

The Arkansas Methodist.

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Labeling Experience.

MR. EDITOR:—It is confidently believed, by many, that the label, which some put upon their religious experience, is hurtful to the body of Christ. Certain it is that, when one's labels make him intolerant and overbearing, impatient and fault-finding to that extent that he possesses a spirit of insubordination to the Church, he is a disturbing element in the body of Christ and his blessing, or label, becomes hurtful rather than helpful to the cause of Christ.

Doubtless there are many in the Church who, like Mr. Wesley when he came to America to convert the Indians, are only "servants," not yet having attained to sonship. They have their convictions, have determined in their minds to quit their old ways and follow after righteousness. They know definitely the day and circumstances when that purpose was fixed in their hearts; have gone on for years persuading themselves that this consent to be Christians was conversion. They have not had their "hearts strangely warmed within them"; their hearts have not been changed; their only religious experience is this fixed purpose to do right and be Christians. They have not the mind which was in Christ Jesus; "have not the Spirit of Christ." There is rather a "spirit of bondage" and not freedom from sin—servants not sons. Now if this condition be labeled "Regeneration" and this person be induced to seek that "holiness without which no man shall see God" and presses into the kingdom, and "with the heart believeth unto righteousness," tasting that the Lord is good, having an experience now that he has never had before, shall he label this "Sanctification" and proceed to minify Regeneration? It is certain, that his labels are wrong; and by these labels he creates classes and sows dissension in the Church of God? There are doubtless many, also, in the Church, who have lost their "first love," have become backslidden in heart, who have "an aching void within," and need to "repent and do the first work." Now if such are made to realize that the love of God is not in them, and they be aroused to seek God in full assurance of faith, and are made to "know that they have passed from death unto life, because they love the brethren," is this to be labeled the "second blessing"? Is it not really the "first blessing" received the "second" time? And shall this reclaim one to whom is "restored the joys of salvation" proceed with his labels to create classes in the body of Christ? Do we not often, by this process of labeling, urge upon congregations to seek the "second blessing," many of whom have not yet received the "first"? It strikes me that what is needed in this latitudinarian age is to urge upon all the necessity of receiving the "washing of regeneration and renewing of the Holy Ghost." To "put on the new man, which after God is created in righteousness and true holiness," and urge upon them "as ye have therefore received the Lord Jesus, so walk ye in him," "perfecting holiness in the fear of the Lord."

There is certainly no higher relationship in this life—if there is in eternity—than to be a child of God. Every Christian is a child of God. To speak of him otherwise is to do violence to the work of the Holy Spirit by which he was sealed. A Christian is not a hybrid. God does not accept an incomplete sacrifice. The whole man, and not a part only, must be consecrated before God will accept him. Christ will not dwell in a heart occupied by Satan. There is no "concord between Christ and Belial"; no "communion between light and darkness." The temple of God hath no agreement with idols.

To be in Christ is to be a "new creature"; "old things have passed away, behold all things have become new." A Christian is "born of God," "born of the Spirit" and hence at first is a "babe in Christ." There needs nothing to be added to make him "perfect" in kind. As the infant in the mother's arms is a perfect human being—though not in a state of perfect development—

So the "babe in Christ" is "perfect" in kind, but not in development. As perfect physical development is conditioned upon complying with the laws thereof, so also with the "babe in Christ," hence the exhortations, "As newborn babes desire the sincere milk of the word, that ye may grow thereby." "But grow in grace and in the knowledge of our Lord and Savior Jesus Christ."

Religion is not a theory, nor clinging with sensitiveness to a theory. It is love. No man need fear losing his religion, because he fails to get his labels made prominent. "Love is of God." He that loveth is born of God and knoweth God. "Perfect love," or God's "love perfected in us," is not taught as a "blessing" to be obtained by faith, but is an attainment conditioned upon cultivating brotherly love and love to God. Our "love is made perfect" in this way, not by seeking a "blessing."

That every one, who places himself upon the altar of consecration and lays hold by faith upon Jesus Christ, receives a blessing, I have no doubt. Christ accepts the offering and there is a divine assurance given to the person of his acceptance. Is it wise, therefore, to proceed to put a label upon it, in such a way as to make a hurtful discrimination? All Methodist preachers believe in and teach the doctrine of full deliverance from sin, holiness of heart. Christian perfection and sanctification. It is the labels that produce discord. Away with them.

THOS. H. WARE.
Little Rock, July 20.

W. C. T. U. Defended.

BROTHER BENNETT:—I notice in last week's METHODIST, you spoke of the report on Temperance being rejected, "because it endorsed the W. C. T. U., which has espoused the cause of woman suffrage and the prohibition party." [That was substantially the minute of the Conference's action. We did not hear the discussion. ERROR.] I will say to you, that the W. C. T. U. stands today where it has stood for years. Then why this stumbling block thrown athwart the path? If the male members of the Church had done their duty, there would never have been any necessity for a Woman's Christian Temperance Union. When God wants certain things done that requires women. He raises up women to do His bidding. As the W. C. T. U. is a child born of prayer and has given thousands of souls to God for its hire, who will be unbelieving enough to say, the Lord's hand is not upon the helm? The world needs women today. The battles are being won by Satan's forces. The vast army of men who came in possession, after "the fall," of the vineyards, have proved unequal to the task. The majority of the soldiers have fallen by the wayside, stricken with that dread disease, drunkenness. Thousands have been swamped in the sea of filthy lucre. Thousands and thousands go down in the cess-pool of licentiousness. Such men as these, or at least the majority of such men, hold the helm to guide the ship of State, and make the laws under which we women live and rear our children, licensing institutions that are leprous sores eating out the moral heart of the nation today. The fact that vice and its consequences are rampant under the laws made by men, emphasizes the necessity for God's moral reserve force (the women) to be called into action. The W. C. T. U. has forty-two departments, one of these is the Franchise. The ballot is asked only in the interest of home, which has been and is woman's divinely appointed province; there is no clamor for "rights," only prayerful, persistent plea for the opportunities of duty. The fear in our hearts is not of unwomanly action, but of responsibility unfulfilled. The dreadful shadow of a gigantic evil is over us. Up to this time the efforts of good men have failed to cut it down or repress it. Year by year it grows faster than our nation's growth, and no power has yet been applied to check its encroachments. The National Association of Brewers has given us a clew to the agency which they fear. At their annual session held in the city of Chicago, October 1881, the following resolution was passed: "Resolved, That we oppose, always and everywhere, the ballot in the hands of woman, for woman's vote is the last hope of the prohibitionists."

Men and brothers, will you help us in this irrepressible conflict without weapons for the fight? We ask only to help in the overthrow of this universal enemy of the home. The grandest tribute ever paid to a public teacher, and a testimony

that His life work had been for them, that, when the rulers of the Jews, accompanied by the Roman soldiers and the cruel mob, were hurrying Jesus to the place of crucifixion, "a great company of women" followed, and with tears bewailed and lamented Him. Poor women! They had no more power in law to rescue Jesus than drunkards' wives now have to rescue their husbands and sons from the cruel clutches of the liquor traffic. How can any one who has Christ's spirit of reform keep silent, and let this crying of broken-hearted women unceasingly go on, because ours is not a government of the homes, and by the homes, and for the homes.

The liquor traffic of this nation is responsible for nearly all the murders, bloodshed, riots, poverty, misery, wretchedness and woe. It breaks up thousands of happy homes every year; sends the husband or father to prison or gallows, and drives countless mothers into the world to suffer and die. It furnishes nearly all the criminals of this and every other court, and blasts every community it touches. It is legalized and protected by the voters of this Commonwealth, which receives annually a part of the blood money from the poor, deluded victims. After the State has made a drunkard and a murderer he is taken before another bar—the bar of justice (?) by the same power of law that legalized the barroom, and then the law-power will conduct him to the place of execution and hasten his soul into eternity. He shall appear before another bar—the JUDGMENT bar of GOD, and there you, who have legalized the traffic, will have to appear. While he perhaps has only murdered one, you who have legalized this traffic have deliberately and willfully murdered your thousands and the murder-mills are in full operation today with your consent. The mother-heart of woman, the mother-heart that reaches out to the race and finds wrong and rights it, finds a broken heart and heals it, finds a bruised life ready to be broken and sustains it—a woman's instinct with mother-love, which is the expression of Divine love, a woman who, finding any wrong, any weakness, any pain, any sorrow anywhere in the world, reaches out her hand to right the wrong, to heal the pain, to comfort the suffering, to raise the fallen, such are the women whom God has banded together in a Woman's Christian Temperance Union, and whom the ministers are refusing to endorse.

Our cause rests back upon the fundamental principle of Protestantism, the freedom of the individual to work out his own destiny and take the consequences. Yes, it rests back upon the fundamental principles of the Bible and of the Divine government. God himself respects individual freedom so highly that he will not invade the sanctuary of the will unbidden and override our personality. He reasons with us and invites us. But He will stand by sorrowfully, yet with self-restraint, while we go down to ruin. Society has no right rudely to enter the sanctuary of one half the race and restrict their lives to a particular work, while God himself only stands at the door and knocks until He is bidden to come in.

May God open the blind eyes of every member of the Church, to the truth of their own individual responsibility, so that they will cease to give their support to this great monster of crime; then there would be no necessity for a W. C. T. U. but all would be joined in a common work against the active forces of Satan, for the upbuilding of the Lord's kingdom. If the clergy would only pause for a moment and ask, why this general discontent of the nation today, that is as the rumbling of a slumbering volcano, the only answer would be, "compromise with evil always brings disaster; it has builded the tombs and written the epitaphs of the nation, and will while truth is truth." Well may this Republic pause amid her starving and unemployed millions, and ask for divine reasons than administrations, tariffs and silver bills for her confused councils, financial panics and industrial disasters. Back of them all God reigns, and when mischief is framed into statutes, and thrones of iniquity built by law, but one of two results can follow; Repentance unto righteousness, or wrath and retribution. It takes courage and faith to stand for principles where they seem to make no progress, but wait silent as the Sphinx in Egypt's sands. To be Christ-like is the only way of success in moral effort. Since Christ marked the path, every reformer has followed it or failed. Jesus, as a reformer, had

faith in His mission. The Woman's Christian Temperance Union, together with the many noble Christian men, who endorse and work with us as followers of Him, have the same faith in ours.

Mrs. FANNY L. CHUNN.
State Pres. Ark. W. C. T. U.
Cotton Plant, July 23.

J. M. Hawley, A. M., B. D., as Professor in Hendrix College.

DEAR MR. EDITOR:—A note from President Millar of Hendrix College informs me that in reorganizing his Faculty he has secured Rev. J. M. Hawley as Prof. of English. The College and its constituency are to be congratulated.

Mr. Hawley was a student in the Theological Department of the Vanderbilt University for three years. He took the full Theological course. He managed also by diligence in his work and wise use of his time to pursue a course of study in the University departments of English, History and Economics, and Moral Philosophy leading to the degree of Master of Arts. His work in the Theological Department was exceptionally good. He took the first rank in his class, secured the Founder's Department Medal for general proficiency and was selected to deliver the oration for the Theological Department on Commencement day. The oration was openly pronounced the best of the occasion and one of the most thoughtful ever delivered in the University.

In the department of New Testament Greek he was a superior student. His Greek scholarship, and his exegetical skill are very exceptional for one of his age. When a man was in demand for the position of Editor of the Sunday School periodicals, I said to one or two friends at Memphis that but for Hawley's age he would be a suitable man for the place. He is capable of filling with success any one of several chairs in one of our Colleges or Training Schools. He is industrious, conscientious and religious. If he lives and continues to work as he has done, and does not fall into the snare of thinking more highly of himself than he ought to think, he is bound to occupy a position of prominence and to exercise a commanding influence in his State and in the Church.

Most highly therefore are the officers, friends and students of Hendrix College to be congratulated on securing the services of Bro. Hawley as a Professor in the school. But he must not be allowed to neglect preaching. I think he has too much sense and too much religion to ever drift into the habit of carelessness on this point. But if it should turn out otherwise his friends ought to take charge of him and see that he preaches at least once or twice a Sunday. If he does as well in all respects as he is capable of doing, the coming years will only confirm the wisdom of his election.

GROSS ALEXANDER.
Vanderbilt University, Nashville, July 23, 1894.

Against License.

DEAR BRO. BENNETT:—Being solicited by some of our friends to write an article for THE METHODIST on the subject of temperance, in response to your request I make the attempt under considerable embarrassment. I have been talking and writing on the subject ever since I was twenty-one years of age (a period of fifty-five years). And while I know I have not exhausted the subject, I feel that I have exhausted myself, my vocabulary of English words and all my humble powers of logic and illustration trying to portray the evil consequences of tipping and the traffic in alcoholic stimulants as a beverage. And it does seem to me that I can present nothing new touching the important question.

It does appear that though all the victims who under the influence of the curse of intemperance have gone down to premature graves, should arise from the dead and flaunt their gory locks in the face of the liquor dealer and accuse him of being their murderer, he would still pursue his business for the sake of filthy lucre without compunction. Could all the tears that have been shed by suffering humanity in consequence of his unholy business be gathered in one body and placed before his vision, he could look upon the mighty pool of briny waters with complacency and without pity. Neither blood nor tears, nor the sighs of the desolate, nor the sighs of the heart-broken, nor the sighs of the poverty-stricken would deter him. Nor will he be moved by the cries of widowhood or orphanage, but in spite of the misery produced by his calling upon the living, of which he is cognizant, he pursues the even tenor of his way; the wails of the damned

are not even conjectured by him. So long as the wine bibber and the saloon keeper are recognized by good citizens and Christian people as gentlemen and are thought worthy of the support of decent people for official position; and so long as they are received in good society and allowed access to the homes and parlors of good people, and are accepted as fit suitors or escorts for the daughters of respectable people, just that long will they continue their work of iniquity.

