

The Arkansas Methodist.

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Information Desired.

Bro. James A. Horn, a local preacher of Gainesville, Ark., asks, through THE ARKANSAS METHO DIST., an explanation of our first Article of Religion by "some one who is able to explain this thoroughly", special reference being made to that part of the Article which refers to God as "without body or parts"—this the "disputed clause". I do not pose as an "able" expounder of our creed, nor as a "thorough" exegete of the Word, but if I may throw some light on the abstruse clause I shall feel somewhat repaid for my study of our creed in the light of the Word.

This Article protests against the following errors: 1. Atheism; 2. Polytheism; 3. Paganism; 4. Dualism; 5. Pantheism. Your dictionary defines these errors.

Now, take the Article, clause by clause:—"There is but one God";—"The Lord our God is one Lord"; Deut. 6:4;—"This is life eternal, that they might know thee, the only true God"; John 17:3. Polytheism is thus offset, with her many gods. There is but one "living" God—"Hereby ye shall know that the living God is among you"; Joshua 3:10;—"We preach unto you that ye should turn from these vanities unto the living God"; Acts 14:15. Paganism, with her dumb gods, refuted. There is but one "true" God—"But the Lord is the true God, he is the living God"; Jeremiah 10:10;—"This is the true God and eternal life"; 1 John 5:20. Heathenism, with her false gods, is thus answered. There is but one "everlasting" God—"And called they on the name of the Lord, the everlasting God"; Gen. 21:33;—"According to the commandment of the everlasting God, made known to all nations for the obedience of faith"; Rom. 16:26. Pantheism, identifying God with the beginning of matter, set aside.

There is but one God, "without body or parts"—a negative statement of God's spirituality as against the Roman Catholic worship of images of God, who have left the second commandment out of the Decalogue and subdivided the ninth to make out the ten. Essentially, "God is a spirit"; John 4:24, but relatively, that is, as related to us he is said to have the parts belonging to bodily organism that we may understand Him. He accommodates himself to our conceptions and conditions of life, assuming and asserting certain physical forms of his spiritual forces of invisible, eternal, immortal life. "Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device," for God "dwelleth not in temples made with hands"; Acts 17:24, 29. Thus materialism, with her Godless, almighty and idealism, with her altarless God, are repudiated, as the one tends toward rationalistic atheism and the other towards ritualistic idolatry.

There is but one God "of infinite power"—"What is the Almighty and we should serve him"; Job 41:15;—"Great is our Lord, and of great power; his understanding is infinite"; Ps. 147:5;—"His eternal power and Godhead"; Rom. 1:20. Stoicism must surrender. There is but one God of "wisdom and goodness"; "With him is wisdom and strength"; Job 12:13;—"The Lord God abundant in goodness and truth"; Ex. 34:6. Fatalism has no footing.

There is but one God, "the Maker and Preserver of all things visible and invisible";—"Who is the image of the invisible God," by him were all things created, visible and invisible", referring, of course, to Christ as God. "Let us kneel before the Lord our Maker"; Ps. 95:6;—"O thou Preserver of men"; Job 7:20;—"Who upholdeth all things by the word of his power and by whom all things consist"; Col. 1:17. There is but one God "and in unity of this Godhead there are three persons"—"The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen"; 2 Cor. 13:14. Unitarianism falls under this Article

and its proof-text. Notice, not three Gods in one God, but three persons in one Godhead, as three yards do not make one yard but as three feet make one yard, so three persons make one God. Now that we have tried to analyze this first Article let us synthesize, and put our parts together:—"There is but one (unity) living (immortal) and true God (not false) everlasting (eternity) without body or parts (spirituality), of infinite power (omnipotent) wisdom and goodness (moral as well as natural qualities) the maker and preserver of all things (providence) and in unity of this Godhead there are three persons", tri-unity or Trinity. What a field of thought it covers!

Fraternally,

JNO. M. CROWE.

Sikeston, Mo., July 14.

Washington District Conference.

The twenty-eighth annual session of the Washington District Conference convened at Locksburg, July 5, 1894. Rev. Geo. M. Hill, P. E., was present and presided. The attendance was tolerably good. Five of the sixteen pastors of the District were absent. Some of them were detained by reason of serious illness in their families. There were some thirty delegates including local preachers present. The writer hereof was elected Secretary. The usual committees on Public Worship, Temperance, Quarterly Conference, Records and Missions were; on motion and vote by the Conference, appointed by the chair, in addition to which committees on the General State of the Church and Sabbath Observance were also appointed. The Sunday School Convention having just closed the day preceding the opening of the Conference at this same place, the inquiry as to the number and state of the Sunday schools and of the pastoral instruction of children was omitted in the reports from the different pastors in respect to their various charges.

The general summary of the reports of the pastors was, that the spiritual condition was not as desired. While there was some manifest improvement on that line, yet it was not as it should be. The attendance on public worship and the social meetings was good and increasing. The assessment plan generally adopted. Finances tolerably well up. A good many church buildings in need of repairs. The number of weekly and monthly prayer meetings, class meetings and family altars reported was gratifying. Religious literature, including THE ARKANSAS METHO DIST., pretty well circulated and read. One Epworth League (at College Hill) reported. The prospects for revivals and an advance movement along all lines were promising. The American Bible Society was ably represented by Rev. E. M. Pipkin, who addressed the Conference in the interest of the Bible cause. Rev. Geo. W. Hill, of the Arkansas Conference, and representing Hendrix College, delivered a very profound discourse on Christian Education and succeeded in raising \$600 for the maintenance of that institution of learning. Bro. C. K. Adachi, the Japanese student of Hendrix College, delivered a lecture on an overflowing house on Friday night, on the subject, "Why I Am a Christian." He is a forcible object lesson in the cause of missions, and his address produced a marked effect. A liberal contribution was received for his benefit. Sister Hotchkiss was also in attendance on the Conference and conducted an interesting session of the Woman's Missionary Society on Saturday morning. The exercises of the Juvenile Missionary Society of Locksburg on Friday night under the auspices of Sister A. M. Robertson were entertaining and instructive. On Saturday night the report of the committee on Temperance was received and adopted, and strong, forcible and pungent addresses were delivered by Bros. Peard and Boggs. Able men they are, and earnest and zealous apostles in the progressing cause of temperance. The reports from the different committees were adopted with but little change and friction. The following is a part of the report of the committee on missions.

"We request the Conference Board of Missions to assess a sum for Domestic Missions equal to the sum assessed for Foreign Missions." Resolutions endorsing the Nashville Christian Advocate, Quarterly Review, THE ARKANSAS METHO DIST. and the Missionary Reporter, and our institutions of learning in the State were passed. Also the following:—"In view of the fact that most of our charges in the Washington District have failed for the past few years to pay their connectional collections, and we feel in a

part responsible for it. Be it resolved, That we memorialize the Board of District Stewards, through the Presiding Elder, to distribute the several general collections, Foreign and Domestic Missions, including the support for the Presiding Elder, upon an equitable basis, and we pledge ourselves to use our influence to induce our several District Stewards to give ample time to adjust this important interest upon such basis."

The citizens of Locksburg are noted for their true Southern hospitality, and they entertained the Conference in royal style, for which they received the unanimous vote of thanks of the Conference in the form of a resolution.

W. D. Lee, E. Y. Williamson, J. L. Delony and J. B. Hill were elected delegates, and W. A. Wilson and W. O. Sims alternate delegates to the Annual Conference. Bingen was selected as the place for holding the next District Conference. This Bingen is not on the Rhine, but on the Ozan four miles east of Nashville, in Hempstead county, and will take good care of the Conference. This was a very pleasant, harmonious and profitable session.

Respectfully,

W. D. LEE, Sec'y.

Center Point, July 14.

Ark. Conf. W. M. Society.

DEAR DR. BENNETT:—"The Woman's Missionary Society of the Ark. Conf. met here June 30th and continued until July 3. On the whole they had a very pleasant session, though the attendance was small. The first service (a consecration prayer meeting) was held Saturday afternoon, at the close of which the society organized for work. They with quite a number of invited guests enjoyed a very pleasant reception given by the Russellville Auxiliary at Bro. W. H. Carden's in the evening. Sunday services were pleasant and profitable. At 9:30 a. m. we had a love feast, in which most of the delegates and quite a number of our citizens took part. At 11 a. m. the annual sermon was preached by Rev. O. H. Tucker from Ps. 137:4-5. We all enjoyed it and went away encouraged willing if necessary to sing the Lord's song in a strange land. At 3:30 p. m. children's mass meeting, address of welcome to juveniles by Miss Sallie Bayless, Response by Miss Josie Williamson, Rec's by children and address by Bro. Tucker. In the evening the address of welcome by Mrs. Author Erwin and response by Miss Annie Duncan, also the annual address. Business session Monday and Tuesday. Preaching Monday at 8:30 p. m. by Rev. J. M. Hughey from Acts 1:8. The need of the Holy Ghost at home and abroad. The reports were fairly good—something over \$700 collected by the different auxiliaries during the year. We were sorry to notice that some auxiliaries disbanded. This is strange. We as pastors should see that there are auxiliaries in all our charges. They will help us to get our people in sympathy with the missionary work; hence, help us in securing our regular missionary assessment. Most of the delegates were prompt in attending to any duty assigned them. We were glad to have them with us, as our women who are so zealous for missions are a source of inspiration to any auxiliary. They returned to their homes Tuesday to begin another year's work, upon which we pray the blessings of God.

WM. SHERMAN.

Russellville, July 13.

A Reading League.

A reading League will make a praying Church.

A reading League will make a Church full of the Holy Ghost.

A reading League will make a Church sound in doctrine.

A reading League will make a Church full of good works.

A reading League will make a Church of family altars.

A reading League will make a Church full of good singers.

A reading League will make a Church with a well-attended prayer meeting.

A reading League will make a Church interested in missions.

A reading League will make a Church in favor of the Church extension work.

A reading League will make a Church in full sympathy with Christian education.

A reading League will make a Church with a zealous woman's missionary society.

A reading League will make a Church having in it a home mission and paragonage society.

A reading League will make a Church in which there will be conversions at every service.—Epworth Methodist.

Washington Letter.

(From our Regular Correspondent.)

Although there have been few outward indications of the fact there has been intense excitement in Washington during the past few days, on account of the disorder and bloodshed which have accompanied the strikes in various sections of the country. While no one here has or has had any doubt of the final triumph of law and order many fear that the conduct of ill-advised men may cause a further loss of life and property before the desired end is reached. Many both in and out of Congress sympathized with the original strikers, but when rioting and the destruction of property and the interruption of communication was resorted to, that sympathy was lost sight of and, with the exception of a few demagogues among the professional politicians, the demand that the strong arm of Federal authority should be interposed was unanimous. Even before the demand could be formulated the Federal Government had begun to act. The two proclamations issued by President Cleveland this week are generally regarded as timely and entirely justified by the circumstances under which they were issued. As one of the most pronounced advocates of the doctrine of State's rights in Congress apply put it, "Let us all aid the National Government to put down the spirit of anarchy and restore the authority of law. There will be time enough afterwards to quibble about how it was done." A number of our ministers touched upon the labor troubles in their sermons last Sunday and, as usual, the pulpit took the right and only patriotic and Christian side. Space forbids any extended comment on or quotations from those sermons, but the following words of Joseph T. Kelley, of the Fourth Presbyterian Church, are too straight to the point to be left out. "Both in precept and example, on many a page, God's Word bears witness to the duty of men with relation to the government. Not merely when those laws every way commend them to their judgment and approval; not only when they ensure to their profit and comfort; but even when they bear upon them in restraint and possibly with loss, their one and only duty is submission and loyal obedience. For government, after all, has as its ultimate end the punishment of the evil and the guardianship of good. Under no circumstances can the freedom which has been the boast of our civilization be construed to mean a freedom to infringe the rights of others or break the laws of the land."

The temperance people have appealed to Congress after Congress to pass a bill authorizing an official investigation of the alcoholic liquor traffic, its relations to revenue and taxation and its general economic, criminal, moral and scientific aspects in connection with pauperism, crime, social vice, the public health and general welfare of the people, but they have never succeeded in having it done. The Senate Committee on Appropriations has provided in an amendment to the Legislative, Executive and Judicial appropriation bill, which was yesterday reported to the Senate, that the investigation be made by the United States Bureau of Labor. It remains to be seen whether the liquor men can kill the amendment.

Senator Morgan, Chairman of the Senate Committee on Foreign Relations, obtained an indefinite leave of absence this week, and although he stated before leaving that Senator Gray was left in charge of the Chinese treaty, there are reasons for the belief that his departure means no further consideration of the treaty at this session of Congress. While the friends of the treaty are confident that it would receive more than the two-third vote necessary to its ratification some of them are of the opinion that the antagonism of the labor organizations makes its ratification inadvisable at this time.

It is expected that the House Committee on Interstate Commerce will make a favorable report to the House on a resolution authorizing that committee to make a thorough investigation of the present railroad strike in all its various ramifications. Many believe that such an investigation made during the Congressional recess would be productive of information that would be valuable should Congress decide to legislate on the subject.

