# Arkansas Methodist.

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**The Arkansas Methodist,**
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—OF THE—
**Methodist Episcopal Church, South, in Arkansas.**

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## News and Notes.

Never perhaps in the history of the city was Little Rock so stirred on the whiskey fight. Never were the saloon men so fearful of the result. May their fears be realized.

G. T.

A fair assessment of the property in Little Rock that does not now pay any taxes at all will more than make up for the loss of the liquor license. Then why the distress cry of no lights, no police, no fire department if liquor is voted out? G. T.

Poor old Little Rock, it can't live without the blood money that comes from saloons and bawdy houses. The tears of women, the happiness of children and the souls of men are as nothing compared with the value of the money obtained from licensed evils. G. T.

The *Gazette* and *Democrat* pretend to be greatly alarmed lest whiskey be voted out and the city will not have income enough to run the police, fire department, and electric lights. These gentlemen have no such fear and they should be ashamed to talk such nonsense.

G. T.

The editor of the *Alabama Christian Advocate* says: "Whatever in our judgment will do harm instead of good we are afraid to publish. The man who expects to scare us into a violation of this rule by the threat that we will be considered cowardly, is opening on a cold trail." We think our brother is exercised with a godly fear.

Hoke Smith, Secretary of the Interior, resigned his position in the President's cabinet because he prefers to support Bryan and Sewall. Mr. Smith will return to Atlanta and resume the practice of law. He will make a few speeches in Georgia in support of the regular Democratic ticket. ExGovernor Francis of Missouri has been appointed as Secretary Smith's successor. Francis is a worthy and competent man.

Mary Abigail Dodge, (Gail Hamilton) died in Hamilton, Massachusetts, her native city, Aug. 17. She has long been a prominent character among the writers of this country. She began her literary career by the publication of her first book, "Country Living and Country Thinking" in 1862. She wrote twenty-one books, her last appearing in 1885. She had clear convictions and wielded a trenchant pen.

Assistant fire chief Regan of Boston has invented a new method of fighting fire. The arrangement provides for a pipe and nozel through which water is projected from the highest part of the roof of any building shrouding the roof in spray and falling in a sheet around all the walls. It is said that it is impossible for sparks to escape from the burning building and that it shuts off the heat like a wall of asbestos. In most buildings it can simply be turned on and worked without engine or pump. Surrounding buildings can be instantly put under protection by turning on their water jets enshrouding them in what the inventor calls water curtains.

We received quite a lengthy letter from Brother Thos. E. Bolding, formerly an undergraduate of the Little Rock Conference, in which he goes over the case of his discontinuance giving his view of the case. He says; "I got the blessing again on the 15th of last September after a day of fasting and prayer. I then saw that the Methodist Church has more of the spirit of Christ in it than any other so I came back only asking a servant's position." We do not think it would be profitable or proper to publish the letter but we congratulate Bro. Bolding and our Church, that after trying the Baptist Church he has found in the Methodist Church the nearest approach to a true spiritual Church.

Quite an interesting occasion at First Church, this city, last Sunday was the exhibition of the articles contained in the corner stone of the church building which burned last December. There was a Bible, a hymn book, discipline, copy of *Western Methodist* of July 9th, 1879, roll of members, a copper coin photograph of Dr. Hunter, business cards of S. N. Marshall and D. G. Fones. City papers and a very interesting letter from Hon. E. H. English who was at the time Chairman of the Board of Stewards, but who has gone to his reward. The articles were as fresh and sound as when put in the stone. They will be placed in the new corner stone.

The crop reports for the State of Arkansas are now pretty fully obtained and the crop season is ended. The condition may be summarized in the statement that the cotton is not more than 45 per cent. of a full crop but on account of increased acreage is about 60 per cent. of last year's yield. Corn is as compared with last year about in the same proportion as cotton. It is believed that the State has enough for its need. There will also be little need to import meat. Merchants have guarded against to much credit and are regarded as doing safe business. Men who carry mortgages upon real estate will be able generally to pay their interests and debts.

### What They All Say.

M. E. Hanks of Diamond Ark., to whom we sent a Bagster Premium Bible, writes; "I was agreeably surprised when I saw what a beauty I got in the Teachers' Bible for so little money. Many thanks to you." Only $2.75 for the paper 1 year and the Bible post paid.

We have just received a large lot of the very finest Sunday School Cards we have ever handled. The prices are very low—from 10 cents to 25 cents a package.

## + Personal. +

George W. Hill was a visitor Tuesday.

Mrs. C. Walt of DesArc honored us with a call Thursday.

Rev. W. C. Watson came up Wednesday to perform a marriage ceremony.

Rev. George Stewart, Sam Jones' partner is in Little Rock helping in the whiskey fight.

The Epworth League of Little Rock have united their forces in a plan of campaign against licensing the saloons.

The disposition of Dr. Steel's case will be satisfactory to the whole Church. Let us, now, stand by the *Epworth Era* and its editor.

The Peabody Scholarships for Arkansas were won by Mr. W. E. Foster of Patterson's Bluff, and Miss Laura Brown of Van Buren.

Rev. Geo. M. Hill, of Malvern and Rev. E. R. Steel of Asbury Church, this city, exchanged pulpits Sunday. Bro. Hill made us a call Monday.

Judge Laws, of Beebe, was in on Monday and reported Dr. Caradine's meeting at that place as being a very fine one for preaching and results.

Rev. Jas Thomas at Winfield Memorial had a good day Sunday. Quite a number of mourners were at the altar at night and a fine feeling prevailed.

President Clary of the Fordyce Training School presided over the State Teacher's Association of South Arkansas, which convened at Texarkana, Aug. 21.

Rev. James Thomas is lecturing and working daily for the cause of prohibition in Pulaski county. He is making a record which the people of Little Rock will long remember.

Rev. W. R. Harrison writes. "Have just closed a good meeting. Some nine or ten conversions, about a dozen reclamations. Thirteen joined the Church and a revival in the Church."

Rev. E. L. Beard writes: "Bro. Soule Scott is still very sick. I give a hearty amen to your no license paragraphs. Christian men can not afford to follow where saloon men lead. A heavy rain all over these parts Sunday."

# Contributions.

## A SLICE OF HELL.

the State of Mississippi once upon a two men were driving in a very y and elegant cariage behind the finleetest team in the state. One of the was very rich in this world's good-, ial home, large bank acount, broad , city lots, liveried servants, stocks bonds, large income, and irksomely dant leisure. The other man was poor as to actual possession of dolnd cents.

s needless to say that the poor man not the owner of this splendid turn- Nevertheless, it served his purjust as well and was just as much ed as if he had owned it—more cu- than by the wealthy man.

s modern Midas was telling his ling companion a very unhappy exnce—a horrible experience unrelievthe fact that Pactolus washed its n sands at his feet—a wretched exnce that found no anodyne, no ne- n luxurious ha s and Sardanapelf-indulgence—an experience to be f which he could well afford to give is wealth and be a poor man.

liver was disordered, his nerves deranged, his kidneys were diseasis heart was affected, his circulawas abnormal, his respiration a e of misery, his brain throbbing pain.

feel mean," he said. "I feel as if I stolen a poor widow out of her litne-horse farm. I fly from place to , I seek constant change in hope of ."

found the whole and sole explanaof his wretchedness in the derangeof his physical organs. With his rficial, materialistic view he never a disorder deeper than the physical, of and the cause of the physical rder—a life out of harmony with s laws, moral and physical—a life se very purpose centered in and red about self. An altruistic life to was the life of a fool and a mad- .

s conception of life and of the relaof his vast possessions to life ded a whole diameter of the unie from that conception expressed in e words of Christ:

ove your neighbor as yourself." ove one another as I have loved " "If any man will be my disciple him deny (utterly renounce a selfish himself." "Whomsoever will save life shall lose it; and whomsoever lose his life for my sake shall find "The life of man consists not in the ndance of the things he possesseth." his man professed to be a follower of st and on his way to glory. Yet he not know the first letter in the albet of self-renunciation and self-deion to the glory of God by benefiting nkind. Whose money is this but me? What is it for, but to gratify me? not my intelligence and my labors ke it? And have I not a right to nd all of it upon myself and my fam- ? What is it to anybody else, if I in a hundred thousand dollar-man- n, when a thousand dollar cottage uld meet all my real needs just as ll, and cause me less trouble? What it to anybody else if I consume a $5 nner when a 25-cent dinner would do more real good and be far more benial to my health? What is it to anydy else if I consume $5 a day in fine ars, when my nerves and brain would better off if I never touched a cigar? Suppose I do injure myself with the superfluity that might be invested in the education, enlightenment and elevation of mankind, whose business is it?

The state demands of a man a small return as consideration for, and meeting the expenses of, what the state provides for man, protection of property, reputation and life. The divine government demands of man as return for, and acknowledgement of, what that government does for man—supplies him with every atom of mind, muscle, health, life, air—all the capital with which he operates. As the state necessarily incurs an expense in the establishment and maintenance of institutions of which man is the beneficiary; so God necessarily incurs an expense in the establishment and maintenance of redemptive, educational, ennobling institutions, in addition to those provided by and through the state, for the benefit of man solely necessarily incurs—the necessity arising not out of the poverty of God, but out of the nature of man.

If this man who had so pessimistic an experience, notwithstanding his most fortunate financial state, had spent his life cultivating benevolence instead of avarice, profundity of moral character instead of vanity, deepening humility instead of pampering pride, learning self-control instead of giving loose rein to self-indulgence, making God instead of self the center of the universe, loving his fellow-man as he loved himself; his moral rightness would have secured physical rightness—order, harmony and health in brain, nerves, liver, lungs and all the organs of his body, and all the devils in hell could not have put such a tale of woe into his mouth.

But when men forget the benificent, noble, God-ordained uses of accumulated wealth and give their days and nights year in and year out, to piling up vast and vaster wealth with only a selfish purpose to gratify—and thereby intensify—their love of gain, to feed and fatten appetites and appetencies which will finally ruin them, to spend their money not in that way which will bless the world and themselves, but in a way that will injure the world and damn themselves—for them to enjoy a happy experience would be to overthrow the laws of the universe and contradict the very nature of the unselfish, all-loving God.

George Peabody said: "It affords me great pleasure to make money, but it affords me greater pleasure to give it away." All the world knows how he gave it away.

Montefiore in his dying hours after signing numerous checks for large amounts for philanthropic purposes, when they thought he was too near dead to ever speak again, in a scarcely audible, husky whisper, said: "I can sign a check yet"—went down under the billows of death hoping some one would suggest another good deed for him to do.

A hundred Methodists in Arkansas are spending hundreds of thousands of dollars to the benefit of nobody, but to the hurt of themselves and all about them; and Hendrix College, one of the most important benevolent institutions of the state, an institution which has already done a good which will outweigh millions of money, and which is yet to send its streams of benificent, uplifting influences into every village, hamlet and community of Arkansas,—Hendrix College woefully needs a pit ful, insignificant fraction of this hurtfully spent money.

The pitiable, microscopically little sum of $2,500 cash will make things easy.

Geo. W. Hill.

Conway, Ark.

## TO THE STEWARDS OF THE JONESBORO DISTRICT.

My Dear Brethren: Your fellow laborers have put you in one of the most important offices known to Methodism. You were nominated by a pastor and elected by the Quarterly Conference on the ground that you had solid piety and in addition to that had good natural and acquired ability to attend to the temporal business of the Church. My appeal to you then is based on the supposition that you are enjoying solid piety and will therefore not do wrong, and that you have the qualifications to apply business principles to the case in hand.

We are now to enter the Fourth Quarter of 1896. Though our assessments in nearly all cases were made too low—lower salaries being promised to our pastors than would command their equals in any other line of work, and smaller promises being made than would command a like benefit upon the country from any other source, yet we are very far behind in the payment of even these salaries in many places.

The question naturally arises, What shall we do? Well, brother, if you have solid piety you will do your utmost to raise the salary. That does not mean that you call on two or three men on the morning of the Quarterly Conference and ask for what money they have to spare. You are not sent to get spare money. None but fools ever have that. Your business is to collect a debt, part of which is nine months over due and unpaid, and your natural and acquired ability must be used from now until the debt to your ministry is paid. Settle the stubborn fact in your mind now, that nothing short of the payment of the debt in full can be honest, and that unless you do all in your power to pay it, then you are a party to a contract which is repudiated and that, too, by men who were supposed by their brethren to have solid piety. Oh, my brethren, your responsibility is great. God has called you forward to raise the money to supply a pastoral charge with the ministry of the Word—the ministry has called you by nominating you on the ground of your goodness and ability, the Church has elected you because it thought you could do the work, and I believe they have made no mistake for I believe you can.

What say you, brother, Can you raise it? If so, what is your moral condition if you do not raise it? Begin, my brother, and continue till the work is done.

Our Conference meets early this year and we are glad it does. Let us do our duty and send our preachers to Conference able to move, and yet feeling that some one loves them at home and would be glad to see them return.

Yours truly, Frank Ritter.

Sometimes an apparently dead man may be revived—may be resuscitated. Sometimes it is often hard to tell whether the man is dead or alive. We hear of people who have been buried alive. A man must be completely dead before hope should be abandoned. It used to be true that when a man found he had consumption, he gave up immediately. Consumption was considered a necessarily fatal disease. It was considered incurable. As soon as it developed enough so that a physician could decide that it was really consumption, the patient was considered as good as dead. Years ago, Dr. Pierce found out that consumption was not incurable, that it was not necessarily fatal. He not only found this out, but he found out a way to cure consumption. He introduced his "Golden Medical Discovery." The "Discovery" will cure 98 per cent. of all cases of consumption if it is taken according to directions. Consumption is a disease of the blood. It is caused by impoverishment of the blood, and by the existence of disease-germs in the system. If the body is perfectly strong and healthy, and the blood perfectly pure, germs are easily thrown off. If the body is weak, if the tissues are incapable of much resistance, the germs find a resting place and develop. That's the way consumption begins.

