

Arkansas Methodist.

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THREE CONFERENCES
—OF THE—

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News and Notes.

For nearly two weeks the mercury has ranged from 100 to 104 in Little Rock at the hottest part of the day, yet there have been few prostrations from heat. There was some rain and a decided fall in the mercury Sunday afternoon. Though the range of the thermometer was lower at midday in almost all the cities farther north, yet the fatality from heat has been much greater than with us. This is usual of hot seasons. Sunstrokes are far more common in the Northern cities than in Southern.

Berlin has a law which prohibits the playing of musical instruments or singing in rooms with open windows after eleven o'clock at night. It recognizes the right of the weary to sleep. We should like such a law in Little Rock with some amendment which would prohibit the barking and howling of the dogs.

The trustees of the Southwestern University, at Georgetown, Texas, have in view the erection, at near date, of a new University building. About \$39,000 in land and cash have been secured for the purpose. It is proposed to begin the work when ten thousand more is raised.

On account of drought the past two years and this, the people of Oklahoma are reduced to great priva-

tion, especially in the western part of the country.

The first of the Conferences for the current year was held last week at Hamilton, Mont., by Bishop Hargrove.

The Venezuelan Commission have completed their work of collecting facts and evidences, and will soon make their report.

The speeches made in the late National Convention were heard over the long distance telephones in St. Louis, Chicago, Cincinnati, New York, Memphis, and Milwaukee at the same time.

The Treasury report for the year ending June 30, shows an advance in the National debt of \$131,000,000 and deficit of income of \$26,000,000. The serious problem of our Government is to meet that deficit by increase of revenue.

In a battle fought near Bayama August 3, between the Cubans and Spaniards, the Spaniards suffered overwhelming defeat, losing 500 in killed and wounded and missing. Much ammunition and provisions were taken by the Cubans.

From South Africa reports state that a body of British soldiers, 500 in number, were attacked by Matabeles in force from 5,000 to 7,000. The Matabeles were repulsed with a loss of about 500. The British loss was 32 killed, among whom were a number of officers.

It is now understood that the gold Democrats will call a national convention and nominate a ticket. The movement will not count for much either way in the present campaign. It will certainly not improve the chances for electing McKinley. The hope is to put forth a platform upon which to rally Democracy in the future.

Honor to Edward Farr.

We noted last week the collision between the Reading railway express and a crowded excursion train, killing near a hundred people and wounding a still greater number. In the terrible wreck, with the engine torn to pieces, was found the body of the engineer of the Reading train, Edward Farr, with his right hand grasping the throttle valve and his left upon the air-brake. This single fact tells the story of a fidelity and heroism before which all noble hearts must bow with unspeakable admiration.

Rev. J. A. Jarrell,

of the North Georgia Conference, and pastor of the Church at Cartersville, Ga., entered into rest Aug. 1. He was buried at Oxford, Ga., on Monday afternoon. Brother Jarrell joined the Georgia Conference in 1861. He succeeded Dr. Caradine at First Church, St. Louis, and then returned to Georgia. He was an able preacher and a man of gentle spirit, pure in purpose and devoted to the Master's work.

Humbugs.

The editor of the *Texas Advocate* is moved with indignation against humbugs. He says:

"This is an age of arrant humbugs. Spiritualism faith-cure, theosophy, christian science, divine healing and all such are nothing but the baldest pretensions. To believe in them is a prostitution of reason; to follow after them is self stultification. We have no compromise whatever to make with them."

We sympathize with our brother, and yet we suspect that while the same proportion of fools continues to be born into the world humbugs will not cease nor their influence decline.

The Bane Case.

We have published from our exchanges references to this case and statements concerning it. The Rev. J. R. Cason writes, stating that many are still confused about the matter, and asking what was done by the College of Bishops. We answer: Nothing was done. The ruling of Bishop Wilson did not come under review as an Episcopal ruling. The *Pacific Methodist Advocate* made a statement of the facts as to the action of the Los Angeles Conference, which we published. As to what passed in the College of Bishops at their May meeting the same paper has the following, which has appeared later:

"Bishop E. R. Hendrix authorizes us to say for the information of the Church, that the College of Bishops decided by a vote of seven to two that there was no case before them concerning the ruling of Bishop Wilson in the A. C. Bane case. So the College of Bishops neither reversed nor affirmed in the case."

R. F. Emerson, Cauthron, writes: "The No. 5 Methodist Machine I ordered for one of my members gives entire satisfaction. I hope to sell more as soon as I get through with my meeting."

+ Personal. +

Rev. M. N. Waldrip has been appointed P. C. of Dyer circuit as a supply.

Rev. C. C. Godden was a visitor at this office the past week. He seems to be in good health.

The Epworth League Conference for Morrilton District will be held at Morrilton Sept. 16th and 17th.

Dr. Dye called by on his way to Forrest City Monday. He reports prospects bright for Galloway College.

Mrs. Thornburgh and Mrs. Workman have both improved since last week. Mrs. Workman will be able to sit up in a few days if improvement continues.

The charges preferred against Dr. S. A. Steele of improper editorial conduct of the *Epworth Era* will come before the committee on the 12th inst.

Rev. J. C. Rhodes, pastor of our Church at Hope, is resting and recruiting. He spent last Wednesday with us, and then went to visit his mother.

The Editor of this paper will address the people on the subject of Temperance at Plummerville August 17 at 10 a. m., and at Morrilton August 22 at 10 a. m.

A note from Rev. F. R. Noe to our Business Manager reports the death on the 4th inst. of Rev. E. E. Morrow, of the C. P. Church, Salem, Ark. Mr. Morrow was an old and influential citizen and a beloved minister of the gospel.

Prof. W. D. Vandiver, of the Cape Girardeau, Mo., Normal School, was unanimously nominated as a candidate for Congress by the Democrats of the Fourteenth District. Prof. Vandiver was formerly president of our college at Caledonia, Mo. He is a man of ability and high Christian character.

Rev. James Thomas, of Winfield Church, Little Rock, has been extending his acquaintance with the world at large and with Methodism in particular, by a visit North. New York and Chicago were included in his tour. He was much pleased with the brotherly treatment which he received. He says the Northern Methodists know how to be hospitable to a Southerner.

Contributed

HOMILETICAL PRIMER.

By Geo. G. Smith.

CHAPTER V.

DIVISION OF THE TEXT.

I would at once, as soon as my subject was selected and my text chosen, proceed to secure the general divisions of it.

How many shall there be, and how secured? Sermons are called topical, textual and exhortatory. In a topical sermon the divisions are such as your own judgment suggests. In a textual the text suggests the division. While in an exhortatory or homiletical sermon you have less regard to logical order, but allow that of the words. Which is best? All. Which should you adopt? Each one. I find myself somewhat embarrassed here because of the extent of the subject, and the difficulty of treating it as I think it should be treated. I shall teach them more by the example of other men than by my own precept.

Divisions should be as few as possible. You are not bound to get out of a text all that is in it, and the old custom of from seven to ten general subdivisions, each one of which was formally announced is now, happily for us, obsolete. There are very few sermons of more than four general divisions, the larger number three, and a few of the great sermonizers have only two.

Divisions should never be fancied or odd. What I said about an odd text. I repeat about odd divisions. The seventeenth century presents some most amusing instances of this tendency. If I have any objection to the beautiful divisions of Wm. Jay, it is that they show too much art. We divide a text for a purpose, and that purpose accomplished, we are not to give too great attention to the skillful way in which the work is done.

Whether divisions should be announced before hand is a disputed point. The old usage was in favor of so doing, the modern is against it. Wesley, Robert Hall, and indeed nearly all preachers, within the last forty years, announced the main divisions of the discourse. Many of the great preachers of modern times have not done so. Jay did, but he was of the old time—Vinet did not. Deane did—John Kerr, one of the best Scotch preachers, does. Olin, the prince of American preachers, did not. John Alldred, another great Scotchman, does, and so did Frederick Robertson. Bishop Doane did not—Bishop Wightman did, etc. Usage is divided. Much can be said on both sides. I am certain of only one thing about it, and that is that if I were you, I would not announce my divisions. To announce divisions makes promise which you may not be able to fulfill. It looks artistic. It, however, secures a good result in certain cases. I have greatly enjoyed the announced divisions of some preachers, especially the actual divisions of Bishop Wightman.

Let me think, if for no other reason, as a rule, it is best not to announce the divisions. The question we are now to consider is how a text is to be divided. There are general divisions and sub-divisions. I can best give you an idea of how texts should be divided by giving you a few examples. Saurin preaching on "The Nature and Control of the Passions," selects as his text the passage from Peter, "Dearly beloved, I beseech you as strangers and pilgrims abstain from fleshly lusts which war against the soul." He says: The words you have heard,

my brethren, offer four subjects of meditation to your minds.

First, the nature of the passions.

Secondly, the disorders of them.

Thirdly, the remedies to be supplied, and lastly, the motives that engage us to subdue them."

Nothing could be more ingenious and admirable than this division. Alexander Vinet, whose book on Homiletics I have so often quoted, and who has no superior in the modern pulpit, preaches a sermon on "The Mysteries of Christianity." He takes for a text the passage from Corinthians: "Things which have not entered into the heart of man," and alluding to the demand that Christianity should explain everything to the comprehension of the human intellect, he says, "This claim is unjust, unreasonable, useless."

Here you see the text merely gives the subject and the divisions are entirely independent of it.

Ralph Erskine, a strong Scotch preacher of the last century, desiring to preach a sermon on coming to Christ, selected the text, "Unto Him shall the gathering of the people be," and without announcing any general divisions he aims to show how such a coming should be made:

1. Spiritually.
2. Knowingly.
3. Evangelically.
4. Spontaneously.
5. Humbly.
6. Boldly.

This is a hortatory sermon which could have been preached as well from many other texts.

Samuel Davies, a prince among practical preachers, in order to show the compassion of Christ for weak believers, took for his text, "A bruised shall he not break, and smoking flax shall he not quench." He says: "I intend to illustrate the character of a weak believer, and then to illustrate the care and compassion of Jesus Christ for even such a poor weakling."

If you read carefully Mr. Wesley's sermons as you should you will find in them a most admirable model of sermon making.

After making your general divisions you should sub-divide. I would advise you to think out the main divisions, put them on a sheet of foolscap paper and leave room under each head for sub-division. Do not go too far in your effort to be systematic. Old Uncle Bird, an old-time preacher, was one of my early friends. He laid great stress on system, or as he called it, sermonizing. "George," he said to me, "you talk pretty well for a young man, but your sermons lack system. Let me tell you how to do. Take your text and say, 'I now proceed to divide my text into four general heads: Firstly, secondly, thirdly, fourthly, and then say, Firstly under the first head, and so forth.' I thanked him kindly, but took care not to do as he said. Skeletons are not pleasant things to look at, although they are very necessary. Old Bishop Waugh was a rigid adherent to the old time method. When young Dr. Thos. E. Bond was licensed to preach, Dr. Waugh heard him, and one of Dr. Bond's friends afterward said: "Dr. Beverly Waugh says you talk well, but you can't preach."

"Did Beverly say that? Well, I am glad to hear it, for it shows I don't preach like he does, and that is a blessed thing."

Keep your subject clearly defined, and do not get confused and do not get things in a jumble.

In subdividing, while we are careful not to make divisions and while we avoid making any which are needless,

we should make as many as are necessary to bring out the sense. Let us take a simple text, say, "Now is the day of salvation." The natural division would be:

What is meant by the day of salvation?

1. What salvation includes: (a) pardon of sin; (b) dominion over sin; (c) purification from sin.

2. This salvation is possible now: (a) we can comply with the conditions now; (b) God has promised it now; (c) the instances of persons saved at once—viz., (1) the woman was a sinner, Zacheus. The dying thief, the 3,000 on day of Pentecost, etc.

Your own good sense will enable you to so subdivide your subject as to bring before your hearers that which you are anxious for them to know, but remember that you may be so minute in your subdivisions that the main end of the discourse may be lost.

The study of the best sermons and orations will suggest to you the best method of bringing out the meaning of your text. The necessity of making these divisions and subdivisions is imperative. No plan made by another can be used by you profitably, and young preachers especially are not likely to be artistic in dividing and subdividing and when they are so they are nearly always cramped. Some of the most effective preachers I have ever known were far from being systematic. As this primary book is merely introductory I can only give you a few hints and leave your own good sense to suggest what may be best.

WALTER GOODLOE.

Dear Dr. Godbey—Please allow me a little space to offer a few words in commendation of the life and character of my friend and classmate, Walter Goodloe, who died at his home—Station Camp, Tenn., July 29, 1896. His death was like his life, peaceful, glorious, triumphant. His last words, "Thy will be done, oh, God," are but expressive of his quiet, unassuming, unpretentious life. A thousand times spoken in his manly, godly demeanor. Walter was a man in the truest sense of the term. Though a boy in years, only 17, his magnificent, stalwart character, his brilliant and comprehensive intellect, that could grasp the most profound and philosophical truths, and his magnificent physique that was inspiring to look upon all combined to make an ideal man. Walter was a student. The stern realities of life impressed themselves indelibly upon his nature. His realization of life's purposes were lofty and grand. He drank not at the fountain of knowledge merely for the sweets of her waters, but to refresh his soul, mind and body for life's grand duties. He realized the sacrifices that were being made in his behalf, and strove to merit them all.

But above all he was a Christian after the character of his Redeemer. The love of God consumed his whole nature and brought under subjection every human ambition. He loved God with his whole soul, mind and strength, and his brother as himself. He honored father and mother, brothers and sisters by never descending to a low, mean importunity. The writer has seen him assailed many times by evil associates, but always to no avail. His life was fixed. He was anchored and grounded in the rock Christ Jesus. While we are sad and our hearts bleed, we can say "Glory to God for such a life!" We are better by having touched elbows with it. We have taken new courage, formed new resolutions to look farther into the "Great



A brilliant complexion is a beauty in itself. It pleases the eyes of thoughtless people and the minds of thinking people. They know that a really good complexion is a sign of health, and created by Nature. There are different ways of imitating a fine complexion: cosmetics, which deceive nobody, but ruin the skin and make the user look silly and prematurely old; stimulants which only give a temporary flush; dangerous drugs which drive pimples disorders from the face back into the blood. All these "counterfeit" complexions are unsafe and easily detected. But the genuine, unmistakable, much-admired color and clearness of health can only be obtained by clearing all bilious matters and humors out of the blood.

