

Arkansas Methodist.

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NOTICE.

We have not yet received all the
League papers read at the State
Conference in Little Rock. We re-
quest every person who read a paper
on any topic assigned in the pro-
gramme to send it in at once. We
cannot arrange for the publication
until we get the matter. Send the
papers or drop us a card at once if
the papers cannot be obtained.

J. E. GODBEY.

News and Notes.

The National Populist Convention
was held in St. Louis last week. It
was divided on the presidential issue
and finally nominated Bryan as the
candidate for President, but refused
to nominate or endorse Mr. Sewall,
and nominated Mr. Watson of Geor-
gia for Vice-President. It is under-
stood that Mr. Bryan will not accept
with Mr. Sewall left out.

It is interesting to note the senti-
ments of our Northern Methodist ex-
changes anent the political changes
which have recently taken place, and
the pending presidential campaign.
The *Northwestern Christian Advocate*,
published at Chicago, says:

"This revolt of the people, as ex-
pressed in the silver-coinage doctrine,
means very much, whether the peo-
ple are right or wrong. Their main
instinct promises much for the fu-
ture, even if all their leaders are

demagogues and scamps—which, of
course, we do not say nor believe.
There is more than a little truth in
the claim that great trusts and syn-
dicates and monopolies have had too
much to do in choosing presidents.
Both parties have sinned in that mat-
ter. Wall street in New York has
had a voice in selecting nominees,
and in shaping policies after the can-
didates were elected. This influence
has colored laws, regulated railway
rates, determined tariffs, and pro-
tected great money-making syndi-
cates, far more than has the voice of
the plain American voter, particu-
larly when moral issues have tinged
national campaigns. At times, fifty
millionaires have availed more than
has the popular vote in a half-dozen
fresh, young, and vigorous Western
States.

"Entirely aside from all parties
and party issues, and utterly apart
from the point whether or not the
people are right and wise in their de-
mand for free silver, it is wonderful
to witness their grim and determined
will to take the reins out of the hands
of the syndicated powers which have
had their own way for so many de-
cades. It is simply magnificent to
see prestige and convention majori-
ties turning away from the selfish
dominance of banks and mints and
boards of financial exchange, to the
free plains of a State which was set-
tled but last year, and was admitted
to the Union only yesterday. Even
if all the delegates in that Chicago
convention were designing and un-
trustworthy, it is evident that the
latter did as they actually did, in the
full persuasion that they believe that
the people—the common people, if
we would say it—demand a change
in the financial doctrines and meth-
ods of the nation."

The *Western Christian Advocate*,
Cincinnati, after referring to Mr.
Bryan, the Democratic candidate,
as the most eloquent man of his par-
ty, pays this tribute to his personal
character:

"Mr. Bryan is as spotless as Ma-
jor McKinley, and like him in gen-
erous social impulses. He is a Pres-
byterian. He is Western through
and through. Thirty-five a man
must be, in order to be eligible to
the Presidency. He is thirty-six.
Wherever heard and on whatever
subject, he edifies and charms his
hearers. Many a young man will
rush to his standard whom an older
candidate could not have influenced.
And many another, it is to be hoped,
though he may not follow him polit-
ically, will imitate his example in
'neither smoking, chewing, swear-
ing, nor drinking, and in using pure
language.'"

However men may differ upon the
question of national finance, nothing
is clearer than the fact that the pend-
ing contest will be one of the com-
mon people against the capitalists of

the country. A spontaneous move-
ment against what is commonly
known as machine politics and of the
rights of man against the power of
money.

REV. H. M. CRYER.

It is with sadness that we announce
the death on Friday last of Rev. H.
M. Cryer, of the White River Con-
ference. Bro. Cryer had been sick
a long time and finally gave up the
conflict and went home. He was
buried at Cabot on Saturday. The
funeral was conducted by Rev. J. H.
Dye at the church in Argenta, which
Bro. Cryer had served faithfully for
the past three years. He was a na-
tive of Sumner county, Tenn., and
was born Nov. 24, 1848. When a
young man he decided to
become a lawyer. In 1870 he
came to Arkansas and en-
gaged for six years in teaching
school and practicing law. He em-
braced the ministry in 1886. De-
ceased was twice married. His last
wife was Miss Annie Webber, of
Perry county, who survives him, to-
gether with five children, two by his
first wife. Thos. C. and Wm. L.,
sons of the deceased, are employes
of the Beale & Doyle Grocer Com-
pany and members of our First
Church, this city, worthy sons of a
noble father. White River Confer-
ence had no truer man or more faith-
ful and useful preacher than Brother
Cryer. We will expect an obituary
for this paper soon. G. T.

OUR NEED.

As respects the issue of the presi-
dential campaign in the State of Ar-
kansas, there is no sort of doubt. It
is more needful, therefore, that our
people give especial attention to
home affairs. And of the questions
which vitally concern us, there is
none more important than that which
our best people have persisted in
making prominent for some years
past. We mean the prohibition of
the licensed sale of intoxicating li-
quors. The Christian people and
friends of high morality may well
congratulate themselves upon the
victories already won. The triumph
of temperance and the excellent laws
of the State in regard to the sale of
liquors have attracted the attention
of the press, both North and East,
and called forth commendations
which have greatly helped the good
name of our State abroad.

But the battle must be renewed at

every election to hold what has been
gained, and to win other victories for
the temperance cause. To make
victory the more sure the one issue
which must be made is upon the
character of men we elect county and
municipal officers and to our State
legislature. In this contest party
politics must be made subordinate to
the higher question of individual
character. The professional politi-
cian—the man who is in politics as a
trade—will preach party allegiance.
It is the chief means of evading and
burying moral issues which, if raised,
might imperil party success.

This paper has not failed to speak
for good men for office, irrespective
of political affiliations. We shall
have a firm friend of the temperance
cause at the head of our State gov-
ernment. Let us look to it that he
has firm support in the State legisla-
ture.

This matter will require effort. We
have traveled extensively in Arkan-
sas this summer and have made in-
quiry in regard to this matter. There
is a confidence of security and suc-
cess on the part of temperance peo-
ple which does not promise well.
We shall not hold what we have
gained without an earnest struggle.

+ Personal. +

John W. Wilkinson, a graduate of
the University of Missouri and who
has high recommendations as an ed-
ucator, has rented the Little Rock
University and with the assistance of
a competent corps of teachers will
open in the building a high grade
school for both sexes.

Rev. John W. Gilson, of the North
Carolina Conference, a promising
young preacher, died last week.

Bishop Granbery is reported to be
in better health than for some years
past. It is said that he is bringing
out a volume of sermons.

Dr. E. E. Hoss is to be at the
Methodist Assembly at Pertle
Springs, Mo., this week.

Please note that we now offer a
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place of the Oxford as a premium.
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* Contributed *

ENTIRE SANCTIFICATION.

Wrought Instantaneously, Subsequent to the New Birth and Attested by the Holy Ghost.

In the present article it is our purpose to confine ourselves almost exclusively to the Scriptures. While we are assured the standards teach entire sanctification, as above stated, yet we prefer to go at once to headquarters. We do not write this for controversy, nor to criticize or find fault with anyone that may differ, but to give a clear statement of the subject as found in the Scriptures. In order to understand the subject clearly it may be well enough first to give a Scriptural statement of the New Birth, and its concomitants. From the Scriptures we learn that a person is converted when he has the following marks:

Justified by faith, peace with God. Romans v. 1.

Non-imputation of sin, Romans iv. 8; Iniquities forgiven, Romans, iv. 7; Not under condemnation, Romans, vii. 1; access by faith so that he stands and doth not commit sin, Romans, v. 2 and 1, John, iii. 8; He has the spirit of adoption, and witness of the spirit of pardon and regeneration, Romans, viii. 15-16; Sanctification is begun in him, 1 Cor. i. 2; He has the fruit of the spirit, Gal., v. 22-23. There is a real experience of inward purity at conversion, but the Scriptures nowhere teach that the carnal mind, inward sin is entirely destroyed at the New Birth, but on the contrary every epistle is written to the Churches, exhorting the regenerated to a still higher deliverance from sin, and therefore a fuller measure of the same love, peace, joy, liberty, submission, resignation begun when born again; all the epistles are to saints and holy brethren, exhorting them to perfect holiness, "be wholly sanctified," go on unto perfection, all meaning the same thing. There are not two kinds of salvation or holiness, but entire sanctification is finishing the work of sanctification begun in conversion. In John xv, 2 Jesus announces this law of his kingdom, "Every branch in me that beareth fruit he purgeth it that it may bring forth more fruit. Again in John xvii, "Sanctify them that they may be one. * * * I in them and thou in me. Joel prophecies of this, Joel iii., 21: "I will cleanse the blood I have not cleansed." The disciples had been cleansed in a measure before Pentecost. Again in II Corinthians, vii. 1: "Seeing we have these promises dearly beloved, let us cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God." (These were sanctified, I Cor., 1, 2; but not entirely, I Cor., iii., 1-3.)

In I Thes., v. 23, Paul, after exhorting them to abound in love to the end they may be established in holiness, and showing the will of God their sanctification winds up the epistle by praying "the very God of peace to sanctify them wholly, and preserve them blameless, spirit, soul and body unto the coming of the Lord."

In Mr. Wesley's time, as well as since, there were those who taught that the work of entire sanctification was a different kind of work from that wrought in regeneration, but the following Scriptures settle that: Col., 1, 27, "The mystery of the Gospel is Christ in you." Eph., iv., 7. We have all received grace according to the measure of the gift of Christ." Rom., xv., 29, "I am sure that when I come unto you I shall come in the fullness of the blessing of Christ."

(Word gospel is not in the Greek.) Rom., x, 17, "Faith cometh by hearing and hearing by the word of God." Eph. iv. 13, "Till we all come in the unity of the faith and the knowledge of the Son of God unto a perfect man unto the measure of the stature of the fullness of Christ." It seems with these plain Scriptural statements we could not misunderstand the difference in the two experiences or works of grace, Christ formed in us—the New Birth.

The fullness of Christ, or being filled with the Holy Ghost, entire sanctification or Christian perfection. To show that entire sanctification is for the regenerated may be made plainer by the following Scriptures. In Paul's letter to the Romans let us notice his address, purpose in writing and points of teaching: First, the address, Rom., 1, 7-8, "To all that be in Rome beloved of God called saints, I thank my God through Jesus Christ for you all that your faith is spoken of throughout the whole world." Second, The purpose of writing 10th v., "I long to see you that I may impart unto you some spiritual gift to the end you may be established." Now some points of teaching, Chap. 12, 1. I beseech you, brethren, to present your bodies a living sacrifice, holy, acceptable unto God your reasonable service. Chap. 15, 16, "That the offering up (margin sacrificing) of the Gentiles might be acceptable, being sanctified by the Holy Ghost." Chap. 16, 20, "The God of peace shall bruise Satan under you feet shortly. From these quotations we easily gain the point at issue. They had been regenerated but the spiritual man had not been delivered from the spiritual body of death (Rom., 7, 24 and 8, 23), and they were exhorted to present their bodies or themselves upon the altar (Christ), the sacrifice when acceptable being sanctified by the Holy Ghost. Then the conclusion that God would shortly bruise Satan, the son of perdition, the carnal earthly mind or body of death. A further statement of entire sanctification might be made showing more fully its distinctive marks. The following Scriptures very clearly point out a deeper, fuller, more extensive experience than comes at the New Birth:

John 14, 15-16. "That He (the Holy Ghost) may abide in you forever," John 17, 23. "That they may be made perfect in one. John 20, 22, the disciples received the Holy Ghost, but Acts 2, 4. "They were all filled with Holy Ghost." Paul received the Holy Ghost at his conversion, Acts, 9th chap., but was not filled with Holy Ghost until nine years afterwards, Acts, 13, 9. Here he was called Paul for the first time. The Saul life had fettered him all these years. Deliverance from Saul life was co-etaneous with being filled with the Holy Ghost. II. Thess., 2, 8. "Then shall that wicked be revealed whom the Lord shall consume with the Spirit of his mouth and destroy with the highness of His presence. Paul's first epistle to the Thess. abounded in exhortations to entire sanctification and beginning the second letter he gives thanks to God for their patience and faith in all persecutions, verse 4, and for their growth in faith and love, verse 3, then proceeds to caution them that the day of Christ or day of fullness of Holy Ghost had not, and would not come until the revelation of the man of sin, or son of perdition. The growth in grace and faith was absolutely essential for them to be able to stand when the falling away came, and the revelation of the real person of sin. Note Job's awful condition when this falling away or captivity to inward sin came—a man that was perfect up to

his light and did not sin with his mouth. His confession will voice any Christian's condition when the man of sin is fully revealed in him. "I abhor myself and repent in dust and ashes." No man that has ever reached the full revelation of this devilish self-hood—if he retains the consciousness—will ever have any but lowest thoughts of himself. See Mr. Wesley's idea of perfection expressed in one of his hymns:

"Now let me gain perfection's height;
Now let me into nothing fall;
Be less than nothing in Thy sight,
And Christ be all in all."

Conditioned upon this conviction, there is to be the consumption of inward sin by the spirit of his mouth and brightness of his presence, or the entire sanctification of the believer.

But some one may say this passage refers to the Pope of Rome. The Pope of Rome is the logical result of man of sin left in regenerate. Had the Christian Church obeyed God and let him destroy this carnal nature, all this outward exaltation of man which has culminated in the abominations of Popery, and rapidly striding that way in formalism, ritualism, and ecclesiasticism in all other Churches, would never have been possible. It is simply the climax of man's fallen nature attempting to counterfeit God's spiritual kingdom. The man of sin in Thess. is mentioned as sitting in temple of God. The Pope of Rome is not connected with God's kingdom, but is an emissary of the devil. Again, in John, 15, 2, Jesus says every branch that beareth fruit he purgeth it that it may bring forth more fruit. Isaiah (Isa. 6, 5-7) received this purgation instantaneously and the spirit spoke through the Seraphim, "Thy iniquity is taken away and thy sin is purged." The disciples on the day of Pentecost received the fiery baptism yet they had received the Holy Ghost forty-seven days before John, 20, 19-22. The Holy Ghost came in his fullness to abide. In their individual experiences we see the perfection of fruit.

