

Arkansas Methodist.

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The Arkansas Methodist, THE OFFICIAL ORGAN

—OF THE—
THREE CONFERENCES
—OF THE—

Methodist Episcopal Church, South,
in Arkansas

It is authorized by the M. E. Church, South, to be the official organ for this paper.

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GODBEY & THORNBURGH.

News and Notes.

We lock up the forms as the election closes here in Little Rock. It has been, so far as we could observe a very quiet and orderly day.

We have not had much excitement about the election in Arkansas, but in many other states the political feeling has been intense. All parties are glad that the campaign is ended. We have confidently looked to improvement of business when the financial question is settled. As respects individual prosperity economy, industry and honesty will remain the conditions of success.

Mr. Ballington Boothe has been received into the Reformed Episcopal Church, Bishop Fallows officiating. The American Volunteers are to have closer relation to the Church than the Salvation Army.

The "Curfew" laws are coming back. The ringing of the "Curfew" at nine o'clock in the evening as a signal for all boys and girls to quit the street has been found to be a wise arrangement for the present as it was for the olden times. Several towns in the United States have adopted the rule and the number is increasing. There is

the best of common sense in the law.

The Woman's Meeting.

The Woman's Parsonage and Home Missionary Society of the M. E. Church, South, hold their eleventh annual meeting in Little Rock this week. The delegates and visitors are the guests of First Church.

This occasion is one which our people have looked to with much interest, as we had the promise not only of meeting these elect ladies and witnessing their work in convention, but also of having with us three or four of our Bishops and a number of our connectional officers.

Since the charter of the Society has been enlarged so as to embrace home mission work, it has rapidly risen in importance in the estimation of the Church, and it is now

looked to not only as an agency for aiding the work of our ministers in all needy fields by helping to provide comfortable homes for their families, but for establishing a new character of work of which the Church has felt much need.

The Brevard Epworth School in Western North Carolina, the Sue Bennett School, at London, Ky., the Holystone Industrial Home, at Greenville, Tenn., the Reinhardt Normal College at Wallaces, Ga., and the schools for Spanish children at Cuba City and Ybor City, Fla., have risen from the work of this society in the last three years.

All the schools mentioned except those in Florida are intended to meet the needs of mountain districts where the poverty of the people cuts off their children from the privileges which the more favored enjoy. These schools are under the general superintendence of Miss Belle Bennett.

The schools in Florida are under the superintendence of Mrs. M. A. Wolf, once a member of the church under the writer's charge in St. Louis, and known to him for thirty years as an able, generous and earnest Christian worker.

The school work has so commended itself in the sections where the schools were established that it has secured generous local aid, the best testimony of its worth.

Besides the school work many ladies have been employed in mission work in the cities in connection with leading congregations. The results of this work have proven an inspiration to the Society and to the churches served.

The enlargement of the sphere of the Society has not detracted from its efficiency in aiding to build parsonages, but in spite of the prevailing financial depression of the past three years decided progress has been made in this department of work.

All the facts suggested will be fully brought out in the proceedings of the conference to be held this week. Our church members in Little Rock will not miss the privilege of attending these meetings and hearing from the workers themselves of what they have done and what they purpose for the Master.

Some Reasons for the Change.

In regard to the reaction in the M. E. Church against woman representation in the General Conference as shown by the vote of fifty-six Conferences now taken the Central Christian Advocate makes this comment:

As we examine the tabulated result of the voting in the various conferences it is evident that several hundred who did not choose to vote at all last year have cast a negative vote this year. Then the vote in many cases this year has been taken by ballot, thus affording every man a chance to express his honest judgment without any fear that he might by any human being be called to account for his action. Although the votes cast by this method have brought about a result contrary to our wishes and convictions, yet we are satisfied that this method is a wise one when a constitutional question is to be decided.

Further, the voting this year is taking place at a time when there are no General Conference delegates to be elected; the personal elements in the campaign which in other years have been unmistakable and strong, have this year been eliminated, and the question has come up for fresh consideration, standing alone, in an impersonal form. Probably that fact has aided to increase the negative vote.

+ Personal +

Bro. W. S. Rosa of Stone county was a caller Thursday.

Bishop Key is expected today. He will lodge with J. T. Beale.

Bishop Hargrove and wife are in the city, the guests of Judge Ratcliff.

Bishop Fitzgerald and Bishop Hendrix are both expected at the Woman's meeting this week.

Dr. Tigert and Dr. Hoss are both expected to attend the W. P. & H. M. Society meeting here this week.

The League of First Church, Little Rock, has just purchased a splendid Epworth Organ for their chapel in the new church.

Brother Hill is having good success in his work for Hendrix College. We expect the note of victory to be heard at our Conferences.

Dr. Andrew Hunter, who now makes his home in Little Rock, went down to Bryant, his old place, Tuesday, to vote. The Christian man recognizes the dignity and obligation of citizenship.

The editor of this paper spent Sunday, last, at Conway, preaching morning and evening to large congregations. We met the Y. M. C. A. of Hendrix College in the afternoon. About seventy young men were at the meeting. Mr. Matthews of Tenn., addressed them. The college has a fine class of students and a better attendance than last year.

The Saint James Gazette says: "Germany has had five sovereigns since Queen Victoria began to reign. She herself will in future be recognized as the ancestress of one of the most powerful rulers. Her grandson wears the Iron Crown of Germany. Her granddaughter is Empress of Russia. Another grand daughter is the Crown Princess of Roumania. Her second son rules over the principality of Saxe-Coburg. The hereditary Princess of Saxe-Meiningen is her grand daughter. The heir to the throne of Greece is her descendant; the Grand Duke of Hesse, her grandson. She has no fewer than sixty-one descendants who one day between them promise to be at the head of more than half of Europe."

Contributions.

Raising Money for the Church—The Old and the New Way.

The New York Tribune furnishes an article which every reader of this paper ought to study. It needs no comment from us. It strikes at practices in the Church which are a crying shame.

A fine chrysanthemum show at the Methodist Church, West Branch, Iowa, for the benefit of the Church, netted \$150.

The Presbyterian Endeavors of Menlo, Iowa, recently held a novel social, with success in every way, which they called "a new woman social." The young men did all the work; baked the cakes—and they were excellent—entertained and waited on the tables, doing generally all that is customarily expected of the ladies.

At Youngstown, O., the young ladies' minstrels presented a genuine black-faced minstrel performance at the residence of Judge Aral, for the benefit of St. John's Episcopal Church. Prominent society ladies took part, and made a pleasing appearance when they appeared before the footlights with songs, dances and local hits.

Why is it that so many unsuccessful Presbyterian Churches resort to bazaars, fairs, sales, poverty parties, ladies' pretty-face kissing matches, ladies' pretty-feet-exhibition-supper-parties, and the like new worldly entertainments to help maintain and support the work and worship of the Lord in his temples?—Ex-Elder C. E. Cochrane to the New York Presbytery.

A Tom Thumb wedding with tableaux, and a pantomime of Cupid in the kitchen, also a duel by the little Marine Guards, are the features of an entertainment arranged by the little folks of the Butler Street Methodist Episcopal Church, for the evenings of Thursday and Friday, November seventh and eighth.

Some cultured and charitable girls of Boston are giving a Natalis and Kobono, in order to raise money for the poor. They gave a Dilkush last year, but they say the Kobono is much more taking. No one knows what the thing means; but that is just what makes it a money-getter. There is a charge of ten cents for the privilege of guessing the meaning, with the chance of winning a prize of \$2.50. In this way does the spirit of altruism express itself in the capital of New England?

Our society (Christian Endeavor) recently had much success with a husking social. Such a social, of course, would be possible only in a country town. We got together about one hundred bushels of corn, and asked all the members of the Church, both old and young, to join in an old-time husking-bee. After the frolic about the corn, we adjourned to the house, where we had pumpkin pies, fruit-cakes, cheese and coffee. We found that this social had a splendid influence in drawing together the old and young of the Church.—Golden Rule.

Modern religious methods do not

find their patterns in the earlier Church. We are not informed, I venture to submit to the last Church Congress in the United States, that the Church at Ephesus or Philippi ever advertised a bazaar, a clam-bake, or a strawberry social. We have no information that St. Paul was accustomed to give stereopticon lectures, Barnabas operating the lantern. It is not clearly established that St. Athanasius ever arranged a kirmess, a broom-drill, or a pink tea. There seems, then, to be no inherent necessity for the Church to undertake the amusement of the public.—Rev. W. B. Hale, in Forum.

An innovation in the line of Church bazaars, the introduction of which is attributed to the originality and ingenuity of several prominent women of the Church of the Good Shepherd, will take place in Moore's Hall, Hazelwood, January 21 and 22. The affair will assume the form of a "Mother Goose Market." The proceeds of the "market" will go toward paying off a debt incurred by the Sunday-school in repairing and decorating its room. Each booth will be presided over by some member of the Sunday-school gayly decked out in some character of the famous book, and offering for sale articles appropriate and suitable to the character. A series of tableaux will be resided over by Miss Bakewell. Each tableau will present scenes or tales from Mother Goose.

The Clarion "Democrat" says: The women of the society of the Methodist Episcopal Church, held their experience meeting last Saturday evening at which those who had earned fifty cents or one dollar related how they had accomplished the self-imposed task. One stated that she had made and sold gingham aprons, and pulled off her husband's boots. Another said she had done washing, and made aprons. One of the young women dug potatoes, and attended to some chickens. One had dyed some clothing. Another baked bread and sold flowers. Still another mowed the lawn, and cleaned the buggy. Each had been active and worked hard for her dollar. Although there were not as many present as had been expected, the women received a handsome sum, and had plenty of amusement besides.

The Nutley Gymkhana Games is a new and startling invention for filling the Lord's treasury. It consists of wrestling, fencing, scientific boxing, sharpshooting by a woman, daring trapeze performances, a melee by mounted troopers armed with broadswords, high jumping by blooded horses, etc., and in this instance was all for the benefit of Grace Episcopal Church. On the cards of invitation sent through the mail appeared the figure of a dashing woman in fencing costume, with very much abbreviated skirts. "Inasmuch," remarks the New York paper that describes these games, "as the proceeds of the entertainment are devoted to the Church, it would seem as if the skirts might have been slightly lengthened." Time was when Christians wrestled and fought with gladiators and wild

beasts in the arena rather than compromise themselves with the wickedness of the world or deny their precious faith. Now the Church owns the arena, and lets the world in to see its antics at a dollar a head. Not its faith but its faithlessness it proves by resorting to such expedients to amuse its members. It is no longer "The Christian to the lions!" but the cry is, "The Christian to the games!"

THE OLD WAY.

"And the Lord spake unto Moses, saying: Speak unto the children of Israel that they bring me an offering; of every man that giveth it willingly, with his heart, ye shall take my offering."—Exodus 25, 1, 2.

"And Moses gathered all the congregation of the children of Israel together, and said unto them: These are the words which the Lord hath commanded, that ye should do them. . . . Take ye from among you an offering unto the Lord: whosoever is of a willing heart, let him bring it, an offering unto the Lord; gold, silver, and brass. . . . And all the congregation of the children of Israel departed from the presence of Moses. And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments. And they came, both men and women, as many as were willing-hearted, and brought bracelets, and earrings, and rings, and tablets, all jewels of gold: and every man that offered, offered an offering of gold unto the Lord. . . . And all the women that were wise-hearted did spin with their hands. . . . The children of Israel brought a willing offering unto the Lord, every man and woman whose heart made them willing to bring for all manner of work which the Lord had commanded to be made by the hand of Moses. . . . And they brought yet unto him free offerings every morning. . . . And they [the workmen] spake unto Moses, saying: The people bring much more than enough for the service of the work which the Lord commanded to make. And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing; for the stuff they had was sufficient for all the work to make it, and too much."—Exodus, thirty-fifth and thirty-sixth chapters.

"Now concerning the collection for the saints, as I have given order to the Churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16, 1, 2.

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Who doesn't know that horrid nightmare when the feet refuse to move, and you drag yourself along by main force, with some sort of effort chasing after you?

