

Arkansas Methodist.

J. E. GODBEY, D. D., Editor.
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The Arkansas Methodist,
THE OFFICIAL ORGAN
—OF THE—
THREE CONFERENCES
—OF THE—
Methodist Episcopal Church, South,
in Arkansas.

All Traveling Preachers of the M. E. Church, South, are Authorized Agents For This Paper.

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GODBEY & THORNBURGH,
LITTLE ROCK, ARKANSAS.

News and Notes.

A full report of the Evans meeting at Tuckerman written by Bro. Sibert will appear in our paper next week.

The Democrats of Missouri have nominated Lou V. Stevens, State Treasurer, for Governor. Stevens is a Methodist, a Christian and an able man.

One of our church houses at Berea was recently blown down, the past week the church house at Lamar was blown from its foundation and the same day our church house at Gurdon was damaged by the storm.

A Methodist voting FOR LICENSE! What do you think of him? A Christian voting FOR LICENSE! Do you think he will? No, not one true, thoughtful Christian in Ark. will do it. G. T.

The Republicans and Populists of Pulaski County have resolved in their convention to vote against license this year. Let no Democrat vote the other way from prejudice towards the two parties named.

G. T.

Let every voter remember that on election day he will have the opportunity of saying by his vote that he prefers either the life of the boy or the life of the saloon. A little revenue for a saloon is better than the boy's soul. Is that your idea? God forbid. G. T.

It appears from the public prints that there is room for improvement in the selection of employees of the State institutions. Two men have recently been forced to resign on account of drunkenness and it is charged that other resignations should be called for. G. T.

On Sunday the 9th inst. a storm blew down the Methodist Church at Berea in this state. There were eighteen or twenty people within it. Mr. W. W. Cochran, an estimable citizen, was instantly killed. Rev. J. J. Colson, the pastor and Rev. J. W. Vantrease, the preacher in charge at Palestine were dangerously wounded. Several other persons received injuries.

The Saloon men are democrats for revenue only. If it was to their interest to be Republicans they would be in the twinkling of an eye. When the Pulaski County Democratic Central Committee placed the keeper of the largest saloon in Little Rock on the executive committee to manage the election the sense of propriety of many good Democrats was shocked. It will not result in good to the party. We warn the leaders of the evil of such a course. G. T.

The Republicans and Populists of Pulaski County have declared in their Conventions that the saloons are enemies to free elections and fair counts and to secure the latter they will vote against the former. I think their position is well taken. The saloon is the center of crime and the foundation of social and political corruption. As a non-political "No License" advocate I congratulate the Republicans and Populists on their declared purpose. G. T.

A New Development.

The pastor of one of the best charges in the New Mexico English Mission desires to exchange for some charge in the Central or Eastern States. Address Rev. C. L. Bovard, presiding elder, Albuquerque, New Mexico.

Great on News.

"Rev. Sam P. Jones is in a hot fight with sin and Satan in Baltimore, Md."—*Tennessee Methodist*, June 4th.

This is news to the people of Baltimore, but the *Tennessee Methodist* is great on news.—*Baltimore Christian Advocate*.

A Bad Case.

When a Church member submits to an assessment of fifty dollars to insure the success of the political party to which he belongs, and then growls at the assessment of five dollars to extend the kingdom of Jesus, it is time he should ponder just how much he means when he prays, "Thy kingdom come: thy will be done in earth as it is in heaven." He is a live member of the body politic, and a dead member of the body ecclesiastic.—*Baltimore Christian Advocate*.

Alligator Christians.

A gentleman from Chicago told this story at Ludington the other day: A farmer who happened to be in the western metropolis, dropped into a dime show to see an alligator for the first time in his life. On entering, his eye fell upon one of the reptiles stretched out in the bottom of the tank perfectly motionless, with a glassy eye, which never quivered. After watching the creature for some time, and observing no movement, he said to the man in charge, "You don't mean to say that that alligator is alive, do you?" "Yes, sir," responded the showman, "that is the liveliest alligator you ever saw; he winks regularly every two hours and a half." The speaker used this as an illustration of lethargic Christianity. There are people who call themselves Christians, and they go through the motions regularly at long intervals, but there is little activity about them. The Epworth League should develop a different sort of life from this.

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."

The trial of Dr. Steel, editor of the *Epworth Era*, is not concluded at this writing. Our readers should understand that this trial is not of any charges against moral character, but relates solely to his efficiency as editor in the conduct of the *Era*. It is before a committee of men who are worthy to represent the Church in this matter and the Church will no doubt approve of their action.

+ Personal. +

Sir John Millais, President of the Royal Academy, England, died on the 14th.

Editor METHODIST: I have appointed Rev. S. H. Babcock to fill the vacancy at Augusta Station.

H. T. GREGORY, P. E.

Bishop Mallalieu, of the M. E. Church, changes his residence from Buffalo to Boston. Bishop Fowler moves to Buffalo.

J. R. Pepper, our Sunday-school superintendent at First Church, Memphis, has been elected a member of the International Sunday-school Committee.

A private note from Bro. A. C. Graham tells us that Sister Graham after 8 weeks slow fever is now slowly recovering and he hopes for her to be able to go to Searcy soon.

Dr. J. B. Scarbrough of Bald Knob, Local Elder in our Church, passed to rest on the 5th day of August. Truly a good man has gone. An obituary will be furnished soon. GEO. G. DAVIDSON.

Bald Knob, Ark., Aug. 11, 1896.

Rev. R. P. Wilson, editor of the *Pacific Methodist Advocate*, has received the title of D. D. from Hiawasee College, Tenn. Brother Wilson is a native of Arkansas, and began his ministry in the White River Conference.

Rev. Frank Ritter writes: "I am regularly and constantly improving, and if I do not relapse will soon be at my post again. To my dear brethren of the Jonesboro District I would say, I will be with you as soon as it is prudent. May God bless these faithful men. They are worthy of more honor than they get."

Bro. T. D. Scott writes, under date Aug. 17: "Bros. Colson and Vantrease are both improving and will be up in a few days, but their work for the summer is seriously interfered with. O. E. Goddard has been appointed to Monticello station in place of J. M. Hughey, who will begin teaching in a few days. Rev. B. F. Martin, who took the place of J. B. Thomas on Hamburg circuit, is doing well. J. O. Walsh of Cariola circuit is relieved from his work to attend Hendrix this fall."

Contributions.

CHRISTIAN POLITICS.

By Rev. J. H. Riggins, D. D.

"Let your political course be as becometh the gospel of Christ." So I read Paul in Philippians, I, 27. Christian conduct in every relation ought to be such as becometh the gospel. The Christian disciple is under highest obligations to honor his Lord in all things. His political conduct is no exception. His religion ought to be carried into politics. It is a Christian duty not to neglect politics. The Christian must take part in politics, and must carry his religion with him wherever he goes. Let no one fear that religion will corrupt politics. Religion corrupts nothing. Nor need any man's religion be corrupted by politics. Politics ought to be pure as religion. Religion, if genuine, is not easily corrupted. Political bosses dread a man with a conscience. He cannot be bought and sold. They want men with conscience to let politics alone or leave conscience at home when they come to the polls. But Christ wants his people in the midst of the wicked world, the salt of the earth, the light of the world.

But partyism prevails in politics. I suppose that is the case everywhere. The Christian in politics finds himself in one or the other party, aligned in party division with many of the brethren, and against many of the brethren. These divisions may engender strifes, but let brotherly love continue. Do all things without murmurings or disputings, being blameless and harmless the sons of God without rebuke in the midst of a crooked and perverse nation where ye shine as lights in the world. If you will make it a point to love your brother just as fervently and confide in him just as readily when you differ in politics as when you agree you will certainly grow in grace. You can do this, but if you do there will be much prayer, much self-discipline, and you will be a better man. You may have lost nothing in political zeal and power but you will have gained much in religious zeal and power.

I suspect the chief difficulty is in being able always to decide the measure of duty which you owe to your political party. Every true man is a loyal man. Every true man belongs to Christ. Every Christian should be loyal in every relation. I like loyalty. I like a man true to his wife, true to his family, loyal to his country, his church and his party. If loyalty be a principle it makes a man true to every obligation. A man untrue in one relation, is not safely trusted in any. Whoso is untrue to his wife, is not certainly faithful to his friend. If he is not true to his party, he will not be true to the church. But duties never clash. How far am I bound in loyalty to my party? Christ answers the question. Whosoever loveth father or mother or wife or children more than me, is not worthy of me. True Christian loyalty respects Christ first. Loyalty to Jesus is loyalty to truth and righteousness, and thereby our duty is adjusted in every relation. Ought not a Christian to stand by his party, and support those measures which the party approves and vote for those men the party nominates? I think so. As a general rule, yes. But a party can be largely manipulated by a machine. A political machine is made up of men who have personal ends to gain; covetous or ambitious men who wickedly propose by means of the party to enrich or aggrandize themselves at the expense of the State. Organizing themselves, banded together to help each other in their wicked designs, they are able to

corrupt and use the vile elements of the party as their tools to mislead, to bribe, to intimidate, to deceive, and bring about the nomination in party caucus, primary or convention, of their own henchmen through whom, if elected, the people may be robbed and spoiled for the personal advantages of wicked leaders. Shall I then vote for the nominee of the party? No. Loyalty to Christ forbids. Am I not then disloyal to my party? No. These villains who speak for the party are not the party. I serve my party best when I thwart their plans and deliver my party from their machinations. I am most untrue to my party if I am willing to sell it to the devil. I can never truly serve my party by encouraging it to nominate corrupt, lewd, drunken and base men for its candidates. I am loyal to my party when I vote against such nominees.

In our local politics the saloon is evermore a corrupting influence. The liquor dealers association have their agents everywhere alert and watchful. They have an eye just now on the legislature and the judiciary of Arkansas. They buy up political bosses and manipulate the party machine wherever they can. In various parts of the State they have succeeded in securing the nomination of men for the senate or house of representatives, for county judge, sheriff and prosecuting attorney, who are either pledged to the saloon or are under obligation to the liquor dealers. They now pop the party whip around the ears of Christian men with the cry, you must vote for the nominees. Shall I do it? No. As I am loyal to Christ, No. I am under highest obligation to vote against them.

Brethren, I beseech you, consider your obligation to Christ. Let your political course be such as becometh the gospel which you profess. Consider carefully the character of the man you are expected to vote for, and the character of the men who made him a candidate. If the saloon has selected a candidate for your party vote against him. As you love Christ, as you love your State, as you are jealous for the welfare of your home and the homes of your neighbors, vote against him. Let it become a settled fact in our State that when the saloon interest has favored the nomination of any man every Christian man will vote against him.

THE LEAGUE'S PROBATION.

(Read by Miss A. Davis, of Jonesboro, at Jonesboro District Conference.)

That the Epworth League is chosen of God and divinely appointed time has proven. Our thoughts go back today to a time, not far past, when many looked with fear and trembling and deep concern on the movement. They told us so in solemn tones at our Conference. They reminded us of the fact in our devotional meetings; we heard it from the pulpit. These dear friends shook their heads gravely and said: "I hope it will result in good to the Church, but I have fears." Seven years of League history has been made. It is gratifying to know that many of the doubters doubt no more. The marvelous growth of the League has caused them to think, the zeal and steadfastness of the members has cast out all fear. Yet, with the blessings of God, so manifestly upon us, there are some—even members of this District Conference—who think the League is but a flourish of trumpets, who ask why this movement? We are so much organized, can't the Church do this work? Is not the Epworth League really the Church at work? Surely we have the same Master that you

love; we love the same Church for which you toil; we thank God for the noble ancestry that made the Epworth League possible, and by His grace we hope to achieve greater victories for the kingdom than ever our fathers did. For wherever loyal Methodists are found, whether it be in Arkansas or China, you will find our young people banded together, striving not only for a higher Christian experience themselves, but earnestly seeking to bring others to Christ. During the past year the League has been instrumental in more than half a million conversions. Its gatherings, both great and small, are becoming seasons of spiritual power. I could not tell you of all the kindly deeds of the League. I could not attempt to tell of the hundreds of thousands of garments given to clothe the naked, of the loads of Thanksgiving and Christmas dinners sent to the needy, nor of flowers innumerable taken to the homes of the sick and to the tenements of the poor; of cord after cord of wood; of tons upon tons of coal left at the door of the suffering; of delicacies uncounted, brought to the bedside of the distressed, nor of tender ministries shown in cheering words and thoughtful courtesies to the despised, the lowly and the stranger. I could not today tell you of all this, nor of how the League, following the example of Him who "went abroad doing good," is touching villainess everywhere, and under the touch weeping sinners are pressing forward to kiss the very feet of the dear Christ. This has ever been the ministry of the Epworth League. Our mission is to the lowest and the highest; to the toiling masses, who have to battle almost for life itself, and to the elegant Pharisee; and as we go forward, guided by the Holy Spirit, wanderers are healing and forsaking their sins, are coming to the Savior. Have we not yet proven our right to be taken into full connection? See the million and a half of young Methodists as they consecrate their all to Christ; see them as they "look up and lift up" the fallen everywhere; see them again as they turn from all worldly amusements earnestly seeking to bring the world to Christ; see how this vast army is being trained by courses of reading, by taking part in religious and social assemblies, by personal work in the department of Charity and Help to become well rounded Christian characters, loyal, intelligent Methodists. Think on these things, and then, O members of the Jonesboro District Conference, will you not join our ranks and let our motto be an Epworth League in every charge in the district, and every Leaguer at work for Christ? And soon from every land and in every tongue may there go up the triumphant shout of millions more of Epworth Leaguers, singing "Jesus Reigns and Reigns Victorious." May the voice of every Methodist in the Jonesboro District attuned in perfect harmony, join in this glad "hallelujah."

NOTES FROM THE PRESS.

Alabama Christian Advocate.

In regard to the Cumberland Presbyterian General Assembly, held at Birmingham, this papers observes: "A peculiar phase of the 'New Woman' question developed. It is the custom to give all graduates from the theological school of the denomination the degree of Doctor of Divinity. A Miss Bixler entered the school and graduated, but was refused the customary diploma, because of her sex; the faculty offering instead,

simply a certificate of proficiency. She appealed to the assembly for redress, but the faculty was sustained."