They rejoiced evermore, kept in perfect peace, prayed without ceasing, in everything gave thanks. Perfect love has cast out fear. Christ dwells in their hearts by faith with all lowliness and meekness they esteem each better than themselves. Their whole inward nature is all of a lump. They are enabled to say at all times "Thy will be done." There is perfect deadness to the world, its customs, fashions, laws. They loved God with all their heart, soul, mind and strength, and their neighbors, every creature, as themselves. While perfection had produced such abundant inward fruit, so being well filled with God, they literally gave themselves for the salvation of their fellow creatures. Actually going to all the accessible world in a few years to carry this glorious news. Now for a brief summary. We have shown a scriptural regeneration and without minifying this we have shown a further deeper cleansing, purging held forth in order for us to be perfect or filled with Christ. This work to be wrought by the Holy Ghost, so that we may bring forth more fruit. We have shown from the scriptures that this work was wrought in a moment by the baptism of fire, and the witness clearly given. Now, let me say in conclusion, I am not wedded to any man's ideas on this for it was on my knees before God that the Scriptures became luminous to me, and the Lord led me first into a glorious state of regeneration, giving me the Holy Ghost to witness, and brought me from a most infamous, damnable state of sin. Does any one think I am boast-

ing when I tell how wonderfully Jesus saved me in regeneration. He gave me grace to keep me from going back into sin, and enabling me to grow in grace and faith, but he also showed me that there was a deeper, fuller work ahead and He set me groaning after it. Many times I thought I had been fully sanctified, but inward sin would begin to stir again, it did not rule—but it wanted to. In teaching me complete universal consecration the last great struggle was on one point over which I struggled, and from which I shrank for many months after my conversion. It was as to my willingness to confess my bitter past and let God have it just as it was and publish it just as David's sinfulness was published. My abominable treachery that caused me to have to leave Vanderbilt University eleven years ago and give my name to an innocent woman, wronged by me. My dishonesty in business that caused me to have to straighten up in actual money nearly \$200. My deceitfulness and hypocrisy, before I became a Christian. When the test came as to my willingness to let these things become public property and let the people use them against me in my life, no one but God and I know what that test meant. I was conscious that God had forgiven it all, and I had done my best to straighten, but I shrank from a public confession. But God kept leading me and finally there came the point of perfect willingness. As I began to tell and publish from what depths God had saved me, the crucifixion came. The Holy Spirit led me unto perfection in the destruction of this vile monster, inward sin, by the spirit of his mouth, and the brightness of his presence. He sanctified me wholly—to Him be all the praise—He bore witness as clearly to my entire sanctification as to my regeneration. The two epochs are distinct and clearly marked. I know it. I have nothing but love in my heart for every fellow creature. L. C. Cralg.

Beebe, Ark., July 7, 1896.



The happiness of married life depends on the wife's health oftener than on any other one consideration. An ailing woman is a source of discontent to herself and a burden and drag upon her husband. Women by taking more interest in their own physical condition would lay the best foundation for married happiness and every other happiness. More than half the suffering which saps

the energies and sours the disposition of women is directly traceable to some disorder of the organs distinctly feminine. There is no real need of such troubles; they are invariably cured by Dr. Pierce's Favorite Prescription, which reaches and strengthens the internal generative organs as no other treatment can possibly do. By restoring health and strength to this most important part of the feminine constitution, the "Favorite Prescription" gives new tone and energy to all the rest of the body.

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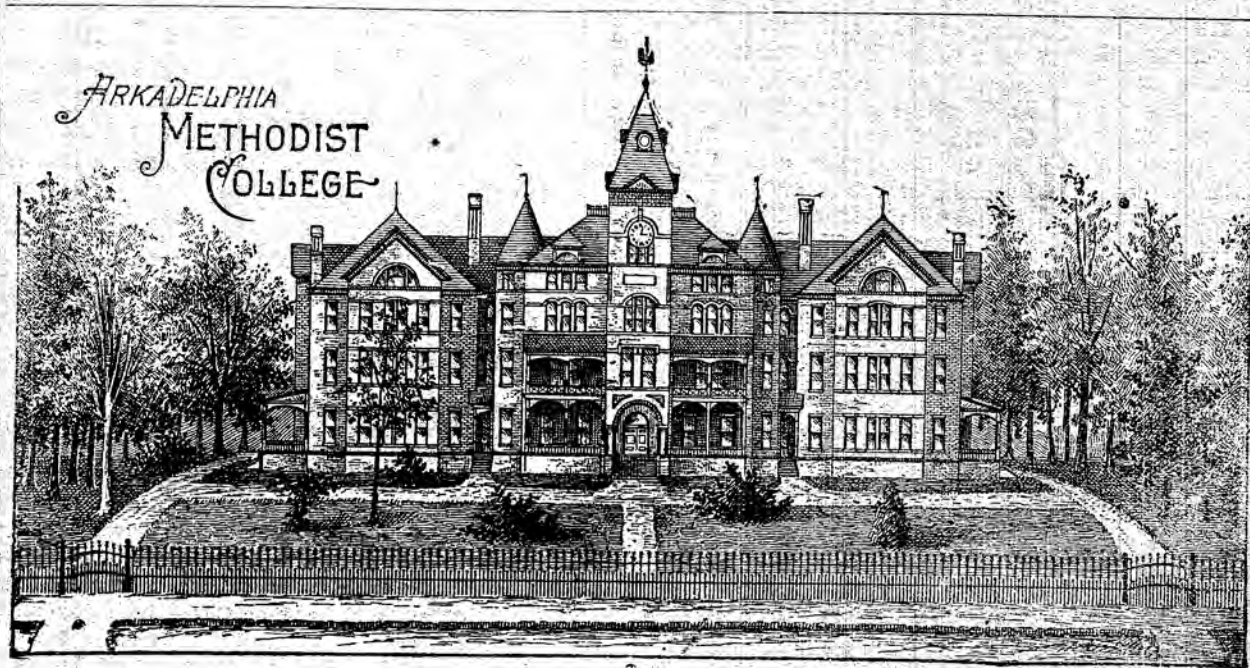
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HOLINESS.

A. H. Godbey.

The intimation that Dr. Tillett ought to be expelled as a heretic for his attitude anent the second blessing has a somewhat ludicrous ring. Doctrine should be judged by its fruits; this is the touch-stone of heresy. One would suppose that the acquisition of especial holiness would greatly increase charity, patience, and breadth of vision. But when I hear a man announce that he cannot live in the Church with a person of my ideas, I suspect that such an attitude may prove him even more heretical than myself.

To cry "heretic!" and to let slip the dogs of persecution is not indisputable proof of lofty character. Those who lack tolerance in religion will also be found to lack religion in their tolerance. When a man has nothing else to his credit, he begins to make a virtue of dogma. It were better to make a dogma of virtue.

Striving to settle all questions by reference to Wesley is a very poor way, at best; it is a confession of personal incapacity. It is curious, by the way, that these same weak ones should be the most dogmatic. It is as easy to differ about Wesley as to differ about the Bible. The wrangle is complicated; not abated.

Mr. Wesley, I believe, was a thinker. His excellence lies in his independence. Had he suspected that men would pin their faith absolutely to his opinions, he would have burnt his books, as Hezekiah smashed the brazen serpent. He meant, I think, to be suggestive, not limitative. Constant progress in divine life, that is Wesleyanism. Results, not opinions; these are the standards.

The possession of talents carries with it a responsibility; that of active, prayerful improvement. The man who has brains should put them to earnest use. The man who has no brains may perhaps be allowed to content himself with the opinions of others. How he can be certain of what they taught is a conundrum I have not been able to solve.

The truth is independent of personality or ipse dixit of any individual. It is absolute; far beyond the currents of opinion. Whatever can be maintained only by the prestige of a person had better be called in question.

The Church has no other mission in the world than the promotion of holiness. Christianity is holiness; holiness is Christianity. The two terms are identical. Purity of heart and life, and activity in every good work is all that is comprised in either. To make a new profession, call it what you will, is only to assert you were not a Christian before. If it requires an additional blessing to secure holiness in life, get it. But do not exult in the fact that it took two doses of medicine to cure you, while your neighbor needed only one.

Holiness is not an iridescent theory; it is an attainable fact. It involves a condition and an experience. The condition is yours; the experience is your neighbor's.

"Thou knowest not the way of the Spirit." Some plants are everblooming; others bloom spasmodically, and at long intervals. That may not be particularly to their credit. The monthly rose is of more use to the world than the century plant, though its blossoming is not so widely advertised.

There is no doubt that some men se-

cure a second stock of grace; a new spiritual surgical operation as it were. There is here no room for boasting. God does not distribute His blessings aimlessly, and the receipt of such a supply is only proof that it was very badly needed.

Nature, capacity and environment are the three factors that determine, on the human side, all spiritual experience. To insist upon identity of experience is to insist upon an identity in these factors; an impossibility. "One star differeth from another star in glory."

I do not in the least undervalue the witness of the Spirit, when I say that the witness of your neighbor may be even more important. When a man claims the one, and can't get the other, there is a screw loose somewhere.

That a man claims superior attainments in grace is no proof of the possession. It may even be strong presumptive evidence to the contrary. Diotrophes doubtless claimed entire sanctification as the ground of his pre-eminence.

Fastidious palates require sugar-coated pills. There is a vast deal in the name given to an experience. It is much pleasanter to speak of the attainment of holiness than to speak of the reclaiming of a backslider, or the return of a prodigal. It grates less upon the nerves.

The soldier who is doing good shooting has little time to brag over the last cleaning his gun got. So far as hunting the devil is concerned, an idle Christian is the same as a dead one.

The profession of perfection means only that a man has attained his ideal. But who is to vouch for the perfection of the ideal? A man says he has hit the mark, what was the mark? To hit a flock of barns with a shotgun does not prove good marksmanship. Aim your rifle at a star.

That a man can see no fault in himself is not proof of perfection; yet this is the only ground a man has for the claim. And the devil is likely to be satisfied with the man who is satisfied with himself.

There is no virtue without its counterfeit. Satan has power to appear as an angel of light, and deceive the very elect. He can give very bright experiences, as well as the Lord, and he will do it, too, if he can impair a man's usefulness thereby, or render him a disturbing element in the Church. "By their fruits ye shall know them!"

Peter's relying too much upon his wonderful experience upon the Mount of Transfiguration may have been the chief factor in his downfall. Yet there is no doubt that his experience was genuine. But the vision was no proof of Peter's own condition. Of three men who had the experience, one was not able to stand it.

The claim to be free from temptation is not a creditable claim. Beasts are free from it, likewise. The claim means only that a man finds that nothing hinders him from doing what he pleases. It does not prove that what pleases him is right. When the devil is not fighting a man it is probably because the man is not worth fighting.

Some pietistic friends long bemoaned my imperfect condition. At length I said: "Your pardon, good friends; you are mistaken. I have received a first blessing; a second blessing; several other blessings. I am sanctified; I am perfect; I am pure; I am holy; I am sinless. But I am so mortified, so humiliated, so ashamed, so disgraced that you have not been able to find this out without my telling you, that if you will only excuse me this time, I'll never say anything about it again!"

Certain perfectionist friends complain



Nothing to complain c

—the woman who uses Pearlina. Nothing to complain of in the washing and cleaning line, anyway. And certainly the proprietors of Pearlina can't complain. If you only knew how many women, every day, are making up their minds that the old, wearing, tearing, tiresome way of washing doesn't pay!

It's growing bigger than ever—the success of Pearlina; though it has to fight not only against all kinds of poor imitations, but against a sort of superstition that anything which can save so much labor must be harmful in some way.

Beware

you an imitation, be honest—send it back.

Peddlers and some unscrupulous grocers will tell you, "this is as good as" or "the same as Pearlina." IT'S FALSE—Pearlina is never peddled; if your grocer sends you an imitation, be honest—send it back. 480 JAMES PYLE, New York.

of my preaching that I "put the standard too high; no man can live up to it." How any standard can be too high for one who is perfect is to me an enigma. How can anything be higher than Christian perfection?

The highest and holiest experiences are seldom heard by human ears. Paul thought his vision "not lawful for man to utter." This I understand, but say with Sir Bors: "Ask me not of it; I may not speak of it." "Mary hid all these things in her heart;" even Joseph learned the truth elsewhere. The shepherds rejoiced, but Mary was silent. Simon sang praise to God, but Mary spoke no word. Anna might exult, but Mary would only bow her head. The wise men might bring their gifts, but Mary was not altered thereby. After the great revelation she was still the same simple, gentle, quiet maiden that she was before it. Perhaps therein is the cause of her selection. Perhaps, after all, God's favors are the results of character, rather than character the result of His favors. Perhaps, after all, we are not made one whit better than we were before by any experience, however genuine. Perhaps we are wrong to announce ourselves purer and loftier in character, after any heavenly vision, than before. That we have received inspiration and encouragement does not prove that we have made use of them. Angels may have ministered unto us and not have made us the better. Jacob was the same old rascal after Bethel as before.

There is no especial objection to a man's rejoicing in a genuine experience. Let us not blow off all the steam at the whistle. Rather be we humble and pray, "Forgive, thou pure one, whom we bless, Of our good deeds the sinfulness!"

A little coasting shallop was blown to sea off Cape Hatteras. Calmer weather coming, the wearied crew placed the negro cook at the helm and bade him steer toward a certain star. A little gale soon came curveting by and twisted the vessel about sharply. Recovering his equipoise, the negro looked about for his star and found it behind him. Delighted at his progress he sang out, "I've passed that un; p'int me anudder!" There are those, who, caught by the whirlwind of a strange experience, come forth announcing they have out-sailed the Morning Star of the faith, whereas they have really faced about, sailing into westward darkness!

My circuit is sorely troubled with the Asinus ecclesiasticus, or Church mule. This curious animal is readily recognized. His superior attainments excuse him pulling a pound. He kicks at the lack of froth in the fodder; at the bad

fit of the harness; at the fact that the driver's voice won't chord with his bray. He has kicked his stable to pieces, roams at large in the devil's pasture, browsing upon satanic thistles. From time to time he comes about and lifts his quavering voice in dolorous wail for the lamentable wreck of his former shelter. Every Church ought to kill off its mules at sight.

Russellville, Mo.

A WONDERFUL NEW PLANT THAT CURES ASTHMA AND HAY FEVER—A FREE GIFT.

Medical science at last reports a positive cure for asthma in the wonderful Kola plant, a new botanical discovery found on the Congo river, West Africa. Its cures are really marvelous. Rev. J. L. Combs, of Martinsburg, W. Va., writes that it cured him of asthma of fifty years' standing, and Hon. L. G. Clute, of Greeley, Io., testifies that for three years he had to sleep propped up in a chair in hay fever season, being unable to lie down night or day from asthma. The Kola plant cured him at once. Others testify to their prompt cure of hay fever and asthma of ten to twenty years' suffering. A few weeks' use in the early summer prevents the hay fever attacks later.

The best of it is that the cures made by the Kola plant are lasting, and they are "cured to stay cured." Rev. G. Ellsworth Stump, L.L.B., pastor of the Congregational Church at Menville, Io., writes April, 1896, that he was one of the first to use this new remedy, three years ago, having been a sufferer from asthma since he was eight years old. The Kola plant entirely cured him, he gained thirty pounds in weight, and has been in perfect health ever since. Mr. J. K. Campbell, of West Milton, O., and his daughter were both cured of asthma by the Kola plant, showing that it cures even in the worst cases when the disease is inherited.