The first step towards creating a good complexion by Nature's own method is to get the blood clear, and the circulation free and active. There is no complexion so sallow, muddy or pimply but it will be cleared and brightened by Dr. Pierce's Golden Medical Discovery. It is the best natural complexion-maker on earth. It sends the fresh glow of real health to the cheeks by thoroughly clearing all bilious and eruptive humors out of the blood. It strengthens the digestion and regulates the bowels in a mild, natural way. It gives brighter color to the blood, and not only beautifies the complexion but makes the eyes brighter and the breath sweeter.

If the bowels be very much constipated, it will be advisable to take small doses of Dr. Pierce's Pleasant Pellets, conjointly with the use of the "Golden Medical Discovery." One or two each day—just sufficient to get their laxative and alterative, or blood cleansing, effect will be sufficient.

Beyond," "for another light shines upon the road to lead us to the Lamb.

Walter never shirked duty, always in his place bearing his part. In Epworth League, Y. M. C. A., Church and Sunday school his smiling face was inspiring. But gone, gone forever to rest with Jesus.

We hang our harps upon the willows and refuse to make merry for a prince in Israel is fallen. Students and fellows of Arkadelphia Methodist College, he left us word to join him in heaven, and may we all. His companion.

Wm. T. Thompson.

Atkins, Ark., August 3.

Nervous debility is a common complaint, especially among women. The best medical treatment for this disorder is a persistent course of Ayer's Sarsaparilla to cleanse and invigorate the blood. This being accomplished, nature will do the rest.

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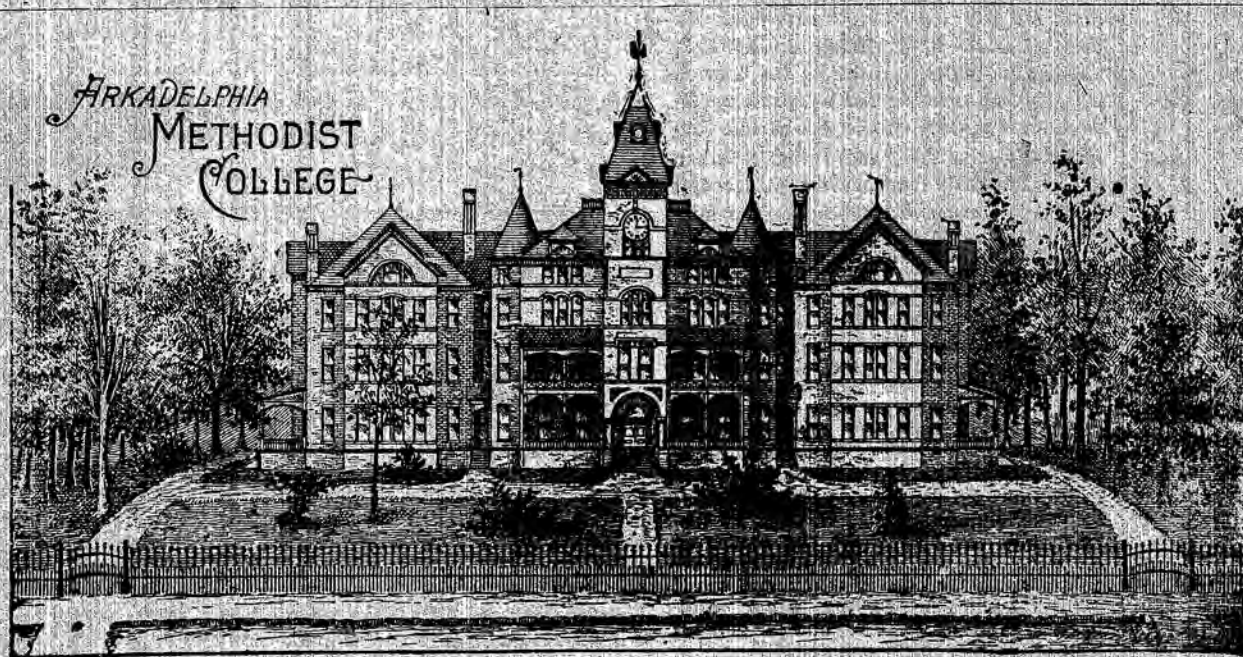
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 "There is nothing in the State superior to it."—REV. J. E. GODBEY, Editor *Arkansas Methodist*.
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THE GENERAL STATE OF THE CHURCH—SOME SOBER REFLECTIONS.

(By Rev. John W. Head.)

In our Quarterly and District Conferences certain facts are brought out which indicate a low state of things in our Church all over the country. While there is still salt in the Church and the Gospel is still the power of God unto salvation, it is certain that the general state of our Zion is not what it should be, and calls for some sober reflections. Let us look at some of the facts which indicate this condition:

1. A great body of our members do not keep their baptismal vows—they do not "renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, so they will not follow or be led by them." If they have been converted, they have fallen from that gracious state into the life of the world. I believe many of them have never been soundly converted—their lives prove just the contrary. To them Christian duty seems a load and worship proves a task. Their affections are on things on the earth, not on things above. We do not hear of many sweeping revivals now. There is not that agony for souls and hungering and thirsting for righteousness which the Church ought to have. No use trying to conceal the cause—our Church is too worldly—and this condition shuts out the revival spirit.

2. They do not keep their Church vows; first, they are not subject to the Discipline of the Church; second, they do not attend upon its ordinances; third, they do not support its institutions.

They do not know what the Discipline of the Church is, for the simple reason they have not tried to find out. To them, one Church is as good as another, and the biggest part of the Church work and privilege is the "meetin' day" and the largest measure of financial obligation is a gallon of "sorghum" or a "side of bakin"—and all this is lost if they do not like the "parson."

The ordinances of the Church are sadly neglected. Do our people hold family and private prayer? Are there serious meditation upon divine things, and fasting? Do they read and study the Scriptures, and do they gladly hear them read and expounded? What per cent of our members attend Sunday school, the prayer meeting, the class meeting, the love feast, the holy Sacrament of the Lord's Supper? "Where are we at," when it comes to these things? Whither are we drifting? Should not these things open our eyes and stir our hearts?

Again the institutions of the Church are languishing for want of support. As proof of this, let us examine the record. The minutes of the Arkansas Conference for 1895 are not at hand, and I take the figures from the minutes of 1894, which, indeed, make a better exhibit than those of last year. The total membership of the Conference, including local preachers, is set down at 25,487. Leaving off the fractions, the amounts paid on the various assessments, per capita, for 1894, are as follows:

For Hendrix College	\$.02
For Foreign Missions	.08
For Domestic Missions	.07
For Conference claimants	.04
For Bishop's fund	.01
For Church Extension	.02
For Presiding Elders	.14

For Preachers in Charge 1.05

Total per capita \$1.43

It must be said that these amounts were contributed by a very small per cent of the membership, and against them we have nothing to say—they are true and tried—but "where are the nine?" These are the institutions of the Church which every member has solemnly promised to support. Ought not these contemptibly small figures bring a blush of shame to the face of every Methodist in the Arkansas Conference? We submit that, if they approximately indicate the life and spiritual force of the Church, we are "mighty weak"—even to the point of fainting. If financial shortage were all—if this shortage were enforced by lack of number and means—we could go to judgment with it. But we have the numbers and the means. No one will deny that. This being true, what do the above figures represent? Here is where our trouble lies. They represent negative quantities, which may be expressed as follows: No family or private prayer; no serious meditation or fasting; no distinctively religious life in the home; no prayerful study of the Scriptures; no religious papers or books taken and read; nonattendance upon the other ordinances of the Church, and a general lack of interest in religious matters.

We need not say more by way of indicating the general state of the Church. Its condition, though not wholly bad, is bad enough, and the facts which indicate its condition may be named as the cause. What is the remedy? How can we make it better?

1. The matter lies, largely, with the preachers themselves. As a rule, our preachers are loyal and pious. The average preacher in the Arkansas Conference is a demonstration that a man can be a hero of the highest type. He is doing harder work, and more of it, and on less pay, than anybody. The world is not worthy of our Arkansas preachers. But do we take heed always to ourselves and the doctrine in the matters of preparation for, and prosecution of, our work, as overseers of God's flock? Have we tarried at Jerusalem and do we get fresh anointings for each pulpit ministrations and pastoral work? Do we study to be examples for the flock? Do we always feel the weight of the message we deliver, and embody its truth in our own lives? In a word, are we always faithful and fearless, and humble? The preaching of the old Gospel in its old-time simplicity and power and a demonstration of it in the lives of those who preach it, will run the spiritual mercury up to a point something like normal—will fill up our financial columns and increase the glow of our religious experience.

2. A higher appreciation of the Holy Spirit's office and work in the experiences of men and in the affairs of the church will bring a revival full of power and intelligence. We believe in the Holy Ghost, but do our members know Him—do they feel Him? Instead of winding around in the wilderness, let the Church assemble in the upper room and pray and wait for the promise of the Father—the baptism of fire! Let it come upon the pulpits and upon the pews—let it fall everywhere! With His blessed presence our wilderness will spring and blossom with roses—"instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree."

We are too prone to be satisfied with the visible bread that came down from heaven, and the water that was smitten from the rock, and the cloud by day and fire by night. Jesus is the true bread and water and the Holy Spirit is the real fire. We want Jesus more distinctly in the midst of the Church, and the fire of the Holy Spirit to cover our heads and fill our hearts. Move out of the wilderness state into the Pentecostal experience. This will fill up our Sunday schools, prayer meetings and class meetings, and this will raise our collections. O, for the baptism of fire!

The state of the Church, as indicated above, should not discourage, but humble us and turn us unto God; should not cause us to entertain any pessimistic notions, but move us to greater and more intelligent action to bring about and promote a better state of things.

Clarksville, Ark., August 5.

Old people, middle-aged people and young people, if you are afflicted with any of the following ailments, (the so-called incurable Bright's Disease of the Kidneys, Asthma, Rheumatism, Diabetes, or any kind of Kidney trouble.) You can't have La Grippe, Pneumonia, Consumption, Sore Throat or Bad Colds, you can't have Constipation, Sick Headache, Flux or Indigestion if you will use Dr. E. A. Acuman's Eureka Oil, the greatest discovery of this or any other age of the world. If old people wish to extend their lives (say from ten to twenty years longer) they will do well to correspond with Dr. E. A. Acuman, at Fordyce, Ark., U. S. A.

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GILLETT, ARK.

Dear Dr. Godbey—I have just closed a glorious revival meeting. Quite a number of conversions and twenty-one accessions to the church. All of the best material. I was assisted during the meeting by Rev. G. E. Cameron, of DeWitt. J. J. Bond.

Gillett, Ark., August 3, 1896.

KENSETT, ARK.

Dear Dr. Godbey—We have just closed a ten days' meeting at Kensett. The Lord was with us. Our church was awakened to a spirit of earnestness. We had truly a revival in the church. Sinners were convicted and mourners converted. Praise the Lord many of our people are praying for greater spirituality. The drouth is upon us, but our people here believe in paying as well as praying, so we expect our collections to come up "in full" from Kensett. Our third quarterly meeting convenes at Bradford August 1. Brother N. E. Skinner, of the Newport district, will be with us. We are praying for a great revival there.

Geo. G. Davidson.

Kensett, July 29, 1896.

AMENDMENT.

Dr. Godbey: In justice to the Clarksville district I wish to amend Judge Basham and S. Anderson's report to the district conference on financial systems, etc., by striking out this clause, "quite a number of charges have no parsonages," and substitute this, "every charge in the district has a parsonage," except Hartman circuit and Van Buren City mission, while Altus and Coal Hill have three, including the district parsonage (which I suppose is the most desirable presiding elder's home in the Arkansas conference, I can say this now as my time is up). Alma circuit has two parsonages.

S. S. Key, P. E.

Altus, August 4, 1896.

FOR THE JONESBORO DISTRICT.

Dear brethren: For a few weeks I have been at home trying to heal a bronchial trouble which was brought on by too much work and a shower of rain. Each week I have thought I would be able to resume my work the week following, but have been disappointed.

I now think I will soon be well, as my general health is good and I have but the one ailment to fight.

No man can tell how this will be. In the mean time if you think it best we will ask the bishop to fill my place till conference.

Let each pastor who thinks it best write me and as soon as a majority have

write me and as soon as a majority have so expressed I will write the bishop in your names jointly and ask that your request be granted.

If you think best to let the matter stand as now, please be patient and I will be with you as soon as possible. Yours truly, Frank Ritter.

CAUTHRON, ARK.

Dear Dr. Godbey—I want to say a few words through the paper. I closed my first meeting at Cauthron last Friday night. We commenced third Sunday at 11, continued 13 days, good interest from the first service; large congregations; my people attended from all the appointments in the charge. I was disappointed by some of the brethren not coming to help me according to previous arrangements, but the Lord did not disappoint us. He was with us in saving power. The Church was greatly revived. The Church prayed and shouted and men and women were saved. Ten conversions, six reclamations.

Bros. Lundy and Norris rendered me good help. Brother Lundy, local preacher in our church, Brother Norris, free-will Baptist. To God be all the glory.

I closed Friday night at Camthron, July 31; commenced at Newhope August 1, at 11 a. m., being my third quarterly conference. Our beloved presiding elder, D. J. Weems, is with us looking after the interest of the church and preaching to the satisfaction of all. Good interest up to date; six penitents last night remained in the altar. Quite a number came forward for prayers. Pray for us that the fire already kindled may spread all over Pato valley. Your brother in Christ, R. F. Emerson, P. C.

Cauthron, August 5, 1896.

DEVIEU.

Our third quarterly conference convened at Devieu July 28 and 29. We were very sorry that Brother Smith, our beloved P. E., was not able to be with us on account of his being sick. I received a card from Brother Smith only two or three hours before the time for conference, stating that he could not be with us. We held our conference and did the best we could. Finances are considerably behind. We are trying to build our two new churches on the work, and then the drought is so severe it will make it hard on our people but I believe they will pay out everywhere, unless it is at Devieu, and I believe the people would pay out if the stewards would do their duty, but at Devieu there is only one steward that will do anything for the preacher, Brother James Thomson, a grand, good old man.

