and provide for me."

In this way he received the message of the ring; and the motto taken for life was "marvelously fulfilled. On his tombstone is cut a representation of the ring, with the motto upon it. Beneath his name was inscribed the last text which he was ever able to read:

"Thou shalt guide me with thy counsel, and afterward receive me to glory."

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

We have a lot of large-print Testaments and Psalms for old people, from 70 cents to \$1 postpaid.

HAVE YOU GOT PILES

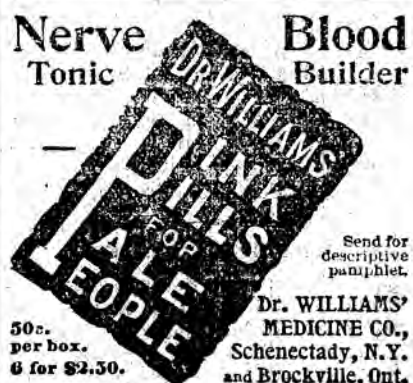
ITCHING PILLS known by moans, face perspiration, cause intense itching who weans. This form of BLIND BLEEDING OR PROTRUDING PILES YIELD AT ONCE TO DR. BOWEN'S PILE REMEDY, which acts directly on parts affected, absorbs tumors, allays itching, effecting a permanent cure. Price 50c. Druggists or mail. Dr. Bowen's, Philadelphia, Pa.

BOY CHARACTER.

It is the greatest delusion in the world for a boy to get the idea that his life is of no consequence, and that the character of it will not be noticed. A manly, truthful boy will shine like a star in any community. A boy may possess as much of noble character as a man. He may so speak and so live the truth that there shall be no discount on his word. And there are such noble Christian boys: and wider and deeper than they are apt to think is their influence. They are the king boys among their fellows, having an immense influence for good, and loved and respected because of the simple fact of living the truth.

Dear boys, do be truthful. Keep your word as absolutely sacred. Keep your appointments at the house of God. Be known for your fidelity to the interests of the Church and Sunday-school. Be true to every friendship. Help others to be and do good.—Child's Paper.

Nerve Tonic **Blood Builder**



Dr. WILLIAMS' PINK PILLS FOR PALE PEOPLE. Send for descriptive pamphlet. Dr. WILLIAMS' MEDICINE CO., Schenectady, N.Y. and Brockville, Ont.

Washington, Ark., Aug. 24, '93. HINTON DRUG CO. GENTS.—As special agent of the Mutual Life Insurance Co. of New York, I have gone to many places where I have found bad water and food, and have learned the value of Dr. R. L. Hinton's Bowel Mixture, a bottle of which I have carried in my valise, and found it a quick and effectual remedy for cramps, colic, diarrhoea, in fact any kind of stomach or bowel troubles, and I have frequently given it to my fellow drummers with good results in every case. If the usefulness of your Bowel Mixture was generally known, it would be carried by all traveling men and become a household remedy everywhere.

Respectfully, W. H. CARUTH. Those wanting it by the single bottle or at wholesale will please write to Hinton Drug Co., Prescott, Ark.

Buckingham's Dye for the Whiskers does its work thoroughly, coloring a uniform brown or black, which, when dry, will neither rub, wash off, nor soil linen.

NOTICE.

I have this day filed in the Probate Court of Pulaski county my final settlement as guardian and curator of the estate of C. E. Lippan, and shall apply to have the same approved at the October term of said court, which meets on 2nd Monday in October 1893.

J. E. WILLIAMS.

Sept. 2, 1893.

Summer Weakness

And that tired feeling, loss of appetite and nervous prostration are driven away by Hood's Sarsaparilla, like mist before the morning sun. To realize the benefit of this great medicine, give it a trial and you will join the army of enthusiastic admirers of Hood's Sarsaparilla.

Sure, efficient, easy—HOOD'S PILLS. They should be in every traveler's grip and every family medicine chest. 25c. a box.