Public opinion is the thing that such men dread. No man but the totally abandoned can afford to defy it, or to live under its condemnation. Legislation is very well, but we must remember that legislation is directed by public opinion. It is public opinion that gives an earnest, that the laws enacted will be honestly and faithfully enforced. If public opinion was what it should be, the people of Arkansas could prohibit the sale of intoxicants in every city, town, district and hamlet in the State, by the law as it now stands, but public sentiment refuses to do it. There should be no middle ground, there should be no more compromising, or temporizing, but let the whole horde of dealers in alcoholic drinks, their patrons, aiders and abettors be ostracised by society and it won't be long until all needed laws will be passed, and they will be honestly and faithfully enforced.

During last year while one of our popular evangelists was holding protracted religious services in this town, one of our citizens died from the effects of strong drink. And afterwards the said evangelist remarked publicly, from the pulpit, "that the men who sold him the liquor had murdered him, those who voted for license authorized them to do it, and those who refused to vote on the question of license, or no license, had permitted them to do it." This is a grave charge and the indictment is exhibited against a great many defendants. Upon their arraignment, I ask the question, guilty or not guilty? No one has pleaded to this indictment one way or the other, but with one consent, they have all stood mute. Ah me! I have no patience with those who can look upon such things without sorrow and regret.

L. L. MACK.
Paragould, July 28.

The Clarksville District Conference

Met at Gar Creek, 5 miles north of Ozark, Ark., at 9 a. m., July 26, 1894, Sidney S. Key, P. E., in the chair. Eleven pastors, four local preachers and ten lay delegates—total 25—answered to their names on first call of the roll. Others came in later on, making the attendance tolerably good. On the whole we had a good session. The Holy Spirit was with us. The preaching was good, accompanied by the power of the Spirit. We had three visiting brethren, each of whom gave us a feast of good things by his preaching. Bro. Geo. W. Hill, financial Agent of Hendrix College, preached Friday at 11. Subject: "God's government; man a rebel in that government; man redeemed." Those who know Bro. Hill can guess with what clearness and power he presented these truths. Of course he took a collection for Hendrix College, and it was the easiest collection I ever saw. He puts the matter in the hands of the Holy Spirit and upon the Christian conscience. That is where it should be. In this way, every dollar carries with it a prayer for God's blessing upon it. Before he left, he secured in cash and good subscriptions \$356.75, and left the people feeling good over it—only sorry that the amount was not larger. God bless Bro. Hill and our Male College. Bro. Horace Jewell, whom everybody knows, was with us in the interest of the American Bible Society and his History of Methodism in Arkansas. He preached a splendid sermon in his characteristically plain style, his principal thoughts being: "We can know that the Bible is true, and we can know we are the children of God." Blessed doctrine! Bro. Jewell can come back here as soon and as often as he pleases—it will be all right. Our solid, consecrated Johnston—"Fish"—was with us. It was good to hear him preach. He "swung clear," every sentence being baptized by the Holy Spirit. Special Providence was the subject. The sermon will long be remembered. But what stirred the preachers and people more than anything else, was Bayles' opening sermon Thursday at 11. Oh! he "hit the nail on the head," and hit it more than once—he just kept hitting it! He took the ground that, if a man is wholly possessed by the Spirit, he will be right and do right—he will read the Bible, keep the Sabbath, attend upon the ordinances and

support our institutions; he will train his children, providing for himself and them religious literature, and he will fast and pray—just such a sermon, many of which we need in every Church in Arkansas. But, we wanted you to publish our report on the Spiritual state of the Church, and close by saying that the good accomplished here will abide and grow. And I must add, too, that Bro. Thornburg was with us, and did some good talking, and—I suppose he will tell your readers how he succeeded otherwise. We were glad to see him, and wanted him to give us a talk on Sunday schools but a press for time prevented [Report on Spiritual State of the Church will appear next week.—EDITOR.]

Following resolutions were adopted:

Be it resolved by this District Conference:

1. That we, as preachers and laymen, are in hearty sympathy with our ARKANSAS METHODIST.
2. That we will do what we can to get subscribers for the paper.
3. That we, as pastors, feel the need of it in the homes of our people.
4. That we will pray for the Editor and Publisher, that God may enable them to give us even a better paper than heretofore.

Signed, G. W. BAYLES,
J. A. WADSWORTH.

Bro. Key preached a great sermon Sunday at 11 o'clock on the financial support of the ministry. I cannot take the space to tell you about this sermon. I wish every Methodist in Arkansas had heard it. Bro. O. H. Tucker also preached a good sermon at 3 o'clock. But, as your space is limited, I will stop short off.

JOHN W. HEAD,
At Gar Creek, July 30. Sec.

Leaving my desk on Thursday morning, I had a dusty ride to Ozark on my way to the Clarksville District Conference, which met July 26th at Gar Creek, five miles north of Ozark. Arriving at Ozark at 2 p. m. I called on our good brother, C. C. Colburn, the old reliable temperance wheel-horse, who placed me in charge of Bro. Walter Clinton, whom I had never met before—and I am sorry of it, for I have evidently missed much by not knowing him several years ago. Bro. Clinton is the popular and efficient post master and a good all-around genial Methodist. We spent the night at his happy home. Ozark is a prohibition town and has been for several years. It prospers without whiskey, two large brick store houses are being built now. The town Marshal has virtually nothing to do as prohibition actually prohibits and peace and order prevail there. In the good company of Bro. Clinton and Rev. F. S. H. Johnston of Ft. Smith, I rode out to Gar Creek Church Friday morning, where I found the District Conference in session. I was kindly welcomed by the P. E. and Conference. We found a genial and zealous set of men, mostly young men, in favor with the people and in love with God. They are divided on the second-blessing theory but they love each other and work together in peace and harmony. The P. E., Bro. Key, is a kind-hearted and cordial brother. He rules in love. Bro. Geo. W. Hill, the industrious Agent of Hendrix College, was there and preached a good sermon and took a good collection at 11 o'clock. Bro. Traylor preached a splendid sermon at night. It was a real pleasure to meet the brethren of this District for the first time. The attendance of laymen was large and they showed their interest and their ability on the Conference floor. We took dinner on the ground and spent the night in the hospitable home of Bro. W. C. Conaster, the County Treasurer, who lives three miles from Ozark. Bro. Conaster kindly returned us to the R. R. Saturday morning and we came home refreshed by the change of air and cheered by the good company we had been in.

GEO. THORNBURG.

It is said that of the 12,000 saloonkeepers in New York, no less than 8,000 have served terms in prison. It is in the interest of these jail birds that some men prate of "liberty," "sumptuary laws," and with many other vain words delude the silly ones who heed their idle speeches. It is by such things cities are corrupted and disgraced. The shameful conditions now being exposed in New York by the police investigation are the fruit of saloon politics. God save the metropolis from pothouse politicians and political pot houses.—Atlanta Advocate.

ARKANSAS METHODIST.

THURSDAY, AUG. 2, 1894.

Jonesboro District Conference.

DEAR DR. BENNETT:—The twenty-eighth annual session of the Jonesboro District Conference convened at Harrisburg, July 18, 1894; Rev. Frank Ritter, P. E., present and presiding. All the charges were represented except three. The usual committees on Public Worship, Missions, Temperance, Quarterly Conference Journals and Education were appointed by the President. R. S. Thompson was elected Secretary. On call of charges most of the pastors reported the spiritual state of the Church reasonably good, with a fair prospect for revivals. Sixty-seven conversions were reported, with 142 additions to the Church. A Sunday school was reported at nearly every appointment, with a good attendance of children, but there was a general complaint that adult members do not attend. Three Epworth Leagues, thirty-eight churches and eight parsonages, some of which are needing repairs. The assessment plan generally used by the stewards, but the finances in most places woefully in arrears. Still a hope was expressed that all assessments will be paid in full. Several visiting brethren were present. Rev. Geo. W. Hill, of the Arkansas Conference, preached with great power and captivated his audience, and succeeded in raising \$180 for the support of Hendrix College. Rev. S. H. Babcock was looking after the interest of Searcy College, and preached very acceptably. Rev. Z. T. Bennett, representing THE ARKANSAS METHODIST, proved himself helpful on the Conference floor, and on Friday preached to edifying to an overflowing house. He brings sunshine with him, and his genial presence is always welcomed. The American Bible Society was represented by Rev. E. M. Pipkin, who placed the cause before the Conference in an eloquent and forcible manner. Sister Malone, of Jonesboro, presided over a session of the Woman's Missionary Society on Friday evening. Rev. S. H. Babcock spoke feelingly and forcibly in behalf of woman and her work. It was responded to by a liberal contribution on the part of the Conference.

At the opening of the Conference, Presiding Elder Frank Ritter, announced that he would lay before them two questions for discussion, touching the vitality and spiritual growth of the Church. On Thursday morning, the first of these, What is the real object of Sunday school work? was taken up. It was responded to by both preachers and laymen. Rev. S. H. Babcock said that the Sunday school is the auxiliary of home and the Church for the salvation of children early in life. The Bible is the instrument in the hands of good teachers to make a lasting impression on children. Instruction is what is needed, an efficient teaching force, with hearts burdened for the salvation of souls. Most children receive their religious instruction in the Sunday school. If we fail in this, we fail in the most important field. Christ said to Peter: "Feed my lambs." Rev. J. D. Rutledge said: "I am for Sunday schools, not only to bring children to Christ, but to bring them nearer to Christ. Born in a revival, this spirit should always be in the Sunday school." Rev. T. B. Williamson said: "If we do our duty we shall have some revivals born in the Sunday school. The main idea of the Sunday school is the Church at work." Bro. A. L. Malone, that consecrated layman, said: "Not only children, but wayfaring men and women are brought to Christ by the Sunday school. I am a teacher of a class of little girls—a work of love—girls who love me, and this love brings success. I prayed for them that they might be converted, and believed it would come to pass, and almost all are now in the Church." Rev. W. R. Foster said: "Save the children and you save the world. The Sunday school is the nursery of the Church. If one worker fails, another is ready to take his place. Doctrinal teaching should be employed to impress upon young children the principles that will last through life."

In the afternoon session, the second question, How shall we enlist adult members in the Sunday school? was taken up. In response to this, Presiding Elder Frank Ritter said: "This has caused me many heartaches. With Sunday school superintendents consecrated in head and heart for the work, and love as the motive power, some may be riveted to the teacher, some to the superintendent, and all to God above. The Sunday school is not only a nursery, but a field full of fruitage. How to reach the inactive mass that stands as a barrier to progress in Sunday school work, he considered the Scripture declaration, "A little child shall lead them," the key to the situation. Let the Sunday school divide its field of labor, send missionaries to seek them out, enlist them and spread the knowledge of the Scriptures among them." Rev. Fred Little acknowledged the difficulty

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Most Perfect Made.

of the question. He deprecated the usual method that obtains in most Sunday schools and in most classes of asking merely the questions laid down in the quarterlies and lesson papers. It imports nothing. It elicits nothing. It gives no food for thought, nor food for spiritual growth. Teacher and scholar are alike unimpressed by the five-minute preparation put upon the lesson. He considered the greatest need of a Sunday school to be trained teachers. Weed out those inefficient teachers as dead weights, and bring in intellectual people as teachers who will study God's word and communicate to others. Rev. W. R. Foster said: "There are peculiarities in all Churches that hold them together. That of Methodism is spirituality. Our fathers were not troubled as we are. They were filled with the Spirit. Bring the Christian Churches into a band of unity to take the world for Christ. If this work can not be done spiritually, it can not be done at all. Rev. T. B. Williamson said that while others had been talking, he had been praying for the accomplishment of this object. He called attention to the origin of Methodism, with Wesley and his little band. They used the forces at hand, and you see what we are today. Take the matter to God, in prayer, seek the influence of the Spirit, and use what means and forces we have. Bro. Ford said: "That the Sunday school is the nursery of the Church is a mistake. Older people do not wish to be rocked in it. Bring the world to Christ, and Christ to the world. See every family and every member of the family. Keep it up. If the work can not be done in a week, take two weeks, if not in six months, take a year. Work till the end of time." Rev. W. B. Ricks said: "We must have effort and order. Do something to get them into the Sunday school, and do something to interest and keep them there. Enlist men, privately. Study the Bible as the greatest lesson help. Have teachers meet and study together. Work and pray." Bro. Rutledge said that "we need to work, and that here the burden lies. Even where teachers are intelligent, faithful and religious, yet many still remain away." Time and space would fail me to tell of all the good things that were said on that occasion. The Conference was stirred to its profoundest depths. These discussions will bear fruit.

The reports were all adopted with little or no change. The committee on Temperance recommended that each pastor preach a sermon before the next election. The pastors pledged themselves to do this. The committee on Education urged the claims of our Church schools, Vanderbilt University, Hendrix, Galloway and Searcy Colleges. They also recommended Thompson's Classical Institute as worthy of patronage. This report was spoken to by Professors Geo. C. Millar of Hendrix and R. S. Thompson of Paragould. The thanks of the Conference were expressed unanimously in the shape of a resolution to the citizens of Harrisburg for their uniform hospitality and courtesy. We shall not soon forget their kindness.

