

The Arkansas Methodist.

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E. O. THORNBURG, Business Manager.

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THE ARKANSAS METHODIST,

OFFICIAL ORGAN OF THE THREE CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH, IN ARKANSAS.

All traveling preachers of the M. E. Church, South, are authorized agents for this paper.

All correspondence intended for publication should be addressed to the Editor, but all letters on business with THE ARKANSAS METHODIST should be addressed to Bennett & Thornburg, and all checks and money orders should be made payable to BENNETT & THORNBURG.

To Temperance Workers.

We expect to publish next week a number of strong articles against license of the liquor traffic. To temperance workers in this State, we will mail extra copies on orders for 25 or more copies to one address at the very low price of 2 cents per copy. The orders should reach our office Monday, that we may print extra papers enough to fill them.

Reports Progress.

During the last six weeks God has been opening the hearts and pocket-books of the people in favor of Hendrix College. I report as follows:

Fort Smith District.....	\$570
Washington ".....	594
Arkadelphia ".....	154
Helena ".....	257
Jonesboro ".....	181
Fayetteville ".....	309
Clarksburg ".....	357
Searcy ".....	461
Pine Bluff ".....	599
W. W. Martin ".....	900
J. W. Brown ".....	250
X. Y. Z. ".....	1000
Other sources (about).....	400

Total \$6,032

Besides this Bro. A. S. McKennon had previously given \$1,100. Cash over \$2000.

I take this occasion to request the praying people of the Church to pray that God, to whom all the gold and silver belongs, will turn the contributions of the people in this direction and will so guide all investments by the Board of Trustees that every dollar will go aright.

I thank the Presiding Elders and members of the District Conferences for the courtesies, too numerous to mention here, shown me; and greatly regret that it was impossible to meet the other nine.

Geo. W. Hill,
Financial Agent.

P. S.—Any one desiring to send money on old subscriptions, in any sums large or small, will please send to me at Greenwood, Ark., till Nov. 30. Some are paying their subscriptions even before they become due. We do not care how many generously imitate this good example, where it is convenient for them to do so.

G. W. H.
Greenwood, Ark., Aug. 4 1894.

A Visit To Galloway.

I have just enjoyed a visit to the classic Mecca of Arkansas—the Athens of the State—Searcy, Ark. This is my second visit to this literary retreat where the muses sweetly sing, the air is redolent with the breath of flowers and resonant with the strains of music. The occasion of my visit was the delivery of an address on the alliterative theme, "The Tell Tale Tick of Time", at the close of the Galloway Normal and Chautauqua. The pedagogues were astir amid the closing scenes of an interesting and instructive session. The college air was treasured with the enchanting voices and beautiful with the engaging visions of seraphim and cherubim. Today a home-like stillness hovers over the campus and Dr. Dye, the princely priest of the Temple of Learning, finds coveted and needed succor, for brawn and brain, from the cares and toils of the year. Deservedly popular and universally loved, he has made this institution like himself. Cheap girls who want a cheap education change schools and like rolling stones gather no moss, but trust worthy, self-reliant, promising girls abide within the halls until equipped for the battle of life. The character of parents who patronize this college are not of the ignorant and stingy sort, who estimate the value of their children on the basis of dollars and cents. Money into manhood, wealth into womanhood, this the supreme idea with the patrons of Galloway College. The cost of anything determines its value. Strange, indeed, that a father counts not the cost too dear to purchase a first-class horse. Yet many of them will put a lower estimate on souls and minds than on stocks and lands. No poor man can afford to buy a poor article. The best and costliest lasts longer and pays better. I find that Galloway is able to cope with any college in the

Union and far superior to many I have seen and studied. Her daughters praise her in the gates. I am gratified to note that many of her graduates occupy lucrative positions of trust in the literary and commercial world. A diploma under Dye's signature means something, and the girls have found it out. None of his graduates need to beg for a living or seek for honors.

Truly yours,
JNO. M. CROWE.

CHURCH OR STATE SCHOOLS, Which Shall We Choose?

All parents who are worthy to have children, expect to educate those children the best they can. Thus parents secure for their children comfortable sustenance, honorable positions in society, usefulness in the world, and, above all, that enlargement of the spheres of thought and sympathy, purpose and action which differentiates the great from the ignoble life. The difference between the hod-carriers and the master builders is chiefly a difference in education. By the education we give our sons and daughters we fix the spheres in which they shall move. The question of duty or advantage needs not to be argued.

For many of the good people of Arkansas, the unprecedented abundance which this year rewards the farmer's toil, settles the question of means. Many parents will send their sons and daughters to college this Fall. Many that never sent before, will feel that they must not wait longer. It must be done, and the day it is done will be a happy day for parent and child—most likely an era which both will remember with especial pleasure and approval in coming years.

Where will you send to school? To the schools of the State or the schools of the Church? The State and the Church both offer you institutions well equipped and ably conducted. Which will you choose?

As respects the curriculum of study, or thoroughness of teaching there is perhaps little choice between Denominational and State schools. As respects moral influences the difference is great. If you desire to impress the importance of religion upon your child patronize the Church school. The Church school is an agency which testifies for Christianity before all men—testifies for it as the friend and patron of learning, and as seeking the highest intellectual development of the people. A Christian college is an object lesson to the young mind, which links Christianity with intelligence, and which, on the other hand, invests learning with something of sanctity.

Another influence for Christianity is the character of the teachers in the Christian college. The Church will not commit so great a blunder as to make all the outlay necessary to the material establishment and endowment of a Christian college, and then prove inattentive to the Christian character of the teachers. This personal character of the teacher is one of the most important elements in education. Teaching is but half accomplished in any instruction that may be put into textbook or lecture. Nothing is more natural to the pupil than to assimilate the character of the teacher. A Christian example, aside from any special instruction, is a mighty influence. The teachers in Christian schools are selected with especial reference to this.

The associations of the Christian school are of a character especially select. The students are gathered from Christian homes. The majority of all the students in Denominational colleges are Church members. The mere social influence is favorable to the development of the best character. Again the revival is a standing incident in each year's history of the college. For the most part instead of influences to lead our sons and daughters from Christ, our schools present better influences than our homes. The only great question at issue in the choice between Church and State schools is, whether education shall be under special religious influences or without them. Will Christian parents know how to choose?

J. E. GODFREY,
Independence, Mo.

"I am persuaded," says an English pastor, "that everywhere in Christ's Church the requirement is not more meetings, more organizations, more active work, but first more leisure to look into His face. For extension of work you need intensity of life; for much labor you need much life. Is He our life? If we are too busy to walk with Christ we are only idly busy." We are impressed with these words, for they are applicable to the spirit of the time, which in Christian work is one of much aggressiveness. The Laodicean Church was an

active, busy organization, yet the love for Christ was lukewarm and he stood without the door. It is evident that he was not the centre and mainspring of that Church's activity.—N. Y. Observer.

Batesville District Conference.

Our ready and efficient Secretary will tell you many things. The purpose of these pen points is to sing of our sojourn on the mount with Him of whom Moses in the law and the prophets did write, Jesus, blessed Jesus. On the mount of vision we sat at the feet of Jesus. We, Peter, James and John, with Moses and Elias and in this heavenly atmosphere faces did shine with, at least, an angelic radiance. Bless the Lord! There is an inspiration about these sky-pointing hills—these heavenward looking summits, that fills one with the thought of Him who went up into the mountains to pray and plead for all His saints, presenting at the Father's shrine our songs and our complaints. Some of us thought the road long and hard, but it was not as rugged as the cross. 'Twas rough, but the voice of God was in the stones. Some feared the limpid waters of the matchless White River, but the murmur of the waves sung a sweet song, the melody of which was, we "obey Him" and blush into wine when at His behest we are bidden. So, on stone or wave, on hilltop or dale, we could sing "foot prints of Jesus that make the pathway glow." Amen.

Mountain View is where we met, and we will not feel badly when we have to go again. Hospitality was unstinted, the whole gamut of good things was run three times a day where this scribe lodged—the delectable home of Bro. G. R. Case and where he scattered around him the same sumptuous fare. A good revival has been one of the golden threads running through the whole occasion, and is still going on—5 conversions to date and many penitents. We preached good old-fashion gospel, prayed good old-fashion prayers, sang good old-fashion songs, shouted good old-fashion shouts, had good old-fashioned conversions and took good old-fashion collections. We raised nearly \$60 in cash for all the interests brought before us of a financial nature: \$27.50 for Quitman to aid in seating their chapel, \$10.00 for defraying expenses of our out-going missionary to Mexico, Miss Essie Case, \$11.35 for Domestic Missions and \$9.00 for (the preacher's friend) THE ARKANSAS METHODIST. So we followed the Discipline in our program and find it pans out good gold. Much more could be said but I will not. Our delegates will be mentioned by others, and our place of meeting for next year. Five brethren were absent. Those heard from had lawful excuses; 3 of the 5 put themselves in touch either by report written or delegates. Salem and Oil Trough did not make the record save to say "no report." How does this look, my brethren? If a preacher can't go in person to a D. C., he should for the sake of the cause write his report, and send it. If he is sick and cannot write it, he could possibly dictate it. If he is negligent and sits down and does it not, he should be lovingly rebuked at the right place, and in the right spirit, which will be done when all the facts in these cases are known. We have had up to date about 300 conversions on the District, and the summer battle is on. May the 1,000 be the least number reported. We mean to carry this District against saloon license. Some very disgraceful reports came up from primaries, where red liquor flowed down the throats of voters. A man who will give a drink of liquor to take a vote for him, will sell out for his price, and if a drink of liquor is the estimate he puts on other men as a price, his value is not high. God save us from such patriots and such patriotism! Brethren, stand by your colors, be heroic; our cause is right, and right makes might, and right the day must win; to doubt would be disloyalty, to falter would be sin.

LISTENER.

Mt. View, July 30.

John Brooks Leavitt, in the August Forum, says: We are confronted by the fact, if the situation in New York is any criterion, that the administration of our political affairs is largely in the hands of the criminal classes. By criminal classes is meant the classes which habitually break the law, not merely thieves, prostitutes, gamblers, and rogues of every hue, but men who buy or sell office, legislation, official action, or protection. The police official who sells police protection (a new form of Papal Indulgence) to a thief, a prostitute, or a gambler, is a criminal. Will any one dare to

maintain that the "reputable citizen" who purchases a United States senatorship, or a statute, or the privilege of storing his goods upon the sidewalk in defiance of the rights of his fellow-citizens and in plain breach of the law, is not a criminal? Into such hands as these has the control of our country mainly passed. The making of our laws is the business of a partnership between the men in office who sell, and the men out of office who buy, legislation. The execution of our laws, or rather their nonexecution, is also a partnership business between the men in office who sell, and the men out of office who buy, indulgences.

Harrison District Conference.

The 26th session of this Conference, held at Mtn. Home, has just closed. The attendance was small, consisting of Presiding Elder, ten pastors, nine local preachers and eleven lay delegates. These were prompt in attendance, attentive to the proceedings and earnest workers in whatever was assigned them. I have never attended a Conference where a more healthful Christian spirit prevailed in every session and every service. One sister voiced the sentiments of almost the entire Conference, when she said "Every session has been a benediction to me."

The reports of the pastors indicated that there had been a decline in the spiritual state of the Church and also in the financial state; but the cause of temperance is prospering. There is not a licensed saloon in the District. No "blind tigers" are thought to exist now; and the three distilleries in the District are evidently receiving a small patronage compared with former year. They have all suspended business temporarily, and it is hoped that at least two of them will be run no more.

Report of committee on Spiritual State of Church showed the following: 118 conversions, 105 accessions, 30 adult baptisms, 30 infant baptisms, 26 prayer meetings, 19 class meetings, and 77 family altars. The committee on Books and Periodicals think that 800 of our Church papers are taken by the members within the District. Twenty-two Sunday Schools with an average total attendance of 800 members were reported. Most of the reports were discussed briefly, not by objectors, but by those who wished to emphasize some points brought out in the reports. A spirit of harmony was characteristic of the entire session.

The religious services consisted of half hour prayer-meeting before each fore noon session, preaching at 11 a. m. and 8 p. m. each day, a love feast at 9 a. m. Sunday, and an "adjourned session" of love feast at 4 Sunday evening.

Bro. Fisackerly, Soliciting Agent for Quitman College, was present. He secured a subscription of fifty dollars to aid in seating Chapel of his college. Bro. Gregory, the Presiding Elder, presented the claims of THE ARKANSAS METHODIST and urged the pastors to use every effort to put this paper and premium (the new Discipline) into every Methodist home.

The next District Conference will be held at Lead Hill. J. H. Rable, John Bratton, J. A. Carter, J. C. Eaton are delegates to Annual Conference; Dr. B. J. Vance, R. H. Aylor, and F. A. Robertson are alternates.

On Monday morning the preachers, delegates and visitors dispersed, feeling that the District Conference is certainly a means of grace to those who enter heartily into its work.

The people of Mt. Home, so long noted for their hospitality, demonstrated their ability and willingness to entertain a District Conference, or two of them if necessary; for many citizens complained to Bro. Watts, the pastor, because their homes were not filled with visitors. By vote of Conference THE ARKANSAS METHODIST is requested to publish enclosed report of Committee on Education. [It will appear next week. EDITOR.] J. C. EATON, Secretary, Yellville, Aug. 1.

Henry Charles Lea, in the August Forum says: The causes at work to produce this great increase of crime are not far to seek. One of them unquestionably is the marked increase in the consumption of intoxicating liquors which is shown by the statistics of almost every nation. Tolstoi may perhaps exaggerate when he asserts that alcohol is accountable for 90 per cent of crime, and that of women who go astray one-half yield to temptation when under its influence; but the best informed criminologists ascribe to it a large share not only in stimulating to crime and in blunting

the moral perceptions, but also in producing the peculiarly dangerous class of born criminals, who are hopelessly incorrigible. Marro found by investigation among convicts that 41 per cent of them were children of drunken parents, and the incalculable extent to which such hereditary criminality will infect society is amply shown in Dugdale's remarkable study of the Jukes family.

