

The Arkansas Methodist.

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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 & Thornburgh, and all checks and money orders should be made payable to GODFREY & THORNBURGH.

Circuit Rider And Pastor.

The special need of our Church is now, the development of faithful and efficient pastors. In the accomplishment of this we encounter special disadvantages and obstacles. The congregational systems of Church government have always concentrated effort at points, more than we. Preaching every Sabbath is rather the rule than the exception with them. The result is that less demand is felt, and less opportunity given for special services and revival efforts. The Churches grow by steady accretion through the regular services. Pastoral work is especially relied on. The Preacher in Charge knows all his people, visits them often, baptizes their children, buries their dead, marries their sons and daughters, attends them in sickness, comforts them in sorrow, and so becomes a personal friend and in the best sense a spiritual guide and counselor. On the other hand the Methodist Church assigns to its preachers, especially in the beginning of their ministry, large circuits—from four to eight appointments, requiring much travel, giving little time for consecutive study, and no opportunity of intimate acquaintance between the preacher and his people. To this we must add the frequent removals which keep the preacher the more a stranger to those whom he serves.

Pastors are not developed in such a system, and men who, for ten or fifteen years labor in such fields can scarcely readjust themselves so as to meet the demand of station work. Now we have no fault to find with our itinerant system. It has been, and is today, our strength. It has many advantages which far outweigh the disadvantages referred to, and it is only because the disadvantages being pointed out and recognized by our young men may be, in some measure, for that reason, avoided, that we point them out here. We write this especially for the young preachers. A fact which they often observe is that, a brother is kept on large circuits all his life who is a better preacher than the brother who is kept in a good station. The reason is generally that the circuit-preacher is not a pastor, and has passed the formative period in which he could have been made such. Now there is constantly increasing demand for pastors. The large circuits disappear as the work develops, and the Church strengthens. Four societies, then two, then one alone, ask for the entire service of a preacher. Stations multiply. The development is naturally that way. Our young men on circuits ought to qualify themselves for station work, not because it is more important, or more honorable than the circuit work, but because the demand for such preparation is upon them that they may be ready for the work which the Church must do. This preparation demands earnest attention to study and to pastoral work. Most of our young preachers must learn to be pastors even in circuit work, or miss the chance of learning altogether. The disadvantages pointed out, must be recognized as a current against which one must struggle, a natural drift to which it is fatal to yield. Pastoral work is not mere visiting from house to house.

Brother Jones was a preacher on trial on his first charge, which was a circuit of four appointments. He first visited every home in his charge, took the names of the children, noted them as baptized or unbaptized, converted or unconverted. He noted also, especially, the infirm, the aged and unfortunate who could not attend Church, and to them, after his first round of visits, he gave special attention. After a few months he resolved to hold a protracted meeting at old Bethel Church. He announced the meeting two weeks beforehand. Then he went to see Brother Trueheart, an old member in whom the people had great confidence. He persuaded Brother Trueheart to get in his buggy and they went from house to house of all the members of Bethel Church. Half-hour was enough for a call. The preacher told that they had come to urge them to prepare for the protracted meeting and to begin at once to pray and talk to their children and neighbors about it. The pastor and Brother Trueheart prayed alternately with the families. During the two days thus spent, on several occasions, the Spirit came upon the worshippers at the family altar in great power, and the revival at Bethel Church was well begun before the first sermon of the protracted meeting was preached. Saving the names employed we relate a true history. Brother Jones was a pastor. We must hold steadfastly to the advantages of our itinerancy, we must guard against forfeiting thereby the advantages of other systems. To recognize needs and dangers is to be prepared to meet them.

The Sunday School Board of the Annual Conference.

The General Conference of the M. E. Church, South, provided for the establishment of this Board in the year 1882.

I shall endeavor to ask and answer some questions which arise in the discussion of the Sunday School Board:

Its organization, object and work.

1. How is it established? I answer, by each Annual Conference. The Discipline says, "each Annual Conference shall establish a Sunday School Board." It is done by nomination and election.

2. Who compose this Board? It is "composed of one layman from each Presiding Elders' District and an equal number of ministers." That is to say, that the ministers may be chosen without reference to Presiding Elders' Districts, but not so with the laymen. Tally one for the clergy just here. So this establishment in the three Annual Conferences of Missouri numbers as follows: in the Missouri Conference 18; in the South-west Missouri Conference 16; in the St. Louis Conference 12; aggregating 56 members of the three Annual Conference Boards of our Church in Missouri. It does not look like we are not providing for our Sunday schools. Query: Do all these attend every meeting of the Board? Fifty-six men, Christian laymen and ministers, one half of each, do they answer, "here am I" when the general roll is called at the meeting of the Boards?

3. Time and place of meeting. When do they meet and where? The Discipline says—"The Board shall meet annually at the same time and place as the Annual Conference." Observe, this "time and place" of meetings is mandatory, not simply advisory—"the Board shall meet," etc. There may be, and possibly ought to be other meetings. The magnitude, necessity and object of their work would seem to demand meetings in the interim—I think the executive committee of this Board should meet more frequently than once a year.

4. The object and work of the Sunday School Board of the Annual Conference is itemized in the Discipline in these suggestive points which I wish to discuss briefly. The Discipline says,

1. It "shall give special attention to all the Sunday school interests within the bounds of the Annual Conference." Does not this include (1) The organization of Sunday schools wherever ten persons can be brought together? If neither preachers nor people will do this the Sunday School Board "shall give special attention" to it. Yes, I would say, even to the extent of repeatedly asking for a Sunday school field agent, organizer, Secretary, or call him by whatever name you choose—some one to go out and gather the sheep and lambs without a shepherd, into the fold. Alas, that there are so many urgent reasons for such an agent and organizer at large in a Conference of the M. E. Church, South. Nothing stronger can be said than the Sunday School Board of the Missouri Conference has said urging such a measure in the interest of our Sunday school work. Our Sunday school membership does not equal our Church membership while other leading branches of the Methodist Church have a greater enrollment in Sunday school than in the Church. The Wesleyan Methodists number 576,481 members, and 948,508 Sunday school scholars. The M. E. Church numbers 2,240,354 members, and 2,368,949 Sunday school scholars. The M. E. Church, South, numbers 1,347,447 members—a gain during the last quadrennium of 170,197, and 860,962 Sunday school scholars, a gain of 76,587 does not reach it. The gain per cent of membership with us is 12, of Sunday school scholars is 8. Yet there are thousands of our children not in our Sunday schools, and there are neighborhoods and even counties where we have no Sunday schools.

(2) The management of the Sunday schools is in the hands of the quarterly Conference. The selection of the superintendent is in the hands

of the Preacher in Charge and Quarterly Conference. The question of literature is generally left to the pastor and superintendent as it should be. But certainly when such attention is required the Sunday School Board should "give special attention to these interests." Sometimes the school is allowed to vote on the selection of superintendent, and the classes on the selection of their teachers, and even on the choice of literature. I think these interests of sufficient importance to call forth the attention of the Board of Managers of Sunday school interests in the bounds of the Annual Conference. Children attracted by the pictures and stinging teachers by the cheapness vote for Cook's Sunday school literature to the exclusion of our own. It is certainly in order for the Sunday School Board to speak out with no uncertain sound on these matters of interest to the Sunday school, if it can do no more. This it has done in almost every Conference, especially as to the literature to be used in the Sunday schools within its bounds.

(3) Why should not this Board make provisions for the better equipment of Sunday school teachers?

The Normal class course of study should not only be recommended but diligently studied. Teachers' meetings in every Sunday school, Institutes in every charge, should be the rule and not the exception. The advantage of these teachers' meetings, and normal class institutes and training school drill is expressed in the proverb of the wise man, "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend." Class friction is of paramount advantage in the acquirement of knowledge.

The second item mentioned in the Discipline concerning the work of the Conference Sunday school Board is,—

2. It "shall act as a committee on Sunday schools"—i. e. during the session of the Annual Conference it shall so act. It cannot mean that the action of the Annual Conference Sunday School Board is limited to the scope and authority of a committee. If so, why not call it a committee at once? I think its powers are more extensive than these words have sometimes been construed to imply. Of course it cannot go beyond the power conferred upon it by the Annual Conference. But does it have to consult the Annual Conference in all its acts? I have an opinion that if more authority were exercised, and a wider range of view were taken by the Board, that more good would be accomplished through its agency. It is true the Annual Conference is not always in full accord with the measures suggested by the Board. You will agree with me if you have been on this Board and have wrestled with the perplexing problems which confront it, and yet have felt that your hands were tied and your action would not meet the approval of some Conference leaders. There is aggressive work to be done, which this Board ought to do, and which cannot be, or at least is not being accomplished by any other of the agencies of the Church. Let an aggressive movement be suggested by the Sunday School Board and there are influential brethren in the Conference who crush it to death by Conference action. This might be illustrated by reference to several matters. For instance the next item of work assigned to this Board furnishes us the suitable illustration as to how its action as a Sunday school committee has been nullified, if not utterly ignored by the Conference. The Discipline says,

3. "It is especially recommended that at such time and place as may be designated by the Sunday school Board and under such regulations and programme as this Board may provide," "a Conference Sunday school Convention be held annually within the bounds of the Conference."

Only twice or at most three times have such conventions been held within the bounds of the Conference of which I am a member (the Missouri) and not at all in the other two Conferences in Missouri.—But each time with telling effect for good upon the Sunday school interests in our part of the Lord's vineyard. There were not wanting those in the Annual Conference to criticize and oppose these annual gatherings of the Sunday school workers, and chilled by the cold reception of their recommendation, the Board ceased to recommend the holding of them.

Now, the best substitute for such an annual Conference S. S. gathering, not better than it could be, is this more cosmopolitan Methodist Assembly at Parle Springs. The fertile brains of some of the leading Sun-

day school men of our Conference Boards in this State were not at a loss for resources, and the necessity for such a convention being the mother of the invention, and the wish being the father to the thought, the grand movement of our Missouri Methodist Assembly was projected. The Annual Conferences have had nothing to say either pro or con concerning the holding of this assembly and it meets a felt want. So if this good work can be inaugurated and carried on without the consent of the Conferences why may not other enterprises for the good of the Sunday schools and like interests of the Church be undertaken and prosecuted by the Sunday school Board?

As good and enjoyable as this feast of reason and flow of soul is I think the Conference Sunday school Boards of our three Conferences in Missouri should provide as the Discipline "especially recommends" for the Conference Sunday school Convention to be held annually within the bounds of each Annual Conference. The last item of work assigned to the Board by the Discipline is,

4. The direction of the disbursement of the Children's Day Fund "for the aid of needy Sunday schools, the advancement of Sunday school work, and for the cause of Christian Education." The new law provides as follows: "Ten per cent of the money collected (on Children's Day) shall be forwarded to the General Conference Sunday school Board at Nashville, Tenn., and ten per cent to the Board of Education." "Any surplus remaining in the hands of the Annual Conference Sunday school Board at the end of any Conference year, after providing for the necessities of needy Sunday schools within the bounds of the Conference, shall be divided equally between the General Conference Sunday school Board and the Annual Conference Board of Education."

The great work hitherto done in "aid of needy Sunday schools and for the advancement of the Sunday school work" has gone to record both in the minutes of the Conferences and in the book of remembrance kept by the recording angel on high. The great day shall declare it as work "well done."

The South West Missouri Conference Sunday school Board is helping thirty or forty schools annually. Only three or four of those helped last year are on the list for this year. Most of them are self sustaining. That Board furnished reading matter for 1500 or 2000 scholars last year. This was work that needed to be done. I have no doubt from information received from the President and Treasurer of this Board, that more is needed to be done. This Board would keep an agent in the destitute part of the field all the time if it could do so. A sister Church has three or four and they now lead us by thousands and are beating us badly.

The President of the Sunday school Board of the St. Louis Conference says: "The collections on Children's Day are absolutely needed. The present Conference year Mission schools have needed literature to an unusual extent." Again he says—"The demand has been met thus far but the fund is nearly exhausted and unless increased by the contributions of the current year the supply will be inadequate to the demand. Marvin Church school as well as other schools outside of the city have been largely aided by the fund of the St. Louis Conference Board. The mention is made of the Marvin Church because of the great work achieved in their two schools." This also is worthy of mention from this Board—"The Sunday school work in St. Louis is a large factor in aiding the moral civilization of the masses." Our Church there is not behind any other Denomination. While other Denominations are leaving the down town field we are holding our own and enlarging the scope of our operations. The Treasurer of the Missouri Conference Board informs me that the Board has aided thirty-four schools, i. e., all that have needed and applied for aid—at a cost of about \$350; and perhaps by the end of the year it will have disbursed \$400. Yet there is a surplus of several hundred dollars in the treasury. Now, I ask what better use could be made of the Children's Day Fund than to employ an agent "to aid needy Sunday schools" and "to advance the Sunday school interests" in its destitute regions? He would find work to do that might fill an angel's heart in the less favored portions of our territory. Cannot the Sunday school Board employ an agent without consulting the Annual Conference? If not, why not?

In conclusion, I ask some questions which none can so well answer as the Annual Conference Sunday school Board.

Should there not be some definite, aggressive plan adopted by which we may occupy the field and do the work to which God in His providence calls us? Shall others take our crown?

What ought to be done? is seen in the white fields before us? What can be done?—I have before said, is written in the records of our Conferences, and in the history of our beloved Church in all the past. When she has had the will to undertake large things for God and humanity—"See what hath God wrought"—has been the answer of a wondering world to this question—what can be done? What will be done?—depends upon the estimate we place upon the importance of the work to be done, and the strength of purpose, actuated by that strong, overmastering principle faith in God which "laughs at impossibilities, and cries it shall be done."

Why should there not be concerted action taken upon the part of the Sunday school Boards of the three Conferences in Arkansas as well as in Missouri toward the occupancy of neglected and destitute territory within the bounds of these Conferences, and in the matter of holding Sunday school conventions in each Annual Conference—and training schools for teachers in each pastoral charge—and teachers' meetings in each Sunday school?

H. P. BOND.

St. Louis, Mo., Aug. 23.

The vote on License.

We request our pastors at the county seats in this State to send THE ARKANSAS METHODIST early and very brief reports of the vote on license, for and against, in each county, stating the gain or loss in the no-license vote.

Letter From North Ala.

You have had several "awful" items in your good paper of late about this section of "the moral vineyard." Of course you have learned to take the "press dispatches" with grains of allowance. It is an age of sensationalism. We are fast and flashy as a people or nothing. Somebody imposed on the credulity of the public in many of the statements that went out from this region during the coal strike. Really there was but little roughness and but few minor conflicts between the lawless elements and the civil officers. It is a pleasure to report all serene now and the future looking radiant. Perhaps there has never been such a bountiful crop produced in the State as has rewarded the farmers this year. All the industrial disturbances have been adjusted. Ten thousand men who have been idle for a time have resumed work. On all sides you may see the evidences of reviving trade, day and night you can hear the din and bustle of revolving wheels and the movement of vast machinery. The sound of saw and hammer greets the ear. In a word, "all is lovely," politically, commercially, religiously and every otherwise. Birmingham has a bright future. It is destined to be the "Chicago of the South." Vast schemes are now on foot to multiply its "plants" and population. We not only have the healthiest region in the world but I can't name a place on the map offering better inducements for investment.

The Church is at peace and prospering. God has rewarded the toil and faith of His servants and many are turning to righteousness. We continue to build and repair parsonages and churches.

Greetings to old friends who still "toil to cultivate Immanuel's lands."

Yours,
M. H. WELLS.

Birmingham, Ala., Aug. 29.

Recently we sold a METHODIST Sewing Machine to J. J. Bearden at Ashdown, Ark. After trying it he says: "The Machine I bought of you gives perfect satisfaction. It is all you say for it."

Now is the time for our preachers to begin to find out who of their people will want organs and sewing machines this Fall. By supplying them with Epworth organs and Methodist Machines you do them a real kindness as you furnish them good instruments at low prices. We will supply you with descriptive circulars on application. Bennett & Thornburgh.