July 11.

There are two things which more than any others make trouble in a Church. The first is tattling, and the second is an irrepressible desire to rule. There are two other things, then, which ought to be heeded, especially as they are divine commands. The first is, "Speak not

evil one of another," and the second is, "He that would be great among you, let him be your servant." Control the tongue, and let words of kindness and charity fall from it. Yield, and gracefully, too, if you cannot carry your point and have your own way, which, of course, is the proper way—in your judgment. Too many kings in the kingdom; that is the cause of many a strife. O for more charity in our judgment. One of another! We are not all alike, and it is a very good thing for us and for the world that we are not. The Creator loves variety, and so should we. Room—plenty of room—in the world for the eagle and the sparrow, for the sunflower and the daisy, for the elephant and the butterfly, for the lion and the mouse. It is useless to worry because you cannot be just like some other person. Be true to God and be true to thy own self, and then thou canst not be false to any other human being.—N. Y. Advocate.

Curiosities of Preaching and Speaking

The feats of memory are very surprising, at least to one who cannot keep in solution the Lord's Prayer or the multiplication-table, and precipitate them on call. Dr. Tudor was the guest at a city residence of Richmond for a week, and he never opened the Bible, reading every morning and night a chapter from memory. The Rev. Sam Steel, of Nashville, wrote his sermons, and needed only one reading of the manuscript before entering the pulpit. No words were missed. Marvin memorized his sermons without writing. He usually lay on a lounge mulling for thirty minutes; then was ready to pour out those stored riches. He evidently fell into this habit when riding a frontier circuit, where he must mine the ore and mold the sermon in the saddle—no note-book there.

Bishop Pierce could write out a sermon word for word after delivery. He had laid the cross-ties and rails in his mind, needing only to spike down the track.

Bishop Wilson can change a subject in the pulpit, for he can call up in a minute or more the entire syllabus and fillings of any speech or discourse ever delivered, yet he has no written sermons. Take "Wrestling Jacob" (recently reported verbatim by Shuey, of the Senate), and it shows the freedom of off-hand utterance, but the staple is unchanged. The warp is the same, and the varying shuttle makes the diverse pattern. The man is ever there; the tailoring is altered.

Bascom wrote and repeated from memory. When that began to weaken, he attempted to read, and failed.

Macaulay was a memoriter speaker. Wendell Phillips wrote in a conversational style, and mimicked the ex tempore style better than any orator of the age.—Richmond Advocate.

Roman Catholic Loss.

There are certain indications that the Roman Catholic Church has passed the point of greatest progress in this country, that its curve has reached its summit. The note of alarm sounded by Miss Elder at the Catholic Congress in Chicago was well warranted. Without indorsing her sharp criticism as to the quality of her people or repeating her lament that so few Catholics are engaged in honestly tilling the soil and so many are engaged in the liquor traffic, it may be worth while to notice:

That by her own figures the Roman Catholic Church is falling behind in the race for numbers. Her "Sadlier's Almanac and Ordo" for 1880 gives the total Catholic population in this country as 5,884,222; in 1892, 8,618,185; in 1893, 8,632,521; in 1894, 8,806,648. For the twelve years from 1880 to 1892 a gain of 204,745 a year; in the last two years a gain of 94,231 a year. Now, there has been so large a gain in all these years by immigration that the smaller gain of the later years is fully accounted for by it. Nay, more, it would seem plain that there is a loss large enough to overbalance the natural increase by birth and draw upon the gain by immigration. We get an intimation of the nature of this loss if we scan the congregation streaming from a Roman Catholic Church. It is composed chiefly of women, boys, girls, and old men; there are usually very few men of from twenty-five years of age to sixty. Notice, again, that for a period of ten years or more the changing policy of the Roman Catholic Church in regard to the public schools has been such as would tally well with a consciousness of loss through these schools. Mark the sequence. First, complaint that her children were made to

read from a Protestant version of the Bible. Proper recognition of some reasonableness in this complaint led to the banishment of the reading of the Bible in our schools. Then, complaint that the schools were godless, since no religious instruction was or could be given in them. Then, extreme pressure, even to the serious threat of excommunication, to keep her children in the parochial schools. Then, endeavor to secure a proportionate share of the public-school money. And, finally, a relaxation of the pressure, with Monsignor Satolli's decision in favor of the liberal wing of the Roman Church in this country; a relaxation, by the way, well fitted to dovetail in with a greater effort to obtain a share of public funds for private schools. The cost of the parochial system is very great, and would not be imposed upon a people whose financial resources are heavily drawn upon by their Church unless the necessity was urgent.

It should be remembered that the great loss of the Roman Catholic Church does not imply a corresponding gain to Protestant Churches. Would that it were so! Because it is not so, this loss is to be regretted on many accounts by all Christian people. The danger of our land today is not from the Roman Catholic Church, but rather from those who have lapsed from this and from other Churches. Let the Protestant Church, with united front, oppose, not the Roman Church, but rather the wickedness and worldliness of the millions who are outside all Churches, that we may become a Christian people in truth as well as in name.—Rev. Joshua Coit, in Outlook.

The Simple Truth.

EDITOR CONSTITUTION: The following appeared in "The Voice", the prohibition organ, in its last issue:

"Oxford, Ga., June 30.—(Special Correspondence to The Voice.)—Professor H. A. Scomp, one of the ablest instructors in the South and a leading prohibitionist, has been compelled to resign the chair of Greek in Emory College, which he has held for eighteen years, because of his favorable attitude toward the Prohibition party. Professor Scomp is the author of the well known work, "King Alcohol in the realm of King Cotton". The president of Emory College, Dr. W. A. Candler, is a bitter hater of the prohibitionists and W. C. T. U., and it is his attitude, largely, that has compelled Professor Scomp's resignation."

There is not a word of truth in it, except that Dr. H. A. Scomp is no longer professor of Greek in Emory College. He did not resign. Professors in Emory College are elected for three years. Professor Scomp's time was out and Mr. Lundy H. Harris was elected to the Greek chair.

Dr. Candler is a prohibitionist; has been from his boyhood. So is the Faculty. So is the board of trustees. So is Oxford by its charter since 1837.

People write here to know what the paragraph in "The Voice" means. It means that its Oxford correspondent, unknown to me, is absolutely ignorant or absolutely untruthful. Else deranged.

ATTIEUS G. HAYGOOD, President Board of Trustees of Emory College.

P. S.—It is believed that papers friendly to Georgia Methodism and the truth will be willing to copy this short statement. A. G. H.

From the Atlanta Constitution of July 11.

A Timely Quotation.

BROTHER BENNETT:—I do thank you, for your quotation of Dr. Anderson on Holiness. I heartily endorse it. I think it was a timely quotation. The extreme view is what is damaging. True as Dr. Anderson says we should caution against fanaticism, extremes, one-sidedness and religious hobbies. There is where the trouble comes in. I am endeavoring to watch it. Bro. Craig quoted me wrong. I said "where holiness was clearly preached and urged upon the people God's work prospered, and where preachers and people oppose it, I noticed the lack of spiritual power." How hard it is for a preacher to be quoted correctly. I hope you can be with us at our Dist. Conf. I think the District is moving up on all lines. Pray for us. Sincerely yours,

HENRY T. GREGORY.

Searcy, July 13.

Only 165 papers in all these United States issue over 10,000 copies each per week. THE ARKANSAS METHO DIST. is one of them and the only one in Arkansas.

ARKANSAS METHODIST.
THURSDAY, JULY 19, 1894.

HUMAN NATURE.

[Sermon by Rev. B. W. Williams, Weatherford, Tex.]
"What is man?"—Ps. viii. 4.
Undoubtedly man is the most perfect and highly endowed of all created beings living upon earth. When we consider all his various endowments and faculties of soul and body, we see that he is indeed "fearfully and wonderfully made." It is not strange that we should have a number of sciences, all treating of his various powers, qualities and endowments. The study of human nature is indeed one of the most important studies that could engage our attention. Well has Pope said:

"Know then thyself, presume not God to scan,
The proper study of mankind is man."

It is especially important for the minister of the gospel to study human nature, for it is the material upon which he is to operate. There are those who know much about the Scriptures and Christian doctrine, but have learned very little about the constitution of the human mind. They may have the deepest piety and the most passionate love of goodness, and yet fail, in some measure, because of their very deficient knowledge of human nature. The author of our text inquired, "What is man?" and it shall be our object to obtain, if possible, a correct and satisfactory answer to this question, as revealed in the Scriptures.

ORIGIN OF MAN.

We proceed, in the first place, then, to consider the origin of man. This is a subject upon which there has been much controversy. There are three different and distinct theories in regard to the genesis of our species. Let us look at them for a moment.

1. One theory is that man is a descendant from inferior types of being; that, instead of being created by God, and only a little lower than the angels, he derived his existence from the lower orders of life; and that by the process of evolution, or development, he came through a long life of ancestral clams, oysters, tadpoles, mollusks, apes, monkeys, etc., until he finally developed into that more dignified and exalted type of being called man. This view of the subject, however, is unsupported by facts. No instance has yet been known where any of the inferior animals has ever grown into a human being. If evolution were true, it would seem that some improved ape or monkey ought to have "come through" during the past six thousand years. We cannot for a moment accept this view of the subject as correct.

2. A second theory as to the origin of man is, that the human race was brought into existence at different places in the world, by simultaneous or successive creation, each being the source of a separate race, and that mankind are not, therefore, all descended from Adam and Eve. This theory is scarcely less objectionable than the first. It is founded in error, unphilosophical, and repugnant to the Word of God.

3. A third theory concerning the origin of man is, that he was originally brought into existence by the creative power of the Almighty; that he was made in the image or likeness of God, and only a little lower than the angels; that with the creation of male and female, the propagation of the race began; that from that single pair all mankind have descended; and that external causes, such as differences of food, climate, mode of life, local position, etc., are sufficient to account for the varied characteristics of the different races and nationalities. This is undoubtedly the true history. It is the Bible theory. (Read Gen. i. 26, 27; ii. 7; and Acts xvii. 26.) And it is sustained by reason and common sense. It dignifies man, it honors God and it harmonizes with the facts and principles in nature known to be true.

THE NATURE OF HIS BEING.

Having considered the origin of man, we next inquire as to the nature of his being. Is he merely a working and eating animal, like the rest of the field, and destined to into non-existence after a few short years upon earth? Or, is there an entity in man different and distinct from the body, and which death cannot destroy nor the grave cover? Reason and revelation unite in proclaiming that man is a compound being; that he has a two-fold nature; that he is endowed with a material body and an immaterial soul; and that the body is mortal and doomed to destruction, while the soul is immortal and indestructible.

Every intelligent man knows that he has a natural body, composed of material substances, and possessing the various properties of matter. He has ocular and tangible proof of this fact. The evidence is direct and unmistakable, because it is through the senses of sight and touch. He also knows his own consciousness that he has a mind, a spiritual nature. He has within him a power by which he thinks, reasons, remembers, compares, chooses, loves, hates, rejoices, grieves, etc. And he knows very well that this power is not merely a

function of the brain, an attribute of the body, or only a peculiar state of organization, but a different and distinct entity. Something that is capable of surviving the dissolution of the body.

The soul is the real man. The body is only the house or tabernacle in which it dwells. And it is under this figure that the idea is frequently presented in the Scriptures. Paul says: "We know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." (2nd Cor. v. 1.) And Peter says: "Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle." (2nd Peter i. 13-14.) The "tabernacle" spoken of in these passages is the body, and the dweller in the tabernacle is the soul. The soul and body, then, are as different and distinct as a house and its occupants. The "putting off," or dissolution of this tabernacle is nothing more or less than the separation of soul and body at death. Thus it appears that the Scriptures and reason both recognize and teach the philosophical distinction between matter and spirit, and the two-fold nature of man.

HIS DUTY IN THIS WORLD.

The next question to be considered in connection with the study of man is, as to his duty in this world. What is, or should be, the chief concern in this transitory life? The noted Infidel Bolingbroke said: "The chief end of man is to gratify the appetites and propensities of his animal nature," and this would seem to be the sentiment of all who ignore God and religion. This is a very selfish and degrading view of the subject. Imagine, for a moment, the disastrous results that would follow this if this theory were universally accepted and acted upon. The evil passions and vicious principles in man would be turned loose. Society would be demoralized. The nation would be thrown into convulsions. Our country would be deluged with blood. The world would soon become one vast, seething, raging, brutalizing pandemonium of crime and disorder. The very idea of such a state of affairs is too dreadful to be entertained for a moment.

The wise man, Solomon, says: "Fear God and keep his commandments; for this is the whole duty of man." (Ecc. xii. 13.) Now in what sense must we fear God? Not in the sense of dread; not with a painful apprehension of Him; not with a servile, cringing, abject fear. But we are to fear God with a filial, loving, reverential fear; such as will impel us to serve Him faithfully, and to avoid incurring His displeasure. The kind of fear we need is a holy affection, a gracious habit, a reverential awe towards the Supreme Being. (Read Acts 9:31; 2nd Cor. 7:1; Phil. 2:12; 1st Pet. 1:17; and Heb. 12:28.)