To make the matter sure, these and hundreds of other cures are sworn to before a notary public. So great is the faith in its wonderful curative powers, the Kola Importing Company, of 1164 Broadway, New York, to make it known, is sending out large cases of the Kola compound free to sufferers from asthma. All they ask in return is that when cured yourself you will tell your neighbors about it. Send your name and address on a postal card, and they will send you a large case by mail free. It costs you nothing and you should surely try it.

Dr. Miles' Kola Planters Co. at all druggists.

RESVILLE DISTRICT CONFERENCE.

Your committee on "financial systems, contributions for Church purposes, conditions of houses of worship and parsonages and the necessity of new ones," would respectfully report that we find from the report of the various charges comprising the district, that we are greatly in need of new Churches in many of them and some are greatly in need of repairs. We are glad, however, to report that there seems to be a healthy sentiment developing in the various charges to do more in building Churches. Quite a number of charges have no parsonages and we would earnestly urge the building of homes for our preachers as speedily as the same can be done.

We regret to learn from the reports that, notwithstanding three-fourths of the Conference year has expired, an average of only about 25 or 30 per cent of the Conference collections and the ministers' salaries have been paid. We, therefore, urge upon our brethren the necessity of pushing the collections very closely in order to avoid a deficit this year.

We believe that the success of the ministry depends very greatly upon the independence in a financial way. We would, therefore, urge upon the stewards of the various charges the supreme necessity of looking after the collections of the salaries of their preachers and in all instances where the same can be done we urge an increase of these salaries in order to as much as possible free the preachers' minds from worry on financial matters. We believe there should be a special effort on the part of stewards to educate their brethren to believe and know that the duty resting upon them to discharge their financial obligations to the Churches is of the highest moral force and of vast importance in the onward march of Methodism in its efforts to lead souls to Christ. We, therefore, urge payment, demand payment, command payment.

J. H. Basham, Sec.
S. Andrews, Ch'm.

(Note—The above reports was written by a layman.—Sec.)

CLARKSVILLE DISTRICT CONFERENCE.

Report on Temperance, July 25, 1896.

Your committee on temperance respectfully reports as follows:

1. The state of the temperance work in the District is in fair condition. It is everywhere understood that our Methodist people are arrayed against the liquor traffic.

2. While this is true, we need an increased and intelligent enthusiasm to insure the defeat of license in September.

3. With these, together with an earnest, concerted action, and with a steady faith in the integrity of our cause, it is possible for us to defeat license throughout the District.

4. It may be expected that the liquor forces will do all in their power to defeat us at the polls. It is necessary, therefore for us to be not only faithful, but aggressive, in our work to defeat them.

5. The issue turns largely upon the native wine question, and we frequently hear the old cry of "personal liberty," and the cry raised that "one of Arkansas' greatest industries is sought to be destroyed." We want the "personal liberty" too, to protect ourselves, our

homes, Churches and schools against this nefarious traffic. We desire, also, to protect our good people, especially in rural districts, against the general lawlessness and debauchery that prevail where wine cellars are opened and patronized. We want the "grape industry" to go down, and go down forever, if the fruit of it is to be the ruin of our boyhood and the corruption of our society. Let us rather protect our manhood!

6. We would recommend:

(1). That all our members not only vote against license, but that they also use their good offices influencing others to do the same.

(2). That we most heartily condemn those secular newspapers of the District and of the state, which are trying to arouse public sympathy in the protection of the so-called "grape industry."—They are a danger and a snare.

(3). That we look upon this work as the work of God and humanity, and in the name of the former and for the sake of the latter, carry it on to a victorious consummation.

(4). That we favor a state law prohibiting the sale of intoxicating liquors, to be used as a beverage, everywhere in the state when a majority of the legal voters in a general election cast their ballots against the licensing of such sale.

(5). That we deprecate the fact that whiskey agents are allowed to travel through the country where the sale of whiskey is prohibited soliciting business for liquor houses, thus keeping up what is known as the "jug trade," and that we use every honorable means to discourage and defeat these agents in their unholy business.

John W. Head,
Chairman.
J. B. Carter,
B. F. Henry.

REPORT ON TEMPERANCE.

Arkadelphia District Conference.

It is admitted by all thoughtful people that in temperance work we have reached a crisis.

For years we have prayed and worked to procure the enactment of the law protecting us from the curse of the native wine shop. To this end District and Annual Conferences, as well other temperance bodies, have asked the State Legislature to enact such a law. Finally, the Legislature, yielding to public sentiment, gave us the relief prayed for.

But lo, the cry of blue-stocking Puritanism. And the subtle plea is made that grape culture must be protected.

This plea on its surface has a harmless look.

But look beneath the surface, and its meaning is easily understood. To protect grape culture—being interpreted—means to so amend the present law, regulating the sale of native wine, that native wine shops may be reopened in districts where licensed saloons have been voted out, and permitted to sell native wine, so-called, without license or other restrictions, save that the wine must be pure. These gentlemen engaged in grape culture are to be considered and treated as a favored class. And their business fostered and protected at whatever risk, or cost, to other industries. Class legislation is a dangerous and vicious principle. It breeds jealousies and distrust. Then, the question naturally arises: Why should grape culture be protected any more than apple and peach culture? If grapes converted into wine and sold as a beverage yields a greater profit, is it not just as true that apples and peaches distilled into brandy and gold as a beverage, would be much more

profitable than when sold in the crude state? We seriously and respectfully ask, if the object of the no-license movement is to prevent drunkenness, crime and pauperism by removing the cause—the open saloon—will we be so forgetful of the law of cause and effect, as to create another agency, called by a different name, yet producing the same results? That is, drunkenness, crime and pauperism. If my boy contracts the habit of drink and becomes a drunkard and a criminal by drinking native wine will it be any comfort to me to be told that he is not a whisky drunkard, but a native wine drunkard, and that the success of grape culture is an assured fact. Can there be any consolation in this while my boy fills a drunkard's grave? And the awful fact confronting me that my boy reeled out of a native wine shop into a drunkard's hell? And that I aided and abetted and consented to it? All the vintage of the world cannot compensate for such a loss. If it happens to be your boy you will indorse this. Then don't vote to restore native wine shops else it may happen.

Your committee insists that boy culture is of paramount importance, and we insist that it have the right of way. We enter our solemn protest against blocking up the way with legislated sin, in the shape of free native wine shops and licensed saloons. We most seriously and solemnly insist that the proud commonwealth of Arkansas be divorced from this child of hell—the infamous licensed liquor traffic; for its issue is poverty, pauperism, misery, woe and want. It is the foster mother of crime and the home of criminals. Its very breath blisters and blights all other industries. Whosoever found it breathes moral mildew and death. "It is the sum of all villainies." It is the only business, so-called, that could be absolutely blotted out, and leave the home safer, the state richer and every department of government purer by its taking off. If the holding United States permits in prohibition districts is prima facie evidence of a violation of the statute in such case made and provided, is not the holding of such permits by our members under such conditions, prima facie evidence of a violation of chapter 5, paragraph 216, of our book of discipline? We unqualifiedly condemn the insertion of whisky ads in papers owned and published by members of our Church, and charge that the publication of such ads by our members is in violation of general rules. It is easily shown that these ads lead young men to send for whisky, who otherwise would not.

We hold that every Christian man, aye, every good citizen, is bound by the very highest considerations that can appeal to his reason to do everything in his power to promote the temperance cause, and to refrain from doing anything that could hinder or hurt it. We believe that any change or amendment of our existing local option laws so as to reopen native wine shops in prohibition territory would not only be a long stride backward in temperance reform, but such legislation would be calamitous to the Church and state; therefore, be it

Resolved, First, That we hereby enter our protest against any change or amendment of our existing laws that will legalize the sale of native wine in prohibition districts; second, that we will not support, by vote or otherwise, any man for either branch of the next General Assembly of Arkansas who favors such change or amendment, and that we will urge our people to like action; third, that we respectfully and earnestly pray the next

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PRICE'S
CREAM
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POWDER**

A Pure Grape Cream of Tartar Powder.
40 YEARS THE STANDARD.

Legislature to so amend our local option laws as to protect prohibition districts from the curse of the jug trade.
(Signed.)

E. L. Beard,
W. C. Hilliard,
W. F. Davidson, Committee.

SPECIAL PANTS SALE.

Write us for samples and measure blanks of you wear pants, to order, \$3 and up.
Star Tailors,
115 Main Street, Little Rock, Ark.

WHO WILL GET THEM?

A beautiful gold watch worth \$50 will be given the one who brings or sends the largest number of new pupils next session.

A handsome gold medal worth \$25 will be given the one who gets the second largest number of new pupils, and a splendid gold ring worth \$10, large and lovely, will be given the one who brings the third largest number of new pupils.

These premiums are offered upon the condition that ten different persons enter the contest and notify President Dye of their intention to compete for the same. Write him at once and go to work and win one of these elegant prizes. In this way you will be both "doing and getting good," helping yourself and the college.

Editor Methodist: I was taken sick at the depot at Harrisburgh two weeks since and had to return home and take some medicine. This prevented my attending my own and the Arkadelphia and Hot Springs District Conferences. I recovered sufficiently to attend the Batesville District Conference, and started to the Clarksville and Camden District Conferences, but was summoned to the funeral of our dear brother, Cryer, and was taken sick again that day, and from which I have not yet recovered. My physician advises me to desist from further travel for some weeks, and I will thank our preachers, patrons and friends generally to send me the names of any wishing catalogues or any information about Galloway College.

John H. Dye.

Searcy, Ark., July 27, 1896.

All druggists sell Dr. Miles' Pain Pills.

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The Sunday School.

PREPARED BY REV. JAS. A. ANDERSON.

LESSON FOR AUG. 2.

DAVID'S KINDNESS, 2 SAM. IX., 1-13.

GOLDEN TEXT.

"Be kindly affectioned one to another with brotherly love."—Rom. xii. 10.

Topical Outline—I. David's Generous Inquiry. (Verses 1-4.) II. The deed follows the word. (Verses 5-13.)

Time—B. C. 1040.

Place—Jerusalem and Lodebar.

HOME READINGS.

S. David's Kindness, ... 2 Sam. ix. 1-13
M. Jonathan and David, ... 1 Sam. xx. 4-17
T. David at Nob, ... 1 Sam. xxi. 1-9
W. A Grateful Heart, ... 2 Sam. xix. 23-30
T. A Faithful friend, ... Philom. 10-19
F. A Blessed Memory, ... 1 Sam. xii. 1-6
S. Christian Love, ... 1 John iv. 7-11

Reference Word—"Kindness."

Lesson Hymn—No. 499.

How quickly the wicked vanish! Just a few years ago Saul was the most prominent man in all Israel. He forsook God, walked in his own ways, went down in shame, died in dishonor, and now, within fifteen years, here is David, the king, asking whether there are any of the house of Saul left among men. Wickedness does not pay. Sin is not only a crime against God's law—it is always also a great folly. God said He would visit the iniquities of the fathers upon their children unto the third and fourth generation, and that He would show mercy to thousands of generations of them that love Him and keep His commandments. Why three or four generations of the wicked and thousands of generations of the good? One reason at least, the vices of the wicked destroy them in a very few generations, while the righteous endure forever. Wonder if David did not have the house of Saul in mind when he wrote the first Psalm? Read it, as a good commentary on the situation.

Men are laying up money by which to make a permanent heritage for their children. We must tell them that the only thing that has promise of permanency is the fear of the Lord. If we love God and keep his commandments, we shall have a heritage of character that cannot be taken away. Character, true manhood, true womanhood, means everything for our children, here and hereafter.

Well, here is poor Mephibosheth, Jonathan's only son, and the only living descendant of Saul, a poor cripple, in obscurity, apparently living upon the charity of another man, in a rather out of the way place. This is all there is of Saul! David had never been Saul's enemy, though Saul had hated him. Jonathan he had tenderly loved. He remembers the covenant betwixt himself and Jonathan, by which they had sworn to protect one another and one another's seed. Poor Mephibosheth shall have his full share of kindness, shall be exalted to the rank of a prince in the king's house, shall have the entire estate of Saul restored to him. Ziba, thought by some to have been a freedman of Saul's at this time, is put by David to attend to Mephibosheth's lands, thus practically becoming the servant of the latter. His own record after this is not very creditable to him. It is probable he proved a traitor to Mephibosheth at the time of Absalom's rebellion, representing to David that Mephibosheth had seized the occasion to reinstate the house of Saul. Be that as it may, David has been magnanimous to Jonathan's son.

Ministers Should Use
Dr. Miles' Heart Cure.

THERE IS NO PROFESSION, whose labors so severely tax the nervous system, as that of the ministry. The derangement of the nerve centers of the brain by over work, frequently brings on attacks of heart trouble, and nervous prostration.

Rev. J. P. Kester, M. D., Pastor U. B. church, London Mills, Ill., himself a physician, writes Feb. 26, 1895: "Heart affection and nervous prostration had become so serious last fall that a little over work in the pulpit would so completely prostrate me that it seemed certain I must relinquish the work of the ministry entirely. Heart palpitation became so bad that my auditors would ask me if I did not have heart disease. Last November I commenced taking Dr. Miles' New Heart Cure alternately with Dr. Miles' Nerve and derived the greatest possible benefit. I have just closed revival work of 10 weeks, preaching nearly every night and twice on the Sabbath. I can speak for hours without suffering as I formerly did. Hard working ministers should keep Dr. Miles' grand remedies on hand."

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This property can now be bought for thirty-six monthly payments of thirty-four dollars (\$34) each, payable monthly in advance. If at any time after twelve (12) months the purchaser should prefer being a renter of said property, we will give him the right of holding; as renter, at the rate of twenty dollars (\$20) per month, and give him credit on said rent of the amount he may have paid as purchaser. The purchaser is to keep the premises insured, loss, if any, payable to the vendor as her interest may appear.

Elizabeth G. Rives.

Searcy, Ark., July 15, 1896.

If the Baby is Cutting Teeth.

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

It is actual merit that has given Hood's Sarsaparilla the first place among medicines. It is the One True Blood Purifier and nerve tonic.

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Cures and Prevents Cholera in Hogs, and Diseases in Horses, Cattle and Sheep. Insures health and growth for all young stock. A perfectly safe and superior food for all kinds of stock. Price, 25 cents a package, 5 packages for one dollar. For sale by

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No. 00 Single Buggy Harness, Hames, 1 1-4 inch trace, 3 1-2 inch saddle, 12.50
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Double Buggy Harness from \$15 to \$25; Wagon Harness, from \$15 to \$30; Ladies' Saddles, from \$3.75 to \$20; Men's Saddles, from \$3.50 to \$20.