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*PROF. GRANVILLE GOODLOE, M. A.*, (Vanderbillt) will have charge of *Languages and Mental Science*. He is well known as a teacher of experience and thoroughness.

*MRS. ROBERTA K. BORDEN* (7 years teacher in Galloway College) will have charge of *English Literature*. She has had special training in Harvard University for the department.

*G. C. JONES, M. A.*. (Vanderbilt) an educator of large experience, and preparation in Universities of America and Germany, will have charge *Mathematics and Science*.

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## LETTER FROM CANADA.

By E. B.

Those who live in Canada entertain the idea that you people who live to the south of us must be subject to great inconvenience by reason of the heated atmosphere which is your normal condition, but, if the sun's rayss are hotter with you than they have lately been with us, we do not see how you manage to get along from day to day. I am not aware that any of our people have died from the heat, but it would have been no marvel if they had done so, for it has been unusually severe. Happily, it is a little more pleasant just now, and we proudly hope that the worst is past so far as heat is concerned.

Our Dominion Legislature opens the first meeting of the new session today. A few of the members of the cabinet failed to be elected from their respective constituencies, so that unless they can obtain seats elsewhere they will have to retire into private life. Some of them are men of no mean ability, superior to those who have been more fortunate. The Premier, Hon. W. Laurier, has had a hard time in selecting his cabinet and now that he has succeeded, he is pestered with a host of office-seekers who insist that our party is under obligation to secure them posts, if not with emolument, at least with such incomes as will be a compensation for labor bestowed.

Mr. Laurier is not to be envied. For many years he has been leader of the opposition in the Commons Hose of the Dominion Legislature, and though he gave the government of the day many a bitter pill, he was always gentlemanly. But his position now is vastly different inasmuch as it is comparatively easy to find fault, but not so easy to originate measures which are necessary to carry on the welfare of the country. As he belongs to the French party the Protestants generally are a little jealous lest Quebec should rule as it has often done, for while Romanists are greatly in the majority in that province, the Protestants pay the lion's share of taxes.

The late election clearly proved that the power of the priesthood in Quebec was not so prominent as it once was, hence the people did not vote as unanimously for the nominees of the priesthood as they have often done, but, strange to say, in Cape Breton, and even in some parts of Ontario, which is so largely Protestant, the elections went just as the Bishops in those places indicated. Mr. Lamier has again and again avowed that he will not submit to priesthood rule, and he thus secured many votes that he would otherwise have lost. There are fewer Catholics in his cabinet than were either in the Tupper or the Thompson ministry. They stood thus, five in Thompson's, five in Tupper's, and four in Laurier's. The temperance people are specially pleased, because of the well known temperance proclivities of the Premier. He was never used tobacco nor intoxicants of any kind. If he can succeed in settling the school question in Manitoba, he will be likely to have a successful career.

The Ontario Province has undergone a change in the personnell of its ministry. Sir Oliver Mowatt was Premier for more than 20 years and would have remained such for years to come had he so desired. He is an able constititional statesman and is well nigh 80 years of age, hence we might reasonably have supposed that he would have preferred being quiet, but instead of this, he has accepted a position in the Dominion ministry, and a seat among the senators. It is believed that he will have the principal part of the work required in the settlement of the Manitaba school question.

Sir Oliver Mowatt having retired, the Hon. A. Hardy was called to the Premier's chair in Ontario, and others were added to his ministry, while older members changed their positions. The two really new members are Hon. Mr. Davis and Hon. M. Balfour. The former is a Methodist, and both are good men. The last named is not likely to long enjoy the honorable position. He has long been a public man. Last session he was speaker, and now is Provincial Secretary, but his days are numbered and he is now lingering on the banks of the Jordan and though the best medical skill is at his service, and all that kind friends can do is being done, there is not hope that he will pull through. The last dispatch declared that life could not be protracted many hours.

The Hon. Mr. Hardy has promised what he and his associates will do for temperance. His long connnection with public affairs has given him extensive knowledge of the needs of the country. The Province is very largely temperance as you may see from the following excerpt: Out of a total of 820 municipalities 190 or a fourth of the whole, issue no licenses. Were it not for the cities and towns comparatively little drinking would be done in Ontario.

We sometimes boast, unwisely, as we think of Toronto the good. There is a vast amount of drinking in our city, and just now 48 new cells are being added to the accommodation of the Central prison. Some boast of our educational system, but, alas! a considerable number of our drunkards are men of scholastic attainments. Saloons are the curse of the city and other concomitant evils necessarily follow.

In a few weeks we are to be plunged into the whirlpool of an election on the Sunday street car business. Previous battles have been in favor of quiet Sabbaths. But corporations have no souls, hence the company with a view to make money want to run the cars on Sabbath. Centain business men and others, chiefly property owners, are in harmony with them, and from a professed love of the working man, who needs fresh air recreation, they plead for Sabbath street car service. No regard is felt for the wishes of those who want a quiet Sabbath in which to worship God. The contest will be a keen one, and there is reason to fear that many will vote with the company as they do not like the annoyance of an election every three years on this question.

We will need to be increasingly vigilant in our Churches for between the excitement of elections and the depressed condition of business, many feel greatly discouraged, which should cause Christians to cry mightily to God, for there is nothing so much needed as the outpouring of the Holy Spirit.

## GUARDING THE DIGNITY OF THE D. D.

And now that the "D.D." has been conferred on me I'm going to be very particular and try very hard to bring no reproach upon it, but to maintain a dignity and carriage worthy of so great a title. I shall often repeat to myself, "Dr. Williams," to impress upon myself how careful I ought to be, seeing that I wear doctrinal honors and responsibilities. There are things which I did when I wasn't a doctor, that I'm not going to do now that I am a doctor. Ever since I have been a doctor and at home, its been "Doctor, do make a fire in the stove," "Doctor, do run to the well and bring a bucket of fresh water," "Doctor, do come here and ring this chicken's head off," "Doctor, do pick up some chips for me," to all of which orders I answer, "that's not a doctor's work." I don't want a family fuss, but I'd rather that than to bring a reproach upon my "D.D."

There is one thing that I have done that I'm just determined that I won't do again, now that I'm a "D.D.," and that is to mind calves off for cows to be milked and often having to hold them by the ears and they a butting me. There is not a more undoctrinal thing than that, and I'm not going to do it any more, even if it raises a fuss in the family. A "D.D." is too sacred a thing to bring any reproach upon it. I'm a "D.D." now, and I'm going with all the ability of a "D.D." to guard the honor of the "D.D."—Exchange.

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## THE MISSOURI METHODIST ASSEM-

The Mission Methodist Assembly was organized in the fall of 1892. The movement started with a suggestion made by the Rev. J. Spencer, a superannuated member of the Southern Missouri Conference, who lives at Warrensburg, Mo.

The suggestion was taken up by the Rev. M. B. Chapman, D. D., then editor of the St. Louis Christian Advocate, who with some others joined in a petion to the three annual conferences in Missouri asking for a committee of three from each conference to meet and perfect the organization. That committee met in the parlors of the hotel at Pertle Springs early in the month of November, 1892. The organization was perfected, and a programme for the first meeting was agreed upon. The Assembly was to be in session six days, the first three of which should be given to Sunday Schools, Normal Schools, Teachers' Meetings, and so on; missions foreign and domestic, including the Woman's Missionary Society and a course of lectures for the undergraduates of the ministry. The last three days were to be given to the Epworth League State Conference. For each successive year the programme has been made very interesting and the Assembly has now become pretty well established in the minds of the Missouri Methodists as a permanent institution. The Rev. Z. M. Williams, Presiding Elder of the Gallatin District, Missouri Conference, is now the president of the Assembly. He is a young man full of vim and earnestness and makes everything a success which he undertakes.

The Assembly met this year on the 27th of July, with a fair attendance of interested workers in all departments. From the first day the heroic young president had to struggle against two unusual difficulties. First, the failure to put in an appearance of so many distinguished ones on the programme; second, the beginning of the hottest season we have known in Missouri for many years.

And first of the missing ones was that princely leaders of our great Sunday School host, the Rev. Dr. Kirkland. We had set much store by Dr. Kirkland's coming. Interested Sunday School workers had many questions to ask and plans to discuss with this wide-awake editor. But few of our people had ever seen him, but all were endeared to him by a thousand tender touches which had fallen upon their hearts in his editorial work. There was sincere grief in Missouri when we learned that God had called him home. We hoped to the last his worthy successor, Dr. Atkins, would be able to come, but, alas, we were disappointed. To add to the president's confusion Dr. Hoss was a day late, and it looked like the Assembly was to be relegated to the shade of the large trees for the first day. But Rev. C. H. Briggs, D. D., our always ready man, came to the rescue and delivered a lecture to the undergraduates which sounded like it might have been specially prepared for the occasion. On the evening train Dr. Hoce came, all was life and good cheer. Dr. Hoss is a great favorite in Missouri, and no man who has ever come among us has more completely captivated the hearts of our people than he. He delivered four lectures during his stay with us and conducted the Ministerial Institute for the undergraduates of the three Conferences. Each lecture held the audience spell-bound for an hour, as it listened to the words of seasoned wisdom from the lips of this consecrated man. But Dr. Hoss excelled himself in his lecture before the Epworth League on Saturday; subject: "The Forces That Go to Make Up Character." The divisions were, first, Heredity; second, Environment; third, Books; fourth, Religion. That lecture will bear fruit for many years. It was good seed sown on good ground. The Leaguers showed their appreciation at its climax by giving the Chautaugua salute. The blooming of the white lilies seem to be the most appropriate expression of gratitude and enthusiasm yet introduced among our people. It differs from the noisy demonstration of the political husting, and opens a vent for the out-pouring of pent-up enthusiasm in the dignified and unbending Methodists who do not like to make public acknowledgment that they have any feelings at all.

Thursday was Misionary Day, and it began with the disappointing announcement that Mrs. V. A. Stockard, president of the Southwestern Missouri Conference Woman's Missionary Society, was sick of a fever, and could not be present. But nothing daunted Mrs. S. A. Jones, of Kansas City, Conference secretary, in her easy, ready manner, took charge of the meeting and the programme proceeded. Miss M. L. Gibson and Miss Elizabeth Holding, of the Scarritt Bible and Training School; Mrs. C. M. Hankins, secretary of the Kansas City district; Mrs. Williams, of the Gallatin district, and others gifted and interested in the work made the programme profitable and enthusiastic in defiance of the thermometer's registering 98 and 100 in the shade. One marked peculiarity of the meeting was that in the absence of all the officers of the Woman's Parsonage and Home Mission Society the ladies of the Foreign Mission Society took up their programme and carried it through. Mrs. E. E. Porterfield, of Kasas City, making an earnest helpful speech on the subject. In the evening Rev. C. M. Hankins, D. D., pastor of Central Methodist Episcopal Church, South, of Kansas City, delivered a pleasing, popular lecture, entitled, "Mind Your P's and Q's."

Friday was Epworth League Day, and like every other day of the Assembly was marked with disappointments. The president, Rev. E. P. Ryland, of Independence, was sick of a fever and could not be present. This was a bitter disappointment to all of the Leaguers. Rev. C. M. Bishop, of Kansas City, the vice-president, took the chair and made a charming presiding officer throughout the session. Dr. Berry, editor of the Epworth League Herald, was also absent; but his place was admirably filled by Dr. Williams, pastor of the Union Methodist Episcopal Church, St. Louis, Mo. Dr. Williams is a big man, any way you take him. Large, handsome physique, with an eye keenly perceptive, his very appearance inspired confidence and right royally did he meet the demands which his appearance inspired. The Leaguers gave their highest enconiums in a hearty Chautauqua salute.

Bishop Hendrix came on Saturday, and at once entered into direct sympathy with the young people and their work. At the conclusion of his thrilling lecture on Missions on Saturday night, the League Conference authorized him to establish a Mission in Corea at their expense. Already the young people are planning to raise the money and this $1,500 is as sure to come into the treasury for that purpose as the sun shines and the League survives.

So altogether our council meeting, notwithstanding many disappointments and the severe heat, was a decided success. Rev. E. P. Ryland declined reelection to the presidency of the League and Rev. W. F. McMurray, of the Missouri Conference, was unanimously elected. Mr. McMurray is full of zeal and enthusiasm and will carry forward the work so ably begun by his predecessor. We hope to see the editor of "The Arkansas Methodist" at our next Assembly.

W. T. McClure.

SUNDAY SCHOOL RESOLUTIONS.

In memory of our friend and member, Walter Goodloe, an expression of our deep feeling and sympathy in the loss we have sustained through his decease.

The saddest ordeal is death; the saddest plight is sorrowing for the dead. Even the "Man of Galilee" could not withstand the solemnity of the tomb. He passed under the shadow of the "gloom of that place of weeping—Gethsemane," was numbered among the transgressors, scourged and crucified upon an unholy Roman cross, and "though brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth." But when the "Nazarine" looked upon the tomb of Lazarus "Jesus wept."

Thus we know it would seem as though it were a cruel stroke that this gentle summons should crush the "golden bowl" or roll in twain the "silver cord," or that the "pitcher" should be thus early broken just at the brink of the fountain of youth. But it is not thus. For, though the years of Methuselah were 969, yet he died. And this is but a remembrance and a warning, the bidding of "Him do doeth all things well." And he only took this, another link, from earth to heaven which shall never be broken. For Walter has but gone to that sweet garden of peace and rest whose husbandman God is, whose realm is the "Father's house," of many mansions, whose name is Heaven.

Resolved, That in the death of our friend and member our school has lost one of its brightest hopes and stalwart helps.