All reasonable goods, such as refrigerators, ice cream freezers, water coolers, gasoline stoves, etc., will be sold at greatly reduced prices. Fones Bros. Hardware Co.

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Established 1865.

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Harness and Saddles.

In the coming season I am offering unequalled bargains in Buggy and Wagon Harness, Ladies' and Men's Saddles, etc.

No. 0 sin. bug. harness, broad	
1 in. trace, 11-2 in. harness	\$6.50
No. 00 sin. bug. harness, hames	
1 in. trace, 11-2 in. saddle	9.50
No. 00 sin. bug. harness hames	
11-8 in. trace, 3 in. saddle	10.25
No. 00 sin. bug. harness, hames	
11-4 in. trace, 3 1-2 in. saddle	12.50
No. 25 sin. bug. harness, single	
trace, 11-2 in. 11-2 in. saddle	15.50
Double buggy har. from \$15.00 to \$25.00	
Wagon harness, from \$25.00 to \$30.00	
Ladies saddles, from \$5.75 to \$20.00	
Men's saddles, from \$8.50 to \$20.00	

Chains, Blind Bridles, Collars, Whips, etc.

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GALLOWAY COLLEGE

AND CONSERVATORY OF MUSIC,

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The Largest Female College in Arkansas and One of the Largest in the South or West.

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Are Graduates of the Best Conservatories in Europe and have Taught with Great Success in Germany, England and the United States.

Special Attractions Also in Voice Culture, Science, Art and Elocution. Our Commercial Course Is as Broad as That of any Business College in the South.

Fifth Session Opens First Thursday in September

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And See Page Two for OFFER EXTRAORDINARY.

REV. JOHN H. DYE, D. D., President.

HIRAM AND LYDIA COLLEGE, (Co-Educational) ALTUS, ARK

Will open the Fall Term for 1893-4

Thursday, September 7,

With a competent, wide-awake and progressive Faculty. The course of study is thorough, leading to the usual degrees conferred by colleges. The Preparatory Course is in strict harmony with the College Course.

Vocal and Instrumental Music

With Piano, Organ, Guitar and Violin. The Art Department includes all the branches usually taught. The Commercial Department qualifies for all ordinary business, including the laws of business.