Our meeting was in progress at Devieu and the sweet spirited, soul-stirring revivalist, W. C. Toombs, of Jacksonport, was with me, doing the preaching. His faithful work in the homes and pulpit has given him the love and friendship of the people of Devieu as he does wherever he goes. Notwithstanding many discouraged people said we can't have a revival, the spirit of the Lord was with us in convicting and converting power. We had five conversions, several backsliding members reclaimed and the church wonderfully revived. Many were heard to say: "This is like old times." Glory to God for religion that makes foes friends.

Brother H. T. Raney, L. D., of McCrory was with us some of the time, and did faithful work in the altar.

Thanks, Brother Godby, for space. I am yours in Christ,

N. W. Womack, P. C.

Dear Dr. Godbey—I wish to state through the Methodist that Brother A. S. Scott is at his wife's father's in Dallas County very low with fever. Let the church pray for his recovery. Your brother, T. C. Singuefield.

Holly Springs, Ark., August 8, 1896.

LEA RIDGE CIRCUIT.

Dear Methodist—I have been in protracted meeting at Post Oak since last Saturday. Eight happy conversions up to date. Ten patients in the altar last night. Brother J. F. McCulstian, a local deacon from White River Mission, is at Brightwater holding protracted service. Three conversions to day. To God be all the praise. Yours truly,

J. R. Maxwell.

Arkansas Methodist: I have held two meetings up to date. Walnut Grove and Pleasant Hill. The one at Walnut Grove was not as great a success as should have been, but Christians rejoiced and good was done. At Pleasant Hill we had a gracious time. The church was greatly revived. We are due thanks to Brothers Orr, Doak and Patrick Scott for valuable assistance.

B. F. Scott.

Bland, Ark., August 8, 1896.

The final result of my meeting at Bentonville was 175 converted and reclaimed. After we took down the tent and stopped preaching the young people's meetings were carried on more than a week with several conversions. We have a fine crowd of young people, who are consecrated to God and the church. This charge has a fine future. From the small children all the way up to the aged fathers and mothers we have consecrated workers. Many of the children are very religious. S. F. Goddard, P. C.

Bentonville, August 6, 1896.

POMPSVILLE.

Dear Brother: I was with Brother J. W. Vantrise this week at Pompsville. We had a good meeting. Brother Vantrise did some powerful preaching. He organized a church during the meeting. There were twenty-one went into the church at this place. Some were members of the Methodist Church at other appointments on the work. Some were Baptists and some had never belonged to any church. There are others that will join yet. We closed the meeting with a number at the altar, God bless them. God bless this new organization. I trust they will pray with one accord until endowed with power from above.

J. H. Callaway.

Elon, Ark., August 7, 1896.

TEMPERANCE

Report of Fayetteville District Conference.

Whereas, The existence of the liquor traffic is cursing our country, defying alike the laws of the State and the laws of God; therefore, be it

Resolved, That we stand together as one man in opposition to the liquor traffic, using every possible legitimate means for its extermination, and that we recommend, as suggested by Rev. J. R. Cason, in the Arkansas Methodist of May 20:

First—The revision of the provisions contained in sections 4851 and 4867 of Sandel's and Hill's Digest, whereby manufacturers or distillers of liquors are permitted to sell in quantities of not less than five gallons, and so change the law as to subject both the making and selling in any quantity to a majority vote of each county.

Second—To so amend section 4869 that

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without disturbing county control over the township for the State to have the same control over the counties that the counties now have over the townships, so that when a majority of all the votes cast on the question in the State shall be "against," it shall thereafter be unlawful to manufacture or sell in any quantity (for beverage uses. Ast. Sec.) throughout the State.

S. F. Goddard, Chairman.

REV. J. A. PEEBLES, D. D.

James Albert Peebles was born in North Hampton County, N. C., August 26, 1827. At 7 years of age he moved with his father to Loudon County, Miss. He was converted in 1848, and soon after was licensed to preach. He graduated from Leland College two years later and at once entered the Alabama Conference as a traveling preacher. He was ordained deacon by Bishop Andrew in 1851, and ordained elder by Bishop Pierce in 1856. He transferred to the Arkansas Conference in 1874 and was appointed president of Qulman College, which position he held five years and again entered the regular work of the ministry. The degree of D. D. was worthily conferred upon him by Qulman College soon after his resignation as president. Most of his children having located in Searcy he transferred to the White River Conference in 1892. Though he was an itinerant preacher for forty-four years, serving circuits, stations and camps, yet he only missed seven appointments. What a record!

His one aim was to "work the works of Him that sent him."

Dr. Peebles was a strong preacher. He was modest and retiring in disposition, yet true to conviction and unswerving in fidelity to purpose.

He left his home in Searcy Saturday afternoon, August 1, bright and cheerful, assuring his wife that he was in good condition for another week of revival work. He went to his appointment, which was at Stony Point, and preached that night. Sunday morning at 11 o'clock he preached at the same place. In the afternoon he drove four miles to preach at another point, but on reaching the Church was so overcome by the heat as not to be able to preach, and after receiving some members into the Church, started back to Stony Point, where he expected to preach at night, but God met him on his return and said, "It is enough; come up higher."

He leaves an intelligent, consecrated wife who has been walking and working and praying by his side through all his life as a preacher; also five children, all of whom are cultivated, consecrated men and women, and who are rejoicing in hope of a glorious resurrection, reunion and eternal life after death.

No man will ever charge James A. Peebles with having been unfaithful to God or to the souls of men. His life is luminous with good deeds. He commenced his last hour by receiving members into the Church militant, and before it closed was himself received into the Church militant. "Faithful unto death."

Yes, the Christian's course is run.

Ended is the glorious strife;

Fought the fight, the work is done.

Death is swallowed up of life.

F. A. Jaffett.

Searcy, Ark., August 6, 1896.

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LESSON VII—AUGUST 16, 1896.

B. C. 1035 (about). David's Confession and Forgiveness. Ps. xxxii. 1-11.

GOLDEN TEXT.

"Create within me a clean heart, O God, and renew a right spirit within me."—Ps. li. 10.

Topical Outline.—1. David confesses his sin. (Verses 1-5.) 2. David's confidence in God. (Verses 6-11.)

Time.—B. C. 1035 (about).

Place.—David's palace in Jerusalem.

HOME READINGS.

S. David's Confession, etc., Ps. xxxii. 1-11; M. Human Depravity, Rom. iii. 10-19; T. Hope for the Penitent, Hrs. xiv. 1-4; W. Confession of Sin, 1 John i. 8-10; T. Prayer for Pardon, Ps. li. 10-13; F. True Prayer, Jas. i. 5-8; S. Man of Forgiveness, Ps. cii. 12-14.

Reference word, "Pardon."

Lesson hymn, No. 359.

If the reader will not interpret the saying too literally, we will say that the book of Psalms was the Hebrew Hymn Book. Not all their hymns were found here, and not all that is found here belongs to hymnology. Yet very much of the book is a collection of hymns, written by various authors, chiefly David, Asaph and Moses, and used in the temple service, which had the most magnificent choral worship the world ever saw. These psalms expressed in song the deepest emotions of the soul. They were hymns of praise, of prayer, of penitence. Nothing in the Old Testament so gives voice to the spirit of devotion; nothing in the New Testament can exceed some of these ancient poems. The cry of the soul has been the same in all the ages.

Our lessons for this time is the twenty-second psalm. It is one of the seven great penitential psalms. It has reference to David's great sin in the matter of Uriah, for an account of which read the eleventh and twelfth chapters of Second Samuel.

We know nothing in all literature which affords a more tragic illustration of the power of sin over the soul than does this conduct of the great King of Israel. The tragedies of Shakespeare do not excel it. If we had not seen so many sad illustrations of the weakness of human nature, we could scarcely believe this is the same man who has always been so upright, so magnanimous, so conscientious in all his dealings with God and man. But here he is; he has allowed the thought of evil to find place in his mind; has committed adultery, thereby defiling himself; has wronged public justice, which, of all men, he should have upheld; has debauched a good woman; has sunk like a coward in his efforts to hide his infamy; has grievously wronged a brave and gallant man, who, at that very moment, was in the field against his enemies; has descended to the low depths of trying to deceive this man, and, failing to fasten on Uriah the fatherhood of the coming child, he makes the brave and unsuspecting man bear to Joal an order to put him to death. And in this condition David has lived for nearly a year. God has at last waked him up through Nathan the prophet.

The fifty-first psalm expresses the agony of his repentance on this occasion. The lesson expresses the feelings of the forgiven soul. The first and second verses proclaim the joy of the new-found peace. The third, fourth and fifth verses show how bitter had been the dregs

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of repentance, how deep had been the sense of sin, and how full had been the confession of sin. (This confession had been made to God, not to the public. The public had no right to demand it, and David was not such a fool as to give it to the public in his disgrace. It got into history because the acts of the King of a great nation are matters of record. No good end is served when a sinner goes to blazon abroad his former crimes. God's plan is to hide them from the eyes of men and of angels, so that they shall never be mentioned to him again.) The sixth and seventh verses proclaim the great goodness of God in his forgiveness of all men who come to him. The eighth and ninth verses show how the forgiven sinner hears the voice of God, how communion with God is again established. The last two verses show how the newly cleansed man and exhort.

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 J. M. WORKMAN, Secretary and Treasurer, Little Rock, Ark.



All our leagues who were at the state conference will recognize the picture of Prof. W. A. Hemphill, of Sherman, Tex., who led the singing of the choir on that occasion. Prof. Hemphill, like many other good people of Texas, is by birth an Arkansan. The truth is Texas would not amount to much in the estimation of our people but for the Arkansans that have strayed away into that wide and lonely land.

AUGUST 16, 1896.

TO JUDAS, THE BETRAYER.

Mat., xxvi., 25; John, xii., 7-8.

The character of Judas Iscariot and the service which he performed in laying the foundations of faith in Christ constitute a study which must, at some time, have arrested every Bible student.

We search for the purposes of God in the work of these twelve apostles. Free in their choice and action as men, we feel that they were yet, in an important sense, the Master's choice. He doubtless could have found among other believers, real or professed, men who would have accepted a special call to be constantly with Him and to become His apostles. "When He had called unto Him His disciples He chose twelve to be apostles." These were men selected to receive His constant instruction respecting the kingdom of heaven, and not only to hear all His discourses, but to witness all His works and to study and observe His own character. He would impart Himself to these men so that they might have a full grasp upon His work and be able as His representatives to carry it forward. We may believe, therefore, that the choice had respect to the natural gifts and dispositions of these men. There may have been other disciples as devout and as teachable. The twelve were chosen for a special purpose. No haphazard choice.

Among the twelve Judas is named. "Judas Iscariot, who also betrayed Him." Such is the first mention of the man, and that betrayal so clung to the minds of the evangelists, that it ever comes to view in the mention of Judas' name, or if it be not the betrayal that is mentioned, it is the thief, the covetous man, the unbeliever. They think of him in every stage as a child of darkness.

The two texts of Scripture referred to our study, for this lesson, should not be taken alone in our study of the character of this man, albeit they reveal a deliberateness and self-possession in wickedness which we can characterize

by no milder term than infernal.

At the table of the last supper, partaking in that tenderest testimony of his Master's love, with the purpose of betrayal in his heart, his plan already formed, he affects amazement and horror at the thought, that he should betray his Lord. When the Saviour declares that there is a traitor among the twelve, and true and loving disciples ask with horror "Lord, is it I?" he feigns like amazement and asks "Is it I?" When he knew that Jesus knew what was in his heart, nothing but devilish audacity can be seen in his ejaculation "Is it I?"

The next example referred to is on line with this.

At the feast, in the house of Simon of Bethany, an occasion so touchingly sacred that we cannot venture to describe it, when Simon, whom Jesus healed of leprosy and Lazarus whom He had raised from the dead, and the disciples sat at the table, and Mary, the sister of Lazarus, in the unspeakable love and gratitude of her heart broke the alabaster box upon His head. Judas interposed with an objection which showed how heartless and dead to spiritual things he was: "Why this waste? This ointment might have been sold for three hundred pence and given to the poor."

When we call up the circumstances of that occasion, how rude this speech? How far from any recognition of spiritual things was the man who would have sold Mary's memorial for three hundred pence? Jesus said "Whenever this gospel is preached, this also that this woman hath done shall be spoken of as a memorial of her." But Judas, who knew the money value of things, would have sold this memorial of Mary for three hundred pence.

After this exhibition of heartlessness we do not wonder that he knew how to calculate the value of his Master's blood.

But what shall we think of Judas? Was he ever a true follower of our Lord? We cannot believe that he ever had any regard for Spiritual things.

The most reasonable view is that he was utterly venial and worldly. He conceived of Jesus' purpose as the establishment of a temporal power, and expected gain in this, and found here his first motive to follow the Lord. All the disciples were in measure under such conceptions of the promised kingdom. But Jesus, in the course of his ministry dispelled this illusion. As it was removed many that followed as disciples went back and followed no more. Even the twelve were tried, and to them Jesus said: "Will ye also go away?"

Now it were far better to go away when this hope of worldly gain was removed unless the ambition for it was also surrendered. He who gave up his worldly ambition, still following the Master only kept pace with the new light given, and remained a true disciple. He who held his worldly ambition intent even to make a gain of spiritual things became a heartless hypocrite. Far better that Judas had renounced Jesus openly at that point than to have continued with Him disappointed and resolved to make the best worldly bargain out of his disappointment.

But Judas served an important purpose in laying the foundations of faith in Christ. This man who had been admitted to sacred intimacy with Jesus, and who certainly knew Him well at last finds himself at a point where any known fault in Jesus would have been a balm to his conscience. But at that point his sense of the holiness of him he had betrayed drove him to madness.

No one at the last gives stronger testimony to the immaculateness of Jesus than Judas in his mad cry: "I have betrayed innocent blood."

Thus in the Church good and bad men have ever mingled. But God uses even bad men to make more manifest the truth that Jesus is the Son of God and Saviour of men. And whether it be the good man peacefully trusting in his Saviour at last or the profane man who has rejected Christ both the rejoicing and despairing are Jesus' witnesses.