It is something the same way with the waking nightmare of "biliousness." It seems to paralyze your energies, weigh you down like lead, and drag you back with an unshakable clutch. You can't get away from the misery that pursues you. You feel dull and languid and low-spirited; your appetite is poor, your stomach is out of order, your sleep is disturbed, you are irritable and "cranky." There's no real lively enjoyment of life. What you need is Dr. Pierce's Golden Medical Discovery to tone up your liver and help it in working the impurities out of your blood. The liver has a large share of this purifying work to do and sometimes it gets over-loaded so the impurities back up on to the other organs of the body: the kidneys or skin or lungs, and take root, then it's a harder matter to clear them out. Wherever they settle they are all blood diseases just the same, and the "Discovery" will cure any blood disease that was ever named, scrofula, eczema, tarrh, ulcers, swellings, severe coughs and even consumption. But the cure is a harder job when the trouble has gone as far as that. The right way is to go at these impurities before they take root, while they are still floating in the blood and overloading the liver. Drive them out early. You can do it surely every time, with the "Golden Medical Discovery."

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O, For a New Song!

BY W. F. WHALEY.

There is one song being sung by every singer—a wail of woe. It seems as if all men had adopted Micah's resolution: "I will wail and howl. . . . I will make a wailing like the dragons, and mourning as the owls." I have heard it all my life, and wherever I have gone. I have tried in vain to stop my ears to it, to run away from it and to forget it. Mankind seems to be bound in its dreadful spell. "Night and day it sings the same song." I mean the universal lamentation—"Hard times!" To my personal knowledge, this old song has been dealt out for a quarter of a century, in the same weird, melancholly, hopeless measure, without variations. How much longer, I know not. What profit can tell us when it will cease? There seems to be a general longing for the flesh pots and good times of long ago, but in vain do we search history for anything better in the days of "Auld Lang Syne," than the present affords.

We have better food, better clothing, better houses, better churches, better schools—better everything—than any past age enjoyed. We have something to eat nearly every day. None of us freeze to death more than a dozen times in life. "The Lord is good to all." He has graciously and abundantly kept His promise to feed us while he feeds the sparrows, and to clothe us while he clothes the lilies of the field. Yet, while the anvil sings cheerfully of honest

and renumerating toil, the blacksmith grumbles from morning to evening:

"Hard times, hard times, hard times."

While magnificent buildings rise, as by magic, on every side, singing to the hammer's beat of work, money and ease, the carpenters and the owners of the mansions join in the universal chorus:

"Hard times, hard times, hard times."

Though fat hogs grunt in the pen, sleek cattle low in the stalls, mules and horses are satisfied with provender, cribs are bursting with corn, the table groans with superabundance, the children are well dressed, healthy and at school, the old farmer mingles with his evening devotions, his morning meditations, and his daily work the same, sad, shameful song:

"Hard times, hard times, hard times."

The merchant, with his heavy stock, rapid sales, large profits, palatial home, bank surplus, and eyes standing out with fatness—having more than heart should wish—daily counts his easy earnings to the mournful tune of that damning lie:

"Hard times, hard times, hard times."

Everything—from the president of the United States to a road overseer, from the millionaire on Wall Street to the chicken peddler in the mountains—is bawling, lamenting, crying, howling, weeping, squalling:

"Hard times, hard times, hard times."

It is all false. These times are the best the world has seen since Adam and Eve were driven from Paradise.

Times are always hard on miserable scoundrels who will not provide for themselves, but "the Lord helps those that help themselves." It is a shame that respectable people with plenty around them have come to grieve over "hard times." We bedeck, befringe, belace, befeather, befrack and befiz ourselves in a lot of foolish finery and go to church when we take up a missionary collection, to the tune of:

"Hard times, hard times, hard times."

Our nation absolutely throws away enough for tobacco, intoxicating liquors and other things as foolish and useless, to maintain every family in ease, comfort and abundance. But we take the good things that come down from God and throw them over the fence to the hogs, then go about crying like puny, spoiled children:

"Hard times, hard times, hard times."

We must learn three things; yea, four, if we would be wise: 1. Trust in God. 2. Gratitude for what He gives. 3. Economy with what He gives. 4. A new song.

For our own sakes, for the sake of generations unborn, and God's sake let us hush this old lying whine of "hard times." If you can't sing anything else, may your tongue cleave to the roof of your mouth!

Let everyone resolve: "I will sing a new song unto Thee, O God,

upon a psalter and upon an instrument of ten strings will I sing praise unto Thee." Let us hear some old amen-corner elder in Israel lead out on:

"I have been young, and now am old; Yet have I not seen the righteous forsaken. Nor his seed begging bread, Nor his seed begging bread."

Then let the whole multitude of complainers lift up their voices in the glad refrain:

"Praise ye the Lord,
Praise God in His Sanctuary;
Praise Him in the firmament of His power.
Praise Him for His mighty acts;
Praise Him according to His excellent greatness;
Praise Him with the sound of the trumpet;
Praise Him with the psaltery and harp;
Praise Him with the timbrel and dance;
Praise Him with stringed instruments and organs;
Praise Him upon the loud cymbals;
Praise Him upon the high sounding cymbals;
Let everything that hath breath praise the Lord;
Praise ye the Lord."

The Whole Story

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Read This.

We are compelled to continue our call for what is due us on the METHODIST. Your grocer sends his bill every 30 days. We wait long and patiently but can not always wait. Your label tells every body what you owe for the paper. Look at it and send us the money we so much need to sustain a Church enterprise of the utmost importance to you and all the Church.

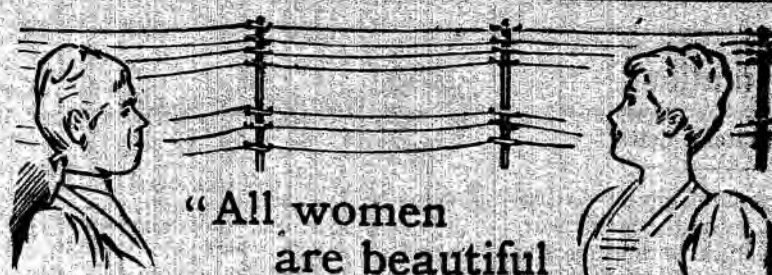
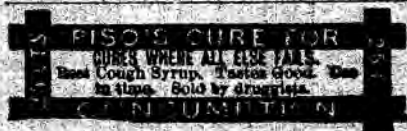
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To Sunday-schools.

We have just had a large lot of splendid S. S. Record and Roll Books made. They contain the roll for 20 classes for a year and a well arranged record for a year, showing every important item of interest to the school. Both Roll and Record in one book. We send them postpaid for only 50 cents. We also have them made with Record only for two years and with Roll only for two years at the same price. Try one and you will be pleased.

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Better stick to the first-made, never-changing, best-known washing-compound—Pearline. Almost any woman can prove to you the safety of Pearline. And nothing that can be, and has been, thus proved will do all your washing and cleaning so easily, so quickly, and so economically.

Send it Back Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearline, be honest—send it back. 501 JAMES PYLIS, New York.

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both combined, for the remarkably low price of \$2.75. Now, note the advantage of this offer: You would have to pay your dealer \$5.00 for such a book and the ARKANSAS METHODIST will regularly cost you \$1.50, therefore, at the above special price we quote, you will be getting \$6.50 for \$2.75—a saving of \$3.75. Bear in mind this is no cheap, worthless, out-of-date Bible. Now we will give you our reasons for inviting your careful consideration of this proposition.

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Little Rock, Ark.

Contributions.

Dr. A. Hunter's Letter.

By an arrangement made several months since I joined the pastor, H. H. Watson, in Arkadelphia and engaged in a protracted meeting on the second Sabbath of the present month. In former years I had charge of this place, as a presiding elder. The town has greatly improved in the last ten years. The business houses are generally large brick structures, giving the business part of the town quite a city appearance. Judging from what I saw, I think the merchants are doing a fair trade. The cotton was coming in every day, and every man was looking eagerly after his own interests. The fall of the year is, in our Arkansas towns, watching time with the business men. Many watch more than they pray. Many are the trials they encounter in their efforts to collect accounts that have been running through the year. Many a customer has had his moral character discounted with his merchant by his failure to comply with promises made in the earlier part of the year. A man who pays his debts promptly is looked upon as a "good citizen" by his merchant, let his character be what it may in other respects.

Our meeting was a good one. All church members who attended were greatly benefited. We had services every day at 10 a. m. Our morning meetings were spiritual and profitable, and the church greatly edified. During the pastorate of Brother Watson the church building has renewed its youth, and the people deserve great credit for what they have done in the way of church improvement.

President Jones is here at the head of the Arkansas Methodist College—an accomplished Christian gentleman, Professor Goodloe, now a well known educator, and a sufficient number of assistants, are doing a fine work for the moral and religious training of the youth of that portion of the state. The college building is regarded as being more tasteful, than any other, and by "home folks," superior to any other in our commonwealth. I had the pleasure of preaching to the students on several occasions. Many of them are members of the church, and promise to be good and useful members of society in the coming years.

MALVERN.

Returning from Arkadelphia, I found an interesting meeting in progress, conducted by the pastor, Rev. G. M. Hill, assisted by Rev. L. B. Mayday. Somewhere between twenty and twenty had been converted, and as many more were penitents at the altar, seeking pardon. May the good work go on, making the pastor and his faithful members glad, and Heaven joyful over repenting sinners.

At Malvern I administered baptism to Master David R. Coulter, weak and enfeebled by age, he desired at the last to confess Christ before men. Too feeble to go to the church on Thursday morning, the 22nd, in the home of his son-in-

Great

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law, H. A. Butler, he received the Christian rite and took the vows of church membership, he being in his eighty-seventh year. It was a pleasure to administer the church rite to my long-time friend. In his young manhood he had read Thos. Paine's "Age of Reason," and had his mind poisoned by the infidel teachings of that book, and not until lately could he subscribe to the divinity of Christ. What a fearful curse is a bad book.

ANDREW HUNTER.

A Singular History.

It seems to me that the memory of a certain remarkable family deserves to enjoy what fame and immortality a fugitive newspaper article can bestow upon them; if not for the family's own sake, at least, for the sake of other people.

This family was known by the cognomen Neverpay—rather, I would be more in accord with the nomenclature of Roman lineage, if I were to say that Neverpay was the agnomen of the family; and the greater illustriousness of the agnomen so eclipsed the cognomen that the latter was soon entirely lost sight of, so completely, that the most painstaking historical research only served to reveal that there had been a cognomen, but not what it was.

The Neverpay brothers had the ordinary praenoneinal designations, John, William, Thomas, James and Julius. The sisters—I will dismiss them without naming them and without any other remark than that they were true to the traditions of the family and the historical significance of their name.

Rev. John Neverpay was a preacher of considerable ability and good looks. He served on different kinds of works; and before he died his salary had ranged from \$250 up to \$3000. But, whether his salary was \$250 or \$3000, it always took about 20 or 30 per cent. more for him to live; and he seemed to think that his falling behind was not his fault at all, but the fault of the church in not paying him 30 per cent. more. He always left unpaid store accounts wherever he lived, and frequently used up a third or half of the presiding elder's pro rata, thinking, perhaps, that he would refund it when his position was less necessitous. But

although his salary trebled and quadrupled, his situation never grew less necessitous. It never seemed to enter his head that he had no more right to touch that amount than so much money in the safe of a bank.

One of his official members, after waiting a long time, being disappointed by many broken promises, and knowing the Rev. John's record at other places, was on the point of suing him, but some of the brethren persuaded him, for the sake of the church and the ministry, to abandon the contemplated suit, or, at least, wait awhile. He waited several years.

After a few years passed by the Rev. John no longer felt any sense of obligation to pay the old debt. Once a creditor dunned him for a debt thirteen years' old, using this language: "I know, Brother Neverpay, that the statute of limitation barred the collection of this account by legal means years ago. But that makes no difference with a Christian. You are a Christian minister, preaching the law of Christian obligation, and by this law this debt is just as good with a Christian as ever; yes, better, by reason of the Christian patience with which I have waited on you." But the Rev. John thought it was a piece of incredible effrontery to dun a man on a debt that old, and incredible stupidity to think that a sense of Christian obligation would induce him to pay it.

The Rev. Mr. Neverpay would make liberal subscriptions at missionary, educational and other collections; but they were not worth more than 25 cents on the dollar.

In the same conference with Rev. Neverpay was the Rev. Alexander Alwayspay. He had two more children to feed, clothe and educate than Neverpay. In the Providence of God he traveled the same works and got the same salaries as Neverpay. In every respect he lived just as well, educated his children better, had a much more contented family, and had the confidence of the people wherever he went. His accounts, promises and subscriptions were always worth 100 cents on the dollar. He never had to be dunned. What few creditors he had knew that he would always pay at the right time. He would pay out his last cent to meet his financial obligations, and trust the Lord—he had no other trust—for the next day's supplies.