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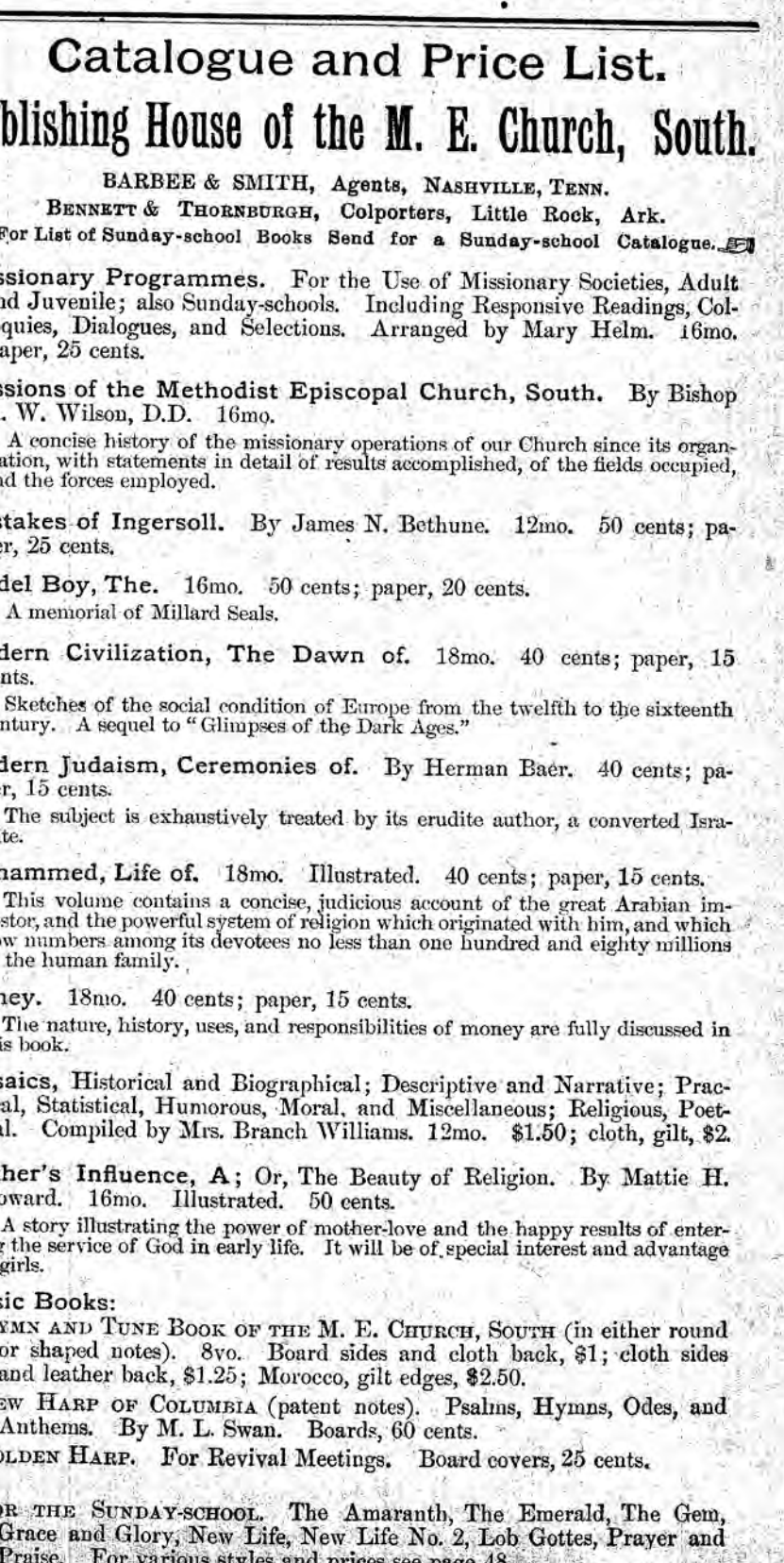
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FROM PASTORAL CHARGES

(Continued from 3rd page.)

EMMETT CIRCUIT.

Closed my meeting at Midway yesterday. Had a good time; 5 found peace in Christ, 13 added to the Church. The membership worked faithfully. One sermon preached by Bro. David Boles, L. P.; he is a faithful worker. Thank God for His blessings. GEO. W. LOGAN.

Emmett, Sept. 23.

VANNDALE CIRCUIT.

I have just closed my 10-day meeting at Marvin. It was one of the best meetings I ever saw. The Holy Ghost was with us in great power. The meeting resulted in 41 conversions and 44 accessions to our Church. We give all the glory to God, knowing that "He is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." Cordially,

A. C. GRAHAM.
Vanndale, Sept. 20.

MAUMELLE CIRCUIT.

Protracted meetings all held. The Lord did not fail to meet with us; souls were saved and believers confirmed. We had no help except from our lamented Bro. Follin. He preached his last public sermon at Walnut Grove, Wednesday night, Aug. 2. Texts, "What have I done?" and "What wilt thou have me to do?" O how he did preach! And how we did love him. We did not know anything of his illness till Bro. T. D. Scott wrote across a postal, "Bro Follin was buried today." God bless his wife and children.

Your Brother,
S. C. DEAN.

Sept. 22.

SPRINGFIELD CIRCUIT.