If you think you are prompt in the payment of small debts, just look at the date opposite your name on this paper, and see how much you owe THE ARKANSAS METHODIST!

Of the Epworth Chapel organ sold by Bennett & Thornburgh to our Church at Ozan, Rev. E. L. Beard, P. C., wrote Aug. 20: "The organ received in good order several days ago. Up to date it has met every demand. Not an adverse criticism."

A WELCOME.

DEAR DOCTOR GODFREY:—We cordially welcome you to Arkansas; we welcome you to the editorial control of our paper. We are sure your coming will meet with the hearty approval of our people. Dr. Bennett has done a good work. He took the paper at a time when he was needed. Our grand Winfield—whose like we shall not see again—had just ascended on high. His impetuous energy left behind it a sort of a hush in the office of THE ARKANSAS METHODIST. To take up his work, and carry it forward was no small task. To say that Dr. Bennett did it is praise high enough for any man. He has made a bold stand for righteousness. He leaves the place in credit. In the management of the paper he has, for several years, been associated with a most urbane and efficient brother, who, we are glad to know, remains in the office. Bro. Thornburgh has the good will of all our preachers and people. May the Great Head of the Church bless this new arrangement and guide it with fullness of grace.

Fraternally,
JAS. A. ANDERSON.

Fayetteville, Ark.

+ Personal. +

Rev. Dr. R. D. Smart, pastor of our First Church in this city, visited Hot Springs last week and delivered a lecture Thursday evening before our Epworth Leagues in that city.

Col. Bob Crockett will soon start on a lecturing tour through Arkansas and Texas. His subject will be Davy Crockett and the Fall of the Alamo. We doubt not it will be a good one.

We had last Friday p. m. a pleasant call from Bro. W. B. Folsom, editor of the Brinkley Argus. He has been rendering heroic service in the no-license movement.

Friday morning last Mrs. M. A. Parse and granddaughters, of Pine Bluff, arrived in this city from a long visit to Eureka Springs.

After spending many weeks in this city for the treatment of his eyes, Dr. J. W. Wells has returned much improved to his home at Russellville. We esteem him one of the best laymen in our Church.

The editor of this paper will be detained in Missouri by his duties as Presiding Elder of Kansas City District till about the 1st of October, at which time he will move with his family to Little Rock.

Bishop Hendrix, who held the Western Conference Aug. 23, expressed his gratification at the condition of the work and the progress made. Several young men brought up in the Conference are entering the ministry. On Sunday the Bishop dedicated the new church in Arkansas City, where the Conference was held. \$1,200 was raised at the morning service.

W. D. Kelley, who went from Arkansas to the Western Conference two years ago, is appointed this year to Julian circuit.

Bro. William Hunter, son of Rev. Dr. Andrew Hunter, living near Bryant, had a relapse and is still quite sick with slow fever.

Last week Rev. H. M. Cryer reported a good meeting at Hill Side near Argenta, and that he will protract the services in Argenta from next Sunday.

Rev. W. C. Watson will begin a meeting at England on 3rd Sunday in September.

Rev. T. B. Williamson, P. C., writes he has just closed a good meeting with 15 accessions at Big Bay, Brookland C't.

Rev. G. W. Matthews, P. C. of De Ann C't, writes he has held four protracted meetings with benefit to the Churches, backsliders reclaimed and a few conversions.

Miss Sallie Goodloe, who has been in charge of vocal music in Howard Female College, Gallatin, Tenn., will fill a similar place in Arkadelphia Methodist College. She is a sister of Prof. Granville Goodloe.

Rev. F. M. Winburne wrote from Lancaster, Texas, Aug. 29: "I'm engaged in a grand meeting at this place; up to date for this year I have rec'd into the Methodist Church 145, besides 45 have gone from our altars to the Baptist Church and 35 to the C. P. Church. See—225 souls saved by a 'man-made society' who have no 'authority to administer the ordinances of God's house.'"

Misses Flora and Claudie Moore, daughters of Rev. J. R. Moore of Pine Bluff, and Miss Colson, the daughter of Rev. J. J. Colson of Berea, on their way to Arkadelphia Methodist College called on us Tuesday.

Communications.

The Proper Relation of Temporal and Spiritual Things.
(Mat. 6:33; Luke 14:11; Tim. 6:9, 10.)

[Outline of sermon preached to his congregation in Morrilton by Rev. Dr. J. T. Bagwell, and sent for publication by Prof. R. D. Allen.]

I am not speaking today to millionaires but to men of more ordinary possessions. It is not necessary to be in affluent circumstances in order to be worldly and forgetful of God. One man may be as fully absorbed in acquiring or managing five thousand dollars as another is in the accumulation and use of five millions. It is not the amount, it is the intense worldly spirit. Nor am I discouraging effort. Labor is the law of life. It is the spirit and purpose man puts into his work, and the end he has in view.

I wish to speak 1st, of the reward of honest toil. In this land of ours, so abundant in resources and varied business interests, every healthy man can make a living, if he will, and may have a home if he will unincumbered by debt or mortgage. This is all that is guaranteed. I don't say he may be rich; he need not be. I have great sympathy for the poor and those who make their living by manual toil. I have no sympathy for striking laborers who spend their earnings in saloons, and enrich such comorants while they grow poorer and then complain that they cannot make a living. It is said the recent strikers spent \$100,000,000 on drink. Mr. Powderly says that the laboring men of the U. S. spend \$400,000,000 on drink. Religion teaches sobriety. If there were no bar rooms, there would be no strikers. I notice

2nd That the inordinate grasping after material wealth, secularizes the mind, and dwarfs the higher nature. This deleterious effect is seen in several particulars:

(1) In neglecting the duties and sacrificing the pleasures of home-life. The home is the primary unit of all civilization and all religion. Cultivated, it becomes a paradise—neglected, it becomes a wilderness. In the hurried pursuit of business thousands of men have no homes. They are essentially nomadic. Restaurants, boarding houses, hotels or the R. R. are their homes. They seem to think that the care of home consists in money-making. They forget that the home has higher and more sacred interests than mammon.

(2) It is an enemy to social life. Man has a social nature that must be developed and ministered to if he would reach the highest type of being. Every man is a part of a community. A degree of social communion is essential to the cohesive power of permanent society. In the rush and push of business, men forget this, and each seems to be running his own race.

(3) It is antagonistic to a higher degree of intellectual culture. If manhood is to be measured by mental enrichment, then the race is on the decline. No man can engage in the mad scramble for gain and at the same time give attention to such reading, meditation and calm, quiet conversations on literary matters as is necessary to intellectual growth. Hence most of the reading of business men is that of newspapers.

(4th.) It is an uncompromising foe to personal religion. The question is often asked, "How can the Church reach the masses?" It should often be asked, "How can the Church reach the classes?" One seems as difficult as the other. The Church is largely ignored by them, the Lord's day trampled under foot, thousands of men are kept employed on the Sabbath, and are not permitted to attend Church if they would. There is no necessity for this. Men can live and business men can accumulate wealth enough, and still honor God and his word. Men "render unto Caesar the things that are Caesar's," but refuse to "render unto God the things that are God's."

I notice 3rd, briefly, the curse of hoarded wealth. As a rule, no man can become very rich very quickly, and do it honestly. In every department of activity, success comes gradually as a rule. Men haste to be rich. This tendency shows itself in all forms of gambling from craps to the election of a president, and from the backlot to the senator or the king. It is a wild frenzy to be rich without the tedium and plodding efforts of the plain, honest route. This large increase of personal wealth is productive of many evils.

(1st.) It destroys sympathy for common humanity. The man drifts out of touch with his kind. He does not weep with those who weep and rejoice with those who rejoice. He does not feel that man is his brother. He does not realize the fact that God has multiplied both his ability and his opportunity to give the hungry bread, to lift up the fallen, to dry the mourner's tear, or speak words of encouragement and hope to the wayward and despondent.

(2nd.) It ministers to pride. Pride that makes a man respect himself, demean himself properly, seek good company and shun the low and vicious, is commendable. But pride that makes a man insolent, supercilious, censorious, or unkind toward his fellows as good as he, is contemptible. Men often rise from poverty and obscurity, and then in their haughty bearing forget the "rock whence they were hewn and the pit whence they were dug."

(3rd.) It often leads to the most heartless oppression of the poor and the weak. Perhaps this is one of its saddest practical features today. The poor man cries, and the rich laughs; the weak implores help and the strong derides. The hewers of wood and the drawers of water feel the additional weight of the oppressor's hand. What can cure this? What can prevent this? Not legislation, surely. The remedy is not found in the realm of politics. Christ announces the condition of prevention, "Seek first the kingdom of God and his righteousness"—that the "life is more than meat." Let the Spirit put the Christ life and the Christ spirit in men and this wild mad rush for mammon will be abated. The man of wealth will love his neighbor as himself. The kingdom of God with its various interests will receive man's first, most serious, and most practical attention. No Macedonian cry shall be made in vain. Soon "every valley would be exalted and every mountain and hill would be made low, and the rough places made smooth and the crooked places made straight, and the glory of God should be revealed from heaven; for the mouth of God hath spoken it."

Board of Education Meeting at Atlanta.

The Board of Education appointed by the late General Conference met, on the call of Bishop Hendrix, Vice President, Thursday, August 2, in the city of Atlanta.

Upon investigation of the resources placed in the hands of the Board by the General Conference for its work, it was ascertained that there would be no funds available for the payment of the salary of the Corresponding Secretary before the fall of 1895. Under these circumstances the Secretary elected by the Conference offered to render, without salary, such services as he can, without detriment to the other interests under his care, until the collections ordered by the General Conference can be made and reported to the Treasurer of the Board. That Dr. Smith might have some time for this work, the Board authorized him to employ a private secretary who might assist him in carrying on his correspondence, and enable him to visit as many of the Annual Conferences as possible.

The Board filled vacancies in its own number by the election of Maj. R. W. Millsaps and Rev. R. J. Bigbam as members of the Board. The Corresponding Secretary was ordered to apportion the assessment ordered by the General Conference among the several Conferences, and give official notice of the same at the next session of the Conferences. Arrangements were made to have the work of the Board presented to the Annual Conferences by the Corresponding Secretary and other voluntary agents, according to the following schedule: Dr. J. D. Hammond is to visit the Missouri, Southwest Missouri, St. Louis, Arkansas, Little Rock, and White River Conferences; Dr. J. H. McLean is to visit the Texas and East Texas Conferences; Dr. W. A. Candler the South Georgia and Florida Conferences; Dr. W. B. Murrah the North Mississippi; Col. W. B. Hill, the Alabama; and J. H. Kirkland the Kentucky Conference. The Corresponding Secretary will visit the following Conferences: Western Virginia, Louisville, Holston, Tennessee, North Texas, Memphis, West Texas, South Carolina, Alabama, North Carolina, Louisiana, Mississippi, Baltimore.

After prolonged discussion of the various educational interests of the Church, the Board adjourned to meet next year at Mont Eagle, Tenn. The foregoing synopsis of the work of the Board is furnished to the Advocate in accordance with a resolution of the Board.

J. H. KIRKLAND,
Recording Secretary.

How's This?

We offer One Hundred Dollars reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & Co., Toledo, O. We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by him.

WEST & TRUAX, Wholesale Druggists, Toledo, O.; WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 75c. per bottle. Sold by all Druggists.

The torture of dyspepsia and sick headache, the agonizing itching and pain of salt rheum, are removed by Hood's Sarsaparilla.

Dr. Price's Cream Baking Powder
World's Fair Highest Medal and Diploma.

Note From Texas.

EDITOR METHODIST:—I am in the bounds of the N. W. Texas Conference. I am doing what I can preaching and working in S. S. and prayer meeting. Our S. S. is small, owing to our Church being weak at this place. We are using our literature. The Baptists and Campbellites are pretty strong here, and neither of them have tried to start a Sunday school here; and to some extent they have opposed us. I was glad to get that "word painting" on the liquor traffic that appeared in THE METHODIST a short time back, I needed it here. At the close of our S. S. services I read that which appeared first and the following Sunday I read the conclusion. I tell you this country is sadly in need of temperance workers. We have had plenty of fine rains of late, and people are hopeful of plenty of feed and a good yield of cotton. And the Christian people here are expecting glorious things at the union camp-meeting which will commence the 17th. People are looking for old fashioned times. That is, the gospel in its simplicity and power, under which sinners will be deeply convicted and mourners soundly converted. A regular "shaking of the dry bones."

W. W. MCKINLEY, L. P.
Bronte, Texas.

Mrs. Sarah A. Snow.

On May 9, 1894, a truly noble soul passed into eternity. This soul was none other than Grandma Snow's. For many years, she had prayed that death might come to her suddenly and unexpectedly and a merciful Father answered her prayers. On the day of her death, she was perfectly well, if anything happier, more cheerful than usual and that evening filled her accustomed place at the table and saw that her flowers she loved so well were each one watered and refreshed for the night. Not long after retiring, she suddenly awoke and in eight minutes, by the time a physician could be summoned, Grandma's head dropped upon her bosom and her soul was borne by the angels to a better world. Tired of gazing upon things temporal, she was ready, willing, and waiting to realize things spiritual in her glorified home.

She was born in Tuscaloosa, Ala., Aug. 18, 1823, and died at her home in Buckner, Ark., May 9, 1894. In 1845, she was married to Willis I. Snow, and came with him to Columbia Co., Ark., in 1852, in which county she lived until her death at the mature age of 70 years, 8 months and 21 days.

She was the mother of nine children, six daughters and three sons, all of whom are living to mourn her death. To these children she was indeed a marked example of the model mother portrayed in the Proverbs of Solomon. Battling with poverty, that crucible which puts to test the metal of which mortals are made, left alone with her little ones, she endured all the hardships of the war and provided for their wants, while her husband was away doing service for his country. Daily, she called her sons and daughters around her knees and invoked God's blessings upon them. Laboring under disadvantages which her children can never fully appreciate, she was always the same anxious, patient, sweet-spirited, faithful, earnest, and devoted mother.

At the age of 15, she joined the M. E. Church, South, and lived a consistent and faithful Christian all her life. Her highest pleasure was to attend upon all the ordinances and services of God's house. Sometimes it was inconvenient for her to attend church and, when this was the case, the thought of being absent from the place she loved so well and held so sacred seemed to be constantly before her mind. At all times, she was ready and willing to do beneficent work and suffering not only aroused her sympathy but led her on to immediate action to try to relieve it. Hers was the home of the preachers; with her surpassing energy, she was ever ready to entertain them.

To her husband she was faithful, devoted and true. She truly kept the marriage vows. Grandpa is left behind and it is sad indeed to hear him talk of the desolate home, the empty chair, and his vacant heart.

Her remains were conveyed to New Lewisville, Ark., and in the presence of her husband, one son, and three daughters, and many sympathetic friends, were laid to rest until the glorious resurrection.

During her life she was the link that bound the family together, but now that link is broken, God grant that she may bind them all together again in one unbroken family in heaven.

"Lone are the paths and sad the bowers;
Whence her meek smile is gone;
But O, a brighter home than ours,
In heaven is now her own."

A GRANDDAUGHTER.

Stop Drinking And Buy Railroads.

Chaplain C. C. McCabe, of the M. E. Church Missionary Society, in a recent interview with a reporter of the Tribune, referring to the labor trouble, said:

"I would make the following proposition to the workmen: Let us buy the railroads and stop all the trouble. We can do it easily. It will only take us fifteen years to own every mile of railroad in this country, with all the stock, bonds, real estate, and assets of every description. They are only worth \$11,481,584,882 according to Poor's Manual for 1893—a big sum, but we can save it and pay over the cash and own these roads, and run them to suit ourselves, and fix our own wages. We would all be capitalists then."

"But how can we save this money? Now listen; follow me to the end. The liquor bill of this country is \$900,000,000 a year; \$750,000,000 of this is spent by working people. If we will save that money and let liquor alone, we can have \$11,250,000,000 in fifteen years, which is enough to buy them all except a small mortgage of \$231,000,000, and we can save enough in four months to pay that off. This is no chimerical

SAVE DOCTOR'S BILLS.