We think if the school confers D. D. as a title of scholarship, it should not be withheld from the woman graduate.

THEORY AND PRACTICE.

Commercial Appeal.

"That Northern white men are even more intolerant of the negroes than Southerners when brought in every-day contact with them is shown from a little episode that has been unfolding itself recently in Florida. The city of Fitzgerald, Fla., was founded a very short time ago by several thousand Union veterans, who had 'fought to free the colored man.' Last Saturday night a meeting was held for the purpose of taking action to exclude negroes entirely from the city, though there were not more than twenty-five members of the objectionable race in the place. Several hundred Northern and Western mechanics assembled in response to the following circular: 'There will be a meeting of the laboring class and mechanics of the city of Fitzgerald tonight at 7:30 o'clock, in the Fitzgerald block, for the purpose of excluding all colored labor from the colony. If this is to be a white man's colony, let's have it white; if not, let the niggers have it. By order of the committee.' These circulars had been placed prominently before the people. They bore upon them the diverting sign of the skull and cross-bones as a polite hint that 'no niggers need apply.' At the meeting a number of red-hot speeches were made. One of the orators complained that the Southern people loved the negroes better than they loved the Northern people. There were other fervid remarks, and at length resolutions were adopted excluding negroes entirely from a community built by veterans who had fought to make them free. This sort of thing shows how much sincerity is in the Northern plea that the Southern white should admit the negro to a social equality with him."



Napoleon Bonaparte, one of the most forceful men in all history, a man continually wrapped in schemes and campaigns, in plots and counter-plots, striving intently and ambitiously for success and power—a man whose utter disregard for human life made his battles the bloodiest the world has ever seen—this man found bitterness in his triumphs because he had no heir to whom to bequeath his greatness. Josephine was divorced largely for this reason. Many women are incapable of bearing children. Many more of them are afflicted with

disorders of the organs directly feminine so that bearing children would be dangerous to them, and unfair to the children. Every child deserves the heritage of health. The children cannot receive this from a sickly mother. There is no reason why they should have such a thing as "female weakness." It is as unnecessary as it is distressing. Dr. Pierce's Favorite Prescription cures all forms of distinctly feminine sickness. It purifies, strengthens and invigorates. It is prepared for just this one purpose and no other. It's the only medicine now before the public for woman's peculiar ailments, adapted to her delicate organization by a regularly graduated physician, an experienced and skilled specialist in these maladies. It cannot do harm in any condition of the system. Its sales exceed the combined sales of all other medicines for women.

Every woman ought to send 21 one-cent stamps to pay for mailing a free copy of Dr. Pierce's thousand page "Medical Adviser." World's Dispensary Medical Association, Buffalo, N. Y.

Contributed

AMONG THE BRETHREN.

Smithville, Ark., August 1, 1896.

Editor Godbey—Just returned from a most pleasant visit from Revs. Watson's and Brooks' works; Rev. Watson's being Pocahontas, and Rev. Brooks' the Smithville. Having visited my son at Pocahontas, Sheriff Mont Armstrong, I was soon in the custody, not of the sheriff, but Steward Gid Thompson, who put in our unworthy correspondent in the higher Church authority vested in the person of the Rev. J. S. Watson, who exerted his authority coupled with the best ministerial courtesy possible, using his unworthy talker in a protracted meeting. I need not say that it afforded this writer no little pleasure to preach to and visit and pray with and for the people of Pocahontas. The meeting held at New Home Church, several miles from Pocahontas. A good Church house and a good membership are there. The in, together with court week, militated largely against the success of the occasion. Bro. Watson is in great favor with his people. He is one of those preachers who is always glad to have a brother preacher visit his work. Bro. Watson, the next is my pull, and you may ask out for me to use you as you did—that is, every time. Many thanks to Pastor Watson and his people for kindness and hospitality. May pastor and people be largely blessed.

Next on my way to Calamine I met the way Pastor Brooke, who also had learned the art of arresting authority. His brother preacher in the common vineyard of our Lord and Saviour Jesus Christ. This time the place of meeting was Rock Cove, Smithville. Bro. Brooke took hold of me, to let me go till after the meeting passed. He is a strong, affable, courteous preacher, as is Pastor Watson. If Islands of St. Helena, under the English government, has any more J. Brookes we hope they will send them to the United States and to Arkansas. The Rock Cove meeting was a success, with conversions, convictions and acclamations. To God be all the glory. A time with Rock Cove people and their beloved pastor. To the people and their pastor this scribe is unobligations. God bless them everyone. Bro. Brooke is a success and shows how to treat a preacher. And I am here with our brother still; ministerial force consisting of the S. L. Cochran, P. E.; Bro. Brooke this writer. Quarterly meeting occasion, and bell just calling for Quarter-Conference. No services at 11 o'clock for want of a congregation. To that, however, the sub-Bishop will try hand in pulpit work. But lest this silly written document find its way to waste basket will stop, and go to Quarterly Conference, just convened. J. F. Armstrong.

TRIAL AND TEST

That Hood's Sarsaparilla is the great cures by Hood's Sarsaparilla been accomplished through purified blood. Scrofula, salt rheum, eczema, matism, neuralgia, yield to Hood's Sarsaparilla, because it eradicates the vestige of those impurities which have been developing, perhaps for years, in the blood. It absolutely and permanently cures when all other medicines because Hood's Sarsaparilla always acts at the root of the disease, which the blood. Thousands testify that have been absolutely cured of diseases by Hood's Sarsaparilla, though they were discouraged by the use of other medicines to give any

relief. No other medicine has such a record of cures.

ON A FURLOUGH.

Our congregation at Mammoth Spring and Williford gave me two months vacation to recruit in health, the most of which time is being spent on Mt. Pisgah Circuit at Heber. My health is much better than when we left home. The love of our Churches has been generously shown in granting me the much needed rest. The best I can say of our people is that among them we have many good and useful Christians.

Bro. A. F. Skinner has the confidence and high esteem of his members. He is now in a great revival at Henderson, where precious souls are being saved. He has some fine workers. If each steward will do his part there can be no room for complaint. Four useful local preachers, Bros. Shans, Shaw, Findley and Woodson, have been licensed on this circuit in three years. In 1893 I was preaching here and held special services for the children each Saturday I could be with them, and the interest and results were very gratifying. Since then some of the Lord's servants have seen the importance of such work, and now, each Wednesday night, before the regular prayer meeting special services are held for the children. Who will follow this example?

Our daily Bible school at Mammoth Spring has had marked success, and our heavenly Father is blessing this, His own work.

Children have been neglected too long, for in so doing young people have grown up in sin when they could have been kept fit subjects for the kingdom of heaven, had they had proper spiritual training.

And with right efforts in this direction it will be only a few years till our Church will be blessed with abundant workers of young people instead of being burdened with wandering and wicked young men and women.

It is as much a Methodist preacher's duty to look after this work and form "Bible classes" as it is to preach from the pulpit on Sunday. Page 96, paragraph 231 of our Discipline, says: "It shall be the special duty of the preachers to form Bible classes wherever they can, for the instruction of larger children and youth, and where they cannot superintend them personally, to appoint suitable leaders for that purpose."

There is a greater and better harvest from early than from late sowing, with but few exceptions. So in the spiritual life. Convert and sanctify the child of five or ten years and he will be stronger and more useful in the Master's service than the average Christian that is won for God later in life. The Christian life gains in momentum and strength as it passes on through the years in the school of God. "First pure, then mature." Neglected pastoral instruction of children has brought the preacher face to face with an advancing host, with baseball and bat, the dance and theater-going and Sabbath-breaking, that can knock, kick and play more religious influence out of a community in one season than the best evangelist and most eloquent preacher can cause to exert itself in perhaps years.

Why neglect the children? Uncared for family altars and neglected secret prayer, with and for children have scattered parents' pathway with thorns, and caused sixteen, eighteen and twenty-year-old youths to tread upon bleeding heartstrings of mothers and fathers with feet, as it were, of piercing steel and scorching flames.

"To the work," be our motto—to the work of early training the children, that American homes may become nurseries for the Church, blessed with obedient, Godly sons and daughters; such as will lead the fallen to a risen Christ and raise the banner of Christianity to all gazing worlds while bloodwashed American millions give their service to Christ our Lord.

We expect to attend the Beebe Holiness Campmeeting, August 21 to 30, at which time we are confidently expecting the greatest religious assembly that has ever gathered at any camp in the state. And we are praying for the conversion and sanctification of hundreds of souls.

We expect to return home to fill our appointment the first Sunday in September at Williford. Yours, saved and kept,

Irvin B. Mauls.

Mammoth Spring.

Nearly all women have good hair, though many are gray, and few are bald. Hall's Hair Renewer restores the natural color, and thickens the growth of the hair.

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Rev. J. R. Roberson.

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

W. M. Mitchell.

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We can furnish the splendid \$5 self-pronouncing Bible for \$2.50 postpaid. Godbey & Thornburgh, Little Rock, Ark.

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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 Hal's Catarrh Cure. Send for circulars; free. Sold by all druggists, 75c.

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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
Triumphant Songs, 3 & 4 combined, Round only, 35c. Per doz.....\$4.00

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Contributed

A HOMILETICAL PRIMER.

CHAPTER 6.

INTERPRETATION.

You have taken a text. It presents to you a general idea of what you wish to teach. You are now, as the old puritans used to say, to open it. You are to bring all its hidden beauties to light, to show the rich treasures contained in it. You are to interpret it. The Bible is written in no mystical language. It is open to all, but God would have no use for you in the pulpit, if it did not need some human voice to declare its precious truths to men. How, then, shall a text be properly interpreted? First, you must know the meaning of the words which are in it. You must use all diligence to get at their true intent. Our versions is near 300 years old. Words have to some extent changed their meaning. Some words have grown obsolete. Some few words have lost entirely the sense they had. Take the word "prevent"—now it means to hinder, but preventing grace meant once grace which went before. You will be told by some men of learning and by many men of pretension that unless you know the delicate meanings of the Greek tongue you will be often misled. This is true, but it is also true that not one Greek scholar in a thousand can pass any independent judgment on Scripture texts which is not worthless. We must rely upon authority—the authority of good scholars—English, Scotch and German, and these authorities are within your reach in the English tongue. Be sure you know if it can be known what the sacred writer means. In Vinet and Broadus you will find this subject fully discussed, and to them I refer you for a long list of words and passages, and valuable suggestions with reference to the general subject. I have found some few young preachers with Webster's Unabridged in their hands, who swept ahead interpreting most boldly every Scripture text by his definitions, never thinking that after all the true sense was sometimes to be found in other definitions than Mr. Webster's, that his definitions were not Scripture authority. A judicious use of commentaries, a good deal of common sense, a fair comparison with other passages will enable you to know what is meant. Never allow your zeal for a doctrine to allow you to use a passage disregarding its real meaning.

The connection of the text must be regarded. Unless this is done you will find text teaching what it was never designed it should teach. The old preacher who preached on "Top knot, come down," against the head dresses of the women, is scarcely less censurable than he who found in the text of the Apostle, "If drinking wine cause my brother to offend," etc., etc., a proof that the apostle was a total abstainer. While you are ready to find analogies everywhere, do not use fancied resemblances to make a sensational sermon.

To find a resemblance between God and light, and Holiness and life, and the bondage of the Israelite, and the bondage of the sinner, and a thousand other resemblances is legitimate; only be sure you find them. You may allegorize too much; you may find in every line of Solomon's song a text for a Christian sermon, but thoughtful men will not accept as true what is so far fetched. When you take a text, then give the true meaning of the text. Use the best authorities within your reach that you

may arrive at it. What is true may not be what is meant. I prepared once to preach on the text, "If there be any consolation in Christ," but a closer study of the passage clearly revealed the fact that consolation in the sense in which I proposed to use it was not meant.

Give not only the meaning of the text, but the meaning of the writer in using it. Sometimes a detached sentence which makes good sense in itself does not express the writer's meaning, and he has a right to speak for himself.

You must, in order to do this, consider what goes before and what comes after. The Bible, as you know, was not originally divided into chapters and verses, and sometimes the true meaning of the sacred writer is not apparent unless we consider the whole, from which the extract is taken. Dr. Clarke advises that each of the epistles shall be read at a sitting, and it is well so to read them, and in a paragraph Testament Wesley's notes are very valuable for this purpose. Do not suppose the immediate context explains the text. It may, but it may not. In Paul's Epistles especially there are long digressions, then almost an abrupt resuming of the thread of argument. Do not find connections where they do not exist. You will find much in the Psalms and more in the writings of Solomon which are fragmentary. Indeed, the Book of Proverbs is a beautiful mosaic, and in trying to find a connection often times you will fail. The meaning of the Proverbs is plain. Why it is, where it is, is not apparent.

Sometimes the Apostles introduce sentences of this nature into their letters, and we have a right to use the injunction, though not for the object for which they used it. Thus it is legitimate to use the text in Peter: "He suffered once for all the just for the unjust," although we may not intend to preach on the patient endurance of wrong, and "thanks be unto God for his unspeakable gift," though we may not intend to preach on benevolence.

In interpreting the Scriptures do not strive to make the text quadrate with your idea of theological truth. If your honest and prayerful exegesis of a text cannot be reconciled with your views of theology, either abandon your views, or else the text. Do not try to reconcile the irreconcilable.

In your interpretations have respect to the times, customs and modes of thought among the people, and especially to the general tenor of Scripture. Endeavor to preserve the harmony of the book.

A full discussion of this subject would open up the whole question of true exegesis. I have already referred you to some books of this subject. Add to this list "Angus' Hand Book of the Bible," where you will find more in a shorter compass than anywhere else I know of.

Allow me, then, to make a resume:

1. Know the meaning of the words and give it.
2. Give the author's object in using it.
3. Do not be too afraid of analogies nor allow yourself to find them where they are not.
4. Regard carefully the connection.
5. Interpret logically, having reference to the whole section.
6. Do not force connections.
7. Let God speak, whether His voice is as you expect it or not.

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Literary Table.