Hot Springs District Conference.

EDITOR METHODIST:—Our District Conference, the fourth in the history of the Hot Springs District—convened at Cherry Hill, Polk Co., July 25, 1894.—Bro. Jenkins, P. E., in the chair with a full representation.—I mean comparatively full,—except the Hot Springs Churches,—but one of our four city churches had lay representation, South Hot Springs. The preachers were all present except Bro. Evans of Central Avenue and Bro. Williams of Crystal Springs circuit, both of whom were indisposed.

The writer was elected Secretary and from the opening service to the close God was with us in power—preachers blessed, delegates edified, the community shaken, it was said, as never before. Sinners were convicted by the score and a number converted.

Bro. Jenkins is in great favor with the people of all Denominations and orders in this District. It is no fulsome eulogy to say that he has done the best he could with us, for four years. I wish to say again, Mr. Editor, that in these mountains we find as robust and stalwart a type of Methodism as can be found in our Connection, brainy young men and promising young women. Had I an income sufficient to support me I would give the balance of my life to them. May God bless the mountains of Arkansas, and guide our brethren aright in providing for them!

The reports of the preachers evidenced improvement along all lines except finances; in many places I noted improvement even in this important matter. The Church is growing and the wheels of Zion are spreading in these parts.

Our next Dist. Conf. will be held at Mt. Ida. It looks now that we will have a railroad to go on and then our editors, college men, etc., will visit us. I trust they will catch up with the procession, and do so much good at the first session that the damage resulting from their absence will never be thought of.

Many of us are so wedded to these mountains that at the next turn of the itinerant wheel we will likely be made sad at separating from them.

JAMES THOMAS, Sec.
Hot Springs, Aug. 6.

Sad!

EDITOR METHODIST:—Last Tuesday, July 31, three of Warren's young people were drowned in the Saline river about three miles from here. Their names, Mr. John R. Bradley, Misses Hellen Ritchey and Fannie Koonce. Two or three families were spending the day on the river fishing. After the noon lunch, Mr. John R. Bradley took Miss Ritchey and Miss Koonce in a boat up the river only a short way. When they did not return as soon as expected, they were called; but no answer came. Then one of the party went in search for them, and soon found their boat capsized. The alarm was given, and the lifeless bodies were drawn up. It is believed the young man lost his life trying to save the young ladies, as he had hold of one of them when they were raised from the water. Many shocked and distressed friends and relatives were assembled at the river by the time the bodies were out. The writer was with them and called them to prayer. It was not far from that awful scene to God, and he has helped us much in this affliction. The next afternoon, the funeral services were held at the cemetery where, it seemed, fully a thousand people had gathered. Three graves in a row! Three of our best young people gone together! The writer preached to the audience from the language of David: "There is but a step between me and death." Misses Hellen Ritchey and Fannie Koonce were members of our Church here, and Mr. Bradley had decided to join very soon. We take comfort in the thought that they were prepared. These young people had many friends who miss them, but we are all dumb, we open not the mouth, because God did it. In all this, we will not charge God foolishly. "Be ye also ready, for in such an hour as ye think not, the Son of man cometh."

W. P. WHALEY,
Warren, Aug. 3.

Strikes And Arbitration.

Writing in the Chicago Advocate on "Arbitration of Labor Troubles," Rev. C. H. Zimmerman said:

It would require several hundred millions of dollars to reimburse the American people for the losses, direct and indirect, they have suffered in consequence of strikes and lockouts during the last twenty years. The damage done, in the city of Pittsburgh alone, in the railroad strike of 1877, was placed by government experts at \$5,000,000. The loss of the railroads by the destruction of property at other points, and suppression of business, could not have been less than that sum; that of the strikers was probably half as much more, while expense of government, local, state and national, for extra police, militia, and federal troops, to prevent and suppress riots, must have aggregated \$5,000,000—a total of \$17,500,000. It is no exaggeration to place the loss of the public, by derangement and suspension of business, at half of this sum. The strike of the Gould system, which was not nearly so extensive, is said to have "inflicted an incalculable injury throughout the whole country of over \$10,000,000." Government statistics show that from 1879 to 1888 there were 25,280 American strikes. An average cost of \$100,000 would make an aggregate of \$2,528,000,000. Since then we have had the Reading strike, the Carnegie strike, the eight-hour strike of 1886 and 1890, the Homestead and Coeur D'Alene strikes, the miners' strike, and others, great and small, too numerous to name. Last is the strike of the American Railway Union, which, for the single item of military expense, is estimated to have cost the Federal Government \$1,000,000 to date. It is not too much to say that the waste of resources through industrial conflicts is sufficient of itself to account for the existence of armies of the unemployed and for most of the poverty and want in the country.

Worst of all are the exasperation and bitterness engendered by these conflicts. The wounding and killing of men, however justifiable in suppressing riots, produces a spirit of hatred and revenge in the sufferers, their associates and sympathizers, and in their posterity, which is certain, soon or late, to cause greater outrages. When any nation accumulates a vast body of men exasperated by poverty and memories of friends and associates in toil and hardship who have been killed, however justly, in labor riots, it has within it a mighty element of danger to the perpetuity of government.

For these reasons the people of this country are beginning to see that they can no longer be disinterested spectators of the conflict between capital and labor; that, whether directly involved in it or not, they have to pay a large share of the cost of damages to property, of extra police and military protections, of the pauperism it makes, besides the increased cost of commodities, and other immense losses by the derangement of the industries of the nation. They are beginning, too, to realize the danger of the overthrow of government in social anarchy, and are asking what can be done to prevent these industrial conflicts? Self-preservation demands that the State—that is, society in its organized capacity—shall interpose, not only after a strike to prevent riot and protect property, but to prevent strikes. State interposition has heretofore been too late. It has the questionable merit of locking the door after the horse has been stolen. It does not reach the scene of conflict until vast damage has been done. Its policy of waiting till the strike is on and riot is begun is fatuous and suicidal. The strike being the cause of riot, the sure way to prevent riot is to prevent the strike. This can be done by compulsory arbitration. There should be in every state in the Union a board of arbitration clothed with as full power to enforce its decisions by sufficient pains and penalties as our civil courts possess. Whenever differences arise between employers and employees which they cannot or will not settle between themselves the discontented party should be compelled, before any steps toward a strike or lockout are taken, to notify the board, which should immediately adjudicate the trouble. If this had been done at Pullman there would have been no strike or lockout there, and consequently no strike by the Railway Union. Timely arbitration and enforcement of the decisions of boards would prevent all strikes.

Texas Letter.

DEAR BRO. BENNETT:—If any of our people suppose that the days of heroism in the Methodist itinerancy are past, they should attend a District or Annual Conference in Western Texas in a time like the present. The District Conference for this (the Kerville) District was held at Kerville, June 27-30. You would hardly have known whether to weep for sorrow or to shout for joy, had you been present and heard the reports of some of the pastors from the more western part of the District. One preacher who has a wife and six children and has no property, or income, except a pair of ponies and buggy and his salary (?) had received less than seventy-five dollars for seven months service. At no time during the year has come less than \$1.00 per bushel in that region. Other pastors reported similar conditions; and the Presiding Elder told, with tears in his eyes, of some of them with whom he had taken meals while on his round, who had nothing to eat but bread and a tea made from a native weed. In one instance, being unable to see how a certain preacher and family could possibly subsist, he said to him, "Brother, you know I have no power to release you, but if you see fit to give up your work, I will stand by you at Conference." The answer of that devoted servant was, substantially, "Bro. Black, I will not forsake my post as long as a member of my flock remains." And he is still there. So are they all; not one of them has quit the field. These men are not below the average in point of intellectual attainment and preaching ability. Some of them at least could fill acceptably almost any station or circuit in the Conference.

While we cannot well refrain from weeping tears of sympathy, especially for the wives and children of these dear brethren, yet we are filled with joy and thankfulness for the grace of God, that so effectually sustains them and enables them even to glory in tribulations. When such men, from such experiences of trial and suffering come together in a District Conference, small wonder that the occasion should be characterized by intense religious fervor and spiritual power.

I have rarely experienced a more genuinely religious District Conference. Your correspondent had the honor and happiness of preaching Thursday night and conducting the Conference love-feast Sunday morning. Since then I have preached several times and otherwise aided in protracted meetings; and I know you and many of your readers will join me in thankfulness to God, that it now seems probable I shall be able to resume work in the Conference this coming Fall. I ask no higher joy on earth than that.

We had a protracted meeting here last Wednesday night. Our pastor, Rev. A. T. Galloway, has secured the services of some of the neighboring pastors, one of whom, Rev. D. O. McAlister, arrived yesterday. I notice more systematic arrangement on the part of our pastors this year for assisting one another than usual. Is not this a healthy indication? I have recently had the misfortune to lose my buggy horses, a pair of nice five-year-old ponies. They have been gone a month, strayed or stolen, most likely the latter.

Fraternally yours,

S. G. SHAW.
Center Point, Texas, July 28.

Dardanelle District Conference.

EDITOR ARKANSAS METHODIST:—The eleventh session of the Dardanelle District Conference convened at Rover in Yell county, July 26, presided over by our genial Presiding Elder, P. B. Summers. Nine out of eleven P. C.s and about forty-five per cent of the local preachers and lay delegates were present. The reports from the various charges show that as a whole the Church in the District is in a healthy condition and improving.

Rev. A. C. Millar, President of Hendrix College, and Rev. O. H. Tucker, of the Faculty of Quimman College, honored the Conference with their presence and spoke and preached to the edification of all.

There were reports from committees on the following subjects: Spiritual State of the Church, Missions, Sunday Schools and Education, Financial Systems and Church Property, Quarterly Conference Records, and Temperance.

The report on Temperance, which was unanimously adopted, is as follows:

Whereas, the liquor business, epitomized by the saloon, is the very worst affliction to human society, therefore resolved:

1. That as we love home, good government, good society and good order, we will have our right arms in our strongest endeavors to put away the danger which this thing threatens to us in our most sacred interests of home life and public morality.

2. That it is the highest prerogative of good citizenship and the bounden duty of Christian citizens, to form themselves into such cordons of guardianship as to protect the innocence and virtue of our youth, the security of our women, and the safety and welfare of our land and country.

3. That our best service to our God, our country and the next generation, is to furnish a pure atmosphere in which our boys can grow up to manhood, without the contaminating effects of that viciousness which is bred and born in an open saloon.

4. That we pledge ourselves as men and citizens against an open saloon in the bounds of this District.

5. That we memorialize the next Legislature to so amend the law as to require a petition from a majority of the adult citizens in any locality before it shall be lawful for a license to be granted, and that the law also be amended so that at any election on the subject of license, a majority of all the votes cast in the election shall be necessary to authorize license to be issued.

6. We furthermore ask our law makers for such legislation as will protect us from the baleful effect of the native wine curse and also that will prohibit the whiskey drummer from selling or attempting to sell in prohibited districts.

7. That in every locality or center of population where it is possible we will, under the no-license platform, call mass meetings and invite speakers, and in every other way possible co-operate to the end that we carry the territory in our District against license—and may the Lord smile upon us in this undertaking.

J. F. MUNDAY,
R. D. C. DODD,
J. N. VILLINES,
Committee.

THE ARKANSAS METHODIST was not forgotten, but the P. E. appointed Rev. J. C. Weaver to look after its interest and the following resolutions were unanimously adopted: That we recognize our relation to THE ARKANSAS METHODIST, the local organ of Arkansas Methodism; that it is our duty to support the paper by securing subscribers and patronage; that we commend the fidelity of the Editor, Dr. Z. T. Bennett, and his great faithfulness in efforts to furnish a religious journal suited to the demands of the Methodist Church in this State; that we wish the Editor increased success in furnishing a class of news and reading matter not second to the contents of any similar paper of the whole Church.

A. H. WILLIAMS,
J. C. WEAVER.

The next District Conference will be held at Atkins, Pope county. The delegates to the Annual Conference are R. D. C. Dodd (L. P.), R. T. Compton, D. H. Russell and J. F. Munday; alternates, J. D. M. Cline and N. B. Nicholas.

When we left Rover a glorious revival of religion was in progress. Several conversions and 25 or 30 penitents at the altar.

J. W. POUND, Sec.

Dardanelle, July 31.
Clarksville District Conference.

Report of Committee on the Spiritual State of the Church.

We see from the several reports from the different charges, that, while a few charges are in good state, the large majority are not in good spiritual state. Yet there seems to be a general advance over last year. Quite a number of revivals have been reported, in which the Church has been greatly revived, and many souls have been converted and brought into the Church. Our prayer meetings and Epworth Leagues are fairly well attended. Only a small per cent hold family prayer. Fasting and prayer kept up by a few; also a few good class meetings. We are sorry to say that our Sabbath is not kept by all as it should be. Such desecrations as getting the mail, reading and talking secular news, all-day visits to see neighbors, thus seeking their own pleasure—and to do this, even vacate their places in Church—are too common; and further, members of our Church in high places, patronize the railroads on Sunday, which thing, we think, should be condemned by Christian people throughout the world.

While our people are, in the main, loyal to God and the Church, there is a large per cent who are not so thoroughly consecrated to God, as to allow themselves to be under the influence of his Spirit daily, so God is not in all their ways. And while our people, as a rule, love their pastors, there is a great want in many, of recognitions of pastoral authority, and this fact may, in a measure, account for the low state of piety. While they receive their pastors as they come to them, they seem to reserve many rights to themselves, and do not fully receive them as those whom God has sent to watch over their souls, as those who must give an account. This is God's plan for leading the Church to victory, and, unless the pastor can get charge of the soul as the medical doctor gets charge of the body when it is sick, he cannot lead them in a safe way. So, the pastor must let them remain in a spiritual chill, only expecting to get them warmed up once a year—and then they fail to take the necessary medicine, or pastoral advice, and some relapse in a chilly state again. In many places our young converts do not get the proper nursing necessary to give them a growth in grace, and so become spiritual dwarfs. It is a very painful thing for us to realize the truth of these statements, but we must report facts as they are before us. We are glad to note a desire expressed among our pastors to be more careful to report all the facts.