One brother asked another: "How does Brother Alwayspay always come out ahead and Brother Neverpay, with less necessary expenses, always come out behind?"

"Brother Alwayspay, outside of his necessary expenses, invests his money in a way to minister to kindness, good-will, love and all the virtues. Brother Neverpay, outside of necessary expenses, spends his money to minister to 'the lusts of the flesh, the desire of the eye, and the pride of life.' Hence, God helps Alwayspay to save his money, and the devil helps Neverpay to spend his."

"But how did such a man manage to stay in the conference?"

"Simply from the fact that twenty-nine out of thirty of the conference to which he belonged were

true and honest men, and being such, it was very hard for them to believe that Neverpay was essentially a false, dishonest man. In their charitable hearts they made all sorts of excuses for him. 'He intends right,' 'he will amend after awhile,' 'he has unfortunately got in debt,' etc. While trying to avoid doing any harm to Brother Neverpay they lost sight of the harm Neverpay was doing wherever he went."

But at last Rev. Neverpay came to his dying bed. All along his life, and even on that dying bed he made a glib confession of being a child of God and on his way to glory. But as the crucial moment drew near, trouble darkened his brow and frightful anxiety lit up his eye with a lurid light. As the last few sands were passing from life's hour-glass, he sank into a fitful, uneasy slumber. At last a fearful spasm passed through his body, he sprang bolt upright, while a scream—blood-curdling, soul-thrilling, never-to-be-forgotten—rent the air:

"Spare me! Spare me! Spare me!"

When he became partly composed, in answer to the horrified and inquiring faces of those about him, he said: "O, I have had such a horrible vision, and alas! alas! I know it is a true vision. I saw devils cast me into the bottomless pit; and a thousand devils shouted in my ear, with demoniac laughter: 'Liar! Thief!' O! the vision is true, hopelessly true; others with less opportunity met their obligations and paid their debts. One-third of the money that has gone to pamper my pride and feed my self-indulgence would have maintained my veracity and paid all of my debts!"

True to his statement, the Rev. John immediately fell back dead, without showing a single sign of hope and peace in his death.

The brothers were severally a lawyer, a doctor, a school teacher, and a farmer. Their lives were so like their brother John's that it would be vain repetition to make a minute record of them. But the miserable death of their brother, who was the brightest one of the family, led them all to take a scriptural view of financial obligation, and entirely reform their lives. They settled up old balances twenty years old and won the confidence and respect of everybody. Furthermore, it was a singular fact that they were now somehow blessed with larger prosperity than ever before, which singular fact, however, is in accord with the word of God and the constitution of the universe.

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Literary Table.

The Stream That is Never Crossed.

There's many a sorrow and pain, I know
As we tread the path of life;
There's many a grief and lasting woe,
And the way is toil and strife.
But the hardest load we have to bear,
Is the labor and strength that's lost
In building the bridge with toilsome care
O'er the stream that is never crossed.

We have fretting and worry from morn
till night,
And anguish weighs on the heart;
The thorny way seems hard to right,
And life is a bitter part.
But there is a burden greater yet,
Much peace of soul it has cost;
It is building a bridge with toil and
sweat,
O'er the stream that is never crossed.

There's looking for crossings all the
day,
And searching along the shore
For a bridge or ford along the way,
We shall never travel o'er.
There's sighing for useless toys in vain,
And dreaming of chances lost;
But 'tis hardest to bridge with might
and main
The stream that is never crossed.

Then gather the roses along the way,
And treasure their fragrance rare;
Rejoice in the bright and joyous day,
Refusing to borrow care.
For sorrow and pain will surely come,
And your soul be tried and tossed;
But don't be bridging, to reach your
home,
O'er the stream that is never crossed.

—Selected.

Book Notices.

The Methodist Review of Missions.

The frontispiece of the current number of this excellent magazine shows us how Japanese women look when they get old. The picture is of seven aged Japanese Christian women, one member of the "meeting" being absent. In it are included Mrs. Hashimoto, the mother of one of the graduates of the Vanderbilt Medical School, and Mrs. Kiku Yoshioka, the mother of Rev. Y. Yoshioka, the president of our college in Japan—the Kwansei Gakuin. It was my privilege to

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give Brother Yoshioka his first lessons in Greek at Vanderbilt. He considered himself unprepared to recite a lesson if he had not "mastered" it. He is a man of noble birth and genuine culture—the best English scholar I have known among Japanese. He is a safe man at the head of the college.

Qualifications for missionaries are discussed in a paper on "The Missionary Himself," by Rev. W. F. Corbin, of Chihuahua.

The story of "Sheldon Jackson, Alaska's Apostle and Pioneer," copied from the Review of Reviews, reads like the "Journal" of Francis Asbury; if indeed it does not even surpass the "Journal." Let those who think pioneer work is away back in the past read this thrilling story. Here is a man the abundance and severity of whose labors and trials rival those of St. Paul himself.

"Paying and Giving," by Rev. J. H. Pritchett, of Mexico, Mo., calls attention to the meaning of these terms in Scripture, and insists that no man can "give" anything to the cause of Christ till he has "paid" what he ought to pay to its claims. "The Jews 'paid' tithes," says he; "they 'gave' offerings."

Rev. J. S. Gale, of Korea, writes a most interesting article on the Oriental mind, showing the difficulty, constitutional difficulty, in reaching and impressing those whose maxims are all up-set. Rev. G. B. Winton, one of the most pleasing contributors to the Review, a writer of a most admirable style for history, gives a negative answer to the question: "Has the time come for us in Mexico to cease paying native workers in whole, or in part, from mission funds?"

Dr. I. G. John discusses "Work among the 'don't-live-nowheres,'" "The Nobody's Children of London," and Rev. J. P. Rees concludes his article on the bearing of the three religions on Chinese civilization.

The editor makes comments on the leading events of the month, of missionary interest. He deplores very much the misfortune of Brother M. B. Hill. Brother Hill is here in Conway now, and is improving. He occupied the pulpit both morning and night last Sunday, and conducted chapel service at Hendrix this morning. We trust that he may regain his strength and be permitted to return to China. His devotion to the work of Christ in China is inspiring and ennobling, and in view of his paralysis, very pathetic. "George," said he to his brother, Rev. Geo. W. Hill, as they returned from hearing Bryan, at Memphis, "George, I suppose Mr. Bryan's chances to be elected are pretty good." "Very good, indeed," responded his brother, who is an ardent free silver man. "I wouldn't give my chances to return to China to be a missionary for his chances to become president—not that I depreciate his chances, but that I should regard my privilege greater than his." These words in the

mouth of a man with one side paralysed are truly heroic, and the depth of their pathos—who can measure it?

JAMES M. HAWLEY.

Hendrix College, Oct. 13.

PERFECT LOVE.—By Samuel L. C. Coward. Arkansas Conference. 5 cts.

This is an unpretentious booklet in which the author has collected certain utterances of the Church fathers, Scripture texts and experiences of Christians, on the subject of perfect love to God. The doctrine of perfect love has never been denied by God's people since the Command was given "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength, and thou shalt love thy neighbor as thy self." There has never been but one difficulty in regard to this matter and that is always that those who preached the doctrine and professed the experience do not exhibit this perfect love in conduct. Any form of appeal which brings men to fulfill this first and greatest commandment must prove a blessing to them. To help those who hunger and thirst after righteousness is the aim of this pamphlet.

SCHOOL HISTORY OF THE UNITED STATES. By J. W. Jones D. D. Former Chaplain in Army of Northern Virginia, Late Chaplain University of Virginia. R. H. Woodard Company, Baltimore.

The author of this work is a well known writer. The style of this work is simple, direct, and vivacious, and the history is condensed and so far as we can judge correct and impartial. The book is well adapted to the needs of the school.

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STORIES OF NEW JERSEY. By Frank R. Stockton. Cloth, 12mo, 254 pages. Illustrated. Price, 80 cents. American Book Company, New York, Cincinnati and Chicago.

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FIFTY FAMOUS STORIES RETOLD. By James Baldwin. Linen, 12mo, 172 pages, illustrated. Price, 35 cents. American Book Company, New York, Cincinnati and Chicago.

This book is a collection of tales of ancient and modern times, told in such an entertaining manner as to make their reading a pleasure to children. Of these stories some are historical, having for their subjects real incidents in the lives of well-known heroes and famous characters; others are legendary, having come down to us through the ballads and folk-lore of many lands. Children naturally take a deep interest in such stories, and their reading, either in or out of school, will not only give pleasure and instruction, but will create a taste for higher historical and literary studies. The book is uniform in style and binding with the Eclectic School Readings, of which series it is a part, and is beautifully illustrated by pictures made expressly for it by the best artists.

ROBINSON CRUSOE. By Daniel Defoe. Editor by Kate Stephens. Linen, 12mo, 246 pages, illustrated. Price, 50 cents. American Book Company, New York, Cincinnati, and Chicago.

This book needs no introduction or description. "Men may come and men may go," but Robinson Crusoe goes on forever. Every one who has read it has been made happy by its reading, and every one who has not, has that happiness in store for him. Miss Stephens has skillfully adapted the work for school reading by dividing the stories into short chapters, by substituting modern and more suitable expressions for antiquated and objectionable ones, and by explaining obscure words and allusions in foot notes. Otherwise the original work remains unaltered and retains all the essential characteristics of the first edition of 1719. In its improved form the book is very appropriately included in the Eclectic School Readings.

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The Sunday School.

PREPARED BY REV. JAS. A. ANDERSON.

NOVEMBER 8, 1896.

The Temple Dedicated.

I Kings viii. 54-63.

Memory Verses—62, 63.

Golden Text—"The Lord is in His holy temple: let all the earth keep silent before Him." (Hab. ii. 20.)

Topical Outline—I. Thanking the Lord. (Verses 54-56.) II. Asking His presence and blessing. (Verses 57-61.) III. Offering sacrifices. (Verses 62-63.)

Reference Word—"Build."

Time—1094 B. C.

Place—Jerusalem.

Lesson Hymn—No. 685.

READINGS FOR THE WEEK.

Temple Dedicated, 1 Kings vii. 34-63.

Dedicatory Prayer, 2 Chronicles vi. 14-39.

God's Promises, vii. 12-18.

God's Threats, vii. 19-22.

The Glory of the Lord, vii. 1-11.

Pleasures of Worship, Psalms, lxxiv.

True Worship, John iv. 23-24.

Religion is the source of all high art. Neither poetry, sculpture, music, painting nor architecture are ever at their best except when related to religion. The most magnificent houses that have been erected have been temples and cathedrals. The religious instinct has stimulated the genius of man to its highest reach when he was building for God. The Jewish nation never at any time saw any other building which was even second in magnificence to their glorious temple. Nor did the temple of Zerubbabel, nor that of Herod, equal in splendor, the temple of Solomon.

When Solomon had finished this magnificent structure he solemnly brought up from the tabernacle, and from other places, all the holy vessels, and had them placed in proper order in the temple; then he prepared to solemnly dedicate the whole to the worship of God, as Moses had dedicated the tabernacle in the wilderness. To dedicate was to set apart to the service of God. This temple was dedicated again after Ahaz had defiled it with his abomination; so was Zerubbabel's temple, and so Herod's, when built.

The occasion of this dedication was a grand one. All the chiefs of the tribes and of families, the judges, the civil and military officers, and the priests, with a vast multitude of people, were there. The ceremonies were most imposing. The king makes a short address, in which he gives a brief history of the building of the temple; then follows a great dedicatory prayer, the longest, and one of the greatest, recorded in Scripture; then a benediction and a solemn charge to the people; then a holocaust of sacrifices, the like of which was never seen before or since.

Our lesson deals with the last three items named. The benedictory prayer contains four points: 1. That the presence of God

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might be with the people of Israel. 2. That the grace of God might be sufficient to keep them in the good and right way. 3. That God would answer the prayer he had just made. 4. That God's glory might so be manifested through them that all the people of the earth might know him. Certainly a comprehensive benediction even now.

The charge given the people (verse 61) is a very solemn one. A great temple would be a snare unless they kept the statutes of the Lord. The sacrifices were 22,000 oxen and 120,000 sheep. The feast was great, the rejoicing unbounded, and thousands of happy people returned to their homes.

Housekeeping.