THE CHRISTIAN MARINER'S BIRD
OF GOOD OMEN.

Rev. Louis Albert Banks, D. D., Author
of "Christ and His Friends," Etc.

I have been reading Coleridge's famous
Rime of the Ancient Mariner." I fol-
lowed the Mariner in his tale, and saw
again the opening of that strange voy-
age:

The ship was cheered, the harbor
cleared.

Merrily did we drop
Below the kirk, below the hill,
Below the light-house top."

And, it seemed to me, that was the
way many a young soul went out on its
life-voyage, inspired by the cheers of ad-
miring friends, full of fond anticipations
of a prosperous career, but I followed the
ship until clouds gathered, and the storm
beat upon it, and it was drawn into a
sea of ice, and of fearful sounds, where
no living thing was to be seen:

The ice was here, the ice was there,
The ice was all around;
It cracked and growled, and roared and
howled,
Like noises in a swound!"

How-often the young human voyager
drawn into such a case, when all the
currents of life seem frozen up, and there
seems no way of finding a channel out of
the ice-sea! This is a striking picture of
the soul which is led, by its own selfish-
ness and sin, into darkness and danger,
where it is "without God and without
hope in the world." To the Ancient
Mariner's ship at this point a great event
occurred:

"At length did cross an albatross:
Through the fog it came;
As if it had been a Christian soul,
We hailed it in God's name.

ate the food it ne'er had ate,
And round and round it flew.
The ice did split, with thunder-fit;
The helmsman steered us through;

and a good south wind sprung up behind;
The albatross did follow,
And every day for food or play,
Came to the Mariner's hollo!"

The coming of the albatross to the
lost-bound ship as its good omen, bring-
ing breezes that wafted it safely through
the fog and ice, giving gladness to all on
board, is but a faint illustration of that
which came into the heart of our
young spiritual voyager when divine
love was first shed abroad there by the
Holy Ghost given unto him. How it
changed the whole atmosphere and out-
look of his life! The sins which had hung
about him, and held him back as ice-

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fields close about a doomed ship, were
rent asunder, and melted away under
the heavenly gales that blew upon him
from the heart of God. How changed
everything was to him! The Bible was a
very different book from what it had
been before. As a honey-bee delights in
a garden of flowers, and flies rejoicing
from blossom to blossom, finding sweet-
ness everywhere, carrying delicious
loads of honey to treasure up in his dis-
tant hive; so God's Book suddenly be-
came to him a place to gather sweetness.
He knew what the psalmist meant when
he said: "How sweet are thy words
unto my taste; yea, sweeter than honey
to my mouth!"

The privilege of prayer, never before
appreciated, now came to seem the dear-
est provision of God's providence. No
troubled child ever ran with more confi-
dence and assurance into the arms of
father or mother, to implore protection
or ask for assistance, than he went to
his secret place of devotion. And what
joy he found there! It was the best
beloved of all trysting places. The se-
cret thoughts of his heart, the hitherto
unspoken longings of his soul, he poured
with loving truthfulness into the ear of
Him whom his soul loved. Many times
he began these secret conversations with
God with tears of sorrow, and closed
them with tears of thanksgiving and ex-
ultation.

It changed his whole attitude toward
the Church. He had gone to Church be-
fore, but it meant little to him. Now it
was the house of God, and the gate of
heaven to his soul. He was ready to cry
out with David, "I was glad when they
said unto me, 'let us go into the house of
the Lord.'" His whole life was upbuoyed
by this new spirit which possessed him.
Old things had passed away, and all
things had become new; the things he
once loved he now hated; and the things
he once hated he now loved. New songs
were on his lips, and a new hope and love
filled his heart. Indeed, it was
that new love and hope which
was the very essence of all this glad
transformation. Alas! that any thing
should ever have dimmed the luster and
beauty of that first love! Alas! that any
thing should have destroyed his bird of
good omen!

I go back to Coleridge's ship, and I see
the Ancient Mariner ruthlessly and in-
hospitably take his crossbow, and shoot
to the death the albatross, and I hear
his shipmates crying out again to him:

"Ah! wretch! said they, 'the bird to slay,
That made the breeze to blow!'"

And sure enough, after a little,

"Down dropt the breeze, the sails dropt
down:

"Twas sad as sad could be;
And we did speak only to break
The silence of the sea.

All in a hot and copper sky
The bloody sun at noon,
Right up above the mast did stand,
No bigger than the moon.

Day after day, day after day,
We stuck, nor breath nor motion;
As idle as a painted ship
Upon a painted ocean.

Water, water, everywhere,
And all the boards did shrink;
Water, water, everywhere,
Nor any drop to drink."

His shipmates, in their sore distress,
held the Ancient Mariner responsible for
all their sorrows, and, as punishment as
well as reminder of his sin, they hung
the dead sea-bird around his neck. Time
passed on, and, as they watched the sea
with parched lips and glazed eye, they
saw a ship draw near, and they hoped to

find relief from their awful thirst. But,
to their horror, it proved to be only the
skeleton of a ship, on board of which was
a specter-woman and her death-mate,
who were casting dice for the rule of
the ship. Then the Ancient Mariner saw
his shipmates perish one by one, until all
on board, save he, were dead:

"Alone, alone, all, all alone,
Alone on a wide, wide sea!
And never a saint took pity on
My soul in agony.

The many men so beautiful!
And they all dead did lie;
And a thousand thousand slimy things
Lived on, and so did I.

I looked upon the rotting sea,
And drew my eyes away;
I looked upon the rotting deck,
And there the dead men lay.

I looked to heaven, and tried to pray,
But or ever a prayer had gush't,
A wicked whisper came, and made
My heart as dry as dust.

I closed my lids, and kept them close,
And the balls like pulses beat;
For the sky and the sea, and the sea and
the sky,
Lay like a load on my weary eye,
And the dead were at my feet."

In these sad verses, that paint such a
graphic but horrible picture of death-
in-life, we have a very true and striking
illustration of the condition of our young
Mariner who has slain the albatross of
Love, which was the good omen of his
Christian life, and which made his re-
ligious experience a constant joy. How
changed is his condition! He still at-
tends Church, still on occasions reads
the Bible, and sometimes even par-
takes of the communion; but all that
fervor and enthusiasm which once wafted
his soul onward, as the favoring wind
fills the sails of a ship, has passed away.
His soul is a ship becalmed. His pray-
ers seem to fall back helpless. Alas!
the life has gone out of his prayers. He
only says prayers now, though they
were once his native breath. It has
been a long time since he was in that
secret trysting-place, that used to be the
scene of such holy communion and wit-
nessed so many spiritual triumphs. And
the Bible, how little taste he has for it
now! Alas! he has killed his albatross!
Its dead body, in the shape of a pro-
fession of religion and a Church mem-
bership, still hangs about his neck; but
it is no longer a thing of life, that flies
in the air a pledge of salvation. He sees
others enjoying spiritual life, but his
throat is parched and his eye glazed as
he exclaims:

"Water, water, everywhere,
Nor any drop to drink."

Yet, sad as is his lot, there is a mes-
sage of hope for him. The Master said
to some people who were in this con-
dition: "I have somewhat against thee,
because thou has left thy first love.
Remember, therefore, from whence thou
art fallen, and repent and do the first
works; or else I will come unto thee
quickly, and will remove thy candlestick
out of his place, except thou repent."
The phrase "except thou repent" is
God's rainbow of promise in the clouds.
—Western Christian Advocate.

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thought of our most cultivated people.
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ture of three decades ago there is in-
creased attention to social and political
questions and to the changing phases of
religious faith, and the currents of phi-
losophical thought.

Fiction does not hold so prominent a
place in these publications as it did for-
merly. The rapid progress which is be-
ing made in science, the discoveries and
inventions which are continually com-
ing forward demand attention, and oc-
cupy public thought.

Even our women are entering so large-
ly into practical affairs that there is
less demand among them for the roman-
tic and sentimental.

Hence, the real and practical are gain-
ing the ascendancy in our magazine li-
terature over the ideal and theoretical.

In the main we regard this tendency
as in a good direction. It is, perhaps,
less favorable to faith and tends more
to materialism, for faith is the outlook
upon the future life, and grows feeble
in constant regard for temporal things,
and, yet, with our materialism, we see
that there is a tendency to bring down
religion to the needs of the present life
and subject it to tests which make it
more real in the sphere of temporal
aims and struggles.

We have doubtless gained for the pres-
ent in applied Christianity. It is a
question which will occur to many—how
long the fly-wheel of organization will
drive the machinery when the steam is
shut off—how long we may expect ap-
plied Christianity while the fundamental
questions of divine control, moral ac-
countability to the Creator, and the soul's
destiny are cast into the back ground,
and when our current literature, even
abounds with suggestions that the
Church must surrender much of her for-
mer teaching as effete superstition.

The idea which Mrs. Ward sets forth
in Robert Elsmere, that ethics is not
dependent upon dogma, we regard as ut-
terly untenable, yet it has voice contin-
ually in the magazine literature of our
day.

There is here, to our thinking, a ten-
dency ominous of evil results; and yet
it is one which the publishers of mag-
azines are more inclined to encourage
than to oppose. The iconoclastic spirit
of unbelief seems to many to be an ex-
pression of independence, courage and
superior strength of mind. There is a
freshness and novelty about unbelief
which is not found in orthodox faith,
and publishers who consult only pub-
lic taste as their criterion, prefer such
matter for their columns rather than the
ablest apologies for Christianity.

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The Sunday School.

PREPARED BY REV. JAS. A. ANDERSON.

AUGUST 23, 1896.

Absalom's Rebellion

Golden Text: "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." (Ex. xx. 12.)

Topical Outline.—I. The Plausible Politician. (Verses 1-6.) II. The Unnatural Son. (Verses 7-12.)

T. me.—B. C. 1024-1023.

Place.—Jerusalem and Hebron.

HOME READINGS.

S. Absalom's Rebellion, 2 Sam. xv. 1-12.

M. Nathan's Prophecy, xii. 16-14.

T. Sin of Conspiracy, Acts xxiii. 12-15.

W. Fugitive King, 2 Sam. xv. 14-22.

T. The Two Counselors, xvii. 1-14.

F. Parental Discipline, Prov. xxix. 14-18.

S. Disobedient Children, xxx. 14-17.

Reference Word, "Rebellion."

Lesson Hyman, No. 846.

We have seen, in former lessons, David's integrity, the greatness of his character—how by loyalty to God he became great. We saw in the last lesson how this great man through temptation fell. His crime with Bathsheba, his double crime against Uriah, were the sowing by his own hand of dragon's teeth in his kingdom and in his own family, the opening of Pandora's box of evils for his future. Till this time David had been unconquerable, his reign had been glorious. In an evil hour he has fallen, and though upon his deep repentance God has forgiven his iniquity, the slime of the serpent will be ever afterwards in his household. God's forgiveness does not remove the terrible consequences of sin in this life. If we sow to the flesh, we may expect to reap corruption. When you are tempted to yield to temptation, remember how deep will be the mark which your sin will leave. Sin is sorrow, always a crime against yourself as well as against God. No man is so great a saint that it will not pollute and corrupt him, nor so great a hero that it will not weaken and destroy him.

Following David's crime, came the death of the child born of Bathsheba; the incest of Ammon, his own son, with his own daughter; the foul and deliberate murder of Ammon by Absalom, another son; the exile of Absalom; the plots of Joab as to Absalom; the treachery of Absalom, breaking out at last in open rebellion. Truly, an evil star has risen over the king.

Absalom was a fine specimen of a fast young man. He had great reason to prosecute Ammon for his crime against his sister, as he might have done under the law; but the fine young gentleman concealed his grievance for two years, and then planned the murder of Ammon. It is remarkable that David did not punish him for this crime, but he allowed him to go into exile voluntarily and to remain so till Joab rather outwitted him and secured his return. He returned without lowering his crest; was held under the disfavor of the king for three years, till in the same imperious spirit he

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made Joab secure his admission at court. From first to last he made no reparation to the law or to any thing or anybody else. Had not David's hands been weak by his own crime, on the one side, and by an overweening parental affection, on the other, we may be sure he would have checked up this career in time to have saved the boy. But he allowed him to plunge headlong to his ruin right under his own eyes. There he was at court, unreconstructed rebel against law and justice, with all the rights and privileges of a noble. Such a man can scarcely have but one destiny. He will go utterly to the bad. And Absalom above all men in David's kingdom needed wholesome restraint. He had all the elements of ruin in his composition—an utter recklessness as to law and order, a high daring, the ability to lay a deep scheme and to steadily pursue it for years without any compunction of conscience, a large amount of personal vanity, a splendid personal appearance, and a consummate demagogue. The blindness with which he was allowed to run his course is indeed strange. But so it was, and bitterly did both Absalom and David pay for it.

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G. N. HART, Vice President, Little Rock Conference, Pine Bluff, Ark.
J. M. WORKMAN, Secretary and Treasurer, Little Rock, Ark.

AUGUST 23, 1896.

JESUS'S REPROOF TO THOMAS THE DOUBTER.

John xx. 24-29.

The scene of this lesson is a prayer meeting, held by the disciples after the resurrection. We need not attempt to portray the trembling faith and yearning of heart which characterized that secret assembly for, it was secret for fear of the Jews.

In the midst of his distressed followers Jesus appeared. Suddenly He stood revealed before them, no door opening, and to their troubled hearts He gave peace.

But Thomas, one of the twelve, was not there. He was not at the prayer meeting. What could have kept him away? The quaint old father Morris, a Scotch preacher, suggests: "Perhaps the night was dark, the streets of Jerusalem were muddy. It may be Thomas was ashamed to go to meetin' in his old clothes, or he may have been in a bad mood because John had not recognized him on the street that day. Possibly Thomas was afraid the brethren would call on him to pray."

No matter what excuse Thomas made for his absence, it is almost sure that a lack of faith was at the bottom of it. It is sure that he had lost faith, for, when his brethren told him what a good meeting they had and how the Lord had revealed himself, Thomas did not believe it at all.

Thomas was like many we know, doubting and cold, generally absent from the place of worship and hearing as idle stories all the report of spiritual blessing and power received in the place of prayer.