T. G. WELCH, Chairman,
W. N. NICHOLS, Sec.

This report was warmly discussed, and the preachers of the District are fully resolved to go out to their people in the strength which God supplies, and in the light of the facts which the report sets forth, and in the light of God's word, they are determined to give the devil a hot fight. God bless these men! He will bless them!

J. W. HEAD, Sec.

Touching Memories.

Many touching memories crowd my mind as I sit here to-day in old Rock Spring Church. In 1853 I was employed by the P. E., as Junior Preacher on this then Princeton circuit, and met my first appointment here in a small log school house, a short distance from where I write. In looking over the congregation to-day, I see but three that were present at my first appointment—John W. Carn, John Adams and Sister Evans, the last mentioned being the only surviving member of a large family, justly ranking among the pioneers of Methodism in Arkansas, the Hollows.

In 1859 I attended a meeting here conducted by W. H. Frost, P. C., and Cadesman Pope, Junior, that will live in my tenderest memory through life. I felt this evening that I must go and kneel again where God's glorious presence was so manifest in the years long gone, and, O sir, while kneeling there where that old log church stood, with melted heart and tearful eyes, I felt compassed about with a cloud of faithful witnesses that had gained their crowns. Here still lives the old brother a Baptist, that was converted that night while Howell Taylor was singing "Come, O thou, Traveler unknown."

In my deafness it seemed to me that I could hear that voice, long since hushed in death, now singing his favorite hymn "How happy are they."

There were many very bright conversions, and it was a time of great rejoicing with God's people. Hope looks up, and tells of a better meeting where the sad evils of this present time will be unknown. What blessed memories cluster about the names of Thos. C. and Aunt Miama Hudson, E. E. Dowdy, B. S. Evans, J. C. Copeland and many others whose names should live in perpetual fragrance! I have often been pastor here, and it does rejoice my heart to see so many of the children following in the way their parents have gone. Just how deeply it affects me, and how much good it does me to have them tell me on my slate, (for that is my way of talking now) "we love you," I have no words to say.

J. E. CALDWELL.

Rock Springs, July 29.
P. S. No church music here, no organ, but good congregational singing. That does me good too.

J. E. C.

Legalized Plunder of Railroad Properties.

Mr. Isaac L. Rice, the eminent railroad lawyer, in an article in the August Forum on "Legalized Plunder of Railroad Properties," says:

Many communities, in their resentment, instead of making common cause with the security-holders and enacting laws for their common protection against those who abused their trust and violated their public duties, have treated the railroads themselves as enemies; and enacted laws against them to impair their efficiency and prevent their development. Yet the development and the efficiency of the railroads is a condition precedent to the development of the resources of the country. It has been forgotten that fortunes are made on the "bear" side as well as on the "bull" side of the stock-market; and much "anti-railroad" legislation, instead of being the "anti-millionaire" legislation, which it was intended to be, has left to the millionaires the amplest scope for increasing their fortunes by selling "short" in anticipation of just such

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Most Perfect Made.

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REDUCED TO A SKELETON.

Mrs. MIRA MILLS, of Sardinia, N. Y., writes: "One year ago I was given up by my family physician and friends; all said I must die. My lungs were badly affected, and I became emaciated. My people commenced to give me your 'Medical Discovery' and I soon began to mend. It was not long before I became well enough to take charge of my household duties again. I owe my recovery to Dr. Pierce's Golden Medical Discovery."

WHY NOT YOU?

legislation and during its progress.

Thus our present policy whereby we leave security-holders defenceless, and convert trustees and servants of properties into their masters, stands condemned by the history of the last three decades fraught with calamities, and by all portents of the future. The despotism consequent upon irresponsible administration has corrupted our entire system; and the hostile legislation thereby provoked has only oppressed the innocent and confirmed the rule of the usurpers. As a result of this policy, confidence in our railroad securities has been so seriously impaired and the credit of our railroads so injuriously affected that we can no longer reckon on foreign capital for the proper development and efficiency of our railroad service; and the flow even of domestic capital into those necessary channels seems dammed up. So it has come to pass that in our country, rapidly growing in population, where for that very reason railroad investments should have the credit of government securities, railroads having an aggregate capitalization of \$2,500,000,000 out of a total of about \$10,500,000,000 are bankrupt and in the hands of receivers.

The full force of this calamitous condition can be appreciated only when we remember that it is not only railroads and their security-holders, the shippers, and the communities served by the railroads, that are the sufferers, but that the railroads themselves directly employ about one million laborers who depend for their means of livelihood solely on the ability of those companies to pay fair wages; and that probably more than twice that number are engaged in the various industries whose revenues depend largely, if not mainly, on the maintenance, the proper degree of efficiency, and the continuous development of our railroad system.

And the interests of these vast bodies of men is not all. We must add to our consideration the interest of the security-holders themselves, numbered by millions as direct holders or indirect holders through banks and institutions of savings. The question of averting further disasters and of again restoring confidence in our railroad system is truly one second to none in national importance.

COMPLEXION POWDER
It is an absolute necessity of refined toilet in this climate. Forster's combines every element of beauty and purity.

Are You Tired

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

H. J. GEORGE & CO.,

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ARKANSAS METHODIST.

THURSDAY, AUG. 9, 1894.

From Pastoral Charges.

MEETING AT FERRIS, TEX.

You will be pleased to know that Bro. B. M. Taylor, C. P. pastor, and myself with Rev. A. L. Pruett of Nashville, Tenn., began recently a meeting at Ferris, Tex. Up to date there have been about 200 conversions and reclamations; 64 have joined the Methodist; 35 the C. P.; 35 the Baptist Church. Sunday 29th inst. the Baptist brethren assumed control, led by our old time Arkansas friend "Rev. J. B. Searcy." The meeting will likely continue this week. Yours in hope, F. M. WINBURN.

July 31.

MARMADUKE MISSION.

We are in the midst of a glorious revival at Marmaduke. Rev. J. D. Sibert from Cash Mission, has been with us for nearly a week, and has been doing the pulpit work, preaching every sermon except Sunday at 11 a. m. His efforts have been successful. He is an earnest, consecrated man, his earnest efforts in the pulpit, in the altar and in the homes of our people have been appreciated by both P. C. and people. We have had up to date 13 conversions, several reclamations, 4 accessions and more to follow. Bless the Lord. W. C. TOOMBS.

Marmaduke, July 31.

ENGLAND CIRCUIT.

Am just home from my meeting at "Indian Bayou." It was protracted from our 3rd Q. M. Our beloved P. E. was with us from Saturday until Wednesday, preaching with much earnestness and to the edification of all. After leaving to fill other engagements, Bro. T. D. Scott, of Little Rock, came to our aid, and remained from Wednesday night until yesterday (Sunday). He preached with unusual power; Bro. R. N. Poynter dropped in on us Thursday morning and gave us two very spiritual and edifying sermons, which we all enjoyed and appreciated so much. We can say truly the Lord was with us. The meeting resulted in 18 conversions, 31 accessions to the Church, 14 adults being baptized, 8 infants and a missionary collection of \$88.00 in good subscription. We feel very much encouraged, to go on in the strength of Israel's God to battle for the cause of Christ. Pray for us. W. C. WATSON, P. C. England, July 30.

MABELVALE CIRCUIT.

We have just closed a ten days meeting at Mt. Pleasant Church. It was a glorious one, the interest was good at the first service and continued until the close. The house was crowded each hour. Fifteen persons professed faith in Christ, ten additions to the Church. A number of persons that had grown cold were reclaimed and the Church lifted to a higher plane spiritually. It was good to be there. We were assisted by Rev. Patrick Scott, a L. P. of Collegeville Circuit. He has been preaching to some of these people for more than thirty years, and they love him as a father. He spent four days with us and did us some good preaching. Oh! how we did regret to see him leave us; we love him very much. Rev. F. P. Doak, of Hickory Plain Ct., was with us three days and preached four sermons for us. Our people were delighted with his singing and preaching; hope he will come to see us again.

Everything is moving off nicely and we expect a good meeting at each church. Rev. Patrick Scott will assist us in our protracted meeting at Primrose Chapel, beginning the first Sunday in September. J. A. HENDERSON, P. C. Mabelvale, July 30.

NEW HOPE MISSION.

I have just closed a glorious meeting here (at Muddy Fork) where we organized a new Church with forty members, with 20 bright conversions and many back sliders reclaimed. The Lord was with us in great power. It is no trouble to have a good meeting when you can get the Church members to do their duty. We are going to build a new church at Muddy Fork, where we expect to have one of the best Churches in the Hot Springs District. I closed my meeting at the Central Church on Thursday after the second Sunday in July, which resulted four bright conversions and four accessions to the Church, and baptized seven children. This is some of the fruits of Dr. Biggs' lectures on Baptism: God bless the people of New Hope Mission. Bro. Isaac Webb was with me all the time and did good faithful preaching. Bro. Webb is giving a good portion of his time to the ministry. God bless the local preachers. May we look well to their interests. I think many pastors make mistakes in not encouraging them as they ought.

I will leave home this morning to be gone four weeks when I will be engaged in my protracted meeting. Brethren, pray for me that the Lord may still be with us in this great work.

F. P. Allgood.

Amity, July 28.

Home and Abroad.

It is the duty of everyone, whether at home or traveling for pleasure or business, to equip himself with the remedy which will keep up strength and prevent illness, and cure such ills as are liable to come upon all in everyday life. For instance, Hood's Sarsaparilla as a general tonic, and to keep the blood pure and less liable to absorb the germs of disease, will be well nigh invaluable. Change of drinking water often causes serious trouble, especially if one has been used to spring water in the country. From a few drops to a teaspoonful of Hood's Sarsaparilla in a tumbler of water will prevent the water having any injurious effect.

Hood's Vegetable Pills, as a cathartic cause no discomfort, no disturbance, no loss of sleep, but assist the digestive organs, so that satisfactory results are effected in a natural and regular manner.

TO THE YOUNG FACE

Pozzoni's Complexion Powder gives fresher charms, to the old renewed youth. Try it.

Woman's Miss. Society.

Address Read at Jonesboro District Conference.

We meet this afternoon in the interest of the Woman's Missionary Society of the M. E. Church, South, the organization and working of which many know comparatively little. "On a warm morning in the month of May 1878, a handful of devoted women assembled in First Church, Atlanta, Ga., to hear the action of the General Conference there in session in that city, relative to woman's missionary work in the foreign mission fields." The Woman's Missionary Society of the M. E. Church, South, was organized at that meeting. A number of these women had waited long and prayed earnestly for this consummation of their desires. With buoyant hearts and one purpose intent, they departed to their homes in distant States without information, without rules, saving the few articles in the constitution legalizing such effort to begin the work of organizing and laying broad and deep, firm and safe the foundation of the superstructure, designed by the great Architect. Southern women by education and training are eminently conservative. This movement was new-startling. Many stood aloof, watching it, ready to seize upon any possible mistake or innovation of woman's prescribed sphere but the leaven of the Holy Spirit was working silently though surely and at the close of the first year 218 societies, 5,890 members, \$4,014 were reported and one missionary, the consecrated Lochie Rankin, who still labors in the field, sent to China. Each year has marked increase and development until now we have 35 Conference societies, 3,318 Auxiliary societies, 72,588 members and raised last year for the support of our work over \$63,000. We have 37 missionaries laboring faithfully in China, Brazil, Mexico, and among the Indians of our own land."

The Woman's Board consisting of Pres., Vice Pres., Cor. and Sec. Sec. Treas. and Cor. Sec. of the different Conferences meets annually. The executive committee meets monthly or oftener, if necessary. Each Conference has or ought to have a Conference Society divided into the same Districts the Presiding Elders have charge of. There is a Sec. for each District whose duty it is to organize Auxiliaries wherever possible, and do all in her power to increase the interest in our work.

Each Conference Society meets annually. At our annual meeting held last month in Clarendon, we had with us our own missionary, Miss Esther Case, of Batesville, an earnest, consecrated Christian young lady, who offered herself for mission work in foreign fields, was accepted by our Board at its last meeting and appointed to work in Saltillo, Mexico. In the Secretary's report we numbered 48 Aux. Societies, of this 48, Jonesboro District boasts of 8. Sisters, why is this? Are the women of our District sleeping so soundly in indifference, wrapped so snugly in the cloak of selfishness, that we hear not the cry of our heathen sisters? For while we sit idle, surrounded by all that makes life pleasant, happy and dear to us, they are living and dying by thousands without hope, without the knowledge and love of Jesus. Think, Sisters, where we would be, what would be our condition, without the blessings and privileges of Christianity.

We have in the Jonesboro District 18 pastoral charges, at only Osceola and Jonesboro stations, and Pecan Point and St. Francis circuits are there organizations belonging to our Society.

Now just a few words to you, our Brethren of the ministry. We are under your pastorate; with your influence and assistance we can do much; without it we labor under very great disadvantage. Will you not help us in this our work? Talk to the women in your charge of our Society, interest them in it, and you will find when women are working for their heathen sisters, they are interested in work at home, and a Woman's Missionary Society on your charge would be a potent help in your work as a pastor. Some of our brethren, both clerical and lay, think the M. S. detracts from the general missionary collection of the Church, but we have noticed that the pastor who has on his charge a healthy, prosperous W. M. S., generally brings up fuller reports on missionary collections, than he upon whose charge our Society is unknown, and we dare say, if questioned upon this matter, he would tell you the W. M. S. was an advantage, not a hindrance on his charge. Brethren, pray over this matter and give us your hearty support.

The 8 societies of our District have 190 members, 35 subscribers to the Missionary Advocate, 21 to the Little Worker and have raised since last June \$273.68. These figures to many seem small, but we feel encouraged and remember that "it is not by might, not by power, but by my Spirit, saith the Lord of hosts," and with humility and fresh courage we press forward, never doubting, never halting until the last stronghold of heathenism has been won for Christ, and women shall come from the east and west, from the north and south, bringing many crowns to place on the head of their King—crowns into which are wrought their tears and prayers, their love and gifts. Till then, we will "Work on with him, in high companionship, so happy. Whoever fears God, fears to sit at ease." SARAH E. MALONE.