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Epworth League.

REV. JAMES THOMAS, State President, Little Rock, Ark.
J. M. GANNAWAY, Vice President, Arkansas Conference, Fort Smith, Ark.
REV. W. B. RICKS, Vice President, White River Conference, Jonesboro, Ark.
G. N. HART, Vice President, Little Rock Conference, Pine Bluff, Ark.
J. M. WORKMAN, Secretary and Treasurer, Little Rock, Ark.

AUGUST 2, 1896.

TO PETER, THE IMPULSIVE.

Scriptures, Matthew, xvi. 23; Luke, xii. 34-61.

The operation of divine grace is to turn the aims of men to things spiritual. In this it revolutionizes the life. Yet, individual character remains, men are thoughtful, deliberate, cautious, impulsive, lethargic, vehement, according to natural constitution. It is not worth while to expect religion to obliterate constitutional traits. We see these clearly marked among God's people. By this diversity of character the Church is furnished with larger resources and more varied talents.

Simon Peter is generally spoken of as impulsive. He was distinguished for promptness of decision and action. When such promptness is the result of keen mental vision, which discerns conclusions quickly and correctly it is discernment, sagacity; when the action is from external causes, the yielding to circumstances it is impulsiveness. Such an one acts often unwisely, because without reflection.

Simon Peter was impulsive. He was governed by observation more than reflection. Ardent and high-strung, he was lacking in that element of self-control which enables men to take a safe and right course.

We wonder at some things which Simon Peter did. It seems strange to us that he, who first confessed "Thou art the Christ, the Son of the living God," should almost immediately undertake to instruct Jesus in his own work and mission, declaring him to be in error respecting his future.

The language of Jesus on the occasion was that of severe rebuke. Simon was too hot-headed, and if he had controlled his mouth better it would have been better for him. It was a lesson the Lord would help him to learn.

The account which is given us of the Lord's betrayal brings out the impulsive character of Peter in a strong light. Boasting first of his devotion and steadfastness, we see him, soon after, ready to fight with the sword, and, an hour later, denying his Lord, then bitterly weeping for this, in solitude and the night.

Yet the boasting, presumptuous, fighting, swearing disciple was dear to his Lord. As we are wont to say Simon Peter's heart was in the right place.

He was ardent and brave, and his promptness to speak and to act made him a leader among his brethren, in spite of his faults.

There seems to have been an affinity between the impulsive Peter, who carried his religion so much upon the surface, and the quiet meditative John. Often are they mentioned in companionship. Perhaps each saw in the other

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qualities of which he felt the need in himself.

The emotional type of religion depends upon natural characteristics. It is not indeed a type of religion but a type of natural character manifested in religious experience.

As age cools the blood impulsiveness of character abates. Age and experience seemed to give to Simon a more settled character.

What is related of his later life suggests that clearer spiritual vision brought a more thoughtful devotion, a more submissive spirit, a more quiet and steadfast course of life.

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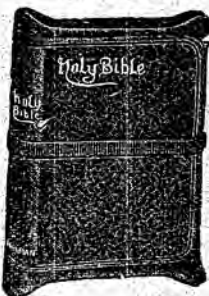
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ARKANSAS METHODIST.

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

WEDNESDAY, JULY 29, 1896.

PRISON REFORM.

Imprisonment for crime can accomplish but one thing whereby the state is benefited, and that is the incarceration of a person whose liberty would be a menace and peril to others. No term of imprisonment avails to remove or mitigate the evil which the prisoner has already done. Nor does it, in one case out of a hundred, improve the character of the person who suffers the penalty. In almost every case the released convict is a more dangerous person when turned loose upon society than when he was first confined. Under our system, which affixes to various crimes certain terms of service in the penitentiary, then turns the criminals loose, we are doing little more than maintaining a school of crime, and educating people at large in the idea that a crime may be canceled by a penalty of confinement. In the general discussion of prison reforms a system of indefinite terms of confinement, with the chances of parole during good conduct, deserves far more attention than the sanitary conditions of our penitentiaries. A man ought not to be released from prison who is known to be dangerous to society. One who is believed to be reformed in character should be released at any time that such a fact appears. Yet, his release should only be of the nature of a parole until all doubt in regard to his good conduct is removed.

Definite terms of confinement as mere penalties which are reckoned under the law to cancel certain crimes is a system which can certainly be improved upon. A system which is known to turn loose upon community every year thousands of the most desperate characters is one that needs reform.

The example of such reform as is needed has been set us by other countries. We need not enter upon uncertain experiments; we have but to adopt methods which other countries have inaugurated and satisfactorily tested.

JONAH.

Let others deal with Jonah's disobedience and wickedness. Like many an impulsive soul that adverse winds have dashed upon the rocks, Jonah had some good traits.

He was surely a modest man. No aspirant for fame was he—not one who was longing to be known as a big preacher. He had no hankering after a city station. That was to his credit.

How many a poor Methodist circuit rider who has grubbed the flint all day upon the mountain, and who has taken his supper on corn bread, bacon and colards at night, that he might be on hand for the appointment at the school house Sunday morning, has longed to hear the call which came to Jonah: "Go to that great city and preach." Ah, the city preacher is a great man; and the size of the city measures the dignity of the station. "Now Nineveh was a very great city of three days' journey." It took three days for a man to walk through it. But Jonah did not care to go. No doubt he felt the place was too big for him.

There is in the minds of many of our preachers a romance in foreign mission work—to see strange lands entices them. So far as we know Jonah was the first

preacher ever ordered to a foreign field. We may deplore his lack of missionary zeal, for which he was scourged so severely, but his unwillingness to accept the appointment is evidence of modesty.

Again, Jonah was evidently an honest man. When he refused to go to his appointment he did not denounce the appointing power and turn evangelist, or go around the country on a free pass. It is distinctly stated that when he went down to Joppah and took ship for Tarshish, that he "paid the fare." He didn't go at "preacher's rates." Evidently he didn't tell anybody that he was a preacher.

Jonah was as brave as he was honest. The appointing power mounted the hurricane and "rode upon the wings of the wind," pursuing the fugitive over the stormy Mediterranean. When the storm struck the ship it sent the sailors "howling to their gods." But Jonah knew a man has no right to pray, no matter what danger threatens, unless he is willing to obey. Jonah did not pray. He just told the sailor all about it, and said if they would pitch him into the sea that it would be all right with them. They tried hard to save themselves and him. He told them it was no use. So when nothing else could be done they heaved him up on their shoulders and shot him head foremost into the deep.

It is our opinion that, if it had not been for the modesty of the man, his honesty, open-heartedness and manly grit that would have been the end of him. But there was material in him that God liked. He had the elements of a tremendous preacher when fully brought to the business. The Lord knew His man, and held to him for the special work to which he was called. Jonah was His man, and he proved a success. He brought all Nineveh down in sackcloth before God by three days' preaching. We doubt if any other man in Israel could have done it.

There was good timber in Jonah.

THE CORRELATION OF OUR SCHOOLS.

We never pass the town of Conway without looking out upon the beautiful buildings and campus of Hendrix College. We regard it with interest, both for what it is and for what it must become. By united action in the state it was established as our state school for young men, as Galloway College is our state school for young women. These two schools represent, not Conference schools, but state schools of our Church in Arkansas, each designed to be head and center of our system of schools for male and female education respectively. The location of Hendrix College is wisely chosen. The judgment of our people in that regard has been endorsed by the Baptist Church, in that they have located their leading College for young women at Conway. We have visited every college in the state, and have not found such a campus anywhere. Our Church has in this school a plant well chosen and of great value.

We saw Rev. G. W. Hill, agent for Hendrix College, yesterday. The statement which he made concerning his agency is highly gratifying. There lacks but little to close the subscription for the mortgage debt, and when this is secured a handsome sum of money will be available for endowment, being already pledged. A little further effort and we shall no more talk of debt, but consider only the matter of enlargement and upbuilding.

Much credit is due Dr. Millar and the

faithful faculty, by whose labors the college has done excellent college work in spite of its burdens. The young men who have gone out as graduates from Hendrix would do honor to any college in our Church. The instruction has embraced the best college curriculum and has been thorough as can be gotten elsewhere. The discipline has been excellent, and the associations and moral atmosphere of the school all that could be asked. Our preachers and educated laymen feel a growing interest in Hendrix College, and are ready to support it with fuller confidence and more earnest effort. The small amount remaining to lift the debt will certainly be closed by winter, and the opening of the fall term will be with new courage and enthusiasm.

We wish, in this paper, to raise the question whether there is not, besides the contribution of money, a way by which we can aid Hendrix College and all the rest of our schools in the state.

As Hendrix and Galloway are institutions representing the united Methodism of the state and intended to be our leading schools, is it not time to begin to consider the matter of co-relating our schools in Arkansas in reference to these two centers? Such is the plan of the Church in establishing these schools. Shall we not work the plan?

We have in the state, schools which bear the name of colleges and which struggle at disadvantage and loss to do college work. They have rendered eminent service to the cause of Christian education in the state; they have, for the most part, met the needs of our Church in the state, but in the forward movement proposed, it is in view at present to build up and endow one strong central institution. Our Conference schools can hardly hope to be sustained as colleges. The Methodist College at Arkadelphia is under private hands, doing excellent work. It has an able and successful president who is owner of the property. Under Prof. Jones it will be a strong institution, and sufficiently secure to the interests of our Church. We speak of the schools which the Church now owns, or may hereafter establish, when we urge the plan of correlation. The plan of the Church is one first-class college for the state, and our choice is one or none. Let us then work to that point.

The Conference schools will find it to their advantage to fall into line upon this plan.

A school can do academic work and make money which will lose money in attempting college work. So few of the students of these schools are in college classes, that the expense of providing them competent teachers is much more than the income of tuitions. It would greatly unburden these schools to dispense with these classes altogether. It seems to us in every way wise that they adopt their courses of study to make them only training schools in which students may be prepared for college.

Again, it will be found that very few students in any of our schools ever graduate from a full college curriculum. Not one in ten in these Conference schools will ever take a full course. One school for the whole state where such a course can be taken will be found amply sufficient and the correlation suggested will make the schools mutually helpful to each other.

We have but one school in the state, so far as we know, that puts itself simply upon the basis of a training school, that is the school under J. D. Clary, of Fordyce. That school was established by the Little Rock Conference in har-

mony with the idea which was to control our educational system in this state. Upon that ground, as being in harmony with our general plan the Little Rock Conference Training school has especial claim to the patronage of our people. It has another and equal claim in the character of work which it has done. It has a well established reputation for thorough work. Because it is directed to this one thing it will prepare students for college better than the colleges will do this work for themselves. A certificate of graduation from this school will admit its students into college classes, wherever its work is known. Besides this it gives as full a course as is within the reach of the great majority of our young people. It is the best place for students to start, and the place where most of them will stop.

We want not colleges, but training schools in all our Conferences. We believe that the schools which will accept this view and adjust their work to it will relieve themselves of heavy burdens and enter upon a path of greater prosperity and greater usefulness. Our educational work will be harmonized, local interest harmonized and satisfied, expenses lightened and the connectional sympathy of our Church strengthened by the plan proposed.

HERE AND THERE.

The Clarksville District Conference convened at Mulberry on the 23rd, with Rev. S. S. Key in the chair. Two of the preachers were absent and about half of the lay members were there.

The reports from charges were such as we hear everywhere. On finances the preachers reported the pastor's salaries about one-third paid; little obtained on general collections; waiting till fall; waiting for the cotton. Subscriptions are good; people pay in the fall. These preachers must save their money when they get it or it won't hold out until the next crop is gathered.

The spiritual state of the Church must be judged by its general state, the integrity of the people, their faithfulness in business obligations, their freedom from vices, their care and love of their families, kindness to the poor, and especially their desire for the salvation of others, attendance upon public worship, maintenance of family worship, love of the church and support of its institutions, the reading of the church paper.

Mission work is of great value, and our home mission work in the Arkansas Conference ought to be especially stressed. This district has some important mission territory. A missionary map can easily be made by the secretaries of the conference boards. It is only necessary to get a section map of the state, cut out the section representing the conference and enlarge it if desired. Then write every pastor in the conference to report the township, range and section of every preaching place he has. The preacher can get this information by enquiring upon the spot. The secretary can dot in red ink every preaching place located as reported. The result is a map of every appointment in the conference. The unoccupied territory then appears at a glance. By correspondence with the preachers surrounding the vacant territory general knowledge of the section can be obtained. The use of such a map is a great aid to the conference boards.

The following received license to preach: A. L. Cline, G. W. Toland and B. A. Thompson.

Claude L. Griffith, a local preacher of the M. E. Church, was received and rec-

commended for admission on trial into the traveling connection.

The following had their licenses renewed: J. M. Bullard, G. W. Haigwood, D. U. Cline, H. T. Floyd, A. J. Thrasher. The name of Edgar Gray was called, and the conference, after full inquiry, refused to renew his license. C. E. Stadghill, who had been supplying Dyer circuit, was called, and there was a full discussion of his case. He was charged with insubordination to Methodist discipline, and the conference refused to renew his license. The readers of the Methodist will understand that these have no longer authority to preach among us.

The delegates elected to the annual conference are: J. H. Basham, J. M. Floyd, T. W. Marlow, B. F. Arnold.

This year closes Bro. Keys' term of service on the district. After preaching Thursday evening he was presented a suit of clothes with the following resolution adopted by the conference:

Whereas, Our presiding elder, Rev. S. S. Key, is now concluding his fourth year in his present relation to the Clarksville District; and

Whereas, he has been faithful in the prosecution of his work, and his term of office must expire by limitation at the next Annual Conference, therefore, be it

Resolved, That we, as the members of the District Conference, convening in Mulberry, July 24, 1896, appreciate his fidelity to the important trust committed to his care by Episcopal authority, and pray that God's blessings may be with Brother Key, and trust for him kind and merited consideration at the hands of the bishop and cabinet; and in token of our kindly interest for him and as an expression of our regard.

Resolved, further, That we request of him to accept the present of a suit of dress goods at the hands of the members of this District Conference.

(Signed.)

D. D. Warlick,
S. H. Kelton,
S. Anderson.

Notices.

Dr. Godbey: My husband, Rev. W. W. Christie, P. C., of the Redfield Circuit, is very low with slow fever. Has had fever for thirty-one days. I ask your prayers that he may soon be restored to his usual health and the work to which he was called. Respectfully,

Mrs. W. W. Christie.
Redfield, Ark., July 22, 1896.

Dear Bro. Godbey: I wish to announce through your paper that I have cancelled all engagements to assist in meetings until Conference. My address until then will be Alicia, Ark. So long as I am a member of the Conference, as a loyal Methodist preacher I "shall observe and do" as my superiors command.