Resolved, That while we shall ever hold in memory the hopeful young life so suddenly taken from friends and home we shall think of the "home" to which he has gone as brighter and eternal.

Resolved, That we sincerely sympathize with those bereft at home, where his life was enshrined with tenderest care and truest love. While their sorrow is great, and righteously so, may they remember there was an immortal soul within that life, and may they look beyond the narrow grave and realize that its sting is not our reward, that this solemn chamber is but the curtained vestibule to the temple of immortality.

Resolved, That the secretary furnish the family with a copy of these resolutions.

Leroy Thomas,
Wilferd Hearn,
Miss Myrtle Richardson,
Miss Lizzie Key,
Miss Blanche Turner,
J. A. Holmes, Sec. S. S.

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Which is worse, imprisonment for life or a life-long disease, like scrofula, for example? The former, certainly, would be preferable were it not that Ayer's Sarsaparilla can always come to the rescue and give the poor sufferer health, strength and happiness.

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THE SABBATH DAY.

Do you know what the word Sabbath means? It means rest. The Sabbath day is a day of rest. And we are commanded "to keep it holy." What does that mean? First, it means, we must stop working. All stores should be closed; all factories stopped; all labor cease. But is it not right to do some kinds of work on Sunday? Certainly; it is right to do good on the Sabbath day. Works of mercy and works of necessity may be done. But all other works must be stopped. It is not enough, however merely to stop working. Suppose a man stops working, but spends the day in visiting among his friends; is that keeping the Sabbath? No. Suppose he stays at home and reads newspapers; is that keeping the Sabbath? No. If a company of boys go out and romp in the woods, or fly their kites, or play marbles; or, if a company of girls get their dolls out, and dress and undress them, they are not working; but are they keeping the Sabbath? Not at all. It is not enough simply to stop work. In the second place, we must spend the day in worshipping God, and learning and thinking about him. It is His day. It is set apart for Him. He gives us six days to play and work; and we ought not to take the seventh day also, which is the Lord's.—Christian Guardian.

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Thus the "20-day CRISIS" is reached in 2 hours—all WHEELS at work and the patient asleep. Use Dr. Caldwell's "Honey Dew," and "Laxatina" as bowels require. The fever will rise less and less for 3 to 6 days, then leaves. Prevent its return on 7th, 14th, 21st and 28th days by continued use of Nectar. Continue sweat several days for pneumonia, consumption and typhoid fever. Nectar has thus cured hundreds in Little Rock in last six months—some pronounced "incurable." This "Magnetic Cure" of the skin—the "outer lung"—is the KEY to the CURE of all the Vascular Organs. Poisonous drugs only irritate.

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Hence, ever increasing Dyspeptic Thirst for the POISON. This lowers the TONE of the Nerve, Will, and the Finer "Moral Sensibilities." This SWELLING also chokes the interlobular veins and ducts and prevents the making and the purifying of the BLOOD; Contraction, hardening, wasting of Liver, Kidney, and other organs follow—then—

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☞Clip and keep this for reference.

## The Sunday School.

PREPARED BY REV. JAS. A. ANDERSON.

SEPTEMBER 6, 1896.

### David's Love for God's House

6 Then he called for Solomon his son, and charged him to build a house for the Lord God of Israel.

7 And David said to Solomon, My son, as for me, it was in my mind to build a house unto the name of the Lord my God:

8 But the word of the Lord came to me, saying, Thou hast shed blood abundantly, and hast made great wars: thou shalt not build a house unto my name, because thou hast shed much blood upon the earth in my sight.

9 Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about; for his name shall be Solomon, and I will give peace and quietness unto Israel in his days.

10 He shall build a house for my name; and he shall be my son, and I will be his father; and I will establish the throne of his kingdom over Israel forever.

11 Now, my son, the Lord be with thee; and prosper thou, and build the house of the Lord thy God, as he hath said of thee.

12 Only the Lord give thee wisdom and understanding, and give thee charge concerning Israel, that thou mayest keep the law of the Lord thy God.

13 Then shalt thou prosper, if thou takest heed to fulfill the statutes and judgments which the Lord charged Moses with concerning Israel: be strong, and of good courage; dread not, nor be dismayed.

14 Now, behold, in my trouble I have prepared for the house of the Lord a hundred thousand talents of gold, and a thousand thousand talents of silver; and of brass and iron without weight; for it is in abundance: timber also and stone have I prepared; and thou mayest add thereto.

15 Morever, there are workmen with thee in abundance, hewers and workers of stone and timber, and all manner of cunning men for every manner of work.

16 Of the gold, the silver, and the brass, and the iron, there is no number. Arise therefore and be doing, and the Lord be with thee.

*Golden Text: "Blessed are they that dwell in thy house: they will be still praising thee." (Ps. lxxxiv. 4.)*

Topical Outline.—I. God's House. (Verses 6–8.) II. His Chosen Builder. (Verses 9-13.) III. The Preparation Therefor. (Verses 14–16.)

Time.—B. C. 1016–1015.

Place.—Jerusalem.

HOME READINGS.

S. Love for God's House. I Chr. xxii. 6–16.

M. God's Promise to David, xvii. 7–14.

T. Heartfelt Thankfulness, xvii. 16–27

W. Presents for the Temple, xxix. 1–9.

T. Willing Offerings, Ex. xxv. 2–8.

F. Joy of Service, I Chron. xxix. 10–19.

S. Temple of Holy Ghost. I Cor. vi. 19, 20.

**Reference Word, "Kingdom."**
**Lesson Hymn, No. 194.**

The law of succession in the Jewish kingdom had not been settled in David's time. The kingdom was still largely to be regarded as a theocracy—God being the real ruler—and not a mere earthly organization, governed by the ordinary laws pertaining to such kingdoms. However, as David began to grow old, it was inevitable that there would be court intrigues as to his sucessor. And so there were. Adonijah, full brother to Absalom, formed a party in his interest, with which Joab and others were identified. His plot was met by another. Bathsheba, at the instigation of Nathan the prophet, obtained from David a secret oath that her son Solomon should be king. At a convenient time they managed to have the heads of tribes gathered together and the public proclamation made by the mouth of the king. David virtually abdicated in his favor, and sanctioned the succession by the most explicit statement that he was following the divine direction—which was true.

After his kingdom became settled, it was the chief ambition of David to build the Lord's house. He set himself to do so, but was told that it was not fitting that he should be the builder, as he had been a man of blood and war. God's temple was to be a type of the Church of Christ, the kingdom of peace. It was fitting that it should go up under circumstances of peace, and under the hand of a man of peace. David should have a son whose name should be Solomon—'the peaceful one'—and he should be the builder of the Temple.

Yet David might make preparation for it. He did it upon a vast scale. The indications are that it became the supreme business of his life. His heart was set on it, and set on little else, the affairs of his administration suffering on account of neglect. The resources of a great kingdom, stretching from the Euphrates to the Nile, were laid under tribute to his purpose. The energies of a great mind, bent upon making this the most significant work of his life, were given to it. He gathered materials in almost fabulous quantities, till the reckoning was lost; he drew the plans himself, doubtless with infinite pains; he arranged the courses of the priests and Levites; he provided the ritual; he arranged the most magnificent choral service the world has ever yet seen, and wrote many of their grand choruses—arranged everything, and turned over to Solomon all he had done.

Truly he could say, "The zeal of thine house hath eaten me up." And we can also understand the depth of his many references is the Psalms to the house of God, his deep love for it, how he would rather be a doorkeeper in the house of the Lord than to dwell in the tents of wickedness. O that we all had such love for God's house and for what God's house stands for. But many are content to worship God in a pig sty, or in an [illegible] of a thing that is a discredit to the name of the Christian religion.

In turning over to Solomon this work, David gave him solemn charge as to his responsibilities to God. It would not be sufficient to build God a house, how magnificent soever it might be; he must walk uprightly before God and keep his statutes, not only do, but be. And thus should God be with him forever.

## Contributed

From Ocean Grove, N. J.

BY MRS. W. H. PEMBERTON.

As I looked out upon the Atlantic ocean the other day, I thought of friends in Arkansas, and I wished they could enjoy the wonderful vision and the invigorating breeze with me. Then I thought of the other good things of this place that I might try to share with them—for here we have sermons or lectures or concerts and other delightful entertainment day by day. And I hope some tired pastor or weary woman may find a bit of refreshment in hearing about these.

The International Order of the King's Daughters and Sons crowded much of intellectual and spiritual enjoyment into one day.

The topic for the morning service was Personal Responsibility, and addresses were given by Bishop Newman and Mrs. Margaret Bottome, President of the Order. Bishop Newman said that we sit still because we haven't ten talents where we ought to ally our one talent to Omnipotence and then God alone could foresee what would be accomplished. He said the three elements of power are money, intellect and goodness, and that the last is best and within reach of all. Everyone may be instrumental in doing something, and no one should look for results lest they lose the opportunity to do something else. He said we need more activity in work—that indirectly we might accomplish much by leading some one else to give large gifts or a life to the Lord's work.

Mrs. Bottome, President, said that our personal responsibility is in accepting God's love and the Sacrifice of Christ, and in receiving the Holy Ghost.

She rejoices in the grand work done by the King's Sons & Daughters but grieves because they do not honor the Holy Spirit as they should, and she thinks the same may be said of the Churches. That morning a woman had told her if she should get the Holy Ghost into her heart she would be ridiculed and lose all influence in her Church. Mrs. Bottome said the apostles hadn't influence enough to keep themselves out of jail but they had power to shake the old prison until its doors flew open. And what we need is not influence but power with God.

There never was a time when the Holy Comforter was much needed as in this day of financial distress and of social unrest. She prayed that pastors and people might receive a baptism from the Holy Spirit.

In the afternoon Col. Hadley told about the Rescue work in New York. For many years he was a drunkard, and his terrible thirst made almost a demon of him. But one night he wandered into a mission room, and, when by the grace of God he was converted he determined to help save other wretched men from eternal ruin, and his labors had been wonderfully blessed.

The Win One Chapter was represented by Miss Sarah Wray, of England. She said that every one might win a soul for Christ during a year. Once after a meeting she was sharply rebuked for saying that even the busiest woman might do this much for Christ. A good woman came forward and said that was a mistake, that she, for instance, could do no such thing because her four little children demanded all her time. In reply to quiet questioning she admitted that the baker, butcher and grocer came to her house regularly but that she had never asked whether they were Christians. Two years later that woman stood up to testify that she had been able to bring seven souls to Christ although her duties still confined her at home. So far the King's Sons and Daughters had preached powerfully for Home Missions and I rejoced in their labors and the success which had come to them. It may be a long pull, it will be a hard one, but if we all pull together with faith and love our own homeland will surely be lifted nearer to Christ.

At night we were transported to the land of blackest sin and brightest faith, and Miss Seitch gave an address on "Suffering Armenia." She said every Christian should learn the truth about these martyr Christians, pray for them, send help to them, and persuade friends to do so, too.

Miss Kirkarian, of Turkey, spoke on "My People," and in burning words she told of the woe and dishonor which had come to them. And still the Armenians are true to God, and pray for their enemies, the brutal Turks.

Mrs. Isabella Charles Davis followed with an exhortation to Personal Service for God, and said this was the opportunity to begin it—for we should pour out treasure and make sacrifice for the starving widows and orphans of the 50,000 martyred men whose blood testified to their faith in Christ Jesus. Mrs. Davis said no collection would be taken but if anybody wished to make voluntary contribution to the Relief fund it would be thankfully received. In a moment the aisles were crowded and hundreds of men and women hurried up to lay offerings upon the table. The Armenian girl wept for joy as the gifts were showered upon her for her stricken people. In grand unison a thousand voices sang.

"Blest be the tie that binds
Our hearts in Christian love,"

and in our souls we thanked God for the privilege of working together with other Nations to help save the whole world for his Son Jesus Christ, our Lord and Saviour.


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## Epworth League.

REV. JAMES THOMAS, State President, Little Rock, Ark.

J. M. GANNAWAY, Vice President, Arkansas Conference, Fort Smith, Ark

REV. W. B. RICKS, Vice President, White River Conference, Jonesboro Ark.

G. N. HART, Vice President, Little Rock Conference, Pine Bluff, Ark.

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

SEPTEMBER 6, 1896.

### THE ENEMIES OF CHRIST.

Enemies Through Passion and Appetite.

Matt. viii. 28–29; xxvi. 67–74; xxvii. 28–31; Luke xv. 13.

Man, making his way through this world to a changeless destiny beyond, is well compared to a voyager upon the sea, seeking a distant port. Many dangers beset him, in storms that arise suddenly, and in hidden reefs upon which he may be dashed. What he most needs is a correct chart of a safe course and a faithful pilot to guide him.

These provisions for a safe and successful voyage are summed up, so far as human life is concerned, in right purpose and self-control.

Men are oftener lacking in self-control than in good intentions. Many make good professions, many make good beginnings, espousing a good cause, but go down in ruin for lack of self-control.

We have in the demoniacs of Gadara the example of many men of our own time who are possessed of a devil.

We recently read a work on voluntary insanity. It showed, conclusively, that a great number of cases of insanity are voluntary, that is to say, that they come of indulgence of fierce tempers, unyielding will and persistent selfishness. A man sees, as the result, his friends and family fall away from him and condemn him, and yet he is desperate and unyielding. Conscious that the very cause he pursues is driving him to desperation and madness he holds to it. Insanity comes at last only as the result and expression of the evil spirit within. What can be said of such but that they are possessed of devils.

Even in their adherence to a good cause men may grow fierce and fiendish. Such were the inquisitors, who, in defense of religion put to death devout men. These inqusitors would have died, themselves, rather than have renounced religion and yet the spirit of true religion was not in them.