We must also keep His commandments. The Ten Commandments, interpreted in the light of the Sermon on the Mount, and the life and example of Christ, constitute a pure and perfect code of morals, prescribing our duty to God, to ourselves, and to our fellow-men. When rightly viewed, they condemn every vice and enjoin every virtue. They are still more briefly summarized by the Savior in the command, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." (Luke x. 27.) These two principles—supreme love to God and equal love to man—contain the essence of Christian morality. They constitute a safe and perfect standard for conduct. If faithfully carried out and exemplified in our lives, they would secure our highest good in this world, and in the world to come.

HIS FUTURE DESTINY.

We next inquire as to man's future life. Is there a great hereafter, or does death end all? Shall we have a conscious existence beyond the grave, or does blank nothingness await the whole human race? To use the words of the poet,

"Shall spring ever visit the mouldering urn?
"Shall day ever dawn on the night of the grave?"

The great Indian sage and patriarch, Job, asked the question: "If a man die, shall he live again?" And it appears that thinking men in all ages have found themselves making the same inquiry. Ever since the first corpse lay still and

MADE LIFE A BURDEN.

Miss G. H. Crawford, of Limestone, Mo., writes: "For years I suffered monthly from periodic pains which at times were so acute as to render life a burden. I began using Dr. Pierce's Favorite Prescription. I used seven bottles in as many months and derived so much benefit from it and the benefit treatment recommended in his Treatise on Diseases of Women, that I wish every woman throughout our land, suffering in the same way, may be induced to give your medicines and treatment a fair trial."

"Favorite Prescription" is a powerful, invigorating tonic and a soothing and strengthening nervine, purely vegetable, perfectly harmless. It regulates and promotes all the proper functions of womanhood. Improves digestion, enriches the blood, dispels aches and pains, brings refreshing sleep, and restores health and vigor. For every female complaint, it is the only remedy so sure that it can be guaranteed. If it doesn't cure, you have your money back.



cold in death, those who have stood round and looked on have resolved in their minds the question of a future life. They have wished for it. They have believed in it. And I praise God today for the Christian's hope of a hereafter, and a happy reunion with those who have gone on before. If it were not for this, there would, indeed, be but little consolation on the death of those who are near and dear to us. But blessed be God,

"This glorious hope revives
Our courage by the way,
While each in expectation lives,
And longs to see the day."

The Bible clearly teaches, in many passages, that there is a future life; that it is of endless duration; and that it is the destiny of every human being. Endless existence is a necessity, and not conditional upon our part. We are to live on throughout eternity, whether we desire it or not; but our condition, as one of happiness or misery, in that future state, depends upon this life. If we live, believe, and act right in this world, our future existence will be one of the most exquisite happiness; but if we live in sin and unbelief, and die in willful disobedience to the gospel, it will be one of the deepest misery.

The true Christian looks forward to an incorruptible, undefiled and unfading inheritance, in the presence of God, with the society of angels, principalities and powers of the loftiest intelligence and most comprehensive knowledge in the glories of light and love eternal!

CONCLUDING OBSERVATIONS.

Are you in the condition to enjoy that existence? Are you prepared for that endless life upon which you are certain to enter, sooner or later? Have you formed a character for eternal felicity in the home over there? Have you passed through those experiences necessary to qualify you for the service of God, and for the citizenship in His Kingdom? Do you know that if your earthly house of this tabernacle were dissolved, you have a building of God, a house not made with hands, eternal in the heavens? If so, you have great reasons to thank God and rejoice. You are in possession of something that will be a comfort through life, a solace in death, and a security for your admission into heaven. You have only to press forward in the road of obedience to God, and continue faithful unto the end, and you will at last have "an abundant entrance into that everlasting Kingdom of our Lord and Saviour Jesus Christ."

On the other hand, are you without a personal experience of the grace of God in human salvation? Do you still repudiate the law of the Lord as the rule of your life? Is it possible that you have been raised in a Christian land, with all the means of grace within your reach, and are yet without God and without hope in the world? Then let me entreat you to think seriously while it is called today. Consider your well and be wise. Renounce your allegiance to the devil. Take a decided position for Christ. Learn, believe, and obey the gospel.

You need salvation from the guilt, dominion, and penalty of sin. In order to obtain this blessing, the gospel demands of you "repentance towards God, and faith in the Lord Jesus Christ." The only genuine repentance is a hatred and abandonment of sin. The only saving faith is the entire yielding of the soul to Christ, and trusting alone in Him for salvation. Both are included in the process of coming to Christ. May God assist you to take that vital and important step before it is finally and everlastingly too late.

When Traveling,

Whether on pleasure bent, or business, take on every trip a bottle of Syrup of Figs, as it acts most pleasantly and effectually on the kidneys, liver and bowels, preventing fevers, headaches and other forms of sickness. For sale in 50c. and \$1 bottles by all leading druggists. Manufactured by the California Fig Syrup Co. only.

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Rev. F. R. Noe, of the White River Conference, asking us for some machine needles says: "Mrs. Barry, to whom you sold a Methodist sewing machine through Bro. Brooke two years ago, says she has as good a machine as anybody."

Less Than One Bottle Did It.

Mr. P. W. Withers, Deputy Sheriff, Jeff. Co., Ark., writes: "I can certainly say that Hughes' Tonic is the best chill remedy I ever heard of. I used only part of a bottle and used no quinine and it cured me."

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Dr. Price's Cream Baking Powder
Most Perfect Made.

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EAR DRUMS.
A new scientific invention, entirely different in construction from all other devices. They assist the ear when all other devices fail, and where medical skill has given no relief. They are safe, comfortable, and infallible. Have no wires or strings attached. Write for Pamphlet.
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S. P. SMITH, of Towanda, Pa., whose constitution was completely broken down, is cured by Ayer's Sarsaparilla. He writes:

"For eight years, I was, most of the time, a great sufferer from constipation, kidney trouble, and indigestion, so that my constitution seemed to be completely broken down. I was induced to try Ayer's Sarsaparilla, and took nearly seven bottles, with such excellent results that my stomach, bowels, and kidneys are in perfect condition, and, in all their functions, as regular as clock-work. At the time I began taking Ayer's Sarsaparilla, my weight was only 129 pounds; I now can brag of 139 pounds, and was never in so good health. If you could see me before and after using, you would want me for a traveling advertisement. I believe this preparation of Sarsaparilla to be the best in the market to-day."

Ayer's Sarsaparilla
Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.
Cures others, will cure you

Death Notice.

William C. Goode was born in Georgia, Sept. 11, 1836, and died in Magnolia, July 7, 1894. Only a few hours before his death the writer was with him and talked with him about his prospects for heaven. He assured me that his way was clear, that he loved the Lord and wanted to die, that he might exchange the sufferings of this world for the joys of the next. The deceased is from one of the oldest and most highly esteemed families in South Arkansas. His father is a prominent physician and the superintendent of our Sunday school in Magnolia.

O. E. GODDARD.
Magnolia, July 11.

Note From Texas.

EDITOR ARKANSAS METHODIST:—We are now in the little town of Manor, in which Chicago finds a rival (not in her number of inhabitants) in her mixed population. We have not known much of foreigners, yet I believe Mr. Baldridge is going to have friends among the Mexicans and other races; he may find them interesting; they have touched the sympathetic as well as the humorous chord of his nature. It is pleasant to look out from my window upon the fields of grain and other productions of this rich soil. Surely the farmers' prospects are bright. To us one of the interesting features of Manor is the Botica Nueva.

Enough for the present of the country and town; for I more desire to greet through the columns of THE METHODIST our dear Brothers Johnson, Winfield, Holmes, Ware, Kiffin, Watson, Berry, Biggs, Turrentine, Hill, Vanvaulekenburg and other brothers and the band of Christian women in the Little Conference. I rejoice to know that it was ever my privilege to give to any of you a cup of water. Bro. Bennett, I remember with pleasure your short stay with us in our home at Nashville, Ark., during a District Conference. How pleasant the memory of those days! I must tell you before we came to this town we visited Bro. Joe Biggs and family at Lookhart, Tex.; they were so kind to us, we held them in grateful memory. I heard expressions of love and admiration for Bro. Biggs from his appreciative members. With best wishes for the success of THE ARKANSAS METHODIST.

I am sincerely,
TEXAS BALDRIDGE.
Manor, Tex., July 4.

One of the best known institutions of learning for girls and young ladies is Miss M. J. Baldwin's Augusta Female Seminary, at Staunton, Va. For thirty-two years the school has been under the management of Miss Baldwin, whose reputation as an educator extends not only over the entire South, but over many of the Northern States.

Our Newest Educational Advance.

The establishment of the Randolph-Macon Woman's College, at Lynchburg, Va., under the control of the same Board of Trustees which governs the mother college at Ashland and the immediate presidency of Mr. W. W. Smith, is a matter of general congratulation to our Churches. The times are probably not ripe in the South for many such institutions. Colleges for women employed the same grade of professors, paid the same salaries, giving the same courses and exacting the same standards for admission and graduation as our boys' colleges for men must needs be well endowed as this is, and must find their students here and there among the more ambitious. But we are heartily glad that we have this institution of our own and that our daughters need no longer go North to Vassar or Wellesley for such educational advantages. We admire, perhaps extravagantly, the Southern type of womanhood and wish to see it preserved and perpetuated.

Morning's Chamber's Pills with a drink of water.

Monticello District Conference.

The twenty-fifth session convened at 10:30 a. m., July 3, 1894, in the Methodist Church, Tillar, Ark., with Rev. A. O. Evans, P. E., in the chair. All the traveling preachers and 25 delegates were present. Every session of the Conference was full of business and interest; every devotional service fervent with the Spirit. Many said it was the most enjoyable District Conference they had ever attended. The people at Tillar appreciated it, and we were entertained with the greatest generosity and hospitality. They are religious people and contributed much spirituality to the Conference.

Our P. E., A. O. Evans, has a great store of business sense and religion. He is a man for an important place—and he is in it. The preachers and people of this District love him, and have no desire to abolish the presiding eldership. Excepting Bro. John McLaughlin the preachers are young men, and even he claims to be young. In an important sense he was the "speaker of the house." We thought it very strange when once he apologized for rising to take part in a discussion. In polemics he is a tall Anakin, always ready to throw his vitality, pugnacity and tenacity into the discussion. The smaller the men the more difficult it is to convince them! Grasshoppers can worry giants. Sometimes when this tall man walked there would be under his feet, crumpling of delicate limbs and filmy wings; but often his sublimest arguments were wasted on dullness or lost among overwhelming numbers. But Bro. Mc. is "a man for a' that." There are in the District, 48 Sunday schools, with 2,284 pupils; 8 Epworth Leagues; 22 prayer meetings; 163 family altars; there have been 127 additions to the Church this year. On preachers' salaries for the first half of the year there has been paid an average of sixty-three per cent. One work has paid only thirty-three per cent, and two reported one-hundred per cent.

The following are delegates to the Annual Conference: J. H. Hinemon, J. S. Johnson, C. H. Lyman, W. H. Isam; alternates, E. R. Cotham, B. F. Martin.

We tried to get the next District Conference at Warren; but whether we were not worthy or did not need it, Hamburg got one more vote than we. W. P. WEALEY, Sec.

Warren, Ark.

Arkadelphia District Conference.

The Business Manager of THE METHODIST slipped away from business long enough last week to run down and look in upon the Arkadelphia District Conference in session at Benton, Ark. Getting there Thursday afternoon, I found the Conference well under way. Bro. McKinnon was presiding with his usual dignity and good nature. He has a happy way of making every one feel free in his presence. Bro. McDaniel, one of the good laymen of Arkadelphia, was the Secretary. The attendance was good and the brethren took a deep interest in the business before them.

We heard an interesting discussion on the Sunday school question. The Conference refused to adopt a report which recommended the election of women as superintendents where men could not be found to fill the places. The sentiment of the Conference seemed to be that the P. C. should appoint women when necessary but should not present their names to the Quarterly Conference for regular election by the Conference. The discussion on the report on temperance developed the fact that every one was sound on the question of no license. The legislature was asked to put native wine in the list with whiskey in the Local Option law so that when liquor is voted out wine will be voted out with the whiskey. And that the three-mile law be amended so as to put the burden of getting up a petition on the man who desires to sell whiskey, instead of requiring the temperance people to get up the petitions against the sale. The members of this Conf. are wide awake and progressive men, with minds to plan wisely and courage to execute bravely. We heard a good sermon from Bro. Wozenscraft Thursday night. He has a splendid voice, good delivery, and puts his thoughts together in good shape. He is a promising young preacher. Bro. Jewell and I had a pleasant stay at the cheerful home of Bro. Geo. Hughes, whose wife is a daughter of Bro. Jewell. I thank Bro. Mehaffey for especially kind assistance. Bro. Scott, the pastor, is a graceful entertainer and his people gave Benton a good name among the members of the Conference. I left Friday just before close of the service while Rev. Geo. W. Hill, of Arkansas Conference, was preaching a very eloquent sermon on the Unknown God. Sorry I could not stay longer.