We have just closed a glorious meeting at Springfield. It lasted ten days and resulted in 76 professions and 59 accessions to our Church and more to follow; also 23 children baptized. We have had to date on the Springfield circuit, this Conference year, 183 professions, 157 accessions to the Church and 48 children baptized. We have 12 applicants for membership and we expect 15 or 20 more to join us. We have held meetings in other charges this year, which resulted in 147 professions and a large number added to our Church. We have split one Campbellite Church and converted three Campbellite preachers from the error of their way and put them to preaching Holy Ghost religion and following our methods by which we try to save men.

The glory is all to God, who has so gloriously blessed his own gospel and his own plan of compelling the lost to come in and be saved.

Your Yokel, Irvn F. HARRIS.
Springfield, Sept. 22.

QUITMAN CIRCUIT.

The Lord has done great things for us this year, for which we are very grateful. Our protracted meetings all over. Results, 55 conversions and 30 accessions to our Church. At Sulphur Springs Bros. Melver and England did us "good service." At Bethesda Bros. Maddox, Charles and Cantrell did us some very valuable work. Bro. Cantrell was with us in this meeting 4 days, preaching twice a day to the delight of all. At our camp-meeting we had a number of preachers. Bro. Stevenson did the most of the preaching. He greatly endeared himself to the people. He preached with power and in the Spirit of the Master. Our beloved P. E., Rev. D. J. Weems, did us good service also. The tent holders say this is the best camp-meeting they have had for 10 years. A glorious revival in the Church and 22 conversions were the result of this camp-meeting. Pray for us. Yours for the gospel,
Z. W. LINDSEY.

Quitman, Sept. 21.

WHITE RIVER CIRCUIT.

Our meeting at St. Charles closed last night. While the result was not what we desired, it was a precious meeting. The membership was quickened, several covenanted to erect family altars, and scores promised to kneel by their beds at night and pray before retiring. This closes our round of protracted meetings, making our ninth week. The Lord has abundantly blessed us. Fraternally,
F. N. BREWER, P. C.

Roe, Sept. 23.

CHAPLAIN CIRCUIT.

We are just in from holding our last protracted meeting. There has been 7 protracted meetings held on this

by two of our local preachers. We have 7 local preachers and they have rendered efficient aid in our work. Bro. Ed Steel of Richmond circuit was with us a part of the time during our meeting at Chapel Hill. He preached 5 good sermons in demonstration of the Spirit. We were all delighted with him and regretted to have him leave before the meeting closed. There have been about 60 conversions, 45 accessions to the Church, and 13 infants baptized during the year. We reorganized one Church, beginning with 9, but now have 20 members. The Church is in a good condition spiritually. The finances are low and likely to remain that way, as the crops are sorry. The hail last May destroyed several crops, and the farmers had to replant, but the late crop is almost a failure. We have no Epworth League but have some good prayer-meetings and Sunday-schools. Success to THE ARKANSAS METHODIST. Your Bro. in Christ,
L. M. POWELL.

LAPLLE CIRCUIT.

The Lord has been with us this year in great power. At the beginning of our protracted meetings I was so afflicted with boils as not to be able to attend, but I have recovered. The local preachers met two appointments for me. Protracted one a few days, which resulted in two conversions and accessions to the Church. We have, since we recovered so as to travel, held seven protracted meetings; one each week, and the Lord has blessed us at each meeting. We have heard such remarks as "This is the best meeting we have had here in ten years." At one appointment a brother Baptist said he had been attending meetings there for thirty-five years and it was the best meeting ever held at that place. A good Presbyterian Bro. said last week he had never been so happy before. A Methodist Bro. said right before last, "Glory be to God! The last one of my children are saved, just what I've prayed that I might live to see. When the Lord calls for me now I'm ready to go." There have been very many backsliders reclaimed, many old grudges buried, and brethren who were at enmity have made friends. The local preachers, Bro. O. F. Bolding, R. F. Nabors, Charles Lewis, Thos. Bolding and Elijah Nabors have rendered good help, and Bro. Charley Connor (exhorter) has been very faithful and useful in the meetings, and many other brethren and sisters have done their part well. Bro. J. H. Brown, P. C. on the Farmerville Ct. La. Conference, was with us at Hillsboro and did some good preaching and made many friends. We go to Marion, La. next Saturday to assist him in a meeting. We have had 40 accessions to the Church to date, and we want to hold three more meetings when we get back from La. To God be all the praise. Brethren, pray for us.