We have the example of those who in the name of religion tortured Jesus. There were those no doubt who led in the crucifixion of Jesus who would have been crucified themselves rather than have renounced the Jewish faith; and yet this fierceness of temper which reveled in torture, showed that religion in them was but a theory, a doctrine, and that they were not in heart the children of God. What a terrible lesson is this to warn us that true religion means something more than the espousal of a right faith or the making of a right profession.

There is another example set before us in our lesson. It is not one of religious intolerance but of carnal passion. There are men who in the name of religion lead the most rigorous lives, denying themselves of every indulgence, even impressing upon themselves severe penance, and who are yet fierce and intollerant. But here is simply the example of a reckless licentious young man, borne away by the fiery force of his passions and plunged into the deepest pit of shame.

We need to look within. The best name of religion is love, and it is not best to think of it as love to God. Jesus corrected this error. The people who hated him thought they loved God, but it was not so. Love of men is the test to which Jesus subjects us. God is unseen and men make a God according to their own fancy, and think they love God when they are fierce and bitter in spirit. If a man say "I love God and hateth his brother he is a liar, and the love of the Father is not in him." It is toward our fellow men alone in these relations of life that our love is truly tested. So will Jesus declare in the judgment day. "In as much as ye did it unto one of the least of these my brethren ye did it unto me."


$100 REWARD, $100.

The readers of this paper will be pleased to learn that there is at least one dreadful disease that science has been able to cure in all its stages, and that is catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional treatmentIE dg A,cw, ucs'.il,o282 tional disease, requires constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly on the blood and mucous surfaces of the system, thereby destroying the foundation of the disease and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.
do, Ohio.
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Please note that we now offer a Genuine Bagster Teacher's Bible in place of the Oxford as a premium. The paper one year and the Bible both for only $2.75. Read the advertisement in another column and send on the $2.75.

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

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Ginger Champagne,
A deliciously palatable, pure and healthful temperance beverage. The preparation of a superior Ginger Beverage requires a reliable formula, the use of pure water and carefully selected root and flavors, and perfect cleanliness. All of this is accomplished in the Manitou Ginger Champagne. This beverage has reached the acme of perfection, and in its use the public can be assured of a deliciously palatable, pure and healthful temperance beverage, an excellent stomachic and aid to digestion. The Manitou Ginger Champagne is made from pure Jamaica Ginger and Fruit Syrups combined with the original pure Manitou water recharged with natural carbonic acid gas. We guarantee this exhilerating beverage to be absolutely free from cayenne pepper and essential oils, and that only our own extraction of Jamaica Ginger and Fruit Juices are used. It is a most delicious and healthful drink for men, women and children. For sale by
C. J. KRAMER & CO., 319 Main St.

WE SOLICIT your orders for Cook, Gas and Gasoline Stoves, Refrigerators, Screen Doors and Windows.
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Star Tailors,
115 Main Street, Little Rock, Ark.

KANSAS METHODIST.
J. E. GODBEY, D. D., Editor.
VEDNESDAY, SEPT. 2, 1896.

is the season of protracted meetings, aready we hear many notes of vic- from the church militant in Arkan-

is to be observed that while the hren contend about theories of holi- that the practice of holiness is still sing to all Christians.

e liquor manufacturers and dealers r high license. The more revenue give to the government, national local, the stronger hold do they get politics, and the more strongly are fortified against prohibition.

ough the use of beer has greatly in- sed in this country in the last thirty s, the use of whiskey has decreased. greatest per capita consumption of key in the United States was in

e late General Conference of the E. Church declared that it did not gnize the right of local preachers to el as evangelists, for it enacted that evangelists shall be recognized ex- such as shall be appointed by the ops.

Methodist who chews tobacco and s the secular papers from his own n says he is too poor to take the Ar- sas Methodist or any other religious er. Well, he may be poor, but it is ain that he has less religion than ey.

## EY SUPPORT THE WHISKEY TRADE.

he two leading dailies of Little Rock fairly committed to the support of saloon.

rom time to time we have observed the editorial paragraphs of the Ar- sas Democrat pleas for the removal our present restrictions upon the sale native wine in Arkansas. These e ominous suggestions. As the elec- approaches that paper becomes re fully committed to the support of liquor traffic. The following is from issue of the 25th:

Is the absolute prohibition of the uor traffic practicable or possible? If instance, we had a law prohibiting sale of all alcoholic and vinous bev- ges within the limits of the state of kansas or within the corporate limits the city of Little Rock, could we or uld we enforce it? In the opinion of e Democrat the attempt is plainly possible because the sentiment behind h a statute would not be strong ough to cause its enforcement."

While the Democrat, in the above, arly commits itself to the support of present liquor trade, as carried on in state of Arkansas, it has, of course, thing to offer in defense of its advo- cy but the oft-refuted sophistry that are not able to enforce prohibitory ws. It asks: Is the absolute prohibi- n of the liquor traffic practicable or ssible?" We answer that absolute ohibition of the sale of liquors has ver been secured by prohibitory laws, far as we have ever heard. But as r that we have never heard that any ce or crime was ever absolutely pro- bited by any law framed against it. Would the editor of the Democrat enter this fact as a plea against attempting to abolish theft, rape, or murder? In regard to these things he would surely say, "They are evils. A virtuous people must oppose them, legislate against them, abolish them as far as possible." Why not argue thus against the liquor traffic? It is an evil of unspeakable magnitude. To abate it, in any degree, is to abate crime, through its whole catalogue. We reinforce all criminal laws when we strike at the most prolific source of all crimes.

Recognizing the saloon as a great evil, it seems pertinent to ask, What should be the attitute of a man in regard to it? should it be one of apology? Can we do anything but oppose and condemn? Is there any other ground upon which a man can afford to stand?

"But the attempt to abate this evil will prove abortive," that is the plea. Does the Democrat fear that the trial will be made? It is certain that all the liquor men fear it. They will spare no effort to prevent the voting out of license. Does the Democrat allign itself with them in this fight? We are told there is not sufficient public sentiment to enforce prohibition in Little Rock ven if it should be voted. Does the Democrat desire that there should even be such a public sentiment against this evil? If such a sentiment is regarded as desirable would that paper not give its utmost influence to develop and strengthen it? If there is in Little Rock today a majority who favor prohibition will they strengthen public sentiment in behalf of temperance by voting for license? Granting that prohibition would not be strictly enforced, for lack of public sentiment to back the law, is there any way to strengthen that struggle but to enter upon the sruggle against the saloon and continue the struggle through the years to come?

This is a struggle upon which our good citizens enter for the rescue of their sons and the education of the rising generation. Shall we educate by licensing the saloon or by refusing license? Will our sons be better educated by seeing saloons upon our streets established and licensed by our votes, or by seeing the liquor traffic made a crime by our votes. If public sentiment is a matter to look at, how shall we develop that sentiment? By passive submission or steadfast opposition to the saloon?

The Gazette is even more positively committed to the support of the saloons than is the Democrat. In its issue of the 26th it says:

"Deprive the county and city of the resources derived from whiskey license and there could not possibly be any public improvements in the county for the next ten years. As for the city the mayor would have to dispense with both a police force and a fire department, as there would be no money to pay them, and no hope of getting any. It is this condition of affairs that tax-payers are confronted with. And for what? Simply to gratify a sentiment. No intelligent person will pretend that the sale of liquors would be prevented."

This is, indeed, a gloomy view. It fully accepts the idea that there is no way to govern and improve a city but by its vices. We have seen the saloon-keeper build the splendid mansion, but could we regard that as improvement? How many families were made poor, how many homes were swallowed up to secure that splendor? And is there no other way to build up a city but upon the ruin of her people? The revenue which finds its way into the city treasury is but a tithe of that waste and ruin which the liquor traffic produces. **Hundreds of thousands of dollars go annually to the saloons in Little Rock,** which ought to go to the furniture dealer, the grocer, the dry goods merchant. With this expenditure there is an expenditure of time, of business integrity, of fitness for labor, and of manly character, which is far more to be accounted for than the money. It were a thousand times better that the money were cast into the river. If we felt no loss but that of the money, it would be nothing in comparison to what we do feel.

Is there, then, no help for us but to license and foster an evil which takes ten dollars from the material prosperity of our city and county for every dollar it returns in revenue? Shall we accept the issue, far more to be considered than any economic question, that there is no means of extinguishing or even abating the fire that consumes not property merely, but the lives of our citizens? Shall we accept the present state as the finality of Christian civilization? We can not accept it. Good men will never cease to cry and pray and fight against the liquor traffic and its attendant evils.

If we can obtain release from the expenses which are entailed upon Little Rock by the liquor trade, we will, upon merely economic grounds, gladly surrender the revenue derived from it. If we can only release our municipal government from the corrupting influence of this revenue we shall be gainers by its loss. And if it is found that the calling off of this source of income retards the necessary improvement of the city, her citizens will gladly supply the lack by an increased assessment upon their property. We are continuing a system which wastes ten dollars from the homes and home comforts of our people, where it puts one into our city treasury.

The Gazette repeats the suggestion of the Democrat, that inspite of all we may do the liquor traffic will go on. So will thieving and lying and forgery and murder go on, but they will not go on under license; they will not go on as evils which no laws can abate; they will not go on by the sanction of good men. All the reasons for legislating against these evils hold good in the case of the greater evil of intemperance. It is an evil which, like the rest, will remain in some measure in spite of all law, but is it an evil which law will abate as effectually as the rest, and for that reason philanthropic men, and men who know no policy but principle will oppose it, vote against it, speak against it, write against it, and if the difficulty in the way of the removal of this evil is public sentiment they will require that the press be used to develop and foster that sentiment. There are fifty thousand weekly readers of the Arkansas Methodist who are ready to make this demand and who desire that not only the religious but the secular papers which enter their homes shall ceaselessly protest against licensing the sale of ardent spirits.

We most deeply regret that the two leading secular papers of Arkansas, and at the test, are ready to blow a cold braeth upon a struggle, which, however it may end in this particular case, represents the highest material and moral interests of the people—a struggle which Christian men will never give over.

The papers referred to profess great regard for Christianity as the strong support of public virtue and of all the laws of the land, yet we venture to say if the Christian people or the Christian papers of Little Rock should support the saloons in this struggle, we should never hear the end of the reproaches which the Democrat and Gazette would cast upon them. If even a few church members should vote for license, at every mention of the evils of the saloon, secular papers would taunt the church that she was responsible for this state of things. Let it then be understood, that now when the fight is on, just how the influence of these papers are used in the struggle. And let all the people of the state observe upon what ground these papers stand and how they stand related to the great temperance movement and cause.

## AN EXPLANATION.

Letters of inquiry from my friends in Arkansas and other states are pouring in upon me at such a rate that I find it necessary to make an explanation. Some are asking why we came home, others how long we expect to remain in the home land, etc. Let me say once for all that we came home by order of Episcopal authority. The best medical advice said we must come to save Mrs. Goddard's life. When Bishop Hendrix was so informed he called us home. He transferred me to the Little Rock Conference. We are not home on a leave of absence, but are at home to stay. Our physician advised us never to try the climate of China again. In addition to the trouble mentioned in Bro. William's letter, my wife suffered from heart trouble. Indeed this was the more dangerous trouble in that trying climate.

I'm glad to report that since we have reached this more invigorating climate she is fast recovering.

The saddest experience of our lives was the moment that it was finally decided that we must return, must leave those millions starving for the truth, and return to a land supplied with the gospel. A strange providence, this. I submit to it as one of those inscrutable things which men sometimes encounter in this life. We finite creatures cannot always understand the workings of an infinite God, but perhaps we will know "when the mists have cleared away." I address myself to my new work cheerfully and hopefully. Our good people here had the parsonage swept and furnished and the table spread at our arrival. We find ourselves "comfortably housed" and well provided for. Three of the noble men who have served this people in recent years have been transfered to the glory land.

If I can but carry on the good work which they have so efficiently brought up to date, I shall be devoutly thankful to God. I find Bro. Hughey, who has been serving this people for some months, in great favor with the people.

Respectfully, O. E. Goddard.

Monticello, Ark., August 29.

## MAGNLSIA SPRINGS.

The annual camp meeting at Magnesia Springs is in session.

Dr. Alderson opened the meeting with preaching Saturday night. A great crowd is in attendance. Sam Jones, Geo. Stewart and Charlie Tillman, their singer, are also in attendance and everybody is having a good old camp-meeting time.

A fellow with his flying-jenny came on the ground and began to set up his machine, but was at once ordered to move on. He then moved off the camp-ground on to another party's land, but was not allowed to run his machine. The good people of Magnesia Springs country do not think that flying jennies and religion mix very well.

They are right.

Bro. J. R. Cason is the leading spirit and one has to be on the ground to appreciate the immense amount of work

entailed on the leader of this meeting. Many sick persons are benefitted by these springs, and hotel accommodations can be had until fall at the springs.

Sam Jones with his hard licks at sin has strengthened the temperance movement in this country, and the people hate the open saloon as they do poison.

J. M. Workman.

### Li Hung Chang.

The great Chinese Viceroy, Li Hung Chang, has landed on our shores. That the most influential statesman of China should go abroad to study the civilization, governments, and conditions of the Christian nations is in itself a fact which speaks much for the changes which are taking place in the celestial empire

Our readers doutless noticed that Rev. George R. Loher, one of our missionaries in China, in a letter to this paper, Aug. 19, greatly discounts Li's profession of friendship for the Christian cause, so far, at least, as respects his native country. Referring to the speech of Li to Bishop Hendrix, telling him to send more missionaries Mr. Loher says: 'Every one who knows Li at all, well knows 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." Mr Loher further saye:

"Now let me quote from Rev. Gilbert Reid, a prominent missonary, 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 general enlightenment, has alwa s 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."