By paying attention to properly regulating the bowels, thereby preventing a thousand and one derangements of the system which follow neglect of this precaution. Once used for this purpose, Dr. Pierce's Pleasant Pellets are always in favor. They're purely vegetable and far better, as a liver pill, than blue pills or calomel. Their secondary effect is to keep the bowels open and regular—not to constipate.

Miss MARY ANGLISH, of Glen Easton, Marshall Co., W. Va., writes: "Two years ago I was pale and emaciated, food fermented in my stomach. A physician pronounced my case 'Catarrh of the Stomach,' but he could not help me. I lived a month without solid food and when I tried to eat I would vomit. At this time I began taking Doctor Pierce's Pleasant Pellets, and in two weeks I was decidedly better. I am now in good health, and never felt better in my life. I have better color, eat more, and have no distress after eating—having gained thirteen pounds since I began taking them."

scheme. It is feasible, it is practical, it can be done. What would become of the rum-sellers if we should by our economy stop their business of poverty and death? We would employ them all on our railroads at good wages. Please have this proposition read at all the labor leagues, and let the matter be discussed and let us hear from you."

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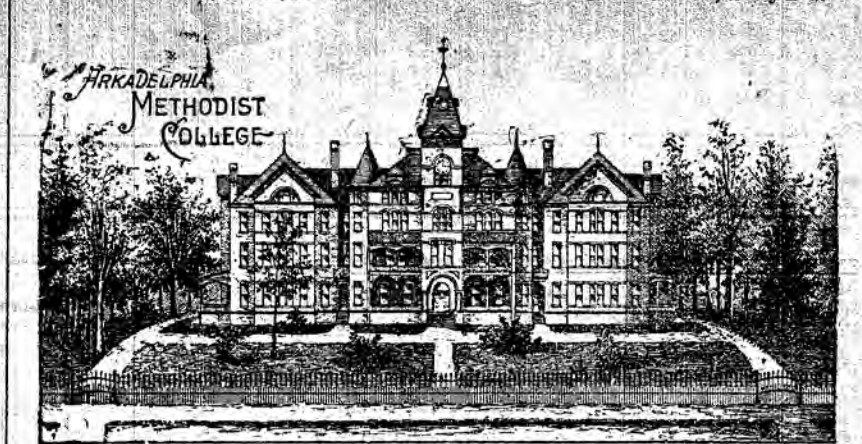
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ARKANSAS METHODIST.

THURSDAY, SEPT. 6, 1894.

Missions.

Atlanta, Ga., June 19, 1894.
To the Woman's Foreign Missionary Society, Arkansas Conference.

My DEAR SISTERS:—I would have counted it a very real privilege to be with you in your annual meeting and to bring to you in person cordial greeting and loving salutation from my fellow workers, your representatives in China, and from the Woman's Missionary Society of our native Church in Shanghai. I am so glad to tell you that these, our Chinese sisters, have been, through faith and hope and love, in a very real sense your fellow-workers for the women and children of China. The Missionary Society organized at McTyeire Home in January, 1891, has continued its work with unabated zeal, and indeed with growing interest. The meetings are held on the Saturday afternoon after the first Sunday in each month, itinerating between McTyeire Home, the parsonage of our Central Methodist Church, and Trinity Home. There is an average attendance of between fifty and sixty members, and the average monthly collection amounts to \$5.00 or \$6.00. The members of the Society are nearly all poor women, but the majority of them very poor, but of them, as one of the Churches of Macedonia, it may be said that "the abundance of their joy, and their deep poverty abounds unto the riches of their liberality," and this because "first they gave their own selves to the Lord."

At our monthly meetings we usually have, first, a social half hour in which we serve tea and simple cakes and they have a much-valued opportunity of exchanging news of their families and friends and drawing more closely the sisterly ties by which they are bound to one another. Then they are called to order by their president, Mrs. Sz, the wife of our native pastor, an intelligent, consecrated woman, a faithful mother, a true help-meat of her husband in Church work. Her intelligent expositions of the Scripture lessons, her fervent prayers, her earnest exhortations are help and inspiration to every member of the Society. While she is the usual leader of the devotion, at exercises, I am glad to tell you that there are at least a score of women in the Society ready to help her by leading prayer, or adding a word of exhortation, or testimony, when there may be occasion.

They divide their money between the native pastor and the native Bible woman, paying monthly to each of them \$2.50 and counting it a joy to be able to contribute to the support of the Gospel. The interest of the monthly meeting culminates in the report of the Bible woman, who devotes her time to visiting from house to house, or attending meetings for women, and telling over and over "the old, old story of Jesus and his love." A month rarely passes in which she is not able to report some woman led to Christ and asking to be numbered with us. Sometimes there are two or three, or even half a dozen. She goes in and out among heathen homes with great freedom, and is usually most kindly welcomed.

But the active work of the Society is not left to their accredited Bible woman. The president, Mrs. Sz, and a number of others as they have opportunity, less regularly and less systematically, but not less zealously, seek out their heathen sisters and tell them of Him who is "mighty to save." Our hearts are often gladdened by seeing a Christian woman enter Church followed by three or four heathen friends, who have been induced by her to come and hear the "wonderful words of Life." Hearing once, they often come to hear again, and hearing they learn to love and trust the Savior who has died for them, and by and by with grateful hearts we listen to their confession of faith as they tell us, "I, too, believe in your Jesus and want to be counted among His disciples."

This Missionary Society, at my last meeting with them in March, charged me with glowing messages of love and gratitude to the "Woman's Missionary Society in America." Again and again have I heard one and another of them thank God in simple, touching words for all that He had given them through you and implore His blessing upon you. So "the ministrations of this service" is the occasion of "many thanksgivings unto God," as "they glorify Him for the obedience of your confession unto the Gospel of Christ, and for the liberality of your contribution unto them and unto all; while they themselves also, with supplication on your behalf, long after you by reason of the exceeding grace of God in you."

I beg of you, my dear sisters, to take these our Chinese sisters closer to your hearts and give them a better place in your love and in your prayers, asking God to "strengthen them mightily by His Spirit in the inner man" for the great Home Mission work to which He has called them. While you thank God for this little band of women who have been set free into the light and liberty of the children of God, let your hearts be moved to a deeper compassion for the millions of their sisters who are yet bound by superstition and error and are in darkness that is indeed the shadow of death. There are no words in which I can picture to you the utter desolation of the lives of many of these women without love, without God, without hope. If you only know, if you only knew, you would count it all joy "to spend and be spent" in bringing them to Christ, who loved them enough to die for them.

I wish you to read in connection with this letter some of the reports of our schools in China—as many as you can find time for—found in the "Sixteenth Annual Report of the Woman's Board of Missions." God is indeed owning and blessing our school work and through it the Gospel is being preached daily to hundreds of young hearts.

Everywhere, in Church and chapel,

in hospitals and in schools, in visiting from house to house, in words spoken by the wayside, we have precious tokens that God is working with us and more and more surely we are coming to know that His kingdom is indeed coming in China. Let us make quite sure that every one of us shall meet the full measure of her responsibility and her opportunity in bringing it in.

The fields are indeed white and the harvest truly is plenteous but, alas, the laborers are few. "Pray ye therefore the Lord of the harvest, that He send forth laborers into his harvest," and as you pray let each one ask "What can I do towards answering this prayer?" Is there not some one among those who listen to these words who ought to say "Here am I, send me?" Is there not some mother who ought to say "Let my daughter go. I give her to God for China?" Ought you to be "At ease in Zion" until your Conference is represented by at least one worker in China? May God choose from your number at this very meeting some one to do this for Him who has done so much for you!

May the Holy Spirit rest upon you with power during your meeting and give to each of you a new anointing for service!

In the bonds of the Gospel of Christ,
Most faithfully yours,
LAURA A. HAYGOOD.
Address: 272 Rawson St., Atlanta, Ga.

The Eastern Situation.

Hostilities have been declared between China and Japan, plunging both nations into what may prove a long and ferocious struggle. War is terrible at any time. In a hand-to-hand conflict, however, between two Asiatic powers, we fear the thin lacquer of Western civilization will soon rub off, and all the hideous features of barbaric warfare stand out grim visaged.

An insurrection in Southern Korea led the king to appeal to the Chinese Commissioner, Mr. Yuan, for assistance. He claims to have apprised the Japanese Minister, Mr. Otomi, of the application and his determination to call in a few hundred Chinese troops. The Japanese claim that China violated her compact with Japan in reasserting suzerainty over Korea and interfering with her autonomy. China defends her position as being in accord with previous agreement, and necessitated by conditions in Korea.

Japan then sends troops, ostensibly to protect her subjects in Seoul and at the three treaty ports, but in such numbers and with such equipment that it is evident preparation had been made for an extensive campaign. These were closely followed by detachments of Chinese by sea and land; naval engagements and battles on the west coast have ensued, until now the war is on.

The whole East is in a state of fermentation. The area of disturbance is so extended that it is difficult to locate and define the forces which have caused the present upheaval. Korea is but the exciting cause. The fact that the rebellion in the hermit kingdom has been lost sight of during the past few days, in the greater interest centered in a conflict between China and Japan, demonstrates the existence of larger questions at issue.

China and Japan should be the best of friends. Politically and commercially there are cogent reasons for a close alliance between these Asiatic neighbors and for mutual forbearance in regard to Korean affairs. The treaty of Tientsin was an acknowledgment of the wisdom of such a policy. By its terms the attitude of both nations was to be one of non-intervention.

For years, however, there have been portentous signs of a growing storm. Some of these have been international and beyond the limits of either country. The lateral or rather circumferential pressure upon China's borders during the last decade, of Russia upon the north and west, England upon the south-west, France in Tong King upon the south, and the combined world upon her coast, has oppressed her breathing. She is restless and uneasy, and occupies an expectant, suspicious attitude. Japan has been equally harassed by the extra-territoriality question and the refusal of foreign powers to revise their treaties. It may be true that she is not ready for the abolishment of the extra-territoriality clause, but she is greatly handicapped by treaty regulations which date back to the days of Commodore Perry and which keep her in swaddling bands.

Other international causes of disturbance lie between China and Japan alone, such as mutual claim for sixteen centuries of suzerainty over Korea; the Loo Choo Island affair, in which General Grant attempted arbitration; the political disturbances in Seoul, the capital of Korea, in 1884, and the recent assassination of Kim-ok-Kiun in Shanghai—a political refugee from Korea, who found shelter in Japan, was decaying to Shanghai, and was there murdered by a Korean, who has since been glorified as a hero. In addition to these are the growing political and commercial aspirations of both nations, which have led to large standing armies, powerful navies, and the establishment of huge arsenals working night and day.

A statement of the causation of these troubles would be incomplete without mention of such international symptoms of a diseased body politic as the fomentation of disturbances in China by the Triad,

White Lily, and other secret societies bent on overthrowing the dynasty, and the anti-foreign feeling which gathers strength under the Geary law.

In Japan the national spirit of Yamato da Mashi has grown intense, almost fierce. The cry is: "Japan for the Japanese." The opposition party in the Imperial Diet has been almost a menace to the government. The last Diet had to be prorogued by the Emperor. The cabinet of really very able men find that cohesiveness can be secured more swiftly by foreign aggression—hence the war dogs are unloosed.

The meanwhile all Europeans in China and Japan must quietly remain neutrals. Commerce will be seriously crippled, and missionary operations surrounded by difficulties. No personal violence to missionaries need be feared in Japan, as the central government is rigid in its protective regulations and as the Japanese easily distinguish between a Chinaman and a European.

In China the case is different. Already smarting under the Geary law and classing all nationalities as foreigners, serious outbreaks may arise. This would the more certainly follow a Japanese invasion. The outlook is not reassuring, as both contestants will fight to a finish, but the ultimate outcome will be a readjustment of the Eastern question eminently favorable to the spread of the kingdom of Him who "shall have dominion from sea to sea and from the river to the end of the earth."—Methodist Review of Missions.

A Physician's Story.

DR. C. H. PORTER, OF KENTUCKY
SUFFERS FOR OVER 25 YEARS
BEFORE HE FINDS RELIEF.

How he was Affected, How he Suffered,
and How he was Cured. An
Interesting Case.

From the Mt. Sterling, Ky., Gazette.

In the mountains of Eastern Kentucky, several miles from the line of the Chesapeake and Ohio Railroad, lives a retired physician and farmer, surrounded by a happy and interesting family. His name is Dr. C. H. Porter, and for 47 years he has ministered to the sick in the counties of Rowan and Morgan, and for years he suffered more than many of the patients on whom he called. He was at last cured, and his cure was so startling and miraculous that it was soon the talk of the mountains, and finally reached the Bluegrass. A reporter of the Gazette hearing of the remarkable case, concluded to investigate the matter in the interest of suffering humanity.

The reporter reached the home of Dr. Porter, and after introducing himself, said: "Dr. Porter, I learn that for years you have been a great sufferer, and that you have at last been cured and by a new discovery in medicine. Will you oblige me by relating your experience?"

In reply, Dr. Porter related the following: "Twenty years ago, while living in Morgan county and practicing my profession, I had a terrible nervous shock that completely prostrated me, and from that time until a few months ago I suffered untold agony, and in fact never knew a well day. I tried everything in the way of medicine that I could hear of, and consulted physicians for miles around, but I found no relief, and I resigned myself to the inevitable, as I thought, and awaited the end. A few months ago my son saw an account in your paper of a new medicine called Dr. Williams' Pink Pills and wanted me to try it. I told him it was no use, that they would do me no good; but finally he persuaded me to get Mr. B. L. Tabor, our merchant, to order some for me. After taking a few doses I felt better, and again hope revived in my breast. I continued taking the pills, and continued to improve, and now I believe I have finally recovered. That is about all of the story. I believe Pink Pills saved my life, and I never fail to recommend them to anyone who is suffering. In fact, I can tell you of a man that you will pass on your road home who has been almost completely cured of rheumatism after years of suffering. Mr. S. G. Bailey, is his name, and you can stop and see him."

After thanking Dr. Porter, and bidding him farewell, the Gazette man started for Mr. Bailey's residence. He was found on his farm cutting some trees down. In reply to our inquiry, Mr. Bailey said: "Yes, Dr. Porter has told you the truth. I suffered for years with rheumatism, and was only able to leave my room in good weather, and then was not able to do any work. I saw Pink Pills advertised, and was urged by Dr. Porter and other friends to try them, but I had no faith in patent medicines, and for several weeks positively refused to try them. They finally overcame my prejudices, however, and I am glad of it, for you can see yourself what Pink Pills have done for me. Come to the house, and I will show you my crutch and cane which Pink Pills have enabled me to lay aside. I have also been giving these pills to a neighbor's child, which has scrofula, and it is improving right along."

The reporter next visited the store of B. L. Tabor, who corroborated the testimony of Dr. Porter and Mr. Bailey. Mr. Tabor further said that he had never handled a medicine that had given such universal satisfaction as Pink Pills, and it was almost impossible to supply the demand. The address of all the gentlemen referred to is, Elliottsville, Rowan County, Kentucky, and anyone can have these statements verified by writing to them.

Dr. Williams' Pink Pills contain, in a condensed form, all the elements necessary to give new life and richness to the blood and restore shattered

Dr. Price's Cream Baking Powder
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nerves. 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 la grippe, palpitation of the heart, pale and sallow complexions, and 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 Co., Schenectady, N. Y., or Brockville, Ontario.

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1 in. trace, 2 1/2 in. saddle	\$6.50
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1 in. trace, 2 1/2 in. saddle	9.50
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1 1/8 in. trace, 3 in. saddle	10.25
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No. 20 sin. bug. harness, single	
trace, 1 1/2 in. 1 1/2 in. saddle	15.50
Double buggy har. from \$15.00 to \$20.00	
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Too Slow

in making clothes, this was. It had to go. And yet people thought it a pretty good thing in its day. Some of them couldn't believe, all at once, that there was anything better. Just so with every improvement. The old way always has some benighted ones who cling to it to the last.

Too Fast

in ruining clothes, un-making them—that's the trouble with the washboard. But it's going now and going fast, to join the spinning-wheel. Women find it doesn't pay to rub their clothes to pieces over it. They can wash better with Pearline. Less work, less wear, no ruinous rub, rub, rub. That's the modern way of washing—safe, easy, quick, cheap. No wonder that many women have thrown away the washboard.