GEORGE THORNBURGH.

Monticello District Conference.

DEAR BRO. BENNETT:—Just home from our Dist. Conference at Tillar, which was a success in every respect. Our P. E., A. O. Evans, is a clean-cut, model P. E. He presided with honor to himself and to the delight of all. Bro. Harrison and the people of Tillar know just how to entertain a Dist. Conference.

Our Sunday School Conference opened with a large delegation and unusual interest. The reports from the field are flattering indeed. The Monticello District is certainly on a boom, judging from the reports of P. C.s and delegates. We had a feast of good things from God, shouts—old-fashioned Methodist shouts, were numerous during the session.

Bro. Sanders, of Fordyce, was with us in the interest of our Training School; also preached to the delight of all. Bro. Granville Goodloe represented Arkadelphia Methodist College. We were gratified to hear such a good report from our institutions of learning. We regret, Bro. Bennett, that you were not with us to represent THE ARKANSAS METHODIST. Bro. Pipkin was with us in the interest of the American Bible Cause and preached us a timely sermon.

The Epworth League Conference was a success indeed.

I will say that the preachers and delegates of Monticello Dist. Conf. will

long remember the good people of Tillar, and especially this scribe for their kindness.

Well, Bro. Bennett, Palestine C't is in fine working order, the future is bright. Pray for us. Love to all.

GEORGE E. PARSONS.
Simpson, July 9.

From Pastoral Charges.

OSCEOLA STATION.

Only three accessions since Conference. Good congregations at our preaching services. A fine Sunday school—the best we have seen in the State in some respects, about as good as any in other respects. A good Epworth League, very well attended by young and old. A well organized and successful Woman's Missionary Society and Juvenile. Both doing fine work. A most beautiful, spacious church edifice. A big hearted, kind and "indulgent" people to serve. We are praying for a general revival—and working for it too. The prospects for a revival are brightening. We preach a revival sermon every Sunday night now, and have the good old songs sung with it too. Our town is disgraced with four saloons. We hope to be able to close them after the coming election. We are preparing for a vigorous campaign against the saloons. Can you come over and help us in this fight? Pray for us. Yours in the work,

A. E. HOLLOWAY, P. C.

July 11.

ADA CIRCUIT.

It is late in the season for pounding but nevertheless the first and second of July were visited by kind friends, bringing meat, corn, flour, sugar, coffee, molasses, lard, pepper, soda and money enough to keep the witches off. On July 1 at my regular appointment in Ada a glorious revival began, at which time our country was in a parched condition. We met from time to time and prayed for rain and the conversion of our friends. Bless God the result was we were all greatly revived, 20 conversions, backsliders reclaimed and old grudges and malice buried and thank God among the converts was my own child, 12 years old. Doubtless some of you know something of my joy. Besides this we have had a good ground season. We look around and see the vegetation. Praising God while writing this morning my heart fills to overflowing. Join me in giving God the praise. I shall start tomorrow morning for the District Conference, praying God to be with us.

J. D. ROWLAND, P. C.

Ada, July 9.

YELLVILLE CIRCUIT.

I have just closed my first protracted meeting at Liberty. It lasted ten days. I was sick all the time, politics was raging and we had a severe rain—storm and considerable damage done to the farmers. The Christians were greatly revived, 2 conversions and 2 backsliders reclaimed. To the Lord be all the glory. J. S. HACKLER, Yellville, Ark.

Rev. A. C. Graham, P. C. of Vandale station, White River Conference writing of his work in general says:

Our grand Epworth organ which we bought from Bennett & Thornburgh a few weeks ago is perfect in beauty and tone. We feel that we got a great bargain in it. All the people who see and hear it are perfectly pleased. We raised all the money to pay for it in one week. That proves our people are liberal.

Dr. Price's Cream Baking Powder
World's Fair Highest Award.

Notice of Confirmation.

Notice is hereby given that the undersigned will apply to the Federal Chancery court on the first day of the October term thereof 1894 or as soon thereafter as counsel can be heard for an order confirming our title to the following described property: The S 1-2 of the S 1-2 of the S W 1-4 of S E 1-4 section 35 town 2 N range 12 west by Ark. That said lands were sold for taxes under the laws of the State of Arkansas, and bought by James H. Barton and by him deeded to us and we now hold under and by virtue of said tax sale. Therefore notice is hereby given to all persons who claim any interest or title in or to said lands to appear in said Federal Chancery court at said time and show cause why said tax sale and the title to said property should not be confirmed to us. H. F. ARREX, Dated June 25, 1894.

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Is an absolute necessity of refined toilet in this climate. Pozzoni's combines every element of beauty and purity.

Purity in Medicines
Is of first importance. Fair dealing is also an important matter. We believe both these considerations will be met at the store of

BOND'S PHARMACY CO.,
this city. Try them.

SEE THIS LITTLE BOY'S FEET



Do You Think They Could Be Cured?
If you have a DEFORMED CHILD, for know of one, and will describe his condition to me, I will send you this little boy's photograph after being CURED while at home playing, with description of how it was done and the address of his parents. Address for all particulars DR. C. W. BARRIER, COLUMBUS, GA.

FORTY YEARS.

"I am seventy-five years old. For more than 40 years I was a sufferer with Dyspepsia. What it has done to me, and finally the trouble ran into a Chronic Diarrhoea. I was reduced to a state of great debility. In this condition, some two or three years ago, I began to use Dr. King's Royal Cornet. It has done me more good than all the medicine I have ever taken. I can Eat Anything I Like, and my general health is good. I also had Rheumatism 10 Years heavy hand and arm, and since taking the Cornet I am entirely relieved. I have recommended Dr. King's Cornet to many others. They have used it with great benefit. I think it is the greatest medicine that I know of." Mrs. B. F. Farnham, Hadesburg, Miss.
My Father is the mother of Rev. D. L. and J. H. Farnham, of New Orleans, two eminent Baptist ministers.
King's Royal Cornet Co., Atlanta, Ga.

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Mention this paper.

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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TO THE PREACHERS.

To every preacher who will in July send us six new subscribers and \$4.50 in cash, we will send a new Discipline bound in Morocco and gold with his name in gold letters on it. Each of the subscribers he sends will get a new Discipline in cloth.

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To our old subscribers we make this offer: If you will send us enough cash to pay up to July 1, 1894 and 75 cents in addition we will mark you paid up to Jan. 1, 1895, and send you a new Discipline free. If you are already paid to Jan. 1 or further on and will send us 75 cents, we will mark you paid six months more and send you a new Discipline free. We make these offers to give present subscribers the benefit of offers to new subscribers. Observe—the offers are for July only.

Only A Circuit.

Some years ago we heard with regret certain statements about and from a young Methodist preacher, then serving his first charge. From these statements we concluded he was more impulsive than thoughtful, more sprightly than studious and probably more ambitious than prayerful. He disliked the duties and associations of a pastor among country people, partly because he failed to see opportunities of early and large usefulness. He was, therefore, willing and even anxious to leave his circuit to serve a small station, believing the society of town people would be more congenial and the station an upward step in the way of promotion. His avowed motive for desiring and seeking early advancement was to render larger service for the Church. Aspiring to what he considered a more important place with greater opportunities for doing good, he did not recognize the duty and possibility of "being fruitful in every good work" and of "always abounding in the work of the Lord" among the country people of his circuit.

After meditating on the case of this young preacher, we concluded he was unconsciously and seriously lacking in several important particulars. He did not keenly feel the heart experience of pastoral solicitude for the betterment and spiritual welfare of the people to whom he had been sent. He did not appreciate certain desirable advantages for his personal improvement nor the inspiring possibilities of large usefulness in the charge to which he had been appointed. With ample courage but doubtful ability to assume the pastorate of the desired station, he was not really aware of the peculiar trials to which he might be exposed in administering discipline and in preaching so often to the same congregation.

In a brotherly conversation we tried to impress upon the young preacher mentioned several facts: that Methodism is receiving most of her numerous and stalwart recruits from the labors of faithful preachers in village and rural charges; that from such districts come the leaders in Church and State, and that such districts are furnishing the best type of citizenship to check the evil influences radiating from corrupting practices in city life; and, finally, that in the disliked circuit he might be able to render our Church service of greatest value. There he might be instrumental in doing most to shape the career of noble sons and daughters, whose Christian lives may bless Church and State with godly influences to last and increase through generations to come. An itinerant Methodist preacher found in a country home the youth Holland N. McTyrie, and induced his father to place him in a Christian

school. From that service of the faithful itinerant our Church gained more than any one can tell.

Church Schools.

The preachers of our Church can render great service in sustaining its schools—not by large gifts for endowment, but by securing pupils and thus enlisting the sympathy of their parents and friends in the support of our schools by patronage and gifts. We heartily commend to all our preachers the following words from Bishop Haygood in the Wesleyan Advocate last week:

Take the colleges of the world and compare them with each other and the fact is this: As a rule the Church schools not only turn out the best men, but the best scholars. It has always been true; it is true now; unless we "backslide" it will always be true. And it is in the nature of things that it should be true.

It is indeed a pity that we should so often fail to see the best opportunities that ever come to us. During these vacation months many a pastor will utterly overlook his opportunities of inducing his people to send their sons and daughters to the schools of his Church. Doubtless the pastors in Georgia and Florida, by simply attending to their duty to the institutions of their Church could determine the selection of our Church schools with scores of young people.

To this writer how great and blessed was an opportunity long ago of inducing a certain youth to attend Emory! He is now a leader in God's host. Perhaps more good was done in that afternoon's talk at a good man's house in the sixties, than in the whole year's pastorate. No one can tell what is his chief opportunity in a whole lifetime. Therefore we should overlook none—not the least one of all in the summing of things."

At Two Conferences.

We spent last Thursday pleasantly with the brethren of the Newport District Conference at Corning, Clay county. The opening sermon was preached at 11 a. m. by Rev. H. L. Bugg in an earnest effort to prove the second-blessing doctrine of sanctification, which he embraced about a month ago. The attendance was not large but more, including several pastors, were expected to be present on the second day. The reports we heard on pastoral charges were generally encouraging as to the spiritual state of the Church. Gracious revivals had been enjoyed in some charges, notably at Walnut Ridge and Newport, the meeting at the latter place being considered the best in the history of our Church there. Some of the pastors reported their charges far behind financially, but with good crops it is hoped the contributions will be more general and liberal. The P. E., Rev. N. E. Skinner, is serving faithfully and very acceptably. The Conference was being well entertained by the good people of Corning. To our pastor, Rev. A. M. R. Branson, we are indebted for brotherly kindness and for giving us with Rev. T. H. Ware delightful hospitality in the beautiful home of G. B. Oliver, Esq., a prominent lawyer in that section.

Leaving Corning early Friday morning, we spent several hours with friends in Newport and then traveled forty-five miles over the B. and W. River Valley R'y to Cotton Plant, where the Helena District Conference was nearing the close of its session. See report on page 5. We missed the pleasure of meeting brethren who left before our arrival—also the privilege of hearing any of the animated discussions on the program topics and the reports of committees. The report of the committee on Temperance was warmly discussed and finally rejected, because it endorsed the W. C. T. U., which has espoused the cause of woman suffrage and the Prohibition party. As we expected we heard pleasing remarks about the efficient labors of the P. E., Rev. M. M. Smith, who was both very popular and successful in the Jonesboro District. Our Church at Cotton Plant is prospering under the pastorate of Rev. J. I. Maynard, to whom we are indebted for special favors. In the charming homes of Bros. James Lynch and Spivy we shared royal hospitality, and returned home Saturday night, bringing \$60.25 for the depleted treasury of THE ARKANSAS METHODIST.

We summarize from a religious exchange the following facts about the numbers and wealth of Churches in the United States. The Roman Catholics claim the largest membership; counting as they do all the members of every body hold

connected with their faith. They estimate an aggregate of 6,250,000, and hold in church property a value of \$132,000,000. If the Methodists estimated their strength on the same basis, they would largely exceed the Catholics in numbers, but by counting actual members, all the Methodist bodies have 4,580,000, while their aggregate wealth in church property is \$132,000,000. The Baptists claim 3,711,000, members, and have church property valued at \$82,000,000. The Presbyterian bodies have, all told, 1,278,000 members, their church property being valued at \$94,000,000. The Episcopalians have a membership of 540,000, their church property being valued at \$82,000,000, while the Lutherans, though almost as numerous as the Presbyterians, having 1,230,000 members, have but \$35,000,000 invested in their churches. The Unitarians have \$10,000,000 of church property, and 67,000 membership.—Christian Guardian.

The Epworth Era.