By a unanimous vote, Rector was chosen as the next place of holding the Conference. S. E. Ebbert, A. L. Malone, E. J. Williams and J. G. Dobson were chosen delegates to the next Annual Conference, and R. S. Thompson and H. W. Glascock, alternates. R. S. Thompson, Sec. Paragould, July 23.

Spiritual State of the Church.
Report of the Committee on the Spiritual Condition of the Church, read at the Camden District Conference.

Your Committee having heard and duly considered the reports of the different charges, beg leave to report that while we hear with sad hearts of violations of Discipline in some instances, there is great reason for profound gratitude to God that he still abides with his people as evinced in the quickening of interest in many places and in the growing zeal of our preachers preparing for the summer campaign of revival work.

Our preachers express themselves as eager for special effort in behalf of souls and generally hopeful of good results. This we take to be a token for good.

We are sorry to learn that family altars are greatly neglected in some parts of the field, but are glad to note that many prayer meetings and a few class meetings are kept up. Good attendance upon the preached word has been generally reported. Few conversions have as yet taken place because the revival season has not generally opened. That blessed season however ought to be perennial and the Church of God will not be up to the standard until souls shall be flocking in an unbroken column to the blood-stained banner of Prince Immanuel. How sad our hearts have often been made after precious revival seasons in the Summer to see the decadence of piety and spiritual vigor in the autumn and winter! During those months when more than all others we have reason to be grateful for showers of spiritual blessings poured out upon us, and for the larger and granary filled

with the reward of the husbandman's toil in temporal blessings, is it not strange that we do not give more practical expression of our gratitude? Even our National Thanksgiving seems to have degenerated into a mere national holiday in which we seem called upon to cater to fleshly appetites and lusts rather than to demonstrate our appreciation of the rich gifts of our loving Father bestowed in abundance. Brethren, it is time that we awake to the fact that there is a better way to praise and thank God than by having our tables groan beneath the burden of luxuries with the usual accompaniment of thanksgiving turkey and fatted calf and pig on which to feast our own selfish selves.

It is high time that we show to the world our faith in heaven's mathematics as expressed in one of its leading and unerring principles imparted to us from the lips of the only infallible Teacher, "It is more blessed to give than to receive." Brethren, do you believe it? It will stand the severest test. It is a spiritual axiom. The same precious lips said, also, "Whosoever will save his life shall lose it, but whosoever shall lose his life for my sake, the same shall find it."

We note with especial pleasure that Rev. A. C. Kelley of Caledonia Ct. has organized his local preachers and exhorters and that they have monthly meetings for discussing the various interests of the Church and for laying plans of Church work. This is a good example and should be imitated. Our local ministry should be brought in more intimate touch with all the onward movements of the Church and our exhorters should be encouraged to magnify their office by clothing it with the elements of soul-saving power.

Another matter especially gratifying, we gladly mention. Our District Conference is intensely spiritual. At every coming together the Lord graciously blesses us and manifests his presence and power. We respectfully offer the following:

Resolved, 1st. That as members of this District Conference, both clerical and lay, we will go to our homes and fields of labor with the determination to do more for the Lord and to infuse more zeal into others with whom we come in contact.

2nd. That we will pray for divine guidance, and will diligently search and look for something to do and when found will prosecute it with our might and in the strength of the Lord.

3rd. That we will study and pray to find something for the young members of our Church to do, and that we will in the love and fear of God, put forth earnest effort to get them to work for the Lord and the salvation of souls. Respectfully submitted,

JOHN H. GOLD.

Theological Seminaries.

Not long ago the announcement was made that one of our Southern Methodist colleges had so enlarged its scope as to give special Biblical training to young men looking to the ministry. This would seem to be a step forward, but some of our leading educators are not so sure about this. This much is certain: Our colleges must either confine themselves to the work of general education, or they must come into competition with the great universities of the country. As the college has not facilities for giving the best instruction in special lines, the student who takes the post-graduate courses offered suffers in consequence. Only after he has entered upon his lifework does he realize his mistake. A fledgling university is as much a hindrance to the cause of education as is a fledgling college. In some cases, college authorities, rather than see students go elsewhere to get special training, offer them inducements to remain, and attempt to do work of this character, although the courses offered are greatly inferior to those by a real university. A college professor who has a special chair has little time to devote to work outside of his department; and unless he be a genius, the quality of the extra work will be imperfect. He may be a man of splendid attainments but he can not teach Hebrew or new Testament Greek or Systematic Theology so well as can a specialist in one of these branches.

There is the further objection that few students after having taken a short course in theology at a col-

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lege would be likely to go off afterwards to a university in order to finish. The course already taken would furnish an excuse for not doing so. Not being at an age when they would appreciate the advantage of a full theological course, they would naturally think the one offered by their alma mater amply sufficient. The tendency among young men, and it is true also of young preachers, is to take a short cut in education, if possible. Any college which shall attempt to do work of the character mentioned will, intentionally or unintentionally, furnish its ministerial students a pretext for not attending our theological seminary at Nashville. Nor are we alone in this opinion. Some normal schools are bringing themselves into disrepute by pretending to give students a classical education in two years. May not a college of high standard make a like mistake in attempting to do a kind of work that should be left to our university?

It may be argued that such instruction is given mainly for the benefit of students who have neither the time or the money to attend our regular divinity school. Students, however, who are working for a degree have little time to spend in special work of this kind; and if they neglect their regular work on that account, they fail to get the thorough training which they should have received, and without which education is a farce. Because other denominational schools offer such courses is no reason why a Southern Methodist college should do so. Thus far we are in the lead in educational work. Why should we not take a forward step by correlating our institutions of learning?—MCKENDREE M. BLACK in N. O. Advocate.

There is more catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease, and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address F. J. CHENEY & CO., Toledo, Ohio.

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ARKANSAS METHODIST.

THURSDAY, AUG. 2, 1894.

From Pastoral Charges.

PLUMMERVILLE CIRCUIT.
God is with us. We had 35 conversions at Portland, and we are now in a glorious revival at Hill Creek. We have had 14 conversions to date and many more are truly penitent. The interest increases with every service. Pray for us.

J. M. CANTRELL, P. C.

Plummerville, July 23.

(Held over by mistake.—EDITOR.)

VIOLET MISSION.
Our third Quarterly Conference has come and gone. Bro. Jernigan, our beloved P. E., was present and preached, prayed and sang for one week and O what a time we had! Christians shouting, sinners praying and mourners being converted. Violet is stirred as never before; 12 conversions, 9 joined our Church and more to follow. On Thursday night of the meeting Bro. Jernigan baptized 11 babies. He said that was the largest number of babies he ever baptized at one time in his life. Bro. Jernigan can do more work and do better work in the same length of time than any man I ever saw. God bless him. He has left an influence here that will live long after he has gone to heaven. Not only the Methodists, but Baptists and others, love him for the work's sake. He is the right man in the right place. I go from this meeting with more grace to work for the Master. I hope to bring the best report to Conference this fall of any of the 3 years I have been on this work. The interest has been increasing all the year and now thank God the glories are being heard. God bless the dear METHODIST and its Editor. THOS. J. FRANK, July 21.

ENGLAND CIRCUIT.
I am in the midst of a glorious revival on the England circuit. It is my third quarterly meeting. We raised for Missions yesterday \$88. Twenty-five at the altar last night for prayer. The pastor is in great favor with his people. H. H. WATSON, England, July 23.

Meeting at West Point.

DEAR BRO. BENNETT:—As you was our pastor for many years in days gone by and being the editor of our Church paper, I am led by the Spirit of God to write a few lines for publication and tell what a great blessing God has poured out upon the Church in this place.

Our pastor, Bro. King, who preaches the doctrine of sanctification, began a meeting here on the 10th, which continued about ten days. He was assisted by Bro. Craig, of Beebe. Almost the entire membership was at the altar, seeking the blessing of sanctification, and three-fourths were fully sanctified—the writer and Bro. Hendrix being about the first to obtain the blessing. I was converted thirty-three years ago and in all that time I delighted myself in God's service, but at the same time was greatly troubled with inbred sin. O how I have prayed to be set free from it! When I first heard the doctrine preached the light began to break in on my soul, and I realized what it meant to hear the truth preached as it is in Jesus. To obtain this blessing I made a complete surrender and put all upon the altar, which is Christ. He says the altar is holy and sanctifies the gift; so I took this promise by faith and received the blessing of sanctification. Why are most of the preachers afraid of this doctrine? For it is plainly taught from Genesis to Revelation. I pray God that every minister in the White River Conference who has not received this blessing may seek and obtain it.

The Spirit of God came down with such power and searched every heart, that many Church members went to the altar as penitents, saying that they had never been converted, and quite a number were happily converted. Most of our missionary sisters received the blessing, for which I thank God. I am President of the Society and have found some difficulty in getting them to work and read up on missions. They tell me I will have willing workers in them from this time on. Glory to God.

Come to see us; you are always welcome. Yours in Christian love,
MRS. A. T. JONES,
West Point, July 23.

Mrs. Alice U. Holcombe.

Again we are called upon to record with sorrow and an acute sense of great loss the death of one of the most punctual and useful of the members of our Sabbath school and Church, Mrs. Alice Uridah Holcombe, whose death occurred July 1, a little after 5 o'clock p. m. While Sister Holcombe had been in declining health for a month, she was not confined to her bed until Friday about noon; and, notwithstanding the best care and medical treatment, she grew rapidly worse until Sunday afternoon, when the trams of mortality were unclasped and her spirit returned to God who gave it.

Sister Holcombe was that type of woman whose place is hard to fill. Industrious, careful and tidy at home, she was one of the best housekeepers in the country; and yet had time to give her attention and help to every enterprise of the Church that called for her aid. There was no time or talent, or labor too good for her to give freely. She never excused herself from duty, in fact, Church work seemed the joy of her life. She was always at Sunday school, ready to be taught, or teach, or play the organ or lead in singing, always at Church services morning and night, always at Epworth League meeting in the afternoon, always at prayer meeting Wednesday night, always at Ladies Aid Society, always an active worker at Church festivals, always ready with a willing mind, cheerful spirit and ready hand to do anything she was requested to do, and always did it well. We sadly miss her in all these departments, and feel that her death has left a great void among us. And while we deplore this

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and intensely feel the pang of this bereavement, we rejoice in the hope that she has gone to win the "Well done, good and faithful servant, enter into the joy of thy Lord." Such unselfish devotion can only be fully rewarded in the world to come. Therefore, while we bow in submission to the will of the Head of the Church, assured that he doeth all things well, and as members of the Sunday school and Church cherish most kindly the memory of her good works, and offer to her bereaved loved ones these tokens of sympathy and love and assure them of our prayers and devoutly pray that this afflictive dispensation of Divine Providence may be sanctified to the spiritual profit of the Church and community.

Resolved, That this paper be filed with the register of the Church Conference, and a copy of it be sent to THE ARKANSAS METHODIST for publication.
J. T. BAGWELL,
H. W. BURROW,
MOLLIE L. MCCLURE,
Committee.
Morrliton, Ark.

Notes From Hot Springs.

EDITOR METHODIST:—The saloons were closed here Sunday before last. I am glad and I need not say, that I hope they will continue closed. They ought to have been closed all of the time, but remained open for the consideration of the payment by each saloonkeeper of \$10 on Monday morning. The officers will be assured that we are for them in the execution of the law. My humble opinion is that we are not as assertive as we should be of our privileges to have the law observed. The price of darkness loses no opportunity; his followers accordingly use money and every other device to corrupt official life. May not the children of light be wise and give the officers, who should be a "terror to evil doers," a warm shake of the hand, assuring them of our hearty support in the faithful performance of their duties, and of our disfavor upon their neglect, or connivance at law-breakers? The good officer should be our personal friend. Of course he should not be rash in taking human life, because he has a pistol or a club. It should be no little stimulus to an officer to know that the prayers of the good people are for him, and their hearts thus with him in the discharge of his duties. Is not a preacher encouraged, when coping with some evil in his midst, to have the hearty co-operation of the good? And is it not likewise with an officer when he is confronted with bribes and the insinuating friendship of the wicked, and that failing by their persecutions? I ask divine grace for the more faithfully carrying out hereafter of what is above said.

THE METHODIST is in the field on the "against license" question. Heaven and all the good are with you. May not all of us preachers strike just now, and besides untiring private suasion, preach a sermon at each one of our appointments, urging the people in the fear of God and in the protection of our homes to vote against license? The resolutions passed at our District and Annual Conferences are good, but will be little effective unless followed by direct blows, "struck from the shoulder." We can load ourselves with numberless statistical facts and the Bible. I desire to say a hearty amen to what Bro. Thornburgh said on this subject and the remarks he made on the use of tobacco. While he was speaking on this latter subject I said to a brother near me, "Say amen, Bro. T." He scrawled out the word may be, but it was not healthy like his usual hearty responses are on other subjects. Get right, brother. If every layman had Bro. Thornburgh's views and convictions in the matter of licensing the traffic, we could carry things with a sweep.

The secular press could be a big ally just now by outspoken editorials against the evil. If what has been said of the Nashville Banner be correct in its bold utterances against any wrong, that paper is commendable; and every editor who loves God and right should as boldly speak. The time would be hastened that neither the gross sinner in high social (P) life nor the corrupt official would be spared by money or else, but would be a public sneer. Genuine penitence and conversion would change the attitude of the Church toward them, of course. Again, let the secular press cry aloud and spare not the wrong.