Send Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearline, be honest—and it back. 378 JAMES PYLE, New York.

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Sixth Session Opens 2nd Thursday
in September.

TESTIMONIALS.

Rev. Dr. Du Bose, the eloquent Californian: "It was one of the best all-round Female College Commencements I ever saw."

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 out-tanced 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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CONSUMPTION

ARKANSAS METHODIST.

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

THURSDAY, SEPT. 6, 1894.

A REQUEST.

We desire our correspondents and all others having occasion to write to us for the paper or on business to address all letters, communications and notices for the paper to Dr. J. E. Godbey, Editor, and all other letters, &c., to George Thornburgh, Manager.

One earnest worker, though he make many blunders, is worth more to religion than a score of critics, though their criticisms be just. Satan himself can point out defects in the saints.

This is an age in which special attention is being given to method in Christian work, but success is of God's spirit and the method which He inspires.

One who professes to be called of God to a work, and yet does not give diligence to prepare himself for it, nor exhibit self-denial, zeal and industry in its accomplishment, will have to answer to God, not for partial failure, merely, but for hindering the very cause he was called to serve.

It is often said, of one who fails as a preacher, that he was not called to preach. That by no means follows. The calling may be upon him, and God may hold him to account for a failure which results only from his own slothfulness.

The preacher of the gospel should be a man of one book, only in the sense that he should be a man of one work. But the one book and the one work need to be studied in the light of all truths of science, philosophy, morals and experience; for all truth is a revelation of God, and in all truth there is divine unity and harmony.

Sincerity and integrity of purpose are worth more than all arts and methods, and it is better to suffer apparent defeat before the shrewd and artful than to succeed by any manipulation whereby men are deceived and your own character compromised. The cause of religion suffers defeat in all such apparent victories.

The minister of the gospel is not responsible for saving anybody, but he is responsible for showing the way of salvation as far as possible to everybody, and that both by teaching and example. Do not then grow impatient, and through desire of apparent success turn from the right way. Those who labor wisely for the kingdom of heaven gather the good fish into baskets and cast the bad away. Often some one who glories in numbers comes along and gathers up all those bad fish and marches away in affected triumph, laughing at your slow processes. You can afford to let him do it. There was never a more pernicious suggestion than that a fisherman is known by the "length of his string." Many a so-called evangelist catches a "string" which a wise pastor would not accept as a gift.

While the people of God are selected the selection is not determined by worldly but by spiritual conditions and the pure in heart may be expected among the poor and ignorant as much as among the rich and the educated. The most influential must be rejected at the door of the Church if they have not come to Christ, and the humblest are invited and welcomed if they have found salvation through Him.

At a secluded spot in New York city's Central Park two weeks ago a misguided and miserable young man and young woman ended life together, the man shooting the woman and then killing himself with the same pistol. The woman had deserted her husband and was willing to die with her partner in sin. In the young man's pocket was found a clipping from a sensational paper to which Ingersoll and others had contributed articles favoring suicide, the clipping being an article by a theosophist declaring "suicide is not death." The publisher and the author of that article were accessory to the self-destruction of that pair of imbeciles. Many have suffered from the pernicious literature of our age, and all Christian people should protest against its circulation.

Salutatory.

In assuming the editorial conduct of THE ARKANSAS METHODIST, we greet in the name of the Master its many readers, the preachers of the three Arkansas Conferences, and the goodly fraternity of Christian editors with whom we thus become a confere and co-worker. This paper is appointed especially for the upbuilding of the Methodist Episcopal Church, South, in the State of Arkansas. To that end it is made the official organ of the three Conferences of our Church in the State, and to that work first of all we promise earnest and prayerful devotion. The field is wide, rapidly developing, and full of promise; worthy of any toil that can be bestowed upon it. To this toil we expect to devote the remainder of our days till called from labor to rest. The function of a Church paper is to aid the Church by expounding its doctrines, explaining and defending its polity, fostering the spirit of unity and devotion among its ministers and members, promoting its enterprises by laying them upon the minds and hearts of the people and earnestly urging loyal co-operation in carrying them forward. Its work is to help and encourage rather than to criticize. Yet a true man will never be a tool, a figure head or the mere echo of any party. He must have convictions. To be honest he must express these convictions. If the personal convictions of this Editor are in harmony with the Church, which this paper represents then is he, thus far, at least, qualified for his station. If the personal convictions of the Editor are not in harmony with the Church, he will hold it still his duty to be sincere and the duty of the Church to find a better representative. It is the business of the editor to discuss principles and measures rather than men. Methodist preachers from circuit-riders to Bishops are amenable to their Conferences and Church courts for their conduct, and not to the editors of Church papers. When the Conference answers for any of our preachers "Nothing against him," his character shall pass so far as THE ARKANSAS METHODIST is concerned. All moral issues pertain to Christianity, and fall within the scope of a religious paper. The kingdom of heaven, first established within, labors for an outward expression; and the heart in which the divine will is law, seeks to bring all the conditions of society and government into harmony with that law. The Christian gives best proof of sincere and intelligent devotion to Christ by practical goodness in every relation of life, and by earnest advocacy of every good cause.

This paper will freely discuss social and political issues in so far as they may involve Christian principles or moral obligations. We wish to express here, approval and gratification in the earnest advocacy which THE METHODIST has given to the cause of temperance, and to the effort to drive the damning traffic in intoxicating drinks out of the State of Arkansas. A work has already been done of which the State may well be proud. Let that work be pushed to its completion. No one need write to this paper to prove that this question is political or non-political. We don't care about that. It is the Lord's will that we rid the State of intemperance. No dispute about that.

"Let us aid it all we can, Every woman, every man."

Brethren of the Arkansas Conferences, you have called me to edit your paper. A telegram informs me that the election was unanimous. Believing it to be a work to which Providence calls me and relying upon your support I have accepted it and invested in it my temporal means. I propose hereafter to invest in it the best labor of my life. I claim to be your servant and representative, and look to your aid to make THE ARKANSAS METHODIST what you desire. We must have your sympathy and counsel, contributions from your pens, and aid in extending the circulation of the paper among your people. If the paper is what it ought to be it will be a helper, the need of which every pastor will confess. We are the more solicitous of united and hearty support because we follow in the editorial chair a most laborious and efficient man, and one who has devoted many years of acceptable service to the Church in Arkansas. The name of Dr. Bennett is familiar in every Methodist home in the State, and he is known personally to

almost every reader of the paper. It was his choice to sell his stock in the paper and retire from the place he has filled for the past seven years with so much efficiency.

To the readers of the paper we promise there shall be no carelessness in preparing the matter which these columns bring weekly to your homes. It shall be selected matter. We shall publish nothing which we do not desire you to read. Read therefore with care, and we shall be content to abide the result in your appreciation of our labors. We hope in the future to become personally acquainted with many of the friends to whom we make our editorial bow in this issue of THE METHODIST.

J. E. GODBEY.

Christianity Applied.

No better opportunity for the exhibition of applied Christianity is ever afforded than in those issues which affect the moral welfare of the communities in which we live. We are then tested, and judgment is passed upon us whether we are mere theorists or earnest conscientious Christian men. Such an opportunity and such a test come to you my brother in every struggle which is made to rid your town, county or State of the sale of strong drink. The influence of this horrible business we are unable to depict in colors sufficiently lurid and terrible. It constitutes the darkest blot on our Christian civilization even in the judgment of heathen nations.

The trade recognized by law as it may be, and no matter how fenced about with restrictions is always lawless. As it regards the rights of no man it respects no statutes and fears only police fines and prisons. There is a fell and deathful appetite which it has created and which it makes its apology. The victims of that appetite are not sane men. They are not ready at the test to rid themselves of that evil under which they confess they are perishing. Those who are not fascinated by the serpent's lure must deliver those who are in its coils. Christian men must stand between the monster and its victims—Christian men; if not where is help or hope? The war against this evil must be one of total extirpation. The principle can not be allowed that the State shall for any price sell to men the right to destroy the citizens. Besides this evil springs forth anew in every place where it is but partially suppressed. It would not do to call off the engines and leave the fire smoldering in the cellar. We shall not have time in that case for an hour's sleep after the struggle until the flame will again light all the sky. But let no bitterness mingle in this struggle. We would rescue from their own destruction both the saloon-keeper and the drunkard. Many such as these have been rescued, and set in the way of a better life by Christian fidelity. We will not revile but unflinchingly and forever Christian men must oppose gorgon of intemperance until the man who would license saloons shall no more be known among the officers of the land.

A Great Interest And An Imperative Duty.

Our Mission Board at Nashville is striving to arouse the Church to the needs of that work which they are set to represent. Last year, there was a decline in the receipts for Foreign Missions, and that in the face of a heavy debt upon the Board and the most earnest appeals for help. What does this mean? Is the zeal of the Church in this great work abating? The effort that is being put forth to bring the heathen to Christ is, both to Christian and heathen nations, the most evident proof of our love for the Master and our faith in the divinity of our religion. Shall we falter? The doors are open, the fields are ripe. They call for reapers to gather the harvest. We do not now have to implore an entrance into foreign lands but are entreated by the heathen and the Church in their midst to send more laborers. This result has come as the reward of that movement which Protestantism began but a few years ago. God has more than answered the faith of those who led this movement and of the Church which sent them. We do not believe that faith or devotion are now faltering in the Church at home. For two years financial pressure has trammelled us. This is the cause of that decline in Foreign Mission collections. There has been decline in collections for

the laborers at home. It has been a decline in the presence of most urgent need. We shall come out of this and spring forward. Can not the Conferences of Arkansas set an example? Many of the other Conferences are held too early to show in their reports the result of quickened activities in business, now manifest, and of this year's crops. The Arkansas Conferences are late, and the crop in Arkansas has not been better, we are told, for ten years. The preachers have three months yet to bring up their mission collections. Can we not make the collections full?

Sardis Camp-Meeting.

Going Saturday p.m. and returning Monday, we attended Sardis camp-meeting, seven miles from Bryant. Besides the privilege of preaching three times, we had the pleasure of hearing one good sermon each by Revs. W. C. Watson, H. D. McKinnon, P. E. and R. L. Wozencraft, P. C. Bro. McKinnon's contained a number of timely shots against prevalent evils and seemed to be highly appreciated by the very large congregation. The meeting may be continued till next Monday. Revs. A. S. Scott and E. N. Watson were expected to assist the pastor, Bro. Wozencraft, who has already held seven protracted meetings with good results. He is in great favor with the people and they want him next year. During his two years on that charge they have found a faithful and efficient pastor. We had the pleasure of renewing the acquaintance of many attendants at the camp-meeting, and of sharing the hospitality of Bros. Hall, Poe, Hope, Wilson and Green.

Our readers in Epworth Leagues will be interested in the following from Zion's Herald concerning the growth and noble purpose of the Epworth League of the M. E. Church: "During the last year the net gain has been 4,000 chapters. There are now 16,000 chapters. This includes the 3,000 chapters of the Junior League. It is expected that the new plan of having a rally on Thanksgiving Day, at which each member shall be expected to contribute fifty cents toward the missionary collections of the Church, will bring in \$250,000. Another feature of League work is the establishment of orphanages. The Children's Home in Chicago is supported by the Chicago Leagues."

Rev. Dr. S. A. Steel is the General Secretary of the Epworth League Board and Editor of the Epworth Era. In the September issue of The Era he said:

"One thing is certain, the Editor can't pay the Secretary's way. He likes him, is very intimate with him, would divide his last dollar with him, but he can't support a large family on the small salary of \$2,500 and pay the Secretary's way to the Conferences. If the Leagues would send on their ten cent assessment we would have all the funds necessary. It would be well for the preachers to bring this matter to the attention of their Leagues. They have probably not responded to the call because they have not understood it."

On Christian service as a test of Christian faith Zion's Herald says: Ah! it is a hard thing to be tested by the deeds of one's own life. And yet that is what the Great Judge will do when we come before Him in the last assize. How vivid is that Scriptural picture of the judgment day! And how plain the simple language makes the fact that we are to be judged by gifts of bread and water, and visits to sick-bed and prison—not by impregnable creeds and correct morals.

God help us all to do faithfully some Christian task! That is the proof of our faith; that shall be—if we care to think of heaven in that way—the measure of our reward. "Inasmuch as ye have done it unto the least of these My brethren, ye have done it unto Me."

It is stated on good authority, that St. Louis pays \$2,000,000 a year to support the pool rooms. Properly considered, this statement means that at least \$2,000,000 a year, and possibly a fourth more, are taken out of the pockets of the men and boys of this city to support a set of gambling institutions that not only contribute nothing whatever to the welfare of the community, but, on the contrary, are as an ulcer on the body of society. In these pool rooms there is betting on local races, but the betting is managed in such a way that the "book maker" or public better, who wagers anybody, has all the advantages in his favor. —St. Louis Advocate.

We have not heard any estimate of the amount Little Rock may pay

to support the pool rooms during the local races twice a year, but for the support of other gambling rooms their patrons must be spending much money. This opinion is based on the statement we have repeatedly heard, that the proprietors of about a half dozen public gambling houses pay each into the city treasury \$25 a week for the privilege of violating law, making gamblers and perhaps thieves, and being "as an ulcer on the body of society." Under the system of weekly fines the keepers of gambling houses are practically licensed in violation of mandatory and specific provisions in the city ordinances for the suppression of gambling houses, which should not be tolerated for any money consideration. That they are permitted to keep open for the weekly fines, would quickly appear upon the refusal of any gambling house proprietor to pay the regular amount assessed upon him by officers who should enforce the law instead of conniving at its violation.

We commend these timely words from the Nashville Advocate: "Hundreds of young people are now being gathered into the Church. Let our pastors urge them to unite with the Epworth League, and study the League course. It will make intelligent and loyal Methodists of them—it will make them active and useful Methodists. All this is equivalent to saying that converts so drilled will become intelligent, loyal, active, and useful Christians."

Sixty-five ladies have been accepted as students for the coming year, beginning Sept. 12, in the Chicago Training School for City, Home and Foreign Missions. The new building for this school will have room for 200. Who can estimate the wondrous possibilities in the consecrated service of Christian women trained in such schools? Of this character is our own Scarritt Bible and Training School in Kansas City, Mo.—a noble monument to the Christian benevolence of its founder and the Christlike zeal of the devoted workers in the Woman's Missionary Society of our Church.

In the Gospel Advocate under "Burnett's Budget" the late editor of the Christian Messenger (Dallas, Texas) said last week: "Elder Jerome Haralson, of Bell county, Texas, returning from a night meeting, lost his way and spent the night among the rocks and brush of the mountains. He also wrecked his buggy and broke his leg. But he is not the first Baptist who has lost his way."

We do not copy this to complain at the mistake in calling Bro. Haralson a Baptist, but simply to give a sample of the unbrotherly spirit manifested by controversial leaders in the "Christian" Church towards those in "the only true Church."

Against the pretense of apostolic succession in the line of ordination, or in the administration of the ordinance of baptism we commend this paragraph from the Herald and Presbyter:

"The true and abiding apostolic succession is a succession of faith in Jesus Christ as the world's Saviour and Lord—a succession of godly character and efficiency in good works; a succession of piety united with sound learning; a succession of called men trained for one work—that of preaching the everlasting gospel, comforting and edifying the saints, and admonishing and calling sinners to repentance. Any other succession has no historical warrant—no ground in the New Testament—and has no appeal to the common sense of mankind."

It has been but a few brief months since a Methodist preacher was dragged out of a dungeon in Brazil by the American Consul, whose only crime was that of declaring from the pulpit that the worship of the Virgin was idolatry! It is the case in all Roman Catholic countries. Rome will not tolerate, when she can help it, free thought, free speech, or a free press. She is the enemy of human liberty, and has always been, and the Jesuits on our daily papers who try to impress our Protestant masses with the "broadness," "liberality" of that hierarchy know that they are palming off a falsehood. The same Pope that pretends to be so "progressive" in Protestant America allows Protestants to be persecuted, imprisoned and even butchered in those lands where the Romish hierarchy has it all its own way. Our people need to read up on history.—Texas Advocate.