Jonesboro, July 16, 1894.

Better Than Quinine.

Mr. M. M. Kesterson, Dorsey Co., Ark., says: "Hughes' Tonic is the best chill tonic I ever tried. I consider it better than quinine." Sold by druggists.

PASTOR'S BOOK. PRI. CTS.

L. Blaylock, Dallas, Texas:—The Pastor's Book has come to hand, and I find it goes beyond my expectation. I would not be without it. I will be glad to represent you for the book in our Virginia Conference, if agreeable to you, because it is such a blessing I want all to have it.—Leroy Lee Banks, Shanghai, Va.

AUGUSTA MILITARY ACADEMY. Location, in the beautiful Shenandoah Valley, near Staunton, Virginia. English, Classical and Business courses with Military Training. For catalogue apply to Chas. S. Baker, Pitts., Port Deposit, Md.

A MIRACLE IN VERMONT.

The Wonderful Experience of a Well Known Chelsea Man.

Stricken With an Incurable Disease and Yet Cured. His Personal Statement in Detail.

(From the Argus and Patriot, Montpelier, Vt.)

This is an age of progress and everything that hails the advance of new ideas for the good of humanity is hailed with delight.

It is the province of newspapers to watch for strange events or phenomena of any kind and to immediately investigate a reported case out of the line of regular community happenings. So when the story of Mr. George Hutchinson of Chelsea, Vt., and how he had been raised from a bed where he lay stricken with a supposed incurable disease was told, the Argus and Patriot detailed a reporter to look up the reported facts of the case, to whom Mr. Hutchinson made the following statement:

"I am a native of Massachusetts, a wood-worker by trade, and 40 years of age, and for the past 15 years have been working in various sawmills in Vermont and Massachusetts. Eight years ago I moved from Bradford to Chelsea and bought the sawmill of which I am now proprietor. I was in perfect health and known throughout Chelsea and vicinity as one of the strongest men of my weight in that section. December 10th, 1892, I was hurt by a piece of flying board as I was at work in the mill. After that I began slowly to lose my strength and became incapacitated for work or effort of any kind. The seat of my trouble seemed to be my back, but it gradually extended downward. I consulted all the local physicians and was treated by two of them, but the medicines they administered were not of the slightest avail and did not check the disease in the least. In fact, I was a miserable victim of locomotor ataxia and was conscious of a steady advance of the insidious disease. My back ached continually and my legs began to grow numb and to be less and less usable. By the 15th of April I could do absolutely nothing and was scarcely able to stand. My physicians advised me to go to the Mary Fletcher Hospital at Burlington, to be treated, and I took their advice. When I left home my friends bade me good-bye, never expecting to see me alive again. The physicians at the hospital told me that my case was a serious one and I was completely discouraged. I remained at the hospital seven weeks and took the medicines which the doctors gave me. I felt better at the hospital and thought that I was recovering, and went home to continue their treatment, which I did for two months, and also had an electric battery under their advice. The improvement, however, did not continue and I began to give up hope. August 1st, 1893, I could not get out of my chair without assistance, and if I got down upon the floor, I could not get up alone. About this time I chanced to read an account of the wonderful curative powers of Dr. Williams' Pink Pills for Pale People in cases similar to my own. I did not have any faith in the Pills but thought a trial could do no harm, so I bought some without telling anyone what I was going to do. After I had been taking them some time I surprised myself by getting out of my chair without assistance, and found that, for the first time in months I was able to walk down to the postoffice, and my neighbors began to discuss the marked improvement in my health. As I continued the medicine I continued to improve, and soon recommenced work in the mill, at first very lightly, and increasing as I was able and as I gained in health and spirits, and now for the past three months I have been working ten hours per day almost as steadily as I ever did. I feel well, eat well and sleep as well as I ever did and I have no pain anywhere.

The reporter talked with several other gentlemen in regard to the case of Mr. Hutchinson, who is a well known citizen of Chelsea and a Justice of the Peace, and they corroborated his statements as far as they were familiar with the case and stated that he was known to be a reliable man, and any statement he might make would be entitled to entire credence.

An analysis of Dr. Williams' Pink Pills shows that they are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous headache, the after effects of a gripe, palpitation of the heart, pale and sallow complexions, all forms of weakness either in male or female. Pink Pills are sold by all dealers, or will be sent post paid on receipt of price, (50 cents a box or 6 boxes for \$2.50—they are never sold in bulk or by the 100) by addressing Dr. Williams' Medicine Company, Schenectady, N. Y.

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Rev. Dr. Smart, Little Rock: "I visited the school three years ago. Its development since then is wonderful. It is doing a grand work for Arkansas and the South. Every citizen of the State should rejoice in its prosperity. There is absolutely no use sending our daughters elsewhere to be educated."

Mrs. Judge Ratcliffe, Little Rock: "I was almost raised and was educated in the best boarding schools and colleges in the East, and after frequent visits to and patronizing Galloway College, I yield the palm most cheerfully to it."

Mrs. Col. Rector, Hot Springs: "The superior Faculty, the homelike air, the refining influences, the unusual and excellent attention given the young ladies, the unequalled healthfulness of the school, were some of the many reasons I found after visiting Galloway College and examining carefully every department, for committing my daughter to its care. Then it is a State institution, and should have preference over all others out of it."

Col. J. L. Wadley, Editor Hot Springs News: "My wife and myself spent several days at Galloway College, and although I had heard much of it, I have never been more greatly and agreeably surprised. It is an honor to Arkansas and reflects great credit upon Dr. Dye and his able Faculty. I shall patronize it hereafter and induce others to do so."

Col. Byron Price, Mt. Adams: "I am a patron and friend of Galloway College, and visit it every opportunity. It gets better and better. It has distanced all competitors in the South and ranks next to Vassar and Wellesley, and if Dr. Dye lives and keeps his health, he will give them a tip."

Col. J. T. W. Tillar, President Arkansas Building & Loan Association and Director German National Bank: "I was a patron of Galloway College last session, and my appreciation of that splendid college is best shown by the fact that I expect to send two pupils next session instead of one."

Col. M. G. Hall, Mayor Little Rock: "It gives me much pleasure to say that I had three daughters in Galloway College last year, and that I expect to send them there next, and if I had six to send I would send them all to Galloway College. Dr. Dye is doing a great work for Arkansas, and deserves the large patronage he is receiving."

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

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Hiram D. Groves, President.

Rev. G. W. Rice Dead!

Tuesday morning Rev. T. H. Ware sent us from Rison this sorrowful message, "Rev. G. W. Rice died at 5 o'clock this morning." These words will be read with painful sadness by the many who knew well and highly esteemed Bro. Rice as a consecrated preacher with promise of great usefulness. Zealous, devout and studious, he was steadily growing in the essential elements of an able minister of the Gospel, but in the prime of life he has gone from labor to his eternal reward. May the loving Father of us all comfort and keep the sorely bereft widow and children!

No-License Briefs.

We heartily commend these words from Rev. Dr. T. L. Cuyler: "We never can create a public sentiment strong enough to suppress the dram-shops until God's people take a hold of the temperance reform as a part of their religion."

At the Searcy District Conference in discussing the committee report on Temperance Bro. W. W. Folsom, editor of the Woodruff County Vindicator, declared his strong belief in the power of the Churches to drive every licensed saloon from Arkansas.

In the Harrison District, embracing several whole counties and parts of others, there are neither saloons nor "blind tigers," but three crippled distilleries, which the good people there should have the privilege of killing outright. An amendment to our laws to secure that privilege should be strongly demanded of the next General Assembly.

At the Batesville District Conference it was resolved to hold prayer meetings in all their churches on Sunday afternoon before the election, to pray for the suppression of the liquor traffic. Good men will vote as they pray, but with their prayers and votes there should be earnest and vigorous work to arouse others to vote against license.

As may be seen on page 2 the Dardanelle District Conference adopted strong resolutions against the license of the liquor traffic. If the temperance people at Dardanelle will defeat license there, we believe it can be defeated in all the counties of the Dardanelle District. To that end every preacher and Christian voter in the entire District should put forth earnest efforts without delay. Liquor dealers and their friends are not idle.

All the counties in Arkansas were, or should have been, represented by preachers and laymen in the nineteen District Conferences of our Church. At each of these Conferences we suppose strong deliverances were made against the liquor traffic, as usual. If these deliverances are followed by earnest work in every pastoral charge by all the people called Methodists their power for righteousness will be felt at the approaching election and in the years to come. Liquor dealers and their friends are not idle.

At the last election the following counties were carried "for license" by the small majorities given in the figures annexed: Arkansas 50, Baxter 44, Boone 135, Carroll 108, Clark 83, Clay 215, Cleburne 107, Craighead 238, Faulkner 152, Howard 209, Independence 122, Little River 131, Logan 149, Miller 195, Nevada 177, Newton 221, Perry 231, Pike 162, Randolph 104, Scott 5, Searcy 1, Sevier 254, Stone 69, Van Buren 18 and White 67. Now a change of half the majority in each county named would have defeated license in that county by the ballots of the voters. Are all the friends of temperance in the counties named planning wisely and working earnestly to defeat license at the next election? Liquor dealers and their friends are not idle.

Who are leading and what is being done in Arkansas and Baxter counties to overcome the small majorities "for license"? Who and what in Boone with its majority of only 135? Bro. O. M. Clark, a leading Methodist at Eureka Springs believes Carroll county will go "dry." How about Clark county with its flourishing Church schools? And White county with its colleges, for years a banner county in the temperance cause? And what is the prospect for the success of the no-license movement in the other counties mentioned? Liquor dealers and their friends are not idle.

In some of the twenty-two counties which went "dry" at the last election the majorities "against license" were small, as follows: Ashley 174, Calhoun 72, Cleveland 108, Franklin 144, Fulton 60, Hot Springs 3, Izard 155, Lawrence 38, Lonoke 45, Madison 84, Marion 77, Polk 37, Pope 162, Sharp 54, and Union 147. Who are leading and what is being done in these counties to arouse the people and to increase the given majorities "against license"? These majorities are too small for any friends of temperance to feel over-sanguine of success. Eternal vigilance and heroic work are necessary to secure freedom from the curse of the licensed dram-shops. Liquor dealers and their friends are not idle.

In the foregoing and other "dry" counties some opponents of prohibition loudly assert it would be better to have open saloons than "blind tigers," thereby admitting the lawless character of men determined to sell liquor against the legally expressed will of the people. Other opponents of prohibition contend it would be better to grant license than to have the annoyance of the jug trade, seeming to ignore the fact, that under prohibition the jugs are not more numerous than the kegs and barrels of liquor consumed under license. This fact was shown by investigation and comparison two years after open saloons were abolished in White county, and we suppose the same would be true in other counties. We have strong hope that the "jug trade" by agents of liquor dealers will be prohibited by the next General Assembly; and as for "blind tigers," they can be suppressed where the temperance people have the moral backbone to demand the faithful enforcement of the law.

Our Country's Peril.

Chief among the perils threatening the welfare of society and the perpetuity of good government in our country stands the growing liquor traffic. It is essentially lawless and destructive, and is now dominating and ruling in the governmental control of American cities. Last week we quoted the U. S. Labor Commissioner's statistics showing the city of New York has one liquor saloon to every 200 persons, and in its "slums" population of 360,000 one saloon to every 129 persons; and that Chicago has one saloon to every 212 persons, and in its "slums" population of 162,000 one saloon to every 127 persons. Most of the liquor dealers in cities of our country are foreigners, and in spirit are opposed to the principles and dearest institutions of our government. According to published report fully 8,000 of the 12,000 saloon-keepers in the city of New York have served terms in prison, and from recent investigation in that city it is safe to say all its saloon-keepers have been violating State and city laws, as all of them everywhere are believed to do. Their business is in its trend utterly lawless, making criminals of those engaged in it and controlled by it. It can not be thoroughly regulated, and will always exert its dangerous power against government, corrupting politics and destroying the manhood of its patrons.

In a speech before the Pennsylvania Prohibition Convention Volney B. Rushing said: As long ago as 1881, Wendell Phillips predicted that if universal suffrage ever failed in our country, the cause would be run entrenched in great cities and commanding every vantage-ground. Rum is already strongly entrenched in our cities. The New York Times, discussing local politics, said that the saloon-keepers had more power over government than was possessed by all the religious and educational institutions in the city. Every body knows what kind of a government the saloon-keepers give New York and other American cities. There is probably no single agency of municipal misrule that equals the liquor traffic. From its vantage-ground in the center of population, it corrupts the administration of national affairs. One saloon-keeper who is a boss in politics may determine the result of a national election. The liquor dealers boast that they rule the wealthiest State in the Union, and that no man can be elected President of the Republic who is hostile to their trade.

The power of the liquor men is growing. The internal revenue reports show that the liquor traffic represents at present more money and a greater volume of business than ever before in the history of our country. Uncle Sam received

last year more revenue from the drink traffic than for any single year since the tax system was established. We face to-day a richer, a better organized, and a more dangerous liquor power than ever before.

Our problem is complicated by the rapid growth of cities. More than one-half our increase in population since 1880 has been in the cities. What will be the condition of the cities when they become larger and more unmanageable, as they are becoming every year, if the saloon is allowed to control municipal affairs? Immigration complicates our problem. Over 500,000 people have come to this country every year since 1881. We get a great deal of good immigration, which develops our resources, and we welcome every honest and industrious foreigner who comes to make a home among us, but we cannot overlook the fact that we get a great deal of bad immigration. The vicious classes come, they throng to our cities, and then what? They are controlled by demagogues and saloon-keepers in the interest of rum and bad government. From 60 to 70 per cent of the liquor dealers are foreign born.