Methodism is moving along quite well at Hot Springs, our pastors are more or less in favor with their people. The financial pressure is felt here as elsewhere but we are all working alongside our labors to have our people on a high spiritual plane to have a good financial report at the end of the year. I can speak better for my brethren than for myself, but Glenn St. is climbing and has good workers. Our Sabbath school was well attended last Sabbath; had a good day all around; congregations tolerably good for this Church; a fair class meeting and Juvenile Society meeting was had also. We have also a W. M. S. The Sabbath school on Whitlington Ave. is still doing good work. I shall mention that Malvern Hill church has recently been re-seated. It looks elegantly every way, and the people appear humbly thankful that, from the humble beginning of a Sabbath school organized to be had in a shed, when Bro. Withers was here in 1888, God has developed them into a large and spiritual body, and has builded for them this church, an evidence of his acceptance of their labors.

South Hot Springs Methodism has also had a remarkable growth. Commencing under the ministry of Bro. W. A. Steele, sent to the Hot Springs mission by the Conference of 1886, we worshiped in a small hired house and frequently with not dense congregations; but now though one church house has burnt, the people worship in one among the largest Protestant churches here, nearly all paid for, though wanting some finishing on the inside. The "frequently not dense" auditors have increased to an appreciative congregation and the humble number of membership to a flock of 135 or 140.

Of Central Church it may be said that it was the mother. If this Church may be designated "she"—preference to the women whose devotion and labors have been so patent in our development here—she has in a sense fed

the others and has been made none the weaker, but rather today stands the stronger thereby.

Rev. J. B. Moody, the Baptist pastor here, has been confined a month or more from sickness, but is now convalescent. He is in favor with his people.

Would like to have the Editor or Business Manager at our District Conference. Yours cordially,
July 20. JNO. F. TAYLOR.

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Our Church Schools.

Aside from all considerations of Church loyalty and State pride, we heartily commend our Church schools in Arkansas as altogether worthy of the patronage of our people. We do this with genuine candor and great pleasure, believing it the interest as well as the duty of Methodist parents sending their children from home to patronize the schools our Church in this State has founded to promote the cause of Christian education. We believe, also, the sons and daughters educated in Arkansas will thereby gain desirable advantages over those educated in schools of like grade and merit outside of the State.

In buildings, library, course of study and thoroughness of instruction Hendrix College stands easily in the front rank with the leading male colleges of the South. The new members of its faculty are university students, and will fully meet the high demands upon them. The expenses at Hendrix College are less than at any other first-class college within our knowledge. And there the religious influences and discipline for developing the best type of Christian manhood are unexcelled. Write to President A. C. Millar, at Conway, for new catalogue, and fully consider the strong claims of Hendrix College, the joint property of our three Conferences in this State.

Galloway College, also owned jointly by our three Conferences, is now one of the largest and most popular female colleges in the South. During the five years of its existence it has prospered beyond the expectation of its most sanguine friends, and hard as the times were last year the number of boarding pupils enrolled at Galloway was larger than ever before. With cheering prospect of larger patronage at the next opening the President is now erecting a two-story annex, which will increase the advantages hitherto offered, that Galloway may supply every demand for a first-class female college. Read the testimonials from patrons in this issue, and write to President J. H. Dye, at Searcy, for catalogue.

Quitman College, belonging to the Arkansas Conference and the oldest of our Church schools, has steadily and worthily grown in the esteem of its patrons. It has made a fine record in the cause of Christian education and offers desirable advantages to parents wishing to patronize a co-educational school. Read the advertisement, and write to President Frank Barrett, at Quitman, for new catalogue giving full information about rates, etc.

Under the successful management of President Jones, the Arkansas Methodist College has received larger patronage than its most enthusiastic friends anticipated, and now its excellent work and great advantages are most heartily commended by its patrons and pupils. It is in the opinion of competent judges unexcelled by any co-educational institution in the South. Write to President G. C. Jones, at Arkadelphia, for the new catalogue of this prosperous college.

The Little Rock Conference Training School at Fordyce is a model high school of very great merit, and under the superior management of Prof. J. D. Clary is prospering, increasing in patronage and public favor, which is well deserved by its excellent work in fitting students for college and university courses. Write to Prof. Clary for catalogue.

Under the order of Congress to investigate the slum districts in sixteen cities containing an aggregate population of more than 3,000,000, the U. S. Labor Commissioner, Carroll D. Wright, has made his special report on the slums in New York, Philadelphia, Baltimore and Chicago. He reported the slum population in Baltimore at 25,000, in Chicago at 162,000, in New York at 360,000 and in Philadelphia at 35,000. On the topic of liquor saloons he reported: "In the city of New York there was at the time of the investigation one liquor saloon to every 200 persons, but in the slum district canvassed there was one saloon to every 129 persons. In Philadelphia, in the city at large, there was

one liquor saloon to every 870 persons, but in the slum district canvassed there was one such saloon to every 502 persons. In Baltimore in the city at large there was one saloon to every 228 persons, but in the slum district canvassed there was one saloon to every 105 persons. In Chicago, in the city at large, there was one saloon to every 212 persons, while in the district canvassed there was one saloon to every 127 persons.

Death Of Rev. John Rhyne.

DEAR BRO. BENNETT:—With sadness I write you of the death of our beloved brother, Rev. John Rhyne, a member of the White River Conference. He died July 25th. He told me he was ready. Our people will miss him. He had been a constant sufferer for several years. His dear wife and children have our heartfelt sympathies. We will send obituary soon.

P. McREILLY.

Booneville, July 26.

This sad message will be perused with tender sympathy by many of our readers, especially in White county where Bro. Rhyne and his wife resided many years before removing to Booneville. We first knew him during the Civil War, and in 1866 heard him preach at West Point a funeral sermon on which was long remembered by many of the large and sorrowing congregation present on that occasion—at the burial of two respected citizens killed by the falling of a cotton press. Eloquent and sympathetic, his sermon made a profound impression, as he lovingly and forcefully urged the duty of being ready for the summons of death and for immortal life in the home of the pure and good.

No-License Briefs.

It is frequently and truly said that the liquor laws of Arkansas are good, but we believe the temperance people of our State should unite in a strong pressure upon the next General Assembly for the following amendments:

1, the amendment of the Local Option law to require that a majority of all the votes cast in a county at the general election shall be "for license" before it shall be lawful to grant license; 2, the amendment of the laws so as to give voters the privilege of suppressing distilleries and the so-called "native wine" traffic; 3, a law with sufficient penalty to prevent traveling and local agents from soliciting, taking or writing orders for intoxicating liquors to be sent into prohibited territory; and 4, the amendment of the Three-Mile law to make it a Five-Mile law wherever so desired by the petitioners, and to make the order of the County court applying the law for three or five miles perpetual, unless after two years a majority of the adult male and female citizens in the given territory shall ask by petition, that the order be set aside—said petition with all the signatures to be published thirty days in the leading newspaper in the county before it is filed with the Judge of the County court.

We anticipate the first proposed amendment will be opposed on the ground, that every elector failing to vote on the question of license thereby approves the majority vote on the question; but we do not believe any question of such a serious nature, of such vital concern, should be decided affirmatively with less than a majority of all the votes cast in a county at the general election—or we will put it stronger and say a majority of all the voters in the county as shown by the Tax Assessor. This is the legal requirement to decide in favor of removing the county seat of a county—an issue of less concern to the material welfare of the people than the prohibition of the liquor traffic.

The second amendment suggested is essential to the success of the no-license movement in the counties, which are cursed by the operations of distilleries and the "native wine" traffic. In any such county the voters should have the privilege of abolishing existing distilleries and wine cellars. The other amendments suggested will be approved by temperance people generally and by most legislators in favor of local self-government by ballot and petition.

We believe the reasonable prospect of getting these amendments will strengthen the no-license movement, which is now the most important issue before the voters of our State. No patriotic citizen can afford to ignore it, and no Chris-

tian man should fail to vote and work for its success. What is done must be done quickly. How many are now preaching, speaking, and working against license in the close counties we named last week? Liquor dealers and their supporters are not idle.

Methodism and Holiness.

On this topic in their last quadrennial address the Bishops of our Church said:

The privilege of believers to attain unto the state of entire satisfaction or perfect love, and to abide therein, is a well-known teaching of Methodism. Witnesses of this experience have never been wanting in our Church, though few in comparison with the whole membership. Among them have been men and women of beautiful consistency and seraphic ardor, jewels of the Church. Let the doctrine still be proclaimed, and the experience still be testified. But there has sprung up among us a party with holiness as a watchword; they have holiness associations, holiness preachers, holiness evangelists and holiness property. Religious experience is represented as if it consists of only two steps, the first step out of condemnation into peace, and the next step into Christian perfection. The effect is to disparage the new birth, and all stages of spiritual growth from the blade to the full corn in the ear, if there be not professed perfect holiness. Such Scriptural terms as "saints," "sanctified," "pure in heart," "holy," "dead to sin," "filled with the Spirit" and "made meet to be partakers of the inheritance of the saints in light," are restricted to the few who have reached the height of perfect purity in love, and improperly denied to the body of believers; and not only to these who are new or weak in the faith, but also to mature Christians who by walking with God in blessed fellowship and by patient continuance in well-doing, ever increasing in the knowledge of God, and being fruitful in every good work, adorn the doctrine of God our Savior in all things, and are pillars in the Church. We do not question the sincerity and zeal of these brethren; we desire the Church to profit by their earnest preaching and godly example; but we deplore their teaching and methods in so far as they claim a monopoly of the experience, practice and advocacy of holiness, and separate themselves from the body of ministers and disciples.

To teach, practice and promote holiness of heart and life, after the standard of God's law and the example of Christ, is the work of the Church. Those to whom is committed the care of souls should not suffer their flock to rest in a name to live without the life, in a form of godliness without the power, in outward morality and religious training without the renewing of the Holy Ghost. Not less earnestly should they be warned against mistaking excited moods and loud professions for pure and undefiled religion. Sin in all its manifold forms and degrees must be rebuked, and the beauty and joy of holiness and the rich provisions and promises of the gospel must be set forth, that preachers and people "may be able to comprehend with all saints what is the breadth, and length, and height, and to know the love of Christ, which passeth knowledge, that they might be filled with all the fullness of God."

Notes and Gleanings.

In our State crop prospects continue very favorable. The drought in several western States caused the price of corn to advance 3cts Monday in Chicago. Its packing houses received that day 97,000 head of live stock, the largest shipment ever known in one day. The cotton statistician Neill now estimates the cotton crop at 8,900,000 bales, and that the visible supply on Sept. 1, 1895 will probably be 1,000,000 bales more than on Sept. 1 this year.

War between China and Japan seems almost inevitable. A large army of Chinese has already crossed the northwestern frontier of Corea and hostilities between the Chinese and Japanese forces have been reported. A Japanese cruiser overhauled and destroyed a Chinese ship, sinking it and drowning nearly all on board, about 2,000 persons.

Great loss and much suffering have been caused by forest fires in the Northwest—the fire destroying farm houses and some villages and small towns as was the case in 1887.

The candidates for the office of Governor of Arkansas began their campaign Tuesday at Conway. We wish their speeches may be dignified and instructive, creditable to the candidates and the people they want to serve.

The N. O. Advocate says: In comparison with other sections, the South is in good financial condition. While the population of the South is about one-third that of the country, its bank failures during

the last year were only about thirteen per cent., and its commercial failures about the same. Its manufacturing failures were only about eleven per cent. Moreover, business of all kinds is reviving in the South more rapidly than elsewhere. We ought to thank God and take courage.

The Searcy District Conference.

The Searcy District Conference convened at Augusta, Ark., July 26, 1894. The Rev. H. T. Gregory, P. E., was present and presided. As an evidence of the satisfaction he gave in his official capacity, we may mention the resolutions of thanks passed, however against his protest, for "his fair and impartial rulings." There were present at the Conference 12 Preachers in Charge, 4 local preachers and 20 delegates. Four of the Preachers in Charge were absent. Drs. J. H. Dye and Z. T. Bennett were present, representing respectively Galloway College and THE ARKANSAS METHODIST. Rev. S. H. Babcock of Searcy College and Rev. Geo. W. Hill and Prof. G. C. Millar of Hendrix College were present; also Rev. E. M. Pipkin of the American Bible Society.

Minute enquiries were made of the preachers concerning their works and their reports were in some respects favorable, in others not so good. Some revivals have been held with measurable success, and all the preachers seemed expectant of good revivals yet to come. Most of the preachers reported that they labored among the people, visiting and praying with them. Finances in a fairly good condition and most all Conference collections expected to be raised in full. It was reported that there was no mission territory unoccupied.

The Conference proceedings were, in the main, exceptionally harmonious and peaceful, rarely ever did the discussions "wax warm" beyond the ordinary, and reports from committees were generally adopted without modification. Suitable resolutions were passed on the temperance question and it was agreed to preach often on that subject in order that good results might be realized in the coming September election through the proper use of the ballot, as well as at all other times. It was agreed also to take a decided stand on the proper observance of the Sabbath, discountenancing both by precept and example the operations of railroads, telegraphs, postoffices, &c., on the Lord's day. It is to be hoped that all the brethren will not forget the obligations under which they have placed themselves on this question. It is a matter of eternal importance. The preacher who would have power in his pulpit must plant himself behind the breastwork of the ten commandments. Otherwise his futile attempts to preach the gospel will be as "sounding brass or a tinkling symbol." Power in private living will give power in public preaching. O for men of consistency! for men of power! for men of God! Let us preach to men, but let us preach for God and eternity! Let this be done through love, not mistaking anger for zeal.

The preaching by the different brethren was good, instructive and edifying.