We notice that the late Senator Gibbons in his will leaves this advice to his boys:

"I hope my sons may defer to and confide in my executors and trustees, and above all, that they may realize early in life that the

only one thing more difficult to build up than independent fortune, and more easily lost, is character, and that the only safeguard of character is the ten commandments and Christ's 'Sermon on the Mount.'"

There are few who believe it, but if a man will instill such principles into his boys while he lives, and then leave them imbedded in character when he is gone, those boys will have an inheritance a thousand times better than millions of gold. And yet how much more time and care is expended for the latter and how little for the former. So much where moth and rust doth corrupt, and so little for the incorruptible. Men are said to be rational beings, but, oh, how slow we are to exercise the rational!—Wesleyan Advocate.

Our New Educational Plan.

DEAR BRETHREN:—The Board of Education established by the last General Conference appreciates the importance and the magnitude of the work committed to it, and will neither despise the trust nor shrink from its execution. The problems presented, however, are both difficult and delicate and demand mature consideration before the policy of the Board and the line of Educational advance can be safely defined and promulgated. Financial conditions also limit our activity for the present. Under these circumstances, the action reported by Dr. Kirkland in another column [page 2] is, we think, safest and wisest for the Church, as it reduces the expenses during the period of investigation to the smallest possible sum.

According to the General Minutes 1893, which omit many institutions (at least four in Virginia with buildings and endowment worth \$400,000.00), our Church has under its care 179 schools and colleges, in which \$6,023,042 is invested. These institutions were all separately organized and are held under every variety of tenure and of relation to our Church. They have charge of the educational work of our people, which is not only important but necessary to the Church for the accomplishment of its mission.

The character of our Educational institutions, and their maintenance and development are of vital importance to us. Hence it is that the General Conference determined to give connectional strength and supervision to this great agency. When an interest is aroused proportioned to the importance of this work, and the energies of our million and a third of members are consecrated and directed on strategic points by a connectional system, we shall see a great advance along this line.

There is need also of wise counsel and united action in view of the situation in which our Church institutions find themselves in the presence of the modern movement for free education by the State, extending gradually into all fields of instruction, and covering all branches of knowledge. It is scarcely too much to say that a crisis is upon us from this movement which must be met.

We have a field and a mission in this work of education, and if we rightly understand and occupy the field, we shall achieve the mission. Otherwise our interests will suffer great loss and our work of spreading Scriptural holiness throughout these lands will be greatly impeded.

The Board has made arrangements for the necessary clerical work, and the members, including the Secretary, will give unpaid service in planning and presenting this interest to the Church. The brethren who have been announced as its representatives at the various Conferences, were specifically elected by the Board for that duty, and go with its full sanction and authority.

As a part of the duty laid upon the Secretary, I will visit such of our institutions as circumstances allow, and will be pleased to counsel with them as they may desire. While laden with many duties and responsibilities which prevent me from giving that undivided attention to this work which its importance would fully justify, I shall be glad to be useful when I may, and am pleased to feel that the Church is not burdened for my support.

I ask the cordial co-operation of all the Conferences in the plans of the Board, which carry out the orders of the General Conference, and prayers of our people for the success of this new movement in our Church. Fraternally, Wm. W. SMITH.

Lynchburg, Va., Aug. 20.

Send us your revival notices; the more the better, but send them on a postal card if you can. Then they will be long enough.

Obituary notices should be promptly sent and promptly published. Do not write memoirs but notices of a few lines and they will be published the sooner.

Postal card notices of church dedications, death of leading members, revivals or anything of interest as Church news solicited for THE METHODIST.

We wish to open a department of Epworth League work in this paper. Will those pastors who have Leagues established send brief notes of their work?

+ Brief Notes. +

In his editorial notes in the St. Louis Advocate on the Western Conference, which loses large numbers of members by removals every year, Dr. Chapman said: The Bishop asked how it happened that the people in this section were so restless. Bro. Fabian said that he did not know, unless there was something in this western air to make a man restless. He quoted John J. Ingalls as saying, that, "People who live on beef and milk and butter raised on prairie grass, want to be stirring all the time."

Last week in the editorial on "the work of the Church," we wrote: "its members and messengers, to reach the largest possible usefulness, must be qualified by other and human means," &c., but the *and* after the word *other* was omitted in the proof reading.

In our last issue credit should have been given the Richmond Advocate for the paragraph about "a man in good health and with fair sense whining," as some do over in Virginia, he cannot afford his wife and children a Church paper.

We are pained to announce that at this writing our brother, Mr. J. D. Hamilton, is seriously ill at his home, in this city. Brother Hamilton is one of the pillars of our Church, and one of the most useful members of the Book Committee. We earnestly hope and pray that his valuable life may be spared.—Nashville Advocate.

The letter from Miss Laura Haygood on page 3 will be perused with interest by many of our readers.

Our readers generally will appreciate the clear-cut and timely utterances in the sermon on page 2 by Rev. Dr. J. T. Bagwell.

The editorial by Rev. Dr. J. M. Buckley on "Promoting Love For The Bible," copied on page 6, should be helpful to a very large number of our readers, who will do well to preserve the article for occasional perusal.

Rev. G. W. Rice had been a member of the Methodist Preachers' Aid Association, but we regret to say he was not for a year or more before his death. We sincerely wish he had remained a member, that his wife and children might now receive timely aid.

It is said the children of the sweet singer, P. P. Bliss, killed in the Ashtabula railroad wreck, have received about \$50,000 from his interest in "Gospel Hymns."

See on page 8 the Plan of Episcopal Visitation. Last week Rev. V. V. Harlan, P. E. of Fayetteville District, expressed his entire willingness to have the Arkansas Conference held one week earlier. We request from the Presiding Elders who have not yet given it an early expression of their judgment on the suggestion to have our three Conference sessions each one week before the dates announced.

* Married. *

Aug. 26, 1894, at New Bethel Church, Prairie Co., Ark., Mr. Dan R. Whitley and Miss Beulah Ballows, all of Prairie Co., Ark.—Rev. J. L. Loving officiating.

In the Methodist Church at El Dorado, Ark., Aug. 26, 1894, Rev. A. C. Kelley officiating, Mr. John P. Kelley of Cargile, Ark., and Miss Sinie Keating of El Dorado, Ark. They begin life right by subscribing for THE METHODIST.

Death Notices

"This has been a sad day with us. We buried our baby today. God only permitted it to remain with us a short time, but long enough for us to become attached to it. This is the first trial of this kind we have ever had. God has been good to us. We bow with humble resignation to the will of God in this our bereavement. We will meet little Robert Simpson in the beyond." W. C. TOOMBS.

Marmaduke, Aug. 31.

Charley Cecil Cantrell, child of Rev. J. M. and M. J. Cantrell, was born March 15, 1894, and died at their parsonage home, Plummerville, Ark., Aug. 23, 1894. Little Charley had his mission in this world. He performed it quickly and is gone on to the "better world." Brother and Sister Cantrell are bereft, but "it is well with the child." They are trusting in Jesus. The funeral was preached by the writer at Quitman and the little body in the beautiful cemetery near by will await the resurrection morn. Clouds and sorrow obscure our vision here, there it is all sunshine and life. Soon we'll all be there. O. H. TUCKER.

Hendrix College.

Rev. J. R. Moore, of Pine Bluff, will preach our opening sermon, Sept. 30. The Fall term begins Sept. 26. Teachers may finish their summer schools and enter without loss of time. The prospect for a large attendance is good. A. C. MILLAR.

Conway, Ark.

AWARDED
HIGHEST HONORS—WORLD'S FAIR

DR.
PRICE'S
CREAM
BAKING
POWDER

MOST PERFECT MADE.

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

The Vote On License.

We especially request our preachers and people living at the county seats to send us the vote on License. The vote on this question is hardly ever reported in the State secular papers and we wish to get it as early as possible.

The Morocco Disciplines.

In answer to several inquiries we will say that the Morocco Disciplines have not been published yet. Our patrons will receive them just as soon as they are out as we have our orders all on file with the Publishing House. The books will go direct to patrons from Nashville without stopping at Little Rock.

Attention Trustees.

Will the trustees of all church and parsonage property in the Clarksville District please bring or send a written report of all property of which you are the custodian to the 4th Quarterly meeting. State what you have, the condition it is in and the estimated value, and as to whether the deeds are recorded. Let all of the trustees' names be on the report. Let the local preachers bring their licenses, that they may be properly endorsed.

Altus, Aug. 31. S. S. KEY, P. E.

The Keely Lecture at Dardanelle.

Perhaps it would be well for you to say in THE ARKANSAS METHODIST that the visit of W. H. Williams of Fort Smith to Dardanelle was well received. His lectures were largely attended and evidently good seed were sown. Mrs. Williams, his wife, accompanied him and spoke with good effect in the meetings—not in any assertive or masculine spirit, but as a wife and mother talking from a heart that has known an experience of bitterness, but now rejoices because of her husband's salvation from the drink habit. A Ladies' Auxiliary to the "Keely League" was organized among the ladies of this town, and the dangers of drink and the thought of temperance is prominent in the public mind. Mr. Williams spoke in the Methodist Church, and the exercises were conducted in the style of Divine worship.

A. H. WILLIAMS.

Bro. Gregory and Logie.

MR. EDITOR:—Bro. C. H. Gregory of the Arkansas Conference tries the strength of my article on "Labeling Experience" by the powers of his logic. That test has been rather complimentary to said article, when it is seen that in every point, he attempts to criticize, in the article, he agrees with me. Let us see.

1. I took the position that if a member of the Church, whose heart had never been changed, should be induced to seek that "holiness" which no man shall see, God, &c., it would be wrong to "label" this experience the "second blessing." Bro. Gregory agrees that I am right in this.

2. In what I said about the backslider in the Church having the "joys of salvation restored" &c., Gregory agrees as correct.

3. Ware says: "Religion is not a theory, nor clinging with sentimentality to a theory. It is love." Says Gregory: "The last sentence is true." Will he affirm that the first is false?

4. "That the new born are babes in Christ and are to develop into manhood." Ware is right, says Gregory.

5. "Perfect love" --- is conditioned upon cultivating brotherly love, &c., says Ware: "He (the Christian) can no doubt cultivate God's love to its highest perfection in him," says Gregory.

6. "Every one who places himself upon the altar of consecration and lays hold upon Christ by faith receives a blessing," says Ware, from which Bro. Gregory does not dissent. Here are six points raised by Bro. Gregory in my article (and all he attempts to notice), and after having been placed under his analytical microscope and submitted to the crucial test of his superior logic, are found to be correct. Is not this complimentary?

He finds, however, many "illogical," "deductions" and "inferences" which he, in a very logical way, as will be seen, proceeds to attack. "We think," says Bro. Gregory, "the brother (Ware) a little mistaken when he claims that this love is to be perfected by culture." Here is his logic: "You cannot cultivate without work, the Bible stipulates no blessing upon the condition of work;" therefore, Ware "is a little mistaken" when he says: "Perfect love" or "God's love is perfected in us" by cultivating brotherly love and love to God.

The coon said to the skunk: "You don't walk like a coon; you don't look like a coon; you don't talk like a coon, and I am certain you don't smell like a coon." So say I to this syllogism. Love can't be cultivated because it implies work! Brother, you ought to apply for a patent upon this discovery. Of course a man cannot "cultivate" the love of his wife. No one can "cultivate" the friendship of another. "What fools we mortals be!" The brilliancy of this wonderful discovery is only surpassed by the self-contradiction of this astute logician. Hear him: "You cannot cultivate without work; the Bible stipulates no blessing upon the condition of work. He (the Christian) can no doubt cultivate God's love to its highest perfection in him." But we think the brother (Ware)



ASHAMED TO BE SEEN because of disfiguring facial blemishes is the condition of thousands who live in ignorance of the fact that in CUTICURA SOAP is to be found the purest, sweetest, and most effective skin purifier and beautifier in the world. For pimples, blackheads, red and oily skin, dry, rough hands with shapeless nails, dry, thin, and falling hair, and simple baby blemishes, it is wonderful.

POTTER DRUG AND CHEM. CORP., BOSTON.

a little mistaken when he claims that this love is to be perfected by culture." It is very "illogical" for Ware to say: God's love is perfected in us by cultivation." And very logical for Gregory to say: "He can no doubt cultivate God's love to its highest perfection in him" (the Christian). Again: "If Bro. Ware is right" when he says "Perfect love" is an attainment conditioned upon cultivating brotherly love and love to God," then, "these folks (Campbellites) are right. Some of us are curious to know where Bro. Gregory is camping these days, if he is not taking refuge in the Campbellite pen. Dear Brother, the boomerang is a dangerous weapon, as you will doubtless learn by another effort or two in the use of it.

I had it in my mind to chide Bro. G. a little for misrepresenting me, but since he has consented to walk along the same path with me, and teach the same thing in regard to the highest degree of perfection, i. e., reached by cultivation, I shall excuse him upon the ground that those Campbellites have had him somewhat rattled for awhile.

"Ware is 'illogical' when he says; 'Every one who places himself upon the altar of consecration and lays hold by faith upon Jesus Christ receives a blessing unless he will allow this blessing to be 'labeled' 'perfect love.' Then with the 'label' fixed Ware is right; without it he is wrong. It is a pity that Ware did not gratify this knight of the 'second blessing' and thereby prevent that display of his best skill in the use of the pointed spear of ridicule. The reader, however, would then have been the loser. It looks like a pity to interfere so suddenly, with the fun Bro. G. was having, especially so since those cruel Campbellites up there have not allowed him to take much recreation lately. Well, Brother, as you are out 'seeking more light,' I will say for your comfort; if you are as careless in guarding your points when dealing with them as you have been with me, they will floor you every time. This sort of recklessness will allow them to keep you at bottom all the time. You will never succeed unless you do better.

Ware proceeded immediately to define what he meant by "a blessing." Here it is: "Christ accepts the offering and there is a divine assurance given to the person of his acceptance." Now, if this "divine assurance" is "perfect love," received "suddenly in answer to faith," does not the Christian get "entire sanctification" (I use these terms in the same loose sense that Bro. G. does) every time he communes with God? Is it not an experience held in common by all real Christians? If so, what then becomes of your "theory" that some Christians have a "first love" (regeneration), while others have had "a work done in them subsequent to regeneration," "labeled" "entire sanctification"? Do you see anything "illogical" along here.

If the term "Christian holiness" as used by Bro. G., means anything different from that "holiness without which no man shall see God," I am incapable of perceiving it. And if he does not mean that this "Christian holiness" "sought and professedly obtained by some suddenly in answer to faith," comes "subsequently to regeneration," I do not understand him. Now if I am correct in my understanding of his meaning, his logic is more cruel in its application to about nine-tenths of the members of the Methodist Church, who have received regeneration, than it is to either himself or me, when it lands us in the Campbellite pen. About nine-tenths of those members of the Methodist Church who have been "renewed in the inner man" have never sought and professedly obtained "Christian holiness" suddenly by faith, subsequently to regeneration. But without "Christian holiness" "no man shall see God;" therefore, about nine-tenths of those members (if not the other tenth) who have been regenerated, "shall not see God." Anything very "illogical" in this, Bro. Gregory?

Bro. Gregory says: "Bro. Ware as a Methodist, will not claim that regeneration is sanctification." No, sir; no more would he say such a thing than he would say sanctification is "Christian holiness." Bro. Ware does not mix terms indiscriminately, as some writers do. While Bros. Burns and Gregory are contending for the "labels" in the Church (theory about religion

may be all that some people have" (Gregory) another good brother out in Texas thought he found "a heap of mighty good reading" in my article; so he has had it published in tract form for gratuitous distribution. A few thousand such tracts scattered around in the country where Bros. Burns and Gregory operate might save the Church from internal discord and unpleasant wranglings.