THE FACTORS IN OUR PROBLEM may, therefore, be enumerated as follows:

1. The liquor trade denominates the large cities and corrupts national affairs.
 2. The political power of liquor dealers is increasing because their business is increasing.
 3. The cities where the saloon is thoroughly entrenched are growing faster than the rest of the country.
 4. Immigration gives constant reinforcement to the liquor power.
- If these dangerous tendencies are unchecked, fulfillment of Wendell Phillips' prophecy will not be long delayed. The drink traffic is honeycombing the foundations of the nation, and unless we cut off the corruption which comes from this source we shall ultimately get more than we can handle under our form of government. The suppression of drink traffic is, therefore, political issue of the first magnitude. Even conservative men are becoming alarmed at the arrogance of the liquor power. Let the fight come! The American people, when thoroughly aroused, have a vigorous way of settling public questions. They are becoming aroused on the drink question. Some day they will be thoroughly aroused, and then down goes the saloon politician and away goes the poison traffic.

Some Alleged "Deliverances Against Holiness."

On a late outing we found a copy of the Kentucky Methodist containing a letter from our highly esteemed brother, Rev. J. A. Walden, giving a report of Dr. Carradine's preaching at Ozark, and saying there had been in this State "some recent pulpit and Conference deliverances against holiness." This statement we consider a serious accusation for a Methodist preacher, as intelligent and usually well-spirited as Bro. Walden, to make against his ministerial brethren. That our readers may see his accusation complete we copy:

We have had some recent pulpit and Conference deliverances AGAINST HOLINESS. Don't be afraid of that sentence, Mr. Editor, it is every word a fact. When you are confronted with the official utterance, "If a man were to tell me he is holy, I would not believe," and this statement is backed by an argument that Christ did not mean he had sin to be cleansed from when he said, "I sanctify myself," and by another argument on the impossibility of thinking no evil, wouldn't you say that is against holiness? If it is impossible to have and to hold the charity that "thinketh no evil," where is the possibility of holiness? It is amazing beyond measure that leading Methodist ministers should characterize the "second blessing" as a vagary, and that a Methodist editor should labor to prove that John Wesley contradicted himself in his teaching on holiness.

Now while we do not feel called to defend the utterances of Bishop Keener, we may safely say they were apparently, if not heartily, approved by a very large majority of the Methodist preachers at each of our Conferences in this State; that his deliverances in the main expressed the settled belief of an overwhelming majority of the preachers and laymen in our Church at large, and that substantially similar expressions may be found in John Wesley's sermon on "Wandering Thoughts" and in his advice to those professing Christian perfection. These assertions, however, do not prove Bishop Keener's deliverances were correct and timely, nor that Bro. Walden's accusation based largely on his late experience was true, but in this case the pressure is on the accuser of his brethren.

While it may now be "amazing beyond measure" to Bro. Walden, that leading Methodist ministers think and speak as some do of the "second blessing," we suppose he would have felt it unjust, if his preaching prior to last Fall on the completeness of the Divine work in regeneration, or the new birth, had been classed as "deliverances against holiness."

We fail, however, to see why it should appear "amazing beyond measure" to the logical mind of Bro. Walden, "that a Methodist editor," after stating pertinent facts of record and collating and copying accurately and in due order whole paragraphs of Wesley's own words, should reach as we did the following conclusions: 1. That Wesley was led to teach instantaneous sanctification by the testimony of those professing its experience, especially in the years 1759 to 1762. 2. That he several times modified his views on sanctification, or Christian perfection. 3. That letters to Charles Wesley show he was ready to modify his teaching again—to teach "the same as formerly, or different from it"—if thereby he and Charles could agree upon what they should jointly and explicitly maintain and recommend to all their preachers, concerning the nature, time and manner of Christian perfection, or sanctification. 4. That very soon after Wesley began teaching sanctification or Christian perfection, as an instantaneous work, the Methodists seemed bent on dropping it. 5. That while Wesley's autocratic power restrained his preachers from preaching against instantaneous sanctification, they and other Methodists differed then, as they have ever done since. 6. And finally, that it is utterly impossible to harmonize Wesley's utterances on sin in believers, the new birth and instantaneous sanctification.

Now we do not believe the foregoing conclusions will seem "amazing beyond measure" to our readers after duly considering some of Wesley's own "deliverances."

That he was led to teach instantaneous sanctification on the testimony of those professing its experience in the years mentioned above rather than by his own previous and critical study of the Bible, will not be denied by any one familiar with Wesley's writings. Omitting his account of his careful examination of many persons professing sanctification, we quote what he said (in his 83rd sermon) about the Scriptures being "silent on the subject": "Does he work it gradually, by slow degrees, or instantaneously in a moment? How many are the disputes upon this head, even among the children of God. And so there will be; after all that ever was or ever can be said upon it; * * * And they will be more resolute herein, because the Scriptures are silent upon the subject, because the point is not determined, at least not in express terms in any part of the oracles of God. Every man, therefore, may abound in his own sense, provided he will allow the same liberty to his neighbor."

That Wesley several times modified his views on sanctification, or Christian perfection, will not be denied by any intelligent reader, and that he was willing to modify them again may be seen from the following letter to his brother Charles in June, 1768: "But what shall we do? I think it is high time, that you and I, at least, should come to a point. Shall we go on asserting perfection against all the world? Or shall we quietly let it drop? We really must do one or the other, and I apprehend, the sooner the better. What shall we jointly and explicitly maintain, and recommend to all our preachers, concerning the nature, the time (now or by-and-by) and the manner of it? Instantaneous or not? I am weary of intestine war, of preachers quoting one of us against the other. At length let us fix on something for good and all, either the same as formerly, or different from it."

That a few years after he began teaching instantaneous sanctification, chiefly on the testimony of those professing its experience, the Methodist editor seemed determined to drop it, will appear from the following letter to his brother Charles, written one month before the letter just quoted: "I am at my wits' end with regard to two things—the Church [of England] and Christian perfection. Unless both you and I stand in the gap in good earnest, the Methodists will drop them both. Talking will not avail. We must do, or be borne away. Will you set shoulder to shoulder? If so, think deeply upon the matter, and tell me what can be done."

Finally, we quote again some of Wesley's utterances on the new birth. (1) In his Notes on John 3:5 Wesley said: "To be born again is to be inwardly changed from all sinfulness to all holiness." (2) In his sermon on the new birth Wesley described the nature of the spiritual work as follows: "It is the change wrought in the whole soul by the almighty Spirit of God when it is 'created anew in Christ Jesus'; when it is 'renewed after the image of God, in righteousness and true holiness;' when the love of the world is changed into the love of God; pride into humility; passion into meekness; hatred, envy, malice, into a sincere, tender, disinterested love for all mankind. In a word, it is that change whereby the earthly, sensual, devilish mind is turned into the 'mind which was in Christ Jesus.'" This is the nature of the new birth: "so is every one that is born of the Spirit." (3) In the same sermon, urging objections to a certain tract speaking "of regeneration as a progressive work," Wesley said: This is undeniably true of sanctification; but of regeneration, the new birth, it is not true. This is a part of sanctification, not the whole; it is the gate to it, the entrance into it. When we are born again, then our sanctification, our inward and outward holiness, begins; and thenceforward we are gradually to "grow up in Him who is our Head." This expression of the apostle admirably illustrates the difference between one and the other, and farther points out the exact analogy there is between natural and spiritual things. A child is born of a woman in a moment, or at least in a very short time; afterwards he gradually and slowly grows, till he attains the stature of a man. In like manner, a child is born of God in a short time, if not in a moment. But it is by slow degrees that he afterward grows up to the measure of the full stature of Christ. The same relation, therefore, which there is between our natural birth and our growth, there is also between our new birth and our sanctification.

In conclusion, these three quotations from Wesley may appear to some of the second blessing school as "deliverances against holiness."

Pine Bluff District Conference.

DR. BENNETT:—The 27th session of the Pine Bluff District Conference convened at Rison, Aug. 1, 1894. Rev. T. H. Ware, our big-hearted P. E., was present and presiding. Methodism in Arkansas has not a more consecrated man than Bro. Ware. We all love him and he loves us.

All the traveling preachers were present except Bros. Geo. W. Rice, R. L. Broach and W. A. Steel; the two former are sick, the latter is engaged in a revival meeting at Stuttgart and could not leave. We missed these men of God so much. Numbers of earnest prayers were sent up in behalf of Bros. Rice and Broach in their afflictions. A reasonable per cent of the lay delegation was present. Dr. Z. T. Bennett, Editor of THE ARKANSAS METHODIST, Rev. Sidney H. Babcock, Pres. of Searcy College, Rev. Geo. W. Hill, Financial Agent of Hendrix College and Rev. Horace Jewell, pastor Winfield Memorial Church, Little Rock, were present in the time of the session. These good brethren all preached while here and I can assure them that they are near the hearts of this people. Bro. Hill took a collection for Hendrix College and soon raised \$600 in cash and subscription. This District always gives freely to Hendrix College, for these people know that Hendrix is one of the best schools in the South.

The Conference proceedings were, in the main, exceptionally harmonious and peaceful, no harsh remarks or cutting casts were made. The reports of the Committees were adopted every case, except one, without any change, whatever. The report on Temperance is a strong document and bespeaks the sentiment of our great Church on this all important subject.

The different interests of the Church were closely looked into by the Presiding Elder. The financial interest of the Church is considerably behind, but most of the brethren are hopeful of paying out in the Fall. The spiritual condition of the Church is not as good as we desire—on an average, however, I suppose.

The preaching by the different brethren was instructive and edifying. Our hearts were warmed and we felt happy because the Holy Spirit was with us.

In the midst of the Conference proceedings, a telegram came announcing the death of Bro. Ed Steel's wife. Our hearts were sad. Suitable resolutions were adopted and the Conference called to prayer. Bro. Carr led the prayer and plead with God to supply Bro. Steel and other bereaved ones with his comforting grace. Thank God we can just lay all of our trouble right down at the feet of Jesus and he sends comfort to our wounded hearts. Blessed fact!

Resolutions of thanks were tendered the people of Rison for the generous hospitality and kind treatment shown the members and

visitors of the Conference. Resolutions of thanks were also tendered the St. Louis South-Western R'y for their courtesies and accommodations.

The following delegates were elected to the Annual Conference: W. Z. Tankersly, W. T. Woolbridge, Byron Price and L. McLeod; alternates, J. W. White and S. A. Morgan. The next session of the District Conference will be held at Riverside Church, Pine Bluff.

D. H. COLQUETTE, Sec.
Rison, Aug. 4.

"Of the many District Conferences we have attended the one reported above was one of the best in several desirable particulars—had most cordial welcome from the citizens of Rison, a large attendance of delegates and visitors, very interesting proceedings under an admirably arranged program, spiritual services and good preaching, (we heard splendid sermons by Revs. G. W. Hill and Horace Jewell) and a larger subscription for Hendrix College than at any other Conference this year, after having made the largest (\$1,000) last year. The good people in that District are as generous and liberal as they have been represented before other Conferences by their energetic, progressive and entertaining Presiding Elder, Rev. T. H. Ware, who magnifies his office by devoted and efficient service. Much sadness was felt by all present on account of the dangerous illness of the pastor, Rev. G. W. Rice, who has since laid his armor by for the palm of victory and crown of glory."

Leaving Rison at noon Saturday, we spent Sunday in Pine Bluff by request of Rev. J. R. Moore, and preached twice to his large congregation at First Church, one of the best in our State. The Sunday school is prospering under the superintendence of that cultured and devout Methodist, W. T. Woolbridge, Esq., and Dr. G. N. Hart, an affable gentleman and zealous worker, is doing faithful service as President of the Epworth League.

"The Old Doctrine Of Our Church."

Referring to his recent editorials in the Florida Christian Advocate, Rev. Dr. Josephus Anderson in his issue, July 25, said: One brother seemed to think his Church was aimed at, when the articles were intended to repel the charge of erroneous teachings made against our Bishops and our Church papers, and it was done by pointing out recent variations from our standards and their dangerous character, with the hope of getting our preachers and people to see and unite upon the old doctrine of our Church. How far the new has spread we may judge from the fact that indications of it appear in many who hold the old doctrine, and from the further fact that it is sometimes distinctly taught. Three years ago, Rev. Walter Ela of the New England Southern Conference, contributed an article to Zion's Herald, in which he said, "We are frequently told that in conversion the individual receives pardon for past sins and is delivered from acquired depravity, while in entire sanctification inherited depravity is removed. At a camp meeting recently held for the promotion of holiness, in charge of a Methodist minister, one of the preachers is reported to have said that, in conversion a person only receives pardon and that sanctification is needed for the cleansing of his moral nature."

When we teach that sanctification begins in regeneration, our view makes all true Christians holy brethren, who need to "perfect holiness in the fear of God," and to become "sanctified wholly," as St. Paul teaches and there is no need of a party line among us; but when we say that regenerated Christians have no sanctification and that sanctification all comes at one time subsequent to conversion, that view separates Christians into two classes and gives rise to a holiness party in the Church. It was tried in John Wesley's day by two of his preachers, Messrs. Bell and Maxfield, and he wrote a letter Nov. 2, 1762 to Mr. Maxfield, from which we quote as follows, some of which reads like it was written especially to answer certain things appearing in our times:

"I dislike your directly or indirectly depreciating justification; saying a justified person is not in Christ, is not born of God, is not sanctified, not a temple of the Holy Ghost, or that he cannot please God, or cannot grow in grace."

I dislike your affirming that justified persons in general persecute them that are saved from sin, and that they have persecuted you on this account.

But what I most of all dislike, is your littleness of love to your brethren; you want of meekness, gentleness, long suffering; your impatience of contradiction; every man your enemy that reproves or ad-

monishes you in love, your bigotry and narrowness of spirit, loving, in a manner, only those that love you; your censoriousness, prone to think hardly of all who do not exactly agree with you; in one word, your divisive spirit! Indeed, I do not believe that any of you either design or desire a separation. But you do not enough fear, abhor and detest it, shuddering at the very thought. All the preceding tempers tend to it and gradually prepare you for it."

And the division Mr. Wesley feared did come, for Bell and Maxfield separated from him, calling him "blind John," just as our Elshops were said to be "blind as bats" two months ago.