Yet Thomas was honest-hearted and true, and while Jesus reproved his unbelief it was a very gentle and loving reproof.

He did not condemn Thomas for wanting personal evidence and unanswerable proofs. He gave him all the evidence he desired; bade him investigate and be convinced. Thomas was hardly so hard to convince as he thought himself to be. He did not thrust his hand into the wounded side, nor put his finger into the

prints of the nails. The proofs which had availed for his brethren availed for him. Jesus recognized his faith, but said it were better to be more ready to trust in the revelations of heaven. "Because thou hast seen me thou hast believed; blessed are they that have not seen, and yet have believed."

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ARKANSAS METHODIST.

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

WEDNESDAY, AUGUST 19, 1896.

THE DROUGHT continues. For Arkansas its continuance will not now affect the staple crops. It is too late for rain to make any change in them. But water for stock, grass and fall vegetables depend upon rains, also the very life of the forest seems to be threatened; our woods have much the appearance of October, and the leaves upon many forest trees are wholly dead.

AN INCIDENT occurred in this city recently which touched many hearts. A young lady of 17, of good family, attending school here from one of the small towns of South Arkansas, left her boarding-house on the 7th as if going to school and did not return. Last Sunday the papers announced that her body had been found in the river near Pine Bluff. It is hardly questioned that it was a case of suicide. The cause is unknown. Disappointment? Blight? mental derangement? We know not. A bright and promising life was shadowed and tragically closed.

AT PLUMMERVILLE.

Monday last we joined in the work of the temperance campaigners at Plummerville. The campaign is a unique movement. Rev. J. M. Cantrell seems to be head and chief manager. Rev. W. E. Sewell, of Quitman, is assistant; Dr. Fenton, of Quitman; Young Mr. Fenton, musical director; Mrs. Moose, of Morrilton, and a dozen other ladies, singers; Mr. Fenton, cornetist. The organization is complete.

The purpose of the movement is simply general instruction of the people on the subject of temperance, with the hope of carrying Conway county against license at the next election.

The county now has no saloons. Morrilton and Plummerville are protected by the ten-mile law. The five-mile law obtains in the smallest towns. Although the county, as such, has not voted against license, there is no licensed sale of liquors in its bounds. The aim is to add to the victories already gained by carrying the county for prohibition at the next election. The temperance people want the convictions and hearts of all the citizens of the county enlisted, for the people's sake and for the sake of the cause. There is a future in this temperance fight.

We found about three hundred people assembled at Plummerville. Seats were provided in the grove, ice-water and lemonade. George W. Hill opened the meeting with prayer. There was speaking by Hill, Sewell, Cantrell and this writer. The music by the choir between speeches was admirably chosen and admirably rendered.

The audience gave perfect order and attention throughout. They were responsive to the sentiments of the speeches.

By the middle of the afternoon the band of workers which took Plummerville by storm had moved on its way to Apelo.

And silence settled wide and still about the town of Plummerville.

Twelve appointments at principal points is the plan of campaign. The workers have been in the field eight days and close with a meeting at Morrilton Saturday next.

Plummerville is one of the most prosperous towns on the Little Rock and Fort

Smith road. Substantial business houses are being erected. The dwellings show a class of substantial citizens, and the moral sentiment of the people is excellent. We have heard that the whisky devil was once entrenched here. The people have, for a time, enjoyed the benefits of prohibition. They will not surrender them.

DESTRUCTIVE CRITICISM.

Julian C. Brown, D. D.

The dreary destruction of old and effete ideas has been going on during the past hundred years with such an accelerated speed that today it may cause some surprise. Ten thousand ice-floes of cold ignorance and congealed superstition have drifted into these warmer seas of our modern intelligence and reason, only to be melted entirely away. And for it the Great God is to be praised. A thoughtful man will note that the three past generations have been busy in a work of silent but effective destruction.

Since long before the dark ages the only base of reasoning for the common run of the race was the idea that this world was ruled by two active powers—God and the Devil—and that individual human life was invaded afresh each day with events without human cause. The universality of law and its continuous action had not dawned upon the intellect or heart. What reason there was among men operated chiefly in the domain of the marvellous. It grew into a habit, and so universal became the habit of looking for the miraculous and the wonderful that ordinary events by their monotony at last produced revulsion and disgust, leaving society longing for invasions from lawless powers of the air. For weary ages the common reason only busied itself to find in what dream or what vision, or in what occurrence the mysterious wonder-workers—God and the Devil—had last appeared, and in drawing lessons from the miracles of yesterday or last night. From the time Romulus and Remus were suckled by a she-wolf and Rome rose in power, until Martin Luther saw Satan and flung at his head an innocent inkstand and called his satanic majesty "God's Monkey," and until certain pious souls had seen Luther's soul borne to hell by a procession of black-winged ravens and the Holy Mother sitting on a hill and cheering as the procession went by, the people continued the perfect victim of a logic which reasoned from a divine and satanic caprice.

The task set for the last three generations of modern common-sense and reason has been a hard one, and is by no means finished yet. Right royally and well they have wrought, however, and whether consciously or unconsciously, month by month and year by year the things of visions and dreams, of ghosts and goblins, of witches and wraiths, demons and omens have been expelled from the only place where they ever existed—the brain of man. The mysteries of colossal superstitious beliefs had got tangled up in the nerves, the blood and the brain of the race and to ask it to escape the habit of its thinking was like asking a new era to make a new order of souls.

But the fiat of Almighty God went forth and both refined criticism and stern logic were at last compelled to become destructive. It has been like taking a cancer from the breast or a tumor from the brain. Necromancy, astrology,

a long list of the black arts, witch-burnings, even in Salem, Massachusetts, appearances of the Holy Mother and various saints, occult heavenly and devilish manifestations and communications, miracles of healing by bones or relics (maybe of cats or dogs) all, have felt in more or less degree this power of destructive agents.

Many old beliefs have crumbled under such iconoclastic hand and many more must sooner or later meet the inevitable doom of all false things as they bite the dust. Augustinian fatalism, with all its latter amplifications and refinements of absurdity and diabolism, has been quietly going the way of witchcraft and fortune-telling and superstition in general until today the same destructive logic and refined criticism has for sign of victory a graveyard of enormous dimensions. And into that limbo, that charnel house, that receptacle—a grave of oblivion—we say, let there go the remains of superstition and the balance of the nineteenth century paganism. All the narrowness, the contraction, the contemptible bigotry and illiberalism of some sects and denominations should, and will ultimately find there a stopping-place.

If we may be accorded the privilege of prophesying in print our prediction will run this way: Before another hundred years shall have slipped into an eternal past, most all such things as saint and image worship, all such presumptuous bosh as infallibility, all such pretensions as flow from alleged Apostolic Succession, all such unbiblical and unwarranted nonsense as exclusive immersion and close communion and baptismal regeneration, all such claims as some denominations set up as being the only true Church, no less than scores of many other minor imbecilities, will be swept by the same destructive criticism into that common grave where so many other old and dead ideas fade and sink and rot. To accept as truth, and bow down as many do today, to certain dogmas and practices in some of the Churches, requires the credulity of an African and the ignorance of a Hottentot.

This destructive criticism is set for the "defense of the Gospel" in that it is tearing away from the granite towers of simple truth erected by Christ and his Apostles the rotting ivy-vines of credulity and the accumulated mosses of a dank and pitiful ignorance. It is clearing away rubbish from the fields of a fair knowledge to make more accessible and inviting vast continents of wisdom. There may be some just cause for apprehensions and a fear that it may go too far, yet the momentum is on and at this point in its swift career it cannot stop. No mercy can it show and no compromise can it consider. The logical, plain, simple and unvarnished truths as taught by the ascended Lord must become at once again, even if hands are raised in holy horror and even if there be outcry and frenzied opposition. The truth is safe and though crushed to earth it will rise again. The shriek of a flying locomotive with its millions of burning sparks thundering onward through the dark night may disturb the quiet and rest of your palatial and rural home, maybe only a few rods from your door or window. But the locomotive has to go. Protest as you may the steel track is laid and the machine whirls past because the good of a general humanity, the interest of commerce and even your own betterment, though you may not believe it, demands that it drive ahead. So this mighty engine of an intellectual and reasoning age may disturb at times the quiet of some nocturnal beliefs and wake

up some somnolent, encysted Pharisee, but it will be all for the best at last.

"Out of the shadow of night
The world moves into light;
It is daybreak everywhere."

July 23, 1896.

SORE-HEADED AND SORE-EYED.

"Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy Lord."

"Take the talent from him, and give it unto him which hath ten talents."

And cast ye the unprofitable servant into outer darkness. There shall be weeping and gnashing of teeth."

These are the two opposite poles both of character and destiny for man in relation to an all-ruling God. The one man had confidence in the righteousness and goodness of his Lord, believed that his Lord's interest was his own interest; consequently, served him faithfully and on the day of reckoning rendered up the principal and accrued dividends.

The other man, pronounced by his Lord to be a wicked man, although he had the same evidence of his Lord's character as the ten-talent man, because he was a wicked man and had his vision of every other man distorted by his own corruption, believed that his Lord was a harsh, exacting, unjust rascal who, in his avarice made use of his position and power to rob the weak of the due rewards of their toil. Hence, he went on gratifying his wicked and slothful nature, not consulting his Lord's interest any more than to secure in the easiest possible way the bare principal that had been committed to him.

THESE TWO MEN

are the representatives of two classes of men who are in the world and the church to-day. The one class believe that God is good, just, loving, true and righteous, that most faithful service of God is in harmony with their own interest, that God's promises of reward for their labor and sacrifice are perfectly true and reliable. Hence, they are willing to venture their all in His service. They feel sure that if they give, it will be given to them good measure; that, if they bring their tithes into God's house, He will open the windows of heaven and pour them out a large blessing and rebuke the devonier that he may not destroy their crops.

The others because they are selfish and self-indulgent, can't comprehend the unselfishness of God; because selfishness enters into all their plans and calculations they can't comprehend the fact that God has so constructed and adjusted the universe that every scintilla of force in the universe, every blazing sun and every flashing dewdrop, every wheeling galaxy and every grain of sand; every archangel and every animalcule are necessarily and eternally appointed to the ultimate success of a selfish being. They cannot comprehend that the ultimate success of a selfish life would dethrone God, enthrone anarchy, and disorganize the universe.

Their vision disordered by their own moral perversity, they can't receive other than as falsehoods and delusions such statements from God as these: "He that gives a cup of cold water in my name shall not lose his reward." "Give (sympathy, love, money, anything), and it shall be given to you, good measure, pressed down, shaken together and running over." "Bring your tithes into my storehouse that there may be meat in my house, and prove me herewith, if I will not open the windows of heaven and pour you out such a blessing that there shall not be room to receive it." "He that soweth (benevolent contributions) sparingly shall also reap sparingly. He that soweth bountifully, shall also reap bountifully."

God is on the side of everything good. Hence, God is with every man conscientiously working for good.

Moral—Let five hundred men and women send in an average of \$20 each for Hendrix College. Two thousand five hundred dollars cash would make everything easy and safe.

George W. Hill,
Conway, August 10, 1896.

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 McLauchlin, deceased, assessment No. 8 is hereby called to be paid not later than August 17, 1896.
John B. Bond,
Secretary and Treasurer.

ASSESSMENT NO. 9.
Little Rock, Ark., July 29, 1896.
The mortuary benefit arising from assessment No. 8 will be paid to the widow of Rev. J. B. Thomas, deceased, at the maturity of said call, August 17.
Assessment No. 9 is hereby called to be paid not later than September 29, 1896. It is sad to state that this assessment is also forestalled by the death of Rev. E. C. Castleberry, to whose widow it will be paid at its maturity.
I am informed that these two beneficiaries greatly need the help of their brethren.
Please do not remit in local checks.
John B. Bond,
Secretary and Treasurer.

ASSESSMENT NO. 10.

Little Rock, Ark., August 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, to be paid not later than October 12, 1896. This assessment will go 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.

PREACHERS' AID ASSOCIATION
ACKNOWLEDGEMENTS.

ASSESSMENT NO. 8.

On hand last report, \$44; received from Revs. G. W. Daman, \$2; A. Hunter, \$2; J. H. Riffin, \$2; C. M. Keith, \$2; T. B. Williamson, \$2; N. E. Skinner, \$2; W. M. Watson, \$2; S. L. Cochran, \$2; Est. J. B. Thomas, \$2; J. S. Brooke, \$2; A. C. Millar, \$2; Z. T. Bennett, \$2; A. F. Skinner, \$2; total, \$26. On hand in No. 8, \$70.

ASSESSMENT NO. 9.

On hand last report, \$4; received from Revs. G. W. Daman, \$2; J. H. Riffin, \$2; C. M. Keith, \$2; N. E. Skinner, \$2; A. C. Millar, \$2; Z. T. Bennett, \$2; total, \$12. On hand in No. 9, \$16.

John B. Bond,

Secretary and Treasurer.

August 19, 1896.

ASSESSMENT NO. 10.

Received from Rev. Z. T. Bennett, \$2.
On hand on No. 10, \$2.

John B. Bond, Sec. and Treas.

Dr. John B. Bond, Little Rock, Ark.:
My Dear Brother—Inclosed please find \$4, \$2 for assessment No. 8 and \$2 for assessment No. 9. May God sustain and help the preachers to keep up this aid society. My prayer is for these dear sisters, who have been left to struggle with the hardship of life. No preacher can be loyal to God who is not loyal to his fellows, and especially to the wives of their fallen brethren. May God bless you in this good work. Yours in the master's work, fraternally,

George W. Daman.

Talihna, I. T., August 10, 1896.

I have appointed Rev. J. H. Anderson P. C. of Booneville station, subject to the approval of his Presiding Elder. Fraternally,
D. J. Weems, P. E.