BENNETT A. WHITE.
Sept. 21.

EVANGELIZING.

I recently held a meeting in a country school house where there is no Church organization of any kind, and but very few Christians. I preached nine sermons, three professed faith in Christ, and a large number promised to go better and to seek salvation. I think the work would have been much greater if I had had some ministerial help. FRANK RITTER.
Newport, Sept. 25.

SALINE CIRCUIT.

Last Friday night we closed our sixth protracted meeting on this work, beginning at Bluff Springs on Saturday before 4th Sunday in July. Continued 5 days; results, 3 conversions and 3 accessions and the Church much revived. Thence to Piney Grove, continued 5 days; results, 4 converted and 5 joined the Church, and Christians shouted and praised God. Thence to Liberty Hill, continued 5 days; results, 16 conversions and 18 accessions and the Church graciously revived. Our third Q. C. was held in connection with this meeting. Bro. Jenkins, our P. E., was on hand and did some good preaching and looked after the interest of the Church generally, but left us on Monday. Thence to Galena, continued 5 days; had one conversion and one accession to the Church, and a number of backsliders reclaimed and the Church greatly revived. Thence to Mountain View, continued 5 days; results, 4 conversions and 3 accessions and the Church greatly revived. Thence we came to Green's Chapel, our home Church, continued 7 days; results, 14 conversions and 17 accessions, the Church most gloriously revived, and backsliders reclaimed. Thence we went to Center Point camp-meeting on Bro. Scruggs' work and enjoyed a good meeting, and some good gospel preaching from Bro. A. M. Robertson of Lockesburgh Ct., J. M. Thomas, P. C. of Malvern Hill, Hot Springs and B. G. Johnson of Mineral Springs.

I have two other meetings to hold including our camp-meeting at Bethel which will begin on Friday night before the 2nd Sunday in Oct. I am praying for and expecting a good meeting and many conversions. Upon the whole we have had a good time. To God be all the glory. Bros. Green, Galloway and Parker, L. P.'s, have been with me part of the time rendering excellent service.

J. J. MENEFEE, P. C.
Lebanon, Sept. 19.

TILLAR CIRCUIT.

Last Sunday night we closed a second protracted meeting of one

suit in a dozen or more conversions and 12 additions to our Church. The Holy Ghost was with us in great power and such a time of rejoicing among Church members and new converts I have seldom seen in recent years.

In the afternoon of last Sunday I organized an Epworth League here at Selma with 22 members. Others, no doubt, will soon join, and I expect in the near future to see an active and prosperous League doing good work at this place. On Wednesday night following I organized another League at Mt. Labor—a Church (some four miles from this place)—with 18 members. With but little effort I think this League can double its present membership. I am also expecting good results from this organization. If they accomplish in their respective communities what the Young People's Society of Christian Endeavor has in Tillar during this year, I shall not be disappointed in my expectations. This Society at Tillar has done a great deal of good in the town and vicinity. They are genuinely religious as well as diligent in good works. I have good material in these recent organizations and therefore have reason to hope for much good from them.

The week preceding the meeting at Selma I held a 5 days' meeting at Walnut Lake, one of my preaching places, but where there is no Church organization, and we had, all things considered, a good meeting. Two or three persons were saved and a good interest prevailed throughout the congregation. Bro. W. W. Nelson, P. C. of Star City circuit, was with me the three last days of the meeting and did some good preaching, besides rendering other valuable aid in the meeting. He is an earnest man and preaches the gospel with much fervor, and in "demonstration of the Spirit and of power."