"Coming events cast their shadows before," and here is one taken from the Christian Witness of Nov. 2, 1893. Rev. Wm. McDonald says, speaking of what he calls the persecution of holiness people by the Church, "I do not wonder that such people, under such circumstances, leave the Church and organize Churches of their own. The wonder is that more do not do so. And we are persuaded that unless the Church changes her policy toward holiness and its professors, we have seen only the beginning of what we may expect in the future. I have pleaded with my Church to consider this matter carefully before she reaches a point from which retreat would be too late. My days of pleading are well nigh ended; if she will rush on headlong, in spite of warning, until the crash comes, I have done my duty. But come it will as certain as that time rolls on."

O that our preachers and people would awake to the danger we are in from this divisive element, and return to the old doctrine of entire sanctification begun in regeneration and afterward carried on to completion, and manifested in perfect love, sweet charity's gentle reign in our hearts and lives!

Cheering Words.

In their daily market report, August 3, the Jerome Hill Cotton Co., of St. Louis, gave some cheering words for Southern people especially in the following:

"Despite delayed legislation and the many setbacks that commerce has had during the past year, and the gloomy forebodings of those who grow prosperous upon their country's misfortunes, trade is improving. There is hardly a chance for it to do otherwise, for there is scarcely a product of the soil or the output of a manufacturer but what is selling under the cost of production. These low values are an assurance of safety and are aiding in the restoration of confidence. The Southern States are presenting a uniform improvement, as a natural result of great economy, caution and enterprise. We venture the assertion, that the Southern people owe less at the commencement of this Fall season than at any similar time during the past twenty years. And to this must be added the most bountiful cereal crops during the same length of time. These crops are now beyond damage, and are assured."

At no period during the past quarter of a century have the Southern States offered so many strong and lasting inducements as at this time, to immigrants. A patient, industrious and loyal people extend most cordial welcome to their brethren of the Northern and Eastern States to share with them happy homes, which at this time, owing to low value of land, are within the reach of all honest, industrious, sober, laboring people wishing permanent residences and seeking communities where they and their children can live in peace and be blessed with prosperity."

Grain has had a very fair advance during the past fortnight, but we see that this generation has not seen before: Cash White Corn selling for more than No. 2 Red Wheat. Flour is lower now than it has been in the past half century. Meal is relatively high, as compared with flour, and it is to the interest of our patrons to use flour at this time, as a matter of economy."

A summary of the foreign trade of the United States for the year ending June 30, last, shows that our imports amounted to \$654,835,873, against \$866,400,922 for the previous year, and our exports amounted to \$869,181,315 last year, against \$847,665,194 for the previ-

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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.

ous year. Imports decreased \$211,565,049, and exports increased \$21,516,121. The net exports of gold last year were only \$4,585,663, in spite of all that has been said about gold going out of the country, while the net exports of silver were \$37,168,438.

Brief Notes.

Last Thursday morning we had a brotherly call from Rev. Thomas A. Hearn, missionary to China from the Little Rock Conference. Bro. Hearn came from China on leave of absence last September and will return in a few weeks. During his stay "at home" he took a course of study and degree at Drew Theological Seminary, spent a few months in Vanderbilt University, and by his sermons and lectures since has rendered valuable service to the cause of missions.

A business note from Rev. W. A. Freeman says: "Have just closed a fine meeting at St. Joe, Texas, and go now to help Bro. C. M. Keith at Caddo Mills, Texas. Have done the best year's work of my life."

In a business letter Rev. F. R. Noe, P. C. of Sulphur Rock Co., says of the Batesville District Conference at Mountain View: "Every interest of the Church was carefully looked into. You will receive some ringing resolutions for publication. The subject of temperance was prominent and at last the Conference resolved to hold prayer meetings in all our Churches Sunday afternoon before the election, for the suppression of the liquor traffic. THE ARKANSAS METHODIST was mentioned often and Rev. W. E. Hall was appointed to take subscriptions during the Conference and I did some special work for you and obtained three subs. for THE METHODIST. I promised them that they would send them each a Discipline premium."

Sending \$1.50 for renewal, Bro. O. M. Clark, of Eureka Springs, said: "Bro. E. L. Massey, P. C. of Eureka Springs station, is holding up well under the vast amount of work he has to do, and is in great favor with his people here. I think that Eureka Springs and Carroll county will vote 'no license' at the coming election. Eureka Springs, one of the very best health resorts in the United States, is well filled with visitors now and pastors have much work to do."

Rev. Frank Barrett gave us a friendly call last Thursday and a cheerful report of the prospects for Quitman College, over which he will preside next year.

President A. C. Millar favored us with a brief call this (Wednesday) morning before starting to the southern part of the State in behalf of Hendrix College.

While at Rison we were hospitably entertained in the Christian home of Judge J. M. McCaskill, whose wife is a daughter of Rev. W. J. Stone, P. C. of Adkins Co. We had one meal with Bro. J. G. Culpepper, one of the pioneer citizens and Methodists of Arkansas.

Many of our readers will be pained to learn the wife of Rev. E. R. Steele, P. C. of Center Point Co., died last week after a long illness. We have not yet received notice of her death. Blessings on the bereaved husband.

We expect a shipment of the new Discipline by the last of next week. As soon as it is received the orders from our customers will be promptly filled. The price of the Discipline is 30 cents by mail.

Report of Batesville District Conference by its Secretary received too late for this issue.

We want each week many short field notes, that items of interest may be reported from all the pastoral charges in our three Conferences.

Short and important news communications received Tuesday may appear in our "next issue," but long ones must be held till the following week.

Protracted services are being held this week at Winfield Memorial Church, conducted by the pastor, Rev. Horace Jewell.

Wishing to help all we can the temperance workers in this State, we will mail extra copies of our next issue at 25 (2) cents per copy on orders for 25 or more copies to one address. That all may be supplied, orders should reach our office next Monday.

Buy and distribute copies of our next issue in your township, and thus help the no-license movement. Orders for 25 or more copies to one address will be filled at 2 cts. per copy.

Rev. H. M. Conger, P. C. of Carrollton Co., wrote July 31: "Just home from my first protracted meeting, resulting in 8 conversions and 8 accessions. All were grown people. There will be a Sunday school started there next Sunday and the next thing will be the children."

Last Thursday morning we had a friendly call from Rev. C. L. Adams, who left that day to visit his brother-in-law at Paris, Texas, where he will remain a few days and then go to other places in that State for two or three months. We sincerely hope he may regain his health and soon be able to resume his loved employ in the itinerant ranks.

Last week Rev. W. B. Ricks, our new pastor at Jonesboro, sent three new subscribers and the cash for this paper—thus showing his purpose to put into the homes of his people their Conference paper.

Rev. J. F. Jernigan, P. E., sent \$9.00 collected by Rev. W. E. Hall for this paper at the Batesville District Conference.

Writing from Washington, Hempstead county, Aug. 1, Rev. E. L. Beard said: "We hope to carry this county against license. On with the no-license movement! THE METHODIST is, and has been, getting in some solid work."

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

Reduction in Price.

The Holman Self-Proneouncing Teachers' Bibles have been reduced in price as follows: The \$3.50 book to \$3.00; the \$5.25 to \$4.50; the \$6.00 to \$5.00; the \$7.50 to \$6.50; the \$8.75 to \$8.00; the \$9.50 to \$8.50; the \$11.00 to \$10.00.

BENNETT & THORNBURGH,
Little Rock, Ark.

Quitman Camp-Meeting.

Dear Dr. Bennett: The Quitman Camp-meeting is changed from the first Sunday in September to Friday night before the fourth Sunday in August. Will be held under Bro. Harris's Gospel tent. Yours,
D. J. WEEMS.

Conway, Aug. 3.

The Hotel Trulock

At Pine Bluff is a credit to that city and one of the best hotels in our State. It is admirably kept under the management of its affable and enterprising proprietor, Capt. R. D. Welsh, who provides well for the entertainment and comfort of his guests. If you stop at any hotel in Pine Bluff, patronize the Trulock.

To The P. E. In Our Three Conferences.

DEAR BRETHREN:—Our Annual Conferences are all late and the White River very late, running us into the Christmas holidays and making it very hard for the preacher who has to move. Would it not suit you to have them all set back one week? If so, write Dr. Bennett, authorizing him to write Bishop Haygood, requesting him to make the change.

M. M. SMITH,
P. E. Jonesboro Dist.
H. T. GREGORY,
P. E. Searcy Dist.

Notice.

The Arkansas Methodist Association will hold its next meeting at Beebe Holiness Camp-ground Sept. 4-9. The camp-ground is one-half of a mile from the depot at Beebe. A tabernacle 80 by 80 is now going up and will be in entire readiness before the time sets. It is intended to make this the Scottsville of Arkansas.

Bros. E. F. Walker, U. E. Ramsey, L. C. Craig, Geo. W. Hill and others will be the leading workers. Some Bible readings by Sister C. T. Boyce will be a most interesting and profitable feature of the meeting. Bro. Walker will be in charge. Brother, Sister, if you really desire to see God's cause advanced, pray daily that a mighty baptism may rest upon this meeting.

Geo. W. Hill,
W. A. STEELE,
L. C. CRAIG,
W. P. HAMILTON.

State S. S. Association.

The Executive Committee of the State Sunday School Association has decided to hold the next State Sunday School Convention at Russellville at the same time the Christian Endeavor Convention will be held, which will be sometime in October—the date to be fixed later. This Sunday School Convention will be undenominational and I earnestly request the Sunday school workers in every county in the State to make an effort to have every county represented. If there is no county organization in a county, or if such organization does not select delegates, any and all Sunday school workers will be welcomed as members of the Association without election or appointment.

Respectfully,
GEORGE THORNBURGH,
President Ark. S. S. Association.

Papers friendly to the cause will please publish.
G. T.

Is the English language destined to become the universal language? Three centuries ago it was employed by less than 3,000,000 of people; to-day it is spoken by over 115,000,000 people in all parts of the globe, and is constantly increasing, both as to population and territory. At present it is distributed as follows: United States 65,000,000; British Islands, 38,000,000; Canada, exclusive of French-Canadians, 4,000,000; West Indies, British Guiana, etc., 1,500,000; Australasia, 4,000,000; South Africa, India, and other colonies, 2,500,000. This includes only those whose mother tongue is English, no account being taken of the vast number who speak English but who have another tongue. The increase of English speakers is calculated to be fully 2,000,000 annually. Three hundred years ago the 3,000,000 people who spoke English resided principally on the British Isles. Now it is spoken more or less in nearly every country on the face of the earth.—Troy (N. Y.) Press.

The Magic Touch

Hood's Sarsaparilla

You smile at the idea. But if you are a sufferer from Dyspepsia

And indigestion, try a bottle, and before you have taken half a dozen doses, you will involuntarily think, and no doubt exclaim,

"That Just Hits It!"

"That soothing effect is a magic touch!" Hood's Sarsaparilla gently tones and strengthens the stomach and digestive organs, invigorates the liver, creates a natural, healthy desire for food, gives refreshing sleep, and in short, raises the health tone of the entire system. Remember

Hood's Sarsaparilla Cures

Hood's Pills cure liver ill, constipation, biliousness, jaundice, sick headache, indigestion

CUTICURA



Luxuriant hair, with a clean, wholesome scalp, free from irritating and scaly eruptions, is produced by CUTICURA SOAP, the most effective skin purifying and beautifying soap in the world, as well as purest and sweetest for toilet, bath, and nursery. Sold throughout the world. Price, 25c. PORTER, DAVIS & CURTIS, Corp., Sole Proprietors, Boston. "All about the Skin, Scalp, and Hair," 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 24th day of May, A. D. 1894, in a certain cause (No. 4522), then pending therein between Mrs. M. Hearn, complainant, and Mack Lemoyne, Henrietta Black, John Lemoyne, Harry 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, Rock, Arkansas, (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. 4564), then pending therein between Mrs. M. Hearn, complainant, and the unknown heirs of Joseph C. Baker deceased and Clara Baker deceased, and John Barrow, administrator of the estate of Joseph C. Baker deceased, and Clara Baker 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 addition (18), nineteen (19) and twenty (20) in Block "B" of Fletcher & Clark's Addition or sub-division 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. 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. 4568), then pending therein between Town and Blanchard complainant, and John Humphrey as administrator of the estate of Houston Dixon deceased, T. C. Brown, H. L. Fletcher and L. W. Coy as Treasurers of the Arkansas Loan & Trust Company of Little Rock, Arkansas, 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: East half of the southeast quarter of section four (4) 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.

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 28th day of June, A. D. 1894, in a certain cause (No. 3812), then pending therein between the Kansas National Bank of Wichita, Kansas, complainant, and E. H. Chamberlain and Sarah T. Chamberlain, defendants, the undersigned, as commissioner of said court will offer for sale at public outcry to the highest bidder at the east door of the Pulaski county court house, in which said court is held, in the city of Little Rock, Arkansas, between the hours of nine a. m. and three p. m. on

August 17th, A. D. 1894.

the following described real estate, to-wit: The south half of the southwest quarter of the south east quarter, and the northeast quarter of the southwest quarter of the southeast quarter of the northwest quarter of the southeast quarter of section twenty-three (23), township two (2), north, in range twelve (12) west of the fifth principal meridian, 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 21st day of July, A. D. 1894. SIDNEY MEXBUR, Commissioner in Chancery.

Martin & Murphy, Solicitors for complainants

We are in receipt of a car load of Screen Doors and Windows of all kinds and sizes; also, Screen Wire Cloth, Screen Door and Window Trimmings; also, a car load of unrivaled Leonard Refrigerators. Fones Bros.' Hardware Company.



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

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 27th day of June, A. D. 1894, in a certain cause (No. 4568), then pending therein between Little Fletcher and John W. Deaton complainants, and John L. Curley defendant, 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 1st day of September, A. D. 1894.

the following described real estate, to-wit: Lot Nine (9) Block forty-four (44) in Arkansas, in Pulaski county, Arkansas. Terms of Sale: On a credit of three months, the purchaser being required to execute note with approved security, and a lien being retained on the premises sold to secure the payment of the purchase money. Given under my hand this 25th 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 on "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.