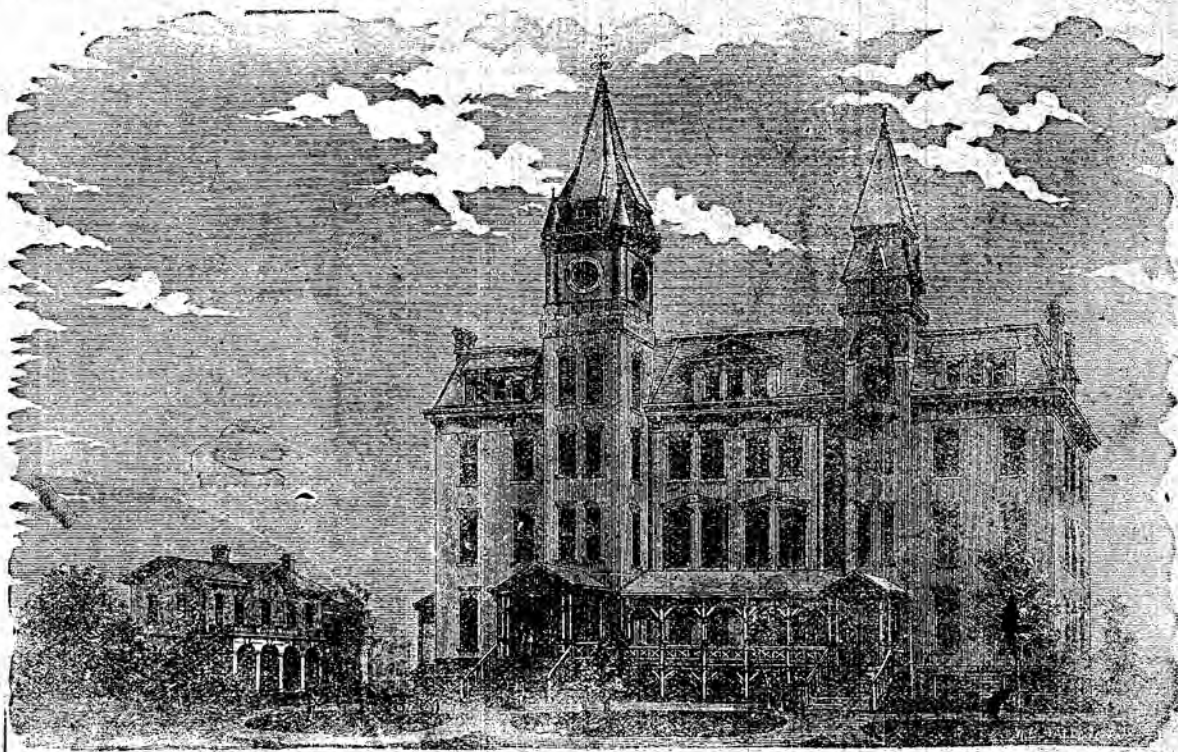
Greenwood, Ark., August 10, 1896.

Mr. Editor—In your issue of August 5 your printer did not get my point in my reply to Brother Bishop. I wrote this, "I have asked for one case from the Bible where anyone professed to get sanctification in a second blessing," and the case has not been furnished. Will Brother Bishop furnish one? Please publish this correction and oblige. Yours truly,
John H. Nichols.
Duck River, Tenn., August 11, 1896.

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JOHN W. WILKINSON, President, - - - Little Rock, Ark.

Dr. Godbey—Please let me say through the Methodist to the people who are expecting to attend the Sardis camp-meeting that on account of the drought there will not be any. Feed will be scarce and unless it rains it will almost be impossible to get stock water. Respectfully,
F. P. Doak.
Bryant, Ark., August 8, 1896.

Dear Brother Thornburg—Four weeks ago yesterday I was taken sick with slow fever, but I am able to sit up this morning, but I am so very weak. We had a fine rain yesterday, though too late to save the crop, though it will do lots of good. In the bounds of this circuit there will be about one-third of a crop of corn, and about the same of cotton. My sickness will cause my protracted meetings to come late, but it may be the best after all, as there will be but little cotton to pick. Yours truly,
E. Garrett.

Barnettsville, August 11, 1896.

WASHINGTON DISTRICT—FOURTH
ROUND.

W. F. Evans, P. E.

September—Centre Point, 12 and 13; Mineral Spring, 19 and 20; Bright Star, 23 and 27.

October—Richmond, 3 and 4; Rocky Comfort, 4 and 5; DeAnn, 10 and 11; Washington, 17 and 18; Nashville, 24 and 25; Hope, 31, November 1.

November—Lockesburg, 7 and 8; Chapel Hill, 7 and 8; Prescott, 14 and 15; Spring Hill, 21 and 22; Genoa, 21 and 22; Emmett, 28 and 29.

THE MAGNESIA SPRINGS CAMP-
MEETING.

Will begin fifth Tuesday in August and continue to first Sunday night in September. Bishop Key expects to be with us from Tuesday and Sam Jones and Stewart from Wednesday.

We hope and pray for the highest and best results. These we will receive if we lay aside every weight and humbly and believingly pray for the descent of the Holy Spirit.

Those desiring hotel accommodations apply to John Dukes, McNeill, Ark. Come and stay from first service to the close.

J. R. Cason.

Magnolia, Ark., August 8, 1896.

JONESBORO DISTRICT.
FOURTH ROUND.

September—Lorado Circuit, 5 and 6; Osceola station, 12 and 13; Osceola circuit, 14; Blytheville circuit, 19 and 20;

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Nettleton circuit, 26 and 27; Harrisburg circuit, 30.

October—Vandale circuit, 3 and 4; Gainesville circuit, 7; Paragould circuit, 10 and 11; Mainshore mission, 13; Maraduke mission, 14; Boydsville circuit, 17 and 18; St. Francis circuit, 19; Buffalo Island circuit, 24 and 25; Brookland circuit, 28; Paragould station, 31 and November 1.

November—Shiloh circuit, 4; Golden Lake circuit, 7 and 8; Marion circuit, 10; Jonesboro station, 14 and 15.

Frank Ritter, P. E.

OUR SCHOOLS.

(Resolution of Camden District Conference.)

We recognize the importance of that part of our educational interests represented in Galloway Female College. We assure Dr. Dye, the excellent president, of our good will, hearty support, and take great pleasure in recommending Galloway College to any who may desire to send their daughters to a well equipped, up-to-date, first-class school.

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I will not quarrel with you about opinions. Only see that your heart is right toward God, that you know and love the Lord Jesus Christ, that you love your neighbor and walk as your Master walked, and I desire no more. I am sick of opinions, I am weary to hear them. Give me solid and substantial religion; give me a humble, gentle lover of God and man, a man full of mercy and good fruits, a man laying out himself in the work of faith, the patience of hope, the labor of love. Let my soul be with these Christians where-soever they are and whatsoever they are and whatsoever opinions they are of. Whosoever thus doeth the will of my Father in heaven, the same is my brother and sister.—*John Wesley.*

For Clearer Vision.

Some who have been taught from above to desire greatly the manifestations of God, and who wrestle earnestly, perhaps passionately, in prayer with their Lord would be pleased to draw nigh to them and give them visions of his excellence, would find it to their inexpressible advantage to cease from the pursuit of extraordinary manifestations, and by faith and purity of heart school themselves into the ability to discern a present God, and to abide in blissful intercourse with him in whom they live and move and have their being. Let them understand that what they need is not the accomplishment of some change out of themselves—the bringing near of something that is afar—but a purging of their mental vision, the removal of a film that yet too much beclouds the eye of their soul.—*George Bowen.*

A Railroad Man's Prayer.

An old railroad worker was converted, and being present at a meeting at which there were many inquirers, he was asked to lead in prayer.

He hesitated a moment, and then with trembling lips, but clear, resounding voice, he said reverently: "O, Lord, now that I have flagged thee, lift up my feet from the rough road of life and plant them safely on the deck of the train of salvation. Let me use the safety-lamp known as prudence, make all the couplings in the train with the strong link of thy love, and let my handlamp be the Bible. And, heavenly father, keep all switches closed that lead off on the sidings, especially those with a blind end. O, Lord, if it be thy pleasure, have every semaphore-block along the line show the white light of hope, that I may make the run of life without stopping. And, Lord, give us the ten commandments for a schedule; and when I have finished the run on schedule time, pulled into the great dark station of death, may thou, the superintendent of the universe, say, 'Well done, thou good and faithful servant; come and sign the pay-roll and receive your check for eternal happiness.'"—*Ram's Horn.*

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Modern Martyr and his Mother.

A young man at Marash, during the massacre of Christians in Armenia last year, was given the option of death or becoming a Mussulman. He preferred death to a change of faith and was instantly beheaded. When his headless body was taken to his mother to terrify and convert her, she, instead of being in the least frightened or affected by the sight, kissed the dead son's hand and said: "Rather so, my son, than living to deny our Lord and Savior." Blessed mother of a blessed son!—*Indian Messenger.*

Portraits of Christ.

Every true Christian life is a portrayal of the Christ. The greatest artists have spent themselves in striving to depict their ideal of the face and figure of the Savior of men. And yet many a devout observer turns away from these superb fancies of "great art" with the feeling of their insufficiency and with a wish that the attempt had never been made.

What if he who turns regretfully from the painter's effort were to resolve to portray the Christ, not upon canvas, but in his own living thought, word, and deed! Here is an opportunity for every one to show the ideal Man.

Says Ruskin: "Fix this in your mind as the guiding principle of all right practical labor and source of all healthful life energy—that your art is to be the praise of something you love. It may be the praise of a hero; it may be the praise of God. Be you small or great, what healthy art is possible to you must be the expression of your true delight in a real thing better than your art."

The living Savior is that reality which is better than the life art which shows delight to Him and bespeaks His praise. It is not required of us that we be scholars or artists, that we have wealth or station. The smallest or the weakest of us have ample power to make his life a portrayal of the spirit of Christ by making it to speak His praise and to show delight in Him.—*S. S. Times.*

SPECIFIC FOR SCROFULA.

"Since childhood, I have been afflicted with scrofulous boils and sores, which caused me terrible suffering. Physicians were unable to help me, and I only grew worse under their care. At length, I began to take



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When Spurgeon was asked why he never came to this country, he replied: "Why, I would rather go to Hindostan. I could be of much more service there, and then I am afraid my views on the communion would be so different from my brethren in the United States that I would scarcely feel at home with all their kindness. Do you suppose for a moment that I could sit down to a communion table that separated me from my loving Christian mother, who taught me in the divine truths of God's infinite love and mercy on her bended knee? No, never."—*Alabama Christian Advocate.*

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For The Young People.

Self-Reliance.

Henry Ward Beecher used to tell this story of the way in which his teacher of mathematics taught him to depend upon himself:

"I was sent to the blackboard, and went, uncertain, full of whimpering.

"That lesson must be learned," said my teacher, in a very quiet tone, but with a terrible intensity. All explanations and excuses he trod under foot with utter scornfulness. "I want that problem; I don't want any reasons why you haven't it," he would say.

"I did study two hours."

"That is nothing 'o me; I want the lesson. You need not study it at all, or you may study it ten hours, just to suit yourself. I want the lesson."

"It was tough for a green boy; but it seasoned me. In less than a month I had the most intense sense of intellectual independence and courage to defend my recitations.

"One day his cold, calm voice fell upon me in the midst of a demonstration, 'No.'"

"I hesitated, and then went back to the beginning, and on reaching the same point again, 'No!' uttered in a tone of conviction, barred my progress.

"The next"—and I sat down in red confusion.

"He, too, was stopped with 'No!'" but went right on, finished, and, as he sat down, was rewarded with 'Very well.'"

"Why," whispered I, "I recited it just as he did, and you said 'No!'" "Why didn't you say 'Yes,' and stick to it? It is not enough to know your lesson; you must know that you know it. You have learned nothing until you are sure. If all the world says 'No' your business is to say 'Yes,' and prove it."—*Rams Horn.*

Discovered Through a Child.

When Sir Humphrey Davy was a boy about sixteen, a little girl came to him in great excitement.

"Humphrey, do tell me why these two pieces of cane make a tiny spark of light when I rub them together."

Humphrey was a studious boy, who spent hours in thinking out scientific problems. He patted the child's curly head, and said:

"I do not know, dear. Let us see if they really do make a light and then we will try to find out why."

Humphrey soon found that the little girl was right; the pieces of cane, if rubbed together quickly, did give a tiny light. Then he set to work to find out the reason; and after some time—thanks to the observing powers of his little friend, and his own kindness to her in not impatiently telling her not to "worry," as so many might have done—Humphrey Davy made the first of his interesting discoveries. Every reed, cane, and grass has an outer skin of flinty stuff, which protects the inside from insects, and also helps the frail-looking leaves to stand upright.

Talking about children helping in discoveries reminds us of another pretty tale: In 1867 some children were playing near the Orange river, in Africa. They picked up a stone which they thought was only a very pretty pebble, far prettier than any they had found before. A neighbor,

seeing this stone, offered to buy it for a mere trifle. He, in his turn, sold it to someone else; and so the pebble changed hands, till at last it reached the governor of the colony, who paid \$2,000 for it. This stone which the children had found was the first of the African diamonds.—*Selected.*

A Lesson in Patience

One of the happiest little boys I ever saw is a cripple and he will never walk. His lower limbs are paralyzed, and the little fellow is wheeled around in a chair made for his special use. When I first saw him I thought how awful it must be for a seven-year-old boy not to be able to run and play like other children, and, without, thinking, I asked: "Isn't it lovely here? Don't you wish you could run and jump?" "Yes," said the little fellow, "I might like it, but I'm happy where I am, and perhaps I'd get hurt. Little boys do."

Then I felt rebuked, and the little boy, whistling and singing in the chair, playing with whatever is given to him, the minutes of the hours by which the days are told like sunbeams lighting and gladdening life's pathway, has been a lesson to me ever since I first saw him.—*Washington Star.*

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Our Church at Home

OMA CIRCUIT.

Just closed our meeting at Caney, resulting in sixteen conversions and eleven accessions, and quite a number of reclamations and the church graciously revived. The Holy Ghost came down in great power. It is said to be the best meeting ever held in that community. To God be all the glory. Brothers James L. McKinley and C. C. Howell, L. P.'s, were with me part of the time doing efficient work. May the good work go on.

J. J. Menefee.

August 14, 1896.