Please discontinue the notice of the Heber camp meeting as I shall have no connection with same, and all arrangements with which I was connected are cancelled.

L. C. Craig.
Alicia, Ark., July 26, 1896.

A NOTE.

Dear Dr. Godbey: When I was in your office last Monday, en route for home, I was very well, no symptoms of any kind of trouble. Tuesday, at home, all at once I was taken violently ill, and for a few hours suffered intensely; malarial trouble. Will have to miss two appointments, if not more, McCrory and DeView. This I regret, but can't help. Hope to be able for service by the last of the week. Am up and can walk a little. No appetite; full of malaria. Fraternally,

M. M. Smith.
Conway, July 27.

PREACHERS' AID ASSOCIATION.

Receipts on assessment No. 8, Little Rock, Ark., July 29, 1896, on hand per last report, \$12; received from Revs. M. M. Smith, \$2; J. P. Carr, \$2; C. C. Goddin, \$2; B. A. White, \$2; Hy. T. Greg-

ory, \$2; G. W. Matthews, \$2; J. A. Sage, \$2. Total, \$14. Balance on hand, \$26.

John B. Bond,
Secretary and Treasurer.

PREACHERS' AID ASSOCIATION.

Assessment No. 8.
Little Rock, Ark., June 17, 1896.
Mortuary Benefit No. 7 having been paid to the widow of Rev. John McLauchlin, deceased, assessment No. 8 is hereby called to be paid not later than August 17, 1896.

John B. Bond,
Secretary and Treasurer.

ASSESSMENT NO. 9.
Little Rock, Ark., July 29, 1896.
The mortuary benefit arising from assessment No. 8 will be paid to the widow of Rev. J. B. Thomas, deceased, at the maturity of said call, August 17.

Assessment No. 9 is hereby called to be paid not later than September 29, 1896. It is sad to state that this assessment is also forestalled by the death of Rev. E. C. Castleberry, to whose widow it will be paid at its maturity.

I am informed that these two beneficiaries greatly need the help of their brethren.

Please do not remit in local checks.

John B. Bond,
Secretary and Treasurer.

HARRISON DISTRICT CONFERENCE.

The work will be done this year under the committee system. The preachers in charge will constitute the nominating committee, and will meet on Wednesday night for that purpose. Reports of pastors will be heard on the first day. Reports of committees on the second and third days. The school men and others are invited. We expect a great revival. Let everybody help. Will lay the corner stone of our new Church on Saturday at 11 o'clock. Marshall has prepared entertainment for all who will attend.

O. H. Tucker.

FROM "WILD BILL."

Mr. Editor: We pitched our tent (of 3,000 seating capacity) here last Friday and the people began flocking to it, until now all this country is on a revival move. Last night hundreds asked for prayers, and about one hundred came to the mourner's bench, and near forty were converted. Today quite a number offered themselves to the Church, and the tide of gospel glory is still rising. We continue here until next Monday, and go from here to a tent meeting near Ripley, Tenn., the second Sunday in August, and will be there for ten days. Respectfully,

W. H. Evans.
Tuckerman, July 22. ("Wild Bill.")

WANTED.

A preacher to take take charge of Augusta Station; single man preferred. To take charge by the first Sunday in October. Write to me for further particulars.

Henry T. Gregory, P. E., Searcy, Ark.

Brother Godbey: Please publish the above notice in this week's paper, if possible.

Brother H. W. Cryer is dead. Brother G. A. Dannelly is very low and it is thought can't last long. Hope to send you an obituary of Brother E. C. Castleberry next week. Respectfully,

Henry T. Gregory.
Searcy, Ark., July 27, 1896.

NEEDS TO BE MUZZLED.

Rev. S. A. Steele, Epworth League secretary and editor of the Epworth Era, said recently, editorially, that McKinley would be the next President, etc.

Now he says again in the same young people's paper, that "A great many people are between the devil and the deep sea—between McKinley and protection on the one hand, or Bryan, free silver, and socialism, on the other hand."

By what authority does he state that socialism belongs with Bryan and free silver? If Brother Steele wants to become a McKinleyite straight-out, all right, but we are sorry he uses the columns of the young people's paper for such stuff.

G. T.

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This famous school will open its fifty-fourth session Sept. 10, 1896. Beautiful Campus. Modern buildings, elegantly furnished, and steam-heated. Hot and cold Baths. Fully equipped Gymnasium. Location for healthfulness and grandeur of scenery unsurpassed on the continent, being a famous winter as well as summer resort. Thorough and broad instruction, under best American and European teachers, leading to degrees. Rates reasonable. Send for catalogue.

MARTIN COLLEGE FOR YOUNG LADIES,

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Under the patronage of Tennessee Conference. Permanent endowment \$30,000. The only endowed female college in the State. New buildings and new equipments throughout; gymnasium completely furnished with all modern appliances; new studio, bath-rooms, broad stairways, wide corridors, fire-escapes, covered galleries, beautifully shaded eight acre campus, and the other conveniences make the grounds and buildings healthful, secure and attractive. Buildings and grounds are lighted by electricity. Superior educational advantages are offered in all departments. Special advantages in Music—Mr. F. J. Zeisburg, three years at Martha Washington College, Director. Next session begins Sept. 2, 1896. Charges reasonable, send for catalogue,
S. N. BARKER, President.

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The Largest Female College in the South and one of the largest in the United States.

It has stopped the exodus East and North from Arkansas. It leads them all! Its success is phenomenal! Its rapid growth and wonderful development have attracted the attention of educators within and without the State, and won the admiration and patronage of the advocates of higher education far beyond the confines of our State. Its patrons are confined no longer to Arkansas, but adjoining States are availing themselves of its superb advantages. It is no longer necessary to go North and East for the education of our girls.

Both houses of Congress and many of the best and most influential citizens of this and adjoining States are among its patrons and most enthusiastic friends. All the leading churches are represented here. All alike want the best.

One hundred applications are in now for rooms for the opening in September, next. The high character of its faculty, the breadth of the curriculum and the thoroughness of the work done in all departments have made the college famous. Its teachers are from the finest schools in the United States and Europe.

Not the least among its important features is the fact that its graduates are in demand. Situations await them which soon reimburse them, returning the money in one year which they have paid out in two.

The graduates of other schools are coming here to finish their education because a diploma from Galloway College is like a check on any good bank.

Its business course is broader than that of any Female College in the United States, and the course of study broader than that of any business college in the South.

The conservatory of music cannot be duplicated in Arkansas or in any Female College in the South.

Apply for rooms at once if you expect to come next September. For further particulars write the president.
Searcy, Ark., April 1, 1896.

+ Christian Life. +

IN GOD'S ATMOSPHERE.

There is an earthly and also a heavenly atmosphere. No true life abounds in the earthly atmosphere; the highest, purest, sweetest and strongest life thrives and throbs in the heavenly. But we do not need to go to heaven to find and enjoy the heavenly atmosphere. It has been brought down to us by the soul of Christ and the breath of the Holy Spirit. God's atmosphere is created wherever his presence finds abiding place, and wherever a Christian soul will hold communion with Him. True, God is everywhere, in the sense that he sees all things, and that all things are upheld by his power; but there are certain places where He is specially present, where He has promised to meet His loving and loved people. It is in the prayer-room, in the consecrated closet, in the hallowed sanctuary, and even in the solitary by-places where the devout heart yearns to pour out its ardent adorations into the ear of the listening Father. There is a peculiar atmosphere in such places. It is the atmosphere of God. Dr. Arnold, of Rugby, said, "We too much live, as it were, out of God's atmosphere." Indeed we do! And it often betrays itself in our speech, our lack of spirituality, and our leanness of life. Let us get into it, and keep there.—Zion's Herald.

GOD OF NIGHT AS WELL AS OF DAY.

There are some of us old-fashioned Christians who still believe that a loving God creates dark nights as well as bright noondays; that He not only permits trouble, but sometimes sends troubles on his own children for their spiritual profit. As many as He loves, He sometimes corrects and chastens. And a truly filial faith recognizes that all His dealings are perfectly right. "Happy is the man whom God correcteth; therefore despise not thou the chastenings of the Almighty." I have seen a farmer drive his plowshare through a velvet green sward, and it looked like a harsh, cruel process; but the farmer's eye foresaw the springing blades of wheat, and that within a few months that torn soil would laugh with a golden harvest. Deep soul-plowings bring rich fruit of the Spirit. The day is God's, and the night also. This is as true in the realm of grace as in the realm of nature. God orders the withdrawal of the sun at evening time, yet that very withdrawal reveals new glories in the midnight sky. Then, how the creation widens to our view! The stars that lay concealed behind the noon-tide rays rush out and fill the spangled canopy. So in the night seasons which often descend upon the Christian, fresh glories of the divine love are revealed, fresh power is given to our faith, fresh victories are won, and a new development is made of godly character. Bethany had to become a dark town to two poor women before Jesus could flood it with joy. Before Gethsemane's midnight struggle Christ Himself chanted a hymn; and happy is the man or woman who can go into life's hard battle singing! The ear of God hears no sublimer music than a Christian's song in the night.—Theodore L. Cuyler, D. D.

Do not wear impermeable and tight-fitting hats that constrict the blood-vessels of the scalp. Use Hall's Hair Renewer occasionally, and you will not be bald.

IN ALL THY WAYS.

It was a prayer of George Herbert's that he might be led wholly to resign the rudder of his life to the sacred will of God, to be moved always "as thy love shall sway." A writer says, referring to this, "How much fretting, how much worry it would spare us all, if we asked our heavenly Father that he would cause us to lean utterly, in perfect faith, in cheerful, unquestionable obedience, upon his will and wisdom, whether in life's trivial concerns, or in those shades of darkness from which we recoil in fear!"

But here again we must not forget that it is "in all thy ways" that leads to peace. We are very willing, most of us, at least, to acknowledge God in a sort of grateful way, while he directs us in paths in which we incline to go, paths that are pleasant and agreeable. We can easily worship the "sweet will of God" when this will is, indeed, sweet to our natural taste. But how is it when God directs us to go the way we do not want to go, to do the thing that is unpleasant, that will cause pain or require sacrifice or loss? Now is it when the voice of God, answering to our question, bids us take the path that leads to a cross; bids us turn away from the pleasant thing that we crave; bids us give up the friendship that has grown dear to our heart, but is drawing us away from God; bids us give into the Father's hand the child or the loved one we so desire to keep with us? "In all thy ways" means the hard ways as well as the easy ways, the thorny path as well as the path of flowers, when it breaks our heart as well as when it gives us gladness.

Yet we are continually coming to points at which we hesitate. "In all but this, dear Lord," we say, "I can take Thy way and do Thy will." Still the answer comes, "In all thy ways, my child." There must be no reserve, no withholding, no exception. The loved sin must be given up, though it seem only a little one, though giving it up be like cutting off a right hand or plucking out a right eye. The hard path must be taken, though it lead among thorns that pierce the feet, over sharp stones, through fire and flood. The painful duty must be done, though it cost place, ease, position, though it seem to take all and leave nothing, and must be accepted sweetly, lovingly, cheerfully, with unquestioning faith.—Rev. J. R. Miller, D. D.

A GREAT OPPORTUNITY.

We give away, absolutely free of cost, for a limited time only, The People's Common Sense Medical Adviser, by R. V. Pierce, M. D., Chief Consulting Physician to the Invalids' Hotel and Surgical Institute, a book of 1008 large pages, profusely illustrated, bound in strong paper covers to anyone sending 21 cents in one-cent stamps, to cover cost of mailing only. Over 680,000 copies of this complete family Doctor Book already sold in cloth binding at regular price, \$1.50. World's Dispensary Medical Association, Buffalo, N. Y.

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STRENGTHENING THE MEMORY.

How to strengthen the memory is an interesting question. I think the best way is to use it steadily, making it serve you by giving it definite facts and events to carry, as a pack horse might on a journey. There are many phases of the problem, some people finding that they cannot fix dates in their minds, others forgetting the faces and names of friends and others still having great trouble in committing anything by rote. Devices of rhymes and associations help some persons, and others simply depend on memoranda, and do not tax their memories at all. As a rule, the more we give the memory to do, however, the more quickly and faithfully it will respond to our wishes. In little children memory is very retentive, because their minds are at the stage when impressions are easily made; you know the line which says that in childhood our minds "Wax to receive, and marble to retain." So that we should be very careful indeed about what we say, what we do, and what we teach, where the dear little ones are concerned.

Some girls have a great deal of trouble in remembering the rules of syntax, the Latin conjugations, and the pages of history which the teacher requires to be recited exactly as they are in the book. Try the method of studying aloud. Go away by yourself to commit your lessons to memory, and then, over and over, slowly, carefully, with your mind and attention fixed on what you are doing, read phrases, sentences, and formulas over and over and over and over, and by-and-by you will have them by heart. I have often done this when I have wished to learn a hymn or a poem, and I know that hearing what one is studying assists the mere seeing. Then, having other people in the room, talking and laughing, is very distracting to the attention. Try my method, and report results.—Harper's Round Table.

A GOOD ONE ON THE FRESHMAN.

Bradford College, Oct. 24, 1891.

Dear Father: Your letter, with welcome cheque inclosed, is at hand. I note your advice to "wear the same sized hat, and keep sawing wood," but really I didn't need it, for the Sophs attend to the former, and the Profs provide for the latter.

No, I am not suffering from "swelled head" yet. You know you wished me to keep up my music. Last week a notice was put up on the bulletin-board inviting all candidates for the College Glee Club to appear at a certain room at 9 o'clock, Saturday evening. Among the candidates who came there were two other Freshmen and myself. They told us that we must all put on dress suits, and make bows, and show how we would lead in a prima donna. Then they had us stand on our heels and sing w notes; stand on tiptoes and sing high notes; sing everything we knew from comic songs to the Dooxology in long meter; and finally, about half-past eleven, dismissed us with the statement that the other two were the better singers, but that my presence and personal appearance were greatly in my favor, and that the decision would be announced on

the bulletin-board next morning. We had not been out of the room two minutes before we recognized that we had been awfully "taken in." I did not sleep much that night, and whenever I fell into a doze, the vision of that bulletin-board would dance before my eyes and wake me up. If ever I wished I were dead and buried, I did that night.—Scribner's and buried, I did that night.—Scribner's.

About fifty years ago a young lad, working on a Pennsylvania farm, declared his intention of writing an oratorio. He had a passionate love of music, and his hope was to leave to the world the score of a great composition, which it would treasure as it does the works of Handel or Beethoven.

The necessity of earning his livelihood forced him to postpone this important work from year to year, but in the meantime the necessity of expressing himself in music drew from him many negro melodies and simple songs.