This is the name of the new paper established as the official organ of the Epworth League of our Church and edited by Rev. Dr. S. A. Steel. The first number of the Era, a bright sheet of eight pages 10 1/2 x 15 inches, is sent out as a specimen of what the paper will be—the regular issue to begin August 1, if enough subscribers are obtained to justify the weekly issue; otherwise it will not begin until September 1. The price of the Epworth Era is \$1.00 per copy; in clubs of ten (to one address) 75 cts and in clubs of twenty 60 cts.

We copy here one editorial on the motto and colors chosen for the League: Our Board unanimously changed our motto from "Rich in Good Works" to "All for Christ." The old motto was good, and will still, we trust, be the earnest aim of every true Leaguer; but the new one is better. It states at once our theology and our purpose. It is orthodox and liberal—"All for Christ!" However you take it, whether intensively or extensively, it covers all. It is a motto we may wear on our hearts, blazon on our front, and gratefully repeat in the most sacred place of devotion as the supreme aim of life; and in the great international gatherings of the Methodist tribes, we doubt if any motto will deserve to stand above ours. It exhorts Christ. It subordinates all to him. It makes us crusaders in a far loftier and nobler sense than ever animated the heart of the warriors who fought for the sepulchre of our Lord. Let us be true to our motto.

We also adopted colors for the League, and a League flower. We chose the magnolia for our flower. It is a native to the Sunny South, and emblematic, in its royal opulence of bloom and fragrance, of the old time Southern life. Some poet now has a chance to celebrate this imperial bloom in its new relation to the marching legions of young Methodism. We took for our League colors the colors of the magnolia, white and gold—a white ribbon with a thread of gold through the center. Now some people will think this is a trifling thing, but if you go back far enough you will find that these dear souls who now smile at such trifles carried flowers to their sweethearts, and treasured above price a bit of ribbon from their robes. We young people have fancies that find pleasure in these trifles. Let us enjoy them. Our royal flower will grace many a festive scene, and our pretty colors be a badge of good fellowship around the world.

The Church and The Workingman.

After our own observation for twenty years we can truly say we have not known a Christian man ignored or discounted in the Church, simply because of his being a workingman. In many town and city charges we know the official boards embrace workingmen, who are respected and esteemed equally with their brethren; and we believe this is true of town and city charges generally where workingmen are ready to serve the Church, or to attend upon its services. In a long article on this subject in the Presbyterian Banner (Pittsburgh) its assistant editor, Rev. E. R. Donahoe, said:

The weak point in all these tirades against the Church and the workingman is that they are not true. Workingmen do not stay from the Church, because the preacher speaks in an unknown tongue, or above comprehension; they do not absent themselves because the frequenters of the house of God wear good clothes, nor because the Church is too fine for them. If workingmen and their wives were afraid of well-dressed people and elegant buildings, the three-fourths of the theatres and popular places of amusement would be closed up for want of patronage. Yes, and more than that, if there was a modicum of truth in such a charge the best attended and best supported Churches in every city in Christendom would be closed for lack of

worshippers. Take the workingmen and their families out of the Churches of Pittsburgh, and a beggarly array of empty pews would greet the visitor on a Sabbath day. Take their support away, and the Churches would be forced to suspend through want of financial support. There is not a Church in the entire district, in which the writer has spent a quarter of a century in preaching to workingmen (and the members of these Churches are numbered by the thousands) could keep open a single day if it were not for the workingmen who constitute nine-tenths of the regular attendants, and an equal proportion of the contributing force.

It would be no more absurd to discuss the question why it is that doctors, or lawyers, or grocers, or hucksters, or printers, do not attend Church than it is in regard to workingmen, for as many facts could be collected to show that any one of these particular classes make it a habit to stay away from church on the Lord's day. The stay-at-homes have about as well replenished wardrobes as those who attend church regularly, and they ought to be able to understand any intelligent preacher of the Gospel, especially when their companions in toil who are officers in the Church and teachers in the Sabbath school never raise any such objection. The plain fact of the matter is that men stay from the worship of God's house, not because the preacher is too learned for them, or the congregation too well dressed, nor because the simple Gospel taught by Christ is not presented in language that can be understood by the most illiterate if they give heed to it, but for the identical reason that kept the masses from Christ, as he himself declared: "Ye will not come unto me that ye might have life." Their wills are in the way; they do not want to hear or accept the Gospel, they do not want their consciences pricked, their sins laid bare, their inexcusable neglect of plain duty proclaimed in their hearing."

Forgiveness of Sins.

In the January number of The Converted Catholic—a neat 32-page monthly magazine published at \$1 a year at 142 West 21st street, New York—the editor, Rev. James A. O'Connor, an ex-priest of the Roman Catholic Church, shows the teaching of that Church on the forgiveness (?) of sins by its priests. We copy several paragraphs:

That this power to forgive sins is possessed by every priest from the moment of his ordination has been repeatedly declared by the Roman Catholic Church in her canons and decrees. At the fourteenth session of the Council of Trent, held under Pope Julius III., November 25, 1551, it was decreed that all priests—"even those who are living in mortal sin, exercise the power of forgiving sins, as the ministers of Christ, by the power of the Holy Spirit conferred upon them in ordination." The council further teaches "that those who contend that wicked priests have not this power are grievously in error." Again: "The priest's absolution is not a mere ministry of announcing the Gospel or declaring that sins are remitted, but is a full judicial act by which sentence is pronounced by him as a judge."

Numerous authorities of the highest rank in the Roman Catholic Church may be cited to prove that the priests claim this power. The Catholic Dictionary, approved by Cardinals Manning and McCloskey, says: "Absolution from sin is not a mere announcement of the Gospel or a bare declaration that God will pardon the sins of those who repent, but as the Council of Trent defines (sess. xiv.) it is a judicial act by which a priest as a judge passes sentence on the penitent."

St. Alphonsus Liguori, who was canonized by Pope Gregory XVI. in 1839 and made a Doctor of the Church by Pius IX. in 1871, says in his work on "The Dignity and Duties of the Priest":

"The priest holds the place of the Saviour himself when, by saying 'ego te absolvo,' he absolves from sin. This power which Christ received from his eternal Father, he has communicated to his priest. To pardon a single sin requires all the omnipotence of God. But what only God can do by his omnipotence, the priest can do by saying 'ego te absolvo a peccatis tuis.' The priest has the power of the keys, or the power of delivering sinners from hell, of changing them from the slaves of Satan into the children of God. And God himself is obliged to abide by the judgment of his priests, and either not to pardon or to pardon, according as they refuse or give absolution."

The climax of absurdity, not to say blasphemy, is reached by Liguori when he quotes this sentence from the writings of Pope Innocent III.: "Indeed it is not too much to say that in view of the sublimity of their offices the priests are so many gods."

Intelligent Roman Catholics, who mingle socially with Protestants will often deny that this is the teaching of their Church. They are ashamed to acknowledge that priests whom

they know as very imperfect morals, many of them unfit for respectable society, could have such power. But those cultured Catholics are always careful not to disparage the power of the priesthood in the presence of the priests themselves, particularly when making confession to them. If an educated Catholic should go to confession to a priest and say, "Father, I wish to confess my sins to you, but I do not believe you have the power to forgive me, for I have heard that God alone can forgive sins," the priest would not allow that person to proceed any further.

"Who Want You Most?"

John Wesley said: "Go to those who want you, but to those who want you most." A higher authority has enjoined this obligation than the words or example of Wesley. Christ did not say to the apostles, "Teach one nation," but "Go teach all nations." It was not the sons of Abraham to whom his disciples were sent, but to all the world.

There are nearly 70,000,000 of souls in the United States. There are nearly 80,000 preachers in this country who confess that Christ has called them to preach his gospel to their fellow men. There are houses of worship in every city, town, and in nearly every community in the nation. On every Sabbath these 80,000 preachers are expected to proclaim the glad tidings of the gospel to the people. Every man, woman and child in the land has had many and gracious opportunities to hear the message of Christ. Many have heard the story of the cross from childhood to old age. The people of this land need the gospel, whether they care for it or not.

But how about the heathen world with upwards of 856,000,000 of souls that are dwelling in sin and superstition? How about the Mohammedan world, where Christ is rejected and the people are following the false prophet?

In Southern Methodism we have over 4,000 efficient preachers proclaiming the gospel to our people. They can be found in all our large cities. They are climbing with their message the mountain defiles of our remoter population and the scattered settlements of the great West.

How many messengers has Southern Methodism in the foreign field? We have in China 16 male missionaries and 13 missionaries' wives. We have in Japan 16 male and 14 female missionaries. In Brazil we have 10 missionaries and their wives. We have in Mexico 11 missionaries and 10 missionaries' wives. What are these among so many?

Would it not be worth while for each of the 4,000 preachers in the M. E. Church, South, to go on their knees before God and ask him to decide whether all this army is needed in this land, thronging with preachers and pulpits and Sunday schools, or whether mighty reinforcements might not be sent out to the nations in obedience to the command of Christ? How many of them are ready to volunteer? Were the preachers to wake up to the call, the Master will wake up the Church. He will see after the finances when men are ready to go. Ever since the voice from Macedonia called the apostle into Europe the cry has been going up from the regions beyond:

A cry as of pain,
Again and again,
It is borne over the deserts and wide-spreading main:
A cry from the lands that in darkness are lying;
A cry from the hearts that are in sorrow are sighing;
It comes unto me;
It comes unto thee,
What, O what shall the answer be?
—Review of Missions.

The Anti-Lottery Bill.

Boston, July 13, 1894. FELLOW COUNTRYMEN:—The anti-lottery bill, having passed the national Senate, is now awaiting the action of the House. It is in the hands of a sub-committee of the Committee on the Judiciary. It has been there for weeks without action upon it. The cause is apathy on the part of the committee and members of the House, rather than hostility. They are your representatives. If they are apathetic, it is because you are inactive. With you largely rests the fate of this bill. Take the responsibility to your thought and the duty to your heart as though the issue of this effort for national righteousness depended wholly on the part you take in it. Let no excuse for inaction satisfy you save that you are so busy doing your Master's work that out of all the strength and time he gives you, none can be found to be given to the removal of the great lottery evil.

What can you do? By letter to your Congressman aid him to truly represent you in Congress; or by letter to the sub-committee urge early and favorable action on the bill; or by petition, signed by as many of your townsmen as you can reach, press your own and their convictions upon the attention of Congress. Yours faithfully,

E. BENJAMIN ANDREWS,
GEORGE ALEXANDER,
JAMES M. KING,
LYMAN ABBOTT.
The members of the sub-committee are Joseph W. Bailey,

Chairman; Isaac H. Goodnight and W. A. Stone.

Notes and Cleanings.

Dispatches from Washington report the Conference Committee of the Senate and House unable to agree on important schedules in the tariff bill as it was passed by the Senate.

It is reported there will be an unusually large number of delegates at the Populist State Convention, which meets in this city today, July 19. In our next issue we will give the ticket nominated and the platform adopted.

The business of the country has suffered greatly from the widespread railroad strike, which is practically ended, leaving large numbers of employes striking through sympathy in the sad condition of being without work.

Last Monday with a gold pen set in a silver holder President Cleveland affixed his signature in approval of the "act to enable the people of Utah to form a constitution and State government, and to be admitted to the Union on an equal footing with the original States."

Superintendent Carroll D. Wright has reported the total disbursements on account of the eleventh census to and including June 30, 1894, amounted to \$1,365,677. The total force receiving compensation at the end of the year was 672. It is expected that this number will be reduced during this month, so that the census work can be completed and ready for the printer under the present appropriation.

A press dispatch says there was reported in St. Petersburg, July 14, 218 new cases of cholera and sixty-nine deaths from the disease. An order has been issued for the closing on Sundays and fete days of all shops. The physicians and authorities here are seriously alarmed by the spread of cholera.

On the newspaper report of a phenomenal business by Chicago saloons during a day of rioting the N. Y. Voice said: Level-headed workingmen do not, as a rule, resort to rioting unless first fired by the devil-making drinks obtained at the ginmill. The Chicago labor difficulties emphasize anew the declaration of General Master Workman Powderly when at the head of the Knights: "The Firmest Link In The Chain Of Oppression Is The One I Forge When I Drown Manhood And Reason In Drink."

A reliable railway journal gives the following about railroads: United States, 172,000 miles; Europe, Asia, Africa, South, Central and British America and Australia, 167,000 miles. The number of locomotives in use on American railways is 85,000; passenger cars, 25,000; mail and baggage cars, 8,000, and freight and coal cars, 1,200,000. The railways of the United States carry in a year 600,000,000 passengers, and transport 800,000,000 tons of freight; they earn about \$1,200,000,000 in a year. About two-thirds of this is disbursed in expenses, and the balance, \$350,000,000, represents the net profit. Two-thirds of this goes to pay interest on bonds or guaranteed stock, leaving about \$100,000,000 for the payment of dividends and for improvements.