No doubt the action of the United States in sending a commission into the interior of China to investigate, upon the spot, the outrages committed upon her subjects and how far the Chinese officials were guilty of complicity in the affair, has done much to increase the respect of said officials for the missionaries. It is not improbable, also, that the late experience of China in contest with the little empire of Japan has awakened her leaders to a fuller recognition of the power of western civilization, and convinced them that the future prosperity of their country depends upon encouraging it rather then warring against it

Bishop Hendrix's interview with Li was but yesterday. Perhaps the viceroy has changed somewhat. Is that imposible? He is manifestly a man of great ability and open mind and desirous, as a statesman, to keep progress with the world.

Li will be welcomed and honored by our nation He will doubtless carry back to his own country more favorable views of Christian civilization, and better understanding and better relations will be promoted by this visit between China and Christian nations.

### Does It Pay?

It is well to have the mind directed, from time to time, to important truths, even though they be familiar. Our readers are aware of the fact that the drink traffic is not a paying institution to the state under even the highest license system. Figures are powerful arguments. We came across some statistical tables a few days ago which will be of profound inter st to our readers.

In one year the state of West Virginia paid out for police, courts, and penal and charitable institutions the sum of $569,250. In the same year Ohio paid for the same purpose $6,089,760, and Pennsylvania expended $7,402,146. We make a low estimate when we charge up seventy-five per cent. of these expenditures to the drink traffic; the courts themselves place them at a higher figure. Three-fourths of the sum paid out by these three great states amount to $10,545,867. So much for the debit side of the account. To the credit are to be placed the sums received from the saloons for the state and local license. These are: West Virginia, $110,585; Ohio. $2,299,742; Pennsylvania, $1,703,373; total $4,113,700. The account shows the balance to be on the wrong side of the books in the sum of $6,432,167. To this might be added a great many other items of loss, not computable in dollars, but we confine ourselves to the financial question involved.

When we peruse these figures, and remember that this kind of bookkeeping is being done all over the country all the time at the expense of the people, we surely can not be misled by the fallacious argument that under a high or any other license system the saloon supports the state.
—*Pittsburgh Christian Advocate*

## Notices.

### NOTICE.

The Center Point Campmeeting will begin on Friday before the second Sunday in September. We extend a cordial invitation to the brethren of the ministry. We are preparing and praying for a good time, spiritually as well as temporally.

W. T. Locke, P. C.

### READ THIS NOTICE, PLEASE.

Strayed or stolen, from my home, in Conway, one bay mare and colt. Description: Mare about 13 years old, medium size, neck a little crease fallen, perfectly gentle, a good saddler. Colt about 7 months old, good size, moves nicely, mare colt. Information in reference to their whereabouts will be thankfully received. Expenses paid for their return to my house.

M. M. Smith.

Conway, Ark., August 25.

### HELENA DISTRICT, FOURTH ROUND.

September—McCrory and Wynne, 26 and 27.

October—Taylor's Creek Circuit, 3 and 4; Forrest City station, 4 and 5; Haynes Circuit, 7 and 8; DeView Mission, 10 and 11; Wheatly Circuit, 17 and 18; Oak Forrest Circuit, 24 and 25; Marianna Station, 26 and 27; La Grange Circuit, 28 and 29; Helena Station, October 30 to November 1.

November—Holly Grove and Marvell, 2 and 3; Turner Mission, 5 and 6; Clarendon Station, 8 and 9; Cypress Ridge Circuit, 10 and 11; Cotton Plant and Howell, 14 and 15; Brinkley Mission, 15 and 16.

Beloved Brethren: This is a short round, a short conference year, and a short crop. Shall we have a short report? Let every preacher and layman say no, if I can possibly prevent it. Will every preacher do his best from now till Conference? Some have been doing that all the year. Will every steward do his best? Will every member do his duty to the full measure of responsibility? If so, we can make the landing safely. Who is willing to be responsible for a deficit? Will it be you, brother? M. M. Smith.

The Salem camp meeting will embrace the third Sunday in September, beginning Friday night before. The meeting will be strictly self-supporting. Ministerial help asked for and they will be cared for. And you, Mr. Editor, come if you can. Your brother

George W. Logan.

Alexander, Ark., August 9, 1896.

### HOT SPRINGS DISTRICT. FOURTH ROUND.

September—Mt. Ida Circuit, 19 and 20; Oma Circuit, 26 and 27.

October—South Hot Springs, 3 and 4; Saline Circuit, 10 and 11; Nathan Circuit, 17 and 18; New Liberty Circuit, 24 and 25; Dallas Circuit, 31 and November 1.

November—Cove Circuit, 3; Cherry Hill, 7 and 8; Hot Springs Circuit, 14 and 15; Malvern Hill, 15 and 16; Amity Circuit, 21 and 22; Central Avenue, 28 and 29.

J. A. Sage, P. E.

### GALLOWAY COLLEGE.

An Arkansas College for girls only. Youthful in years but abundant in labors. The "pride of Arkansas" and a "Home" for girls.

President Dye is a general as well as a gentleman. He knows when and how to command and what to say. From top to bottom, everything is on time and first-class. The girls are not only "cared for," but are improved, equipped and polished for their work. Now is the time to get ready. Do not hesitate to go to Galloway. You will get "value received" for your time and money spent there. The best is always the cheapest. The Galloway girls of today are to be partakes of the stirring and eventful and hopeful scenes of the first half of the dawning century. The times are to be great, and wonderful the triumphs of the cross. Woman's work for woman. Let it be said of her that "she hath done what she could."

O. H. Tucker.

### ATTENTION, TRUSTEES.

Will the trustees of the Clarksville district, Arkansas conference, please have their annual reports of all church and parsonage property at the fourth quarterly conference, as the discipline requires. Tell what you have, the condition of the poperty and its value. If you have made any repairs this year, state what amount in dollars and cents. If bought or built this year, state the fact. Answer these questions: "Does the deed contain the trust clause in the discipline? Where are the title papers kept? Where are they recorded? Give office, book and page." Let each pastor see that these reports come up all right. A little carelessness may cause us to lose hundreds of dollars worth of property. To show you why I am anxious about these reports, I will give you two cases in point: The trustees of the distric parsonage being scattered over the disrict, the presiding elder agreed to write their annual report. To do this properly, he went o the clerk's office for information. To his great surprise he found that the deed had not been recorded. He afterward found the deed, but found that it was not a legally gotten up document, making it necessary for him to get a new deed. Again, in the bounds of this district we have a nice, comfortable parsonage, our preachers have been living in it for years, have made many valuable improvements on the property, and yet, strange to say it, to this day they do not know of whom they bought the property, they do not know the numbers of the land, and of course haven't a scratch of a pen toward a title. These facts came to light by demanding a report, according to discipline. These two facts are indicated: 1. There has been criminal neglect by some one. 2. The man who formulated that twenty-fourth quesion in the item of business for the fourth quarterly conference had had some experience in these matters. P. S. put the name of each trustee on each report.

S. S. Key, P. E.

Altus, Ark., August 22.

A woman never really knows the meaning of happiness and content until she is the mother of a healthy, happy child. The health of the child depends on the health of the mother, both before and after birth. Most all of woman's weakness and particularly the weakness that most strongly influences the health of children, comes from some derangement or disease of the distinctly feminine organs. Dr. Pierce's Favorite Prescription will cure troubles of this nature. It should be taken regularly by every woman during the entire period of gestation. It gives strength to all the organs involved, lessens the pains of childbirth and insures the health of both mother and child.

Send 21 one-cent stamps to cover cost of mailing only, and receive free a copy of Dr. Pierce's Medical Adviser. Address, World's Dispensary Medical Association, Buffalo, N. Y.

### REPORT ON SUNDAY SCHOOLS.

Harrison District.

Brethren:—Your committee on Sunday-schools beg leave to make the following report:

Reports from various charges show that we have a flourishing Sunday school at nearly every place where we have a Church building. That the schools as a rule are under the supervision of earnest Christian men, that the classes are taught by devoted workers of the Church.

It is to be deplored that at a few points where we have houses of worship that our Sunday schools are almost lifeless. It is the opinion of your committee that the cause of this is the backslidden state of the Church at those special points, and the remedy is, to have a sweeping revival of religion throughout such neighborhoods.

Upon the whole the outlook for Sunday school work is good. Your committee would respectfully make the following suggestions:

1. Let the P. C. so far as is practical select for superintendent a man noted for his deep piety and good common sense.

A man who will be punctual and open Sunday school at the appointed time whether there be few or many present.

2. Let teachers be selected with the following points in view: First, is he religious? Second, has he the teaching qualities? Third, has he the power to hold the attention of his class? Fourth, select such as will attend regularly and promptly.

3. As a rule, select familiar songs and as far as possible get all to sing and let the singing have life in it.

4. Your committee is of the opinion that much harm results from the custom in some places of occupying too much time on the Sunday school lesson. We think that one hour and a quarter is long enough for one lesson. And we also suggest that the schools would do much more good if the superintendent and teachers would study more.

(Signed)

J. W. Griffin,
E. P. Sorrells,
J. N. Ruble.

People with hair that is continually falling out, or those that are bald, can stop the falling, and get a good growth of hair by using Hall's Hair Renewer.

### WARNING ORDER.

The State of Arkansas—In the Supreme Court—ss.

S. S. P. Mills, appellant,
vs.
E. S. Pryor, appellee.

Appeal from Little River Circuit Court.

The appellee, E. S. Pryor, is warned to appear in this court within thirty days and answer the complaint of the appellant.

W. P. CAMPBELL, Clerk.

August 17, 1896.

## + Christian Life. +

### COME, O, MY GOD.

"Come, O my God, the promise seal,
This mountain sin remove,
Now in my grasping soul reveal
The virtue of thy love.

"I want thy life, thy purity,
Thy righteousness, brought in;
I ask, desire and trust in thee,
To be redeemed from sin.

"Savior, to thee my soul looks up,
My present Savior thou,
In all the confidence of hope,
I claim the blessing now.

"'Tis done, thou dost this moment save,
With full salvation bless;
Redemption through thy blood I have,
And spotless love and peace."

—C. Wesley.

### PULPIT FIRE AND LIFE.

What is eloquence but truth in earnest? It is the mind's best words spoken in the mind's best moments. When God's truth gets full possession of a minister's soul, when all his sensibilities are aroused and his sympathies are in full play, when his soul becomes luminous until the interior glow blazes through every loop and crevice, when the whole man becomes the beaming impersonation of heaven-sent truth, then he is honestly and irresistibly eloquent. To this a great head is not always essential; a great heart is essential, and ever must be.

Where should we look for the most genuine realizations of eloquence but in the pulpit? Where is there less excuse for tameness, for heartlessness, for dull stupidity? Where can the strongest intellect find fuller sweep? Even a man of moderate intellect ought to kindle when the Holy Spirit offers to furnish the fire. The ambassador of Jesus Christ has not only the loftiest of themes and the most powerful of motives, even the salvation of immortal souls, but his textbook is the most perfect of models. In it may be found everything that is most sublime in imagery, most melting in pathos, and irresistible in argument.

He may be always nurturing his soul amid those pages where John Milton fed, before those eyes which "had failed with long watching for liberty and law" beheld the gorgeous visions of paradise. He may even be amid the scenes which inspired Bunyan to his matchless dream and taught Jeremy Taylor his hearselike melodies. Paul is ever at his elbow to teach him trenchant argument, John to teach him sweet persuasion; and a heart of steel must he have who is not moved to pathos in the chamber of heart-broken David or under the olive trees of Gethsemane. The Bible sweeps the whole circuit of human life, reaching up to the loftiest and down to the lowliest affairs of existence. The same divine pencil that portrayed the flashing splendors of the Apocalypse condescends to etch for us a Hebrew mother bending over her cradle of rushes, a village maiden bringing home the gleanings of the barley field, and a penitent woman weeping on her Saviour's feet. What honest, earnest minister of God will hesitate to introduce into the pulpit a homely scene or a deathbed character, a fireside incident or a deathbed experience, or the familiar episodes of the field, the shop, the schoolroom, and the nursery? If ever a man should cast off all manacles and speak with a holy boldness, it is the man who stands up in the name of Jehovah to utter the messages which the Holy Spirit puts into his lips.

Every true minister of Christ, whether addressing a cultured city assembly or a company of frontier men in a mining camp, ought to feel that he is surrounded by an unseen "cloud of witnesses." The light of eternity is playing about him, and right before him the judgment day with its separations to the right hand or the left hand of the righteous Judge. His own hearers are to be in the innumerable multitude before the great tribunal. Perhaps their position there—either saved or lost—depends in some degree on the fidelity with which he shall present to them the only Gospel than can save them. In view of such "witnesses" and such tremendous issues, how can any minister be listless or cold or careless or criminally indifferent? John Bunyan says that he went before his people always "carrying that first in his own conscience which he persuaded them to beware of." He was burning to save them from "everlasting burnings," and so ought ever man to be who is set to be a watchman for souls. John Welsh, of Scotland, used to rise up in the night and wrap himself in his plaid and pray earnestly for his flock. When his wife sometimes remonstrated with him he would reply, "O woman, I have the souls of three thousand to answer for, and I know not how it is with many of them." The preachers who enter the pulpit with that spirit will never lack power, and theirs will be the unfading crown which shall shine as the stars forever and ever. Happy is that minister who, as he lays down this brief article, can honestly say, "I am resolved that with the help of God my pulpit shall glow with that fire and be clothed with that power from on high."—T. L. Cuyler, D. D., in the Evangelist.


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## For The Young People.

WHEN I MEAN TO MARRY.

When do I mean to marry?—Well,
'Tis idle to dispute with fate;
But if you choose to hear me tell,
Pray listen while I fix the date.

When daughters haste with eager feet,
A mother's daily toil to share,
Can make the puddings which they eat,
And mend the stockings which they wear.

When maidens look upon a man
As in himself what they wauld marry,
And not as army-soldiers scan
A sutler or a commissary.