If a woman is in good health there is no more healthful employment than housework. Generally speaking, there is no happier woman in the world. But how different when every breath is pain, every step torture! This state of health, in nine cases out of ten comes from derangements of the delicate, feminine organs of generation. The family doctor inquires first concerning these. He most usually insists upon an "examination." From this the modest woman naturally shrinks. She is right. Except in very unusual cases of "female weakness" examinations are unnecessary. Dr. Pierce's Favorite Prescription is a simple, natural remedy for these ills. It cures safely, permanently.

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

"Let Epworth Leagues be organized in our congregations, for the promotion of piety and loyalty of our Church among the young people; their education in the Bible and Christian literature; and their encouragement in works of grace and charity."—Discipline, ¶ 249.

NOVEMBER 8, 1896.

Christ's Testimonies to His Father.

(Scriptures: John v. 30, 37, 43, 44, 35.)

The Scriptures of this lesson are a few from many which show us the relation of Jesus Christ and His work on earth to the eternal will and purpose of God.

We must think of Jesus as expressing perfectly in his life and teaching the will of God to men. He puts into concrete revelation before our eyes that character which represents humanity in perfect harmony with the Creator. From this estate of subordination and submission and in representation of that sonship of God to which all believers are called he ever spoke of God as his Father. He said "He is my Father and your Father, He is my God and your God."

But his union with the Father was a fact which was of utmost importance for men to understand, for only when this fact was fully accepted could they receive his words as perfect revelations of God's will, so that they should regard him as the manifestation of God upon earth, speaking with men.

Therefore Jesus often spake of the witness of the Father to his teachings. While he did among men the words which required divine power he pointed to these as his witnesses that God spake through him. It was a conclusion which none could escape that God would not set his seal upon a false teacher. His works were therefore the works of God, and his words the words of God.

He declares that the Father has committed the administration of human affairs to the Son. There is no appeal from Jesus teaching to God himself. "I and the Father are one. He that hateth me hateth my Father also." All judgment is committed to the Son.

We are to know God only in Jesus Christ. To love him is to be reconciled to God; to believe on him

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is to be saved. He mediates between men and God not as an attorney who pleads in the court of heaven that our sins may be set aside but as the divine one whom to love is to be freed from sin. His own word is "I say not that I will pray the Father for you, for the Father himself loveth you because ye have loved me." Jesus Christ stands for all God's will, and all God's claims upon us, and the love he reveals is the love of the everlasting Father.

Sociability of a Genuine League.

If I were a minister preparing a sermon upon this subject "The sociability of a genuine League" I should use as my text, this verse: What-so-ever ye do, do it heartily, as to the Lord and not unto men.

I suppose the League hardly exists where there is perfect congeniality between all the members.

Some are given to earnestness, some to frivolousness; some are so much interested in the spiritual life that they neglect the social life, some indulge in sociability to the neglect of spirituality. Among such a diversity of classes there can be little congeniality.

Yet I conceive of a sociability which is real enough to bring about this congeniality. To the earnest ones it is a spiritual sociability, to the frivolous ones there is a heartiness in it which compels them to admit it. It is found in this text which I quoted at the beginning. Some read it, "What-so-ever ye do, do it heartily." Others read a little farther, "as to the Lord and not unto men." There is a heart in it then, a large, true, ready, willing heart. Heartiness, then, is needed for genuine sociability. Heartiness which has the large heart for sympathy; the ready, willing heart for devotion; the true heart for sacrifice.

Its sympathy is needed to penetrate through the reserved nature of one, its devotion to wear away the callousness from the hardened, and its sacrifice to conquer the selfish nature of another.

This hearty sociability establishes congeniality.

Liberality is needed for the sociability of a genuine League. Not what I have, but what I share is its motto. The liberal soul seeks to share with another the good times. Its liberality consists in its unselfishness, its self-sacrifice, its Christ likeness. It will beware of cliques, "our crowd" takes in the whole company, "our crowd" varies as the number, it is unlimited.

There is a lonely one who sits by your side Sunday after Sunday; she is unassuming; because she does not dress as nicely as you do, she is afraid to make the advances. She waits for you to do that. When you notice her, observe how her eyes light up, observe how the de-

licate flush tinges her cheeks. You know that she admires you; she thinks oh if I only dared have such a friend!

Beware how you treat her slightly, hers is one of the stunted lives. Shallow natures cannot suffer as stunted natures do. Perhaps if you knew the inner life, the home life of such an one, you would pity that one. The life that is starving, because it consisteth in the things that ye eat and drink. O cannot we enlarge such lives, enlarge them with our Christian sociability? Can we not make such lives to see the lovely things that are above the mere existence, can we not help them to enter into the abundance of life? Such I take it to be the mission of genuine sociability.

"I am come that they might have life, and that they might have it more abundantly," said Christ. This then is the liberality of sociability to give life, to give it more abundantly.

A third need for sociability is spontaneousness, responsiveness. There comes a call for help, on the spur of the moment, upsprings the needed assistance.

I verily believe it is this spontaneous, responsive quality of sociability that in the devotional meeting enables one at a seeming disadvantage to dignity to give the needed assistance to the timid leader in the way of testimony. You read the signs of agitation from the motions and actions and you try to the limit of your ability to do away with the formality of the meeting. Your spontaneity is catching others begin testifying in a less strained manner. The meeting takes on a more social air.

Why cannot we bring our sociability into the devotional meeting? It is needed here, perhaps more than anywhere else. Sociability and devotion ought not to stand on ceremony waiting for an introduction. Why allow anything so formal to come between the two? Spontaneous responsive sociability reads and answer my signs, it is on the alert, it is ever ready, ever willing. It detects the heartache back of the don't care manner, sees the longing in the questioning eyes, answers the mute appeal for friendship.

"Look about you O my brother;

What a sin is yours and mine

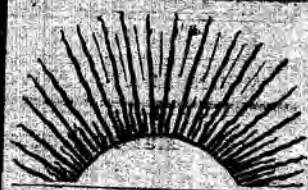
If we see that help is needed.

And we give no friendly sign."

How much, oh how much depends upon the little things, the cheery, joyous "Good Morning!" how it brightens the day; the sympathetic feeling even though conveyed through the slight touch of the hand, the tender loving words however awkwardly said, all these things which come from a spontaneous, free, loving heart, are the little things that make up the sociability of life.

Then why not cultivate the habit of thinking lovely things about others, for all through eternity we will reap the benefit of it. I sometimes think some of the surprises of heaven will be in finding out how we have helped others through the little spontaneous acts unconsciously given.

This is the mission of spontaneous



DISEASE DOES NOT STAND STILL.

Every one is either growing better or worse.

How is it with you?

You are suffering from

KIDNEY, LIVER,

OR URINARY TROUBLES.

Have tried doctors and medicine without avail, and have become disgusted.

DON'T GIVE UP!

Waller's
Safe Cure

WILL CURE YOU.

Thousands now well, but once like you, say so. Give an honest medicine an honest chance.

Large bottle or new style smaller one at your druggist's. Write for free treatment blank to-day. Warner's Safe Cure Co., Rochester, N. Y.

sociability, to give the friendly sign.

Thus would I say the sociability of a genuine League, depend much upon these three qualities its heartiness, its liberality, its spontaneousness. O that it might be a dividing, a sharing of sociability, those who are naturally sociable counting that nature as a talent, giving to those who are received of, the joyousness freeness of their disposition.

Sharing the life as Christ shared his life, with others.

Giving to the poor in love, the loveliness of life, giving to the poor in joy the joyousness of life.

And thine O Father, shall be the kingdom—and thine, the power—yes, and thine, the glory, for ever and ever! Amen!—From the Fort Smith League.

Bro. Geo. E. Cameron of De Witt orders two sets of the Reading Course for '96-'97. That's the way to keep up with the times.

If the hair is falling out, or turning gray, requiring a stimulant with nourishing and coloring food, Hall's Vegetable Sicilian Hair Renewer is just the specific.

TRAVEL VIA

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Little Rock & Memphis Railway

and save time and money. Shortest line by two hours to Memphis and the East. Close connections at Memphis for all points. For information and tickets call at city ticket office, 110 East Markham Street.

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ARKANSAS METHODIST.

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

WEDNESDAY, NOV. 4, 1896.

Making Progress.

When the Whitsett controversy arose we were confident that the Doctor would have strong support from the Baptists of the North and East. The opposition would only come from sections where "old-land markism" as taught by J. R. Graves is made a hobby. It is just to say of the Arkansas Baptist that it has not entered much into this matter Dr. Whitsett deals with historic facts, and if these facts be admitted and that the conclusions which they compel accepted, the Baptist Church will only be delivered from an incubus which has hindered its true work of saving souls.

It appears that the Southern Baptist Seminary has only become the more popular for the position Dr. Whitsett has taken:

We take from the Arkansas Baptist the following communication sent to that paper from Louisville.

"The seminary still rolls, with 'Uncle Bilbe' at the wheel. The largest opening in its history, and by far the finest looking set of men. They came from the East, North, West and the 'Land of Simmons,' i. e. Texas and Arkansas. Arkansas has the largest representation she has ever had—seven enrolled and more coming.

The Whitsett cause has proven a good advertisement and will enlighten those who will be enlightened "Where ignorance is bliss it is folly to be wise."

We do not do as some have done, make quotations to hide ignorance. Strange how some men kick. They put us in mind of a blind mule; kicking because they heard a noise. The last opponents of Whitsett, we notice in the Arkansas Baptist, have lost track of the subject entirely. We would not advise them to give up the chase because there is no danger of their doing any harm. Some of our leading men have taken a stand against the seminary, and it has been proven by their own statements that they do not know the difference between a theological seminary and a common university. So we do not wonder at such men kicking. There are some human monstrosities in Arkansas and we earnestly pray that they may yet become reconciled. With much love to the Baptists of Arkansas, we are, as ever, yours in His name.

C. I. WALKER.

Louisville, Ky.

Free grace is better than free silver. Amid the complaints of hard times and the political excitement our preachers continue to send in reports of great revivals

and the ingathering of hundreds into the Church.

Notes From the St. Louis Conference.

DEAR DOCTOR:—We miss you in the St. Louis Conference. Next to seeing you I reckon, comes a glimpse of the "ARKANSAS METHODIST."

Our work moves on about as usual. To be sure there is the cry of "hard times," this year there is more of truth than poetry in it. Whether after Nov. 3, it will be better or worse is a mooted question. Still if souls are saved, in this respect we have had success, and we have need to be thankful and I trust encouraged. In this connection there occurs to me the irrepressible evangelist question. While I thank God, I have been my own evangelist, some of the brethren have not been so fortunate. When shall we be delivered from the irresponsible ecclesiastical peripatetic Ishmaelite, whose hand is lifted against every thing that is not in accord with his peculiar vagaries?

I heard one of these wayward brethren preach lately. His theme was the "second blessing" theory of sanctification, with which I have no special quarrel. But I did, and do object to such wholesale denunciation of those who differ from the brother. In speaking of opposers of his view, he used this elegant language: "They are rotten at heart and when they go down to hell all the devils will hold their noses and fling open the windows."

Besides this he caricatured the Epworth League, Christian Endeavor and other organizations of the Church. Why will our brethren encourage this kind of thing and allow themselves and the Church to be abused? If we have any ecclesiastical laundrying to do it seems to me that it were well to attend to it in private. These are the sentiments of one Missouri pastor.

H. HANESWORTH.

The evils of which our 'brother speaks in the above are inevitable in any self-constituted and irresponsible evangelistic work. The preachers in charge do not know these men, and when they find themselves dissatisfied and deceived they refrain from any public statement of the matter. They fear that one who is sincerely seeking to do the Lord's work might thus be injured. So, only good reports are made to the papers if any are made at all. These the roving evangelists gather up these as their recommendations, and by means of them continues a work of which the Church is weary and ashamed.

The Old Parsonage

at Buck Lick Circuit.



The Old Parsonage and the New.

It was only last week that I passed by the old parsonage of Buck Lick circuit, standing dilapidated and lonely, a few rods from the county road. The little field of five or six acres in which it stands had not been tilled for some years. The pine and sweet-gum has almost reclaimed it for the forest.

I well remember that the building of that parsonage was an event of importance in my boyhood, and that it marked an era in the history of the Buck Lick charge.

I do not know how long the circuit had been organized—probably it was thirty years; nor do I know where or how the preachers had lived, who served it before that time.