Resolutions of thanks to the pastor and people of Augusta were passed for their generous hospitality and kind treatment shown the members of the Conference. They succeeded well in making the brethren feel at home; and especially did the writer together with Rev. S. F. Brown receive great cordiality in the elegant and pleasant home of Mrs. Richardson and her son, Marvin. Resolutions of thanks were also passed to the Augusta R'y Co. for their courtesies and free accommodations.

The following delegates were elected to the Annual Conference: Dr. W. J. Hanson, W. W. Folsom, F. P. Laws and R. T. Martin; alternates, Rev. H. F. Harvey and C. W. Yarnell.

The next session of the Conference will be held at Beebe, Ark. W. C. DAVIDSON, Sec.

Beebe, July 31, 1894.

We had the delightful pleasure of spending three days including the Sabbath with the brethren of the Conference reported above and among the hospitable, cultured people of Augusta—a no-license town situated on White River and sustained by trade from a beautiful and fertile region of country. The occasion was pleasant socially and we trust profitable religiously, the members of the Conference entering into hearty sympathy with our worthy and earnest pastor, Rev. Thomas Whitaker, who was burdened with intense desire to witness a gracious revival, for which he has been laboring faithfully. The attendance was fully equal to the average in that District for a half dozen or more years, but not as large as it should have been, judged by the attendance at some other District Conferences in our State. The discussions were interesting and we believe helpful, as they were on topics of vital concern to

Church and State. The opening sermon by Rev. H. M. Cryer was highly commended, and we heard edifying discourses by Revs. S. H. Babcock, S. F. Brown, J. A. Peebles, I. B. Manly and G. W. Hill. Bro. H. preached Saturday and Sunday nights—both sermons good but neither up to the expectation of those who had heard him on other occasions. The love feast conducted by the pastor Sunday morning was spiritually refreshing. A meeting for the children Sunday p. m. was briefly addressed by Revs. W. C. Davidson, S. C. Stone and the writer. With Rev. F. A. Jeffett and our son, Charles Galloway, we shared elegant hospitality in the princely home of Bro. J. T. Hamblet, who with his charming wife delighted in the entertainment of their guests.

Against License.

The New England Puritans are said to have passed on a certain occasion two resolutions, as follows: Resolved, 1st. That the earth belongs to the saints. Resolved, 2nd. That we are the saints.

However ludicrous the second resolution may be, there is more than a grain of truth in the first. Righteousness has an inherent right to assert itself. Nothing, no man, no angel, no thing has any inherent right of any sort apart from righteousness. The right of Christianity to rule this country is not a derived right; it is an inherent right, just as God has the inherent right to rule. In most of our State dealing we fight too shy of the principles of the Bible. We are so afraid of a coalition of Church and State that we make a continual effort to maintain our laws and our State institutions much like a respectable heathenism might be expected to do. We are afraid to assert positively anywhere as State functionaries that this is a Christian country. We expect our legislators to trim when this question comes up. We expect the judiciary to avoid all undue (?) emphasis of this fact, and to stick to our respectable statutes in the spirit of heathen judges. We expect the public school system to be run without our Bible and in most places concede the right of anybody to demand that it should be so. We expect higher education on the part of the State to exclude from its curriculum anything which teaches Christianity. A young man may read and study as models of taste what eminent heathen men of two thousand years ago have written. He may ponder Bacchanalian revels where mingle the lusts of gods and men, gilded over with the glamor of giant intellects, but Butler's Analogy would give his mind a decidedly pernicious twist, and so is not to be tolerated. And until we as a people are ready boldly to assert that this is a Christian country, let us not blame legislators, judges or educators. They are simply keeping within the lines of their commissions as law and public sentiment have defined their duties. Yet let us say to them, and to all men, that the God of the Bible shall have practical recognition in this country. Let no man be alarmed; we are committed to this principle in the very organic structure of our civil fabric. We make no bombastic call to stand upon a mere baseless assumption. Let a noisy minority of anarchists, infidels and practical atheists deny it if they will, but this country is not infidel, is not anarchic, is not atheistic, is not indifferently the one or the other; it is Christian. We have no union of Church and State; we do not want it. That we have a union of the Christian religion and the State let the following facts testify:

1. Every officer of this government from the President down takes his oath of office on our Bible.

2. The oath of naturalization is the Christian oath.

3. Our jurisprudence rejects the oath of an atheist. An oath has no meaning in his mouth, because it takes no recognition of a just God and of future retribution.

4. The government appoints days of thanksgiving, fasting and prayer.

5. Our Congress, our army and navy have their chaplains, whose salaries are paid out of the government treasury.

6. States exempt Church property from taxation, and employ ministers of the gospel in penal and reformatory institutions.

7. Sabbath-breaking, profanity, blasphemy, perjury, sacrilege and such like offenses are crimes against the State.

8. Christianity is part of the common law of the land. It penetrates all our institutions.

It is mere twaddle for any man to stand up and, in the face of these facts, claim the right to run a business in this country which, under the specious claim of liberty of the individual, would sap the very foundations of all law and all religion. We, as a citizen, are against the whiskey business because it is, in spite of all protestation, against the law. It is the most lawless thing out of hell. We are against it because it is against our Bible, and

the most desperate foe on the earth to our Christ. By every right, civil and religious, temporal and eternal we will make war upon it, until to the death.

I, for one, would push this principle much further than we are accustomed to carry it. I would openly ally all our State institutions with our religion. We have a right to do. We have a right to read the Bible in our Public Schools. We have a right to inculcate Christianity in our State colleges and universities. The men who came to this country from the old world, and laid the foundations of all we have, came to found a government from which bigotry should be excluded, but in which God should be recognized. We should refuse to modify the institutions which they have left us as their legacy. Rather let us say to the belated adventurers who have since come among us, with their din about freedom, Nay, gentlemen, you are too late, our fathers paid for these institutions in treasure and blood. As for you, we need you not, and if these things do not please you, you may—emigrate.

JAS. A. ANDERSON.
Fayetteville, July 28.

OTHER EDITORS.

There has been a decided waking up in England during late years on the subject of temperance and the legal control of the liquor traffic. In a speech at a recent meeting in Birmingham Lord Rosebery, the Prime Minister, said: "I go so far as to say this, that if the State does not soon control the liquor traffic, the liquor traffic will shortly control the State." It is time all governments were awake to the importance of this truth.—Pittsburgh Advocate.

Rev. Dr. A. T. Pierson supplies the following missionary statistics: Missionary organizations, 280; stations and out-stations, 11,400; foreign laborers, 8,000 (about two-fifths of whom are women); native workers, 47,000 (of whom nearly one-tenth are ordained); making a total working force of 55,000, with about 900,000 communicants and four times as many adherents; and a total contribution to missions of about \$12,000,000. The most careful investigation satisfies the writer that these figures are as near as may be ascertained to the actual facts, and furnish a proper working basis.—Christian Guardian.

The advocates of female suffrage and female admission to all the trades and professions are very careful to flank some of the utterances of the Apostle Paul. These utterances stand there as impregnable barriers against the rising tide of modern fanaticism. The only hope of the reformers is to turn Paul out of the sacred canon. This done, they would have but one more fortification to carry, namely, the marked and indisputable mental and physiological differences of the sexes.—Southern Advocate.

Wealth is no sure defense against sorrow, trouble and ruin. A man rated as a millionaire put an end to his own life last week in Chicago. He was worried, anxious and distressed over temporal matters. When will our poor race learn that the "life is more than meat?" If we all sought the perfect development of our higher natures with full energy, and treated food and raiment as minor matters, what a blessed world this would be, and what a happy race the children of Adam.—Michigan Advocate.

The Methodist preachers of New Orleans have begun a series of open-air meetings in portions of the city where the gospel is much needed. We hope for good results from this movement. Why should not open-air services accomplish good now as well as in Wesley's day? The greatest sermon ever preached was preached in the open air—the Sermon on the Mount. N. O. Advocate.

It has come to a bad pass when fathers will vote for a man for a place of honor and trust against whose vices and immoralities he is in conscience bound to warn his own son! It is a sad case when our children are confronted with the fact that in order to rise in the world it was only necessary to be tough and to "stand in" with the "lewd fellows of the baser sort!"—Texas Advocate.

Dr. Joseph Parker, of London, says: "In the whole course of my ministry I have never failed to observe that the pastors who appreciate their people are the pastors who do the most enduring work." The reason of this fact can be understood by any one who knows his own heart: It is only those who can see and acknowledge the good that is in us who can influence us largely for good. And this rule applies with still greater force in dealing with children. It is only by recognizing their good qualities, their good intentions and their efforts to do right, however spasmodic these may be, that we can win their confidence and secure their cordial co-operation in efforts to overcome their faults.—N. Y. Observer.

Bennett & Thornburgh will sell at a great bargain one sheep-bound set (15 large volumes) of the International Cyclopaedia recently advertised in this paper.

THURSDAY, AUG. 2, 1894.

+ Brief Notes +

Rev. Stonewall Anderson, P. C. of Central Church, Fort Smith, has been quite ill with fever. His wife wrote July 26 he was some better but still quite sick.

We are sorry to learn through a letter from Rev. J. R. Moore, of Pine Bluff, that his father is quite sick as he has been for two weeks or longer with slow fever. Many will join us in the prayerful wish for his recovery.

We are informed by the Book Agents, that the new Discipline will be ready to send out about the 10th of August.

Rev. John M. Crowe, of Sikeston, Mo., is preparing an Epworth Catechism to be published in a series of chapters in The Epworth Era. The scope and design of the catechism may be explained by the words—histories, doctrines and governments of the various Churches. We feel sure Bro. Crowe's articles on these subjects will be ably written.

Our District Conferences close this week with the Pine Bluff at Rison. We expect to be there two days.

Writing on business, July 23, Rev. A. M. Robertson said: "Wife's sister, Carrie Carruth, died on last Friday night after an illness of twelve months. Hers was the most triumphant Christian death I ever witnessed."

We are sending 50 extra copies of this paper each week into Independence county, at the expense of Bro. Chas. W. Maxfield, of Batesville, a noble worker in the no-license movement. At the last election Independence county voted a majority of 122 "for license," a change of 61 votes "against license" would have defeated it in that county.

Rev. J. R. Sanders, P. C. of Fordyce station, wrote July 23: "Our 3rd Quarterly meeting closed last night with a very large and impressive sacramental service. Bro. Cason preached Saturday and Sunday plain, practical sermons, full of spirit. The love-feast Sunday afternoon was specially enjoyed by all. The Quarterly Conference today appointed a special committee of five to consider the feasibility of building a new house of worship, to report at 4th Q. C."

Tuesday we had an appreciated call from Rev. S. D. Evans, of Searcy, returning from a visit to his brother in Pine Bluff. He gave us the sad news, that Rev. D. B. Warren, a widely and much esteemed local preacher at Gainesville, died Monday night.

Passengers on the night train over the Iron Mountain R'y between this city and Memphis should know Bro. J. H. Clark keeps a good hotel at Bald Knob, where they can rest six hours or more and reach either city on the early morning train.

Bro. John P. Penn, of Augusta, has been so ill as to require constant nursing day and night for more than four months, and we are sorry to say no hope is entertained for his recovery. Tender sympathy for him and his wife and sister, Mrs. J. T. Hamblet, was repeatedly expressed during the District Conference.

Tuesday we received from Rev. J. C. Weaver \$10 collected for this paper at the Dardanelle District Conference, which proved a delightful occasion. We thank Bro. W. and the friends remitting through him.

Wednesday morning we had a helpful call from Bro. J. E. Moreland, of Roland.

Sending a new subscriber, Rev. T. B. Williamson reports three conversions in his meeting at Brookland.

We received too late for this issue several field notes reporting gracious revivals.

Rev. H. H. Watson, P. E. of Little Rock District, has secured Rev. K. W. Dodson to serve the Austin C't until the Annual Conference.

Bro. Watson came home sick last week from England C't, and was quite sick for a few days, but is out again.

Report of Dardanelle District Conference received too late for this issue.

* Married *

At the residence of the bride's father, Mr. J. H. Van Meter, July 30, 1894, Mr. D. U. Hull, of Ambia, Texas, and Miss Effie Var Meter, of Clark Co., Ark., Rev. Samuel N. Burns officiating.

July 18, 1894, at the Methodist Church in Dardanelle, Ark., by Rev. A. H. Williams, Capt. J. M. Harkey, of the firm of Harkey & George, Ola and Dardanelle, and Miss Laura E. Boles—all of Yell Co., Ark.

At the Crescent House in Hot Springs, July 17, 1894, by Rev. A. D. Jenkins, Mr. P. H. Thomas, of the Warren Democrat, and Mrs. M. J. Edrington, both of Bradley Co., Ark. May the Lord bless this union.

July 12, 1894, at the Methodist parsonage in Dardanelle, Ark., by Rev. A. H. Williams, Mr. Albert R. Davis, son of Rev. G. W. O. Davis, of the Arkansas Conference, and Miss Rose Adney—all of Yell Co., Ark.

AWARDED

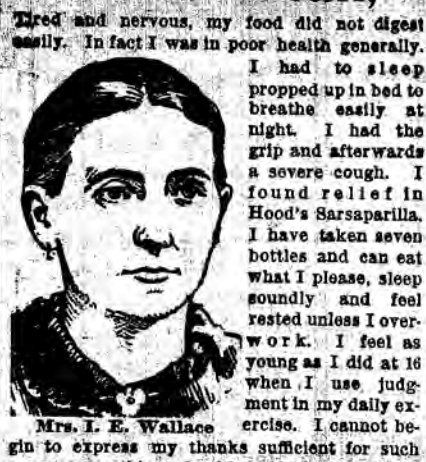
HIGHEST HONORS-WORLD'S FAIR

DR. PRICE'S CREAM BAKING POWDER

MOST PERFECT MADE.