When gentle ladies who have got
The offer of a lover's hand,
Consent to share his earthly lot,
And do not mean his lot of land.

When young mechanics' are allowed
To find and wed the farmer's girls
Who don't expect to be endowed
With rubies, diamonds and pearls.

When wives in short shall freely give
Their hearts and hands to aid their spouses,
And live as they were wont to live
Within their sire's one-story houses.

Then, maiden—If I'm not too old—
Rejoiced to quit this lonely life,
I'll brush my beaver, cease to scold,
And look about me for a wife!

—John A. Saxe.

### An Episode in Stonewall Jackson's Career.

"About daylight of the day before the second battle of Manassas," said a Confederate officer at a recent reunion of the blue and the gray, "I was ordered to report to General T. J. Jackson, with a detail of 100 men, for special orders. I went at once to headquarters and presented the orders I had received. General Jackson came out, and, beckoning me to follow him, rode some 50 yards from his staff and then turned to me and halted.

"'Captain, do you ever use liquor?' he asked.

"'No, sir,' I replied.

"A smile lit up his rugged face as he said, 'I sent for a special detail of 100 men under command of an officer who never used spirituous liquors. Are you that man?'

"'Yes, sir,' I said, 'I was detailed on that account.'

"'Well, then,' he continued, 'I have an order to give, upon the execution of which depends the success of the present movement and the result of the battle soon to be fought.'

"'If to keep sober is all that is needed, general, you may depend upon me,' I said.

"'No,' he answered, 'that is not all; but unless you can resist temptation to drink, you cannot carry out my orders. Do you see that warehouse over there?' pointing to a large building a little way off. 'Take your command up to that depot, have the barrels of bread rolled out and sent down to the railroad track, so that my men can get it as they pass, and then take your picked men into the building and spill all the liquor there; don't spare a drop, nor let any man taste it under any circumstances. This order I expect you to execute at any cost.'

"He turned and was about to ride back to his staff, when I called hastily:

"'One moment, general! Suppose an officer of superior rank hould order me under arrest, and then gain possession of the warehouse?'

"Coming up close to me, and looking me through and through, as it seemed to me, he said to me, with a look of solemnity that I shall never forget:

"'Until I relieve you in person, you are exempt from arrest except upon my written order. I fear that liquor more than Pope's army,' he added, as he rode rapidly away.

"I took my men down to the warehouse, which had become so important, and threw a guard around it, placing five men at each entrance, with orders neither to allow any one to enter nor to enter themselves.

"The next thing was to roll out the bread, which we did. Just as we were finishing that task I was called to one of the entrances, to find a general officer with his staff demanding that the guards should either allow him to enter or bring him out some liquor. Of course I refused to comply with the command, upon which he ordered his adjutant to place me under arrest.

"I told him I was there by General Jackson's personal order, and was especially exempt from arrest. He ordered his staff to dismount and enter the warehouse, and I gave my men the order to level their guns and make ready.

"This made the general halt, in spite of his thirst, and hold a consultation with his officers. They concluded to try persuasion, since they could not get what they wanted by force. But they found that method of no more avail than the other. Then they demanded to know my name and what command I belonged to, and threatened to report me for disobedience.

"I should never have yielded, and whether they would have pushed things to an extremity, in their raging desire for the liquor, I do not know, but just at that moment General A. P. Hill came galloping up with his staff, and naturally wanted to know what was the trouble. I explained the situation, which the quick-witted general took in at once, and ordered the thirsty squad off.

"'Have you orders to burn the building?' he asked.

"'No,' I answered, 'I have not.'

"Without a word he rode away, and within an hour there came an order from General Jackson to fire the warehouse, and when it was well destroyed to report to him.

"I carried out the order to the letter. Not a man got drunk that day, and for that time the foe that Stonewall Jackson most dreaded was vanquished."—*Youth's Companion.*

---

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# Our Church at Home

## RANDOLPH, TENN.

Dear Brother: We had the pleasure of spending a few days in a protracted meeting this week with our brother, Z. D. Linzey, at Luxora, on the Osceola Circuit.

Through the blessings of God, the prayers of his people and the untiring efforts of Bro. Linzey, as a result of these means a good meeting is now in progress at Luxora.

Bro. Linzey is held in great esteem and love by his people, both pastor and people are working in perfect harmony with each other. He is the right man in the right place. His membership has more than doubled itself since he took charge of the work, two years ago.

Rev. Roe, of Blytheville Circuit, was in attendance and we learned through some of his members whom we chanced to meet, that he is closing a good work on his charge. His people hold him in high esteem as their pastor.

Our association during our stay with the genial-hearted Bro. Brown, of Osceola Station, was the most pleasant that could be desired. We hear he is doing a good work among his people by whom he is very much loved.

T. J. Featherston,
Pastor Randolph Circuit, Memphis Conference.

## LANCASTER, TEXAS.

Dear Methodist: I would like for my friends in Arkansas to know what the Lord is doing for us away out here in Texas. He has been with us in convicting and converting power in Lancaster. At our meeting, closing the 9th, which lasted twenty one days there were seventy-five converts, eleven reclaimed, forty-three joined our Church, seven infants baptized. The Church is greatly relieved. Bro. Miller, our presiding elder, and Bro. T. H. Morris, of Dallas, did the preaching. They did not leave anything unsaid or undone in the meeting. They preached with great power. Bro. Crutchfield, our pastor, did good work in the altar. It was an old-fashioned Methodist meeting. Many were the shouts that went up to God from his people for his goodness and mercies. Sorry to say many left unsaved, many unmoved. May God move in some mysterious way in the hearts of the people of Lancaster is my prayer. To my friends in Arkansas, God be with you till we meet again.

Mrs. S. N. Hood.

## RICHMOND CIRCUIT.

Editor "Methodist:" It seems that we appreciate the weekly visits of our dear Conference organ more than ever before. But you bring us so much sad news—so many of the brethren have laid their armour by this year, but thank God "our people die well."

Everything moves well with us over here and we are delighted with our charge.

This is the former home of Bro. Mims, of our First Church, Little Rock, and many others, some of whom have transferred their membership to the Church Triumphant, but I rejoice to say that the good people of Richmond are neither all dead nor moved away, many are still left of the Aaron and Hur type who delight to hold up their pastor's hands while he does the work of the ministry.

Ashdown and Milton are new towns containing many people and Methodism is taking root there also, and being on the ground with the forces marshaled, we confidently expect to keep pace with their growth and prosperity.

We are cursed in this country with the "open saloon," but we are waging a relentless warfare against it with many indications of victory.

The drouth, which was of thirteen weeks' duration with the thermometer ofttimes as high as 108 degrees, was broken this week by a copious rainfall. The faces of our people are much shorter and decidedly more genial. The Pittsburgh and Gulf railroad, which is literally transforming this country, is being rapidly pushed to completion. This road when completed will indeed be quite a trunk line, the equal in many respects of the grand old "Cotton Belt" and the great "Iron Mountain" lines. I go tomorrow to Rocky Comfort to assist Bro. Cannon. Fraternally,

F. N. Brewer, P. C.
Richmond, August 21, 1896.

## JACKSONPORT, ARK.

Dear Bro. Godbey: We are now in the midst of a revival at this place with prospects very good. The first Sunday night I commenced my meeting at "Old Shiloh" church. We had no organization there and I had never preached there but once, and we were strangers to the people. We ran a week and had twelve conversions, baptized five infants and organized a church with eleven members. We closed the meeting with fourteen penitents in the altar and went from there to Aurora, four miles from there, where we had a little flock of six, and went to work on the second Sunday.

Bro. J. Y. Johnston, of Jonesboro, had started the meeting the night before with good results. We remained there one week and closed with strong men crying for mercy. The meeting at that place resulted in thirty conversions, six infants baptized and twenty-three accessions to our Church. At the close we organized a prayer meeting, and let me say just here that out of that twenty-nine members at that place, twenty-five will pray in public. If any preacher has a better praying Church let him stand up. We have members from 12 years old up that will pray.

I was assisted in the meeting by Rev. N. W. Womack, of Deview. He did most all the preaching and [illegible] earnest efforts and soul-stirring sermons he made many friends, and made for himself a great name in this part of God's vineyard.

Bro. J. Y. Johnston, of Jonesboro, also assisted in both meetings and did excellent work. He was never idle—preaching, singing, shouting, working in the altar and going from home to home and carrying the gospel right in the homes of the people. Ah, he is a grand old man. Any preacher would do well to have him in their meetings.

Success to the Methodist, its editor and business manager. W. C. Toombs, P. C.
August 18, 1896.

## BOYDSVILLE, ARK.,

Dear Dr. Godbey: The 12th of August was a day long to be remembered by people on Boydsville Circuit. Just forty years ago the first Church house was built here at Marr's Hill, and we met to celebrate the fortieth anniversary. I had invited every former pastor whose address I could find, but not one of them heeded the invitation or in any way responded. But we met all the same. I hunted up the old quarterly papers and journals and to my surprise I found a record of the proceedings of every quarterly conference ever held in this part of the country, from the organization of Green Mission in 1838 down to the third quarterly conference for Boydsville Circuit, August 8, 1896.

The first quarterly conference meeting for Green Mission, Helena District, Arkansas Conference, met at Bolivia, Poinsett county, January 12, 1839. W. P. Ratcliffe, P. E., Samuel Clark, P. C., and Samuel Clark also elected secretary. No other names are mentioned. At the fourth quarter the following members were present: W. P. Ratcliffe, P. E.; Samuel Clark, P. C.; George Stanford, L. P.; Dempsey Griffin, steward; Caleb Griffin, class leader; Benj. Harris, C. L.

From the dates mentioned down to this day there has been an appointment and a man for the place in this part of the country. Here some of the best and most consecrated men of the Church have labored. We can only notice a few, such as Henry Powell, T. D. Strand, Jno. Treeslow, Thos. Starful, Faunton Brown, B. S. Corden, Jno. M. Steele, Benoni Harris, T. B. Hilburn, Sr., Jesse Griffith (he who would sometimes cast out devils when they misbehaved in his congregation), J. J. Roberts, Dep. Bowles, Jno. Roach, W. B. Foster, Jno. Cawle, F. M. Moore, now of the Indian Mission Conference, and a number of others I would like to mention; but time and space forbid.

The mention of these names recalled the happy days gone by. Many of them have gone to their reward—a few of them are still in the field. We found the old class book for 1859 and called the roll, but, alas, only three could be found; two of these answered "present," and came forward to extend the right hand of fellowship to all the congregation, and such a shout as went up. Oh, thank God for such a day. It will long be remembered. But, as I want to write at another time, I will stop here and wait for a time. Respectfully,

T. B. Williamson, P. C.

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Dear Brother Godbey: Our meeting which began here on the night of the 8th inst., and which gave promise of good, ended rather abruptly and strangely. We had had only two services and met Sunday evening at four o'clock for Sunday school. Just a little before 4 o'clock a cloud began to rise which kept a great many from church, but despite the cloud some eighteen or twenty assembled. Brother Vantrease the preacher from the Palestine circuit, who was assisting in the meeting, and myself included. A few minutes after four it began to rain and then the wind began to blow. In another instant the house started and fell with a crash. Some escaped without a scratch, others with slight wounds, and still others more seriously injured, while one (Bro. W. W. Cochran) was killed almost instantly. Brother Vantrease and I were both badly hurt. The ninth day after it occurred, which was yesterday, Brother Vantrease started home. Have not heard anything from him since he left. I am afraid the trip will go hard with him. But we can only look to the peculiar providence that has guided this far. As for myself I am getting along as well as could be expected. Have not walked a step since it occurred; cannot see that I am much nearer the point to where I can. However we will try to be patient and abide the will of the Master. This ended the meeting, but I hear some say that they believe that this abrupt ending will prove a great blessing. Sometimes our sorest afflictions are blessings in disguise, but if the good Lord is willing we will try to hold another meeting later on. And now, brethren and friends of the Little Rock Conference, remember us in this, our affliction. And again we are very weak numerically, and financially, and besides the drought is hard upon us. Our church is in ruins. We want to rebuild at once if posisble. We understand the financial crisis, therefore do not ask for large donations, but small favors will be thankfully received.

Brethren, send your contributions, however small, if you can help us, to us or J. W. Simpson, Berea, Ark., and now may the blessing of the Lord be with you all. Yours in Christ,

J. J. Colson.

## MARION CIRCUIT.

On Sunday, August 19, we dedicated our new church, giving it the name of "Bethany." The Rev. Z. Bennett, D. D., after preaching an instructive and highly appreciated sermon on "Methodism," officiated. Despite the intense heat, there were a large number of people present. The house is thirty by fifty feet in size, comfortably seated with elegantly finished pews, aisles covered with matting, rostrum carpeted and having all furnishings necessary to a well- appointed pulpit. The total cost being about $1,050, $500 of which was raised by subscription, the remainder in various ways by the Ladies' Aid Society. We have held two meetings this summer; the results, apart from the edification of the church, have been small, about eight conversions.

Fred Little.

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We are now in the second week of our protracted meeting, with fifteen conversions to date and fine prospects ahead. We believe in prayer—pray for us.

L. B. Hawley.
Hot Springs, Ark., Aug. 27.

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Dear Dr. O. E. Goddard and wife arrived at Monticello on the 25th instant, and are comfortably settled in the parsonage.

Colson, of the Berea Circuit, is able to get about a little on crutches. I held his third Quarterly Conference last week, where they had just completed a new house of worship. They reported another under way. Vantrease writes he is able to sit up, and hopes to be able to work by September 1. T. D. Scott,
Monticello, August [illegible].

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40 YEARS THE STANDARD.