It was Rev. Simeon Jones who secured the building of the parsonage—something he said in the first Quarterly Conference, I don't recollect exactly what it was, but this was the substance. When the stewards were considering where they would find a home for the

preacher a single room log cabin two miles from Buck Lick church was mentioned. There was not a vacant cottage in the little town, besides the stewards thought that the town would not be the best place for the preacher's children, and, indeed, there was no other vacant house. That had been vacant for more than a year, and I think never had an inhabitant afterwards.

Brother Jones had five children, and his wife was a poor, sorrowful care-worn woman, who seemed almost fainting under the burden of life. When the preacher saw that the stewards were bound to put his family in that cabin, he said with tearful eyes; "I came to serve you as your preacher, and I will do it. But we have no buggy, and no horse except the one I must

hide, and living two miles away, my wife and children can never get to Church. It does look like a hard thing to bear that you require me to send my family to perdition in order to help yours get to heaven."

That was the speech that struck fire. In a day or two it was everywhere, that the preacher had said that the church was sending his family to hell while he was trying to help them get to heaven. That speech built the parsonage. It was not three days until the men were in the woods cutting and hauling logs and making boards for a house for the preacher, and in two weeks the first parsonage for Buck Lick circuit was built. It was an humble home—a log house with stick chimney. But it had a shed room in the rear, and there was a stable for the horse. A great many of the people to whom Brother Jones preached had no better houses, and the preacher was thankful and satisfied. The parsonage was not more than half a mile from church, and there were none more faithful in attendance at the house of God than Mrs. Jones and her children. They said they had a happy year at Buck Lick.

Such were the old days of Methodism in this State. Such things are passing away. With the great progress which is being made in all other things the church, too, advances.

We have now at Buck Lick a commodious new church. The congregation has become so large that three years ago it asked for a stationed preacher, and through the aid of the Woman's Parsonage and Home Missionary Society a new parsonage has been built. The good people are happy in their spiritual and temporal prosperity, and the preacher at Buck Lick has a lovely home.



The New Parsonage at Buck Lick.

The value of a Conference organ is in the faithfulness with which it cultivates its own field.

The canvass for the ARKANSAS METHODIST is being made only by some of the brethren. They obtained good results. The METHODIST has been a helper of the preachers and the Churches. Do your utmost brother to bring up its claims before Conference.

The Methodist and Way of Life reminds us that "He gave some evangelists." They are the ones we are looking for. He never gave some that we have. Our M. E. brethren have wisely resolved to have only such evangelist as the Church herself appoints to that work.

The Tennessee Conference, while refusing to endorse the Tennessee Methodist, still agreed as to the need of a Conference organ, and a committee was appointed to take measures to establish one. The Tennessee Conference has suffered very much for lack of an organ in harmony with the doctrine and polity of the Church.

Georgia Letter.

I have long felt the need of a little book for those who have just begun to preach which would present in a few chapters the outlines of a homiletical treatise. I have tried to prepare one and have published it in your paper. Authors are but poor judges of their own work. They are like crows each one of whom thinks his crow the whitest, and I have always distrusted my own judgment of my work. There is little money in publishing any religious book, and none at all in such a tractate as this, but if it meets the demands it is worth the risk of printing etc. though it does not pay out. I would be glad if my Arkansas brethren who have read these articles will give their candid opinion of them. They will of course remember they are not for scholars but for beginners. I have just received the first copies of "The Life and Labors of Francis Asbury." I have tried to present in less than 400 pages the story of a wonderful life. It is by no means a mere abstract from his Journals, nor is it a description of my own based upon some incidents of his life. It aims to be a biography. I have tried to make it short with half the labor I could have made it three times as large. I think it will do any preacher good to read it, and I will send it on trial to him by mail. If he will send me his name on a postal card I will send him the book, and if it is perfectly satisfactory he can send me \$1.00 if not he can return the book. It can be ordered also from Nashville, where it is printed. I have read and re-read Asbury's Journals a score of times, and I am sure America never had in her borders one who loved her more or served

her with more genuinely unselfish service. Address me here at Macon, Georgia.

GEO. G. SMITH.

Bishop Fitzgerald at Newport, Ark.

Bishop O. P. Fitzgerald will, D. V., preach at Newport Nov. 15, Sunday preceding the meeting of the White River Conference, and attend the laying of the corner stone of our new Church. We will have a splendid house of worship, Truly,

M. B. UMSTED.
Oct. 29, '96.

Work Well Done.

Whereas, Rev. V. V. Harlan, our greatly beloved presiding elder, is now closing his fourth and last year as presiding elder of the Fayetteville District; and

Whereas, He has so faithfully and entirely discharged his duty toward the church and the preachers, often at great sacrifice to himself, going through heat and cold, rain and snow, to meet his engagements, thus winning to himself the hearts of all the people; and

Whereas, The church has continually prospered under his administration, both materially and spiritually; therefore, it is

Resolved by the undersigned preachers of the district, That we do herein tender him our sincere thanks for the very great service rendered us and our people, and we do assure him that he shall ever have a place in our affections, and that our prayers shall follow him, wheresoever in the Providence of God, his lot may be cast.

Signed: Jas. A. Anderson, Y. A. Gilmore, J. R. Maxwell, J. H. Sturdy, J. P. Humphreys, W. H. Dyer, W. H. Hatfield, J. J. Holland, J. W. House, W. P. Hamilton, S. F. Goddard, Arthur Marston.

A Good Man Gone.

DEAR METHODIST—The church has again lost a true and faithful member in the person of Capt. E. P. Chandler, who was born June 21, 1828, and died at his home in Fordyce, Ark., October 6, 1896. Capt. Chandler, as a citizen, was a patriot to the core and loved his country to devotion, and even sacrifice. This was demonstrated in his young manhood. He was one of the first to volunteer in the Mexican war, came out with the character of a brave and true soldier, and when our own troubles began he left his home and family as captain of a company, in which he was true and faithful, but it is not as a brave soldier we so much love to remember him, but as a true friend and an ever positive Christian. In the summer of 1858 the writer well remembers baptizing and receiving him in the church. From then our friendships have been true, and I have never ceased to love him. As a Christian he was not so demonstrative as some, but there was an undercurrent of deep piety that controlled his life and brought him down to the last dark river without a shadow of a doubt or fear. He is gone from us, but has left the heritage of an honored name and the example of a true Christian to the afflicted wife who stands on this side in feebleness extreme, but with the consciousness that he is safe, and to his children and grand-children, by his victory in death, the immortal words: "Follow me as I have followed Christ."

JOHN F. CARR.

Notes from the Press

The Central Baptist is very conservative in its utterances ament the Whitsitt controversy. It says: "Referring to the strictures made by Dr. Stafford in this issue, we reaffirm our desire to avoid giving any wrong impression favorable or unfavorable to Dr. Whitsitt. Nothing can be more deplorable than a pre-determination to accept or reject what an author says, and to line up for debate in advance of a candid examination of the book. Dr. Whitsitt would be the last man to seek such endorsement, or to provoke such opposition.

The Gospel Advocate says:

"You ought to love a Christian better than a Baptist. If you love Christ better than you love John the Baptist, you ought to love his people better than you love John's people."

The above is an unchristian thrust at the Baptists. The Gospel Advocate is a Campbellite paper. It represents a people who have made great efforts to monopolize the name Christian as their peculiar title. But while we hold to the Master's standard of judging, "By their fruits ye shall know them," the world will recognize in the Baptist denomination a loyal and valiant division of Christ's Militant Church.

As to our Campbellite friends, some are Christians and some are only Campbellites. Among Baptists, some are Christians and some only Baptists. The same division may be run through Methodist and Presbyterian Churches. The denominational name includes all and rightly distinguishes their place in the Army of the Lord. For any denomination to arrogate to itself the title of The Christian Church is impertinent, arrogant and absurd.

A correspondent writes to the Central Baptist as follows, concerning Dr. Whitsitt's book:

I have just finished reading "A Question in the Baptist History." I desire to write my impressions as I lay the book down.

1. The writer addresses himself to his work with the true historical frame of mind.

2. He deals with original sources of historical information.

3. He has opened up the way for additional research.

4. The book tends to the strengthening of the thread of the Baptist history.

5. An answer to this book, to be satisfactory, must be by one who has examined the original sources in the true historical frame of mind.



When the girl comes to be a woman—look out. If she starts out in vigorous, womanly health then it is pretty safe to say she will be a healthy, attractive, beautiful woman.

The beginning of womanhood is the real crisis in a woman's life. Nearly always something is wrong, then in the distinctly feminine organs. Maybe it isn't very serious—no matter—the time to stop disease is when it starts.

McELREE'S WINE OF CARDUI

will bring girls safely through the crisis. Taken at the first indication of weakness, it never fails. It regulates the monthly periods with perfect precision. Its action is direct upon the feminine organs that above all others, ought to be strong and well.

Start the girl right. Don't expose her to the dangers and tortures of dragging weakness, bearing down pains, nervous prostration and the debilitating drains so common to women.

McElree's Wine of Cardui, is a home treatment. It does away entirely with abhorrent "local examinations."

Sold at \$1.00 a Bottle by Dealers in Medicine.

Allow me brethren, to express an appreciation of the wisdom, fairness and candor that The Central Baptist has shown in this matter. "Just as I expected."

WILEY J. PARTICK.

A COUGH, COLD OR SORE THROAT requires immediate attention. "Brown's Bronchial Troches" will invariably give relief.

COTTON BELT ROUTE —TO— MEMPHIS, CAIRO, ST. LOUIS, AND ALL POINTS BEYOND.

Free Reclining Chair Cars
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TWO DAILY TRAINS —TO— MEMPHIS.

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Points East, North and Southeast.

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NO CHANGE OF CARS
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OR INTERMEDIATE POINTS.
Connecting with all Through Trains to
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Rates, Maps, time tables and all information regarding a trip in any direction will be cheerfully furnished on application to any agent of the Company.

J. A. EDSON, General Superintendent,
TEXAS & ARKANSAS RAILWAY.

+ Christian Life. +

Faith.

Half the hardships you endure,
Are only in your mind;
If you think you cannot see,
You might as well be blind.

Tell yourself you're happy,
As through life you go;
Tell yourself you're content,
And soon you shall be so.

Half the miseries you feel,
Are all imagination;
Yet you try to bear alone,
The woes of all creation.

Tell yourself you're happy,
As you jog along;
Tell yourself you're not weak,
And soon you shall be strong.

Half your worry and distress,
O'er trials great and small;
Make no real change in life,
Bring no comfort after all.

Tell yourself you're happy,
That's the thing to do;
Tell yourself you love the truth,
And soon you shall be true.

Half the fears that haunt your life,
Will vanish after while;
And when "Old Time" brings dreaded
death,
You'll meet him with a smile.

Tell yourself you're happy,
Your life, and others, save;
Tell yourself you will not fear,
And soon you shall be brave.

Martin, Tenn.

—RUTH RAMSEY.

Peace in Christ.

Jesus said: "In the world ye shall have tribulations, but in me ye shall have peace." Peace in tribulation is that divine peace which the world cannot disturb, even as Jesus said: "Not as the world giveth give I unto you—my peace I give unto you."

This peace is in the strong confidence that while earthly things are lost, better things are gained. It is the sense of security in which a soul is held that deems real calamity or loss an impossibility.

This is not a special and direct work of God's spirit. It is a conviction which is defensible from evidences and proofs. It is but the just balance between earthly and heavenly things in the mind.

One who expects a great earthly reward will joyfully endure toil and affliction, and men will look on him as one to be envied. "Take for an helmet the hope of Salvation." When heaven and immortality are to the mind no dream, no sentiment, nor yet a vague hope, but one feels that his grasp is firm upon eternal riches, then he can endure anything.

It is not this faith which brings the Holy Ghost any more than the Holy Ghost that brings this faith. There is mutual inter-action. If we had no faith we would not seek God. If when we sought him he gave no answer, faith would fail. God's answer to faith keeps faith alive. There is in the soul that prays communion; there is from him we seek response. The Holy Ghost is that divine Comforter which makes Jesus' followers know that they trust not in a dead hero, but a living Saviour.

Neuralgia is the prayer of the nerves for pure blood. Hood's Sarsaparilla is the One True Blood Purifier and nerve builder.

Polish the Dark Side.

"Look on the bright side," said a young man to a friend who was discontented and melancholy.

"But there is no bright side," was his doleful reply.

"Very well; then polish up the dark one," said the young man promptly.

Are you ever despondent? Then adopt this advice, and remember that the best way to "polish up the dark side" is to work—work hard, and with ceaseless devotion and energy.