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mass of Sunday School workers, Epworth Leaguers, Pastors, Evangelists, and Y. M. C. A. members. It opens flat wherever you choose, and it will last a life-time. It is THE premium of premiums!

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115 Main Street, Little Rock, Ark.

ARKANSAS METHODIST.

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

WEDNESDAY, AUGUST 12, 1896.

There are many champions of "second blessing" whose need is to obtain the first.

The best and happiest Methodist families in Arkansas are those who read the Bible, the "Arkansas Methodist," and maintain family prayers.

He who lives for himself will be overwhelmed by the calamities of life, and faint at midday; he who lives for others will be strong and full of hope till the sun goes down.

Nothing serves a minister of the gospel so much as kindness to all men, for that is of the spirit of the gospel. But kindness must be spontaneous and from the heart; the moment it appears to be official or professional its magic power is gone.

It invariably appears that those preachers who are least loyal to Methodist pratemost of their reverence for John Wesley. So it was in our Lord's time. Those who garnished the sepulchres of the prophets were those who had least regard for the living truth.

We hear that the friends of temperance in various counties are beginning to look after the election of temperance in September. This is a duty for all our preachers and people to regard. Count the Arkansas Methodist in politics this far.

There are some phases of modern piety which, owing to the limitations of human language, will never be adequately described. As, for example, that which is suggested by the good deacon who refuses to go near the revival meeting because he was not the first man consulted with reference to the time of holding it.—Richmond Advocate.

THE PROCEEDINGS OF THE EPWORTH LEAGUE CONFERENCE —A NOTE OF EXPLANATION.

Believing that the excellent papers and addresses read and delivered at our State Epworth League Conference, if published in book form, would do much to continue and extend the impulse given to the League work at that meeting, the editor of this paper made a proposition to put out such a publication on the condition that 800 copies of the proposed publication could be engaged to subscribers. There was a call for subscriptions and more than 900 copies were called for. Thus our Leaguers went away feeling that the proposed book would be speedily forthcoming.

Meantime this editor undertook to get together the matter for the book. After repeated calls through the "Arkansas Methodist," and by private letters only about half the papers read at the Conference are gotten. Those published in the city papers we could use as published, but there were but few of those. If any papers were left by parties when they left the city to be sent to this office none were ever turned in.

Again when Bro. Workman, who took down the subscriptions at the meeting, showed us the list, a great number were lacking any individual name, only so many to such a league. The name of the

individual reporting for the League was not taken. Further, there soon began to come in notes requesting that part of the subscription from various Leagues be cancelled.

Last of all, because no money was paid in, and we have not yet, at this date, either the papers, or the money to publish them, we are compelled to go to work with what we have, advancing the money or make a call now that the money be forwarded. This will cause much delay and end, we think, in failure, as the longer the publication is delayed the fewer copies will be sold.

We announce, therefore, that the plan of publishing the book has been abandoned. We regret the trouble we have given some of our friends in this matter, and regret much more the amount of trouble we have had in a well-designed but unsuccessful undertaking.

We have Bishop Key's sermon, delivered at the League Conference, and some excellent papers. We shall give some of these to the public through the columns of the "Methodist." They will be read in that form by most of our Leaguers, and by many thousands of our members in Arkansas without cost.

J. E. Godbey.

Two years ago a certain eloquent Congressman, bearing one of the oldest and most honored names in the country, was put upon his trial in a civil court on the charge of flagrant offenses against good morals, and was found guilty. In the course of the proceedings he fully acknowledged that his conduct was utterly without excuse, and at a later date wrote a penitent letter to the Church of which he was a member asking for mercy. Everybody remembers what a storm of popular indignation the case aroused. The whole nation took a deep interest in his canvass for a renomination to Congress, and greatly rejoiced when he was defeated. The mere information that he may again seek to enter public life is met with a general expression of disapprobation.

This is right. Yet a Methodist minister, not of our Church, who was guilty of the same offense less than two years ago, at a time when he was preaching the doctrine of entire sanctification, and professing that the carnal nature was utterly extinct in him, is now put forward in a holiness paper, edited by one of our preachers as a fit man to expound and proclaim "the higher life." When, moreover, we enter a protest against such an indecency we are charged with being a persecutor. One brother, who has written much and sharply in recent years against the worldliness of the Church, gives us the amazing assurance, in a private letter that the ordeal—indeed, through which the minister in question has passed—is an additional equipment for his work as a preacher. Crawling through a sewer is fine preparation for good society, provided the bath tub and the scrubbing brush are afterwards brought into requisition! We are learning.—Nashville Christian Advocate.

We fully approve the views expressed above. In restoring the fallen man to the ministry the Church deals with another question than that of repentance. Mr. Breckinridge's repentance may have been genuine. That was not the question with which those who opposed his re-election were concerned. It was deemed that the interests of public morals would be better served by refusing to restore the man to a place which he had so dishonored.

We believe in repentance and restoration through God's grace, for the vilest. Such an one may be restored to the Church. But the very desire of such to return to the ministry would be ground to distrust his sincerity. The question with which the Church deals in putting men into the ministry is simply that of strengthening and advancing the cause of Christ. This depends large-

ly upon the confidence which the Church herself holds in the public mind in the faithfulness and purity of her ministry. To that public confidence she is bound to have respect if true to her mission. One, who in the ministry, with its vows and obligations upon him and making the highest profession of sanctity, has fallen into gross sin can never again command the public confidence. By restoring such to her ministry the Church herself is weakened through all her borders where such action is known. The loss thus sustained is greater than the person so restored can counteract.

DR. WHITSITT'S DISCOVERY.

Some of the Baptist associations have passed resolutions deprecating and condemning Dr. Whitsitt's recent publications regarding his discoveries in the British museum relative to English Baptist history. It is a striking example of the desperateness of their cause when men who are uninformed concerning the facts thus put their protest against the statements of men who alone have examined the facts. The Independent says of this:

"It seems that there are only four or five men that have made any study of the subject. Dr. Whitsitt, in 1880, gave two months in the British Museum to the study of this period of Baptist history; about the same time Dr. Dexter did the same, and published his results in the book 'John Smith, the Se-Baptist.' Both agree substantially in their results. There are three other American Baptists that have since given much attention to this period of Baptist history—Dr. A. H. Newman, of Toronto; Dr. H. C. Vedder and Dr. Burrage. These men all substantially agree with Dr. Whitsitt; and their opinion is worth that of all the other Baptists of the United States put together, and the contrary decision of the Kentucky Baptist Association, or of all the other associations in the South or in the North on the subject would not be worth the squeak of a penny whistle."

GLADSTONE AND THE POPE.

Ex-Premier Gladstone has written the Pope of Rome desiring of his infallibility a pronouncement regarding the validity of ordination in the Anglican Church.

The Pope's reply, in his late encyclical is clear enough. Disruption from the one Catholic and Apostolic Church invalidates all ordinations claimed from her. The authority of the Church cannot be invoked by those who have cast off the authority. It is not transmitted alone by factual succession, but descends only to those who, having received the imposition of hands from the Church, remain in allegiance to her authority.

The question now arises, "What intent prompted Mr. Gladstone's letter to the Pope?" Is the old man, who has been through his long and illustrious life a devout member of the Church of England, now, released from public cares, and looking out into the future becoming doubtful of the validity of those Sacraments by which he has claimed to be joined to the mystical body of Christ or has he some scheme in view respecting the Church at large? Is his motive personal or political?

Mr. Gladstone has sometimes surprised the public, and there are those who hint that the old man may yet turn to the Church of Rome. That would surprise us indeed. Nothing but the dotage of age could make it possible. Mr. Gladstone has written freely upon theological questions. He has ever dealt with the great principles and fundamental tenets of faith, and respecting orders has exhibited no especial interest.

What political or public aim could the ex-Premier have now?

Is it not likely that he expected some gain to the cause of Christian unity from the answer of his question, however it might be answered?

If the Anglican Church claims apostolical authority and validity for her ordination on the ground of factual succession and Rome admits this claim, is not the Anglican Church forced in consequence to give like recognition to the ordination of certain sects of Dissenters or Non-Conformers?

But if the true succession is not factual merely, but descends only with loyal adherence to the Church of Rome wherein can the Anglican Church claim pre-eminence over other Protestant bodies?

The Anglican Church invites other denominations of Protestants into fellowship with her upon the ground that they recognize her ordinations as alone valid and have their ministers ordained at her hand. Is not the arrogance of this demand expressed by Mr. Gladstone's letter and the Pope's reply?

In any view of the case has the Anglican Church reasonable ground for her arrogant exclusiveness?

We dare say, whatever motive has influenced Mr. Gladstone in this matter, the clergy of the Church of England would prefer that he had kept silent, and not have reopened so prominently in the public mind a question which they wish their own members at least, if not the Christian world to regard as settled.

The succession of ordination and the succession of baptism are figments which will soon be cast to the rubbish of the past. Then faith will be incumbered and Christian unity strengthened.

SAD.

The Methodist Church house at Berea was blown down Sunday afternoon just as they were gathering for Sunday school. Bros. Colson, of Berea Circuit, and Vantrease, of Palestine Circuit, were both badly hurt, but we hope not fatally. W. W. Chochran, one of our best men, was killed. Several others were slightly injured.

T. J. Scott.

T. D. Scott, P. E.

Berea, Ark., August 10, 1896.

More and more it is coming to pass that the young people of the church receive their knowledge and views and biases with regard to the doctrines, polity, institutions, life and aims of the Church, as well as their notions of the social and moral questions of the day, from the church papers coming into their homes. Scarcely an issue of any one of these leaves the press that does not determine some great problem in the religious life to somebody in the range of its circulation. I often feel amazed at the indifference of pastors on this subject. How any one can expect to train the young people of his congregation in these days so as to make intelligent Methodists of them, and envelop in them love and loyalty, and firmly attach them to the institutions of their own Church, without the aid of the Church paper, is more than I can understand. It may be that it can be done in some instances, but it seems to me that the risk is too great, and the responsibility of attempting it enough to cause the stoutest heart to tremble. We would that these wise words might make a deep impression upon the hearts of all our preachers. If they only knew how much of their success as winners of souls depended on the circulation of religious papers, they would not be negligent of the duty.—Bishop Merrell, in Zion's Herald.

Notices.

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 McLaughlin, 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.

ASSESSMENT NO. 10.

Little Rock, Ark., July 12, 1896.
Being informed of the death of Rev. J. A. Peebles, a member of this Association in good standing, Assessment No. 10 is hereby called to meet the claim arising therefrom. This assessment is to be paid to Sister Peebles.
Brethren will bear in mind that Assessments No. 8, 9 and 10 are being collected at this time.
John B. Bond, Secretary and Treasurer.

ACKNOWLEDGMENT.

ASSESSMENT NO. 8.

On hand last report, \$26.
Received from Revs. G. W. Hill, \$2; F. E. Taylor, \$2; J. D. Rutledge, \$2; J. M. Talkington, \$2; J. M. G. Douglass, \$2; G. W. Logan, \$2; E. N. Watson, \$2; J. D. Whitesides, \$2; A. B. Winfield, \$2. Total, \$18.
Balance on hand in No. 8, \$44.

ASSESSMENT NO. 9.

F. E. Taylor, \$2; J. M. Talkington, \$2. Total, \$4.
On hand, No. 9, \$4.
John B. Bond, Secretary and Treasurer.
August 12, 1896.

TO CLEANSE THE SYSTEM

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

GLEANINGS.

The following was received too late for our last week's issue:

Dear Dr. Godbey: Our dear Sister Powell, wife of Rev. L. M. Powell, P. C., of the Mt. Ida circuit, Hot Springs district, passed away August 1, at 5 p. m. She died in the triumph of the Christian's faith, leaving a devoted husband, four sweet children, and many relatives and friends to mourn their loss. Suitable tribute will be prepared soon.

Mrs. J. A. Sage.

August 3, 1896.

We deeply sympathize with our bereaved brother.

CAMP MEETING.

There will be a camp-meeting on Genoa Circuit, Liberty camp-ground, beginning Friday evening, August 21. Let the people round about take notice and bring in their baskets loaded with supplies.
J. H. McGay.

Dr. Miller's Pain Pills. "One can't do it."

Will the new woman vote? I am afraid she will. The signs of the times seem to point that way. Twenty states give woman school suffrage; one, municipal, and three states full suffrage, and, whether for good or evil, the experiment is going to be tried. But this I know: A woman will no more lose her womanliness or purity or goodness because she has the privilege of expressing her opinion at the ballot box (as the prophets of evil had predicted that she would) than she did in being allowed to receive a higher education. Woman's nature could not be so subverted and changed by that or anything else.—Gospel Advocate.

The woman who hesitates is invited to send 21 one-cent stamps to cover only the cost of mailing a copy of Doctor Pierce's Common Sense Medical Adviser, which contains plain, clear information about all of the organs of the human body and their functions.

MONTICELLO DISTRICT CONFERENCE.

Dear Methodist:

I suppose you would be glad to hear from our District Conference, which recently convened at Warren, a gathering which proved a rich spiritual feast to all in attendance.

The Monticello District Conference convened at Warren July 8th, 1896, T. D. Scott, presiding elder, in the chair. The attendance was good, near one hundred. Full reports from all the charges except Hamburg Circuit, the preacher there having died a few days before the Conference convened. The reports show there have been received into the church since the year began, 129; number on roll, 2746; number who habitually disobey our rules, 36. We defy any other organization, save the church, to show so small a per cent who disobey the rules.

About forty per cent of preacher's salary paid and only a small per cent of the Conference collections paid. There were other questions answered touching the most vital parts of the Church work, all of which were fully discussed and many were heard to say, "I have a different view of my work, and am going home and be more faithful."

Bro. J. R. Moore, our Conference Missionary Secretary, was with us, gave an address on missions and occupied the pulpit at 11 a. m. His plea for missions should be heard by more of our people.

Bro. George W. Hill was present as financial agent for Hendrix. His masterly presentation of Christian education was responded to by a subscription to Hendrix of \$628.50.

Bro. A. O. Evans was with us mixing with old friends and representing Galloway College.