In conclusion: There is no sanctification, whole or entire, that is worth anything to the world, except that which is found in the godly life of a Christian. Neither parade or profession amounts to anything without a life of devotion to Christ; and this life of devotion can be seen and known without a placard. Don't you think so, Bro. Gregory? "Though I speak with the tongues of men and of angels and have not charity (religion) I am become as sounding brass or a tinkling cymbal." Turn these idols out. Another article from the logical pen of Bro. Gregory would doubtless prove refreshing to your readers, during these long, hot, lazy days. Please give us another right soon. In the meantime I shall continue to look after the interest of the Church and hurl a few articles against whatever does not tend to unify the body of Christ, though in so doing I may rob a few of the glory of parade and the assumed pomp of superiority. Yours for a life of godliness, i. e., true "holiness"—without display or show.

THOS. H. WARE.

Little Rock, Sept. 1.

Good.

C. W. Maxfield telegraphs that Independence county went dry.

Liquor License.

The news is coming in from many counties telling of the majority votes against liquor traffic. Right here in Little Rock to the delightful surprise of the temperance people and to the astonishment of whiskey men three wards voted no license and most if not all the county townships. The majority in favor of license in the whole county is remarkably small and indicates what may be done two years hence. Bro. A. L. Malone of Jonesboro telegraphed us that Jonesboro and Craighead county voted dry. Dr. Wilson of Walnut Ridge tells us Lawrence county, the old home of our Business Manager, has voted dry by a nice majority. Last election it went wet. The daily papers say that Ouachita county, of which Camden is the county seat, and Green county, of which Paragould is the county seat, have gone dry. The township in which Hendrix College is located went dry by almost a unanimous vote. Poinsett county went dry and the report to the Gazette says the result was largely due to the efforts of Rev. Jno. Eidson—Eidson is our preacher at the county seat of Poinsett Co. All honor to him. Lafayette county went dry and we doubt not McKay had something to do with that result. Johnson county is dry by a good majority. Pope county maintains her honorable reputation by voting dry. Bradley county votes dry. Monroe county has probably astonished the natives by going dry. Columbia county defeated license by a large majority. Clay county has probably gone dry. These are about all the counties heard from on this question up to going to press. The average reporter does not consider the license question of sufficient importance to report the vote on it to the daily papers.

Washington Letter.

(From our Regular Correspondent.)

Congress formally adjourned yesterday afternoon. It practically adjourned the day that the House passed the tariff bill, as it has been unable since that time to transact any important business, except by unanimous consent. Two bills which in the opinion of some good citizens should have been passed before adjournment were left on the calendar of the House after they had been passed by the Senate. They were, the bill of Senator Hoar to prohibit the sending or carrying of lottery tickets and advertisements by express, and the bill prepared by the Superintendent of Immigration, to stop the coming of alien

Much Run Down

Was my condition, says Mr. Wm. Weatherford, tax collector at Key West, Florida. My appetite



Mr. Wm. Weatherford

was poor and I was quite miserable. Friends advised me to take Hood's Sarsaparilla. I have taken 5 bottles, and am much better, have gained weight, and enjoy a good appetite.

Hood's Pills are a mild cathartic. 25c.



anarchists to the United States and to deport those already here upon proof of their character. Lack of a quorum in the House was apparently what prevented action on both of them, although if a quorum had been present action upon them might have been prevented in some other way. The manner in which this Congress dealt with the few bills which came before it in the interest of moral reform was not such as to inspire confidence in its feelings towards the greatest of all causes.

Speaking of moral reform, it is certainly spreading among the people, if not in Congress. As an evidence of this I quote Mr. Blackwell, the Supreme Chancellor of the Uniformed Rank Knights of Pythias, which is this week holding its annual encampment in Washington: "Some years ago the supreme lodge granted permission to the grand lodge to locally legislate as they might desire upon the saloon element question and the eligibility of owners and tenders thereof to membership in our order. Under this permission several grand lodges have since declared saloon keepers and bar-tenders ineligible to membership upon the ground of their business engagements having a strong tendency to the cultivation of immorality, lawlessness, and other disreputable habits in contradistinction to the teachings of our order. Surprising as it may seem to some, it is nevertheless demonstrable that the lodges which have taken hold of this question and legislated to exclude this doubtful material have not only succeeded in securing the best of material, but they also stand as the most active and progressive among the grand jurisdiction. If it was the wish of the supreme lodge to experiment when permission was granted grand lodges to locally test this question, I am glad to say the experiment was most satisfactory. In fact, so strongly am I convinced that the step is one in the interest of law, order, morality, respectability and better citizenship, that I am constrained to conclude that the time has come when we, as a great fraternity, should put aside policy, expediency, or any other question of doubt that may stand in the way, and declare ourselves the leaders of reform by manfully facing this question and declaring that no saloon keeper, bartender or professional gambler shall hereafter be considered as eligible to apply for membership in any lodge of our order. Nearly all of our disorders, Sunday desecration and insubordination have come from this element, which seems to delight in the cultivation of lawlessness and hoodlum habits. They have been of no benefit whatever to our order in the past, but rather like barnacles upon the craft, have greatly hindered our progress in the direction of a higher respectability. Thousands of our most reputable citizens have held aloof because of the presence of this element among our membership, however small. One bartender among a subordinate membership of two hundred becomes the object lesson to which the outside world will point for evidence in condemnation of the whole, and the one thousand saloon men in our membership of half a million cast a reflection upon the whole, which most perceptibly affects our claim for the support and confidence of the Christian world." If the leaven keeps working the K. of P. may soon add "Temperance" to the "Friendship, Charity and Benevolence" of the order.

A veritable soldier of the cross looked Rev. F. G. Sanderson as he stood in the pulpit of the Eastern Presbyterian Church, in the full regalia of the Uniformed Rank Knights of Pythias, including the sword and belt, and preached to an unusually large congregation, on "The Cross of Christ." Mr. Sanderson is the Chaplain-in-chief of the U. R. K. of P. It was, of course, all right and proper, and yet there seemed something incongruous about a sword and belt in a pulpit, although the eloquence of the preacher caused his hearers to lose sight of it at times. Still it remained, and doubtless many of that congregation would have enjoyed the really able sermon more had that sword and belt been out of sight, for no matter how often we may refer to Christians as soldiers the most of us away down in our hearts do not associate anything even resembling military uniform or accoutrements with the followers of the meek and lowly Jesus.

Treasury officials anticipate much trouble and litigation in consequence of the looseness with which many of the schedules of the new tariff were drawn.

World's Carnival City.

St. Louis offers a continuous list of Attractions—Her Unrivaled Fall Festivities Commence September 5th, and hold Full sway until October 20th, 1894.

The successful series of carnival seasons inaugurated by the citizens of St. Louis some fifteen years ago, continue as ever for the season of 1894, and from the morning of September 5th to the evening of October 20th the city will be one scene of gayety and splendor. Many new, novel and unique features have been added to the long list of standing attractions, and from every point of view this reign of high carnival will outshine all previous attempts.

The St. Louis Exposition, the only one of its kind in the United States that has lived year after year with flattering results, will throw open its doors to the public September 5th, and remain in a state of activity until the evening of October 20th. Sousa's Grand Concert Band has been re-engaged for the season and will give the usual number of concerts during the afternoons and evenings. The entire Missouri exhibit which appeared at the World's Fair will be transplanted here, and find space in the commodious building.

The exhibitors, both foreign and home, will present new ideas in displaying their goods, and, in addition to other features, a full complement of specialty artists will perform on the stage of the Music Hall.

The great St. Louis Fair, which will open Monday, Oct. 1, and continue during the week, promises to afford many pleasant surprises. The "Midway Pleasure" feature of the World's Fair will be reproduced in full, and the people of the West and Southwest given an opportunity to see in real life the inhabitants of every civilized and uncivilized country on the face of the globe. The "Streets of Cairo," "Old Vienna," "Moorish Palace," "Hagenbachs," "Ferris Wheel," etc., will be faithfully portrayed.

His Royal Highness, the Mighty Veiled Prophet and retinue, will enter the gates of the city on the evening of Oct. 2, and parade through the principal thoroughfares as of old. Visitors to the city will arrive at the handsome new Union Station, the largest railroad edifice in the world, and the most perfect in every appointment. Great inducements to visit the Carnival City are offered via the Missouri Pacific Railway and Iron Mountain Route, from all points on the System.

For a complete program, giving each week's attractions in detail, address any agent of the Company, or H. C. Townsend, General Passenger Agent, St. Louis, Mo.

B. T. Willis has moved his 2nd St. Barber Shop from opposite Gleason's Hotel to 219 Main, where he will consolidate it with the large shop of John Little. He is now better prepared than ever to accommodate his friends. The shop is supplied with first-class workmen and clear water baths. All old customers invited to call and as many new ones as wish to find a first-class shop.

A Chance to Make Money.

I have had wonderful success selling Dish Washers. Have not made less than \$8 any day, and some days \$15. Nearly every family buys one. They are cheap, durable, and do the work perfectly. You can wash and dry the dishes for a family in two minutes, without touching your hands to a dish. I believe any lady or gentleman, anywhere, can do as well as I am doing, as I had no experience. Anyone can sell what everyone wants to buy, and every family seems to want a Dish Washer. Write to the Iron City Dish Washer Co., E. E. Pittsburg, Pa. They will send you full particulars and help you as they desire. I do not write my experience boasting, but because I think it a duty I owe to others in these hard times.

MARTHA B.

Good News To All.

Dr. E. J. Worst of Ashland, Ohio, requests us to state that he will mail each of our readers one weeks trial treatment of the famous Australian Electro Pill remedy free, or six weeks for \$1.00. It is just the remedy for Catarrh, Kidney, Liver and Stomach trouble and all other Nervous disorders. Our readers should write at once, naming the ARKANSAS METHODIST.

To Boys and Girls.

The Rev. Dr. Smith, of Georgia, has just put in the press a story for young folks—"The Boy in Gray"—a story of the War. He wants a boy or girl in every county in Arkansas to get subscribers for it. He will give a good commission. Write to ARKANSAS METHODIST, Little Rock, Ark.

To Public School Teachers.

We have 500 Public Schools to be supplied this fall and winter with teachers. Any teacher wanting a position in one of these schools should write at once to the "Arkansas State School Gazetteer," Quitman, Ark., inclosing stamp for reply.

Having bought a new Epworth piano (upright), I will sell on approval and at a bargain a good second-hand piano (square). Z. T. Bennett, Little Rock.

Dr. Price's Cream Baking Powder
World's Fair Highest Medal and Diploma.

BERRIE. By E. T. Disoway. 16mo, 60c.

BIBLE Christian, The. A view of doctrinal, experimental and practical religion. By Rev. Josephus Anderson. 18mo, 60c; paper, 25 cents.

BIBLE Expositor, The. 16mo, 60c. Numerous engravings.

BIBLE, Our English. 18mo, 40c. A history of the various translations.

BIBLE Stories. By Rev. D. Stevenson. 15mo, Illustrated, 35c.

BOATMAN'S Daughter, The. A narrative for the learned and unlearned. By Alfred Barrett. 18 mo., 55c; paper, 15c.

Christian Life.

Just as I Am, Without One Plea.

More than half a century ago, in the year 1836, a young girl, Miss Charlotte Elliott, was preparing for a grand ball to be given in her native town. Full of gay anticipation, she started out, one day, to her dressmaker to have a fine dress fitted for the occasion. On her way she met her pastor, an earnest, faithful man, and in the greetings that passed between them he learned her errand. He reasoned and expostulated, and finally pleaded with her to stay away from the ball. Greatly vexed, she answered: "I wish you would mind your own business!" and went on her wayward course.

In due time the ball came off; and this young girl was the gayest of the gay. She was flattered and caressed. But after dancing all night, laying her weary head on her pillow only with the returning light, she was far from happy. In all the pleasures there had been a thorn, and now conscience made her wretched. Her pastor had always been a loving, cherished friend, and her rudeness to him rankled in her breast. More than all, the truth of his words came to her heart, and would give her no rest. After three days of misery, during which life became almost insupportable, she went to the minister with her trouble, saying:

"For three days I have been the most wretched girl in the world, and now, oh, that I were a Christian! I want to be a Christian. What must I do?"

We need not be told that the pastor freely forgave her for her rudeness to himself; nor that he joyfully directed her to the true source of peace.

"Just give yourself, my child, to the Lamb of God, just as you are." This was a new gospel to her; she had never comprehended it before. "What! Just as I am?" she asked. "Don't you know that I am one of the worst sinners in the world? How can God accept me just as I am?"

"That is just exactly what you must believe," was the answer. "You must come to him just as you are."

The young girl felt overwhelmed as the simple truth took possession of her mind. She went to her room, knelt down, and offered God her heart, guilty and vile as it was, to be cleansed and made fit for his own indwelling. As she knelt, peace—full, overflowing—filled her soul. Inspired by the new and rapturous experience, she then and there wrote the hymn beginning:—

"Just as I am, without one plea,
But that Thy blood was shed for me,
And that Thou bid'st me come to Thee,
O Lamb of God, I come."

Little did Charlotte Elliott think of fame or of the immortality of the words she had written. It was simply putting her heart on paper; and therefore the hymn, born of a mysterious experience, appeals to other hearts needing the cleansing power of the blood of the Lamb.

Charlotte was possessed of literary gifts, and when the editor of Literary Remembrances died, she took charge. In making up her first number, she inserted several of her own poems anonymously; among them was "Just as I am." It immediately attracted attention, was widely copied, and passed into the hymnology of the Christian Church.—Christian Observer.

Bear Ye One Another's Burdens.

Nothing seems more pitiful than a soul bearing the burdens of life alone. It is a sorrowful experience, except that sometimes through it we are brought to the comfort of knowing more intimately the great Burden-bearer, Jesus. Then it becomes the sweetest experience of our life.

But Jesus said: "As my Father hath sent Me into the world, even so have I sent you." His work and mission are committed to us, His followers. In many words of the blessed book He teaches us that we should bear to each other the same relation of helpful sympathy which He bears toward us all, and the spring or source of helpfulness should be in us as in Him, unfailing, unselfish love—the love which is "king." Bearing burdens for each other in this way is fulfilling the law of Christ, which law is to love our neighbor as ourself. Rom. xiv and xv tell us very plainly how we may bear the burdens of others by not condemning or judging harshly when they differ with us in matters of conscience. How beautifully we are taught consideration and helpfulness toward those who seem to us weak in faith or narrow in their views of Christian liberty. St. Paul says: "Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus." Is it hard to have patience with the weakness of some very good people? The words of the prayer are well chosen; "the God of patience" is to give us His own spirit of gentleness, love, and consolation. He only can. What a patient God is He! How He bears with our own weakness, of which we perhaps are not aware, as well

as with the weakness of others which is so apparent and so annoying to us.

There is nothing this poor, suffering world needs so much as more love. Nothing in all the universe can bear so much or help so much as love. So, then, if we would help the needy, cheer the lonely, strengthen the weak—in a word, fulfill our commission as fellow-workers and friends of the Lord Jesus—we need first and always, and we may say, only, love. Love for humanity for Jesus's sake will make us ready to bear the burdens under which humanity groans, and will give us the clearest insight as to the best method of relief. One of the most helpful ways of bearing the burdens of others is by prayer for them. St. Paul very often asks the prayers of his brethren in his epistles. St. James says: "Pray one for another, that ye may be healed."—Selected.

Promoting Love For The Bible.

We have received the following letter, whose reverent and earnest spirit deserves the most helpful response that can be given:

"I was not converted until middle life, about seven years ago. I know that I am a child of God, though He had to send severe chastisement before I would submit to His will. I have one great trouble, I do not love to read and meditate in the Bible as I should. I really cannot take pleasure in planning and practicing a course of reading each day. I love the Psalms, and there are portions of the New Testament that seem like gold to me, so forcibly have they come to my help when in some spiritual darkness or trouble. But the Old Testament, as a whole I do not enjoy. I have many cares that I cannot throw off. Do you think an earlier conversion is more favorable for Bible study? Please tell me how to become interested in it."