I once had the honor of working for a time with a famous and eloquent dignitary of the Church. He lost his wife very suddenly, and I knew that this was the most crushing blow he could possibly suffer. I quite expected, therefore, that he would go away and rest, perhaps for several months to come. But in a week he was busier than ever. His zeal increased tenfold, his energy appeared to be boundless, no burden of work seemed too heavy. It was evidently a daily struggle to concentrate his attention on what he had in hand; but he did it, and by degrees the awful load of grief seemed to grow lighter. Honest work well done is the sure path to a cheerful spirit. Try it.—The Churchman.

Soul-Winning.

The power of human agency can not be too highly estimated. A large part of our work of winning souls is personal; that is, it is a

work between man and man. God has ordained that usually, when an unsaved person is to be led to the Saviour, it shall be done through some human agent. As Andrew found Peter, as Phillip found Nathanael, as Jesus found the woman at Jacob's well, so are we to seek after souls, and patiently, lovingly win them to their Redeemer.

In point of fact, nearly every regenerated person can trace his religious life to the agency of some individual. Sometimes it is a mother's prayers, sometimes a father's counsels, sometimes the holy living of one of God's children. But even more frequently our religious experience can be traced to a word directly spoken by some one in whose Christian character we had confidence. An unsaved person may sit under the most faithful preaching for years and remain unmoved, while the simple question, directly spoken, "Are you a Christian?" may do more to awaken his conscience than any number of sermons.—Our Young Folks.

Power in the Ministry.

A ministry of power must be the fruit of a holy, peaceful, loving intimacy with the Lord. Oh, how much depends on the holiness of our life, the consistency of our character, the heavenliness of our walk and conversation! Our life cannot be one of harmless obscurity. We must either repel or attract—save or ruin souls! How loud, then, the call, how strong the motive, to spirituality of soul and circumspect-

ness of life. How solemn the warning against worldly mindedness and vanity, against levity and frivolity, against negligence, sloth and formality.

Of all men, a minister of Christ is especially called to walk with God. Everything depends on this: his own peace and joy, his own future reward at the coming of the Lord. This is the grand secret of ministerial success. One who walks with God reflects the light of his countenance upon a benighted world; and the closer he walks the more of this light does he reflect. One who walks with God carries in his very air and countenance a sweet serenity and holy joy that diffuse tranquility around. One who walks with God receives and imparts life wherever he goes; as it is written, "Out of him shall flow rivers of living water." He is not merely the world's light, but the world's fountain; dispersing the water of life on every side, and making the wilderness to blossom as the rose. His life is blessed, his example is blessed, his words are blessed, his ministry is blessed! Souls are saved, sinners are converted, and many are turned from their iniquity.—Bonar.

The only permanent cure for chronic catarrh is to thoroughly expel the poison from the system by the faithful and persistent use of Ayer's Sarsaparilla. This wonderful remedy proves successful when all other treatment has failed to relieve the sufferer.

If the Baby Is Cutting Teeth.

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

REFUTATION OF ERONEOUS VIEWS in regard to the history and attitude of the M. E. Church South. By J. E. Godbey, an answer to false charges of Northern people who have been misled in regard to the cause and character of the division of 1844. Prepared for the especial needs of our Church on the Western borders by request of the Denver Conference. Paper 15 cents.

GODFREY & THORNBURG.

METHODIST CHURCH MEMBER'S MANUAL—By J. E. Godbey, 224 pages. 50 cents.

This book has been before the public for some years. It has been classed among the standard works of Methodism. It has received high commendations from scores of pastors who have used it. More than 5,000 copies have been sold. It grew out of a need which the author felt in his own pastoral labors. Sent promptly on orders to

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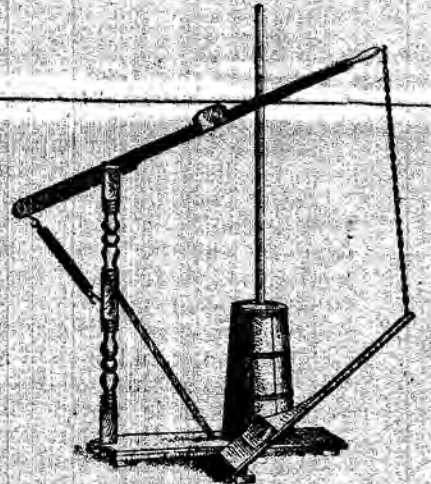
A trial of this plan costs but little and is sure to lead to profitable culture.

All about Potash—the results of its use by actual experiment on the best farms in the United States—is told in a little book which we publish and will gladly mail free to any farmer in America who will write for it.

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93 Nassau St., New York.

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SECRETARY,
LITTLE ROCK, ARK.

"A QUESTION IN BAPTIST HISTORY."

By William H. Whitsett, D. D., President of the Southern Baptist Theological Seminary, Louisville, Ky.

Many of our readers have become interested in the question raised among the Baptist by Dr. Whitsett. Send us \$1 for the book.

\$75 MONTHLY AND EXPENSES; as per advertisement; not for permanent sale; only. FRANK LEE, Co., Chicago, Ill.

For The Young People.

What to Drink.

I think that every mother's son
And every father's daughter,
Should drink, at least till twenty-one,
Just nothing but cold water.
And after that, they might drink tea,
But nothing any stronger;
If all folks would agree with me,
They'd live a great deal longer.

—Selected.

"The Homeliest Thing on Earth."

A man's stooping posture, when riding a bicycle has often been the subject of comment. It is an ungainly and unhealthful attitude. Not until doomsday would we ride a bicycle if we had to squeeze heart, lungs and other vitals into the compressed condition they must occupy in such a stooping and stupid attitude. In Harper's Weekly Robert Grant gives a good hint

"To the Bicyclist Bending Forward:"

"O youth, who, bending forward, rides apace
With melancholy stamped upon your face,
Pursuing Pleasure with a frenzied eye,
Yet mocked by her however fast you fly,
Are you aware how horrible you look?
No guy invented for a picture book
Was ever more a painful sight than thou,
Lord of the back and the anxious brow.
"Oh, sit up straight and try to wear a smile!
Be less intent to pile up mile on mile.
Enjoy the prospect as you glide along,
The trees, the sunshine, and the robin's song.
To us who view your scorching day by day,
Bent on your bar in such an awkward way,
You are the homeliest thing on earth, my lad;
Oh, sit up straight, and make the landscape glad!"

Wonderland.

I.

Sweet eyes by sorrow still unwept
To you the world is radiant yet,
A palace-hall of splendid truth
Touched by the golden haze of youth,
Where hopes and joys are ever rife
Amid the mystery of life;
And seeking all to understand,
The world to you is wonderland.

II.

I turned and watched with unshed tears
The furrowed track of ended years;
I see the eager hopes that wane,
The joys that die in deathless pain,
The coward faith that falsehoods shake
The souls that faint, the hearts that break
The Truth by livid lips bemoaned,
The right defied, the Wrong enthroned
And, striving still to understand,
The world to me is Wonderland.

III.

A little time, then by and by
The puzzled thought itself shall die,
When like the throb of distant drums,
The call inevitable comes
To blurring brain and weary limb,
And when the aching eyes grow dim,
And fast the gathering shadows creep
To hush the drowsy sense asleep,
We to shall slumber hand in hand
To wake, p. rhaps, in Wonderland.

—Harry Thurston Peck, in The Bookman.

A Boy, Not a Lawyer, Wanted.

A gentleman who owned a farm told a friend one day that he needed a boy to work about his place. The friend expressed a wish that he would find one soon. In a few days the gentleman went again to his friend and said:

"I have just got a boy, and hope he will be a good one."

About a week later he was asked how his boy was getting along. He replied:

"I haven't any boy."

"Why," the friend said, "you told me last week that you had one."

"I thought I had, but I found I was mistaken. When I told him to do anything a certain way he would say, 'Hadn't I better do it this way?' or when he was doing one thing and I told him to do another, he would reply, 'Hadn't I better finish this first?' I want a boy who will do as I tell him, and not a lawyer to instruct me; so I sent him away."—Ex.

Florence Nightingale's First Patient.

There is a beautiful incident related of Florence Nightingale's childhood, and it shows that God had already planted within her the germ which was to develop in after years.

Her first wounded patient was a Scotch shepherd dog. Some boys had hurt, and apparently broken its leg, by throwing stones, and it had been decided to put it out of misery.

The little girl went fearlessly up to where he lay, saying in a soft, caressing tone: "Poor Cap, poor Cap!" It was enough. He looked up with his speaking brown eyes, now bloodshot and full of pain, into her face, and did not resent it when, kneeling down beside him, she stroked with her little, ungloved hand the large, intelligent head.

To the vicar he was rather less amenable, but by dint of coaxing he at last allowed him to touch and examine the wounded leg. Florence persuasively telling him that it was "all right." Indeed, she was on the floor beside him, with his head

Sick Headache Permanently Cured

"I was troubled, a long time, with sick headache. It was usually accompanied with severe pains in the temples and sickness at the stomach. I tried a good many remedies recommended for this complaint; but it was not until I began taking



AYER'S

Pills that I received anything like permanent benefit. A single box of these pills did the work for me, and I am now a well man." C. H. HUTCHINGS, East Auburn, Me.
For the rapid cure of Constipation, Dyspepsia, Biliousness, Nausea, and all disorders of Stomach, Liver, and Bowels, take

AYER'S Cathartic Pills

Medal and Diploma at World's Fair.

Ask your druggist for Ayer's Cathartic Pills.

ARMSTRONG & MAKELLY Pittsburgh.
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DAVIS-CHAMBERS Pittsburgh.
FAHNESTOCK Pittsburgh.
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LET WELL-ENOUGH ALONE
is a safe maxim to follow in painting—as in everything else. Pure White Lead and Pure Linseed Oil are and always have been the best and standard paint. To be sure of getting

Pure White Lead

examine the brand (see list genuine brands).

For colors tint White Lead with the NATIONAL LEAD Co.'s Pure White Lead Tinting Colors. They are the best and most permanent.

Pamphlet giving valuable information and card showing samples of colors free; also cards showing pictures of twelve houses of different designs painted in various styles or combinations of shades forwarded upon application to those intending to paint.

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SEE QUINN'S NEW FALL AND WINTER SILKS AND DRESS GOODS AT ONCE!

THE JOE P. QUINN DRY GOODS COMPANY.

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Little Rock,

Arkansas.

on her lap, keeping up a continuous murmur, such as a mother does over a sick child.

"Well," said the vicar, arising from his examination, "as far as I can tell there are no bones broken; the leg is badly bruised. It ought to be fomented to take the inflammation and swelling down." "How do you foment?" asked Florence. "With hot cloths dipped in boiling water," answered the vicar. "Then, that's quite easy. I'll stay and do it. Now, Jimmy, get sticks and make the kettle boil."

There was no hesitation in the child's manner; she was told what ought to be done, and she set about doing it as a simple matter of course. "But they will be expecting you at home," said the vicar. "Not if they are told I'm here," said Florence. "But you will wait and show me how to foment, won't you?" "Well, yes," said the vicar, carried away by the quick energy of the little girl. And soon the fire was lit and the water boiling. An old smock of a shepherd's had been discovered in a corner, which Florence had deliberately torn to pieces, and to the vicar's remark, "What will Roger say?" she answered, "We'll get

him another." And so Florence Nightingale made her first compress, and spent all that bright spring day in nursing her first patient—the shepherd dog.—The Standard.

ARE YOU HARD OF HEARING OR DEAF?
Call on or send stamp for full particulars how to restore your hearing, by one who was deaf for thirty years. John Garmore, Observatory Ave., Mt. Lookout, Cincinnati, O.

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Main.

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STAR TAILORS,
515 Main St., Little Rock,

Our Church at Home

KINGSTON, ARK.

Our revival work goes on, fifty-one conversions, thirty-three accessions, eighteen infants baptized.

HENRY M. CONGER.

DEVUE, ARK.

Just closed a meeting at Hunter which resulted in 18 conversions, 10 accessions and the church wonderfully revived. Glory to God.

N. W. WOMACK.

October 18, 1896.

OAKLAND AND FAIRVIEW CIRCUIT.

We have held all of our protracted meetings, have had 65 conversions, 36 accessions to our church. We are closing up for conference. The preacher that gets this work will get a good circuit.

G. B. GRIFFIN.

October 23, 1896.

FORT SMITH, ARK.