A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant. 40 YEARS THE STANDARD.

I Was Weak,



Third and nervous, my food did not digest easily. In fact I was in poor health generally. I had to sleep propped up in bed to breathe easily at night. I had the grip and afterwards a severe cough. I found relief in Hood's Sarsaparilla. I have taken seven bottles and can eat what I please, sleep soundly and feel rested unless I overwork. I feel as young as I did at 18 when I use judgment in my daily regimen. I cannot begin to express my thanks sufficient for such a great soothing, health restoring medicine.

Hood's Sarsaparilla Cures
Hood's Sarsaparilla. Mrs. Clara J. Wallace, wife of Rev. E. R. Wallace, clerk of Blood River Association of Baptists, Calvert City, Ky. Hood's Pills give universal satisfaction. Prepared by C. I. Hood & Co., Lowell, Mass.

Assessment No. 4.

Office Preachers' Aid Association. On hand per last report (May 24), \$240; received since, from M. B. Corrigan \$3, J. A. Sage \$3, Mrs. M. E. Douglass \$1; total, \$7. On hand, \$247. JOHN B. BOND, Sec-Treas.

July 31.

Magnesia Springs Camp-Meeting.

The camp-meeting at Magnesia Springs will begin Friday night before the third Sunday in August. The meeting will be conducted strictly on the self-supporting plan. All ministers are cordially invited and will be given free entertainment. J. A. SAGE.

Stephens, Ark.

Hendrix College.

Our catalogues after some unavoidable delay are now ready for distribution and will be sent out this week. If any preacher, student or friend fails to receive one, a request on postal card will bring it. Friends are requested to send names of young men who should go to college, so that catalogues may be put into their hands. As the catalogues were not printed under my direct supervision several typographical errors have crept in.

Prof. Burr and G. C. Millar are now in the field; Prof. Hawley and Cotham will canvass as much as their other work will allow. I shall be among the brethren during the month of August.

My trip to N. W. Ark., being a partial vacation, refreshed me much. Last year at this season I was broken down. This year I feel unusually strong and hearty. Our prospect is good.

A. C. MILLAR.

Conway, Ark.

In the forthcoming (August) number of The Forum, there will be three striking articles treating of the three recent startling manifestations of crime—the Great Railroad Strike and its Causes; the Assassination of Carnot; and the Police Revelations in New York. Discussions of these subjects are grouped under the general title, "The Sentimental Dealing with Crime and its Increase," and following these is a fairly startling review of the recent world-wide increase of crime, by Mr. Henry Charles Lea, of Philadelphia. These make one of the most noteworthy groups of strong and timely articles that have ever appeared in our periodical literature.

If you wish to patronize a first-class barber shop, go to Phil Wanger's under the Capital Hotel. His shop is well furnished, his barbers uniformly polite and their service unexcelled.

Death Notice.

DEAR BRO. BENNETT: My heart is sad this morning. My little grand daughter is no more, for God has taken her. Little Novia, daughter of W. T. and Ellen Jane Barker, was born April 13th, 1893, and died July 20th, 1894. The Lord giveth and the Lord taketh away, blessed be the name of the Lord.

Her grand father,

Thos. J. FRANKS.

Viola, July 21.

Death Notice.

Our whole community is sad at the death of little Cora Alma, daughter of S. D. and Nannie D. Green, which event occurred July 23d, 1894, aged 15 years. She was one of the lambs of the flock, started life aright, giving God her heart, and uniting with his people. We mourn her death truly, but the Lord has so ordered, and it is best; for He makes no mistakes. The dear child gave the happiest evidences of her safe arrival at welcome to her "home over there." Her mother had preceded her several years, also an older brother. Near her last moments she exclaimed, "younder is mother and Hunter." Calling her father, step-mother, brothers and sister to her, she asked each by name to meet her in heaven, making the same earnest request of her physician, Dr. Matlock. It is well with the child; she sleeps in Jesus, and is forever safe from the evils of this sinful world. May the God of all comfort abide with and bring the whole family to meet in that happy land. May her words be living memories.

J. E. CALDWELL, Tulip, Ark., July 25, 1894.

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."

We will sell any of the Commentaries at the same reduced prices as offered by the Publishing House. If you wish to buy at the very low figures they quote you can do so through us.

BENNETT & THORNBURG.

Washington Letter.

(From our Regular Correspondent.)

The Cabinet has decided to endorse the action of Minister Willis in promptly recognizing the Hawaiian republic, although it would have been more pleasing to the administration had he waited for instructions before doing so. A formal protest has been received from the ex-queen, but it is not probable that any official notice will be taken of it.

The latest news indicates that Secretary Gresham's commendable efforts to prevent war between Japan and Korea and China have been unavailing, although the hope is still held out at the legations of the countries involved that the trouble is exaggerated in the meagre cablegrams that have been received.

The Anti-Saloon League has made arrangements for a plentiful supply of ice water for the Knights of Pythias, who will take part in the street parade which is to be a big feature of the encampment to be held in Washington next month. In making the offer to the citizens committee having charge of the arrangements for the entertainment of the visiting Pythians and their friends, the communication from the Anti-Saloon League stated that it was done to prevent the visitors patronizing saloons. When the G. A. R. had their immense street parade here it was charged, and was probably true, that the saloon keepers on portions of the route took extra precautions to prevent cold water being supplied to the marchers in the neighborhood of their saloons, because they wanted their thirst to drive them into the purchase of intoxicating drinks.

Representative Bryan, of Neb., used some very plain language in an address at one of the weekly meetings of the Brotherhood of Philip and Andrew. "The common people heard him gladly," was the biblical quotation upon which Mr. Bryan based his remarks. He said that he thought the Church often fell short in its duty, and that instead of concentrating in its corporate capacity the high ideals of its divine founder it catered to cliques and classes, which oftentimes robbed it of the opportunity of doing lasting good. After dwelling briefly on the significance and impressiveness of his text he said: "In fact Christ's love for the common people leads me to believe that it is one proof of His divine nature." He also aptly quoted the well known words of President Lincoln—"The Lord must have loved the common people, because He made so many of them." He advised young men to adopt three rules for their guidance.

First: Be careful as individuals not to allow money to dwarf your better nature. Second: The Church is no respecter of persons, and the third: Truths and duties never conflict. Of the first he said: "Jesus did not say how much money we ought to have. When a man's pile is so high he cannot look over it to see his fellow-man, he has too much; when a man's money becomes so heavy that it squeezes out of him his sympathy for his fellow-man, he has too much. A very little money may do that if we have a very little sympathy, but if we have a large amount of sympathy it will take a great deal of money. If our sympathy is strong enough money may be the only means of showing that sympathy." Mr. Bryan closed with these words: "As Christians, believing in the brotherhood of man, believing in the equality of all people, believing that they were made and put here and that our sympathy must extend to them, I insist that it is the duty of every Christian to examine every law and see that it concurs in this purpose and that you can share the responsibility of it."

July 25.

Commissioner's Sale.

Notice is hereby given, that in pursuance of the authority and directions contained in the decretal order of the Pulaski Chancery court made and entered on the 4th day of June, A. D. 1894, in a certain cause (No. 486), then pending therein between Mrs. M. H. Barker, complainant, and the unknown heirs of Joseph C. Barker deceased, and Clara Barker deceased, defendants, the undersigned as commissioner of said court will offer for sale at public outcry to the highest bidder at the east door or entrance of the Pulaski county court house, in which said court is held, in the city of Little Rock, within the hours prescribed by law for judicial sales, on

Given under my hand this 23rd day of July, A. D. 1894. I. J. HICKS, Commissioner in Chancery.

Notice is hereby given, that in pursuance of the authority and directions contained in the decretal order of the Pulaski Chancery court made and entered on the 4th day of June, A. D. 1894, in a certain cause (No. 490), then pending therein between Mrs. M. H. Barker, complainant, and the unknown heirs of Joseph C. Barker deceased, and Clara Barker deceased, defendants, the undersigned as commissioner of said court will offer for sale at public outcry to the highest bidder at the east door or entrance of the Pulaski county court house, in which said court is held, in the city of Little Rock, within the hours prescribed by law for judicial sales, on

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Given under my hand this 23rd day of July, A. D. 1894. I. J. HICKS, Commissioner in Chancery.

INSTANT RELIEF

for all afflicted with TORTURING SKIN DISEASES in a Single Application of

Cuticura

CUTICURA WORKS WONDERS, and its cures of torturing, disfiguring, humiliating humors are simply marvellous.

Sold throughout the world. Price, CUTICURA, 50c; SOAP, 25c; RESOLVENT, \$1. POTTER DRUG AND CHEMICAL CO., Sole Proprietors, Boston, Mass. "How to Cure Every Skin Disease," Free.

Commissioner's Sale.

Notice is hereby given, that in pursuance of the authority and directions contained in the decretal order of the Pulaski Chancery court made and entered on the 29th day of May, A. D. 1894, in a certain cause (No. 482), then pending therein between J. A. Allen, complainant, and Mack Lemoyne, Henrietta Black, John Lemoyne, Henry Lemoyne, Louis Lemoyne, Buck Lemoyne and Harriet Lemoyne, heirs of Malissa Lemoyne, defendants, the undersigned as commissioner of said court will offer for sale at public outcry to the highest bidder at the east door or entrance of the Pulaski county court house, in which said court is held, in the city of Little Rock, within the hours prescribed by law for judicial sales, on

Saturday, the 25th day of August, A. D. 1894.

the following described real estate, to-wit: Southeast quarter of the southwest quarter of section thirty-five (35) in township three (3) north range thirteen (13) west, in Pulaski county, Arkansas.

Terms of sale: On a credit of three months, the purchaser being required to execute note with approved security bearing interest at the rate of 10 per cent per annum from date of sale until paid, and a lien being retained on the premises sold to secure the payment of the purchase money.

Given under my hand this 23rd day of July, A. D. 1894. I. J. HICKS, Commissioner in Chancery.

Commissioner's Sale.

Notice is hereby given, that in pursuance of the authority and directions contained in the decretal order of the Pulaski Chancery court made and entered on the 4th day of June, A. D. 1894, in a certain cause (No. 484), then pending therein between Mrs. M. H. Barker, complainant, and the unknown heirs of Joseph C. Barker deceased, and Clara Barker deceased, defendants, the undersigned as commissioner of said court will offer for sale at public outcry to the highest bidder at the east door or entrance of the Pulaski county court house, in which said court is held, in the city of Little Rock, within the hours prescribed by law for judicial sales, on

Saturday, the 25th day of August, A. D. 1894.

the following described real estate, to-wit: Lots eighteen (18), nineteen (19) and twenty (20) in Block 22 of Fletcher & Clark's Addition or subdivision to the city of Little Rock, in Pulaski county, Arkansas.

Terms of sale: On a credit of three months, the purchaser being required to execute note with approved security bearing interest at the rate of 10 per cent per annum from date of sale until paid, and a lien being retained on the premises sold to secure the payment of the purchase money.

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Saturday, the 25th day of August, A. D. 1894.

the following described real estate, to-wit: East half of the southeast quarter of section four (4) in township one (1) south, range eleven (11) west, in Pulaski county, Arkansas.

Terms of sale: On a credit of three months, the purchaser being required to execute note with approved security bearing interest at the rate of 10 per cent per annum from date of sale until paid, and a lien being retained on the premises sold to secure the payment of the purchase money.

Given under my hand this 23rd day of July, A. D. 1894. I. J. HICKS, Commissioner in Chancery.

Teachers' Bibles.

The Holman Self-Pronouncing Teachers' Bibles are now printed in larger type than heretofore. We keep a full assortment of both the old size type and the new and larger size. Send for prices. BENNETT & THORNBURG, Little Rock, Ark.

BERRY SPOONS.

Special Offer No. 7.

For \$2.50 in cash (postal note or money order) we will send you, by mail or express, securely packed, one Best quality silver plated Berry Spoon, with gold plated bowl, cased in a satin-lined leatherette case. Guaranteed to wear for 10 years. Regular price \$5.00.

The editors of this paper will vouch for our responsibility.

SPOTT & JEFFERSON.

Little Rock, Arkansas.

VINNY Leal's Trip to the Golden Shore; by Rev R W Bigham. 18 mo. 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.



Commissioner's Sale.

Notice is hereby given, that in pursuance of the authority and directions contained in the decretal order of the Pulaski Chancery court made and entered on the 17th day of May, A. D. 1894, in a certain cause (No. 484), then pending therein between The Ladies Building Association, complainant, and T. A. George, Jr., and Anna M. George, defendants, the undersigned as commissioner of said court will offer for sale at public outcry to the highest bidder at the east door or entrance of the Pulaski county court house, in which said court is held, in the city of Little Rock, within the hours prescribed by law for judicial sales, on

Saturday, the 25th day of August, A. D. 1894.

the following described real estate, to-wit: The middle one-third of lot eleven (11) and two-thirds of lot twelve (12) in block sixty (60) in the city of Little Rock, Arkansas, bounded as follows: commencing at a point forty-eight feet west of Washington street, of said lot twelve, thence west forty-eight feet, thence south one hundred feet, thence east forty-eight feet, and thence north one hundred feet to the point of beginning, in Pulaski county, Arkansas.

Terms of sale: On a credit of three months, the purchaser being required to execute note with approved security bearing interest at the rate of 10 per cent per annum from date of sale until paid, and a lien being retained on the premises sold to secure the payment of the purchase money.