Bro. C. D. McSwain came representing Fordyce Training School. We enjoyed the association of these brethren and only regret they could not stay longer with us. We regretted the Arkansas Methodist could not send a representative; we were disappointed in not having Dr. Godbey with us.

Ring resolutions on temperance were adopted.

Resolutions of sympathy for the families and relatives of deceased brethren were adopted. Also resolutions of sympathy for Bro. W. R. Harrison, who was kept away by sickness, and for the families of the Arkansas Methodist who were prevented from meeting with us from some cause.

S. R. Twitty was licensed to preach. J. M. Hughey and S. R. Twitty were recommended to the Annual Conference for admission on trial, and J. H. Galloway for re-admission. A. G. Cason was delocked, local preacher; Charles Pyron, recommended for elders' orders.

The following local preachers had their licenses renewed: Wm. E. Biggs, R. P. Faucher, Span and J. R. Bingham. The following were elected delegates to the Annual Conference: Hugh Bradley, Jordan Crow, W. A. Birch and J. M. Hogue. The following elected alternates: J. H. Lee and A. M. Bell.

With best wishes for the Arkansas Methodist and a heart full of love for the Master's cause, I am

Yours truly,

A. M. Bell, Secretary.

EUREKA SPRINGS DISTRICT CONFERENCE.

Editor Methodist: The sixth session of the Eureka Springs District Conference, Arkansas Annual Conference, was held at Pressley's Chapel in Madison county, Ark., about five miles north of Huntsville. Conference convened on the morning of the 23d of July and held three days.

Rev. P. B. Hopkins, P. E. of the district, presided throughout the session, and I believe entirely satisfactorily to every member of the Conference. Those who are acquainted with Bro. Hopkins know what he does is well done. The undersigned was elected secretary.

There were forty-five members of the Conference present the first day, and the number increased to about fifty. The pastor of every charge in the district, except that of Goschen, was present, and this charge was well represented by local and lay members.

Rev. F. S. H. Johnson, the only visiting brother, was with us the first day, preached well, represented the interests of Hendrix College and took a fairly good collection for the college. We were glad to have him with us.

The religious feature of the Conference was very enjoyable throughout the entire session.

A move was made which we believe will result in the establishing of a District High School within the bounds of the district in the near future.

A move was also made to build or purchase a district parsonage, and we hope to have a home for our P. E. at the beginning of the next Conference year.

The work in the several charges was particularly inquired into; the usual reports of committees together with appropriate resolutions were received and adopted.

The members of the Conference were amply and cheerfully cared for by the good citizens around Pressley's Chapel.

Berryville, in Carroll county, was chosen as the place of the District Conference.

The delegates to the next session of the Annual Conference are R. W. Gou-

McFLREE'S Wine of Cardui

(PURE VEGETABLE EXTRACT.—NOT INTOXICATING.)

CURES FEMALE DISEASES!

ASK YOUR DRUGGIST FOR IT.

John Hatfield and the writer hereof. Alternate delegates are P. B. Adair and J. O. M. Clark, Secretary.

Eureka Springs, Ark., July 27, 1896.

BATESVILLE DISTRICT CONFERENCE.

As usual, with unusual added, a success in all its work. Three conversions up to Sunday night. This is the "unusual." Comparing this with last year, last year with the year before progress, appears as a whole. I have been attending such meetings since 1874, and as well as memory serves me I do not remember when such close attention was given to business as at this. Seventeen preachers out of twenty itinerants were present a part of or all the time. The absent ones being personally afflicted, or their families. Brethren this speaks well for your brotherly feeling for each other, and your interest in the work. May this fundamental and supreme law (love) control us; then we cannot and will not work any ill to our neighbor. A good attendance of laymen, several preachers. The only men from abroad were Dr. J. H. Dye and Rev. Ed P. Crowe, smiling and weeping for Galloway. And well did Dr. Dye do both. He rounded-up his Galloway talk with a glory-to-God-shout-song-and-hand-shake, and so on, and our people understand Galloway and their connection with this school better than ever before. Rev. J. M. Hawley presented Hendrix to us in a way that all felt this school nearer to them than before. He was very clear in his talk, and did more in ten minutes to put this College on the hearts of the preachers and laymen than any one man who has been before us. We gave license to preach the Gospel according to the rule and regulations of our Church, to-wit: Prof. William H. Marris, G. W. Thompson, David Spurgeon Runyon, R. A. Robertson, Jas. H. Griffin. I can say these are all promising cases, and wisely wait for another year to enter into the traveling connection. Our Conference met at country Church, and the fact was fully brought out that Methodist people are still possessed with the power of adjustability and can go a mile or two to dine, and get back to work at a reasonable hour. From these primal customs of Methodism let us not depart until the denseness of population changes such conditions, and then we will not have to go two miles from any Church. Our genial secretary, Bro. J. R. Metcalf, will give you some items. God bless you all, brethren. Let us be ready for roll-call November 18. Sincerely,
Jas. F. Jernigan.

+ Christian Life. +

THE DIVINE HAND.

Loose not thy hold, O hand of God!
Or utterly we faint and fall,
The way is rough, the way is blind,
And buffeted with stormy wind;
Thick darkness veils above, below,
From whence we come, to where we go;
Feebly we grope o'er rock and sand,
But still go on, confiding all,
Lord, to thy hand.
In that stronghold salvation is;
His touch is comfort in distress,
Cure for all sickness, balm for ill,
And energy for heart and will.
Securely held unfaltering,
The soul can walk at ease and sing,
And fearless tread each unknown
strand.
Leaving each large thing, and each less,
Lord, in thy hand,
O mighty Friend, forever near!
O heavenly Help! so soon forgot,
So oft rebelled against and grieved,
Unthank'd, distrust'd, disbelieved;
Forgive us all, and hold us fast
Till dawning lights the dark at last,
And looking back we understand
How we were kept, and knew it not,
Lord, by thy hand.

—Onward.

THE RAINFALL FOLLOWS THE PLOW.

I heard a farmer talk one day,
Telling his listeners how
In the wide, new country far away,
The rainfall follows the plow.
As fast as they can break it up, you see,
And turn the heart to the sun,
As they open the furrows deep and free,
And the tillage is begun.
"The earth grows mellow, and more
and more
It holds and sends to the sky
A moisture it never had before
When its face was hard and dry.
"And so, wherever the plowshares run,
The clouds run overhead;
And the soil that works and lets in the
sun,
With water is always fed."
I wonder if ever that farmer knew
The half of his simple word,
Or guessed the message that, heavenly
true,
Within it was hidden and heard?
It fell on my ear by chance that day,
But the gladness lingers now.
To think it is always God's dear way
That the rainfall follows the plow.
—Author Unknown.

When a man pushes his way through a thorny hedge, it is not wise to strike at every thorn that wounds the flesh. So when Christians pass through this thorny world, they cannot expect to secure perfect justice for all wrongs inflicted on them. They should always remember the admonition of the great apostle: "Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written vengeance is mine, I will repay, saith the Lord."—Selected.

A HOME IN THE HEART FOR CHRIST.

If Jesus actually lives with you, other people will be sure to discover the fact. When He went into the border of Tyre and Sidon, "He could not be hid." If you travel through a certain district in southern France in lavender time you are sure to know that it is a lavender country by the sweet fragrance of the air. Christ is always self-revealing. No genuine Christian will ever desire to conceal him; he could not even if he would. Many absurd things have been written about "secret hopes," etc.; but, my friends, if nobody in this world, not even your most intimate friend, suspects that you are a Christian, I do not believe that you are one. If there is any fire in the stove a touch will show it. Here, then, is an infallible test. Do I feel and recognize that Christ is in my heart, controlling my conduct, quickening my conscience

and helping me every day to resist evil and do right? Then He is there; but if no such internal evidence exists then Christ has never been there, or has gone away.

For the question whether the Master will always stay with us depends largely upon ourselves. Self-will and pride will drive Him out, for He promises to dwell only with them who are of a humble and contrite spirit. Neglect may provoke Him to depart, and so may a persistent disobedience to His commandments. Dr. Maclaren beautifully remarks that "the sweet songbirds and honeybees are said always to desert a neighborhood before a pestilence breaks out in it." So the inevitably Holy Savior will not dwell with evil, and we may so poison the heart atmosphere with indulged sin that He will not stay in it. Free agency does not cease after conversion; if Christ enters our hearts through faith He must be kept there through faith. Oh, what wondrous condescension, that the Lord of glory will consent to occupy such a hut as my poor heart! Yet He is kindly saying to me: "Give me room in this, thy heart, and I will give thee a place in my heaven."

A practical thought not to be lost sight of is that if Jesus dwells in our hearts we should be carrying Him with us. "Let our light so shine before men" that they may recognize that Jesus is within you. Show your Christ-like kindness to people while they are living, and do not take it out in heaping flowers upon their coffins. I have sometimes thought when I looked at such posthumous displays that if these poor, silent lips could speak they would wish that a few more flowers of love had sweetened their hard, weary lives. Carry Christ with you to your unconverted friends. If you win their respect for you and get a hold on them you can talk to them about their souls; tell them what Christ has done for you, and as it were, add your knock to His knock at their heart's door. Reverently be it said, the Christ in you will appeal to them through you. Just here lies the only real power which any Christian has with the sinning and suffering around him. As for such of my readers as have never had this glorious Son of God living in their hearts, it is because they do not want him there. He will be in the way of your favorite sins. Beware, my friends! Christ gives last knocks; and if you bolt Him out of your heart He will shut you out of His heaven.—Rev. T. L. Cuyler, D. D.

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Mr. H. WETTSTEIN, a well-known, enterprising citizen of Byron, Ill., writes: "Before I paid much attention to regulating the bowels, I hardly knew a well day; but since I learned the evil results of constipation, and the efficacy of

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Pills, I have not had one day's sickness for over thirty years—not one attack that did not readily yield to this remedy. My wife had been, previous to our marriage, an invalid for years. She had a prejudice against cathartics, but as soon as she began to use Ayer's Pills her health was restored."

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WAIT FOR THE MUD TO DRY.

Father Graham, as everybody in the village called him, was one of the old-fashioned gentlemen of whom there are so few left now. He was beloved by every one, and his influence in the little town was great, so good and so active was he.

A young man of the village had been badly insulted, and came to Father Graham full of angry indignation, declaring that he was going at once to demand an apology.

"My dear boy," Father Graham said, "take a word of advice from an old man who loves peace. An insult is like mud; it will brush off much better when it is dry. Wait a little till he and you are both cool and the thing is easily mended. If you go now it will only be to quarrel."

It is pleasant to be able to add that the young man took his advice, and before the next day was done the insulting person came to beg forgiveness.—Ex.

A COMMON MISTAKE.

We seldom make a greater mistake than when we tell young men that true worth always receives its due recognition in this life. It is, perhaps, true that few great men have lived without somebody finding them out, but the world is proverbially dull and slow of heart, and, as a rule, the greater a man is the longer it takes to discover him. An enterprising advertiser can trumpet the virtues of his sure cure round the earth in a six-month, but the cure that cures will be on our shelves long after the advertising man and his fortune have turned to dust. The question for every young man to decide is whether he will seek the short-lived glory of a patent nostrum, or offer only the genuine article in plain wrapper, name blown in the bottle.—Richmond Christian Advocate.

BOOKS.

Many of our young people are forming libraries. This is right. Every home ought to have a well selected library. One of the first things a couple of young people ought to do when they set up housekeeping or home-making is to set apart a corner for books. Then great care ought to be taken in getting books. A haphazard way of buying any and every book will give you a miscellaneous collection of little value. You need to follow a plan, and buy your books in keeping with it. You will find an excellent list of one hundred volumes, selected by Prof. Blackie, of Edinburgh, in the Appendix to the little work "Life and Conduct," which is in our reading course. You need not buy all of these books, but you may be sure that every one of these volumes is a good book, a standard of permanent value, that you can read over and over again. A most excellent rule for reading is that it is better to own and thoroughly read one book of acknowledged worth than to read a hundred of indifferent value. In making up your libraries, therefore, avoid ephemeral literature, short lived volumes, and get only the best. Emerson said, "Hitch your wagon to a star;" that is good advice for high riding. But if you can't get hold of a star, hitch yourself to a real good book and it will wonderfully help your life.—Epworth Era.

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Searcy, Ark. July 15, 1896

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Of Jackson, Tenn. A High Grade College for Girls and Young Ladies. 30 officers and teachers in Faculty—1896-97. Course of study equal to best male colleges. Teacher of Education trained by Emma Banks and Mad Delhi. Teaches natural bird tones. Thoroughly equipped gymnasium and Bowling Alley. Swedish and American Gymnastics taught. Director of Music graduate of Royal Conservatory of Leipzig, Germany. Taught last seven years in College of Music, Cincinnati. Vocalist studied with Rotoli. 24 Places. 50 Members of College Orchestra. Director of Art Conservatory member of New York Art League. Studied in Paris with M. Rixau. Health record phenomenal. During 21 years the present head of this school never lost a boarding pupil by death; our superb health record justifies us in making no charge for medical attention to boarding pupils. Water of Jackson pronounced absolutely pure by chemical experts. Rates cheap for advantages afforded. For other information write the President, Rev. HOWARD W. KEY, A. M., Ph. D.

Buckingham's Dye for the Whiskers is a popular preparation in one bottle, and colors evenly a brown or black. Any person can easily apply it at home.

Our Church at Home

BEREA, ARK.

Just closed our second protracted meeting. Had good meetings at both places. The Lord was with us in power. Bro. G. W. Duncan preached three times for us, which was all the ministerial help we had. Twelve accessions, quite a number of conversions and reclamations. Five children baptized. Our next will be at this place. Pray for us.

J. J. Colon.

HOLLY SPRINGS CIRCUIT.

I have just closed a good meeting at Mount Olivet. Results, five profession two applicants for membership, five family altars erected and several reclamations. Bro. Shaddock, a local preacher of Beard, rendered efficient help. Bro. L. C. Wozenraft preached once.

E. L. Beard.

HOLLY GROVE.

The Helena District Conference was held here July 2 to 5. We had an interesting session indeed—large attendance, good interest, excellent preaching and a loving, brotherly feeling throughout. I presume the secretary will write it up in full.