Dear Methodist—We have closed a meeting at Oak Grove. The meeting was not what we wanted. We had five conversions and the church was considerably revived. Brother Key preached us two very instructive sermons at our quarterly conference and one good, heart-searching sermon at our protracted meeting.

J. S. Williams,

P. C., Ozark Circuit.

Ozark, Ark., August 8, 1896.

MILLBROOK, ARK.

We closed a thirteen days' meeting at this place Thursday, resulting in twenty-seven reclamations and conversions, ten accessions. Brother Ab. Holloway was with us doing all the preaching, and he did it well, to the perfect satisfaction of young and old. While this dear people are not in the experience of entire sanctification, they are ready for it, many of them. They are consistent in their everyday walk and the outside world can't point the finger of scorn and say, "We are as good as you are." O, the power, for good, of an everyday Christian. May the Lord help us to lead them on to perfection.

N. E. Gardner, P. C.

Millbrook, Ark., August 8, 1896.

FROM BRADFORD.

Dear Dr. Godbey: We have just closed a twelve days' meeting at Bradford. The Lord was with us and sons and daughters were born unto God. The results were a revival in the Church, though not as deep and far-reaching as desired; twenty conversions and fourteen additions to the membership. We closed with an altar full of penitents—nineteen. Some one says: "It was wrong to close a meeting in which such interest was manifested." But we could not get ministerial help, and I was not able to conduct another service. Our League here is doing good work. The results of League work were visible in our meeting.

G. G. Davidson, P. C.

Bald Knob, Ark., August 14, 1896.

SHILOH CIRCUIT.

Dear "Methodist": I commenced my first revival meeting the third Sunday in July at Newhope, which lasted one week with two conversions and a fine revival in the Church. From there I went to Union Grove, where the meeting lasted eight days with twelve conversions and thirteen accessions to the Church with the Church wonderfully revived. From this place I went to Newhaven, where the meeting lasted ten days with eighteen conversions and eleven accessions to the Church. And I tell you, it was good to be there. We got clear out of sight of the second blessing. May God bless the "Methodist."

John Eidson.

Jonesboro, Ark., August 15.

Editor Arkansas Methodist: Dear Brother—It is time to hear from Caulksville Mission. We began our first protracted meeting at Webb City the sec-

ond Sunday in July, held over a week, had a good revival in the church, had two professions and received fourteen members. Next we began at Caulksville and had a good revival in the church with seven or eight professions. No accessions as yet there. Brother Kimberling, Cumberland Presbyterian preacher, and I worked together there. Brother A. L. Harn, L. P., of the Paris work, was at Caulksville a week with us and did faithful work. Ten days ago we came to Chismville and began without any previous announcement. Our first service was good and has grown better all along until to-day we had a Pentecostal shower such as I have not witnessed in a long while. About eight professions and thirteen accessions here to date. We had Brother Harn with us here seven days and Rev. M. A. East, a L. P., of the M. E. Church, was with us two or three.

We close here Wednesday and go to Shaver. Every one who reads this pray for us.

Jesse M. McAnally.

Chismville, Ark., August 10, 1896.

REV. E. C. CASTLEBERRY.

Whereas, This district conference has learned with deep sorrow of the death of Rev. E. C. Castleberry, of Augusta Station, which occurred July 2, 1896; therefore, be it

Resolved, (1) That we feel deeply the loss of our esteemed brother, yet bow submissively to the providences of the great Head of the Church.

(2) That we tender our warmest sympathy to his bereaved family, and will ever pray for them.

(3) That we feel that his place as an exponent of the gospel in the several pulpits which he so ably occupied will be hard to fill.

(4) That a copy of these resolutions be spread upon our district conference record, a copy sent to the bereaved family and one also to the Arkansas Methodist for publication.

R. G. Brittain,
Thomas Whitaker,
D. H. Colquett.

The above resolutions were presented to the Searcy District Conference, at Cabot, Ark., July 18, 1896, the conference, upon motion by the secretary, indorsing them by arising and singing the last stanza of No. 655, in the Methodist Hymn Book.

E. P. Crowe, Secretary.

HARRISON DISTRICT CONFERENCE

All of the traveling preachers were present except one. Bro. Watts was sick. A good attendance of laymen. Not many local preachers. Marshall entertained us well. Every one had the best home. The Conference itself was in a state of a revival and Marshall was on fire when we left.

Galloway, Hendrix, Quitman and Yellville institute, were all represented. President Millar did us good service. Collection for Hendrix College, \$60.

On Saturday we laid the corner stone of our new stone church in the presence of an enthusiastic crowd. Collections for the house, \$165.

Assessed for P. E., \$413; paid 137. For twelve preachers, \$938; paid \$880. For F. M., \$400; paid \$101. For D. M., \$375; paid, \$119.

Conversions, 100; accessions, 125. Lee Bearden and J. N. Speacks were granted license to preach. Sixteen local preachers had their licenses renewed. S. M. Jackson was recommended for elder's orders and F. A. Taff, Jr., for admission.

Delegates elected to the annual Conference were S. M. Jackson, L. P.; Dan McCurry, J. C. Eaton and R. S. Kerr. Alternates, J. N. Ruble and R. L. Thompson. The next session is to be held at Valley Springs. Other items of interest will appear in the reports of committees. The weather was hot and dry and in many respects the outlook is not encouraging, but we are thankful that in this district we yet "have bread enough and to spare."

O. H. Tucker.

TEMPERANCE REPORT OF CAMDEN DISTRICT CONFERENCE.

Your committee on temperance recommend the following:

That we urge upon the attention of our membership the law of the church against the use of all intoxicating liquors as a beverage; also that part contained in discipline, chapter 12, section 5, paragraph 296, which reads as follows: Let all our preachers and members abstain from the manufacture and sale of intoxicating liquors to be used as a beverage; from signing petitions for such sales; from becoming bondsmen for obtaining a license and from renting property to be used for such purposes.

2. We are uncompromisingly opposed to the liquor traffic, and in the coming election pledge our votes and active influence against license and against all candidates whom we know or believe to be patrons or friends of the saloon.

3. We are in favor of "wine law" as interpreted by decision of supreme court and call upon all christian citizens who have a higher regard for the rights of parents, trying to make good citizens of their boys, than for the good of wine producers, to use their votes and influence in the election of representatives who will oppose the sale of wine in prohibition districts.

4. We favor and will indorse to secure the following change in state temperance laws:

(1). Repeal of provision in section 4851 in Sandels and Hill's digest. The provision gives the right to make and sell in quantities of not less than ten gallons in prohibition counties. Under license of this provision many localities are reaping untold evils. It holds its place in our temperance laws without usual plea of county and state revenues. If it be right to subject saloons, who pay revenue to both county and state, to will of majority, then it is right to subject manufacturers who pay revenues to neither county nor state before some tribunal.

(2). So amend section 4869, Hill and Sandel's Digest, that the majority vote of the state upon question of license will exercise some control over county, as the county now has over townships, so that when a majority of state vote on license is against, it shall give state prohibition.

We are in splendid shape to urge this upon time-honored doctrine of "state rights" and majority rule."

(3). An amendment that will prevent liquor drummers soliciting orders within prohibition territory.

(4). We have much to encourage us in evidences of increased temperance sentiment within political lines. The "infamous," "sumptuary" plank has been exterminated from the National platform of the two great parties. The candidate for governor, before the Democratic state nominating convention of Arkansas who placed himself in the beginning of the canvass without equivocation against the saloon, succeeded by an overwhelming majority. These facts so full of encouragement should not cause us to rest upon our oars and say it is enough, but should serve to inspire us with the energy of a new and higher hope. (It is not enough that the platforms of our great political parties shall be silent upon this, the greatest of questions. We should never be content this side an emphatic utterance against the liquor traffic. The Church must recognize her obligation as the educator of political conscience on moral questions. The state will never go in advance of public conscience which must be created by the voice of the Church.)

Signed in behalf of committee.

J. R. Cason, Ch.

REPORT ON TEMPERANCE—HARRISON DISTRICT.

Your committee on temperance beg leave to submit the following report: After hearing the reports from various charges we are of the opinion that there is among our church members a strong, healthy, temperance sentiment and that it is growing better each year.

We are glad to state that the temperance sentiment seems to be better outside of the church. We recommend that each pastor, when he can do so, urge upon his congregation their moral duty of voting against whiskey license at the coming September election, and that

each voter be urged to lay aside party prejudice in favor of moral men for office.

We would further suggest that each pastor preach one sermon at each appointment on his work, the coming year, on the subject of temperance.

Inasmuch as it is probable that there will be presented to the United States congress at its next session a bill forbidding that the U. S. license be issued in districts under local prohibitory statutes, we suggest and urge that each pastor circulate a petition to that end and forward to our members in congress.

Fraternally submitted,

P. W. Campbell,
Dan McCurry,
W. C. Johnson,
J. N. Ruble,
Gould Thompson.

GALLOWAY GLEANINGS.

Beware of schools and colleges whose chief attraction or drawing card is cheapness. They are many fold more expensive in the long run than Galloway College.

Beware of the mixed schools, young ladies. You would better be mired in your studies and books, than "mixed" in love. Stick to your college course until you complete it, and then you will be the better prepared to listen and pass upon his "tale of woe." It is lamentable to contemplate the time lost, yea, worse than lost, in flirting and courting in these mixed schools.

Dr. Dye is a conscientious educator who spares no pains and no means for the constant improvement and elevation of his school. The people of Arkansas are to be congratulated on having such an institution in their state. Gross Alexander, Vanderbilt University.

Miss M. Ruth Martin is a graduate of both vocal and instrumental music. She was educated in that grand musical center, Berlin, and during her several years residence and pupilage in Berlin she would accompany her teachers to Switzerland where she would pursue her studies during the summer. She has had rare training and has improved it well.

Miss Kate G. Sampey, of Hartford, Connecticut school teacher of stringed instruments, comes highly endorsed by Miss Steele, our lady principal, who knows her personally, and vouches for her cheerfully.

A mother said: "I greatly prefer a female college to a mixed school (for my daughter but times are hard and I can save \$25 by sending to the latter." Another conspicuous instance of "saving att he spigot and wasting at the bung." She might save \$25 and lose her daughter.

A sorrowing and sad hearted but loving mother, who sent her daughter to a fashionable school in Tennessee to prepare her for entrance into society, now bewails her folly. She will spend the balance of her life, repenting and lamenting, meanwhile her daughter is in the swim of modern fashionable society and is being swept away by its treacherous tide. How many other fond and foolish mothers will imitate her unfortunate example?

Why do these schools east of the Mississippi have to invade Arkansas for pupils? Because their own people do not patronize them. They are prophets without honor in their own country, is a mild and charitable way to put it.

Our president offered a liberal reward last year to any one who would find a sure enough out and out co-educational-mixed school, but no one has come forward as yet to claim the reward. Why not? Are there none? Or is the "mixed" business like dynamite, dangerous and deadly, and only to be administered in small doses? It is not a "tub thrown to the whale" intended to catch the girls with boys, and their parents with the clap-trap of cheapness.

Why does Galloway confine her advertising and working almost entirely to Arkansas? Because the people without regard to politics or religion want the best and Arkansas preachers and laymen are putting the seal of condemnation upon those who will not stand up to and support Arkansas institutions. Then Galloway College does not need to go abroad. Her merit is known and appreciated in Arkansas sufficiently to swell her enrollment far beyond other schools who canvass five or six states without filling their schools.—The Gleaner.

Missions.

LETTER FROM CHINA.

By Rev. George R. Loebr.

My dear Dr. Godbey—It is not often that I see a copy of your valuable and highly esteemed paper. Your missionary edition, by chance, fell into my hands and I write to thank you for your wise, strong, timely editorial, and for the entire edition. It is time for all our editors to speak out on the subject of missions and lend the might of their influence to a cause that should command the attention, love and respect of every man, woman and child in the church of Christ. The time is now come for the church to really and truly undertake the evangelization of the entire heathen world, and it can easily and speedily be done if each and every Christian, young and old, rich and poor, learned and unlearned, will help unite their sympathy, prayers and money. This is not the work of the few, but should be the work of all. Every Christian should feel it to be a glorious, exalted privilege to assist in the conversion of the heathen world. They should think of the blessings the gospel has brought to them—what they would be without these blessings, and do their utmost to transmit them to the ignorant, hopeless, perishing heathen. It is humiliating to think that our great church only contributes twenty-two cents per member to the conversion of the heathen. It should, at the very least, contribute fifty cents per member, and if it did so it could easily double its operations in all its mission fields. It is sad to know that no reinforcements will be sent out this year, but sadder still, to know that men are kept at home, men who have been in the field, have learned the languages of the countries to which they were sent and have proved themselves to be able, consecrated men and workers, have to remain in the home land because there is no money in the treasury for their support. How we feel this state of things in this far off land.

Let me beg you, my dear Doctor, to use all your influence to awaken an interest in missions among all the readers of your paper. Keep the subject ever before them. Urge the ministers to speak, lecture and talk on the subject. Exhort the people to pray for God's blessing upon the missionaries and the work they are doing, and also upon the people for whom they work and among whom they live. There is a work for editors, presiding elders, pastors, local preachers, evangelists, exhorters, Sunday school superintendents, presidents of Epworth Leagues, etc., to do to assist in bringing the world to Christ. May they all do their full duty in this matter and help us who are in the fore front of the battle to push on to certain and complete and speedy victory.

Bishop Hendricks has been making a good deal of what the great viceroy, Li Hung Chang, told him about sending missionaries to China. Everyone who knows Li at all, well knows that what he said to the good bishop was meant for politeness more than truth. He wished to make himself pleasant and agreeable to his distinguished visitor, and hence said what he thought would please him. Now let me quote from Rev. Gilbert Reid, a prominent missionary, who has spent a long time in China, knows Li Hung Chang well, and is well prepared to express an opinion as to the wily old statesman's views in regard to missionaries. Rev. Mr. Reid, says:

"Li Hung Chang has never been a

friend of missions, has never done one iota to encourage them, even in their efforts at education and general enlightenment, has always cherished a dislike to their work, has never seen anything in Christianity, but an unwelcome intruder." Mr. Reid is devoting his time, talents, energy and means to work among the officials in China, and he knows them perhaps better than any other missionary. His words may be relied upon.