Given under my hand this 23rd day of July, A. D. 1894. I. J. HICKS, Commissioner in Chancery.

\$10,000

is a big amount of money, but nevertheless

ONE MAN

has by his individual canvass of "King of Glory," the most charming "Life of Christ" ever written, made this amount. We want more men who can do this. The lowest prices—only \$1.25 to \$1.50. Complete outfit, including copy of book, best gilt binding, only 90 cents. If you are interested, write us. A two cent stamp invested now, may be the means of your making DOLLARS.

Southwestern Publishing House, Nashville, Tenn.

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

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. 25cts.

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

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

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.

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

METHODISM, A History of; by H N McTyeire, D. D. one of the Bishops of the M E Church. 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 Hymn-book of the M E Church, South; PEER of 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.

TENNESSEE FEMALE COLLEGE, Franklin, Tenn. No Shiner Female Teachers. Location unparalleled for health. Ample and healthy accommodations. Thorough University. Send for catalogue.

Thompson's Classical Institute.

Paragon, Ark. Advanced pupils of both sexes admitted. A full collegiate course of study. Music, Elocution and Art. Preparation for University. New buildings to accommodate 200 pupils. Healthful location. Board and tuition for ten months \$141. Write for catalogue. R. S. THOMPSON, A. M., Pres't. (Washington & Lee University.)

Virginia Military Institute.

LEXINGTON, VA. 16th year. State Military, Scientific and Technical School. Thorough courses in general and applied Chemistry, and in Engineering. Degrees of graduate in Academic Course, also degrees of B. S. and C. E. in Technical Course. All expenses, including clothing and incidentals, provided at rate of \$80 per month, as an average

THURSDAY, AUG. 2, 1894.

* Christian Life. *

WOMAN'S INFLUENCE.

Is Woman in Her Life and Influence What She Ought to be?

When we consider that the world, beautiful and sublimely grand in formation and adaptation, was built by God himself for the home of intelligent beings when in the beginning He "dwelt alone glorious in His uncreated power;" that it is the fitting place for its inhabitants, made in His own image, with minds capable of continual improvement, refinement and elevation to rise to a higher state of existence, if under the strengthening power of a good influence; but drawn by unseen forces, sinking to a lower state of darkness, if that stronger upward influence be not exerted; when we consider all this, and that after the relation of this life has ceased the consequences will last forever, what strength of purpose should be in every effort! What power of determination in every true heart to break the links that bind to evil and to work unyieldingly on the side of Right—the side of Christ, who left on earth all there is good and pure and exalted in life.

In such a world, so wondrously formed, yet so mixed the good with evil, the true with false, joy with sorrow, light with darkness—shadows of the two worlds which lie beyond—in the midst of all this what should woman's work be?

Is she firmly standing in her place to guard off evil and wrong? Is her life perfect in patience, gentleness and Christian love? Is her influence strengthening only what is true and right? Or is she unconsciously lending power to evil—weakening the side on which she leans?

It has been said that "society is dependent upon woman for its moral tone." If this be true, we need but look at the standard of our society today for an answer to our question. Woman in her life and influence is not all that God intended she should be.

If the Christian women of this busy age were all they should be in life, purity and truth, in influence, light and strength—if every home was a nursery for cultivating the noble, the tender, the true in life and character, and the safeguard against pride and the weakening influences, so much hardness and skepticism would not exist—so many noble lives would not be lost.

The following extract shows the power of a true life and influence. A young man when asked by a companion to drink with him, thus replied:

"I will drink nothing with you stronger than a glass of cold water. Listen: I have a sister just coming into womanhood, one of the purest, loveliest women I think God ever made. Every evening when I enter the house she puts her arms around my neck and kisses me with a glad look of welcome in her eyes. There are many things I prize in this life; but I would give them all up rather than that evening kiss. I once thought as you do, that I could take a friendly glass and let it go no farther; and I even had the glass in my hand to carry it to my lips for the first time, when the thought of the kiss I would have that evening came into my mind. Could I take it, if I drank the wine? Would not its odor still cling to my breath and poison the kiss? The glass was put back; and then and there I registered a solemn vow that if I could help it, no stain of that kind should ever soil my sister's lips. A few evenings after that we were out together where the social glass was handed round. I saw my sister shrink from any she had seen touch the wine. Then I made another vow—that I would never take to our home one who took even a social glass."

A true woman would do good. She is opposed to evil and wrong. She would give her influence always to the true and right. But her influence is weakened by what customs and fashions have made her. Her life is oppressed and warped; her strength overtaxed; her time burdened by fashion's claims upon it. Patience, gentleness, tenderness, sympathy, all are blunted by the heavy requirements of needless worldly cares. The inward, spiritual part is neglected; caring for the outward. The making of beautiful lives, fills the time and makes up the greater part of woman's life.

When will women fully awake to the truth of where and what she is? Her broadest field of labor is home. Her mission is to help, strengthen and lift up higher. Not until the Christian woman has thrown away her follies of fashion and soul famine, can she in her life and influence rise to the pure light, where God intended she should stand.

EMMA THOMASSON.

Prescott, Ark.

To Cleanse the System

Effectually yet gently, when costive, or bilious, or when the blood is impure or sluggish, to permanently cure habitual constipation, to awaken the kidneys and liver to a healthy activity, without irritating or weakening them, to dispel headaches, colds, fever, use Syrup of Figs.

Family Altars.

Parents are directed to bring up their children "in the nurture and admonition of the Lord." Can this be done as successfully without a family altar as with it? If the family altar can be dispensed with, why not also the public altar? God hears prayer, and accepts sacrifice as readily at one as the other; and if there be any difference, it certainly would be in favor of the family altar. The exhortation to pray "everywhere" includes the family. There are families belonging to God's Church who do not call upon the name of the Lord in their homes. There were such in Jeremiah the prophet's time. He was inspired to call down the indignation of the Lord upon them. He says, "Pour out thy fury upon them that call not on thy name." The family is under as great obligations to God today as ever it was. It is claimed by some that no precept can be shown for family prayers. Is not that a duty the omission of which is the subject of prophetic denunciation? There are many things so manifestly reasonable, and of such self-evident obligation, that they need no law expressly enjoining them. In the lives of Abraham, David and Joshua we have examples of household religion and worship. Abraham was careful to instruct his household in the way of the Lord. It is said of David, on one occasion, that "he returned to bless his household." No doubt there were both prayer and praise in that family. Joshua's high resolve, "as for me and my house, we will serve the Lord," sets forth pretty definitely the idea of family worship. Can there be religion in a family without prayer? It is not consistent to say that "I and my family will serve the Lord, but we have no family altar nor offering."

Prayer is an essential part of the service of God. No Christian can suppose that family prayer is not more pleasing to God than the omission of it. We ought in all things to please God; thus we honor him. The practice of family prayer never distressed the Christian conscience; the omission has. Christians who apologize for the neglect of this duty presume on their inability. In this they dishonor God. They will receive assistance from God, if they were to make an humble and faithful experiment. The apostle said that he could do all things through Christ assisting him. Certainly, all Christians secretly admit the obligations of family prayer. No man has ever died regretting that he had an altar in his house. How about the many who have died without the altar? There is no surer sign of religious deterioration than the neglect of the family altar. There ought to be a great revival on the line of family altars throughout the Church.

This subject used to be one of frequent pulpit discourses and pastoral exhortation. Is it not to be feared that the Church is laying greater stress on the material and utilitarian, so called, than upon the Spirit? We build fine churches and elegantly furnish them with modern conveniences for attraction and comfort; we pay good salaries, full assessments, and look after all the material interests of the Church, etc., and it is to be feared that we too often rest in these things, and they constitute our offering and sacrifice to God. Spiritual life is lacking; nothing can atone for this. We believe that the family altar may be generally taken as a true index to the spiritual life and power of the congregation.

Religion is life; it is not a form; no more than the body is life—"without the spirit"; and this life cannot be kept vigorous and increasing without daily nourishment. "Give us this day our daily bread," is the language of every Christian heart. The day of great revivals was the day of family altars, when every minister was an evangelist and every household a church. It is the life and power that the Church needs and must have before she can "witness" before a wicked and gainsaying world. What more is convincing than a family altar? Here the holy fire of baptism falls in answers to prayer, and the seeds of infidelity and unbelief and all manner of uncleanness is consumed, and the family goes out as from a holy cleansing. In the light of the altar fires the Church has read her marching orders, and to the front has been her battle cry. Such faith and conviction and courage as is born at the family altar is the kind in quality to conquer this world for Christ, and the quantity will increase in proportion to the increase of the altars. Brother, do you pray in your family? If so, happy are you in so doing. If not, estimate the blessed privileges and blessings lost, and ask your heart the reason why.—Pacific Advocate.

Dr. Price's Cream Baking Powder

World's Fair Highest Award.

No Better Made.

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

* Our Young Folks. *

Helping.

The basket of blocks was on the ground, and three rather cross little faces looked down at it.

"It's too heavy for me," said Jimmy.

"Well, you are big as I am, 'cause we are twins," said Nellie.

"I won't carry it," said the little cousin, with a pout.

Mamma looked from her open window and saw the trouble.

"One day I saw a picture of three little birds," she said.

"They wanted a long stick carried somewhere; but it was to large for any one of them to carry. What do you think they did?"

"We don't know," said the twins.

"They all took hold of it together," said mamma, "and then they could fly away with it."

The children laughed and looked at each other. Then they all took hold together of the basket and found it very easy to carry.

"The way to do all hard things in this world," said mamma, "is for every one to help a little. No one can do them all; but every one can help."—Sunbeam.

A Light Step.

Anybody can have it who will be at the pains to set the foot right down. In that lies all the difference between a thumping, lumping gait and the light tread that makes people call you "velvet-footed." It is something ridiculously easy to learn, and one which adds even more to the comfort of the learner than to that of those about him.

The whole art and mystery lies in a single sentence: Put the ball of the foot down first, throwing the weight upon it, and letting the heel come to the floor the hundredth part of a second after. Treading flat-footed—over all the sole at once—the weight comes with a jar that is about equally destructive to quiet, to grace and to shoeleather. By stepping first on the ball, just back of the toes, its cushiony muscles act as a spring, and make of walking a double pleasure.

Try it, boys and girls, for just one month, and see if it does not help you in many ways—not to mention the benefits to the older people about you.—Harper's Young People.

A Scotch Lad's Faith.

I like the positive faith of that sailor boy that Captain Judkins, of the steamship Scotia, picked up in a hurricane. "Go aloft!" said Captain Judkins, to his mate, "and look out for wrecks." Before the mate had gone far up the ratlines, he shouted, "A wreck! a wreck!"

"Where away?" said Captain Judkins. "Off the port bow," was the answer. Life-boats were lowered, and forty men volunteered to put out across the angry sea for the wreck. They came back with a dozen shipwrecked, and among them a boy of twelve years. "Who are you?" said Captain Judkins. The answer was, "I am a Scotch boy. My father and mother are dead, and I am on my way to America." "What have you here?" said Captain Judkins, as he opened the boy's jacket and took hold of a rope around the boy's body. "It is a rope," said the boy. "But what is that tied by this rope under your arm?" "That sir, is my mother's Bible. She told me never to lose that." "Could you not have saved something else?" "Not and saved that." "Did you expect to go down?" "Yes, sir; but I meant to take my mother's Bible down with me." "Bravo!" said Captain Judkins, "I will take care of you."—Selected.

Fred's Lesson.

"Fred, my boy, your little cousins, Grace and Clara, have come to spend the afternoon, and they want you to put up a swing for them in one of the large shade trees near the house," said Mrs. Link to her son, a lad of thirteen.

Fred reluctantly put aside the story-book he was reading.

"Those girls are forever wanting something done for them, and it does make me mad to have to humor them!"

In a very short time Fred returned and told his cousins that the swing was ready for them.

"Come here, Fred," called his Uncle Harry, who was sitting on the back porch, "and tell Grace and Clara they must come, too."

Uncle Harry was a great favorite with the children and they hastened to him to find out what he wanted.

"Seat yourselves here on the porch for a few minutes," he said. "I want all of you to listen to a short story I am going to tell."

"Napoleon once went to an artisan who worked in metals, and asked him if he could make for him an armor that would be entirely bullet-proof. The artisan assured Napoleon that he could make such an armor, and agreed to have it ready by a certain time. At the time appointed, Napoleon again went to the artisan, and was pleased to find the armor ready and waiting for him.

"Now," said Napoleon, "you say this is strictly bullet-proof?"

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A few doses of RADWAY'S PILLS will free the system of all the above named disorders. Price 25cts. per box. Sold by all druggists, or sent by mail. Send to DR. RADWAY & CO., P. O. Box 385 New York, for book of Advice.

"I do," the artisan replied. "That being the case," Napoleon continued, "I will have you put it on for a few minutes."

"The artisan put on the armor. Napoleon walked a short distance from him, and then deliberately fired at him three times.

"You may take it off now," said Napoleon to the terrified workman. "I only wanted to test your work, and I am pleased to say it stood the test. Here is the sum of money I agreed to pay you for the armor, with as much more added to it to pay you for the fright I gave you."

"Now, Fred," continued Uncle Harry, "you have just completed a piece of work that I wish to have tested. I wish to know to a certainty that the swing you have just put up will not come down as soon as Grace and Clara begin swinging. In other words, I want you to test it by first swinging in it yourself."