The annual report of R. T. Cook, Inter Revenue Collector for Arkansas, has the following items on the distillery business: Number of gallons remaining in bond in district warehouses, 94,583; number of gallons produced during the year, 82,734; total tax on spirits withdrawn from warehouse, \$74,023.20. The same items of the preceding year under the administration of Henry M. Cooper were as follows: Gallons in bond, 92,102; gallons produced 92,095; tax paid, \$67,913.10. Notwithstanding the stringency of the times this shows an increase of \$6,110.10 in tax received.

In a circular letter on the financial condition of the South the Jerome Hill Cotton Co., of St. Louis, say: The crops of the United States, taken as a whole, at this time are remarkably flattering. We know of no failure in any single important agricultural product in the entire country. This alone should give encouragement and insure a good trade in every line of commerce. The low value of all products at this time are a sure guarantee for safety. Iron, grain, cotton and wool (the leaders of commerce), and the products manufactured from same, are at low ebb, in fact, we think at rock bottom. For if we have a general resumption of commercial activity, which the situation now warrants, as a natural consequence we ought to have a corresponding advance in all values, and under no circumstances should we have any further declines to note.

ARKANSAS METHODIST

THURSDAY, JULY 18, 1891

ANNOUNCEMENTS.

FOR CONGRESS—2D DISTRICT.
We are authorized to announce John S. Little of Sebastian county as a candidate for Congress from the Second Arkansas Congressional District, subject to the action of the Democratic Nominating Convention.

PROSECUTING ATTORNEY.
We are authorized to announce J. F. McMenster of Pulaski county as a candidate for Prosecuting Attorney of the Sixth Judicial Circuit, subject to the action of the Democratic party.

PROSECUTING ATTORNEY.
We are authorized to announce T. J. Oliphant of Pulaski county as a candidate for Prosecuting Attorney of the Sixth Judicial Circuit, subject to the action of the Democratic party.

PROSECUTING ATTORNEY.
We are authorized to announce Walter H. Pennington of Pulaski county as a candidate for Prosecuting Attorney of the Sixth Judicial Circuit, subject to the action of the Democratic party.

REPRESENTATIVE.
We are authorized to announce Thomas W. Newton as a candidate for Representative in the General Assembly, from Pulaski county, subject to the action of the Democratic party.

SHERIFF.
We are authorized to announce H. L. Fletcher as a candidate for Sheriff of Pulaski county, subject to the action of the Democratic party.

WE ARE AUTHORIZED TO ANNOUNCE W. H. BOOKER as a candidate for Sheriff of Pulaski county, subject to the action of the Democratic party.

COUNTY JUDGE.
We are authorized to announce W. A. Compton as a candidate for re-election as County Judge of Pulaski county, subject to the action of the Democratic party.

CIRCUIT CLERK.
We are authorized to announce E. A. Ramsey as a candidate for the office of Circuit Clerk of Pulaski county, subject to the action of the Democratic party.

WE ARE AUTHORIZED TO ANNOUNCE HORACE G. DALE as a candidate for Circuit Clerk, subject to the action of the Democratic party.

COUNTY CLERK.
We are authorized to announce J. J. Hicks as a candidate for the office of County Clerk of Pulaski county, subject to the action of the Democratic party.

**TO THE VOTERS OF PULASKI COUNTY.—I hereby announce myself as a candidate for election to the office of County Clerk, subject to the action of the Democratic primaries. Respectfully,
JOHN BRODIE.**

CHANCERY CLERK.
We are authorized to announce Charles M. Connor as a candidate for Clerk of the Pulaski Chancery Court, subject to the action of the Democratic party.

TREASURER.
We are authorized to announce John B. Coville as a candidate for Treasurer of Pulaski county, subject to the action of the Democratic party.

ASSESSOR.
We are authorized to announce J. W. Colquett of Forch as a candidate for Assessor of Pulaski county, subject to the action of the Democratic party.

WE ARE AUTHORIZED TO ANNOUNCE W. A. GALLOWAY as a candidate for Assessor of Pulaski county, subject to the action of the Democratic party.

+ Brief Notes. +

Rev. O. H. Tucker has been elected to the chair of Biblical Literature in Quimman College and will spend vacation in soliciting endowment for the College.

Tuesday we had a friendly call from Rev. E. Garrett. He is expecting good meetings in his charge, Oak Hill C't.

Bishop C. B. Galloway and Rev. Dr. W. W. Wadsworth sailed from Vancouver, B. C., July 16, to visit the Conference in Japan and China and then extend their journey around the world. May they have a safe voyage.

Last week the Galloway Summer Normal was reported "in full blast" with over 100 attendants enrolled in the six schools then open, and the prospects of many others this week. As the Summer Normal will continue three weeks longer many may yet avail themselves of the advantages it offers.

Rev. Dr. R. H. Mahon, P. E. of the Memphis District, has been elected editor of the Memphis Christian Advocate. We extend to him brotherly greeting and sincere wishes for his success.

Rev. A. M. Robertson, P. C. of Locksburg C't, wrote last week: "We have just closed a delightful District Conference. Sorry you could not be with us."

Rev. J. M. C. Hamilton wrote July 10 he was at Jenny Lind with his gospel tent, saying: "Set up here Saturday last; 9 conversions to date; the interest good. I will move to Mill Creek Mountain next Tuesday to hold the camp-meeting there."

We are still offering the new and enlarged Discipline free to new and renewing subscribers. Read our offers.

Bro. W. D. Lee, of Center Point, wrote July 14: "Sister Steel, the wife of our pastor, Rev. E. R. Steel, has been dangerously ill for the past ten days, and there is yet but a slight change in her condition for the better." Many will join us in the prayerful wish for Sister Steel's recovery.

Rev. W. B. Hicks, a student from Vanderbilt University, has been placed in charge of Jonesboro station till the meeting of the White River Conference.

Their numerous friends will be glad to learn Sister Moore, wife of Rev. J. R. Moore, Pine Bluff, is getting well again after a long illness from slow fever.

Brother Pastor, you can in this time of need help your Conference paper under our liberal offers to give the new Discipline to new and renewing subscribers during this month.

Rev. J. I. Maynard, P. C. at Cotton

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HIGHEST HONORS—WORLD'S FAIR

DR. PRICE'S
CREAM
BAKING
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MOST PERFECT MADE.
A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
40 YEARS THE STANDARD.

Plant, ordered a Morocco-bound Discipline with his name in gilt, saying he would pay for it, if he did not get a club of six new subscribers at 75 cents each during this month.

In a personal letter with his early and excellent report of the Eureka Springs District Conference, Bro. O. M. Clark said: "We have had a good time and I really believe that every member feels like he has been amply repaid for his attendance."

Rev. D. J. Weems, P. E., wrote July 16: "The Morrilton District Conference, held at Clinton, was a most delightful meeting and we trust profitable. It will be reported by our most excellent Secretary, Rev. G. W. Williams. I was called home on Saturday to baptize a dying young man."

Brother Pastors, call the attention of your congregations next Sunday to our Extraordinary Offer on page 1 to send, free of charge, a copy of the new and enlarged Discipline to every new subscriber at 75 cents for six months—cash to be sent in July.

Under our liberal offers at least 1,000 new and renewing subscribers should get the new and enlarged Discipline free of charge. Remember the offers are made to get cash in this dull season.

Rev. R. L. Broach.

We are pained by the sad news in the following note received this (Wednesday) morning. We ask our readers to offer fervent prayer for the recovery of our dear brother.

DEAR BRO. BENNETT:—Bro. Broach is here very sick and is not expected to live. I'm glad to say to the brethren that all is well with him; he is perfectly resigned to the will of God and is ready to live or die. Your brother,

F. N. BREWER.

Bermuda, July 17.

A Refreshing Departure.

EDITOR METHODIST:—Do my eyes or my arithmetic deceive me? Is it possible that one newspaper—the splendid ARKANSAS METHODIST—offers the same premium and on the same terms to old as well as new subscribers? What a wonderful and cheering, though startling departure that is to be sure! We "old regular subscribers," who have been loyal for years to our pet papers, and have borne the heat and burthen of the day for them, have become enured to seeing the "dainties" go exclusively to the "new recruits," while we are expected to remain "loyal" on the regular diet! Of course all this is unfair to the "old guard," but we have put up with it patiently. Will this forbearance last always, or will the "regular" some day kick for "pie," when "pie" is served to the recruits? Proud am I to see that THE ARKANSAS METHODIST appreciates its old friends and I call upon all who read this to accept the unprecedented offer of a useful premium—a new Discipline—to old subscribers, and that too for a half year's advance subscription, if so preferred. Here is my check. Yours truly,

JOHN B. BOND.

Little Rock, July 14.

Death Notices.

STEVENSON.
Emma Augusta Stevenson was born in Franklin Co., Tenn., April 23, 1874, and died in Conway, Ark., June 21, 1891. She was the only daughter of Rev. E. A. and Hannah S. Stevenson. One of her brothers, Rev. J. B. Stevenson, is a member of the Arkansas Conference, and for many years has endeared himself to the several churches he has served by displaying that same gentleness of spirit and unselfishness of character which were so noticeable among the many virtues of his departed sister. Miss Gussie was converted early in life and joined the M. E. Church, South, and from then till her death was a consistent Christian. The funeral services were conducted at the Church in Conway, June 25, by Rev. D. J. Weems, assisted by Dr. J. T. Bagwell and the writer, one of the former pastors of the deceased.

It will be difficult for those who knew Miss Gussie to think of her as no more. There was a living beam in her eye, a twinkling smile on her face and a noble, open expression of countenance which memory will not let die. They cannot die. They are the beauty and fragrance of this flower which had just bloomed on earth, and there is nothing to make them fade in heaven; but the "bloom of immortal youth" will preserve their sweetness to delight again those who will be separated no more from the one they "loved long since, and lost awhile." She is at home, safe and at rest! An orphan, without father or mother, for several years, she has settled at last for life—eternal life—in one of the mansions of glory. May the grace of God sustain the bereaved through the unknown future of this life and open to them the gates of the city above when this life is over.

JAMES M. HAWLEY.

Batesville, July 10.

SCOTT.

Mrs. Elizabeth Bridges Scott was born in Chatham Co., N. C., April 28, 1826; was converted and joined the M. E. Church, South, about 1845; was married to Benjamin Scott, Dec. 20, 1849, by Rev. John Pryor, and died in Fordyce, Ark., July 7, 1891. The Lord satisfied her with long life and showed her His salvation. Sister Scott leaves an aged husband, a son and two daughters, with a host of other loved ones and friends to mourn her death. May they all meet the dear wife, mother and grandmother in heaven.

J. R. SANDERS.

Fordyce, July 16.

McGHEE.

S. Wesley McGhee departed this life at Toledo, Ark., July 12, 1891, in the seventy-seventh year of his age. He was, I think, born and reared in Georgia, but came to Arkansas in early life. He was converted in early youth and became a zealous, active member of the Methodist Church. He was enterprising and industrious, and had laid the foundation for large financial success, but the misfortunes of the war and other reverses in the following year brought an inheritance of poverty and affliction in his old age. In the strength of his manhood he loved to make mon-

ey and it was a greater delight to use it for the glory of God in sustaining the institutions of the Church and in exercising a generous hospitality. His house was a Methodist preacher's home; "not" was one of his own children—well—came at his table. How his soul exulted in the old time camp-meeting where he tented with his family, was glad to join with a few to feed all the multitude, and in the straw-filled altar to sing and pray and counsel penitent sinners, and exult in the swelling joy when one was converted.

For the last fifteen years of his life he was afflicted with disease of the mind, sometimes despondent, sometimes filled with wild dreams of extravagant success, and sometimes suffering from aberration very distressing to his friends. In his excited moods he has often talked to me of his visionary prospects of securing great wealth. It was interesting to note his plans for using it. He would endow a college. He would pay off Church debts, he would relieve the embarrassment of the Publishing House, or the Missionary Board, but chiefly, and his soul reveled in the thought, he would build him a spacious home in the country and he would have the Annual Conference to meet there and entertain the whole body. These vagaries were an index to his character. In the long years of his mental weakness and poverty the old friends passed away. The young who grew up had not known his worth and were amused or offended by his eccentricities. He felt neglected and scorned. He used to sing of the "great camp-meeting over yonder," and grow happy in the prospect, "Bye and bye we'll go and tent there." The time has come. His tent of clay is abandoned and clothed upon with his heavenly house—he is "where congregations ne'er break up and Sabbaths have no end." And I have never known a man who I think will enjoy the worship in heaven more than he. I am bereaved, I have lost a friend.

J. H. RIGGIN.

Prescott, July 16.

Helena District Conference.

The 26th session of the Helena District Conference convened at Cotton Plant, Ark., July 10. The fear of railroad disturbances in consequence of the great strike prevented a large attendance of lay delegates and local preachers. However, all the P. C.s were present except two and were looking fresh and cheerful, full of faith and hope. The past record of District Conferences was broken by having a local minister to preach the opening sermon, which was done by Rev. T. J. Brickell in a masterly way. It was a grand precedent and it is to be hoped that it will prove the ushering in of a new era in the history of our local ministry. Drs. Bennett and Hill cheered us with their presence and inspired us with their talks and sermons. The business of the Conference was discharged in a unique way. Printed blanks were used in making the reports of charges which enabled all the P. C.s to report the first day so that the remainder of the session might be occupied with the discussion of the various topics assigned to the members. The reports showed that the District is badly behind in finances, but the material advancement along the other lines with bright prospects for the future, makes our condition an average for this season of the year. The revival fires have begun to blaze within our borders, and with the inspiring and consecrated leadership of our P. E., Rev. M. M. Smith, the victory is ours!