After the brethren left us we continued the meeting with glorious results. The spirit came in great power and did his office work. There was a general revival in the town, confined more particularly to those who "believe in such things." God and live Christians believe in such demonstrations of spiritual power upon men. The devil and partisan Church members do not. The workers in this meeting are those upon whom God will have to depend in future days to carry on His work. I believe they may be depended upon. There were in all about thirty added to the Church, twenty-two of whom joined us. This includes all whom the meeting added to the Church element. Some few have not joined.

We have organized an Epworth League to utilize the new material for the up-building of the Church and carrying on of God's work. We had no ministerial help except three days of most valuable assistance from Rev. W. M. Wilson, of Brinkley Station. We want no professional evangelist—need none. A man who has neither meekness nor submission to authority cannot teach it.

J. B. McDonald.

AUSTIN CIRCUIT.

Dear Dr. Godbey: Our third Quarterly Conference met at Concord Church July 25. Our P. E., T. H. Ware, was on hand, looking after the interests of the Church in that easy business-like way of his. Bro. Ware did some fine preaching for us and to say the least of it our people are highly pleased with their P. E. Our finance is in advance of the third quarter last year. I have a fine board of stewards—they are men that stand by their pastor. God bless these noble men. We continued our meeting until Thursday night. The interest was good; the Church was greatly revived, seven conversions and seven additions to the Church. We were assisted by Rev. John Bridges, L. J., of Jacksonville, and J. M. Robinson, L. P., of Austin. All interests of the Church here are moving on nicely. This is a noble people; they love their Church, and most of them do what they can to carry on the work of the Master.

J. A. Henderson.

Austin, August 1, 1896.

TURNER MISSION.

The good work goes on. I have just closed a protracted meeting at Indian Bay. Six conversions and the Church graciously revived was the result. We had no prayer meeting or Sunday school at this place before the meeting, but we have both now. The Lord's goodness is great toward His people. Oh for a baptism of the Holy Ghost everywhere! May it spread as fire in dry stubble until it shall reach throughout Christendom and even to the dark corners of the earth.

We are praying for and expecting great blessings at every appointment on Turner Mission. Brethren, pray for us.

J. W. Harper, P. C.

Indian Bay, July 31.

LA GRANGE CIRCUIT.

Dear Methodist:

Two weeks ago we began a meeting at Poplar Grove which resulted in forty conversions and the entire Christian population of the town and community being revived. The Holy Spirit was indeed with us, and the grace of the Lord made bare to save. Twenty-five were received into the Methodist Church, and several joined the Baptist and Presbyterian churches. Others will yet connect themselves with the church. One result of the visitation in our midst was the settling of all the old feuds that in the past had blocked the success of religion and hindered the exercise of brotherly love. Where before the meeting we only had one man that would lead in public prayer we now have a dozen, all pledged to carry on the good work in the prayer-meeting.

Bro. J. B. McDonald, of Holly Grove, was with us for three and a half days and did great good as a preacher and otherwise. His preaching, and I but state the truth when I say so, was equal to any this writer ever listened to. May God bless him in his labors everywhere. We are praying for and expecting a revival at every appointment on our charge this year. Pray for us.

Fraternally,

J. K. Faris.

La Grange, Ark., July 26, 1896.

TO THE EDITOR.

Dr. Godbey: I have returned from the Eureka Springs District Conference and would like to speak of the occasion as being one of the most pleasant Conferences—to me—that I ever attended. At roll call, if I mistake not, there were forty-two members present and they kept coming until there were fifty or more actual members of the Conference. Rev. F. S. H. Johnston was with us one day and delivered an able sermon from the text "If any man will come after me, let him deny himself and take up his cross and follow me." At the close of the sermon he raised a collection for Hendrix College that amounted to \$102.

We had plenty of good preaching by such men as R. W. Goudelock, L. E., Uncle Moses Dutton, L. E., and others.

There was one from Kingston Mission licensed to preach—August Wilber Blackford. Two were recommended for deacons orders, they were from Kingston Mission also. As it was said by one at the Conference they hide their preachers out, yet the Mission produces about as many good preachers as any circuit in the Arkansas Conference. The next district Conference was, by a unanimous vote, carried to Berryville, for which the Berryville people seemed to be very thankful. This year the Conference was held at Presley's Chapel, some five or six

miles north of Huntsville, and a more royal entertainment never was extended to a body of members and visitors to a District Conference than was extended to us by the citizens of Presley's Chapel, and it's just that we should speak of the efficient manner in which the pastor, Rev. T. M. Jackson, looked to the interest of the whole company. He made the best report in general of any of the pastors. Rev. T. J. Reynolds said that Bro. Jackson and his people were in their honeymoon, for the people manifested about as much love for Bro. Jackson as he did for them. The Lord's blessings be upon the people of Presley's Chapel.

Respectfully,

Henry M. Conger.

Kingston, July 27.

Dear Editor: As there is no other correspondent from this part of Clover Bend Mission, I will pen a few lines. Our preacher in charge failed to fill his last appointment here. The Missionary Baptists have just closed a week's protracted meeting at Bosler School house with but little success. Rev. B. A. Morris, local Methodist preacher, preached here at 11 o'clock third Sunday in July. Bro. Morris is an able preacher, and his services are well attended, and all who come to hear him with a good purpose in view go away greatly benefited. We hope he will be able to hold a protracted meeting here this summer.

It is believed by all the Church here that any preacher preaching the old-time Methodism could do a grand work on this mission, and work it up to a circuit within one year. With the "Arkansas Methodist" a weekly visitor at every Methodist home. It is a welcome visitor at my house once a week, and it just inspired my soul to read through its columns the grand work that the Methodist Church is carrying on. Keep the good work going on, and never weary in well-doing, as much as you know your labor is not in vain; and may the Lord bless every effort being made for the advancement of his cause.

The Free Will Baptists have just begun a protracted meeting at this place. I hope and pray it may be a success and be the means of the salvation of many souls.

Am sorry to hear of the sickness in the family of Dr. Godbey and Bro. Thornburgh. Hope the sick may be blessed with a speedy recovery.

J. D. Kelley.

GOSHEN CIRCUIT.

Dr. Godbey: We are still at our post. Bro. Hopkins, our P. E., has met all of his appointments on our charge.

At our second Quarterly meeting he did some eminently practical preaching. I held a meeting at Mountain Home School House commencing the 6th inst. and held seven days. God was with us in great power and gave us a glorious meeting. There were twelve conversions and ten accessions to our Church.

A man who had professed infidelity for twenty-five years was converted at this meeting.

We have an Epworth League organized at Goshen. It has a bright future.

Our third Quarterly Conference was held the 18th and 19th inst. The attendance was good.

I missed this Conference, the first one I have missed since I was licensed to preach. I had the mumps and could not go.

I found the number of members enrolled to be 349; lost by death, etc., 7

and received 11; baptized 9 adults, and 3 infants. Our salary was placed at \$440 and P. E., \$62.85.

Appointed to 8 Churches as follows:

Goshen, with 110 members, for P. C., \$200; Goshen with 110 members, for P. E., \$28.50; Zion, with 72 members, for P. C., \$80; Zion, with 72 members, for P. E., \$8.60; Emmans with 28 members, for P. C., \$40; Emmans, with 28 members, for P. E., \$5.80; Suns Chapel, with 37 members, for P. C., \$32; Suns Chapel, with 37 members, for P. E., \$4.70; Wyman, with 34 members, for P. C., \$31; Wyman, with 34 members, for P. E., \$4.40; Braden, with 27 members, for P. C., \$30; Braden, with 27 members, for P. E., \$4.30; Langley, with 17 members, for P. C., \$26; Langley, with 17 members, for P. E., \$3.80; Macedonia, with 24 members, for P. C., \$21; Macedonia, with 24 members, for P. E., \$2.75. Total for P. E. and P. C., \$502.85. Paid to date as follows:

Goshen, with 110 members, \$47.05; Zion, with 72 members, \$25.45; Emmans, with 28 members, \$8.96; Suns Chapel, with 37 members, \$17.95; Wyman, with 34 members, \$9.45; Braden, with 27 members, \$6.85; Langley, with 17 members, \$1.60; Macedonia, with 24 members, \$10.82. Total paid to date to P. E. and P. C., is \$128.13. We have raised on the collections 25 percent so you can see from these figures just what we are doing up here. Yours,

John H. Smith, P. C.

July 29, 1896.

It seems to the editor of the Methodist that you will come out behind at Conference. Two-thirds of the year gone and one-fourth of the money raised.

Arkansas Methodist: Our first meeting was held at "Ebenezer." Rev. Daniel Awsey "evangelist" did most of the preaching. Conviction was deep and widespread. Conversions and reclamations clear and real. "Entire sanctifications," scriptural and glorious. Nineteen conversions and reclamations; 32 sanctifications; 11 accessions to our Church; 10 cures of the "tobacco habit." To God be all the glory, saved, sanctified and healed. J. W. F. Scott.

Morris, August 1, 1896.

PARKDALE, ARK.

Editor Arkansas Methodist: We have just closed a series of meetings held at Miller's Chapel, which resulted in forty-six accessions to the Church, and the whole Church and community greatly revived and animated. The people say they never saw the like before in this community. Among the conversions and accessions were several heads of families. It was a great revival and a grand success for the Church. The meeting was protracted from the quarterly conference, which convened Saturday, 18th, held by Bro. T. D. Scott, our P. E., who remained with us the first four days, doing all the preaching while here, to the delight and satisfaction of all. At the close of the meeting we organized an Epworth League of thirty-five members. Thanks be to God, who giveth us the victory. R. A. McClintock.

A CHILD ENJOYS

The pleasant flavor, gentle action, and soothing effect of Syrup of Figs, when in need of a laxative, and if the father or mother be costive or bilious, the most gratifying results follow its use; so that it is the best family remedy known and every family should have a bottle.

We will for a short time sell outright the wonderful electropoise for \$10 cash. Godbey & Thornburg, Little Rock, Ark.

* Married, *

At the residence of Rev. Geo. E. Parsons, Toledo, Ark., August 2, 1896, assisted by Rev. A. M. Robertson, Charles Hobson and Miss Florence Varnell; Charles Y. May and Miss Mattie Parsons. All of Toledo, Ark.

Geo. E. Parsons.

August 2, 1896, at the M. E. Church, South, Chester, Ark., Prof. J. S. Grammar, of Elm Springs, Washington County, Ark., to Mrs. Clara Galloway, of Chester, Crawford County, Ark.; the writer officiating.

J. F. Gates.

At New Hope Church, on the Sheridan circuit, August 2, 1896, Rev. W. W. Mills, pastor in charge of Sheridan circuit, and Miss Arena Atchley, of Cherry Grove, were united in the bonds of matrimony, Rev. R. A. Crosby officiating.

At the residence of the bride's parents, Mr. and Mrs. J. D. Cantrell, Redfield, Ark., by Rev. R. Luther Broach, Mr. Ezra Morgan, Dallas, Tex., to Miss Della E. Cantrell, Redfield, Ark. Mr. Morgan is quite a successful business man and Miss Cantrell was one of Arkansas' loveliest young ladies. Both are members of the M. E. Church, South. May they live many happy years.

THE WALL AND MOONEY SCHOOL.

The Wall and Mooney School has rapidly taken its place as one of the foremost training schools in the South. It has finished a decade in its present location, and this time has accomplished a work most creditable to its principals and gratifying to all its friends. The town where it is situated is a very suitable location for such a school, and the whole community is loyal to this enterprise, which is one of the chief factors in its prosperity. Franklin is neither too large nor too small for a school; and, being only twenty miles distant from Nashville, the stimulating influence of the city with its large number of educational institutions is felt in the smaller community. The school building is of brick, large enough for all purposes, well built and neatly finished. Within the past year quite a sum of money has been expended on improvements and especially in adding and equipping a gymnasium. The ground on which the school building stands is historic, being part of the field of the battle of Franklin. When the school was built there stood in the inclosure Carter's gin, the hottest part of this bloody field. But the success of a school depends not so much on its building as on its builders, who shape the policy and fix the tone of the school life, and in this respect the Wall and Mooney School is peculiarly fortunate. Messrs. S. V. Wall and W. D. Mooney are both gentlemen of a high type, cultured and scholarly, refined and sympathetic, studious in their own habits and inspiring in their contact with pupils. No parent need fear to trust his son in such hands. It is the candid opinion of the writer, that boys are as safe in this school as they are in the average home. The discipline of the school is firm, yet kind; the policy seems to be to allow a young man all the liberty that is consistent with his own best interests. Athletics are encouraged within reasonable limits and are well guarded. More than one observer has been impressed with the fact that the system of discipline in the Wall and Mooney School tends to make manly boys. Of the intellectual training there given only words of praise can be spoken. Some years ago, Vanderbilt University decided that it was not necessary to further examine boys coming from this school and therefore gave the principals the right to enter their pupils into the Freshman class of the university on certificate. It is with great satisfaction that the present writer states that he can not recall a single instance of the unwise exercise of this privilege or where one of the Wall and Mooney boys has entered the university without a sufficient degree of preparation. The class room work is inspected every year by professors from the university, and thus the closest possible connection and sympathy are maintained. No results are sought after or professed in this school except such as are legitimate and honest. This idea is emphasized in the last catalogue of the school in the following statement: "If you wish your boy to skim the surface of a great many objects, placidly

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TEXARKANA, TEX.
E. W. LEBEAUME, Gen. Pass & Ticket Agent,
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unconscious of the depths, send him to one of the easy method institutions that are so numerous. But if you want him taught thoroughly; if you want to impress him with how little he knows, instead of fostering his self-conceit and ignorance; if you really want him to do clean, honest work and be a clean, honest boy, then we want your boy.

The policy of Vanderbilt University is to strengthen and build up good training schools all through her patronizing territory. The interests of such schools are identical with the interests of the university. It is with great satisfaction that we have marked the growth of these schools at a number of points in Tennessee and some few points outside of the wishes that remarkable prosperity and state, and for them all the university success that has attended the Wall and Mooney School.

J. H. Kirkland,

Vanderbilt University.

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Reserv. Ark., April 1, 1896.