They breathed with infinite pathos the homely affection, the sorrows and hopes of every-day life. The whole nation caught them and sung them; they spread to England—over the continent.

Stephen Foster is dead, and the great oratorio was never written, but "The Old Folks at Home," "Carry Me Back to Old Virginia," and others of his songs have gone into the depths of countless hearts, stirring the sympathy and feeling that sweetens life and helps to make men better.

Most of us, perhaps, begin life hoping to accomplish some great work, and find at the end that we have spent it in little homely tasks that filled each passing day.

Yet, when all is summed up is not the world as much helped by the cheery songs, and kindly words, and warm clothes given every day, as by the great oratorio, or sermon, or rare embroidery known only to a few?

The penny given in love to our starving brother is as sacred in God's eyes as the golden cup which holds the sacramental wine.—Youth's Companion.

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BALLARD-FALCONER—At the home of the bride's brother-in-law, Chas. W. Smith, Little Rock, Ark., by Rev. K. W. Dodson, Mr. Thomas D. Ballard to Miss Anna Falconer, both of Memphis, Tenn.

Married, July 16, 1896, at the residence of the bride's brother-in-law, Mr. Vandain, the writer officiating, Mr. S. H. Burnett to Mr. Suse F. Grubb; all of Carlisle, Ark. W. M. Crowson.

Married, at the residence of the bride's father, Rev. C. L. Freeman, July 14, 1896, Mr. Lesley J. Caffey to Miss Eva L. Freeman; all of Black Rock, Lawrence county, Ark.

J. R. Edwards.

Married, June 24, in the Methodist Church at Malvern, Ark., by Rev. T. H. Ware, Rev. R. L. Broach, of Hamburg Station, Little Rock-Conference, and Miss Clara Robertson, of Malvern, Ark.

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This is more than an average for several years past. S. L. Cochran, P. E.

HOT SPRINGS DISTRICT CONFERENCE.

Convened July 15 at Amity in its sixth session. According to my judgment it was the best District Conference I ever attended. Our P. E., Bro. Sage, was present and able to preside, but could not preach for us. Except one sermon by Rev. J. R. Moore, the preaching was done by the men of the district, and it was the best preaching I ever heard at a District Conference.

All the reports were strong and well gotten up. The speeches on the Conference floor were forceful and to the point. Methodism is safe in the hands of the present force in this district.

J. M. Workman came out and represented the "Methodist." We were very glad to see him. Rev. J. R. Moore addressed the Conference Thursday afternoon and preached at night. A collection for Hendrix College amounted in cash and subscriptions to \$120. The next Conference goes to Black Springs. The delegates to the annual Conference are W. M. Forgy, R. H. Buttram, J. L. McKinley and Geo. Belding; alternates, A. J. Thompson and W. O. Patton.

W. P. Whaley, Secretary.

CASSVILLE, ARK.

Dear Editor: Will you please give space in your columns for a few lines from this place. I closed a revival meeting at this place last night. I was assisted by Revs. J. W. Smalley, Amos Neal and N. P. Hudson, a local preacher of this place. These brethren all did faithful work. The Church is greatly revived, and I hope that lasting good has been accomplished for our Master's cause. There were six conversions, two accessions to the Church and others will follow soon. This makes ten that I have received into the Church at this place. In addition to the above I have received twenty-four at Ryker's Chapel. These two places had been dropped, but now Ryker's Chapel belongs to the Kingston Mission. I believe that there is territory enough here to form a good mission. Methodism seems to be spreading all over these mountains. I have been laboring as a local preacher at this place and others for three years. Cassville, first and last, about \$50, and I trust they have really received sufficient reward for their liberality. To God be the glory forever. Amen.

Rev. G. B. Mitchell,
Local Preacher, Kingston, Ark.

TURNER MISSION.

The work of the Lord is prospering here. I have just closed a ten days' protracted meeting at Hill's Chapel, which resulted in a glorious revival of religion in the Church, from twelve to fifteen

converts and eleven accessions to the Church. When we commenced the meeting there was not a family altar in the community, and only two members of the Church who would lead in prayer, and now there are seven family altars, and before the meeting closed nearly all the members were praying in public and talking in the experience meetings. On Monday night before the meeting closed we had a spiritual feast. The Holy Ghost came down and baptized the congregation, and nearly everybody in the house got shouting happy.

We had no help, except that of the Lord and the Church, but that was enough. When the Lord is for us we need no other help. We would have continued the meeting longer, but I broke down. I became so hoarse I could not preach, and so had to close.

The Lord be praised for what He has done. "Bless the Lord O my soul and all that is within me bless His holy name." J. W. Harper, P. C.

Indian Bay, July 22.

TUCKERMAN, ARK.

Mr. Editor: In the "Methodist" and way of life of the 8th inst. Rev. L. C. Craig has an article in which he says: "Ye Conference organ is spitting fire at District Conferences at us for pushing your excellent paper. I am feeling very comfortable, however, having the testimony that I am pleasing God." Where Bro. Craig got his authority for the above charge against our Conference organ I do not know. But one thing I do know, that the charge is absolutely false so far as the Newport District Conference is concerned. The editor of the "Arkansas Methodist" never said an unkind word about Bro. Craig at our District Conference. I am responsible for all that was said on that occasion. Yes, I am the one that entered my protest against our preachers circulating the Methodist and Way of Life, instead of circulating the "Arkansas Methodist" and the Nashville Christian Advocate, to which every preacher in the White River Conference is solemnly pledged. If trying to get my preachers to be loyal to our Conference organ is spitting fire, then I am guilty. Bro. Craig says that he is feeling very comfortable, however, having the testimony that he is pleasing God.

Does Bro. Craig honestly believe that his disloyalty to the "Arkansas Methodist," to which he and every other preacher in the White River Conference is solemnly pledged, is pleasing God, and that God gives him the testimony to that fact? Let him pray over this matter, and remember that he must pay his vows unto the Lord, if he would have the testimony that God gives.

S. L. Cochran,

DEVIEU MISSION.

Dear Dr. Godbey: On account of the severe illness of my wife I was compelled to close my meeting at Ebenezer on Friday night, but glory to God, it was a success.

Our congregations were small for the reason that there are but few white families in this section of country.

The true and tried J. I. Mainard, of Cotton Plant, was with me two nights and preached a fine sermon Monday night.

The hustling W. C. Toombs, of Jacksonport mission, was with me all the week and did the preaching. Everybody was delighted with his preaching and souls were converted.

You will doubtless be surprised at us having any success when I tell you that

I could stand in my pulpit and look into a saloon running in full blast. But when I tell you that the proprietor of that murder mill would close his mill at service hours and come to the Church, came into the house, and seemed to enjoy the services, you will join me in saying that he is an exception among whisky men. He is too nice a man to be engaged in a business where he cannot be visited by first-class ladies and gentlemen. Notwithstanding the many drawbacks we had a glorious good meeting. Seven conversions and six accessions to our Church and men and women lifted from a low ebb to a high tide of Christian living.

The Church was strengthened. We organized a prayer meeting and re-suscitated the sleeping Sunday school.

Our meeting will commence at Devieu the fourth Sunday. We are praying for a glorious revival of religion, for we have many good people who are like a dollar and twenty-five cent pump; they do good work as long as you have got a hold on them, but the moment you turn them loose they lose their priming, and it takes two days' preaching to prime them. I think it is for the lack of a check-valve of firmness. My wife is improving. Pray for us.

God bless the "Methodist," its editor, its business manager and its readers. I am yours in Christ,

N. W. Womack, P. C.

BENTONVILLE.

We have been in a protracted meeting more than six weeks. Bro. Harris, of Prairie Grove, stayed two weeks and did us fine service. Bro. J. M. C. Hamilton gave us special help on the line of children's meetings. After these brethren and others of our own Church, who had given effective service, had left me, the other pastors of the town joined us, and under a large Gospel tent we have been waging the battle. The town has been stirred from center to circumference. Ninety-seven professions to date that we have been able to count, and doubtless many more. The work done inside the Church is far more important and extensive than the work outside. My Church, with the exception of a very few members, has been greatly revived. Our young people are consecrating themselves to Christ and are becoming a power in the Church. Many of the children have been converted, and a number joined the Church. Oh, the work is glorious. Let everybody praise God from whom all blessings flow.

S. F. Goddard, P. C.

JACKSONPORT, ARK.

Dear Dr. Godbey: I am now attending the "Wild Bill" Evans revival, which is now in progress at Tuckerman.

Great success is attending his efforts, and many souls are being brought to Christ. Last night, I think, 3,000 people must have attended the service; 200 or more penitents were in the altar, and numbers of others stood up that could not find room in the altar, and said they desired to lead a better life.

I do not know how many conversions have been made, perhaps 100, and the interest is increasing. Praise God for such an awakening.

Bro. Evans is a "hard hitter," and is contesting every foot of the ground. He makes no compromises with the devil, and the secret of his success seems to be in his great faith in the promises of God.

My Quarterly Conference convened at Jacksonport today, and our beloved pre-

siding elder was on hand in his usual happy mood.

We are always glad to have Bro. Cochran come. He is a blessing to the Church. At my Second Quarterly Conference he preached three as fine sermons as I ever listened to, and during his sermon at 11 o'clock there was a precious soul converted under the influence of the Gospel, and after the sermon presented himself for membership in the Church. Oh, that every preacher could preach with such power that souls would be saved under the influence of the "preached word."

God bless the "Methodist," its editor and business manager. Fraternally,
W. C. Toombs, P. C.

MARION CIRCUIT.

Dear Doctor Godbey: Praise the Lord for his goodness. The undersigned assisted his son, Rev. J. T. Seaton, in a revival several days the first week in July at Bird's Schoolhouse, on what is known as the left wing of the Marion Circuit, White River Conference. God was with us in great comfort and in convicting and converting power. There were eleven happily converted who joined the Church. They were all heads of families I think, and the most of them pledged themselves to set up and keep up the family altar. Praise the Lord for family worship. The work consists of six all new appointments, Marked Tree being about the center. My son was sent there about three months ago by Bro. Frank Ritter, P. E., of the Jonesboro District. He has preached about sixty sermons and organized four Churches with thirty-three members and has visited nearly all the families in the charge, and has done nearly all this on foot. He serves a very kind and hospitable people and is looking forward to and expecting even greater things of the Lord. He commences again at Marked Tree Saturday night before the third Sunday in July, at which time and place we are expecting and praying for the great power of God. So may it be, and if you will send him some copies of the Arkansas Methodist he wants to sow seeds of kindness in that way. Praise the Lord for a good Church paper. Yours in Christ,

Wm. Seaton.

Jonesboro, Ark., July 14, 1896.

AUSTIN, ARK.

Dear Dr. Godbey: I have not been bothered much with the scribbler's itch this year, so I will write a short field note. We have just closed a fine meeting at Mt. Tabor Church. Four or five conversions and about that number reclaimed, and five joined the Church. Mt. Tabor Church is in good condition, and we expect the revival fire to continue. The outlook for a revival on Austin is good. We have prayer meetings at most of our Churches and class meetings, and these all well attended. Our Epworth Leagues are doing well. We are lagging a little financially, but I think we will come out on top. I met a brother the other day that said his Church had to pay the pastor or he would pay twenty-five dollars of the assessment himself, and he meant every word of it. I have a good board of stewards and a good people to serve,
J. A. Henderson.

Married, at the residence of Mr. D. S. Baxter, the bride's father, Miss Viola B. Baxter to Mr. Joseph W. Casteel, Rev. D. H. Colquette, officiating.

Contributed

FROM MALVERN.

Dear Brother Godbey: Your readers have doubtless heard of the appalling calamity that befel Malvern on the 18th inst. The fire, which was the work of incendiaries, was discovered about 1 o'clock. Everything was so very dry that the wooden buildings of which the town was chiefly composed, burned like tinder and in two hours or less there were but seven business houses left standing: One drug store, two dry goods stores and four family groceries.

In proportion to its size there has never, perhaps, been a town in our country that has suffered greater loss from any single disaster. While the loss was very great, the amount of insurance was comparatively insignificant. Maj. S. W. Smith, was, perhaps, the heaviest loser, his residence, a large two-story frame, storehouse, barn and between thirty and forty bales of cotton all burned with no insurance. Capt. W. H. Cooper lost more, perhaps, than Maj. Smith, but he carried some insurance. Maj. H. A. Butler lost heavily with but small insurance, as did J. E. Chamberlain. The majority had no insurance whatever, owing to the character of buildings by which they were surrounded or in which they were doing business. Hughes and McCray lost heavily, but were carrying larger insurance than any other firm.

Our people have not given up, but have gone bravely to work to rebuild their houses and retrieve their losses. Some of those dependent on manual labor are reported to be suffering for the necessities of life, but I understand the relief committee has received contributions from abroad and will relieve all distress as far as possible.

We are profoundly grateful, while sympathizing with all who suffered loss, that our Church and parsonage were not burned. On the 14th inst. the lightning struck the steeple of our Church and did considerable damage. Our people are left in poor condition to meet the necessary expense of repairing this damage.

The financial prospects of the Church, gloomy enough before the fire, now are dark indeed. But four of our members who were in business escaped the flames. Our heaviest losers were those who were most able and liberal to support the Church. Most of our people are comparatively poor.

Those who have heretofore stood by their pastor and met the claims of the Church will doubtless still do what they can. At any rate we are here and intend to stay and do our duty in the fear of God and trust Him for support and success. If He commissioned the ravens to feed his prophet of old, He can and will see to it that we do not suffer for those things we need. I trust the brethren will pray for me and my people in our calamity.

Geo. M. Hill.

Malvern, July 23, 1896.

CHILDREN'S DAY AT PROVIDENCE.

On account of sickness Children's Day was not observed by the Providence Sunday school at the regular time, and the services were postponed to Sunday, July 12. Special efforts were made by the superintendent and his co-laborers to make the day a success, and their efforts were not in vain.

At the appointed time the children and teachers, with the fathers and mothers, and many visitors, met and, underneath

an arbor, a primitive but fitting structure for the worship of nature's God, the regular program for the Children's Day service was carried out with much credit to all concerned. There was a feast of good things, intellectual and spiritual, but the physical man was not forgotten, and his wants were amply provided for at the generous dinner spread for the occasion by the open-hearted and hospitable people of this vicinity. Mr. B. W. Mellard, a faithful Christian and the enthusiastic superintendent of the Sunday school, deserves great praise for the work that he has done in this community, a work that cannot be too highly appreciated. In spite of adverse circumstances and in a short space of time he has built up a school that is a credit to the Church and the neighborhood, that is and is to be a place of training for active and aggressive Christianity, and that should be a durable monument to his memory.