The following resolution was passed by a hearty, unanimous vote:
"Resolved, That we recommend to our people the necessity of subscribing for and reading our Church papers, especially our Church organs."

The committee on Education gave us a strong report endorsing Hendrix and Galloway Colleges and recommended these institutions to our people as worthy our patronage and support and setting forth in strong terms the duty of our people to patronize home institutions.

The size of our Conference did not measure up to the hospitality of the thriving little city of Cotton Plant. Many were disappointed on account of not having guests. The sojourn of the brethren among that royal people was indeed pleasant and will long be remembered. The entire session was harmonious and edifying. The preachers seemed to be at their best and both talks and sermons showed thought, earnestness and consecration. Yours in haste,

F. C. STERLING.

Helena, July 16.

OTHER RESOLUTIONS.

Whereas, The work of this District Conference has been greatly retarded and the body disorganized and demoralized by the exodus of a large number of both the clerical and lay representatives, some of whom did not return to their charges but went to other places where no duty paramount to the duty here called them; and

Whereas, This is objectionable to both the people of their charges and the kind entertainers at the place at which

Scrofula on His Head

Which became a mass of corruption, spread so that it got into our little boy's eyes. The sores



Clarence D. Crockett

spread over his neck and we thought he would be blind. The doctors failed; we gave him Hood's Sarsaparilla. Several bottles cured him after we had despaired of his ever getting well. He is now a bright and healthy child. D. M. CROCKETT, JR., Murfreesboro, Tennessee.

Hood's Sarsaparilla Cures

Even when all other preparations fail. Be sure to get Hood's and only Hood's.

Hood's Pills should be in every household.

the Conference is held; therefore be it resolved:

1. That our brethren be notified previous to the next session of the District Conference to make all arrangements necessary for them to come on time and remain till the last hour of the last day, if possible.

2. That we who have remained, feeling the increase of work concomitant with multiplied duties of "last scenes," are led perforce of such burdens to make these resolutions and this appeal.

3. That a copy of these resolutions be sent to THE ARKANSAS METHODIST with the request that they be published.

R. G. BRITTAIN.

E. P. CROWE.

The Pride of Arkansas.

Never within the history of this or any other State has there been such rapid development as in that young, but great and growing institution of learning, Galloway College, and conservatory of music and art. Its success the past two years has been phenomenal. While other colleges have struggled vainly to maintain their roll call, Galloway College has increased its boarding attendance more than 25 per cent. Its patronage is not confined any longer to this State. It numbers among its many patrons members of both Houses of Congress, bankers, lawyers, farmers and many of the most prominent and influential citizens of the State. Little Rock has been well represented by many of our best girls and most of our sterling citizens. The Gazette representative has made some inquiry for the reasons for the phenomenal success of this particular college. There are many. It has perhaps the finest faculty of any female college in the South. The health of the pupils is almost unexampled.

The discipline is of that high type which develops all that is noble and teaches them self-government and at the same time furnishes absolute protection to the pupils. And it offers more incentives in the way of liberal rewards of merit and cheaper board and tuition than any college of its grade of which we are aware.—Gazette.

OTHER EDITORS.

In Rochester, New York, one of the principals of the public schools has been denied the sacraments of the Romish Church for allowing his own children to go to the school over which he is presiding. This raises the query: Why does Rome allow her people to work in the schools which she will not permit her children to attend? The answer is easy. Rome would not have a word to say against the public schools if only she could control them. Rochester is the seat of Bishop McQuaid, the prelate who was so anxious to be made one of the regents of the University of the State of New York. There is something wrong in all this. There is barefaced deception, with ulterior ends in view. These facts are worthy of study by every American.—Pittsburgh Advocate.

A minister in another Church than our own is said to have recently entertained his Sunday-morning congregation with a discourse on "The Dude and the Dudine." Shame on such indecency. Did not this man know that he was profaning the temple of God? Is it any wonder that reverence is dying out when the noble themes of the gospel are set aside for such trash? What are we coming to?—Nashville Advocate.

It is almost mild to suggest that at no moment since the civil war of 1861 has the public danger been so great. Even the great fire of 1871 did not make a more decided impression in the city. While in the latter year the city was practically destroyed, it was immediately discovered that the city could be restored in due time through the cooperation of the whole Republic. In this present case, it has appeared that the trouble in Chicago was but a symptom of that greater calamity which might spread to all American cities, and engulf the whole land in the terrors of a universal struggle among angry and desperate men.—Chicago Advocate.

There are hundreds and thousands of people seeking employment. Many are willing to work anywhere and any way, so that they may live and support their families. Meantime the demand for men in our country was never so great. The country is needing men of integrity and honor, men of truth and uprightness, men who will help to lift our nation from the sloughs into which we have fallen. The response to this demand ought to be very great.—Wesleyan Advocate.

The events in California and Illinois during the past week, culminating in loss of life and of millions of property, destroyed by frenzied mobs not one in a hundred of whose constituents had a righteous grievance to redress; troops mustering, the Government declaring martial law and using its entire militia force to put down arson and robbery and murder and conspiracy against State and National authority—this creates the ghastliest condition that ever confronted the Republic. Unions and strikes by those directly involved are as legitimate as baptism; but criminal lawlessness by Unions or strikers or any other is an accursed outlaw that should be riddled with riot-guns. We are being taught, at enormous and deplorable cost of life and property, that mercy to all requires the stern and peremptory suppression of the mob.—Cincinnati Advocate.

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SKINS ON FIRE with torturing, disfiguring eczemas and every species of itching, burning, and scaly skin and scalp diseases relieved by a single application and speedily cured by CUTICURA when the best physicians, hospitals, and all else fails. Sold throughout the world. Price, CUTICURA, 50c.; Soap, 25c.; Resolvant, \$1. Postpaid. DRUGS AND CHEM. CO., Sole Proprietors, Boston.

The dedication of infants to the Lord in the sacrament of Baptism has something in it which is attractive even to those who feel compelled to deny its scripturalness. A shadow of this good, and, we believe, acceptable rite of the Church is seen occasionally in the public consecration of infants to Christ by Baptist parents. Nor is this altogether a novelty, or a device of our own times. Dr. Boardman, in closing his ministry of twenty-five years in the First Baptist Church, Philadelphia, referred to this custom as one well known to the fathers of that Church. He said: "The very first entry on the fly-leaf of the marriage book of our venerable Church is this: 'John, son of Jerimah Sullivan, was this day, April 7, 1769, named and devoted.' Dr. Boardman expressed his own convictions by adding the sentence: 'If more were consecrated in infancy, more would be baptized in youth.'—Phila. Presbyterian.

To Our Preachers.

Every Methodist should have a new Discipline and should take his Church paper. We want to help the preachers through July to put THE ARKANSAS METHODIST and a Discipline into many additional homes. We make the very liberal offer to give a new Discipline to every one of the new six-months subscribers you send us and to send you a fine Morocco-bound Discipline with your name on it in gilt letters for a club of six at 75 cents each. You can do your people a double good and obtain for yourself a Discipline in the most expensive binding it is made in.

It would be a good plan for pastors to call attention to these liberal offers from their pulpits at every appointment.

BENNETT & THORNBURG.

District Conferences.
The District Conferences of our Church in this State will be held at the places and dates below:

DISTRICT	PLACE	DATE
Port Smith, Monticello, Little Rock, Washington, Helena, Newport, Arkadelphia, Camden, Morrilton, Eureka Springs, Jonesboro, Fayetteville, Hot Springs, Batesville, Harrison, Dardanelle, Clarksville, Pine Bluff	Greenwood, Tillar, Des Arc, Locksburg, Cotton Plant, Corns, Benton, New Lewisville, Clifton, Green Forest, Harrisonburg, Elm Springs, Cherry Hill, Mt. View, Mt. Home, Augusta, Dover, Gar Creek, Rison	May 31, July 5, 6, 10, 11, 12, 13, 18, 19, 20, 25, 26, 28, 28, 28, Aug. 1

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Special Offer No. 8.
For \$1.75 in cash (postal note or money order) we will send you, by mail or express, securely packed, one best quality silver plated Cream Ladle, with gold lined bowl, cased in a satin-lined leatherette case. Guaranteed to wear for 10 years. Regular price \$2.50.
The editors of this paper will vouch for our responsibility.
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Little Rock, Arkansas.

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BENNETT & THORNBURG,
Little Rock, Ark.

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

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

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

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

Rose
Tobacco
A CHEAP
QUICK
PLEASANT and
ABSOLUTE CURE for the Tobacco Habit in all forms. Ask your druggist or write to ROSE DRUG CO., 21st St., Birmingham, Ala.

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

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

From Cabin to Mansion; Or Frank Hunter's Victory; by F. Irene Reese. 16mo, illustrated, 50c.

Heirs of the Kingdom; by Mrs. Mary Stuart Smith. 18mo, illustrated, 40c.

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

Ina's Visit to Virginia; by Sara Keables Hunt. 16mo, illustrated, 50c.

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

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

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

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

Our Hymns and Their Authors; an annotated edition of the Hymnbook of the M. E. Church, South; by Wilbur F. Tillet, D. D. 8vo, \$2; Turkey morocco, gilt edges, \$3.

PEEP o' Day, The; by author of "Line upon Line," etc.; 18mo, illustrated, 40c.

PILGRIM'S Progress; by John Bunyan; 12mo, illustrated, 75c.

Post Oak Circuit; by a member of the Red River Conference. 16mo, 60c.

PRECEPT Upon Precept; 18mo, illustrated, 40c.

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

SHIELD of the Young Methodist; or, "The Methodist Armor," abridged and arranged in the form of a Catechism; by Hilary T. Hudson, D. D. 16mo, 50c.

SKETCHES and Stories; compiled by Evie Lannom. 18mo, illustrated, 40c.

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

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

SUNDAY-SCHOOL Speaker. Compiled by T. O. Summers, D. D. 18mo, 40c; paper, 15c.

SUNDAY-SCHOOLS, The History of; a brief historical treatise, with special reference to the S. S. of America. By Rev. W. A. Candler. 12mo.

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

UNCLE Viv's Story; Or, Wine and Blood. By Rev. R. W. Bigham, author of "Vanny Leal." 16mo, illustrated, 60c.

VANNY Leal's Trip to the Golden Shore; by Rev. R. W. Bigham. 18mo, illustrated, 50c.

WESLEY, John, Life of; by Rev. B. W. Bond. 16mo, 75c.

YOUTHFUL Christianity; by Rev. Samuel Martin. To which is added "Laura Eugenia Ellis." 18mo, 25c.

CURRY-COMB, The; a treatise on infant baptism on a new line; by Rev. J. H. Nichols. 12mo. 29 pp. 10c.

Christian Life.

Seven Great Thoughts.

What does the world owe to Christianity? What are the distinctive Christian ideas not appearing in other faiths, except as they may have in recent years absorbed them through contact with followers of Christ? They would not perhaps be given in precisely the same way by any two persons. But the following will quite generally be recognized as a fair enumeration, approximating at least to accuracy and completeness: The character of God as Love, or universal benevolence; the character of true religion as spiritual both in worship and doctrine; the character of true religion as uniformly and absolutely moral; the supreme importance of purity, humility, charity, and truth; the essential sacredness of secular things; the divinity and utility of suffering and sorrow; the dignity of humanity as God's offspring, and its universal capacity for enlightenment and elevation.

No one can meditate upon these seven ideas and the incalculable blessing they have been to the world without realizing at least something of the peculiar glory which our religion possesses above any other faith on the face of the earth. When shall the whole earth be filled with it?—Zion's Herald.

The Graduate.

Thousands of our young people, completing the course of study, now enter upon the serious business of life. The life before them is serious, though with the buoyancy and hopefulness of youth it may not so appear to them. Nor do we think they should have the gravity of age. It will, however, be well if they should take the counsels of experience.

First of all, no long interval should pass without determining the work to be done. Some may think we need rest, and, as we are young, there is no demand for a prompt decision. But a change of "occupation" from study to business will give needful relief; and unless a choice shall be made without unnecessary delay a habit of dawdling may be formed which will every way work evil. Indecision begets cowardice; and the person who long hesitates may after awhile fear to undertake anything.

Advice as to the business any one should undertake cannot be given; only some general facts should be kept in mind. If there is special aptitude for a particular pursuit, this would ordinarily point to that pursuit as the proper one.

The probable effect of any calling upon the health should not be lightly regarded; and the character of the associations into which one will be thrown by business should always be taken into account. This is but a single point in a large view which should never be lost sight of: no business should be entered upon which will put in jeopardy moral character. Business which is speculative will imperil this, and, besides, involve fearful mental strain and probable final failure.