The Bible is not one book, but many. These appeared at different times through twenty-five centuries. In the periods in which and for the purpose for which they were given they were of the greatest importance to God's people. Some treat of matters whose value to the present age is to show how the different dispensations prepare the way for and support each other until the perfect revelation in Christ recorded in the New Testament. No person, therefore, unless a professional student, can be equally interested in all parts of the Bible. What the Jews in the time of Moses were allowed or forbidden not to eat is not of importance to us as a rule of life; and this is true of a thousand details in every stage of Jewish history. The instruments and utensils used in those days come under the same head. Even in spiritual things different passages will interest another equally spiritually-minded. Some are reached chiefly through the reason, others through the feelings, others most powerfully impressed through the imagination.

Parts of the Bible are as dry as the driest dust that ever blew across the deserts of Arabia. There are Psalms and parts of Psalms that Mr. Wesley excluded from the prayer book that he prepared, on the ground that they "are not suited to the mouths of a Christian congregation." But we believe that every part of the Holy Scriptures has been preserved for some purpose by direction of God. Even the driest parts of the Bible are interesting when one first perceives the purpose the writer had in view.

Consider the Bible as a library of sixty-six books composed under the order of God, preserved by His providence; all important in their time, and of value still for the particular object of their preservation, but do not try to become equally interested in the whole library. To attempt this will result in self-deception or in the loss of sensibility.

Nevertheless, it is desirable that you should acquire a general familiarity with the whole of the Bible. These hints may aid you: First you need a good commentary. Jamieson, Fausset, and Brown's is such. A new edition of the Annotated Paragraph Bible, of the American Tract Society, is just out. Whedon's Commentary, published by the Methodist Book Concern, is excellent. Read each book of the Bible once. When you cannot understand consult the commentary.

It would require only fifty-six hours to read the whole Bible through aloud. Were you to give an average of fifteen minutes a day to it, you would go through the whole in less than eight months. It will help you in becoming acquainted with several of the books to read

each one of them at a sitting, especially the shortest. You will come to many beautiful spiritual remarks, promises of God suited to trouble; for He is the same through every age, and the wants of a devout soul are the same. Mark those passages. If you use a Bible with marginal references, be particular when you find in the Old Testament a reference to the New Testament to look at that. Having once gone through the Bible in this way, you will have a general knowledge of it.

We would not advise this kind of reading in connection with private devotions.

Whenever you hear a sermon preached, as soon as possible turn to the chapter containing it. If the lessons of the day are peculiarly interesting, and you are not familiar with them, do the same. Always endeavor to find passages that will be useful in your devotions. Copy these into a book. In reading such a collection as the Psalms it is not necessary to do this, but only in perusing those books that seem most devoid of interest. An example from Nahum—not a promising book for comforting words—may show what diamonds are to be found in unexpected streams of inspiration: "The Lord is good, a stronghold in the day of trouble; and He knoweth them that trust in Him" (chapter i, 7). The Book of Zephaniah is one of the least known and least read, but in it are four of the most beautiful and touching passages ever inspired by God into the human soul; enough, if the rest of the Scriptures were lost, to furnish a rule for life, and consolation for every trial. Your little book will grow more valuable to you each year.

While reading for devotion, you should look for passages according with your spiritual needs. A person might as wisely go into a restaurant without regard to his appetite, and call for articles of food at random, or tell the waiter to bring anything helples; or into the drugstore and drink from the first medicine bottle, as to the use the Bible for devotional purposes in the way that many do. They know that they ought to read the Bible, and without thought they read either by course or at random. Far better would it be to spend the time searching for what the souls feels the need of, if it were only one verse, than to read thirty merely for the purpose of going through so much Bible. Observe these things, and there will be no dullness of spirit of prayer; the dead formula that you may have been in the habit of repeating will give place to a living supplication, supported by a promise that meets the longings of your spirit. If you have not been in the habit of formality the new promise searched out, of the new direction complied with, will give new life, fervency, and therefore effectuality to prayer.—N. Y. Advocate.

Our Young Folks.

Tine Harris.

A story for boys.
He was called "Tine" for short. His real name was Palestine. We, brother J. and I, were going to school at (in) the old log school house on the bank of Doake's branch, a little stream which had its source some miles N. E. in the hills. (Aside.) A famous branch was this. On no other in the regions round about were there as great quantities of wild grapes, muscadines and hickory nuts as were found on this noted branch.

Early one morning there came to the school a young man of great stature, that is, giant-like in build, whose age, as the writer remembers, was about eighteen. His home was on the mountain seven or eight miles south—the time in the morning was not later than six. We had walked and run a mile and a half that we might be first at school. In those days going to school—the three months between "laying by and cotton picking time"—was like going to mill, that is, "first come first served"—or the scholar who reached the school house first was the first to "say" his lesson. We did not recite as they do now. Tine had walked, or trotted, his six or seven miles. The teacher came and school "took up"—always when the teacher came be it early or late. The first thing to do was the examination of the new scholar—there were no students as now. As memory can reproduce the scene the following dialogue occurred:

Teacher: Your name, sir.
Scholar: Tine.
T. Well, is that all—Tine who?
S. Tine Harris.
T. Is that your full name—nothing but Tine?
S. Y-e-s, there's more. Palestine.
T. Palestine, have you ever gone to school?
S. No—know my letters though.
T. Can you count a hundred, Palestine?
S. Reckon I can.
T. Well, begin.
Tine did count a hundred aided by the teacher, which effort set the school laughing. On Tine's broad face was an expression not easily defined. Alternating between embarrassment and anger he seemed

to say, "I can whip six of the best of you." Tine was graded, not classed, and took his seat on a log bench with Webster open before him. His lips moved slowly and silently as he tried to master the task in hand. As the new scholar was early, his lesson came early. On rising from his seat to take his stand in front of the master's chair the storm, or babel, of voices, some repeating in a high key, Ba-ker, Baker, Am-ty, Amity, A-mong-Bang," &c.—quickly subsided and all eyes turned on the giant-like, barefoot scholar, who stood before the teacher holding his spelling book close to his eyes, while the index finger of his left hand rested on the word of two letters which he was about to spell. His attitude was the most interesting while his face, as recalled now was a study. In some way he had managed to double the big toe of one foot under the foot while the other foot was tilted to the side. There stood the mass of muscles and flesh strong as a giant, but weak as a child. "Well, begin, sir," said the teacher in an assuring tones. "B-a, drawled the coarse voice of the scholar. "What does that spell?" "B-a" (the scholar repeated) ba. A low snort was heard in the rear of the building which was the signal for a general explosion—the teacher bit his lip and tried to look stern, but it was a failure, and he was swept away by the storm of laughter that might have been heard half a mile away. No more that day did Tine venture near that teacher.

Soon, however, he adjusted himself to the new condition and became a favorite with the smaller boys, because he was good natured and could carry as many as could climb upon his back or shoulders. He took no part in the games played by larger boys, such as "town-ball" and "bull-pen," but chose as his playmates those who were no further advanced than he. He begged my brother to go home with him one evening, promising to carry him if he got tired, which promise he kept faithfully. The two were at school bright and early next morning having, as brother said, run most of the way with brother on Tine's shoulder.

I come now to speak of what seems to be incredible, that is hard to believe, and if I had no living witnesses to the fact I would hesitate to write it. It is this: Tine could have eaten the biggest water-melon, boys, that ever grew. I hear you say, while your eyes look keenly at me, "I don't believe it." Well, I'll go further and say, "Tine" could have eaten a water-melon as big as a hoghead, or he could drink a whole bucket of water at one time. "KuKlux!" You say. No—no KuKlux. But he could do it all the same. If I am not mistaken, Rev. G. W. O. Davis, Preacher in Charge of Dardanelle circuit, Arkansas Conference, will remember Tine's water drinking feats. I am not sure however that he ever learned the secret, for but few were ever let into the secret of it. How he would have coined money in a dime museum. How he would have been the envy of every boy who loves melons and who always fills up too soon.

Tine heard of the great lead mines of Granby, Missouri, went there and became the dread of the thousands of miners, more or less, who worked there. And died, I am sorry to add, a miserable death, having too great confidence in his giant-like strength. Many a man, as Sampson, has been overthrown by very small things. Beware, therefore, for the very things in which you trust may cause you to stumble and fall. How did Tine eat the melons and drink the water? Just as any one else does, but afterward he would slip away, press his right side with his thumb which seemed to set a pump going which never stopped as long as Tine pressed his side; in that way the water was disposed of, that is, pumped out.

T. J. REYNOLDS.

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In Turning Over a new leaf In the book of life for the New Year, remember to have the corner down, to mind you that

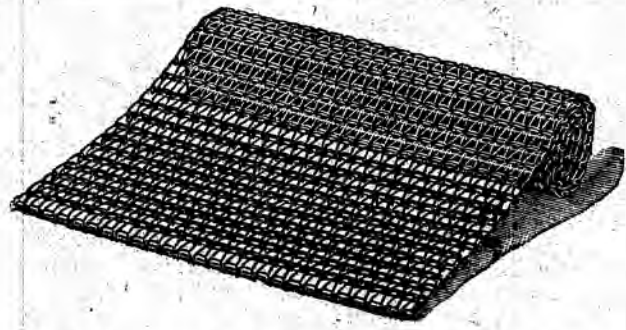
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Gathered + Home.

HARRIS.
Died in the faith and full hope of immortality, September 9, 1893, Sister Phoebe Harris. Her maiden name was Maynard. She was born in McMinn county, Tenn., May 15, 1819. She was converted when only 11 years old and joined the Church at once. She lived an active and devoted Christian for 63 years. She was married in 1837 to John M. Rock of Meigs county, Tenn. He died in 1864. She was again married in 1882 to Rev. Wm. A. Harris. Bro. Harris died June 30, 1890. She lived in hope and died in peace.

S. F. DYKES.

CAGLE.
Mrs. Nancy C. Cagle (nee Reed) was born in Cabaris Co., N. C. May 11, 1827 and died at her home in Pine Bluff, Ark., June 12, 1894. In 1847 she was married to W. A. Cagle who died at Russellville, Ark., Oct. 6, 1865. Since the death of her husband Sister Cagle has had all the attention and help that devoted children could give to a mother, and each of the eight children that are left feel that they did all in their power to comfort and sustain a true mother in her declining years. The deceased has two brothers living, Thos. P. Reed, of Russellville, Ark., and Rev. H. C. Reed, of Alabama. Sister Cagle was a Christian from childhood till the close of her life and faithfully kept the vows of the Church which she assumed when but a girl. Her whole life was given to God in the Methodist Church and her end was peace. It was my privilege to know her during the last two years of her life, and I always found her to be loyal to God and the Church, and could feel that in her the pastor had a true friend whose prayers and sympathy were always with him. She prayed for the success of the Church she loved, and I always felt benefited when I had made her a pastoral visit. She talked of her faith in God and of her hope of heaven and seemed ready and willing to go or stay. During her last sickness she was unable to speak and hence we are deprived of the comfort that a message would have brought to us at that time, but yet we are not comfortless. She had been laying up treasures in heaven through a long life and her conversation, or citizenship had been there for many years, and we know where to find her. May all of her children and loved ones meet her there.

L. C. WILSON.

GREENHAW.
Mrs. Mary Greenhaw was born Sept. 16, 1845, died at her home in Marshall, Sevier county, Arkansas July 15th 1894. Was married to Col. G. B. Greenhaw, Oct. 1860, was happily converted to God in 1864, joined the Methodist Episcopal Church, South, 1882 under the ministry of Rev. J. E. Dunaway. Sister Greenhaw possessed many virtues, she was gentle and sweet and sweet spirited in her nature, and won the esteem and love of a large circle of friends. In the sacred relation of wife and mother she was true to every demand of duty and affection. She was a faithful and consistent follower of her Saviour. She loved the Church, its worship, its ordinances, its institutions, and was always ready to contribute to their support. Her pastor was always a welcome guest to her home. For some years past her health had been feeble, but she endured weariness and suffering with a patient, trusting spirit. Her last sickness was of several months' duration, and finally the weary spirit was released from its earthly habitation, and she went to join the host of the redeemed in glory. She died in the triumph of faith. She is gone. Her place is vacant, but we know where to find her. She leaves a heartbroken husband and seven children to mourn their loss. Her pastor, C. H. CULPEPPER.

BACON.
Edmond J. Bacon, son of J. T. and Ella B. Bacon, was born Oct. 16, 1865 and died June 21, 1894. He was converted in 1886 and was at once put on the official board. Some time before his death he moved to Waldo and his surroundings were such that he thought it best for him to join the C. P. Church and from that he died being an elder. It was my great privilege to visit this

pure man during his last sickness. He was in bed near 8 months. His faith was always strong and as he often said he was perfectly willing to do or suffer God's will. Mother, sister and brothers, you know where he is; strive to enter in at the same gate.

R. W. MCKAY.

Lewisville, Ark.

ARCHER.

Jessup Capers, son of Leonadus and Ida Archer, was born Apr. 17, 1892 and after an illness of three days died July 4, 1894. How perfectly God does his work, and how imperfectly we understand His ways! In the morning of the 4th day of July God seeing that death was doing its work of sadness in the home of Bro. and Sister Archer, sent a convoy of angels to escort the spirit of little Jessup to the bosom of Him who said "Suffer the little children to come unto me." The little song he learned to sing (hy, baby, hy) has been exchanged for the songs that angels sing around the throne of God. The robes that were made by the willing fingers of a loving mother have been laid aside for a white robe taken from heaven's wardrobe. Those little feet will never grow weary walking the streets of the beautiful city. The Lord bless Bro. and Sister Archer and all the children. May they all so live in this life that when the Master shall call for them they may be found having on the wedding garment.

Their former pastor, J. L. JOHNSTON.

HOLDER.

Robert Holder was born Nov. 13, 1870 and died July 6, 1894 on Rich Mountain where he had lived with his parents for a number of years a dutiful and loving son. About three years ago the writer held a meeting on the Mountain and Bro. Robert found peace with God in believing in Christ, joined the M. E. Church, South, at its organization on the Mountain, lived a consistent Christian. But O! that fell destroyer, consumption claimed him, but like a true Christian he bore his affliction like a true and faithful soldier of Christ, he suffered long but murmured not. Died requesting that his father, mother, brothers and sisters meet him in heaven. O that this dispensation of the providence of God may be the means of bringing all the family to Christ. We would say to the "sorrowing" ones, weep not; Robert is not dead, but sleepeth. Earth has no sorrows that heaven cannot heal. We bow in humble submission and say the will of God be done. The writer will preach his funeral the second Sunday in Sept. next, D. V.

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Groceries have been on a standstill so

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Sugar has advanced nearly two cents,

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GEO. THORNBURG, Business Mgr.

THURSDAY, SEPT. 6, 1894.

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Circulation over 10,500 every week. We guarantee that no issue shall be less than 10,500 copies.

To Advertisers:—The circulation of *The Arkansas Methodist* is forty per cent larger than that of any other paper, religious or political, published in Arkansas.

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Our Church at Home.

Searcy District.

To the Preachers in Charge of Searcy District. Dear Brethren:—The Conference year is drawing to a close. Please see that the collections ordered by the Annual Conference are paid in full. Many of you are far behind on your collections; farther proportionately than the stewards are on yours. These things ought not to be. You should be as faithful in your duty, as you expect your stewards to be in theirs. Be ready at your fourth Quarterly Conference, with your statistical report. I shall expect a full report up to that date.

TO THE STEWARDS.

Brethren, your preachers have served you faithfully, many of your children, husbands, wives and neighbors have been converted. Many have been added to the Church, which ought to give you more strength spiritually and financially. This being the case, you ought to be able to pay your preachers. See to it, that it is done. Let us "clear the decks" on Searcy District.

To the Trustees of Church and Parsonage property, please have your written reports ready according to Question 24, next Dissonance.

To the local preachers, be ready with your written reports.

Bro. Bennett, I will give you a synopsis of the work done in the District nearer the close of the year.

HENRY T. GREGORY.

Searcy, Aug. 23.

MT. PISGAH CIRCUIT.