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Cheap and Select Books

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

BENNETT & THORNBURGH,

Little Rock, Ark.

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

HANDBOOK of Southern Methodism,

by Rev. P. A. Peterson, D. D. 25c.

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

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

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.

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

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

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

OUR Hymns and Their Authors; an annotated edition of the Hymnbook of the M. E. Church, South; 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.

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

SHIELD of the Young Methodist; or, "The Methodist Armor" abridged and arranged in the form of a

Catechism; by Hilary T. Hudson; D. D. 16mo, 50c.

AND Guide to Family Worship. Consisting of Scripture lessons, songs and prayers. Collected and arranged by L. D. Palmer. 16mo. 50c.; cloth, gilt, 75c.; Turkey morocco, gilt, \$1.

ALMA's Lamp, By Miss M. E. Howard. 16mo, Illustrated, 50c.

BAPTISM, By J. Ditzler, D. D. 12mo. \$1.

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

Walter Baker & Co., of Dorchester, Mass., the largest manufacturers of pure, high grade, non-chemical treated Cocos and Chocolates on this continent, have just carried off the highest honors at the Midwinter Fair in San Francisco. The printed rules governing the Judges in the Fair, states that "One hundred points entitles the exhibit to a special award, or Diploma of Honor. The scale, however, is placed so high, that say "that it will be attained only in most exceptional cases." All of Walter Baker & Co's. goods received one hundred points, entitling them to the special award stated in the rules.

If The Baby is Cutting Teeth.

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

PIE KNIVES.

Special Offer No. 8.

For \$4.00 in cash (postal note or money order) we will send you by mail or express, securely packed, one best quality silver plated Pie Knife, with gold plated blade, case 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.

THE FAYETTEVILLE DISTRICT HIGH SCHOOL

is situated at Prairie Grove, Ark. Our town is twelve miles west of Fayetteville, and is healthy as can be found anywhere in Northern Arkansas. The moral and religious influences are good. Board can be procured in our very best private families at from six to eight dollars per month. For any information address

W. P. KING, Principal.

Teachers' Bibles.

The Holman Self-Proneouncing 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 & THORNBURGH, Little Rock, Ark.

Please send your orders for Mason's

Fruit Jars, Fly Traps, Fly Fans, Water

Coolers, Arkansas Traveler Lawn Mowers,

Christian Life.

The Value of A Church Paper.

It is astounding that some pastors, and the people generally, are so little interested in the circulation of a worthy denominational paper. Pastors stand sadly in their own light when they fail to encourage the members of their Church to take a good denominational paper. It is simply impossible for Church people to be in the largest degree useful to their churches, to their denomination and to the cause of Christ at large if they do not take a religious paper. There is no investment of money which will bring larger returns for the Church, for the denomination and for Christianity than what is expended in procuring good religious papers. Two to five cents a week for the year will secure the weekly visits of a great, strong, wholesome and altogether superb religious paper. The general circulation of such a paper in a Church is worth as much to a pastor as is an assistant in pastoral work. Church members cannot intelligently give to or work for denominational societies and other objects of benevolence except they be familiar with the scope and manner of their operations; and such familiarity can come only from the weekly visits of a great religious newspaper. In all our Churches there are many young members who were brought up outside of our denomination; there is also a considerable proportion of such who are more advanced in years. How can they know what our contemporary enterprises are, and how can they come into touch, either with the living present or with the hopeful future, except they take a weekly denominational paper? Men of wealth could not do better with hundreds, or even thousands, of dollars than to aid the pastor in introducing a worthy denominational paper into Churches and missions. A pastor in this city a few weeks ago paid for twenty copies of such a paper to be sent to as many families connected with a mission of his Church. Could he have made a better investment of the amount?—Christian Intelligence.

A Thought for Mothers.

Talking the other day with one of the most sensible women I know, one, too, whose large family is so well ordered that there never seems to be a particle of friction in its management, I was pleased with something she said about children, and I determined to repeat it to a wider audience than the one my friend had at the moment. "I never fret about the little faults of manner, nor even about transient irritability, in my children," said the lady. "Children, as they are growing up, go through many temporary conditions, which, if apparently unnoticed, pass away. In fact, there are little moral disturbances to be expected, like whooping-cough and measles in the physical life, and, if the general home atmosphere be wholesome and the trend right, I do not think it worth while to be too much distressed over occasional naughtiness."

Is there not comfort here for you, dear friend, who can not understand why John, carefully trained as he is, sometimes in the eager heat of play bursts into the room like a tornado, or forgets to put cap on nail and books on shelf, as an orderly boy ought? And if Sarah is not so patient as she should be with the younger ones, sometimes has mysterious fits of depression, or is hysterically gay with no cause that you can see, summon your own gentle self-possession to the front; remember that the period between childhood and youth, like all transition periods, is very trying, and while you pray a good deal about your darling, do not worry about her or talk to her too much. Above all, do not suffer yourself to be always censuring a sensitive boy or girl, to whom judicious praise now and then will be a tonic.

Line upon line, precept upon precept, we must have at home. But we must also have serenity, peace, and the absence of petty fault-finding, if home is to be a nursery fit for heaven growing plants.—Illustrated Christian Weekly.

A Sure Reward.

"Behold, he keepeth the sheep" (1 Sam. xvi: 11). This is the first statement made in the Bible concerning David. It shows that he had a character for industry and reliability in his father's house. He had something to do and was doing it. When he was wanted his father knew right where to put his hand on him. Had he gone fishing, and left the sheep to take care of themselves that day, he would never have been anointed to be King of Israel; or had he been chasing around the country to get rich in some wild goose speculation, we should never have heard of him, for God's work never waits for the

man who isn't ready. The secret of David's wonderful success was his wonderful faithfulness to the duties of the present moment. He never slighted anything because it might be what somebody would consider little, but always did the best he could under the circumstances. This gave him a character that made his life mean something positive, no matter where he stood. He made a good king because he had made a good shepherd. He put as much heart in seeing that his sheep were properly cared for as he afterward did in looking after the welfare of his people. Faithfulness will always win in the long run. It may seem to be unnoticed or unrewarded for a time, but the day of reward and promotion is sure to come. Some day the prophet of God will stand with the anointing oil in his hand, and a messenger will be sent to summon the faithful shepherd boy. "Seest thou a man who is diligent in his business? he shall stand before kings; he shall not stand before mean men."—Ram's Horn.

Heavenly Mansions.

"In my Father's house are many mansions." There is one for you, there is one for me, if we have the proper means to secure them. Christ says, "I go to prepare a place for you." It waits your acceptance. See to it that you have a clear title to one of these mansions before it is too late.

This matter is not as earthly possessions are. A friend may give you a mansion in which to live, with a clear title, ready furnished for occupancy, with an assurance that you shall be free from all earthly want. Would you not make every effort to secure that home? Why act less wisely in this matter?

We know that we have an eternity to spend somewhere. It is for us to say where and how that eternity shall be spent. Let us see to it that we have a clear title to one of these mansions before it is eternally too late, not because there is any danger of these mansions being all taken, but because the time for occupying is short. "Now is the accepted time, to-day is the day of salvation."

How many of us have already some friend occupying one of these mansions—a father, a mother, a companion or a child? Perhaps these heavenly mansions may be family homes. This is a lovely thought—whole families reunited in heaven! How many families there are where fully half their number are waiting in the heavenly home for the rest of their number to join them!

Behold all things are now ready! Why delay? Accept the offer before the doors of these mansions are closed to you. Christ is calling you—calling to-day.

"Why linger longer? Oh! why do you wait? To-day secure your title to that glorious estate."

—The Herald and Presbyter.

What God Sees.

He seeth the great result where we see but the process. God sees for Joseph the throne of Egypt, the sceptre of that great nation is in His hand. He sees the crown and the stately robes, and the ruler by whose wisdom the peoples of the earth are to be fed and the house of Israel is to be preserved. But, alas! what does Joseph see? Here, stripped of his coat of many colors, he is seized by his brethren and let down into a pit. Sold to the Midianites, he is carried away a slave into a strange land. Here wrongfully accused, he is cast into prison, and the iron entered into his soul. Here, too, forgotten and left, still in durance vile, whilst the best years of his life seem to be passing away wasted. What shall he do? Shall he give up his faith in the visions which God had given him so long ago? Or shall he wait and trust him still? At last the clock strikes, and forth from his dungeon comes Joseph. Away with the prison clothes and off with the fetters—the king calls for him! And lo! he is exalted above all the wise men of the land, and at his coming the people cry, "Bow the knee! bow the knee!" and in all the land there was none like Joseph.

This is it ever that God sees the glorious result when we see but the dreary processes. He hears the joyous shout of "harvest home," where we feel only the chill earth and the darkness of the grave. This is our safety and our blessedness, to give ourselves to Him who knows how to turn us to the best account, and to let Him have His own way with us perfectly. Amen! —Mark Guy Pearse.

Home and Abroad.

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The Value of Religious Experience.

It is largely that of any form of experience. It promotes confidence, develops soundness of judgment, stimulates helpfulness, and qualifies one to impart wise suggestions to others. But there are some elements in it which are not characteristic of other forms.

It is peculiarly an experience of forgiveness. In business and society—except as modified by religion—and, it might be said, even in the natural world, the law of retribution for evil-doing prevails. Where religion has not obtained some recognized influence, retaliation for injury is the rule and forgiveness the rare exception. Even where religion has become powerful, revenge continues all too common. But the lesson of forbearance and forgiveness is one which, having personally learned, a truly religious man earnestly practices and teaches. He knows by experience the joy of pardon following his repentant shame for his sins. He has also learned in some measure both that he ought to forgive those who have injured him, and how to do so.

It also is an experience peculiarly promotive of inward peace. The mind matured and expert in trade, law, art, or anything else may be conscious not only of conceded superiority, but also practically of actual mastery; yet it may be disturbed and almost tormented by some fact, or even some threatening possibility, in any one of the many other departments of its life. But religious experience calms and cheers whatever forebodings may rise. God has guarded, guided and blessed with loving wisdom, and has overruled evil for good, and it teaches that he can be depended upon to continue his beneficent supervision. Experience assures us as nothing else does or can, and religious experience causes a peace of heart which nothing can destroy and which nothing else can afford.—The Congregationalist.

Children's Corner.

Conducted by Mrs. Carrie Thornburgh. Letters from the children for their Corner should be addressed thus: "Aunt Carrie, care of THE ARKANSAS METHODIST, Little Rock, Ark."

Dear Aunt Carrie: Will you please publish this essay for me? My Sunday school teacher asked me to write it for Children's day at Milo, and I have been requested to have it sent for publication. I go to Sunday school every Sunday. Mrs. Frank Harvill is my teacher. I am a member of the Methodist Church, mamma takes THE METHODIST, and I read it. I am 10 years old.

Your loving niece,
JOSIE HANCOCK.

My dear Josie: Your essay is very good but I will have to leave it to the kind Editor as to whether it shall be published or not. It is too long for the Children's Corner.

Cleveland, July 15.

Dear Aunt Carrie: I want to become one of your nieces. My papa takes THE METHODIST and I like to read the children's corner. I go to Sunday school and preaching every Sunday. I am going to school now and like to go very much. I live about two miles from Cleveland; it is a pretty little town; it has five dry goods stores and one complete drug store. Best wishes for Aunt Carrie and the cousins.

ELLEN ALFORD.

Dear Ellen: You write a nice letter and we welcome you as one of our nieces. May you strive not only for the education of your head but for your heart also.

Mexia, Tex., June 17.

Dear Aunt Carrie:—I wrote to you last year. We was then in Ark., but we now live in Tex. I like Tex. very much. I still love my friends in dear old Ark. Papa still takes THE METHODIST. It is a welcome visitor. Enclosed find 5 cents for the S. B. & T. School. Miss Lucy Shaw, please write to me at Mexia, Tex. Remember me in your prayers. Your little niece,
NANNIE CARRUTH.

Yes, Nannie, we will remember you and may the good Shepherd ever keep watch over you as one of his little sheep.

Fairview, Ark., July 16.

Dear Aunt Carrie:—I want to be one of your nephews. My name is Hugh Lee King. I have one brother living aged 13, older than myself; one younger, who is in heaven. I am 9. Brother and I have worked 15 acres in corn this year. Our papa died 4 years ago. Ma takes THE METHODIST and I love to read the children's corner. Brother and I belong to the Juvenile band at Dalark. We pay our one dollar each year. I love to give to God's work. We go to the Baptist Sunday school every Sunday as there is no Methodist. Mamma is my teacher. Of course I love her dearly. Our preacher is H. C. Hilliard we love him as our pastor. Ma and brother are members of the M. E. Church, South. We have family prayers night and morning. Papa left us a good home so by hard work we make a good living. I will close for fear this will find the waste basket. I hope to see this in print. I will send you 5c. in the next letter for S. B. & T. School. Love to you and success to THE METHODIST. I am yours lovingly,
HUGH L. KING.

A good letter Hugh—I like every thing you write except that you have no Methodist Sunday school. How is that? Ask Bro. Hilliard why there is no Methodist Sunday school near you. I don't know Bro. Hilliard but Bro. Thornburgh says he is a live man, and if he is I think he will see that you don't have to go to a Baptist Sunday school. I do not dislike the Baptists nor Baptist Sunday school, but I like the Methodist a little better. The children should write us more letters. As we have only a few letters this time I will give you a nice piece on the birth of a baby:

"Hush! Don't make so much noise there. Keep quiet! A baby is in here."

"A baby! Somebody saw a camel stalking in here, three or four cows also waddling to their cribs, and a few asses came wearily along. But a baby! How is that?"

"Hush! Here is the woman's husband coming this way. He looks out into the night, looks up at the bright stars, and then turns back into the dingy depths of this retreat. A plain, simple man with a careworn face."

"Where is the baby?"

"Step this way. You may peep in. The baby is in that crib for the cattle. The creature occupying the stall was sent out to the Bethlehem pastures to-day, and the crib is a cradle. Do you see the baby?"