## FROM HOLLYWOOD.

We are home from the camp meetin held at Davidson's camp ground. Our third quarterly meeting was held there. Brother Jewell, our presiding elder, accompanied by Brother H. H. Watson, arrived on Saturday. They preached, to the delight of the people, and were at their best, both in pulpit and altar work. Bro. Hill, of Okolona charge, and many of his people, were with us, and helped forward the work. Bro. Winfield, so well known and beloved by our people, was with us the entire time, and aided us much. His presence was a benediction to the people. The weather was delightful, notwithstanding the drought, nearly all the camps being filled. The order and religious interest was better than usual. The religious interest increased, resulting in the conversion of more than thirty souls. The membership of the church was greatly blessed. It will, I trust, prepare the way for success in other protracted meetings to be held.

To God, be all the glory.

G. W. Matthews.
August 28.

---

Dear Methodist: We have just closed a week's meeting at Pleasant Grove, which resulted in several conversions and one of the most glorious revivals in the church I ever witnessed. The church was in a wonderful confused and backsliding state. But the Lord overruled this and gave us a most glorious revival. The congregations were said to be the largest ever attending that place. From many miles around the people came. They came praying and went away rejoicing. According to other appointments we had to close the meeting and leave an altar full of penitents. We are now in a revival at Gar Creek. We go from here to our camp meeting at Manitou Mountain September 3. Pray for us.

J. S. Williams, P. C., Ozark Circuit.

---

We have just closed a two week's meeting at Mitchell's Point. Thirty-five conversions, forty-seven joined the church and baptized fourteen infants, and the church wonderfully revived. Last Sunday we had a good congregation and only eight unsaved persons in the house, and five of them were at the altar. Thanks be unto God, who giveth us the victory through our Lord Jesus Christ.

H. V. Johnson, P. C.
Bailey, Ark., August 24, 1896.

## AT MT. OLIVET.

Dear "Methodist:" We began a meeting at Mt. Olivet, six miles south of Conway, on Saturday before the third Sunday, continued until Friday night. Had no conversions; some reclamations; the Church greatly revived. It was a good meeting. Also one at Grayham's Chapel on the fourth Sunday. Had fine congregations from the first. Closed Thursday night. Had no conversions. The Church was made alive. It was a good time. Please send me a few Epworth constitutions and by-laws, and oblige,

G. W. O. Davis.

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MARRIED—At the residence of the bride's mother, Mrs. B. B. Beavers, Little Rock, Ark., August 26, 1896, Miss Beaulah B. Beavers and Mr. Henry O. Vogle, both of this city, Rev. W. G. Watson officiating.

# Missions.

## ARKANSAS CONFERENCE.

Dear Brethren: But three months remain until the session of our Annual Conference. What shall be our reports on missions? Last year we paid for F. M. $2,260; for D. M. $1,914. For the year 1893-4, we paid for F. M. $2,177; for D. M. $1,806. For the year 1892-3, we paid for F. M. $2,548; for D. M. $1,955. The assessments have been about the same. This year they are, for F. M. $5,000; D. M. $3,900. Shall we pay it? Or is it too much? Are we able? Is the money needed? If so, and it is not paid, will anybody suffer? Will the cause of missions suffer? Will the Church be the gainer or loser if it is not paid?

We believe that from any point of view if it is not paid, that the Church will be the loser in power and influence, that our missionaries will lack and the cause suffer. The money, every dollar of the assessment for both foreign and domestic missions is needed and we are able to pay it. The assessments are not too high.

What then shall be the excuses offered? "Hard times?" No! "Scarcity of money?" No!! Not one in a hundred has given until he has reached the point of self-denial. "Short crops?" No!!! Last year we had a bountiful crop of all kinds of grains and fruits and we paid less than 50 cents on the dollar. Does not God hear the cry of His needy ones? Let no preacher stand on the Conference floor at Fayetteville and say that "I would have had our collections up, but the drouth struck us."

What every preacher needs is to have the cause of missions on his heart, in his bones, burning in song and prayer and sermon. Then the Church will give and not till then. What can we expect a Church to give whose pastor confesses that he is not up on mission literature—has given but little attention to it, can not preach a missionary sermon. Some of our Churches are weak—not able to do much. Some of our stations pay only the assessment, never a dollar more. Let the stronger help the weaker ones.

Why not pay up by districts? If some charge is behind and the Presiding Elder sees that it can not pay out, let some Woman's Auxiliary or League or Sunday School pay the deficiency. We must do better or die. But we shall not die. "Awake, awake; put on thy strength, O Zion."

O. H. Tucker.

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Dear Sisters of W. F. M. S. of Washington District: Mrs. E. A. Hayes, district secretary of your district, has been quite ill since your district meeting at Center Point, with a severe attack of typho-malarial fever. She is now convalescing, and trusts that in two or three weeks she will be able to write to each auxiliary in her district. She will answer as soon as she is able to do so all communications received during her illness. She requests me to ask you to be prompt in sending in your reports; that one of her daughters will record them and forward to the conference corresponding secretary. The literature will be forwarded to you as soon as it is received.

Her zeal in the cause does not abate because she is lanquishing on a bed of fever—yea, it is intensified, if there is any difference. I know it is useless for me to ask you to pray for her, for we feel assured that when you learn of her illness you will do so. Sincerely yours in our Master's work.

Mrs. James Thomas.

Prescott, Ark., August 24, 1896.

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To the Members of the Woman's Missionary Society of Little Rock Conference: Dear Sisters—I have been by the bedside of my sick mother for some time, and am therefore in total ignorance of any communications that may have come to my address at Little Rock. I did not have any mail forwarded on account of my inability to attend to it. My mother, Mrs. E. A. Hayes, of Prescott, has been very low with typho-malarial fever, and I have been with her from the first. I am glad to inform you that she is now convalescing. The literature for the next quarter will be sent out this week by a friend in Little Rock.

Please send in your reports on time. If you will remember, every district, save two, were behind time last quarter. Send them just as you have always done, i. e., to the same address.

On with the 100,000 members and $100,000. Let us work for our loved missionary cause this year as we have never worked before.

My heart is in the work more now than ever before. We have a good cause, let us press its claims. The way to do more in our work is to get more of the women of our church interested in the cause of missions.

One dear friend of mine in Little Rock was genuinely converted recently and she wrote me that she was missionary through and through; she would never oppose foreign missions again, but instead would join our society at the first opportunity and go to work for Christ in "dead" earnest. She now fully realizes that no Christian would oppose missions—it is not Christ-like. He himself was a missionary and a foreign missionary at that, leaving his home in heaven and coming to this sinful world of ours to save us from an eternal death. Let's be Christ-like.

Hoping soon to communicate with you as an auxiliary society, and asking you to pray for me that my work may be well done, I am sincerely,

Mrs. James Thomas,
Coresponding Secretary.

Prescott, Ark., August 24, 1896.

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A CHILD ENJOYS

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

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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 that 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.

T. L. Cox, Pres. L. Gordon, Secy. G. N. Peay, Treas.
E. C. Buehring, Mgr. Book & Stationery Dept.
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# Quarterly Meetings

## LITTLE ROCK CONFERENCE.

NE BLUFF DISTRICT—FOURTH ROUND.

C. C. Godden, P. E.

eptember—Riverside, 19 and 20; Lehi, and 27; Rison, 29.

ctober—New Edinburg, 1; Kingsland, nd 4; Sherrill, 10 and 11; Humphrey, and 18; Macon, 23; First Church and keside, Pine Bluff, 24 and 25; White er, 31 and November 1.

ovember—Gillett, 4; DeWitt, 7 and 8; rlsh, 14; Little Prairie, 14 and 15; ifield, 20; Sheridan, 21 and 22; Stuttt, 28 and 29.

ITTLE ROCK DISTRICT—Fourth nd—September—Mablevale, 12 and Winfield Memorial, 19 and 20; Austin, nd 27.

ctober—Hickory Plain, 3 and 4; As-, 10 and 11; Lonoke, 17 and 18; Tomin, 24 and 25; Maumelle, 31; Novem-1.

ovember—Barrettsville, 7 and 8; Oak 14 and 15; England and Liberty, 21 22; Des Arc and DeVall's Bluff, 24; lsle and Hazen, 25; First Church, nd 29. Thomas H. Ware, P. E.

KADELPHIA DISTRICT.

(Third Round.)

ugust—Collegeville cir., 2 and 3; Brycir., 8 and 9; Clark cir., 15 and 16; rk cir., 22 and 23; Holly Springs and 30.

ptember—Princeton cir., 5 and 6; ton cir., 19 and 20; Lono cir., 26 and

tober—Murfreesboro cir., 3 and 4; l Hill cir., 10 and 11.

Horace Jewell.

DEN DISTRICT.

(Third Round.)

J. R. Moore, P. E.

gust—Camden ct., 1 and 2; Junction, 1 9; Lapile, 15 and 16; Lisbon, 17 8; Walnut Hills, 22 and 23; Lewis-25 and 26; Bearden and Mellville, d 30; Hampton, 31 and September

tember—Ouachita, 5 and 6; Caro-7 and 8; Harmony Grove, 12 and tlanta, 19 and 20; Magnolia, 26 and

SPRINGS DISTRICT.

(Third Round.)

J. A. Sage, P. E.

ust—Cove ct., Cove 1 and 2; Dal-, Mountain Fork, 8 and 9; Cherry Grenade's Chapel, 15 and 16; Am-, County Line, 15 and 16; Hot s ct., 22 and 23; Malvern Hill, 29

ember—Central Avenue, 5 and 6.

TICELLO DISTRICT.

(Third Round.)

T. D. SCOTT, P. E.

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

mber—Star City ct., at Grady, 5 Palestine ct., 12 and 13; Ham-, 19 and 20.

INGTON DISTRICT—FOURTH ROUND.

W. F. Evans, P. E.

nber—Centre Point, 12 and 13; Spring, 19 and 20; Bright and 27.

r—Richmond, 3 and 4; Rocky 4 and 5; DeAnn, 10 and 11; ston, 17 and 18; Nashville, 24 and e, 31, November 1.

ber—Lockesburg, 7 and 8; Chap-7 and 8; Prescott, 14 and 15; Hill, 21 and 22; Genoa, 21 and ett, 28 and 29.

## TE RIVER CONFERENCE.

EWPORT DISTRICT.

S. L. Cochran, P. E.

Round Quarterly Conference.

Mammoth Spring and Wil-nd 30.

ber—Walnut Ridge Station 5 tia Circuit, 12 and 13; Newport, 9 and 20; Jacksonport Mission.

Smithville Circuit, 3 and 4; k and Imboden Circuit, 10 and rman 17 and 18; ission, 18 and 19; Siloam C nd 25; Pocahontas Circuit, 2 and 26; Corning and Knobel Station, 31 and November 1.

November—Reyno Circuit, 7 and 8; Walnut Hill Mission 14 and 15.

JONESBORO DISTRICT.

FOURTH ROUND.

September—Lorado Circuit, 5 and 6; Osceola station, 12 and 13; Osceola circuit, 14; Blytheville circuit, 19 and 20; Nettleton circuit, 26 and 27; Harrisburg circuit, 30.

October—Vaundale circuit, 3 and 4; Gainesville circuit, 7; Paragould circuit, 10 and 11; Mainshore mission, 13; Marmaduke 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.

BATESVILLE DISTRICT.

(Third Round.)

Jas. F. Jernigan, P. E.

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

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

SEARCY DISTRICT.

(Third Round.)

August—Bald Knob ct., 1 and 2; Ward 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.

FOURTH ROUND.

O. H. TUCKER, P. E.

September—Bellefonte Circuit, at Cross Roads, 5, 6; Lead Hill Circuit, at Protem, Mo., 12, 13; Omaha Mission, at Liberty, 19, 20; Harrison Station, 26, 27.

October—Yellville Circuit, at Pleasant Ridge, 3, 4; Valley Springs Circuit, at Valley Springs, 10, 11; Wiley Cove Circuit, at Wesleyan Chapel, 17, 18; Marshall and Big Flat Mission, at Big Flat, 24, 25.

November—Lone Rock Mission, at Cold Water, October 31, November 1; Oakland and Fairview, at Oak Grove, 7, 8; Mountain Home Station, 8, 9; Yellville Station, 14, 15.

EUREKA SPRINGS DISTRICT.

FOURTH ROUND.

August—Eureka Springs, 30 and 31.

September—Hindsville at Hindsville, 5 and 6; Carrollton at Carrollton, 12 and 13; Green Forest at Rule, 16 and 17; Berryville at Pleasant Valley, 19 and 20; Goshen at Zion, 26 and 27.

October—Huntsville at Cross Roads, 3 and 4; St. Paul at Crosses, 10 and 11; War Eagle at Paces' Chapel, 17 and 18; Kingston at Kingston, 24 and 25; Hackler's Grove at ——, 31 and November 1.

Let all local preachers be present with their reports. P. B. Hopkins, P. E.

MORRILTON DISTRICT.

J. T. Bagwell, P. E.

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

FORT SMITH DISTRICT.

Third Round.

D. J. Weems, P. E.

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


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## 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 Ozoen, 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.

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## YELLVILLE INSTITUTE.

The Bond brothers are on the ground and will have everything ready for the opening of the school on the 7th of September. This is not a so-called college, but we hope to make it a first-class academy or training school. The school is not in debt and I see no reason why the Methodists of this district should not make here a prosperous school

O. H. Tucker.

Gladness Comes

With a better understanding of the transient nature of the many physal ills, which vanish before proper efrts—gentle efforts—pleasant efforts—gbtly directed. There is comfort in e knowledge, that so many forms of ckness are not due to any actual disse, but simply to a constipated condion of the system, which the pleasant mily laxative, Syrup of Figs, promptr removes. That is why it is the onl emedy with millions of families, and is verywhere esteemed so highly by all ho value good health. Its beneficial fects are lue to the fact, that it is the e remedy which promotes internal eanliness without debilitating the rgans on which it acts. It is therefore l important, in order to get its benecial effects, to note wh n you purase, that you hav the genuine art e, which is manufactured by the Calrnia Fig Syrup Co. only and sold by l reputable druggists.