Credit should also be given to those who have been active in his support, to the children who have acquitted themselves so creditably. May the giver of all good and precious gifts continue to bless the labors of the superintendent and his corps of teachers, and may they ever keep in mind the greatness of the work they have been called to do, the work of leading their children and their neighbors' children to higher walks in life and above all to the blessed Christ.

A Visitor.

PALESTINE CIRCUIT.

Our meeting at Pottsville resulted in four additions, Church revived. Bro. J. J. Colson was with us; preached with power. It is a great treat to have such a man in a meeting to preach.

Just closed at Sardis; seven conversions; many backsliders reclaimed; Church strengthened. Begin at Spring Hill tonight. J. W. Vantrease.

Simpson, Ark., July 25, 1896.

Dear Methodist: We have just closed a very successful meeting at Lavaca, Ark. There were fourteen conversions and thirteen accessions to the triumphant. Just one hour before the time appointed for holding the last service our own darling baby, Bernard, passed from earth to heaven. Our hearts are sad, but Jesus is with us. We are now at Fort Smith with wife's parents, where we will remain for the summer. Yours in Christ, Jas. H. O'Bryant.

HAMBURG STATION.

Dear Bro. Godbey: I haven't written a "field note" for some time. Though we have been quiet, we have been busy. The work moves on nicely. There is no better class of people in Arkansas or any other state than the people in Hamburg. We are not on the high spiritual plane of living that we so much desire, but there is a lively interest taken in the Church by the members and many others.

Our congregation increases from week to week. Our Sunday school is very fine. But I can't write a long note, so I will make special mention of the grand reception given by the people to the preacher and his wife. We came home on the 14th inst. after an absence of more than three weeks. (We attended District Conference on the round.) We had expected to board for a short time until we could "fix up at home," but such a surprise as we did meet! When we arrived in town we were informed that a dinner was on the table at the parsonage waiting our arrival, and the

carriage proceeded in the direction of the parsonage. When we drove in view buggies and carriages were dispersing every way. Many dear friends gave us a hearty welcome and left us in charge of a half dozen of the young people who shared with us the dinner than which we never saw a more elegant. After an hour's happy conversation the young people took their departure and the cook proceeded to discover to us what had occurred. The pantry was full. Everything from baked turkeys down to raw onions. Tableware and linen in great abundance, and each room was fragrant with flowers. Since our arrival hardly an hour passes but that some one adds to the contents of the store room. God bless the Hamburg people. May their liberality be excelled only by their spirituality. Yours in the work, R. Luther Broach, P. C.

MARTINVILLE CIRCUIT.

SUNDAY SCHOOL CONFERENCE.

The following resolution was adopted by the First Quarterly Conference:

That a Sunday school Conference be held some time during the year.

A committee was appointed to select the time and place. Batesville Creek the place and June 28 the time. By 8 o'clock the immense throng began to gather, at least 500 people, and at 9 o'clock the Batesville Creek Sunday school formed in line and marched north 300 yards and received Steel's Chapel, thence the two schools moved west and received Friendship Sunday school, thence all marched south to a beautiful grove, where song and prayer was had, after which Bro. E. L. Smith delivered a beautiful welcome address, response by Miss Bettie Loyd, of Steel's Chapel. Bro. W. T. Smith was the next speaker and his talk was full of good advice to the Sunday school scholars. He lived forty-five years of his life without Sunday school training. God bless those who step in even at the eleventh hour. Bro. A. L. Loyd of Steel's Chapel represented his Sunday school, and did it well, too. Bro. Geo. Mallet did credit to himself and Friendship Sunday school. Then came a soul-stirring address by our excellent preacher in charge, Bro. Davis. It is useless to say he got there. He always does.

Dinner was on the ground, and after about 500 people had filled themselves the fragments filled many baskets and boxes, after which all again came together to hear the last speech of the day by Bro. Z. A. P. Venable, of Springfield. Bro. Venable is about 60 years of age and has done a great deal of good as a legislator from Conway County, and in many other ways, but never anything for the Lord until two or three years ago, but he is making up lost time. His speech was simply grand and will never be forgotten by at least one of the congregation. His subject was, "Is the Sunday school for children only?" He spoke for forty minutes, and it was certainly full of "gravey" and well seasoned. J. E. Canfield.

Damascus, July 13, 1896.

HOT SPRINGS DISTRICT CONFERENCE.

REPORT ON TEMPERANCE.

Future generations will read with wonder and amazement the history of the ravages of the liquor traffic in the midst of our boasted Christian civilization. They will fail to understand how murder on a small scale is more harmful

than murder by the wholesale—how the civil law can hang an individual for killing one man, and license another man to murder a hundred and protect him in the crime. There is no type of civilization under which there is the least shadow of excuse for any form of the liquor traffic.

There are eight counties covered more or less by our district. Five of these are wet and three are dry. Some of the counties went wet in the last election by small majorities. It is believed that concerted action on the part of Christian people would get prohibition in all these counties on next election day.

It is well known that the wine business paves the way for all the evil the liquor traffic can do.

Recognizing the terrible evil before us, and feeling sure that the Church has the power to put it down, we deem it our duty to do so.

Then resolved:

1. That we regard the wine business as but little less pernicious than the whiskey traffic, and we rejoice in the righteous decision of our Supreme Court, which places wine on a level with all other intoxicants. We furthermore protest against any further changes in our present laws, which are calculated to lessen the restrictions which are now thrown around this business.

2. That we will use our influence to elect men to all our offices, and especially to the legislature, who favor prohibition.

3. That we organize local temperance clubs in all the counties and communities of our district as far as possible.

4. That our preachers cultivate the habit of preaching on the subject of temperance.

5. That we hold temperance mass-meetings between now and election day as far as possible.

6. That we favor the enactment of a state law that will revoke the licenses of any person or persons who violate in any degree our Sunday liquor laws, and that such persons be debarred, for at least twelve months, from the privilege of selling liquor in our state.

T. O. Rorie,
Chairman of Committee.

TEMPERANCE.

Dear Brother Godbey: A word from each presiding elder in the state on the temperance outlook would undoubtedly be of interest to the readers of the Methodist. The headlights of temperance are burning all over the Washington district with increasing light and warmth. Saloon men are saying "Away with the deadly traffic," and other hitherto whisky men are falling in line and lending a helping hand in this great work. We think the outlook good for carrying the six counties embraced in the Washington district for temperance. Let every one put his shoulder to the temperance wheel and push with all his might, and when on his knees pray according to the Scriptures, and then when he goes to the polls let him vote as he prays. The criticisms of the world are too sharp and the cause of too great a magnitude to shout and pray one way and then vote the prayer and shouts down and wave the bloody banner of intemperance.

It seems to me the outlook in the state is better than ever before. Our great political parties are putting out strong temperance men who will stand by the principles of temperance.

The Democrats have Dan W. Jones for Governor and E. B. Kinsworthy for attorney-general, who have made their records in favor of this great common interest. The Republicans have in the field Rammel for Governor, who is true to all these interests, and E. H. Vance, Jr., for attorney-general, who is one of the strongest, untiring, energetic temperance workers I ever saw, and unsurpassed as a Sunday-school superintendent.

With such leading characters as these brought out by the two great political parties of the state the temperance banner will surely wave unfurled.

W. F. Evans,
Proscott, Ark., July 22, 1896.

Quarterly Meetings

LITTLE ROCK CONFERENCE.

WASHINGTON DISTRICT.

Third Round.

W. F. Evans, P. E.

August—Chapel Hill circuit, 1, 2; Lockesburg circuit, 8, 9; Hope station, 15, 16; Genoa circuit, 22, 23; De Anne circuit, 29, 30; Nashville circuit, 29, 30. September—Prescott station, 5, 6; Emmett circuit, 5, 6.

PINE BLUFF DISTRICT—THIRD ROUND.

First Church, Pine Bluff, August 1 and 2.

White River, August 8 and 9. Little Prairie, August 15 and 16. Macon, August 22 and 23. English, August 29 and 30. Sheridan, September 5 and 6. Sherrill, September 12 and 13.

C. C. Godden, P. E.

LITTLE ROCK DISTRICT.

(Third Round.)

Thos. H. Ware, P. E.

August—Carlisle and Hazen, 1 and 2; Hickory Plain, 8 and 9; Asbury 13; Tomberlin, 15 and 16; Maumelle, 22 and 23; Oak Hill, 22 and 23; Lonoke, 28; Barrettsville, 29 and 30. September—England and Liberty, 5 and 6; First Church, 9.

ARKADELPHIA DISTRICT.

(Third Round.)

August—Collegeville cir., 2 and 3; Bryant cir., 8 and 9; Clark cir., 15 and 16; Dalark cir., 22 and 23; Holly Springs cir., 29 and 30.

September—Princeton cir., 5 and 6; Gordon cir., 19 and 20; Lono cir., 26 and 26.

October—Murfreesboro cir., 3 and 4; Social Hill cir., 10 and 11.

Horace Jewell.

CAMDEN DISTRICT.

(Third Round.)

J. R. Moore, P. E.

August—Camden ct., 1 and 2; Junction, 8 and 9; Lapile, 15 and 16; Lisbon, 17 and 18; Walnut Hills, 22 and 23; Lewisville, 25 and 26; Bearden and Melville, 29 and 30; Hampton, 31 and September 1.

September—Ouachita, 5 and 6; Carolina, 7 and 8; Harmony Grove, 12 and 13; Atlanta, 19 and 20; Magnolia, 26 and 27.

HOT SPRINGS DISTRICT.

(Third Round.)

J. A. Sage, P. E.

August—Cove ct., Cove 1 and 2; Dallas ct., Mountain Fork, 8 and 9; Cherry Hill, Grenade's Chapel, 15 and 16; Amity ct., County Line, 15 and 16; Hot Springs ct., 22 and 23; Malvern Hill, 29 and 30.

September—Central Avenue, 5 and 6.

MONTICELLO DISTRICT.

(Third Round.)

T. D. SCOTT, P. E.

August—Tillar ct., at Newton's Chapel, 1 and 2; Lacey ct., at Fountain Hill 8 and 9; Mount Pleasant st., at Mount Pleasant, 15 and 16; Berea ct., at Extra, 22 and 23; Carriola ct., at Concord, 29 and 30.

September—Star City ct., at Grady, 5 and 6; Palestine ct., 12 and 13; Hamburg ct., 19 and 20.

WHITE RIVER CONFERENCE.

NEWPORT DISTRICT.

(Third Round.)

August—Smithville ct., 1 and 2; Black Rock and Imboden ct., 2 and 3; Clover Bend miss., 8 and 9; Reyno ct., 14 and 15; Corning and Knobel, 16 and 17; Walnut Hill miss., 22 and 23.

S. L. Cochran, P. E.

JONESBORO DISTRICT.

(Third Round.)

August—Shiloh ct., 1 and 2; Paragould ct., 6; St. Francis ct., 7; Boydsville, ct., 8 and 9; Main Shore miss., 12; Buffalo Island ct., 15 and 16; Brookland ct., 16 and 17.

Frank Bitter, P. E.

BATESVILLE DISTRICT.

(Third Round.)

Jas. F. Jernigan, P. E.

August—Evening Shade, 1 and 2; Calamine, 5; Jamestown, 8 and 9; Cedar Grove, 12; Mountain View, 15 and 16; Richwoods, 19; Iuka, 22 and 23; Newberg, 26; Melbourne, 29 and 30.

September—Viola, 2; Salem, 5 and 6; Indian Camp, 9; Ash Flot, 12 and 13; La Crosse, 16; Batesville and Central Avenue, 19 and 20.

SEARCY DISTRICT.

(Third Round.)

August—Bald Knob ct., 1 and 2; Ward miss., 8 and 9; Mount Pisgah cir., 15 and 16; Argenta sta., 20; Jacksonville cir., 22 and 23; Minera cir., 29 and 30.

September—El Paso, 5 and 6; Beebe and West Point cir., 12 and 13; Beebe cir., 15; Auvergne and Weldon 19 and 20; Union and Revel 20 and 21; Stony Point cir., 24.

Henry T. Gregory, P. E.

HELENA DISTRICT.

M. M. Smith, P. E.

(Third Round.)

August—Cotton Plant and Howell, 1, 2; Brinkley, Miss., 8, 9; Helena Station, 15, 16; Marianna Station, 22, 23; Hayns Circuit, 29, 30; Wheatley Circuit, 29, 30; Oak Forrest Circuit, 29, 30; Cypress Ridge Circuit, 29, 30.

September—La Grange Circuit, 5, 6; Holly Grove and Marvell, 12, 13; Turner, Miss., 14, 15; Clarendon, 19, 20.

ARKANSAS CONFERENCE.

HARRISON DISTRICT

Third Round

O H Tucker, P. E.

August—Wiley's Cave, at McGuire's Chapel, 1, 2; Marshall and Big Flat, 8, 9; Yellville station, 15, 16; Yellville circuit, at Cedar Grove, 22, 23; Mountain Home station, 29, 30.

FAYETTEVILLE DISTRICT.

V. V. Harlan, P. E.

August:

Fayetteville, 1 and 2.

Farmington at Farmington, 8 and 9.

Cincinnati at Amity, 15 and 16.

Bentonville, 22 and 23.

White River, 29 and 30.

September:

Siloam Springs, 5 and 6.

DARDANELLE DISTRICT THIRD

ROUND.

P. B. Summers, P. E.

Gravelly Hill Circuit, August 1, 2.

Russellville Station, August 8, 9.

Dardanelle Station, August 15, 16.

EUREKA SPRINGS DISTRICT.

Third Round.

P. B. Hopkins, P. E.

August—St. Paul, at Combs, 1 and 2; War Eagle, at Rocky Branch, 8 and 9; Kingston, at Piney, 15 and 16; Hackler's Grove, at Hackler's Grove, 22 and 23.

MORRILTON DISTRICT.

J. T. Bagwell, P. E.

August—Springfield ct., 1 and 2, at Springfield; Clinton ct., 8 and 9, at Pleasant Grove; Rupert miss., 13 and 14, at Damascus; Cleveland miss., 15 and 16, at Center Point; Martinville ct., 22 and 23, at New Bethel.

FORT SMITH DISTRICT.

Third Round.

D. J. Weems, P. E.

August—Cawthorn, at New Hope, 1 and 2; Waldron, at Mount Pleasant, 8 and 9; Fort Smith, at First Church, 16 and 17; Fort Smith, at Central, 23 and 24; Corksville, at Low's Creek, 29 and 30.

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We learn that the able and successful president of A. I. U., is expected in Virginia this summer, where with the remainder of his family, he will join his daughter, Miss Grace, who attended the last session of the Randolph-Macon Woman's College at Lynchburg, Va. This great and growing institution under the presidency of Dr. W. W. Smith, late general secretary of education for the Methodist Church, South, is the only endowed college for women in Virginia, and the strongest in the South. We are

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Rev. J. R. Roberson,

Pontotoc, Miss., April 4, 1896. I purchased an Electropoise from you two years ago, and think it a good thing to supersede the necessity of both doctors and medicines in many cases. It judiciously used.