"What a pretty baby! And he is sleeping. This must be the mother with the peaceful, happy face. Why, how did these people come here?"

"O, these are up-country folks from Nazareth, away off among the hills in far-off Galilee. They came down to Bethlehem, for the man is of the house and lineage of David, and he has come to his own city, Bethlehem, to be taxed. Great Caesar at Rome has stretched out his scepter over all the world and ordered all the nations to bring in a tribute to his majesty. Every Jew must pay a hateful coin. So the woman's husband, this man, came down to Bethlehem to pay his tribute."

"But why are they here in this place?"

"There were so many people coming to the taxing that the old inn was full by the time these Galileans got here. So they dropped in where were the cattle, the asses, and so on."

"Why did not the innkeeper give up his bed to the woman?"

"O, they are not royal folks at all, though away back the man's ancestors may have been David, for all that we know."

"Only common people, and poor ones too. The man doesn't look as if he could buy another ass to get home with should he lose that beast over there stupidly chewing on his fodder. Yes, poor, poor, poor! Common folks! Nobody cares for them, not a friend here. Nobody in earth is interested in their being here, except Caesar, and he only wants money."

"Hark! What is that noise in the road? Who are coming to this old coop? And they are asking if a baby is in here? They look like shepherds as the light fall on them, waving their crooks, shaking their heads, staring excitedly. Hold there! Don't disturb the people in here. What do you want?"

What a story those shepherds tell! They were down in the old pastures about Bethlehem, watching with their flocks, when suddenly a glory fell upon them, and out of it stepped an angel, and he said a Saviour, Christ the Lord, was born this very day, and they would find the baby wrapped in swaddling clothes lying in a manger. Then—O the wonder of it—the one angel became a great host, and O how they sang, "Glory to God in the highest, and on earth peace, good will toward men!" And then all the vision passed away—and they have hurried up—here, and—now is—there a baby in a manger?

"Quiet, good friends! You are so excited and out of breath. You just ran all the way. Yes, a baby is in here, but you must have made a mistake. This is a poor folks' baby, and they have no friends—and—"

Why, how those shepherds do flock in! They spy that crib, run to it, bend over it, get down upon their knees, and then clasping their hands, they lift their faces to God, praising him jubilantly for the coming of the infant Messiah, the Redeemer, the Christ born at Bethlehem, the very Son of God!—Rand.

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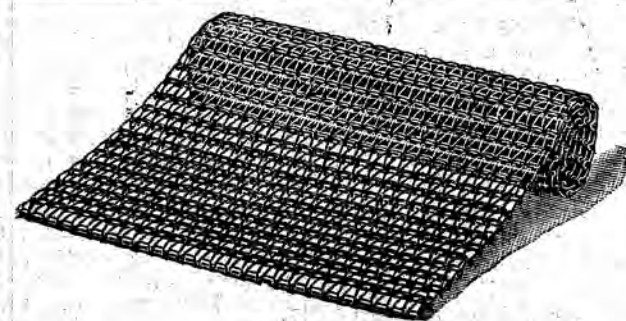
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Gathered + Home.

BRADFIELD.
Miss Loula Bradfield, a member of Wesley Chapel Church in Saline Co., died at her home June 17. She leaves a grief-stricken mother, four brothers and other relatives. Miss Loula was a young woman of strong Christian character, a regular attendant at the house of God and true to His service. She was an obedient, lovable daughter, an affectionate sister. Staying with an acquaintance at Hot Springs, she became sick and was taken home, where death soon afterward claimed her. Beloved by everybody that knew her, her death has been a shock. She is with God. May her loved ones meet with her. JOHN F. TAYLOR.
Hot Springs, Ark.

STEVENSON.
William Stevenson was born Aug. 6, 1877, and died Dec. 15, 1893. William was loved by all who knew him. He was perfectly willing to die and told his Mother and Papa to meet him in heaven. Willie never disobeyed his parents in anything. He was never a boy in ways; he was always loving and steady. He was the sunshine of the home. Bro. and Sister Stevenson are good Christian parents and are faithful members of the M. E. Church, South. Their home is a preacher's home. May God bless and comfort this home of Bro. and Sister Stevenson and may they find consolation in the hope of meeting their loving boy in the sweet by and by. F. P. ALLGOOD.
Amity, Ark.

ADNEY.
Genona Festus Adney, son of Rev. M. V. and L. J. Adney, was born Sept. 12, 1876, in Yell Co., Ark.; professed religion Aug. 28, 1882, and joined the M. E. Church, South, in which he lived a pious life until May 1892, when he withdrew from the Church, but was always respectful to religious persons. He married Miss Neva Brown June 25, 1893, at which time he was somewhat profane. But shortly after he several times said to the writer that he wished he had the last year of his life back. For sometime before his death sickness seems to have set a resolution to reform again, and in his sickness he expressed himself as truly penitent to his mother and his pastor. Later on the writer talked with him, when he said: "I am not prepared to die; I once had religion and I know it; I loved my God; I love my God yet, and I resign all into his hands, and I want you all to pray for me to get well so I can lead others to Christ." When asked if he was willing to let God do with him as He pleased, he said: "I am; I resign my all into His hands." Later on when roused from a stupor and asked if he still loved his God, he promptly replied: "Yes, sir." Genona was a most dutiful and thoughtful boy to his parents and kindred.

He leaves a widow with one child, father, mother, one brother and four sisters, together with a host of relatives all of whom thought a great deal of Genona, but they are all left to mourn their loss. He was stricken down with malarial fever with various complications, finally resulting in intestinal perforation in the colon on right side and departed this life at his father's house in Yell Co., Ark., at 2 o'clock July 14, 1894. Let us not grieve as those who have no hope, but let us press forward until we like him must leave this mortal clay to strike hands in the sweet home of the soul. He was buried in the family graveyard at Oak Grove, on his father's land. The burial services at 2 p. m. July 14 were conducted by Dr. Patton, pastor of the Presbyterian Church at Dardanelle, Ark.

M. V. ADNEY, L. E.
Huddleston.
Esther, infant daughter of Dr. G. D. and Ruth Huddleston, was born Jan. 3, 1893, and died in Lamar, Ark., June 11, 1894. She was sick about 17 days suffering greatly from a complication of diseases, against which she struggled with apparent success until two or three days before the end came. Then the parents, together with the four attending physicians, saw that the child had to succumb. Dark days and bitter nights they were—those days and nights wherein a happy home is gradually made desolate. The first and only

child, the very treasure of a father's heart, the very joy and brightness of a young mother's life—just beginning to make home akin to heaven with childish innocence and noisy merriment and to make her sweet impress upon the home life by prattle and little doings all her own, it was hard to say "good-by."

But
Hope looks beyond the bounds of time,
When what we now deplore
Shall rise in full, immortal prime,
And bloom to fade no more.

No! Esther did not die, but lives. In the sweet by and by will meet again. No sickness can come there—no death, no separation, and in the home above Esther will give out the sweetest fragrance of her pure life.

The remains were tenderly laid to rest in Lamar cemetery with appropriate religious ceremony by the writer on June 11, 4 p. m., in the presence of a very large and sympathizing audience.

Calm on the bosom of thy God,
Fair spirit, rest thee now!
E'en while with us thy footsteps trod
His seal was on thy brow.

J. W. HEAD.
H. D. Hancock was born Aug. 13, 1871, in Independence Co., Ark.; professed religion sometime in the spring of 1885; was called to preach soon after and did not heed the summons; about two years thereafter his eyes became afflicted and he attended the Institute for the Blind at Little Rock, Ark., for 4 1-2 years; came home in June 1893; sometime in August that year he was attacked with hemorrhage of the lungs and grew worse until the next May he was confined to his bed and died June 5, 1894, of consumption. During his sickness he was perfectly resigned to the will of the Master. On Tuesday before he died he wanted to join the Church and sent for Bro. J. L. Porter, a local preacher of the M. E. Church, South, and was received into the Bethesda class and was baptized and the same week sent for Rev. F. M. Smith, the P. C., and partook of emblems of the broken body and shed blood of the Savior, after which time he frequently was heard to praise and thank the Lord.

About the time of his departure he was lying with his hand on his breast and raising his right hand said "Good-by, Papa," then turned to his sister, saying good-by to all, and was soon done with the sufferings of this world.

Weep not, father and sister, he is gone to the rest prepared for all that are faithful until death. A friend,
J. D. HARMON.
Bethesda, Ark.

MANGUM.
Mrs. Mattie C. Mangum was born in Mississippi, Aug. 4, 1854. Her parents, H. L. and E. C. Nabors, moved to Arkansas in her childhood. She was converted at Altus when but nine years of age. Married to J. J. Mangum Jan. 5, 1882; died June 8, 1894. Sister Mangum was confined to her room for several months prior to her death with that flattering disease consumption. The same light-hearted, free spirit which characterized her life was manifested in the sick room. She seemed as cheerful suffering as she did working. She was one of those ever refined, well tempered characters that upon every occasion showed Christian fortitude. A great worker in the Church. The conversion of her childhood was clear and she loved to publicly relate her religious experience. She was conscious of approaching death and met it with a smile and a sweet assurance of the rest that awaited. May the inspiration of her devoted life linger upon her husband, father, brother, friends and may the good hand of God lead them as it has her through a life of usefulness and a peaceful repose.
E. R. STEEL.
Centre Point, Ct.

PROCTOR.
Miss Cora May Harris was born Feb. 11, 1875; was married to Mr. W. J. Proctor Sept. 12, 1893; died June 30, 1894, aged 19 years, 3 months and 19 days. We have had the pleasure of knowing dear Cora for six years. We knew her to be a good girl, ever ready to do anything in her power to please her mother and father, never giving any one an unkind word. She was a kind and loving wife, always met her poor heart-stricken husband with a sweet smile, ready to do all she could to make him happy. May the Lord bless him in his bereavement. May he so live as to meet his dear Cora in heaven, where there will be no parting. While Miss Cora had made no public profession of religion, she was as pious and tender-hearted girl as we ever met. She leaves a host of friends and relatives to mourn their loss. God bless the bereaved and may they so live as to meet dear Cora in heaven.
Her brother-in-law,
ZACK MURRY.

FARISH.
Vivian Blanch, daughter of Holland A. and Clossia J. Farish and granddaughter of Rev. Stephen Farish, was born Jan. 30th 1894, and died June 24th 1894, seven miles South East of Morrilton, Ark., aged 5 months, 4 days. Little Vivian Blanch was a bright, sweet child. Oh! how sad the home is to Pa and Ma without her. Dear parents, God help you to be so submissive as that you can say like Job, the Lord gave and the Lord hath taken away, blessed be the name of the Lord; only be faithful to duty and to God, and you will meet your little babe again where disease and death never comes. Thank God for the doctrine of the Resurrection.
Z. W. LINDSEY.
Quitman, Ark.

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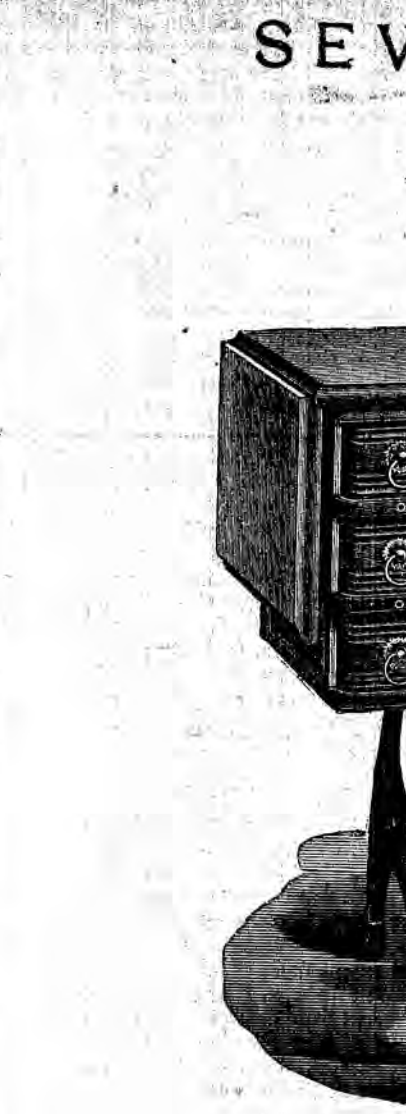
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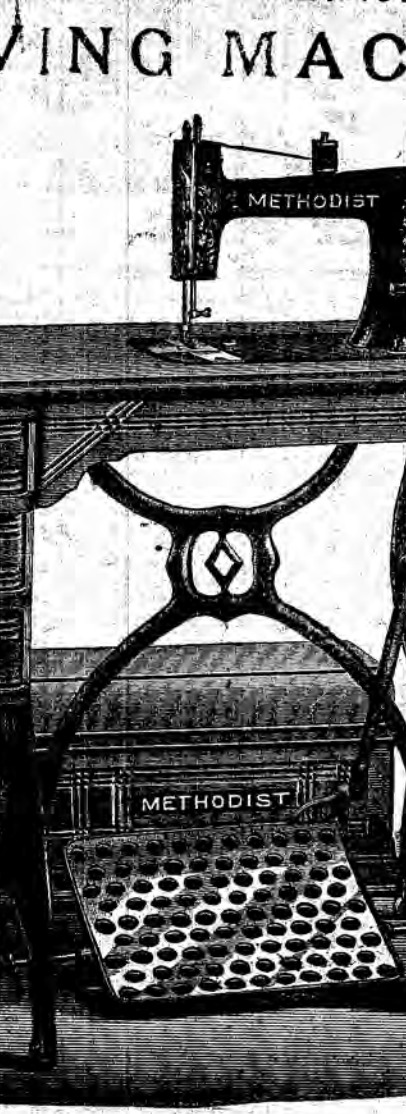
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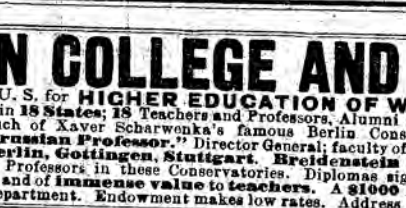
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