At the Selma meeting I had my good old "stand bys"—bi-Johns—Dickson and Jones, the latter of whom expects to be at Conference ready for work. A good case too. Next I go to Tillar where I expect to hold a meeting closing out my revival campaign after which results will be given. The claims of THE ARKANSAS METHODIST were presented at all of these meetings and shall never be forgotten, but the number of subs. will increase as the people move the cotton. Cordially,
W. R. HARRISON.
Selma, Sept. 22.

MABELVALE CIRCUIT.

Our fourth Quarterly Conference convened at Mt. Pleasant Church Sept. 16-17. Our P. E., Rev. H. H. Watson, was on hand, but owing to the sickness of our family I was kept away. It seems that Bro. Watson has captured all of our people and they say he is the right man in the right place. While there was but a small portion of the business transacted that belongs to the fourth Quarterly Conference, yet there seems to have been new life infused into the officials and the entire circuit has been stirred, and we feel hopeful that this charge will pay out in full. On Sunday at 11 o'clock Bro. Watson preached the dedicatory sermon of our new church at that place, and dedicated it to the service of God. It is a very neat house, one that any community might well be proud of. I was sent to this circuit three years ago, and when I came I found the Church occupying a school house at this point and only 15 members; now we have 90. We have had a grand revival at this place each year. This Church is not only strong numerically but spiritually; it is certainly a very robust type of Christianity. There is a number of the brethren when called upon are ready and willing to bear the financial part well; the two past years they paid every claim in full. This year they have built a Church worth \$700 and it is free of debt and dedicated to God. And they will pay every dollar that is assessed to them this year. The entire circuit is alive spiritually, but we have felt the financial pressure. The people of this circuit know just how to treat their pastor and family to make them comfortable and happy.

J. A. HENDERSON, P. C.
Mabelvale, Sept. 23.

BEARDON AND THORNTON.

During the past two weeks we have been having a glorious meeting at Thornton. No such meeting has ever been held there before in the history of the town. Not one dull service from the very first. Congregations uniformly large—packed house every night—interest intense all the way through. The whole community and surrounding country for five or six miles away have felt the influence of the meeting. A fine revival in the Church, backsliders reclaimed, some 20 or more professions of faith; and about the same number of accessions to our Church with some to go to the Baptist Church. We had the very efficient help of Revs. J. R. Moore of Pine Bluff, J. R. Cason, P. E. of our District and P. P. Burce of the Kingsland Ct. Bro. Moore was only with us for one service, but gave us one of his characteristically strong, clear, practical gospel sermons that helped greatly towards the glorious results accomplished. Bro. Cason was with us 4 or 5 days, preaching, praying, singing, talking and rejoicing, working in the Church and out of it. Cason is a host, a whole team of himself. Bro. Burke was with us two or three days this week winning all hearts to himself by his sweet spirited gospel preaching and Christian deportment, and earnest work in and out of the meeting. The Church worked and prayed, and wept and rejoiced. The Baptist brethren and sisters joined us heart and hand in the meeting and were "blessed in their deeds." To God be all the glory and praise. In addition all the foregoing the good Lord put it into the good people of Thornton to remember the pastor in a substantial way. So they went to work and got up a donation in food for the outer man, consisting of canned goods, sugar, coffee, meal, flour, a whole barrel—meat, rice and many other necessary and useful articles amounting in all to more than \$20 worth. God bless them all for this expression of their love and ap-

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C. M. KEITH, P. C.
Bearden, Sept. 22.

SOCIAL HILL CIRCUIT.

We have just got round with our protracted meetings; had a good time at each place, but did not have the number of converts that we hoped to have—only about 20 converted, about the same additions. I think we will get nearly as many out this year as we get in, but we are gaining ground. We have three family altars now to one in the first of the year. Many of our people say they are enjoying more religion than they have for years before. We need more experimental religion, a religion that will tell in our lives. We want to get on a higher plane, one where we will know who are members without having to go to the record. I am glad to say that many of our members are living in sweet communion with God daily. Let us have vital godliness, and that will speak louder for Methodism than our great numbers. Praise God for the revival fire that is in the Church. Bro. Boggs of Malvern helped me at Social Hill. It is a treat indeed to have him preach a week. Bro. Crowson of South Hot Springs came out and preached one of his noble sermons at Forche Luke. Bro. A. J. Laird, one of our local preachers, did a fine work in our meetings as well as some others. Behind on my collection. Hope to do better. Success to THE METHODIST.