W. M. Mitchell.

A book of complete information, together with reduced rental rates on the Pocket Electropoise, will be mailed free to any address.

Godbey & Thornburgh,
Little Rock, Ark.



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With a better understanding of the transient nature of the many physical ills, which vanish before proper efforts—gentle efforts—pleasant efforts—rightly directed. There is comfort in the knowledge, that so many forms of sickness are not due to any actual disease, but simply to a constipated condition of the system, which the pleasant family laxative, Syrup of Figs, promptly removes. That is why it is the only remedy with millions of families, and is everywhere esteemed so highly by all who value good health. Its beneficial effects are due to the fact, that it is the one remedy which promotes internal cleanliness without debilitating the organs on which it acts. It is therefore all important, in order to get its beneficial effects, to note when you purchase, that you have the genuine article, which is manufactured by the California Fig Syrup Co. only and sold by all reputable druggists.

If in the enjoyment of good health, and the system is regular, laxatives or other remedies are then not needed. If afflicted with any actual disease, one may be commended to the most skillful physicians, but if in need of a laxative, one should have the best, and with the well-informed everywhere, Syrup of Figs stands highest and is most largely used and gives most general satisfaction.

At Rest.

REV. JOHN B. THOMAS.

The subject of this memoir, Rev. John B. Thomas, was born in Marlborough District, S. C., on February 22, 1832. In 1851 he moved to Mississippi, and the following year professed religion and joined the M. E. Church, South, at Old Friendship. In 1853 he was happily married to Miss Helen Townsend, who survives him and bitterly mourns his death. Shortly after his marriage he moved to Arkansas and settled near Old Spoonville, now Hollywood, Clark county, where he acquired some means by farming. He then moved to Black Springs, Ark., and went into the practice of law, which profession he followed with a good degree of success for a number of years. He was an efficient and useful man in the Church the greater part of his life; was steward and class leader at Black Springs for many years, and was loyal and true to the Church and his pastor.

Was licensed to preach in 1870 and made full proof of his ministry. Was a man of faith and courage. His business was always subordinated to his one great purpose—the preaching of the Gospel, to which he felt he was divinely called.

He was ordained a L. D. at Hot Springs by Bishop Daggett, in 1878.

He was admitted on trial into the traveling connection of the Little Rock Conference at Hope in 1882, at which conference he was appointed to the Murfreesboro Circuit. He traveled the Bright Star Circuit in 1884-85-86; was received into full connection in the Conference of 1884. In 1887 and 1888 he traveled the Bearden Mission; was ordained elder at the Conference at Little Rock, December 11, 1887, by Bishop Galloway. In 1889-90 he traveled the Lapile Circuit, the Bartholomew Circuit in 1891 and the Hampton Circuit in 1892. He was returned to Bartholomew in 1893-94. In 1895 he served the Hamburg Circuit, and was returned for 1896, but on the 26th of last June God, who seeth not as man seeth suddenly called him from his loved employ to his home in heaven. He fell in the conflict with his face to the foe. He died at his post as only a man of God can die; was ill but one short hour. Rheumatism of the heart stopped

the wheels of life and our brother went home to God.

A good and valuable man has fallen. While he was not what the world calls a great preacher, yet he was full of faith and the Holy Spirit, and much people by him even added unto the Lord. He was a plain, practical preacher, aiming at the conversion of souls and the building up of the kingdom of our Christ. He dwelt with delight on the plain practical duties of religion, which he enforced with great earnestness and power.

He was devotedly adherent to all the doctrines of Methodism and subscribed without question to all her laws. He was true to God, loyal to the authority of the Church, faithful in the discharge of every known duty, practicing in his life what he taught to others. He was highly esteemed by his brethren in the ministry and all who knew him as a man of great moral worth. In all his ministry he was found to be blameless in life and official administration.

They loved him most who knew him best.

Wherever he went his warm, true heart and blameless life won for him the love and confidence of all the people and gave point and power to his preaching.

Death has taken our brother from us, and from the desolate widow whose aged form bends feebly to the tomb, but thank God death shall have a conqueror, and we shall meet again.

Let us emulate his Christian virtues, and be ready when the summons comes to meet our brother in the home of the pure and good. The blessing of God be upon all the bereaved relatives and friends.

J. C. Rhodes.

HOOD—Death has entered our home again and taken away Mary Lena daughter of S. N. and S. V. Hood. She was born in Dallas County, Arkansas, August 7, 1875, died in Dallas county, Tex., June 16, 1896. She was a great sufferer all her life, but bore it without a murmur. She was the object of a mother's anxious care for twenty-one years, but she has gone to be no more. Oh, how sad to think of, but we weep not as those that have no hope. We know where to find her—in the sweet haven of rest, free from pain and death, to be with the pure and good for ever more. Let us look up and weep not, for if we live right we shall die right and meet those gone before us in the sweet bye and bye. God be with us till we meet again. Her Mama.

POYNER—George Herbert, infant son of Dr. I. M. and Mrs. Nettie Poyner, died at Berryville, Ark., June 19, 1896, lacking three days of being seventeen months old.

Little Herbert had become a very interesting figure in the once happy but now sad home.

Several days of anxiety were spent in tears by the parents and friends while awaiting the fatal hour.

The best medical skill was secured, but the praying fever and accompanying ailments held sway until the sweet and bright-eyed little Herbert fell a victim and the heart-broken parents had to yield up their treasure, and its pure spirit returned to God, who gave it.

As the carriage was driven away from the grave where we had left that beautiful form, and the mother, overcome with grief, cried "Herbert O. Herbert, Herbert!" I prayed, "O, that these parents may make their election sure with God, then, by and by, on the other side the grave, what a glorious change!"

Herbert in ecstasy will joyfully greet the rising parents and say, "come, mamma and papa."

D. C. Ross.

SOMERS—Dublin L. son of J. H. and Delia L. Somers, was born at Williston, Fayette county, Tenn., February 25, 1873. Came with his parents to White county, Arkansas, in 1877, where he grew up to young manhood. He was a generous hearted and devoted boy, and kind to all and always ready to lend a helping hand, and was never known to tell an untruth. He had been a seeker of religion for three years, but was never satisfied until a short time before his death, but he became fully reconciled and died rejoicing in the hope of full immortality and told his sister he was going to meet his mother in heaven, who had preceded him several years. He died June 30, 1896, age 23 years, 4 months and 5 days. His funeral was preached by the writer to a large con-

gregation at Bethesda Church, Quitman, Ark., July 7, 1896. A. C. Ray, P. C.

COLCLOUGH—Mrs., wife of Bro. John S. Colclough, departed this life June 18, 1896. Sister Colclough was a devoted wife, a good mother and an earnest Christian. She had suffered for a long time with consumption, and before she died she said that she was prepared and ready to go. She leaves a husband and two children to mourn her loss. But their loss is her eternal gain. Sister Colclough was ready to say, like Job, I know that my redeemer liveth and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God; Whom I shall see for myself, and mine eyes shall behold and not another.

H. C. Morris, P. C.

St. Paul, Ark.

HARDIN—Died at the residence of her son, Samuel Harding, near Pine Bluff, Ark., on the 27th day of June, 1896, Mrs. Nancy Harding, who was born in Henry county, Kentucky, May 19, 1822. She had been a member of the M. E. Church about forty-two years. Her end was peace. We laid her in the Bellwood cemetery at Pine Bluff, to await the resurrection morn, when the Divine Master shall call for those who believe on His name to confer on them the crown of life.

To the relatives and friends we would say, look up, may God's blessings be on you all and in the end may you again be reunited with that dear mother and friend who has passed on to that beautiful land on high and in the end realize that "all things shall work together for good to them that love God," to them, who are called according to His purpose.

J. R. Sherwood, P. C.

Macon, July 9, 1896.

UNSELL—June, the 23d ult. Death came among us and bore away from the fond father and doting mother (Mr. and Mrs. Robt. Unsell) their sweet little Mary, aged 1 year, 6 months and 9 days. The father and mother are sad. They sorrow for their sweet little flower, gone from them, but not as those who have know hope. They are assured that little Mary is disposed of by our Gracious Father for His best and greatest good. Heaven and the angels have gained what for the time they have lost. With Him who loves little children, even Jesus, she rests. Mary was a sweet child, the light of the home. If the bud was so lovely here what must be the beauty of the full blown flower in the garden of the Lord? Brother and sister, with hearts and wills submissive to God's will, and unfaltering trust in Him who loves us and gave Himself for us, redouble your efforts and gain the prize of eternal life that you may live with her forever and with Jesus in the home of the glorified.

J. M. D. S.

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ARKANSAS METHODIST.

WEDNESDAY, JULY 29, 1896.

S. O. THORNBURGH, Business Mgr.

Entered at the Post Office at Little Rock, Arkansas, as second-class mail matter.

Circulation 11,000 every week. We guarantee that no issue shall be less than 11,000 copies.

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

From Printers Ink: "Arkansas Methodist"—Published at Little Rock, has a much larger circulation rating than any other newspaper published in the State.

The organ of the Methodist Episcopal Church, South, is credited with a circulation that exceeds the sum total of the ratings accorded to the ten other religious periodicals issued in the State.

A LETTER FROM CHARLOTTE, N. C.

Months have passed since we left Arkansas for our new home here in North Carolina, and many times has the intention to write a communication for the Arkansas Methodist been prominent in my mind. The intention has been good, even though I have been so long in carrying it into execution.

Our stay in Arkansas was a very brief one, but with it are connected many pleasant recollections, especially so are the memories which center around our intercourse with the ministers with whom we were associated last year in Hot Springs, and those who visited there and whose acquaintance we made. The brotherly kindness shown us by our presiding elder, Bro. Sage, and by the pastors of other Churches in Hot Springs is cherished by us in loving remembrance and will remain with us all through the years to come. Our relations with these brethren could not have been more pleasant had we been life-long friends instead of having known them but a few short months. And each week we welcome the Arkansas Methodist and search for some word regarding these brethren and their work.

In Central Avenue Church there are friends whom we remember with pleasure, but not to this Church alone were our friends in Hot Springs limited. Much kindness was bestowed upon us by others. Especially do we recall that of Mr. and Mrs. C. L. Stevens, whose home was our home during our last week there in addition to other courtesies extended us by them.

In our new home here in Charlotte we have never been allowed to feel strangers. Before we reached the city a number of the stewards of our Church met us and gave us a hearty welcome in the name of the entire Church, and this welcome we have felt every day since then.

Our Church is large, having a membership of nearly 800, and is one of the best organized Churches we have ever known. Our Sunday school with its 400 members, is a model.

Our W. F. M. Society has about 100 members and the P. and H. M. Society has 40; the Ladies' Aid, 50, and the Young People's Missionary Society numbers about 70, and the Juvenile 100.

We feel that Tryon Street Church is growing not only numerically but spiritually, and one of the best signs of this is the large attendance we have at our class meetings, the room where it is held being often crowded. Here the men and women meet in the old-fashioned Methodist class meeting and tell to each other the old, old story of "Jesus and His love."

Tryon Street is the mother of Methodist Churches here, but in addition to her we have three other Churches and

two chapels, and the other in course of erection now. We have six Methodist preachers here, all actively engaged in the Master's work.

Charlotte is known as a Church-going place, and she well deserves the name, as any one knows after spending a few Sabbaths here. A number of different denominations have strong Churches here, and between these there is such a strong feeling of fellowship, stronger than we have ever known it elsewhere. There is great denominational loyalty, but over this is that spirit of fellowship for which Christ prayed.

Charlotte is a beautiful little city of about 20,000 inhabitants. Her beautiful streets, lawns and residences are sources of attraction to every one. She is largely identified with the manufacturing interests of the South, and we doubt if there is a more promising city in the South than this. Her growth is steady, without any unhealthy "boom," and her outlook for the future is most promising.

We are very happy here, and find a large field in which to labor.

For God's work and workers everywhere we pray, and we do not fail to ask Him to let His blessings fall abundantly upon His vineyard and His laborers in Arkansas.

Mamie Bays.

Charlotte, N. C.

OF INTEREST TO THE YOUNG.

A new book. Among the books recently received for the library of the Training School is "A Young People's History of the Chinese," by Dr. W. G. E. Cunyngnam, once a missionary to China and more recently our S. S. editor. It gives in convenient size many important facts and interesting fancies about these peculiar people. The book is written in a charming style, and all young people beginning it will read it to the end. It is not filled with the list of dynasties and names ending in "sz" and "gse," but tells just what an intelligent young person will desire to know about the people and their habits. Many young people who rejoice that they were born in this land of the free will smile at a writer who says: "I felicitate myself that I was born in China, and constantly think how different it would have been if I had been born beyond the sea, where the people, far removed from the converting mariners of the ancient kings are clothed with the leaves of plants, eat wood, dwell in the wilderness and live in the holes of the earth."

That they have some who think witness some of the proverbs: "What cannot be told had better not be done." "A great man never puts away the simplicity of his childhood." "Who swallows quick can chew but little, so it is with learning."

While we have always been taught that China is far behind the rest of the world, many have never suspected that the chickens are correspondingly behind.

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WITH
HUMOR

When I was thirteen years old I began to have sore eyes and ears, and from my ears a humor spread. I doctored with five different skillful doctors, but they did me no good. My disease was Eczema. By this time it had gone all over my head, face, and body. Nobody thought I would live, and would not have but for CUTICURA REMEDIES. I used four boxes of CUTICURA, five cakes of CUTICURA SOAP, and three bottles of CUTICURA RESOLVENT. My hair all came out at that time, but now it is so thick I can hardly comb it. I am sixteen years old, weigh 130 pounds, and am perfectly well.

Miss IREAN GRANDEL, Clayton, N. Y.

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How to Cure Every Skin Humor," mailed free.

On page 191 we learn that it requires hens' eggs twenty-eight days to hatch.

Some of the subjects treated are "Antiquity of the Chinese;" "Geography;" "Government;" "Religions;" "Sciences;" "Architecture;" "Dress;" "Diet;" "Agriculture;" "Social Life;" "Christian Missions."

The book will be valuable in any League, Sunday school, missionary or private library, where there is to be cultivated an interest in missions by giving much information about these peculiar and benighted people—yet people whom the Gospel has power to save and heal. Let it be read.

J. D. Clary.

Fordyce, Ark.

BELLS

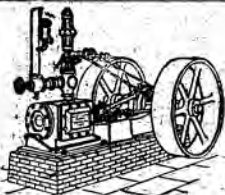
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