If in the enjoyment of good health, d the system is regular, laxatives or her remedies are then not needed. If flicted with any actual disease, on ay be commended to the most skillfu' ysicians, but if in need of a laxative, e should have the best, and with the ell-informed everywhere, Syrup of gs stands highest and is most largely ed and gives most general satisfaction.


## At Rest.

### SMITH-WISE.

M. J. SMITH, the foster father-in- of Bro. Robt. A. Wise, d ed July 7th, r Weldon. His widow came to live h Bro Wise's family when the husd died.

OBT. A. WISE, JR., born March 16th, 5, died July 27th, 1896, just twenty s after his grandfather.

ILLIAM HENRY WISE, born Sepber 10th, 1893, died August 2nd, nty-six days after the grandfather; days later than the younger brother.

RS. TELICIA E. WISE, daughter mother, died August 8, 1896, six s after the last named child. The rt of the mother, thrice bereft, in the y morn of the day and l fe's day sed its yearning and breaking; her it ascended to the others.

e voice of the grandfather, father, husband is forever hushed on earth. ry child of God will share the woes he wife who remains, and for Bro. e you can but feel his grief also, now sees not only "But two feet on fender," but two paternal knees ty.'

more they lisp their sire's return, climb his knee the env'ed kiss to share.'

ur voices, one of fatherly counsel, of maternal sweetness and love, two just learning to syllable the e of father are forever silenced. And vithin one month and one day. But of the solemn silence of the shade es a voice from above.

eath is swallowed up in victory."

ved ones who live in heaven and our ts are thrice-alive. But

ariate Archer, would not two suffce?"

y the Lord gladden those who re, grant the Holy Comforter to the ts and home bereft.

Edmund P. Crowe.

elden, Ark., August 10, 1896.

### JOLLY AND JOLLY.

o sons of Henry D. and Cynthia , aged 12 and 15 years, in two days. e youngest was born January 16th, died August 3rd, 1896.

arl, born July 16, 1881, d'ed Aug, 1896.

Both were at school. Sidney took sick Thursday, died at 4 o'clock Monday morning. Pearl was attacked Friday, died Tue day.

Thirty months divide their births, so forty hours divide their deaths.

They would s ng those songs learned at Sunday School and pray.

The family physician was early called and discovering their condition called Dr. White to consult. All human help was unavailing. They were good, dutiful, obedient boys. Father Jolly remarked: "They were always at home when the older ones were gone." O! how they will be missed. Always together, came in together, went out together; they thought al ke, talked alike; one could almost say their lives were one.

Pe rl wouldn't consent to the burial of his brother.

Taking the hand of his weeping mother sa d: "Don't weep, for you know Sidney is better off." Thus he endeavored to console his d s ressed mother in the midst of her deep gr ef.

Dear parents and bro hers and sisters, dry up those tears, you shall meet those dear boys on the upper shore; give God your whole heart and life; oon you will be c lled to go also.

The Jolly family are members of Bethel Church, Mineral Circuit.

God bles s the family of double grief.

W. A. Pendergrass, P. C.

August 10, 1896.

POWELL—Mrs. Arabella Powell (nee Mathews), was born in Fayette county, Ala., January 2, 1861, and fell on sleep in Jesus at the parsonage in Black Springs, Ark., August 1, 1896. She was baptized in infancy; assumed the vows of membership in the M. E. Church, South, when 12 years of age, and in her thirteenth year, received the conscious witness of the spirit while listening to a sermon preached by her father, Rev. O. P. Mathews.

The foundations of her Christ'an character were laid broad and deep, and endured to the end. The laws of nature, environment, and grace combined to develop in her a character of rare excellence and beauty. Her religious experience was clear and unmistakable, her faith in God was strong and abiding, and her joy in Christ was constant, and sometimes full to overflowing.

She was married to Rev. L. M. Powell, of the North Alabama Conference December 3, 1882. A few years after this time Brother Powell located and began teaching school, though he received a much better salary as a teacher than he had ever received as a preacher, yet Sister Powell was not willing for him to remain out of the itinerancy. She felt that God had called him to this work and was gladly willing, if need be, to suffer privations in order that he might give his life to the work of the pastorate.

In 1891 Brother Powell came to Arkansas and was readmitted into the traveling connection in the Little Rock Conference. Since that time he has served three different charges, viz., Chapel Hill, Saline and Mount Ida, his present charge. How well and faithfully our departed sister filled the important yet delicate and oft-times difficult sphere of a pastor's wife the people of these charges would gladly testify. Seldom has a preacher's wife yielded a greater influence for good, or been more tenderly loved and appreciated by the people among whom she lived. As her presiding elder I had special opportunity to learn how fully she had given her life to the work of the itinerancy, and how perfectly she had imbibed its spirit. I have been with her in seasons of privation and hardship, yet I never heard one single murmur of complaint fall from her lips. She was ready to go with her husband to any appointment, and she seemed to consider it a privilege to work for the Master anywhere.

She had been in feeble health all of this year, but rallied sufficiently to attend the District Conference at Amity, which was a feast of joy and blessing to her soul. She came home quite unwell, but was able the following Wednesday evening to attend the Epworth League and conduct the devotional exercises. This was her last public service for the Master. I a few days she was seized with typhus-malarial fever, which soon terminated her earthly existence. A few days before her death, as I was taking leave of her to go to my quarterly meeting in another part of the district, she said to me: "I am very sick and don't know what the result will be, but it's all right," and we who had known her in life needed no such assurance from her in death. The patient, gentle sufferer is at rest, and her pure spirit has entered that heavenly home for which, through grace, she was so fully prepared.

May our Heavenly Father comfort and sustain the sorrowing husband and the four little motherless children and bring them finally to the home where there is no sorrow or death. J. A. SAGE.

TEMPLE—Brother Ben Temple came with his parents to Arkansas when a mere child from Tennessee, where he spent his life. He was twice married, first, March 28, 1869, to Miss Annie M. Jones, daughter of Rev. Simon J. Jones, with whom he lived but a short time when God claimed her for his own, leaving one child, who is now Sister T. B. Goldsby, an honored and loyal member of our church at England, Ark. He was then married to Miss M. A. Vaughn in 1872. They lived happily together until January, 1892, when her heavenly father called her hence, leaving him with seven children to mourn her loss. He lived with his children, filling as best he could the station of both father and mother—which he did only as a dutiful, loving and Christian father could do, until November 11, 1895, when the great harvester of the universe cut him down and stored him in the great garner of God. Having been Brother Temple's pastor for two years, I am prepared to speak when I say he was a good man. I knew him at church, on the streets, in the field and in his home. He wrought well and faithful in all these spheres, quiet, uncomplaining, always at his post. Touch him at midnight, at high noon, at eventide or when you may he was always awake with sword unsheathed ready to do work for his Master. May his mantle fall upon his eldest son, Willie, that he may have wisdom, graces and virtue to enable him to raise his younger brothers and sisters up to glorify their God! Brother Temple is gone, but like David, he served his day and generation and fell on sleep. God bless all the dear children and help them to find comfort in the thought that

"It is the Lord who can sustain
Beneath the heaviest load;
From whom assistance I obtain,
To tread the thorny road."

His former pastor, W. C. WATSON.


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DR. MILES' RESTORATIVE NERVINE cures nervous prostration. Not miraculously, but scientifically, by first removing the germs of disease, and then supplying healthy nerve food, increasing the appetite, helping digestion and strengthening the entire system. Desperate cases require prolonged treatment as shown by that of Mrs. M. B. Reed, of Delta, Iowa, who writes: "As the result of a lightning stroke, the physicians said I had a light stroke of paralysis, my limbs would all draw up. I would have throbbings in my chest that seemed unendurable. For three months I could not sleep and for three weeks did not close my eyes. I prayed for sleep, and felt that if relief did not come I would be dead or insane. I took Dr. Miles' Restorative Nervine and the second night slept two hours and from that time on my health improved; slowly at first, but steadily and surely. I took in all 40 bottles, and I cannot express how grateful I am; for I am now perfectly well, and have taken no medicine for over four months." Dr. Miles' Nervine is sold by druggists on guarantee that first bottle benefits or money refunded.

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A half to a teaspoonful of Rrady Relief in a half tumbler of water, repeated as often as the discharg s continue, and a flannel saturated with Ready Relief placed over the stomach and bowels will afford immediate relief and soon effect a cure.

INTERNALLY—A half to a teaspoonful in half a tumbler of water will in a few minutes cure cramps, spasms sour stomach, nausea, vomiting, heartburn nervousness, sleeplessness sick headache, flatulency, and all internal pain.

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There is not a remedial agent in the world that will cure Fever and Ague and all other Malarious Bilious and other Fevers, aided by Radway's Pills, so quick as Radway's Ready Relief.

Travelers should always carry a bottle of Radway's Ready Relief with them. A few drops in water will prevent sickness or pains from change of water. It is better than French brandy or bitters as a stimulant

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# ARKANSAS METHODIST.

WEDNESDAY, SEPT. 2, 1896.

GEO. 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."


## REPORTS HARRISON DISTRICT. EPWORTH LEAGUE.

We have five Epworth Leagues in the district with a total membership of 140. Eighty volumes in libraries and the general interest in the work, good.

We are gratified to note the interest in this line of our Church work and would recommend that our preachers organize Leagues at the country appointments wherever it is possible. We see no reason why this should not be done, as we have one good League at a country appointment on the Lone Rock Mission.

We recommend that prominence be given to the devotional meetings. If practicable let them be held every week but the other departments should not be neglected.

F. A. Taff, Jr.
P. W. Campbell.

## ON EDUCATION.

While much good educational work has been done, it is the opinion of your committee that much more ought to be done and can be done along this line.

We recommend to your favorable consideration our institutions of learning, especially Hendrix, Quitman, and Galloway Colleges, and Yellville Institute.

We believe that they are in safe hands, and that the members of this Conference should use their best efforts to inspire confidence in their efficiency.

We commend all other schools within the bounds of the district, whose management is in the hands of Christian educators.

We believe that each pastor should aid in the great cause of Christian education by keeping in harmony with the commendable high schools and academies within the bounds of his work.

We appreciate the statement of President Millar that for successful high school work this district is not surpassed by any district in the state.

J. W. Griffin,
E. D. Sorrels,
J. N. Ruble.

## ON BOOKS AND PERIODICALS.

There can be no greater work than the circulation of wholesome literature. We can scarcely conceive of anything more calamitous to a community than to be infested with pernicious literature.

We, therefore, recommend that the members of our Church observe with due care in preventing corrupt, or light literature from entering public, or private libraries and that our people endeavor to counteract the evil influences of bad literature, by circulating such books and periodicals as have refining influences upon the mind.

We would especially recommend all publications of our Publishing House.

Recognizing the great importance of missionary information we take pleasure in recommending The Review of Missions, a monthly journal replete with the latest developments in missionary work.

Whereas, the Christian Advocate is the organ of our Church and that the Arkansas Methodist is the organ of the three Conferences in this state; therefore, be it

Resolved, That we express our appreciation of the able manner in which these papers are edited.

Resolved, That we strive to put one or both of these papers in every family and that we commend them as altogether worthy of our earnest support.

J. M. Willis
I. J. Morris,
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WOMEN AND WOMEN ONLY are most competent to fully appreciate the purity, sweetness, and delicacy of CUTICURA SOAP, and to discover new uses for it daily. To cleanse, purify, and beautify the skin, to allay itching and irritation, to heal chafings, excoriations, and ulcerative weaknesses, nothing so pure, so sweet, so speedily effective as warm baths with CUTICURA SOAP, followed, when necessary, by mild applications of CUTICURA (ointment), the great skin cure.

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## COTTON PLANT AND HOWELL.

We have just closed a fifteen days' meeting at Howell, resulting in twenty-six conversions and twenty-six accessions. The Church, with the exception of a very few members, has been greatly revived. Brother M. M. Smith, our efficient presiding elder, was with us the first week, preaching twice a day, doing the work of an evangelist, making full proof of his ministry. On Thursday of the second week Brother Umsted, of Newport Station, and Brother Gibson, of the St. Louis Conference, came down, preached, prayed and sang, and their preaching was in demonstration of the spirit and of power. And what shall I say of the faithful men, women and children of the Church who did so much under the influence of the Holy Ghost to make the meeting a success. Their names are written in the book of life and God will reward them. To Him be all the glory now and forever. Amen. There are some as true and faithful men and women in this charge as can be found anywhere in the bounds of our Conference.

J. I. Maynard.

Cotton Plant, August 20, 1896.


FOR NERVOUS WOMEN.

HORSFORD'S ACID PHOSPHATE.

Dr. J. B. Alexander, Charlotte, N. C., says: "It is pleasant to the taste, and ranks among the best of nerve tonics for nervous females."


## COX-HUGHES.

Married—In front of the parsonage gate at Elm Springs, August 9, 1896, Mr. Harper Cox and Miss Estella Hughes, all of Johnson, Washington county, Ark., Rev. Y. A. Gilmore, officiating.

Elm Springs, Ark., August 14, 1896.

## PARSONS-WILLIAMS.

Married at the residence of the bride's father, Miss Mamie Parsons, of Toledo, Ark., to Mr. James S. Williams, of Calmer, Ark. August 13, 1896.

Geo. E. Parsons.


All druggists sell Dr. Miles' Pain Pills.

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THE PRIDE OF ARKANSAS. The Largest Female College in the South and one of the largest in the United States.

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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.

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Apply for rooms at once if you expect to come next September. For further particulars write the president

JOHN H. DYE, President

Searcy, Ark., April 1, 1896.

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

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