J. W. VANTREASE.

Friendship, Sept. 22.

PARIS AND ROSEVILLE.

We have just closed the most precious revival at Roseville I believe I ever witnessed. We had expected Bro. Bagwell of Ft. Smith and B. O. Stevenson of Conway to help us at this point, but owing to the illness in Bro. Stevenson's family, and the press of business with Dr. Bagwell, neither of these brethren could be with us. But our P. E., Rev. Geo. W. Hill, was with us with his wonted mental and spiritual vigor, and delivered us 3 of the most powerful sermons I have ever heard, and the effect was marvelous. Under one of these sermons one of the oldest sinners in the place who has for years been in Doubting Castle came out a devoted follower of Christ; for two weeks past he has constantly kept up his family altar. The meeting resulted in about 20 conversions and 45 accessions to our Church, the erection of 25 or 30 family altars and \$800 in good subscription to build a house of worship. After closing this meeting we came on to Paris, where Rev. W. E. Rutledge of Russellville, Ark., helped me in a meeting. His preaching was of very high order, and did my people much good. There were 15 conversions and 3 additions to our Church. The situation here is quite different from that of the Roseville community, there is not so much material to work up, as about 90 per cent. of the population are members of some Church. The main work to be done here was in the Church, and I believe that the Church has enjoyed a great uplift spiritually. We only had about 4 family altars when we began, and now we have about 25 or 30 at this point. We have a good people at both places, loyal to God and the Church. I am glad to serve a people like this. I think we will bring up all the claims and may be an overplus. The Lord through the faithful board of Stewards will bring up the preacher's salary. The Lord be praised for his goodness. W. P. HAMPTON.
Paris, Sept. 19.

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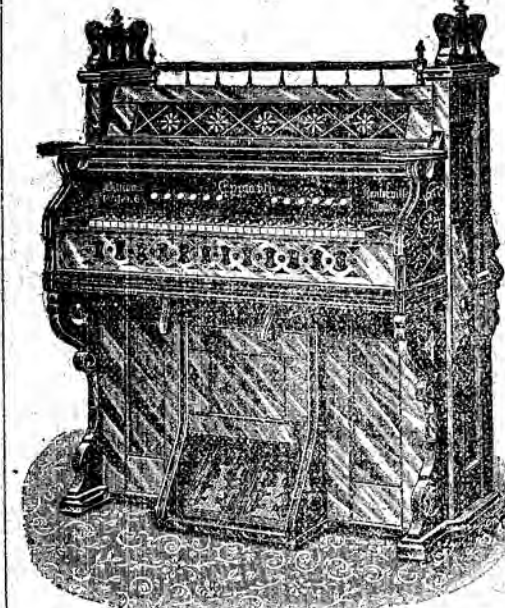
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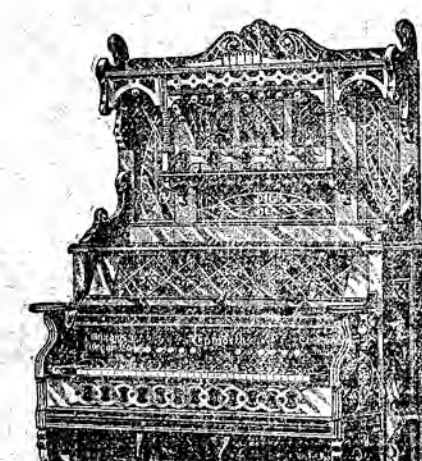
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