Do not make haste to be rich, and do not choose business simply for the reason that it promises fortune at an early day. Many have proved the truth of the Word of God: They that will be rich fall into temptation and a snare. But turn to your Bibles, and read and ponder all that is said in that connection.

Do not shun business simply because it is in the mechanical branches. If your tastes and talents point to work of that character, undertake it. It is as reputable as any other, and will probably be pursued with more peace of mind, more of real comfort, and, in the outcome, with better monetary results than something else which may seem to promise what you may regard as a better social position.

Possibly you may decide upon a profession which will require that you continue the studies of your school life; but if not, be careful to continue them. The intervals of business will give you the needed opportunities for this. It is a lamentable fact that many after the work of the school or college abandon all efforts to go beyond what they have gained; and failing to improve, they go back. Much money has been spent to secure your education; perhaps at the cost of self-denial upon the part of parents; this fact should not be lost sight of, and future efforts to advance should prove your appreciation of all that has been done in your behalf. A musical education has, with the instrument, been secured you at a probable cost of a thousand dollars. Is it not a shame that, after the school days, practice is neglected, and calls for music declined perhaps because of the consciousness that nothing can be rendered which would be worthy in view of the labor and expense of the training of the school life? Many young men in a few years after graduation cannot translate a page of Caesar. Excelsior should be ever the motto of the young.

And let it be remembered that

when the young leave school, they know but little. They have acquired some degree of mental discipline, have gained some knowledge and have learned how much there is to learn, and the avenues by which further knowledge is to be secured; this is about all. The great gains are to be made by the diligent studies of the after years.

But lest you should be wearied by words of counsel, take this as the final word: The fear of the Lord is the beginning of wisdom. Consecrate yourselves to the service of your divine Lord. Then only can you reasonably hope to make the best of life when all you are and all you have are devoted to him. Onesimus was unprofitable before his "conversion," but after this great change of heart, he was profitable to Philemon and Paul. You will make the most of life by immediate surrender to Christ and by life-long devotion to Him.—Baltimore Methodist.

The Purpose Of Affliction.

Afflictions do not spring out of the dust; do not be impatient with them; we need something to soften this hard life. O, if it were all buying, selling, getting gain, outrunning one another in a race for wealth in which the racers take no time to record themselves, there would be no gardens on the face of the earth, no places consecrated to floral beauty, no houses built for music, no churches set up for prayer. But affliction helps to keep us right; affliction helps to bring us to our knees. Poverty says: "Think, fool, think."

Affliction opens the Bible at the right places. If you, strong man, with the radiant face and full pocket, were to open the Bible, it would open upside down and at nothing. But you, broken-hearted mother; you, child of sickness; you, orphan and lonely one, your Bible falls open always at the right place. Give me your family Bible and I will tell your history. The Bible of the strong, prosperous, rich man, 'tis like himself; well kept—too well. Hand me yours, man of the broken heart and the tear-stained cheeks and the reddened eye and the furrowed brow. Ah! all marks and thumbings and turnings down and marginal notes and pencil indications—thirty-third Psalm, fourth of Isaiah, a hundred places in Jeremiah, including the Lamentations—why, I need no concordance to this Bible if I want to seek out the promises. I see your guest has been sorrow, and the hospitality you have offered him has been patience. If you would know the value of the Bible in the house, consult those who have needed it most, and abide by their sweet reply.—Joseph Parker, D. D.

A Hidden Medicine.

The psalmist says: "Thy word have I hid in my heart; that I might not sin against Thee." He seems to indicate by this that the word of God which he had treasured in his memory became a defense to him in days of temptation. It was useful to him because, when he needed it, it was right at hand, ready for use. The promise or precept or warning needed was available because, before it was actually needed, he had hid it in his heart—had stored it away for coming need. And then when he needed it the Spirit took the deep and hidden things of God and showed them to him, made him understand the truth, and made it useful in his time of need.

The memory of every child of God may be made such a treasure house if he will have it so. If we do not prepare in advance for the trials of life, they will press more heavily upon us. Days of trial will come when we might seek in vain for the message in the word which would be as a medicine to the soul. But if it be hid in the heart, the Spirit will find it and make proper use of it for our help.

We cannot prepare to escape a coming trial; we can only prepare to meet it. This divine word is the panacea for every human ill. It will heal the broken hearted; it will comfort them that mourn; it will give the oil of joy for the spirit of heaviness; it will be a shield and defense to the tempted, and a guide to those who have no light. Let it be hid in the heart, and it will render the help we need in God's time. We do not think of this when all goes well, but sometime we shall surely need it.

When Henry M. Stanley was preparing his expedition to rescue Emin Pasha he prepared, with other things, large supplies of medicines of various kinds—remedies for fevers, bandages for wounds, instruments for surgery, stimulants for the weak, and nourishing foods for convalescents. Then he selected only healthy, strong men—not a fevered or wounded or poisoned or weakened one among them. He knew that there would be distress when they were far away from the great source of supply. He was preparing for days to come. But one of the blunders of the unfortunate Bartelot was that he sent all the medicines back to the Congo, and when they were needed away in the dark African forests, when the fevers raged and wounds grew

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sore and sickness invaded the camp, there was no medicine hand. Supplies had been prepared, but were not kept close to the place of need. The Christian should not make a similar mistake; God has prepared this supply of medicine for our souls. Let us hide it in our hearts, so that, when needed, it will be near and ready for use. Then in times of sorrow and temptation, like a good householder, we may "bring from our treasure things new and old," suited to every want of the soul.—Presbyterian Messenger.

Whether Pasteur and Koch's peculiar modes of treatment will ultimately prevail or not, their theory of blood contamination is the correct one, though not original. It was on this theory that Dr. J. C. Ayer, of Lowell, Mass., nearly fifty years ago, formulated Ayer's Sarsaparilla.

Our Young Folks.

God Cares For Us.

"Do you take care of yourselves, little ones?" exclaimed the benevolent visitor to the two children she found alone in the bare tenement.

"God takes care of us," said the older of the two.

"Are you not very cold, with no fire on a day like this?"

"Oh," was the answer, "when we are very cold we creep under the quilt, and I put my arms around Tommy, and Tommy puts his arms around me, and we say, 'Now I lay me,' then we get warm."

"What have you to eat, pray?"

"When Granny comes home she brings us something. She says God has enough, and she calls us God's sparrows, and we say 'Our Father' and 'daily bread' every day. God is our Father."

Yes, if we all come as children. "All things work together for good to them that love God."—Standard.

The Bible's Story.

My name is Bible. It is a Greek name, and in Greek it means the same as "The Book" in English.

I am a child of God. My infancy was in the days of Moses; but God made me grow and grow, until in the days of Paul and John I became full grown.

I have passed through many hands and appeared in many different forms before I came to be put together as you see me now. Men have tried to destroy me by burning all the copies they could find, but still I have lived on through more than thirty centuries.

In my childhood—Old Testament days—I spoke in Hebrew. Seventy wise men are said to have translated my Old Testament sayings from the Hebrew language into Greek. This was two hundred and eighty years before Christ came to the earth.

In my early manhood, Greek was my language. The gospels were written in Greek and the epistles of Paul and of the other Apostles (afterward gathered together and arranged as the New Testament) were all in Greek.

About four hundred years after Christ, the aged saint Chrysostom gave me my name of "Bible," for until then I was spoken of as the "Scriptures."

But many of the people could not read Hebrew and Greek; so Jerome (in the fourth century) took me and translated me into Latin. About the year 1380, Wycliffe, the reformer, changed my dress into an English one.

Then Tyndale, in the sixteenth century, brought out another translation. His dying prayer, "Lord, open the king of England's eyes," was answered when King James directed the last addition.

Now in my English dress I stand before you all and ask you to come and learn about Jesus.—Christian Observer.

What God Gives A Boy.

A body to live in and keep clean and healthy, and as a dwelling for his mind and a temple for his soul.

A pair of hands to use for himself and others, but never against others for himself.

A pair of feet to do errands of love and kindness and charity and business, but not to loiter in places of mischief or temptation or sin.

A pair of lips to keep pure and unpolluted by tobacco or whiskey, and to speak true, kind, brave words; but not to make a smoke-stack of or a swirl trough.

A pair of ears to hear the music of birds and tree and rill and human voice, but not to give heed to what the serpent says, or to what dishonors God or his mother.

A pair of eyes to see the beautiful, the good, and the true—God's finger-prints in the flower and field and snowflake—but not to feast on unclean pictures or the blotches which Satan daubs and calls pleasure.

A mind to remember and reason and decide and store up wisdom and impart it to chips basket or rubbish heap for the chaff and the rubbish and sweepings of the world's stale wit.

A soul as pure and spotless as a new-fallen snowflake, to receive impressions of good and to develop

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faculties of power and virtues which shall shape it day by day, as the artist's chisel shapes the stone, into the image and likeness of Jesus Christ.—Morning Guide.

Jennie's Selfishness.

Johnnie and Jennie were having a tea party.

"You can pour out the tea, Jennie," said Johnnie graciously.

"Well," said Jennie, greatly pleased.

"And I will help to the cake," went on Johnnie.

"We—ell," repeated Jennie, more doubtfully.

So Jennie poured out the tea, and Johnnie cut up the cake. Mamma had given them quite a large piece. Johnnie cut the large piece into five smaller pieces; they were all about the same size. He helped Jennie to one piece, and began to eat another himself. Jennie poured another cup of tea, and the feast went on. Mamma, in the next room, heard them talking peacefully awhile; but presently arose a discussion, and then a prolonged wail from Johnnie.

"What is the matter?" asked mamma.

"Jennie's greedy, and selfish too!" cried Johnnie between his sobs. Then he cried again.

"What is the matter?" repeated mamma, going in to find out.

"Why," explained Johnnie, as soon as he could speak, "we each had two pieces of cake, and there was only one left, and Jennie took—she took it all!"

Mamma looked perplexed.

"That does seem rather selfish of Jennie!"

"Yes, it was!" Johnnie wept, "because I cut the cake that way so's I could have that extra piece myself."—Youth's Companion.

Tired Feeling, Loss of Appetite.

Malvern, Ark., May 20, 1894.

About three months ago we were all overcome by that tired feeling. My father thought we would try Hood's Sarsaparilla, and he bought six bottles. We have taken three bottles and are beginning to feel stronger and have more appetite.

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Good News for All.

Dr. E. J. West, of Ashland, Ohio, has kindly agreed to mail to our readers one week's trial of his famous Australian Electro-Pill remedy free, or six weeks for \$1.00, for catarrh, kidney, liver, and stomach trouble, sick headache, nervousness, coughs, colds, grippe, and it is a genuine blood purifier. Our readers should send at once, naming the Arkansas Methodist. Address above.

"From the Ball-Room to Hell."

This is the startling title of a book by an ex-dancing master, briefly reviewed in our issue of April 5. Since then Bennett & Thornburgh have been receiving orders for it—price, in paper cover, 25cts. by mail, with usual discount to preachers ordering 4 or more copies at one time. We believe the circulation of this book, where it is most needed, will do effective service against the craze for dancing parties. We feel sure the knowledge of this book being circulated in a community would deter many respectable young people, who have read it, from engaging in dancing for amusement. It presents a terrible view of the evils of dancing, from one who knows. Send for a copy and pass it around where needed.

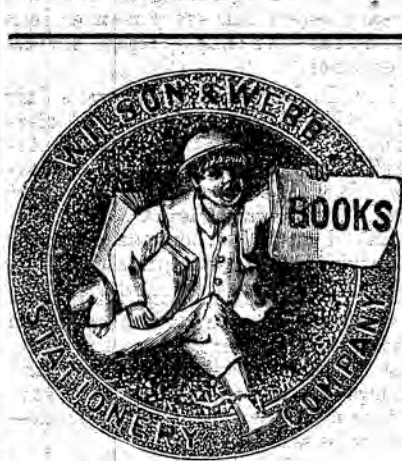
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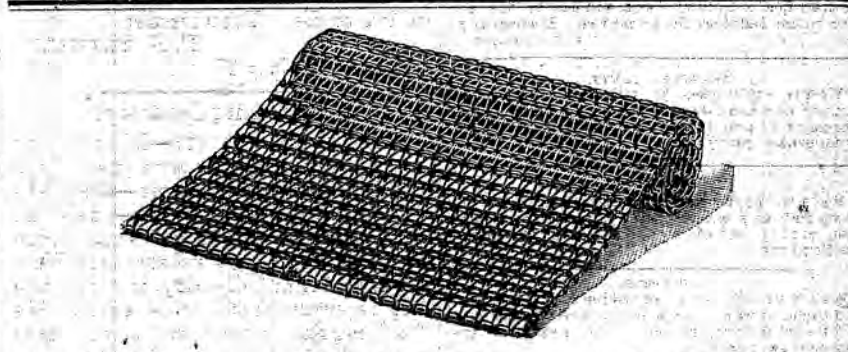
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