We commenced a series of meetings at Mt. Pisgah the 12th and continued until the night of the 23rd. At the beginning, many of the people asked, "who will help you in the meetings." I answered, "You and the Lord." Who knows the condition of your people better than you do; if they are spiritually down, lay hold and lift, and God will be your every effort. They did it, and found him a great and present helper. The old people say it was the finest meeting they ever saw at Pisgah Church. We had about 30 conversions and 21 additions to the Church and more to follow. May the Lord be praised for His wonderful work in this part of his moral vineyard, and may he give us such revivals in all of our Churches. Pray for us. Come and see us. Yours in the work, S. F. BROWN.

Mt Pisgah, Aug. 25.

MORGANTON CHARGE.

We have just closed a glorious meeting. We have had good revivals at every protracted meeting that we have held; 30 conversions, 19 accessions, 6 or 8 reclamations, and 10 baptisms. We have three more protracted meetings to hold. The spiritual state of the Church is good generally. This is my second year on this work. We are in advance of last year at this time. We have a good people to serve. We are indebted to several ministers for valuable service. Bro. Woods, General Baptist, did us valuable work. Our efficient Dr. Frank Thomas, L. E., who is well known to the citizens of Van Buren Co., did some remarkable revival work. Success to THE METHODIST.

J. E. SUTTON.

Morganton, Aug. 29.

GOLDMAN CIRCUIT.

I closed a ten-day meeting at Zion, with 28 accessions to the Church. Some will join the Baptists. I closed my meeting at Wabaska last night; 6 accessions to the Church, at all places where I have had protracted meetings the Churches have been revived and the congregations have been large and the attention good. I have received 63 into the Church and some are to join later. Health has been unusually good here, and crops were never better.

W. W. MILLS.

HARTMAN CIRCUIT.

The revival fires are still burning. At Spring Hill where we wrote from last week we had 17 conversions. We have been at Bethesda just one week and have had 27 conversions and reclamations. The very hardest old cases in the country are being made to tremble and some of them have been converted. We have two meetings to hold after this one. To date there have been 133 conversions and reclamations on this work. We are hoping and praying for at least 200. I am trying to do something for THE METHODIST also. Yours in love, JAS. H. O'BRYAN.

Aug. 25.

RICHMOND CIRCUIT.

Our meeting at Wilton in which I was assisted by Rev. W. A. Freeman was a grand success; 25 professed conversion

and I think next Monday whisky will be voted out of Wilton and perhaps out of Little River Co. Bro. Freeman is good help and made some of the strongest appeals to sinners I ever heard. He has endeared himself to the people of Wilton for all time to come.

Aug. 31. H. B. SORUGGS, P. C.

WALNUT TREE CIRCUIT.

We have held 4 meetings, resulting in 16 professions, 10 accessions and the Churches revived. One of the best women of the charge, Sister Ann Huchens, died recently. Outlook encouraging. Fraternally,

Aug. 30. W. M. S. BRISTOW.

DOVER CIRCUIT.

I have held my meeting at Dover, which resulted in 44 conversions and 37 accessions to the Church and more to follow. During our meeting one evening at 5 o'clock there was about 50 persons visited the parsonage bringing gifts such as a preacher and his family need. Last week I closed my meeting at Gum Log; results, 7 conversions and 7 accessions to the Church. I am very busy; have four more protracted meetings to hold. Pray for our success. Yours, J. N. VILLINES.

AUSTIN CIRCUIT.

Bro. K. W. Dodson has just closed a grand and glorious meeting here at old Austin Church where much good was done; Church members were revived, backsliders reclaimed and sinners made to feel not only from observation but from experience that there is a reality in the religion we profess. During the meeting we promised God we would not let the revival die. Will every reader offer up one little prayer in behalf of old Austin Church that the good work may be carried on until every sinner in and around old Austin may be brought to Christ. Oh! what a grand thought, what peace it affords a Christian to realize that their name is written on the show-white pages of the Book of Life, and that it will never be erased nor ever fade away, if we will only be faithful to the promises we make to our blessed Savior.

Before closing I wish to say we were all very grateful to Bro. Martin for his ministerial aid. He gave us three real good sermons besides the good talks in the experience meetings. May God bless him and our good pastor.

ELLEN SUTTLE.

Sept. 3.

BOLES CIRCUIT.

I have just closed one of the best protracted meetings ever held at Graham Church. I began the meeting on Friday night before the second Sunday in this month. The meeting lasted 14 days and resulted in 40 conversions and 17 joined the Church and I think more to follow. The Church was greatly revived—in fact, the Lord was with us through the entire meeting, greatly blessing us. J. F. GATES, P. C.

Waldron, Aug. 28.

GRAVELLY HILL CIRCUIT.

Our meeting at Gravelly Hill still goes on. God is doing great things for us, whereof we are glad. We have had about 30 conversions to this date; there were 10 conversions yesterday afternoon and last night and several penitents still in the altar. Pray for us. I will write again. We give God all the glory. J. E. DUNAWAY.

Aug. 27.

JONESBORO STATION.

We have just closed a three weeks Holy Ghost meeting. Many pronounce it one of the grandest meetings ever held at this place. The entire town has been stirred. One hundred and four persons professed faith in Christ, and scores of Church people have been greatly revived. There have been to date nearly sixty accessions to our Church. Dr. Andrew Hunter and Bro. Frank Ritter, our Presiding Elder, did nearly all of the night preaching. Both preached strong and earnest sermons—just such gospel as the world needs today. Dr. Hunter was with us eight days. He is well known and much loved in Jonesboro, and his preaching went right to the hearts of the people. He is one of the grandest men in Methodism, fully capable of filling the highest positions in our Church. I believe he ought to have been elected Bishop. He shows remarkable strength for his age, and we trust he may be spared for many more years of service. We have some of the truest Christian men and women in this town that I have ever known, and they are earnest and systematic workers. Through the cottage prayer meetings, led by Bro. J. Y. Johnson and others, the gospel has been carried to the very doors of the people. The Lord has been with us mightily. It is not by might nor by power, but by the spirit of God that men are brought to know Christ. Surely we can say, "Bless the Lord, O my soul, and all that is within me, bless his holy name."

W. B. RICKS.

Jonesboro, Sept. 3.

CLEVELAND MISSION.

Our meeting closed at Cleveland last Saturday morning—5 conversions, one accession to our Church, 4 babies baptized and the Church greatly revived. We commenced a union meeting here (at Prairie Grove) night before last. Bro. Chambers has not been able to preach yet. We have had 3 conversions and a great many penitents. We are praying for and expecting a good meeting. Pray for us.

J. S. WILLIAMS.

Aug. 27.

RUSSELLVILLE STATION.

I will write you of our meeting in the country. We have twelve members living near the coal mines 1-1-2 miles South east of town. Under a strong impression of duty we went down there, persuaded them to build a brush Arbor, which was completed in less than a week. On Saturday evening Aug. 11, we began our meeting. After some hard, earnest preaching, exhorting and

praying the Holy Ghost came, Christians were revived and about 20 souls converted to God. Most all were young men, one man 50 years old. I thank God that the day of brush Arbor meetings still lasts. We have made no special revival effort here in town, but are praying and expecting a glorious outpouring of God's Spirit this Fall, and trust that this may be one of the greatest and most successful years in our ministry for ingathering of souls.

WM. SHERMAN.

Russellville, Aug. 28.

LAPILE CIRCUIT.

We have just closed a good meeting at Lapile Church at which place we began last Saturday at 11 o'clock. We preached Saturday at 11 and at night, and Bro. G. E. Parsons of Palestine C't. came in to assist us on Sunday morning and did the preaching until the close except one good sermon preached by Bro. Mason, local preacher from Caledonia C't. Bro. Parsons took well with our people, his preaching was plain and pointed, and best of all attended with the power of the Holy Ghost. He left with many God-blessed following him. We understand he promised some of the brethren (?) to come back in a few weeks to go a fishing. Strange things will happen in these latter days—a man will travel fifty miles crossing "much water" to get to fish in the Lapile creek. Well, we believe that Bro. Parsons would be a very acceptable preacher on the Lapile C't. next year, but we may not let him have it; however, the man that comes to Lapile will meet many good people and find plenty of work to do. Bro. Mason was among his old friends while he was with us, and all were glad to see him and hear him preach. He did us good work and we were sorry his stay was so short. O for more such local preachers. God bless him. The meeting resulted in 9 accessions to the Church, many backsliders reclaimed, many shouts of praise to God—in short it was an old-fashioned Methodist revival. Praise the Lord! B. A. WHITE.

Hillsboro, Sept. 1.

BARTHOLOMEW CIRCUIT.

We have held two protracted meetings one embracing 3rd Sunday in August at New Hope, assisted by Bros. J. H. Glass, of Lake Village, and Bro. Martin from Mason Hill, both rendering efficient help just at a time when it was greatly needed. I had spent three weeks helping other brethren at different places, and was considerably worn, and just as my own meeting was coming up was taken sick and but for the timely help of those brethren would have been forced to postpone the meeting, but thank God they came in the spirit of the Master and we had a good time. Results, 7 additions and the Church revived. Closed Wednesday night to begin Saturday following at my 3rd Quarterly meeting at Mt. Gilead. The P. E. and Bro. Miller of Hendrix came in just in time to hold Quarterly Conference Saturday evening, and preach us one grand gospel sermon each on Sunday, both of them were at their best and good was no doubt accomplished through these men of God. We protracted the services. Still unable to preach and conduct the services, but Monday evening Bro. Cameron came to our relief and we had a glorious time. Bro. Cameron preached in the spirit and with power, and his preaching was not in vain but many were made to feel their need of a Saviour and cry for mercy. I don't know how many conversions, 9 accessions to the Church, and the Church greatly revived; to God be all the glory. I commence at Totten tomorrow. Bro. Cameron will assist me there. May the spirit of God come with him in still greater power.

JOHN B. THOMAS.

HARTMAN CIRCUIT.

We closed at Bethesda tonight. We had 35 conversions in 10 days—50 during the Summer. 13 joined the Church. Possibly others will yet come in. We go to Fair View tomorrow night where we hope to do much good for the Lord. Hartman C't. is coming to the front. Glory, all the glory be to God.

JAS. H. O'BRYAN.

Aug. 28.

KINGSVILLE.

Three meetings held recently resulting in 10 accessions to our Church and 29 professions, others will join soon. Bros. Parker of our Church, Doss Skinner and Bro. Wilson of the M. E. Church and Bro. Bauldridge of the Methodist Church, Protestant, and Bro. Belamy of the Baptist Church rendered ministerial help. Bro. Skinner came to the last service and preached with great success, perhaps the effort of his life. All the Churches joined in the meeting and everyone seemed at home, great good was done. To God be all the glory. Bro. Skinner just held our 3rd Quarterly Conference. He did all his work well and faithfully. This work is improving spiritually, but far behind financially. Think however that we will make a better report on all Church lines at Conference than has been done for some years past from Walnut Hill C't. Crops good, health good and why should I not take a good financial report to Conference. God bless you; pray for us.

J. F. ARMSTRONG.

Kingsville, Sept. 29.

MALVERN STATION.

We are on up grade all around here. Finances very well up. In the last 3 Sundays we have received 6 members and baptized 6 infants and a general moving up in spiritual interests on the part of the Church. Our League is doing a most excellent work. The Sunday school is growing and pulling for results. We protract from next Sunday; pray for us, brethren.

Yours and c, W. F. EVANS.

Malvern, Sept. 3.

VANDALE CIRCUIT.

We have just closed a 9 days meeting at Marvin with 32 conversions and accessions to our Church. It was one of the best meetings I ever saw. We give God all the glory. Vandale circuit is one of the best works in White River Conference. We think all will be paid up in full. We are happy and on an upward move. We have held 3 meetings and have had 50 accessions this year. Have one more meeting to hold. Fraternally, A. C. GRAHAM.

Aug. 30.

1835 conversions in Fort Smith. That is up to date. There will probably be 300 more. Bro. J. M. C. Hamilton has had about 600 conversions in his meetings. Rev. W. H. Metheny is having wonderful revivals at every point. GEO. W. HILL.

Greenwood, Sept. 1.

MOUNTAIN HOME CIRCUIT.

Just closed a glorious meeting at Fair View with some 30 or 35 conversions, 7 additions to our Church, and more to follow, the whole community stirred from center to circumference. All Christians worked, prayed and shouted together, except the Campbellites and some of them got happy and shouted, and some of them got mad, but thank God the good work went on all the same. Bros. Groover, Jackson and Scoggin did some earnest work in the meeting. Everything is flattering for the future. We hope to have a full report on all lines at Conference. God bless THE ARKANSAS METHODIST. Your brother in Christ,

J. H. WATTS, P. C.

ELM SPRINGS.

DEAR METHODIST:—I write to inform your readers of the good work now in progress at this place. Our meeting has been going on for a week. There have been some 15 conversions to date, and last night there were 20 accessions to the Church. The power of God has been manifest at every service, shouts of rejoicing from God's people, and also conversions at nearly every regular service. The community is stirred as it has not been for a long time. The class meeting on Sunday afternoon was a Pentecost, one soul was converted there. On Saturday afternoon we had a temperance prayer meeting. The attendance was not large, but was full of enthusiasm, and every one present put themselves on record by a rising vote, that henceforth and forever we would use our influence more positively than ever against the licensing of the liquor traffic. Plain practical talks, (not lacking in eloquence either) were made by Revs. Dr. Summers and Braswell, Bros. Pearson, Waldriss and Gamble. Brethren, pray for our work here, that the wave of salvation may roll on, until not a sinner will be left. Success to THE METHODIST. Yours for the Master, ARTHUR MARSTON.

Elm Springs, Sept. 3.

BLAND'S SCHOOL HOUSE.

I want to tell you what the Lord has done for us at Bland's school house. Our Church there had dwindled down so low that at our 1st Quarterly Conf. we were dropped off of the circuit, which I think was a mistake. They have had no preaching this year only what little I and another local brother have done. A Bro. Smith of the C. P. Church was to hold a protracted meeting there beginning Saturday before the second Sunday in this month. I had promised to assist him, Bro. Smith failed to come. I began the meeting on Wednesday night, and on Saturday Bro. W. D. Reeves, one of our local preachers of White county, came and stayed with us until the next Thursday night, preaching with great power. I carried the meeting on until Saturday night, being eleven days the meeting lasted. The Lord was with us at every service; 4 were converted the second night, and we had conversions nearly every service. There were 28 conversions in all and 13 accessions with more to follow. Some of the hardest sinners in the neighborhood were gloriously converted, the entire Church revived and the whole neighborhood was aroused, a live prayer meeting organized, and the members all say we must be taken back into the Conference. Glory to God for what he has done for us. Amen. Your Bro. in Christ, JOHN L. EREANBRACK, L. D.

Butlerville, Aug. 25.

As crop prospects are so flattering, our pastors in many charges can easily secure orders for the Epworth Chapel and Parlor organs, which are fully and reliably warranted to give satisfaction. Read voluntary testimonials in this issue and send for catalogue.

Popular Songs of the Season.

Hoping for Brighter Days, 50c; Is Life Worth Living, 50c; Sweetest Story Ever Told, 40c; After The Storm, 50c; Sweet Marie, 40c; Dear Gently With the Erring, 40c; Sweet Little Kate McCoy, 40c; Sweet Antionette, 40c; Always be True to Your Mother, 40c; Daisy Bell, 40c.

Any of the above songs, words and music complete, sent to any address on receipt of price. Write for our catalogue of music. GEO. W. CUTLER, 323 Main St., Little Rock, Ark.

"From the Ball-Room to Hell."

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

Stories of School Boys. 18mo, illustrated, 35c. Stories for Village Lads; by author of "Stories for School Boys." 18mo, illustrated, 40c. SUNDAY-SCHOOL Speaker. Compiled

Quarterly Meetings.

Morrilton District, 4th round, D. J. Westcott, P. E., Flamingville, Ark. Sept. 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Oct. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Nov. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Dec. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Jan. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Feb. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Mar. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Apr. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, May 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Jun. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Jul. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Aug. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Sep. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Oct. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Nov. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Dec. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Jan. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Feb. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Mar. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Apr. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, May 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Jun. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Jul. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Aug. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Sep. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Oct. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Nov. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Dec. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Jan. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Feb. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Mar. 1,