Our meeting at First Church closed last night. We had a large number of conversions, 36 accessions and five or six more to be received. Several family altars erected. The church is greatly improved. F. S. H. JOHNSTON.

October 26, 1896.

MORGANTON MISSION.

I am through with my protracted meetings with good results; 100 conversions, 76 accessions and 12 infants baptized. Conference collections all behind because of but little money in the country. Have had considerable sickness in my family this year, but hope to be able to get to conference at Fayetteville the 25th of November next.

J. S. HACKLER.

Quitman, October 23.

WARD MISSION.

Our fourth quarterly conference was held at Mountain Springs October 20, 1896. Our beloved P. E. was with us and preached with power from on high. The most of the officials were present. We are considerably behind on the general collections, and as there is only about the sixth of a crop in this country the outlook is a gloomy one. I have held seven protracted meetings. We have had 40 conversions, a great number reclaimed and 45 accessions to our church with more to follow. I was assisted in my meetings by our local brethren, who did some good and faithful work.

I am doing all I can for The Arkansas Methodist.

Yours saved and kept,

T. J. TAYLOR, P. C.

Ward, October 24, 1896.

GREENWOOD.

We have recently closed a two weeks' meeting in Greenwood. The meeting was not what we hoped for, yet we had a good time, really the best meeting we have held. The attendance was larger and the attention as good as any one could ask for. The interest on the part of the church was better than it was in the meeting in May. Many of the members were strengthened and have started out anew. We had no penitents or

conversions, but the spirit convicted and sinners resisted to the end.

Our prayermeeting is better attended and more interest taken than usual.

Rev. P. C. Fletcher of Central Church, Fort Smith, spent three days with us, preaching to the edification of all. He is a good man and a good preacher. Also my presiding elder, Rev. D. J. Weems, spent several days with us and did some good, earnest work.

Our old father in Israel, Rev. W. R. Gardner, one of the superannuates of this conference, was with us in most of the day meetings. Brother Gardner lives in Greenwood, has a very comfortable little home, and makes his living by the sweat of his face at manual labor most of the time. He is 68 years old, entered the traveling connection in 1864 in the Memphis Conference, and since that time has traveled in all three of the conferences in Arkansas.

He enjoys fair health every way except his eyes are afflicted. Sometimes can hardly see to go about. He can preach with as much emphasis and power now almost as he ever did. He has preached almost every Sunday in this year, to date.

The preacher in charge of the Greenwood circuit will always find a friend in W. R. Gardner. Praise God from whom all blessings flow. D. N. WEAVER, P. C.

October 24, 1896.

YELLVILLE ARK.

We are having gracious revivals this year, 84 conversions, and a good meeting in progress at Liberty Church. I want to have a hundred conversions before Conference.

This is my second year on this charge where I was raised. May God bless the ARKANSAS METHODIST.

J. H. WATTS.

NEW BETHEL.

I began a protracted meeting at New Bethel on the third Sunday in September, and continued it of nights, for one and a half weeks. It resulted in 19 conversions and 21 accessions to the church. One gentleman, 73 years old, was converted, joined the church, and is a lively, earnest worker in the same.

This place, New Bethel, was cut off from Jacksonville circuit last fall at the White River Annual Conference. I found the church in a bad condition. Her members scattered without a shepherd, and by their earnest request I have reorganized them, and now have a list numbering 44. They all expressed themselves as not intending to transfer to any other point, but desired to be kept together at their own church home. I wish to call the attention of the preachers to this matter and do hope at the ensuing annual conference they will take notice of this and see that New Bethel be annexed to the Jacksonville circuit. Too much of this lopping off done from this to the Gulf of Mexico. If there was more pastoral visiting there would not be so much shortage in collections, especially in the preacher's salary.

I know whereof I speak. Come

brethren, visit the flock that the Lord has assigned to your care and keeping, till he come for his precious jewels.

I was well pleased with Brother Stone's article on sanctification, it had the right ring.

Yours for the cause,

J. W. BRIDGES,

Lecont, Ark.

Local Deacon.

ROCKY COMFORT CIRCUIT.

The work on this circuit, in some respects, makes a satisfactory showing for the year. Brother Lewis Cannon, who since my resignation, has had charge of this circuit, has proven himself to be a very efficient pastor, and as he is a young man, we predict for his future endeavors abundant success.

The number of conversions has been about 75, while the additions to the church amount to above 60. We have a thriving League and an excellent Sunday school at Rocky Comfort.

Yours in Christ,

L. BARNETT.

Rocky Comfort, Ark., Oct. 28.

New Kidney and Bladder Cure.

The new botanic discovery Alkavis, is an assured cure for kidney and bladder diseases, pain in back and rheumatism. The best proof is that the Church Kidney Cure Company, 418 Fourth Avenue, New York, will send you treatment by mail prepaid free, if you send them your name and address. Alkavis has certainly wrought some wonderful cures, and we advise our readers to try it, as it is offered free.

Married.

SCOTT-HARRIS:—At the residence of the bride, Wednesday morning, Oct. 7, Mr. Frank H. Scott of St. Louis, and Miss Della Harris of Monticello. Rev. O. E. Goddard officiating.

COTHAM-COTHAM:—At the residence of the bride's father, Mr. Richard Cotham of Atlanta and Miss Lillian Cotham of Monticello. Rev. O. E. Goddard officiating.

STEEN-ROBERTSON:—At the residence of the bride's father Dr. Robertsons, Mr. Steen of Texas, and Miss Bertie Robertson of Monticello. Rev. O. E. Goddard officiating.

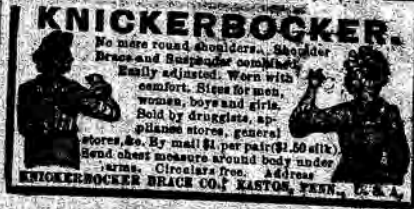
YATES-ROSS:—At Bethel campmeeting in Howard Co., Oct. 11, 1896. Mr. Jno. W. Yates, and Miss Sallie Ross both of Howard county Ark. S. W. Rainey officiating.

CROCKER-BOONE:—At the bride's residence Capt. John Crocker of New Lewisville, to Miss Mattie Boon of Old Lewisville Sept. 30, '96. E. N. Watson officiating.

LEAK-FRISDALE:—Mr. Pierce H. Leak, to Miss Nora Frisdale both of Chester, Crawford county, Ark. The writer officiating.

J. F. GATES.

HUDSON-ADAMS:—Mr. A. B. Hudson of Hazen and Mrs. Cora E. Adams of Cabot were married at the residence of the bride Oct.



28, '96. J. A. Henderson officiating.

CLARK-ROSS:—At the residence of the bride's father, M. B. Ross, Okla., Oct. 27, 1896, Mr. J. H. Clark, of DeKalb, Texas, and Miss Effie Ross. S. A. Hill officiating.

Holiday Excursions East.

With its usual liberality, the Louisville and Nashville railroad will have tickets on sale to all points in the Southeast at one fare round trip on December 21 and 22. Tickets will be sold by our connecting lines in Arkansas and Texas, through via the L. & N. to points in Kentucky, Tennessee, the Carolinas, Georgia and Florida. Tickets will be good to return any time within thirty days. Remember that by this line you can buy tickets via either Memphis or New Orleans, and that cars will be run through if necessary. For rates and all information write to T. H. Kingsley, traveling passenger agent, Dallas, Tex., or Max Baumgarten, passenger agent, Memphis, Tenn.

SOME FACTS ABOUT CHINA.

Latest Book on China, Written by the Author on His Returning Voyage—A Brief Outline of the Things Seen, Heard and Felt While in China—Price 20 cents per Copy, \$2 per Dozen.

I will send to each preacher as many copies of this book as he thinks he can dispose of in his charge. In thirty days after the reception of the books let each preacher remit the money derived from sales up to that date. At the expiration of the next thirty days make another remittance. If at this time he has books on hand of which he is not likely to dispose he can return them to me at my expense. Let each preacher drop me a card and let me know the number he can probably dispose of in his charge. This book will help you in raising your missionary collections.

O. E. GODDARD,

Monticello, Ark.

How Some of our Readers can Make Money.

Last month I cleared, after paying all expenses, \$355.86; the month previous, \$260, and have at the same time attended to other duties. I believe any enterprising person can do equally as well, as I have had very little experience. The Dish Washer is just lovely, and every family wants one, which makes selling very easy. I do no canvassing. People hear about the Dish Washer, and come or send for one. It is strange that a good, cheap washer has never before been put on the market. The Iron City Dish Washer fills this bill. With it you can wash and dry the dishes for a family of ten in two minutes without wetting the hands. As soon as people see the washer work they want one. You can make more money, and make it quicker than with any other household article on the market. I feel convinced that any lady or gentleman can make from \$10 to \$14 per day around home. My sister and brother have started in the business and are doing splendid. You can get full particulars by addressing the Iron City Dish Washer Co., Sta. A, Pittsburg, Pa. They help you get started, then you can make money awfully fast.

Mrs. W. H.



MRS. E. E. WILEY,

General Organizer of the Woman's Parsonage and Home Miss. Society.

Woman's Work.

WOMAN'S PARSONAGE AND HOME MISSION SOCIETY.

General officers: Miss Belle Bennett, president, Richmond, Ky.; Mrs. G. P. Kendrick, treasurer, Louisville, Ky.; Mrs. B. K. Hargrove, secretary, Nashville, Tenn.; Miss Helm, editor of "Our Homes," Nashville, Tenn.; Mrs. W. W. Pemberton, corresponding secretary, Little Rock Conference Society, Little Rock, Ark.

Farewell Meeting for Miss Case.

On Tuesday last a farewell meeting was held in the M. E. Church, South, of Batesville, in honor of Miss Essie Case, who has been a missionary to Mexico for ten years. The large building was crowded, all anxious to see and hear Miss Essie once more before she leaves for an uncertain length of time.

The meeting was ably planned and conducted by Mrs. Robt. Neill as president of the W. F. M. S. of this place. After scripture reading, song and prayer, Mrs. Neill told the object of the meeting. In speaking of Christian influence she traced the organization of the missionary society of this district, the efforts of many Christian lives, and Miss Essie's call to the mission field to the influence of one consecrated Christian, who had purposed to devote his life to the cause of missions, but whom God had called home before his purpose was accomplished. He remained at this place only a short time, but by constant and earnest efforts got the ladies of the church interested in missions and organized a society. While here he also held a series of services and turned many souls to Christ, among whom was Miss Essie. Many will remember his earnest appeal to the Divine throne for one of this number to be sanctified for the foreign field. He has long been in the home of the just, but who can calculate the good of such lives?

There were many interesting, instructive and helpful talks by different ministers and members of other churches. Last, Miss Essie, in her characteristic, sweet, clear

tones, told us something of her school in Saltillo, giving many touching scenes of the extreme poverty of the lower classes in Mexico and of the superstition they had to contend with in that dark country, where Catholicism has prevailed. She feels the responsibility of her charge and in humility asked the prayers of the entire church. She says no one can know the need, comfort and support of the prayers of friends as these missionaries.

She is very cheerful and happy in her work, and hastens back in order not to lose more time than needful.

It was a sad, sweet hour as we bade her farewell, little knowing when we should see her again, but trusting her to the kind Father who is ever guiding and directing her steps.

A FRIEND.

Domestic Missions.

In the last METHODIST I see a note from Brother Tucker in regard to our home mission fund, and asking for suggestions as to appropriations of same.

Evidently we need a different plan to the one we now have. Our people are in sympathy with domestic mission work, but some of our thinking laymen are demanding a change in our system.

The most practical plan for the present, as I see it, is for the conference to elect a treasurer of this fund, let each preacher take early collections and turn same over to his presiding elder, and let each presiding elder report the first of every month to treasurer, forwarding amount in hand, and let treasurer pro rate amount in hand and pay to each preacher on a mission his per cent quarterly.

Let the assessment be near what we may reasonable hope to collect, and then do our best to pay 100 cents on the dollar. As this fund is now managed it works a great hardship upon some of our missionaries. A few have received the 40 per cent, allowed by the board, while others have received less than 10 per cent. and will have to wait until reports are made at conference before they will receive

their pro rata. These brethren are doing faithful work and need their pay badly. The fault is not in the men who collect the money, but in our system of dispensing it. Let us have a change.

P. B. HOPKINS.

Elm Springs, Ark.

A Working Auxiliary.

When the W. P. and H. M. auxiliary of First Church, Little Rock, was organized several years ago it seemed destined to perish.