June 30, Rev. O. E. Goddard and family left China after a stay among us of nine months. He goes away because of his wife's health. This is a trying climate for foreigners, and it is difficult for the strongest and most healthy to live here and keep good health. If there is anything wrong with a foreigner when he comes here, it will soon be made known to him, and his trouble will be aggravated during his stay. The climate is very damp and at certain seasons exceedingly trying. In June rain fell on eighteen days, sometimes it poured in torrents. This makes it a very trying month. Brother Goddard had the best medical advice Shanghai can afford in regard to his wife's health, and he was advised to take her to a better, more congenial climate. This he did most reluctantly. It was a severe trial to them to leave the work they loved, and return to the home land. During their stay here they had endeared themselves to us all and the natives who met them loved them much. Sister Goddard, because of sickness did not study the language very much, but Brother Goddard studied most diligently and made good progress with the language, both written and spoken. He had reached the point where he could talk to the people in the street chapels which was a great pleasure to him, and he has often availed of this privilege. He taught in the Anglo-Chinese College half the day for some months and was a careful painstaking teacher. On his arrival he took a class in the Anglo-Chinese Sunday school and taught well and wisely to the last. He bade fair to make a very capable useful missionary and looked forward to a life of usefulness in China, but a kind providence, who never errs, has ordered otherwise and he bows submissively to the divine will. Reluctantly he gave up his work here and turned his face homeward, where we all hope that his wife may be restored to health and Brother Goddard may be abundantly useful in the Christian ministry.

While here he was a student, studying China and the Chinese, and it would be well if the brethren would invite him to their charges to speak, lecture and preach on the subject of missions. He can do the cause great good. They leave China enjoying the love of all the missionaries, and our prayers follow them. Give Brother Goddard free range till your Conference meets. Let him work for China there.

Brother Hill, from your State, has been granted leave of absence, but does not know yet when he will leave for the home land. He is loth to leave when there are so few men in the field, and the finances are so low. Brother Hill is a hard indefatigable worker. He has been presiding elder of the Shanghai district for several years, besides having the oversight of several circuits. He has been training the native preachers all the time he has had charge of the district, directing their studies and helping them in many ways. They owe much to him and they will greatly miss him when he is no longer their leader.

When Brother Hill does return to the home land, I hope that he will be in great demand everywhere to speak and preach on the subject of missions. He has had experience as a missionary, and will have a message for the church. Now cannot Arkansas send another man to take Brother Goddard's place? So do

not let his case trouble or discourage any one, but rather let it quicken the zeal and energy of the church to send forth others to the work.

I know very few of your preachers personally. Dr. Bennett, Revs. C. E. Patisillo and T. O. Rorie, I know. I am sorry that I have never had the privilege of seeing the genial, able editor of the Arkansas Methodist. I hope to have that pleasure at some future time. I am closing my sixth year after my return from the home land. I first came to China in 1880. I look forward to many more years of toil in this land. Shanghai, China, July 4, 1896.

IN BEHALF OF MISSIONS.

"The Lord shall reign forever, even thy God. O Zion, unto all generations praise ye the Lord."—Psalm.

At the annual meeting of the Woman's Missionary Society which convened in July at Eureka Springs, Ark., an editor was elected to furnish a column on missions for the Arkansas Methodist, our Conference organ.

The Boone County Banner, a secular paper published at Harrison, Ark., has also kindly tendered its services to the Mission cause, and will as well as the Methodist, contain for the ensuing year a monthly article on "Woman's Work for Woman."

Our Conference also created a committee composed of material from every auxiliary of the Arkansas Conference whose business will be to report monthly to the editor of this column. By this method we hope to conserve much interesting information that may be utilized as an educative force in quickening our missionary conscience at home till "dry bones," instinct with new life, will

"stand up as an exceeding great army." Since 1879 the women of Southern Methodism have united with their sisters of other communions in the Divinely suggested redemption of their sex and with steady, confident steps they walk today by a "faith that has become sight."

If the degradation of heathen womanhood and the inability of men to redeem them is the reason for the existence of this grand organization of women workers, how important that the reason should be firmly embedded in the heart of the general Church.

If the enriching experience of lives redeemed and consecrated to Christ, through the many difficult ways of those who "work for the Master" can be made as fuel to light the missionary fire on the hearts of our membership, then let the good work begin.

Notwithstanding the intense heat—the "Light-Bearers," Harrison's Juveniles, were out last Sunday afternoon for the first meeting of the Conference year.

Two sweet, bright-faced little girls were enrolled as members and all manifested great interest in the planning of work for the future.

Truly may the "Light-Bearers" of Harrison accomplish grand results in this glorious work and throughout the Conference connection may we hear of fresh young hearts enlisting in this cause for Christ.

From other auxiliaries we hope to hear before we write again. Reports of when, where, and how the work is progressing is what the editor wants.

Co-operation in spirit and in counsel with the "grace of continuance" will gradually work this column up to a high grade of interest, the love of Christ constraining us.

Josephine B. Crump.

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Both houses of Congress and many of the best and most influential citizens of this and adjoining States are among its patrons and most enthusiastic friends. All the leading churches are represented here. All alike want the best. One hundred applications are in now for rooms for the opening in September, next. The high character of its faculty, the breadth of the curriculum and the thoroughness of the work done in all departments have made the college famous. Its teachers are from the finest schools in the United States and Europe.

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

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

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

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

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Quarterly Meetings

LITTLE ROCK CONFERENCE.

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; Kimberlin, 15 and 16; Maumelle, 22 and 23; Oak Hill, 22 and 23; Lonoke, 28; Fayetteville, 29 and 30.
September—England and Liberty, 5 and 6; First Church, 9.

PHILADELPHIA DISTRICT.

(Third Round.)
August—Collegeville cir., 2 and 3; Bryn Mawr cir., 8 and 9; Clark cir., 15 and 16; Park cir., 22 and 23; Holly Springs cir., 29 and 30.
September—Princeton cir., 5 and 6; Ardmore cir., 19 and 20; Lono cir., 26 and 27.
October—Murfreesboro cir., 3 and 4; Central Hill cir., 10 and 11.
Horace Jewell.

CAMDEN DISTRICT.

(Third Round.)
J. R. Moore, P. E.
August—Camden ct., 1 and 2; Junction, 8 and 9; Lapile, 15 and 16; Lisbon, 17 and 18; Walnut Hills, 22 and 23; Lewis, 25 and 26; Bearden and Melville, 29 and 30; Hampton, 31 and September 1.
September—Ouachita, 5 and 6; Carroll, 7 and 8; Harmony Grove, 12 and 13; Atlanta, 19 and 20; Magnolia, 26 and 27.

SPRING DISTRICT.

(Third Round.)
J. A. Sage, P. E.
August—Cove ct., Cove 1 and 2; Dalton, 8 and 9; Mountain Fork, 8 and 9; Cherry, 15 and 16; Grenada's Chapel, 15 and 16; Amity, 22 and 23; Malvern Hill, 29 and 30.
September—Central Avenue, 5 and 6.

ANTICELLO DISTRICT.

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

WHITE RIVER CONFERENCE.

NEWPORT DISTRICT.

S. L. Cochran, P. E.
Fourth Round Quarterly Conference.
August—Mammoth Spring and Wilcox, 29 and 30.
September—Walnut Ridge Station, 5 and 6; Portia Circuit, 12 and 13; Newport, 19 and 20; Jacksonport Mission, 26 and 27.
October—Smithville Circuit, 3 and 4; Rock and Imboden Circuit, 10 and 11; Tuckerman, Circuit, 17 and 18; Cloverland Mission, 18 and 19; Siloam Circuit, 24 and 25; Pocahontas Circuit, 25 and 26; Corning and Knobel Station, 31 and November 1.
November—Reyno Circuit, 7 and 8; Hill Mission 14 and 15.

ESBORO DISTRICT.

(Third Round.)
August—Shiloh ct., 1 and 2; Paragould St. Francis ct., 7; Boydsville, ct., 9; Main Shore miss., 12; Buffalo ct., 15 and 16; Brookland ct., 16 and 17.

ESBORO DISTRICT.

(Third Round.)
Jas. F. Jernigan, P. E.
August—Evening Shade, 1 and 2; Calhoun, 5; Jamestown, 8 and 9; Cedar 12; Mountain View, 15 and 16; Woods, 19; Iuka, 22 and 23; Newbern, 29 and 30.
September—Viola, 2; Salem, 5 and 6; Camp, 9; Ash Flot, 12 and 13; Dardanelle, 19 and 20.

La Crosse, 16; Batesville and Central Avenue, 19 and 20.

SEARCY DISTRICT.

(Third Round.)
August—Bald Knob ct., 1 and 2; Ward miss., 8 and 9; Mount Pisgah cir., 15 and 16; Argenta sta., 20; Jacksonville cir., 22 and 23; Minera cir., 29 and 30.
September—El Paso, 5 and 6; Beebe and West Point cir., 12 and 13; Beebe cir., 15; Auvergne and Weldon 19 and 20; Union and Revel 20 and 21; Stony Point cir., 24.

Henry T. Gregory, P. E.

HELENA DISTRICT.

M. M. Smith, P. E.
(Third Round.)
August—Cotton Plant and Howell, 1, 2; Brinkley, Miss., 8, 9; Helena Station, 15, 16; Marianna Station, 22, 23; Hayns Circuit, 29, 30; Wheatley Circuit, 29, 30; Oak Forrest Circuit, 29, 30; Cypress Ridge Circuit, 29, 30.
September—La Grange Circuit, 5, 6; Holly Grove and Marvell, 12, 13; Turner, Miss., 14, 15; Clarendon, 19, 20.

ARKANSAS CONFERENCE.

HARRISON DISTRICT

Third Round
O. H. Tucker, P. E.
August—Wiley's Cave, at McGulre's Chapel, 1, 2; Marshall and Big Flat, 8, 9; Yellville station, 15, 16; Yellville circuit, at Cedar Grove, 22, 23; Mountain Home station, 29, 30.

FAYETTEVILLE DISTRICT.

V. V. Harlan, P. E.
August:
Fayetteville, 1 and 2.
Farmington at Farmington, 8 and 9.
Cincinnati at Amity, 15 and 16.
Bentonville, 22 and 23.
White River, 29 and 30.
September:
Siloam Springs, 5 and 6.

EUREKA SPRINGS DISTRICT.

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

MORRILTON DISTRICT.

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

FORT SMITH DISTRICT.

Third Round.
D. J. Weems, P. E.
August—Cawthorn, at New Hope, 1 and 2; Waldron, at Mount Pleasant, 8 and 9; Fort Smith, at First Church, 16 and 17; Fort Smith, at Central, 23 and 24; Corkville, 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 Ozoe, November 7 and 8.

Ozark Circuit, at Gar Creek, November 14 and 15.
Van Buren City Mission, November 21 and 22.

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.

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.

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 18.

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 20.

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 25.

Mississippi Conference, Port Gibson, Miss., December 2.

Louisiana Conference, Ruston, La., December 3.

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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Gladness Comes

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.

GLOVER—Rev. S. H. Glover, son of W. H. and P. M. Glover, was born April 10, 1860, and died at his home near Benton, Ark., May 18, 1896. Bro. Glover progressed religion and joined the M. E. Church, South, in his 17th year (1877) and lived a consistent Christian till the end of his life. He was licensed to preach in 1881 and the last fifteen years of his life was devoted to the preaching of the Gospel, at least as far as circumstances would allow, for he remained in the local ranks and was compelled to work hard to support himself and family. From all the writer can gather it seems that his preaching was with power and in demonstration of the Spirit, and that sinners were converted and believers were built up under his ministry.

In 1881 he applied Sheridan Circuit and did a faithful year's work and God abundantly blessed his labors. He loved to preach and labor for the Master's cause and continued to do so until a few months before his death, when his health became so bad that he could not preach nor even get out of his room, and it was during the last few months of his illness that I knew him. I can testify to his strong faith, great patience and his submission to God's will during months of suffering. On several occasions he talked to me freely about dying and his prospects for future happiness and all was as bright and satisfactory as I could be. He expressed a desire to remain with his family and provide for them, and also a desire to depart and be with Christ and loved ones who had gone before, one of whom I had recently buried. And when the end came he bade loved ones good bye, assuring them with words, and with signs when his voice failed, that all was well and he would soon be at rest. Bro. Glover was married in 1884 to Miss Mary Allen. Six children were born to them, four of whom are at rest with their Father. Two children and the faithful companion and mother survive. May the Lord sustain and guide them home.

HUGHES—Little Charley Hughes, son of William G. and S. W. Hughes, and grandson of C. and M. O. Watson, was born in Saleen County, Ark., May 1, 1891, and died at his grandfather's in Clark

County, Ark. July 15, 1896, aged 5 years 2 months and 15 days. His death was a great surprise to both the family and many friends. He was sick but a few days and his case was not considered serious until a few hours before his death. But the message came and little Charley answered the call and went to join the shaming angels above. Charley was a bright, cheerful, sweet-spirited little boy. His demise was a great shock to the parents and grandparents and they will all remember that they have a bright and shining angel in the blood-washed throng beckoning him on to God and heaven. God's ways are high and past finding out, but we submit to his will and expect to see little Charley once again. **PAUL T. DAVIDSON.**

SMITH—Little Grace Smith, daughter of Mr. and Mrs. M. E. Smith, died June 15. She was 5 years old. Grace was a blessed child. Her main thought, young as she was, seemed to be centered upon the glories of heaven. A few days before she was taken sick her sweet voice could be heard singing, "They are all taken away, away; they are all taken away; my sins are all taken away." Her precious mamma could but wonder at her loud singing, and said to her darling: "Grace, do not sing so loud" not knowing that Jesus was preparing her little daughter for the music of heaven. In which she was so soon to take a part. Oh! dear sister and brother Smith, your dear, loving Grace is now watching, and waiting for you on heaven's bright shore, where death and parting come no more. May the dear Lord bless and comfort your broken hearts in the prayer of your friend and sister in Christ.

MATILDA I. PUGH.