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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, 5, 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; Amberlin, 15 and 16; Maumelle, 22 and 23; Oak Hill, 22 and 23; Lono, 28; Carrettsville, 29 and 30.
September—England and Liberty, 5 and 6; First Church, 9.

PHILADELPHIA DISTRICT.

(Third Round.)

August—Collegeville circuit, 2 and 3; Bryant circuit, 8 and 9; Clark circuit, 15 and 16; Palark circuit, 22 and 23; Holly Springs circuit, 29 and 30.
September—Princeton circuit, 5 and 6; Burdon circuit, 19 and 20; Lono circuit, 26 and 27.
October—Murfreesboro circuit, 3 and 4; Social Hill circuit, 10 and 11.
Horace Jewell.

CAMDEN DISTRICT.

(Third Round.)

J. R. Moore, P. E.
August—Camden circuit, 1 and 2; Junction, 8 and 9; Lapile, 15 and 16; Lishon, 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; Carona, 7 and 8; Harmony Grove, 12 and 13; Atlanta, 19 and 20; Magnolia, 26 and 27.

NOT SPRINGS DISTRICT.

(Third Round.)

J. A. Sage, P. E.
August—Cove circuit, 1 and 2; Dallas circuit, 8 and 9; Cherry Hill, Grenade's Chapel, 15 and 16; Amity circuit, 22 and 23; Malvern Hill, 29 and 30.
September—Central Avenue, 5 and 6.

ONTICELLO DISTRICT.

(Third Round.)

T. D. Scott, P. E.
August—Tillar circuit, at Newton's Chapel, 1 and 2; Lacey circuit, at Fountain Hill, 8 and 9; Mount Pleasant circuit, at Mount Pleasant, 15 and 16; Berea circuit, at Extra, 22 and 23; Carriola circuit, at Concord, 29 and 30.
September—Star City circuit, at Grady, 5 and 6; Palestine circuit, 12 and 13; Hampton circuit, 19 and 20.

WHITE RIVER CONFERENCE.

NEWPORT DISTRICT.

(Third Round.)

August—Smithville circuit, 1 and 2; Black and Imboden circuit, 2 and 3; Cloverland circuit, 8 and 9; Reyno circuit, 14 and 15; Dyer circuit, at Riverside, September 12 and 13.
S. L. Cochran, P. E.

NESBORO DISTRICT.

(Third Round.)

August—Shiloh circuit, 1 and 2; Paragould circuit, 8 and 9; Boydsville circuit, 12; Buffalo circuit, 15 and 16; Brookland circuit, 18 and 19.
Frank Ritter, P. E.

FESVILLE DISTRICT.

(Third Round.)

Jas. F. Jernigan, P. E.
August—Evening Shade, 1 and 2; Calvary, 12; Jamestown, 8 and 9; Cedar Grove, 12; Mountain View, 15 and 16; Woods, 19; Inka, 22 and 23; New-
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 circuit, 1 and 2; Ward circuit, 8 and 9; Mount Pisgah circuit, 15 and 16; Argenta station, 20; Jacksonville circuit, 22 and 23; Minera circuit, 29 and 30.
September—El Paso, 5 and 6; Beebe and West Point circuit, 12 and 13; Beebe circuit, 15; Auvergne and Weldon 19 and 20; Union and Revel 20 and 21; Stony Point circuit, 24.
Henry T. Gregory, P. E.

HELENA DISTRICT.

(Third Round.)

M. M. Smith, P. E.
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 Marvel, 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, 5 and 9.
Cincinnati at Amity, 15 and 16.
Bentonville, 22 and 23.
White River, 29 and 30.
September:
Silosam 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 circuit, 1 and 2, at Springfield; Clinton circuit, 8 and 9, at Pleasant Grove; Rupert circuit, 13 and 14, at Damascus; Cleveland circuit, 15 and 16, at Center Point; Martinville circuit, 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.

CLARKSVILLE DISTRICT.

Fourth Round S. S. Key, P. E.

Altus and Coal Hill, at Nichols Chapel, August, 29, 30.
Lamar and Knoxville at Knoxville, September 5 and 6.
Dyer circuit, at Riverside, September 12 and 13.
Alma circuit, at Prairie Grove, September 19 and 20.
Clarksville, September 26 and 27.
Clarksville circuit, at Spadra, October 3 and 4.
Hartman circuit, at Hartman, October 10 and 11.
Ozark, October 17 and 18.
Van Buren, October 24 and 25.
Chester Mission, at Chester, October 31 and November 1.
Ozone Mission, at Ozone, November 7 and 8.
Ozark circuit, at Gar Creek, November 14 and 15.
Van Buren City Mission, November 21 and 22.

Dr. Edgar Morris Plasters Etc. at all drug stores.

EPISCOPAL VISITATION, 1896-97.

FIRST DISTRICT—BISHOP KEENER.

West Texas Conference, Llano, Tex., October 28.
North Texas Conference, Paris, Tex., November 11.
Northwest Texas Conference, Waxahatchie, Tex., November 18.
South Georgia Conference, Valdosta, Ga., December 2.

SECOND DISTRICT—BISHOP HARGROVE.

Montana Conference, Hamilton, Mont., August 6.
Columbia Conference, Lebanon, Ore., September 3.
East Columbia Conference, Dayton, Wash., August 20.
Pacific Conference, Oakland, Cal., September 23.
Los Angeles Conference, Phoenix, Ariz., December 23.

THIRD DISTRICT—BISHOP GRANBERY.

October 8.
Tennessee Conference, Nashville, Tenn., October 21.
North Alabama Conference, Bessemer, Ala., November 18.
Alabama Conference, Montgomery, Ala., December 2.
South Carolina Conference, Abbeville, S. C., December 9.
Brazil Conference, Juiz de Fora, Brazil, July 23.

FOURTH DISTRICT—BISHOP WILSON.

Kentucky Conference, Somerset, Ky., September 16.
Louisville Conference, Hopkinsville, Ky., September 23.
St. Louis Conference, Charleston, Mo., September 30.
North Georgia Conference, Dalton, Ga., November 25.
North Carolina Conference, Kingston, N. C., December 9.
Memphis Conference, Jackson, Tenn., November 18.

FIFTH DISTRICT—BISHOP DUNCAN.

Western Conference, Hillsdale, Kan., October 7.
Indian Mission Conference, El Reno, Okla., October 14.
Arkansas Conference, Fayetteville, Ark., November 25.
Virginia Conference, Lynchburg, Va., November 11.

SIXTH DISTRICT—BISHOP GALLOWAY.

Denver Conference, Pueblo, Col., August 10.
Baltimore Conference, Staunton, Va., March 23, 1897.
Missouri Conference, Hannibal, Mo., September 2.
Southwest Missouri Conference, Nevada, Mo., September 16.
Holston Conference, Cleveland, Tenn., October 7.
Western North Carolina Conference, Salisbury, N. C., November 18.
North Mississippi Conference, Greenville, Miss., November 25.

SEVENTH DISTRICT—BISHOP HENDRIX.

Japan Conference, Hiroshima, Japan, October 1.
China Conference, Soochow, China, October 15.
East Texas Conference, Marshall, Tex., December 16.
Texas Conference, Bastrop, Tex., November 23.
Mississippi Conference, Port Gibson, Miss., December 2.
Louisiana Conference, Ruston, La., December 9.

EIGHTH DISTRICT—BISHOP KEY.

New Mexico Conference, Roswell, N. M., October 1.
Central Mexico Mission Conference, Morelia, Mex., October 22.
Northwest Mexican Mission Conference, Guaymas, Mexico, October 8.
Mexican Border Mission Conference, Monterey, Mexico, October 29.
German Mission Conference, New Fountain, Tex., November 11.
Little Rock Conference, Camden, Ark., December 3.

NINTH DISTRICT—BISHOP FITZGERALD.

West Virginia Conference, Charleston, W. Va., September 9.
Illinois Conference, Pana, Ill., September 23.
White River Conference, Paragould, Ark., November 18.
Florida Conference, Tallahassee, Fla., December 9.

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Rev. J. R. Robertson.
Pontotoc, Miss., April 4, 1896.
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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.

BECK—James H. was born January 3, 1861, died July 11, 1896. He joined the Church in early life and lived a consistent Christian till death, and just before his death he had such bright visions of the future joy that was just before him.

In business he was successful, and to all objects of charity he was very liberal. His friends were devoted to him and looked to him for advice, and always found him full of sympathy and love. He leaves a wife and four children, an aged father and mother, many relatives and friends that mourn for him, but it is well with him.

W. W. Mills.

SPEARS—William, was born November 30, 1841, and died June 18, 1896. He was a good neighbor, a kind citizen and a successful farmer.

He was not a member of the Church, but during his last illness, which lasted only ten days, he was conscious of approaching death, and his constant prayer was: "God be merciful to me, a sinner." Before death came he gave every evidence of having made his peace with God. He told his good wife that it was all right with him. He was not afraid to die.

May the blessings of Almighty God be upon Sister Spears and her children, and may his death be a warning to the family and community to be ready to meet God.

J. R. Dickerson, P. C.

Resolved, That in the death of Louis Ware, whom God called to Himself June 1, 1896, the juvenile M. S. Sunbeams have lost a faithful and loyal member; but even as he said himself, we also say that "God always does right," and therefore we humbly bow to His will.

Resolved, That in his death we cannot mourn and weep, because with him we have every reason to believe "all is well," and that free from suffering and pain he now enjoys the presence of the Redeemer and many beloved ones who live met where parting is no more.

Resolved, That we keep his memory sacred by emulating his Christian example of faithfulness to duty, obedience to his parents and teachers and patience and fortitude during the long months of suffering before God called him to rest.

Resolved, That these resolutions be spread upon the minutes of this society and a copy sent to the "Methodist" and one to the family.

Miss Emma Moss,
Miss Lucy Hudson,
Miss Julia Stephens,
Mrs. H. P. McDaniel,
Committee.

SANDERS—Bro. H. S. of Magnolia, Ark., while on a visit to his son, W. E. Sanders, died July 16, 1896, being in his 56th year. He was born near Wad'sboro, N. C., but for a number of years he has been living near Magnolia, Ark. His health was greatly impaired during the war, and he was never very strong afterward. Rheumatism was his affliction, and blood poison setting in from ulcers caused from same has ended his life. His wife and children did not have time to reach him before the end came. They did not get to see him in life, but they have the hope that they shall see him when the angels have lifted the veil. This is the first link to be broken in this large family; the family is now broken. May they form an unbroken family in the home of the Father. Bro. Sanders was here attending the mineral wells for the benefit of his health.

It is said of him that he never ate without giving thanks, never closed a day without prayer, never in his life swore an oath, never missed divine services when possible, and was withal a model man. God comfort the mourners.

A Pastor.

McCORD—Budded on earth to bloom in heaven. Little Chlonie Edith, infant daughter of Mr. and Mrs. Fred McCord, was born May 19, 1895, died June 7, 1896. Her stay on this earth was short indeed. Yet she had grown to be such a comfort to the dear parents and relatives. But the Father who doeth all things best, took her from us to heaven, to live and dwell among the angels. It was sad to give up our precious baby, but weep not dear relatives, Chlonie is in heaven, where she is awaiting the time when papa, mamma and grand-parents will come to meet her in the beautiful city beyond. She was sick only a few days, but in that short time we knew that we must give her up. Weep not, dear parents, relatives and friends, but try and live so as to meet little Chlonie in that bright mansion above. Our sweet little Chlonie is gone, and we grieve that in this life never again would we see the sweet little face, or feel the charm of her presence.

She is gone; she is gone to that home afar.

In such times we cannot but find comfort in a hope begotten of the religion of our blessed Lord and Savior, which teaches that man shall live again, and that beyond this life and beyond the stars.

There is a life above,
Unmeasured by the flight of years,
And all that life is love.

Iven Basham, A Cousin,
Greenwood, Ark., July 17, 1896.

SLOAN—Ellis, was born in Polk county, Tennessee, February 28, 1819, and died in Montgomery, Ark., June 24, 1896. He was converted and joined the Cumberland Presbyterian Church when about 17 years of age; moved to Georgia and united with the Methodist Church when about 19 years old. He remained a member of said Church until the division in 1844. He continued a member of the M. E. Church, South, until his death. He was married to Permelia G. Freeman (who still survives him) January 26, 1843. To them were born thirteen children, nine of whom still live. There are about fifty-seven grand-children. While living in Georgia his house was always a welcome home for the itinerant. After he came to Arkansas (1881) the preachers did not visit him as much as they did in Georgia, for he lived off the road, and not convenient to the Church; but when his preacher did visit him it afforded him much pleasure. He was always ready and willing to pay his preacher, as well as all other just debts. He was kind and pleasant in his family. He had many friends, and but few, if any, enemies. He is gone, but relatives and friends do not sorrow as those who have no hope. Over Jordan all may meet by and by.

L. M. Powell.

(Mr. Sloan was an own uncle of Mrs. Thornburgh. He was always respected for his honor and loved for his kind disposition. Mrs. Thornburgh knew but little of him, but what she did know of

him caused her to long for a more intimate acquaintance.

Aunt Permelia and the cousins have our heartfelt sympathy.—Geo. Thornburgh.

GRIFFIN—Mrs. Mary, aged 42 years, died Saturday, August 1, 1896, after an illness of nine months. She was very patient in all her sufferings, but rejoiced when the end came—her faith was strong and her prospects were bright. She had been a worthy and consistent member of our Mount Gilead Church for more than thirty years, and had many friends. Her funeral was preached by the writer, after which we laid her remains to rest in Mount Gilead cemetery.

To the family and relatives and friends we would say, let us so live that we may meet her in heaven, where there will be no more pain nor death.

Blessed, hope, we shall meet with our loved ones again. R. A. McClintock.

GOODLOE—The black shadow of death swept over the Sumner Circuit Parsonage near Gallatin, Tenn., on the night of July 29, 1896, and Walter Goodloe passed away from earth to his heavenly home. How often we are reminded of what the Master said: "What I now do thou knowest not, but thou shalt know hereafter." Walter was born in Asbury Circuit Parsonage, Tennessee, December 16, 1878. He was the son of Rev. A. T. and Sallie L. Goodloe. He was soundly converted at the early age of ten years, and joined the Methodist Church. For a part of two years he was under the pastoral care of the writer, and I found him to be a model young man, brave, true and punctilious in the discharge of duty. His was a noble character. If he had lived he would have stood in the front rank. His was a finished life, from God's standpoint. He lived well and died triumphant.