Fred blushed, hung his head, and was silent for a few moments. Then, looking straight into his uncle's face, he answered:

"Uncle Harry, I am so ashamed to have to tell you that I'm afraid I did not put up that swing securely. I was angry because I had to leave my book, and I tied it loosely, and said I didn't care if the girls did have a fall. I am sorry, though, and I promise not to be so thoughtless and unkind again."

"I was sitting here on the porch where I could see you," Uncle Harry replied, "and I thought you had not done your work well, but I wanted to make sure of the matter. Your little cousins will forgive you, I know; and I trust that whatever you are called upon to do in the future, you will do it in such a manner that, when put to the test, the verdict will be—'Well done.'"—Selected.

That Tired Feeling

Is a dangerous condition directly due to depleted or impure blood. It should not be allowed to continue, as in its debility the system is especially liable to serious attacks of illness. Hood's Sarsaparilla is the remedy for such a condition, and also for that weakness which prevails at the change of season, climate or life.

HOOD'S PILLS are purely vegetable, carefully prepared from the best ingredients. 25c.

Notice of Confirmation.

Notice is hereby given that we the undersigned will apply to the Pulaski Chancery court on the first day of October, 1894, for the confirmation of the sale of the land of the late James H. Barton and his wife, as shown on the map attached to the following described property: The S. 1/2 of the S. 1/2 of the W. 1/4 of S. E. 1/4 section 23 town 28 range 10 west in Ark. That said lands were sold for taxes under the laws of the State of Arkansas, and bought by James H. Barton and his wife, and we now hold under and by virtue of said tax sale. Therefore notice is hereby given to all persons who claim any interest in the title to or to the lands to appear in said Pulaski Chancery court at said time and show cause why said tax sale and the title to said property should not be confirmed to us. B. F. AUTEN, R. E. MOSS. Dated June 25, 1894.

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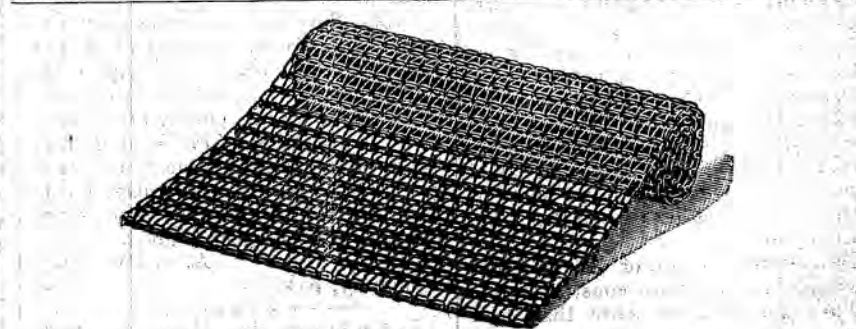
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THURSDAY, AUG. 2, 1894.



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Its excellence is due to its presenting in the form most acceptable and pleasant to the taste, the refreshing and truly beneficial properties of a perfect laxative; effectually cleansing the system, dispelling colds, headaches and fevers and permanently curing constipation. It has given satisfaction to millions and met with the approval of the medical profession, because it acts on the Kidneys, Liver and Bowels without weakening them and it is perfectly free from every objectionable substance.

Syrup of Figs is for sale by all druggists in 50c and \$1 bottles, but it is manufactured by the California Fig Syrup Co. only, whose name is printed on every package, also the name, Syrup of Figs, and being well informed, you will not accept any substitute if offered.

Gathered + Home.

LEWIS.

Again have we been bereaved by the death of another loved one. On May 22 my mother's nephew, Warner Edward A. Lewis, died here at our house of congestion of stomach. He was only 25 years old, had been a local preacher for about three years and was teaching so as to be able to attend college and complete his education, after which he expected to join the Conference and spend his life in his Master's cause. He was one of the most consecrated young men I have ever known. From the time of his conversion, which occurred when he was 14 years old, he has been remarkable for his piety. His parents died when he was a little babe and he was raised and educated by his uncle and aunt, Mr. and Mrs. Alfred Mitchell, to whom he was deeply attached. We try not to grieve, for we know that he is happy now with his Papa and other loved ones for ever more. He was well beloved wherever he was known, and always did noble work for the Master's cause. We do not understand why his young and useful life was cut off thus suddenly, but we know that God doeth all things well and we will always trust him as long as life shall last.

LULA R. FORTUNE.

TEXARKANA, ARK.

MENARD.

Mrs. Ellen Menard (nee Thompson), wife of N. B. Menard, was born Aug. 3, 1851; married 1872 and died June 13, 1894. She was one of nature's noble women. Always cheerful, contented, happy. Full of energy and neatness, she made home attractive and pleasant. A smile on her features seemed as natural as the tints on a rose leaf. Her spirits were always fresh and sweet. She gave cheer and sunshine in the social as well as domestic circle. She was bright, vivacious, witty, intelligent, always lively without being frivolous. If disappointment came she did grow gloomy and despondent. She acted well her part in life. She was born of gentle parentage. Her father was a minister of the gospel of superior abilities and her mother one of the most splendid Christian characters it has ever been my privilege to know. The name of Sister Saunders (she was married to our dear Bro. Saunders) is today a synonym of the most exalted Christian character. Educated, cultured, refined, and deeply pious, her memory is held sacred by all who knew her. It would have been a wonder if Sister Menard had not inherited those graces of head and heart which distinguished her from many others. Earth is always made poorer when such characters are taken from it. Like her sainted mother her piety was deep, fervent, constant. She will be greatly missed in her home, in her neighborhood, and in her Church. She was baptized in infancy and her training had been such that she could never locate the time of her conversion, but none who knew her spotless life could ever doubt that she was a Christian. Hers was a life of fidelity to God and to duty. She has left the imprint of her sweet and gentle spirit upon her home. She leaves a devotedly affectionate husband and five sons in sadness, but thank God she leaves them the legacy of a pure life and exalted Christian virtues. She is gone from our midst, but not lost to us. Dear Bro. Menard and motherless boys, you can now look away from this shadow of earth to the hills of heaven with fonder anticipations than ever before. There are new charms and a new attachment for you. Be faithful and it won't be long until a mother's smile will greet you a hearty welcome to a heavenly home. She was attacked with measles and died with congestions of the lungs. For more than a quarter of a century I have known this good woman, and shall greatly miss her presence at our approaching camp-meeting. We fondly cherish the hope of meeting her amid the unfolding splendors and ever expanding glories of an eternal day.

THOS. H. WARE.

VINSON.

Bro. William Vinson was born Dec. 20, 1825, near Clover Bend, Ark., at a time when the country was an immense open prairie. As William grew up he learned to love the sport of hunting. In this he became fearless, and made many

daring feats. Soon every one learned to love him. He was a fearless, generous youth. He loved his country, sought to defend and promote its interest in every possible way, ever ready to do his part, very firm in all his undertakings. So dear to him was his native State he remained near his birthplace, no other country so good as his. Often he remarked, that this part was good enough for him, and while he was among the oldest yet few if any excelled him as a true countryman, true to his trust. To know him was to love him. Bro. Vinson was several times married, yet death separated; his last wife however he leaves to mourn her loss. He raised six children, three girls and three boys, and eleven or twelve grandchildren. He was a good husband, a tender father. He sought and was reconciled to God, and in 1883 Bro. Taylor Morris received him into the M. E. Church, South, at Clover Bend. This writer was associated with him from 1881 to his death. He was a faithful worker in the Sunday school and a steward in the Church. His house was the preacher's home. Long will I remember his association, the rich feasts in religious conversation with him around his fireside, when he was full of faith. Often he said to me, "Bro. Covington, to die is a small matter." There was nothing in his way, his skies were clear. During his sickness he said to me, he was ready, waiting at the pleasure of the Lord, to make the change of worlds. Anticipating his rest in heaven, with his loved ones and the holy angels there, he often expressed his readiness to others to die and go home to rest. He patiently bore his sickness till death came. He died May 4, 1894, sweetly falling asleep in Jesus. He leaves a wife whom he married not quite two years ago—a good woman—with his children to mourn their loss with the Church, Sunday school and many friends. Yet our loss is doubtless his eternal gain.

REV. H. L. COVINGTON.

Vinnie J. Phillips, daughter of J. F. and S. O. Phillips, was born Dec. 26, 1880; professed religion Aug. 14, 1892, at Rock Cove Church under the ministry of Rev. J. S. Watson, joined the M. E. Church, South, fived a devoted young Christian until called to quit this life March 24, 1894. Vinnie was a loving, cheerful and obedient child to her parents, kind and loving to her brother and sisters. She was just emerging into womanhood when called to her sickbed. She was sick some two weeks before she died. She said from the time she was first taken sick that she would never get well. Before the sad hour came she called all from the least to the greatest and gave them her farewell blessing. She died perfectly in a Savior's love. We humbly trust to meet our faithful sister and friend in the city of our God and join with her and kindred friends in singing the songs of the Lamb. God bless father, mother, brother and sisters, and may you meet your loved one in the sweet by and by, is the prayer of the writer.

A. J. MOORE.

Imboden, Ark. MORRIS. On snowy wings of peace the spirit of Elma was wafted into the better land April 3, 1894; was born Feb. 5, 1882. He leaves behind a widowed mother, three brothers and one sister. Elma was a good boy and very devoted to his mother. He was first besieged with slow fever and when on the change for the better he was taken with pneumonia, which proved fatal. He lay very low for several days but endured his sufferings with patience; and when interrogated concerning his sickness he would always seem so hopeful and state that he was getting along all right. At times, during the last few days of his illness, he was unconscious and while in this condition would frequently talk of going home, as if to him his future home had been revealed. It seemed that in the bright distance he could see angels in different forms hovering around to bear his blythesome spirit to a sinless summer land. Moan not, sorrowing ones; may it be the aim of your life to meet him with other loved ones on that eternal shore, where there will be a glorious meeting to part no more.

His uncle,

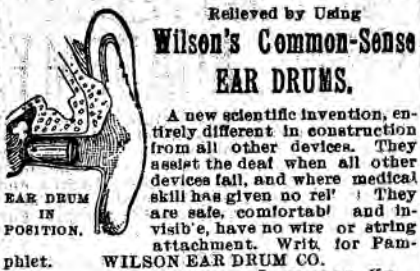
DANNIE. HAMMONSVILLE, ARK. BRUCE. J. W. Bruce was born in Ft. Gibson, Miss., Aug. 22, 1839, and died at his home in Ft. Smith, Ark., June 12, 1894. He came to Ft. Smith in 1852; professed religion and joined the M. E. Church, South, in 1857; was married to Mrs. M. Greenlee in 1866; she having died in 1882, he was married to Miss Anna Dewes Sept. 11, 1884. Bro. Bruce possessed many virtues and had the confidence of all who knew him. He was gentle, kind and patient. Duty was the watchword of his life. Always quiet, but always at his post doing with his might whatever his hands found to do. In all the relations of life, in business, in the State, in the Church, in the family, in the lodge of Knights Templar—of which he was a devoted member—he was true and faithful. Throughout his religious life his convictions were clear, his faith strong, his zeal constant, and his good works abundant. He loved his Church, his pastor, and God's cause devotedly. In the sacred relation of husband and father he was true to every demand of duty and affection. It was here in his home his virtues shone brightest and his devotion most valued and will be most permanent. His was indeed a happy home. All its members were religious and all labored to contribute to its happiness. He lived to see his sons grow to manhood, become religious and secure good business positions. This gave him great pleasure. His last sickness was severe and long, lasting several months, but he bore it with Christian fortitude. When the end came he was ready; he had lived well and therefore died well. He has left to his family the best of all legacies—the heritage of a good name. This blow falls heavily on all, most heavily

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on Sister Bruce, but she may find comfort in the words of Him who said "Peace I leave with you." She will not welcome the loved one home here again, but he waits to welcome her to the Father's house above.

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JAPANESE PILE OINTMENT 50c. A Box.

For sale by J. M. Colburn & Co., Little Rock, Ark.



Weight 10 lbs. 4 lbs. 2 lbs. 1 lb. 1/2 lb. 1/4 lb. 1/8 lb. 1/16 lb. 1/32 lb. 1/64 lb. 1/128 lb. 1/256 lb. 1/512 lb. 1/1024 lb. 1/2048 lb. 1/4096 lb. 1/8192 lb. 1/16384 lb. 1/32768 lb. 1/65536 lb. 1/131072 lb. 1/262144 lb. 1/524288 lb. 1/1048576 lb. 1/2097152 lb. 1/4194304 lb. 1/8388608 lb. 1/16777216 lb. 1/33554432 lb. 1/67108864 lb. 1/134217728 lb. 1/268435456 lb. 1/536870912 lb. 1/1073741824 lb. 1/2147483648 lb. 1/4294967296 lb. 1/8589934592 lb. 1/17179869184 lb. 1/34359738368 lb. 1/68719476736 lb. 1/137438953472 lb. 1/274877906944 lb. 1/549755813888 lb. 1/1099511627776 lb. 1/2199023255552 lb. 1/4398046511104 lb. 1/8796093022208 lb. 1/17592186044416 lb. 1/35184372088832 lb. 1/70368744177664 lb. 1/140737488355328 lb. 1/281474976710656 lb. 1/562949953421312 lb. 1/1125899906842624 lb. 1/2251799813685248 lb. 1/4503599627370496 lb. 1/9007199254740992 lb. 1/18014398509481984 lb. 1/36028797018963968 lb. 1/72057594037927936 lb. 1/144115188075855872 lb. 1/288230376151711744 lb. 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lb. 1/51422017416287688817342786954917179668878081452823302249644032 lb. 1/10284403483257537763468557390983435933775616290564660