WENDENHALL—George W. was born in Coneuch County, Alabama, June 27, 1839; moved to Arkansas in November, 1845. He was married to Martha S. Blake November 15, 1860, professed religion and joined the M. E. Church South, at Carolina Church in 1875; died in the faith of the gospel at his home in Nevada County, Ark., August 18, 1896.

Many good things might be said of Brother Mendenhall. As an honest and upright citizen he was respected by all who knew him. As a Christian he was not very demonstrative, but in the even tenor of his life exemplified the principles of Christianity. He was a man of pure words and consistent daily walk.

In his home had erected a family altar and prayer was offered night and morning. He gave assurance to the family that he was ready to go, and one by one calling them to his bedside asked them to meet him in heaven. When the end came it was peace.

He leaves a companion and five children to mourn their loss, but they sorrow not as those who have no hope. The doctrine of the resurrection comes to comfort and they look forward to a bright reunion. **E. F. WILSON.**

SMITH—It has pleased the Divine Father to remove from our midst our beloved and highly esteemed sister, neighbor and companion, **Permelia Smith**, whose death occurred July 18, 1896, in Van Buren county, Ark.

She was the daughter of Mike and Elizabeth McAllister, born September 16, 1863, in Van Buren county, Ark. She made a public profession of faith in Christ and united with the Christian Church, A. D., 1865. With this Church she lived a consistent Christian life until about the year 1885 or 6, when she removed her membership to the C. P. Church. With this Church she spent the remaining part of her life.

She was united in holy matrimony to Henry L. Smith, of the above county and state, February 7, 1869.

Together they lived from that date until the day of her death, sharing life's trials, joys and sorrows together.

Sister Smith was the mother of ten children, seven of whom are still living.

From a child she was afflicted with phthisis and as she grew up to womanhood, taking upon herself the care and responsibility of a family. Her diseases became more complicated. During a number of years prior to her death, oftentimes her sufferings seemed to be intense.

Yet, in all of her afflictions and even in the most extreme moments of her suffering she was found to exhibit that degree of patience and resignation which will only be found in a devoted Christian.

Her life was exemplary and worthy

of imitation by all young ladies who have a desire to become useful women.

Her life was full of good fruit and as it came to maturity, and fell along the paths of life, planting seed that will germinate and bring forth fruit to the glory of God.

Her manner was kind and gentle. Her heart was full of love and sympathy for those in trouble or affliction.

She was always ready to administer to the wants of the needy.

She was a true and devoted companion, a kind and gentle mother a generous and kind-hearted neighbor.

While our Heavenly Father has seen fit to pluck up one of the choice fruit bearers out of the vineyard here, it is only transplanted in the Eden above.

Sister Smith leaves a companion, seven children, a father, eight brothers and three sisters and a number of relatives and friends to mourn their loss.

To all of these we would say in the language of the Apostle Paul, "Weep not, even as others who have no hope, for if we believe that Jesus died and rose again even so them also which sleep in Jesus will God bring with him."

Pastor.

FORREST—Mary E. Forrest (nee Mason), daughter of J. W. and Sarah A. Mason, was born in Dade County, Ga., March 31, 1861; was converted at Morgantown, Ga., October 6, 1872; joined the M. E. Church, South, at Philadelphia, Ark., in April, 1873; was married to Washington T. Forrest November 30, 1881, by Rev. S. L. Cochran; and fell asleep in Jesus June 30, 1896. As a child Mollie was obedient to her parents, kind to her playmates and true to all. As a Sunday school teacher she was very successful, almost always having her entire class converted and brought into the Church. As a wife and mother she was all that could be desired. She taught her children to love and fear God.

She leaves a bereaved and heart-broken husband, five children, a father and mother, two brothers and two sisters, and a host of relatives and friends to mourn their loss. She has gained heaven with all its joys; has met her babe, two brothers and two sisters, her grandparents and many relatives who have died in the faith.

She talked much about death, was willing to die and said she was ready and all was well. She gave full directions as to her burial, had her clothes all made and brought for her to see some days before she died. She sent a message to her relatives in Georgia, Tennessee and Alabama, asking all to meet her in heaven.

We sorrow not as having no hope, but weep and rejoice together, for we shall meet her again.

She requested that this writer and her father write her obituary, and send it to the Arkansas Methodist, and that the presiding elder, Rev. James F. Jernigan, preach her funeral.

W. S. Southworth.

SPARKS—George H. was born July 28, 1831, in Franklin county, Tenn., removed to Washington county, Ark., September, 1851. Was married to Elizabeth Literal, July 21, 1853. Brother Sparks professed religion September, 1855, and joined the M. E. Church, South, in which he lived a consistent life until transplanted to the Church above. He was one of the old citizens of this county, known and loved by all. He was for years a good, faithful steward.

His house was the preacher's home. To him and his wife were born nine children. Four preceded their father to the other land. Five children and the heart-broken wife survive him. He was a great sufferer for three months, but his suffering was endured with Christian patience. It was good to be there and hear him calmly speak of his readiness to depart and be at rest. Finally, on the 29th day of June, 1896, his spirit took its flight and he fell asleep. His funeral was preached by the writer in the Church at Elm Springs, after which he was laid in his final resting place by the Masonic brethren. The good Lord bless and bring the sorrowing safely to our Father's house. **Y. A. Gilmore, P. C.**

Elm Springs, July 30, 1896.

LEMASTER—The subject of this sketch, Robert W. Lemaister, was born in Spartanburg, county, S. C., December 25, 1829, was married to Lucinda Hames August, 1853. God honored their wedlock with eight children, six of whom survive him. He professed religion and joined the M. E. Church, South, in Georgia, in which Church he remained

a true and tried member until the day of his death, July 30, 1896. He was sick but one hour. Death came unexpectedly, but found him ready for

His sword was in his hand,
Still warm with recent fight;
Ready that moment at command,
Through rock and steel to smite."

Truly a great man in Israel has fallen. He was not a man of letters, but of God. His house stood open for the home of preachers. His board was ever uncovered to satisfy their wants. He stood with purse in hand to meet the needs of his pastor and words of sympathy and encouragement to help him on. His place in the Church and community will not soon be filled. May his mantle fall upon his sons and direct them that they may emulate his life and character here on earth and take up the line where he left off and carry on Israel's war until it shall culminate in their salvation and reunion with their father around the throne of God. Peace to his ashes, the blessings of God upon his bereaved family. **W. C. Watson.**

IRONS—Sister Mary Irons was born in Logan county, Kentucky, in 1821. Moved to Missouri with her parents when quite young. She was married in 1873. Moved to Montgomery county, Arkansas, in 1839 and from there to Hot Springs, Ark., in 1850, where she died May 14, 1896. She joined the Methodist Church when quite young and from the day she gave her heart to God until the day of her death she was a very earnest follower of our blessed Lord. Her life was exemplary. She was a quiet and unassuming Christian, not letting her left hand know what her right hand was doing for Christ.

She was constantly at work seeking to glorify God and lead somebody out of darkness into the light.

After she was gone the poor and distressed come and tell me of her good deeds and what a friend they have lost. But few know how much this good woman was doing in her quiet way for the cause of the blessed Lord. How many broken hearts she had cheered, and how many drooping spirits were revived by her.

She believed the promises of the Savior and was willing to abide His time.

She asked for the salvation of the children and grand-children and she lived to see many of them in the Church of her choice. Who can say that it was not in answer to her constant appeal to a throne of grace that they were brought to Christ, though they thought but little of it, God was in the closet and heard the cry of his handmaiden.

Some of these preceded her into the kingdom above, others are following on.

I was called on a few days later to lay her remains away. Her spirit had gone before.

"Servant of God, well done!
Thy glorious warfare past;
The battle fought, the race is won,
And thou art crowned at last."

R. R. Moore.

The workman often eats his lunch on the same bench where he does his work. The office man turns his desk into a dining-table. Neither gets the out of doors exercise he needs neither takes the proper time for eating. It is small wonder that the digestion of both gets out of order. In such cases Dr. Pierce's Pleasant Pellets come to their assistance by aiding nature in taking care of the food.

The cause of nine-tenths of the sickness of the world is constipation. From this one cause come indigestion; disorders of the stomach, liver and kidneys; biliousness, headaches, flatulency, heartburn, impurity of the blood and the serious complications that follow. To begin with, constipation is a little thing, and a little thing will cure it. The "Pleasant Pellets" are tiny, sugar-coated granules. They will perfectly cure the worst case of constipation and indigestion. If the druggist tries to sell you some other pill that pays him more profit, just think of what will cost you.

ARKANSAS METHODIST.

WEDNESDAY, AUGUST 19 1896.

O. THORNBURGH, Business Mgr.

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

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

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

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

Fort Smith District Epworth League Conference.

The second Fort Smith District Epworth League will convene at Jenny Lind, Sebastian county, Sept. 16 and 17. Sept. 15, 8 p. m. welcome address by S. A. Hamilton. Response by John Gannaway.

Reception of delegates.

Sept. 16: 6 a. m. Sunrise Prayer Meeting, led by Rev. J. B. Winsett; 8:30, Origin of Epworth League, by Rev. W. H. Nance; 9 a. m., Roll Call; 9:15 a. m., Object of District League, by Rev. D. J. Weems, Rev. D. C. Oliver; 9:30 a. m., How we may improve the District League, by D. L. Pres. J. G. Horne and R. F. Emerson. 9:45 a. m., How to carry on the League Prayer Meetings to the benefit of the League and Congregation, by 1st Vice Pres. Prof. H. M. Wear and John Cummins. 10:20, a. m., What advantages are to be gained in Cottage Prayer Meeting's? by Rev. E. L. Massey and Edd Benefield.

Recess.

11 a. m., Preaching by Rev. J. M. McAnnally. 2 p. m., Roll Call. 2:10, How we may improve our Help and Charity Department, by 2nd Vice Pres. Miss May Wolfenburger and Miss Josie Warren. 2:45 p. m. Help and Charity. Papers by Miss Mary Parks and Miss Cora Bryant. 3 p. m., How the Sec. may by faithful work improve the League, by D. L. Lect. Miss Lula Cochran, D. L. C. Sect. and Mrs. Gila Prather. 4 p. m., Object of the Junior League, by Mrs. R. N. Brown. 4:30, Benefit of the Junior League to the Senior League by Rev. D. N. Weaver.

Adjourn.

8 p. m., Preaching by Rev. W. S. Bristow.

Sept. 17, 6 a. m., Sunrise Prayer Meeting, led by Rev. Pierce Merrell. 8:30 a. m., Roll Call. 8:40, a. m., What is the Literary Department? by 3rd Vice Pres. Miss Ethel Mann and Miss Ada Aston. 9 a. m., What course should be pursued in the absence of the regular reading course? by Rev. J. H. O'Bryan. 9:30, Sociability of a genuine League. Papers by Miss Willy Denton and Miss Myrtle Woodruff. 10 a. m., Advantages of League sociables, by Rev. P. C. Fletcher.

Recess.

11 a. m., Preaching by Rev. J. L. Hayes. 2 p. m., Roll Call. 2:10, Importance of Counsel Meetings, by Rev. B. W. Aston. 2:30, Report of D. L. Pres. Special Business.

Reading of Minutes.

8 p. m., Preaching by F. S. H. Johnson.

Every League in the District is requested to send two delegates. All League Presidents are ex-officio members of the D. L. You are earnestly requested to send the names of those that are coming, so we can have everything prepared and there will be no misunderstanding. May God's blessing be with every League in the District and may our League District Conference be a success. Everybody invited. Come and let us praise the Lord. Your brother in Christ, J. G. Horne, Pres. of Ft. Smith, District League.

Jenny Lind, Ark.

Altus, Ark.

We have just closed a meeting at Altus. We held meetings at night only because of the dry hot weather. We think the church in a much better condition. We will begin here again the 4th Sunday hoping to have more favorable weather and a better time. The ladies of Altus and Denning made this preacher a present of a nice suit of clothes, shoes, hat, shirts and underwear for which he feels very grateful. It's rather early for a conference suit but the way to get a no good horse off on somebody else is to fatten him up, and the way to get rid of a preacher is dress him and make some other man want his place. We are in for the war on revivals and collections. Your brother,

D. D. WARLICK.

Aug. 8, 1896.

DEAR BRO. GODBEY: We had a good District Conference. It was followed with a good meeting. We have held two meetings since, one at Delaware and one at Pee Dee. Result of the three meetings, 23 conversions, 26 additions.

W. H. METHENY.

Prairie View, Aug. 6.

A Temperance Crusade.

At the request of leading members of various Churches Rev. J. M. Cantrell is canvassing Conway county to create healthy sentiment on the temperance question and to secure a strong vote against license at the coming election. Bro. Cantrell has employed Prof. A. L. Fentem and other sweet singers from Quitman to accompany him and sing stirring temperance songs. Mrs. Moose, wife of Senator Moose of Morrilton, is also a leading spirit in this goodly company. An appointment has been made in each township, and the people gather

ONLY CURE FOR PIMPLES IS Cuticura SOAP

It is so because it strikes at the cause of the Clogged, Irritated, Inflamed, Sluggish, or Overworked PORE.

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in great crowds to hear the music and speeches. While Bro. Cantrell is the principal speaker, he calls on others at each place, and then asks for testimonies and expressions of opinions from the crowd. The enthusiasm and argument of the workers fill the people with hope and courage and elicit hearty responses. Even in so-called whiskey precincts nearly every one says: "Vote it out."

In my travels I have fallen in with these noble crusaders at Sunny Side and Cleveland and have been charmed with their methods. Without arousing serious opposition they are winning friends to the cause of temperance wherever they go.

As Conway county went "wet" two years ago, let us all pray that these consecrated efforts may be crowned with signal victory.

A. C. MILLAR.

Hendrix College, Aug. 13, 1896.

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. G." which means Ohio Improved Chester, 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.

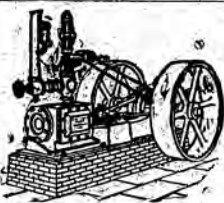


QUINN'S

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.

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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 the best made. Your correspondence is solicited, and it will pay you to write before buying elsewhere.