C. C. Godden.

Little Rock, August 5, 1896.

HARRELL—Brother Harrell was born in Edgecombe county, N. C. June 16, 1816, moved to Arkansas in 1847, and settled within one mile of the place where he was living when he died. On the 19th of April Brother Harrell began to make preparations to go to Church. Before he could get off he took a chill and soon lost consciousness, which he regained only at intervals. Thus he suffered until 9 o'clock April 24, 1896, when death came and relieved him of his sufferings. Brother Harrell was converted when a boy, but for some reason did not join the Church until he came to Arkansas. About the close of the late war he erected a family altar in his home. At home he was kind and affectionate. In the Church he was a faithful class-leader and steward. In the community in which he lived for forty-nine years he was a good neighbor and a safe counselor. By his zeal for the Church and his consecration to God he proved to those around him that there is a reality in religion. His house was a home for itinerant preachers. He was always glad when they came to see him, having a sufficiency of this world's goods. It was no embarrassment either to him or the preacher for the preacher to stop with him that he and his horse might get a rest. It was a happy time with him when the preachers would stop with him on their way to and from Conference. The brethren will not stop with him any more in this world, for he has been taken from this world of sorrow and bereavement to the paradise of God, where, doubtless, he will watch the coming of those he loved that he may welcome them to the home of the blessed.

His Pastor.

YOU AND YOUR GRANDFATHER

Are removed from each other by a span of many years. He traveled in a slow-going stage-coach while you take the lightning express or the electric car. When he was sick he was treated by old-fashioned methods and given old-fashioned medicines, but you demand modern ideas in medicines as well as in everything else. Hood's Sarsaparilla is the medicine of today. It is prepared by modern methods and to its preparation are brought the skill and knowledge of modern science. Hood's Sarsaparilla acts promptly upon the blood, and by making pure, rich blood it cures disease and establishes good health.

DEAFNESS CANNOT BE CURED

by local applications as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars free.

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F. J. CHENEY & CO., Toledo, O.

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New Life, Round, Shaped, 30c, Per doz. \$3.60
New Life No. 2, Round and Shaped, 30c, Per doz. \$3.60
Cheerful Songs, Round Notes only, 50c, Per doz. \$5.00
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Tears and Triumphs, Round and Shaped, boards 30c, per doz. \$3.00
Tears and Triumphs, Round and Shaped, paper 20c, Per doz. \$2.00
Triumphant Songs, 1 & 2 combined, Round only, 55c, Per doz. \$6.00
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An excellent system of using these cards is to give a Scripture verse card for attendance, redeem these by a picture card, and set upon the picture card a price. So that the scholar can in course of time purchase a book with them, large or small according to the number of cards obtained. Thus the cards come back to the Sunday school and the premiums finally given are, as the scholars choose to make them. We find it difficult to classify and price all these cards but the list below will serve for most orders.

DESCRIPTION AND PRICE LIST.

Beautiful Tickets with Illustrated Scripture Verse, 500 in a package, 50 cents.

Reward Cards—beautiful pictures, 10 in a package, ranging in prices, 10-15-20-25-40 cents, according to styles.

Try them. You are sure to be pleased.

Please note that we now offer a Genuine Bagster Teacher's Bible in place of the Oxford as a premium. The paper one year and the Bible both for only \$2.75. Read the advertisement in another column and send on the \$2.75.

ARKANSAS METHODIST.

WEDNESDAY, AUGUST 12 1896.

NO. THURNBURGH, 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.

KNICKERBOCKER.

No more round shoulders. Shoulder Braces and Supporters combined. Easily adjusted. Warm with comfort. Sizes for men, women, boys and girls. Sold by druggists, appliance stores, general stores, etc. By mail \$1 per pair (\$1.50 with postage). Send check or money order. Agents: Circulators Free. Address: KNICKERBOCKER BRACE CO., EASTON, PENN., U.S.A.

FAYETTEVILLE DISTRICT CONFERENCE.

The thirtieth session of the Fayetteville District Conference, was held at Gravett, Benton County, Arkansas, July 23 to 26, 1896.

Rev. V. V. Harlan, P. E., occupied the chair, while Jas. A. Anderson served as secretary, and Jno. M. Clayton as Assistant.

There was a fair representation of preachers and delegates. Two pastors—Bros. House and Harris—were absent because of gracious revival work in their respective charges—Rogers and Prairie Grove. Other revivals were reported, notably, on of unusual spiritual power and success in Bentonville, S. F. Goddard's charge.

J. M. C. Hamilton, who accommodated our District Conference at Siloam Springs, last year with his magnificent tent, was ready with a new one for service at this session, and his heart set on a great victory in the name of the Lord, and all the indications were favorable for a great work of grace when the Conference adjourned. Bro. Harlan in the outset emphasized the importance of giving special prominence to the devotional exercises, so, the half-hour prayer service preceding each session, the administration of the sacrament of the Lord's Supper, every sermon and song and prayer, tended to prepare the way for the coming of the King to bless His people and save the lost. And He did not tarry, but came early and showered richest blessings upon the members of the Conference and the large congregations that gathered at each service till shouts of praise and pleas for mercy filled the air.

Sunday was a notable day, and our P. E. probably received a greater blessing while preaching, and just as he closed his sermon than had fallen on him for years.

A special and profitable exercise of the occasion was children's meeting following the close of each afternoon session.

Altogether it was a universally spiritual and profitable District Conference and many pronounced it the best they had ever attended.

A careful look into all the interests of the Church was instituted by the P. E. and most of the charges reported healthful progress made. The collections and pastors' salaries perhaps not quite so full as last year this date.

An hour was given to the Woman's Foreign Missionary Society and it was shown that there were sixteen auxiliaries in the district with 282 adult members; five juvenile societies with 176 members; two life members; forty-nine copies of the "Woman's Missionary Advocate," twenty-one "Little Workers," and \$332.49 raised during the year.

In addition to the above twenty copies of the Woman's Missionary Advocate have been sent out in this district and several copies in others from a fund given by Bro. J. J. Baggett, of Prairie Grove.

Three new parsonages were reported built during the year. One each at Fayetteville, Siloam Springs and Gravett, which facts prompted the Conference to sing the L. M. Doxology and then repeat, because of God's goodness in providing comfortable homes for the preachers. At this juncture a pleasant episode occurred in connection. The ladies of Gravett had prepared a beautiful silk quilt of the "crazy" pattern, and it was placed on exhibition to be sold in the interest of the Gravett parsonage. Bro. Harlan proposed that it be bought, the money used on the parsonage, and the quilt be presented to Sister Hamilton, the pastor's wife. The sum of \$20.55 was immediately raised by those present and the doxology was again sung. Sister Hamilton arose and in a few appropriate remarks expressed her thanks for the nice present.

The committee on resolutions reported a number which were adopted.

License to preach was granted to Thomas F. Wasson and Charles Edwards, R. C. Crew, D. J. Ralledge, W. J. Lee, W. J. Harris, T. F. Downing, J. H. Setser, B. F. Mills, H. R. Brazwell, M. N. Waldrup and J. L. Brown had their characters passed and license renewed.

M. N. Waldrup, from Siloam Springs, was recommended for admission on trial into the traveling connection, and John Holland Setser and Daniel James Ralledge were recommended for deacon's orders.

H. M. Welch, J. J. Baggett, George P. Jackson and W. D. Wasson were elected delegates to the Annual Conference, and T. J. Holland and J. H. Wasson as alternates.

The next session will be held in Boonsboro, Washington county.

Bros. V. V. Harlan and Caldwell, of the Southwest Missouri Conference, were welcome visitors.

As Gravett was quite a new town some fears had been felt in regard to the entertainment of the Conference, but those fears were all routed by the hearty welcome and generous hospitality accorded to the Conference and visitors. All seemed well pleased and benefited, and Bro. J. W. McAllister—who keeps hotel—publicly declared that he believed he could entertain the Conference himself.

Bro. Harlan made some touching remarks in regard to his work and the expiration of his four years time on the district. He has performed much and valuable labor for the Church during his term and holds a warm place in the hearts of preachers and people, and the same may be said of Sister Harlan, whose work in the W. M. Society has been invaluable. Our prayers will follow them to other fields of labor.

Jno. M. Clayton, Assistant Sec.

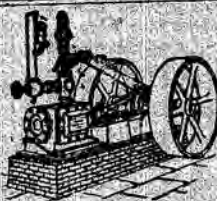
To the Editor of the The Arkansas Methodist:

My connection with Searcy College has ceased and I will be ready for marching orders at Conference.

During September and October I can assist the brethren in protracted meetings, at least, some of the many that have asked me to do so. Send me the dates of your meetings, brethren, and I will get to you if I can.

Sidney H. Babcock.

Searcy, Ark., August 8, 1896.



Atlas Engines and Boilers,

Daniel Pratt Cotton Gins,

Brennan Saw Mills, Edgers, Etc.,

Straub Queen of South Corn Mills,

Steam Pumps, Wood and Iron Pulleys, Wagon Scales.

Owing to the recent low freight rates, I have brought several car loads of ENGINES and BOILERS, a car load of CORN MILLS, car loads of COTTON PRESSES and car load of SAW MILLS, and am ready to give purchaser the advantage of these low rates.

This is the Only Exclusive Machinery House in the State, the goods are all the best made. Your correspondence is solicited, and it will pay you to write before buying elsewhere.



NO REST
NO SLEEP
DAY OR NIGHT

My hands were completely covered with Eczema, and between my fingers the skin was perfectly raw. I had to sit with both hands held up, and away from the fire. My husband had to dress and undress me like a baby. I tried the best physicians, but their medicines gave me no relief, and drove me almost crazy. I was advised to try CUTICURA REMEDIES, and did so, although my husband had to go twenty miles to get them. As soon as he got back, I used the CUTICURA, and in five minutes after the first application I was perfectly easy, and slept soundly all that night. Before I commenced using the CUTICURA REMEDIES I could get no case night or day. I could not bear to get warm, it would put me in a rage of itching. I always keep the CUTICURA REMEDIES in my house now, and recommend them to everybody, because of their wonderful effect. Yours gratefully, AGNES M. HARRIS, Puch, Mecklenburg Co. Va.

GRANT CURE TREATMENT FOR TORTURING, DISTURBING RHEUMS. Warm baths with CUTICURA SOAP, gentle applications of CUTICURA Ointment, the great skin cure, and mild doses of CUTICURA HAZELNUT, greatest of humor cures.

Sold throughout the world. Price, CUTICURA, 25c. Soap, 25c. Ointment, 50c. and 61c. Forster Dandruff and Cure, 25c. Sole Proprietors, Boston.

AGENTS: "How to Cure Torturing Skin Diseases," free.

DARDANELLE DISTRICT—FOURTH ROUND.

Dover Circuit, at Gravel Hill, September 12 and 13.

Walnut Tree Circuit, at Egypt, September 19 and 20.

Atkins Circuit, at Atkins, September 26 and 27.

Danville Circuit, at Bellville, October 3 and 4.

Dardanelle Circuit, at Field's Chapel, October 10 and 11.

Prairie View Circuit, at Prairie View, October 17 and 18.

London Circuit, at Rushen, S. H., October 24 and 25.

Rover Circuit, at Salem, October 31 and November 1.

Gravelly Hill Circuit, at Gravelly Hill, November 7 and 8.

Russellville Station, November 14 and 15.

Dardanelle Station, November 21 and 22.

P. B. Summers, P. E.

The price of the wonderful electropoise has been greatly reduced. Write to us for prices. Godbey & Thornburg.

Little Rock, Ark.



IMPORTED

Cline's Hog Ranch.

Three and one-half miles east of Benton, Saline County, Ark. Full stock of pigs for sale at \$5 each. Other hog dealers charge for fine thoroughbred pigs like mine two and three and four times my price. I keep nothing but first-class stock. I buy my stock of the very best and largest hog farms in America. I fully warrant my stock. I can show pedigree and abstracts. I make pig selling a specialty. I sell nothing over seven weeks old. I have "O. I. O." which means Ohio Improved Chestnut, and Improved Poland China; and Large English Berkshire. I have three very fine large males—one male for each kind. I shall not cross, but shall keep each kind pure. I am near Iron Mountain railroad, and can ship to all points. My address is Benton, Saline County, Ark. Write me for full particulars. All orders would be faithfully and promptly filled as fast as the pigs arrive at seven weeks old. I attend to the whole business myself in person. Please let me have your orders for pigs.

I am an old Methodist preacher. I have been an itinerant preacher forty years. I am now an old superannuated preacher of Little Rock Conference, M. E. Church, South. In my old age I am trying to make a living by selling fine pigs. Should God prosper me in this honest business then every year so long as I may live on earth I would give 10 per cent of my income to the cause of God. Now, let the good people aid this old preacher by buying his fine pigs at less than one-half price.

Refer to Arkansas Methodist and Rev. Thomas H. Ware, Presiding Elder, Little Rock, Ark., and to Rev. Andrew Hunter, D. D., and Hon. Alexander Russell, at Bryant, Ark., and to the following parties at Benton, my home and address: Col. John L. Hughes, A. R. Tomlinson, Lem Kirkpatrick, Postmaster Bennett & Son, Express and Depot Agent Hollomon and the pastors of Baptist and Methodist Churches and the bank. James M. Cline.



QUINN'S

are taking stock this week. Keep

both your eyes and ears open for the explosion next week. Prices will be blown all to pieces! Don't fail to go and see the wreck and secure your share of the booty.

The JOB P. QUINN D. G. CO.

C. E. ROSENBAUM,

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Atlas Engines and Boilers,

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Owing to the recent low freight rates, I have brought several car loads of ENGINES and BOILERS, a car load of CORN MILLS, car loads of COTTON PRESSES and car load of SAW MILLS, and am ready to give purchaser the advantage of these low rates.

This is the Only Exclusive Machinery House in the State, the goods are all the best made. Your correspondence is solicited, and it will pay you to write before buying elsewhere.