The members of the Ladies Aid Society and those of the Volunteer Workers were joined to their idols, while the determined little Parsonage Band said "we must build a home for our own pastor."

And so they all worked and worked well, and our good women had a meeting to attend every week—for besides these three societies there was the Foreign Missionary Society.

Really, it did seem that it would continue to be "us four and no more." But a handful of women (of good standing in the four societies) felt constrained to take up Home Mission work in its broader sense, and they met weekly between times. They did not accomplish much but they held fast to the conviction that Christian women should stretch helping hands over the home-land while reaching out across the seas, and the W. P. and H. M. auxiliary did not die.

By faith the handful of women saw the brighter day that would dawn in God's own time.

Our new pastor, Rev. C. E. Pattillo, came to the assistance of the little Band, secured contributions from the brethren and that parsonage was built.

The idols were scanned and found wanting, and the brighter day had dawned for us all.—The noble women who for years had worked unceasingly for their own Zion now felt it a privilege to give some thought, time and money to help sustain the Gospel of Christ in the destitute places of America.

Our auxiliary has 70 members, and the meetings are well attended and very interesting.

The President is always prompt, and conducts the exercises according to the prescribed program.—The minutes are a pleasing record of facts read by the Secretary. Our Treasurer recognizes the value of every dollar in the furtherance of this great connective work, and she kindly reminds delinquent members to pay dues.

The corresponding secretary has learned that it is easier to obey those in authority than to choose her own work. So despite the cry of hard times, she distributes mite boxes, insists on a contribution to the decennial fund, and urges the preparation of a barrel of clothing for the needy family of a faithful man of God. Some sympathetic heart invariably responds—the rest of us catch the spirit of Heavenly mindedness, and so far, not one claim presented has been ignored. The Agent impresses upon us the value of "Our Homes" to workers,

Radway's Pills

Always Reliable, Purely Vegetable.

Possess properties the most extraordinary in restoring health. They stimulate to healthy action the various organs, the natural conditions of which are so necessary for health, grapple with and neutralize the impurities, driving them completely out of the system.

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PERFECT DIGESTION will be accomplished by taking Radway's Pills. By their Anti-Bilious properties they stimulate the liver in the secretion of the bile and its discharge through the biliary ducts. These pills in doses from two to four will quickly regulate the action of the liver and free the patient from these disorders. One or two of Radway's Pills, taken daily by those subject to bilious pains and torpidity of the liver, will keep the system regular and secure healthy digestion. Price, 25c. per Box. Sold by all Druggists. RADWAY & CO., NEW YORK.

and our subscription list grows.

At each meeting we have written reports from the various committees read by their chairmen. These committees are changed now and then but the good work goes on. Strangers are visited; flowers and delicacies are carried to the sick; food and clothing are provided for destitute people; children are brought into the Sunday school and friends are invited to prayer meeting.

Special visits are made to tell others about the work and to invite them to join the society. Sometimes a note is sent to remind one lady of the meeting and to offer to call by for her. This persistence has not been in vain.

Last winter our Church was burned, and we needed money at home more than ever. Nevertheless, we continued to send off regular dues and just worked harder for ourselves. Afternoon teas and parlor concerts were given to make money for local work and we added to the comforts of our parsonage. Our Finance Committee asked a weekly contribution from every woman in First Church towards buying furniture for the new edifice, and many responded. Since January more than five hundred dollars have been raised by this systematic giving.

We observed the Week of Prayer with profit, and the self-denial fund was \$14.55.

We are now much interested in the Reading Course, and expect to derive much benefit from it.

Our pastor Bro. Pattillo, attends our meetings regularly, and his interest in the work never lags. With unanimity we would say that the success of this working auxiliary is mainly due to his wise counsel fervent exhortation and gentle leadership. His aspiration for us shall lead us on to higher heights.

VERITAS.

EPISCOPAL VISITATION, 1896-97.

FIRST DISTRICT—BISHOP KEENER.
West Texas Conference, Llano, Tex., October 23.
North Texas Conference, Paris, Tex., November 11.
Northwest Texas Conference, Waxahatchee, Tex., November 18.
South Georgia Conference, Valdosta, Ga., December 2.

SECOND DISTRICT—BISHOP HARGROVE.

Montana Conference, Hamilton, Mont., August 6.
Columbia Conference, Lebanon, Ore., September 3.
East Columbia Conference, Dayton, Wash., August 20.
Pacific Conference, Oakland, Cal., September 23.
Los Angeles Conference, Phoenix, Ariz., December 2.

THIRD DISTRICT—BISHOP GRANBERY.

October 8.
Tennessee Conference, Nashville, Tenn., October 21.
North Alabama Conference, Bessemer, Ala., November 13.
Alabama Conference, Montgomery, Ala., December 2.
South Carolina Conference, Abbeville, S. C., December 9.
Brazil Conference, Juiz de Fora, Brazil, July 23.

FOURTH DISTRICT—BISHOP WILSON.

Kentucky Conference, Somerset, Ky., September 16.
Louisville Conference, Hopkinsville, Ky., September 23.
St. Louis Conference, Charleston, Mo., September 30.
North Georgia Conference, Dalton, Ga., November 25.
North Carolina Conference, Kingston, N. C., December 3.
Memphis Conference, Jackson, Tenn., November 18.

FIFTH DISTRICT—BISHOP DUNCAN.

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

SIXTH DISTRICT—BISHOP GALLOWAY.

Denver Conference, Pueblo, Col., August 20.
Baltimore Conference, Staunton, Va., March 23, 1897.
Missouri Conference, Hannibal, Mo., September 2.
Southwest Missouri Conference, Nevada, Mo., September 16.
Holston Conference, Cleveland, Tenn., October 7.
Western North Carolina Conference, Salisbury, N. C., November 18.
North Mississippi Conference, Greenville, Miss., November 25.

SEVENTH DISTRICT—BISHOP HENDRIX.

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

EIGHTH DISTRICT—BISHOP KEY.

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

NINTH DISTRICT—BISHOP FITZGERALD.

West Virginia Conference, Charleston, W. Va., September 9.
Illinois Conference, Pana, Ill., September 23.
White River Conference, Paragould, Ark., November 18.
Florida Conference, Tallahassee, Fla., December 1.

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W. P. and H. M. Society.

The fourth annual convention of this society will meet in the lecture room of the First M. E. Church, South, of Little Rock, November 5 to 10, 1896. The preachers of the three Arkansas Conferences, their wives, the officers and delegates of the society are cordially invited and urged to be present. Parties out of the city who intend coming should notify Mrs. Frank Carl, chairman entertainment committee before October 27.

Mrs. John B. Bond,
Chairman Invitation Committee.

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At Rest.

CROW—Jemima, was born March 25, 1866, converted in 1882, and joined the M. E. Church the same year, was married to W. J. Crow, in 1883 died in Hot Springs, Ark., Sept. 1, 1896. She passed away with the sweet assurance of meeting with loved ones gone on before. She leaves a weeping husband and several little children to mourn their loss, with a host of friends. May the loving Father give them the Holy Spirit to comfort their hearts—press onward and upward dear husband and teach your children to love their mother's God and may you make one unbroken family in the home of the good.

M. MILLER, L. P.
Friendship, Ark., Oct. 22, '96.

BROWNING—Thomas J., son of B. L. and L. A. Browning, died September 24, aged 5 years, 1 month and 15 days. "Life is rounded with a sleep." The longest life is but "a fleeting vapor." But little Tommy is in a better world than this. His parents loved, almost worshipped him, and it was hard for them to say, "Thy will be done." But they should not weep for him, for he is in the precious care of Jesus. It is a blessed thing to die in childhood, for those who do are sure of a home in the bright abode of paradise.

"There is no death! The stars go down

To rise upon some fairer shore,
And bright in Heaven's jeweled crown,
They shine for evermore."

J. W. HARPER.

Indian Bay, Oct. 23.

KILGORE—Miss Gertie Kilgore died October 10, 1896. She was permitted to spend only fourteen years on earth when she entered upon a new life in Heaven. By her death Mabelvale Sunday School sustains a great loss. She was ever punctual in attendance, diligent in the study of the lesson, and faithful in all her duties. But she now belongs to the Sunday School in Heaven. The angel secretary has enrolled another name from our school, and we

submissively say, "God's will be done." Truly, death loves a shining mark. Though not a church member, she strove to faithfully perform her duty, and so lived that her smaller sisters, following in her footsteps, may find a home in glory. Her teacher and classmates feel they have lost a bright jewel from their class. But we realize God doeth all things well. We extend our heartfelt sympathies to the bereaved family, who have indeed given up a treasure. Beloved it is well, God's ways are always right.

A FRIEND.

COCKE—Anna, daughter of James and Lizzie Cocke, was born March 5, 1882. Died Sep. 10 1896. During our protracted meeting here, the first of July, Anna was most happily converted and became a little Christian, taking upon herself the sacred vows of the Methodist Church and the daily reading of a chapter in her Bible, and even, during her sickness, thinking that she had been sick only one day, she spoke of her missing to read her chapter, and regretted it; but with all confidence and trusting her Saviour said "He will forgive me this time." What a true and devoted little Christian example for us to follow! The Church, Sabbath school and Missionary Society have lost a faithful and punctual member. The bereaved family a loving and affectionate jewel.

MISS ORA.

Rev. H. M. Cryer.

Rev. H. M. Cryer, the subject of this sketch, was born in Summer county, Tenn., Nov. 24, 1848. He was educated for the law and was a graduate of the Cumberland University Law School, Lebanon, Tenn. He removed to Arkansas in 1870, and engaged in the practice of law and teaching until 1886, when he entered the ministry of the M. E. Church, South. At the time of his death he was pastor of Dye's Chapel, North Little Rock, where he had been stationed for three years past. In 1882 he was married for the second time to Miss Annie Webber, of Perry county, Ark. Three young children and his widow survive him, also two sons by a former marriage, Messrs. Theo. C. and Wm. L., well-known young business men connected with the Deal & Doyle Grocer Co., Little Rock.

Brother Cryer's first appointment in the Conference was Mineral circuit, where he remained one year; thence to the adjoining Jacksonville circuit, where he remained the full pastoral limit, four years. Both of these pastoral charges were within a few miles of his spiritual birth-place. Next he was stationed at Marianna for two years; and his last work was North Little Rock, where he died on the morning of July 24th, at six o'clock, of a complication of diseases.

Brother Cryer's conversion produced a profound impression at El Paso, Ark., where it occurred; and caused unusual rejoicing among Christians of every denomination, and brought great seriousness to sinners of all grades. His commission to preach was Pauline in its character; he conferred not with flesh and blood, but straightway preached the gospel. The preacher in charge, under whose ministry he was converted, and whose name—much to my regret—I cannot now recall, announced at the close of the service at which he was converted, that Brother Cryer would preach that night, which he did; and continued to preach Jesus and him crucified until he was duly commissioned by the proper authorities. The interest in his earnest utterances was indicated by the large audiences that waited upon his ministry—the congregations being limited only by the capacity of the churches where he preached.

As a lawyer he had been an earnest and able advocate; as a prosecutor he was a terror to evil doers; and these characteristics became prominent features of his ministry. His implicit faith in the gospel and in the doctrines of our Church made him the more earnest and successful in their promulgation and presentation. He had the courage of his convictions; he only needed to be impressed as to what his duty was and he did it. His fiery and fierce denunciations of the prevalent sins in the churches where he preached, awakened many of the hardest hearts, and sub-

dued many of the most obdurate wills. His presentation of Christ as the Lamb for sinners slain and as a ransom for all, was so pathetic that scores of sinners yielded themselves willing captives to the Great Captain of their Salvation.

Brother Cryer's ministry was comparatively brief one, lasting only ten years; but judging him by his success—which is, perhaps, the severest if not the best test of intrinsic ministerial worth, he had comparatively few equals and no superiors in the Conference, as a winner of souls for Christ. His work in the ministry began, continued, and almost ended in a revival. His friends were ardently attached to him, and it was but natural that a few of the baser sort should oppose him. Multitudes of friends mourn his seemingly untimely death, and many sinners who have heard his eloquent and earnest utterances, deeply regret that he shall call them no more to repentance.

To know Brother Cryer intimately was to love him. The warmth of his great loving heart was best felt and most appreciated where it was best known, in his own home. The admiration of his wife and children, little and large, for his ability and clearness of judgment, the correctness of his conclusions, was only equaled by their beautiful devotion to him as a husband and father. Like all truly brave men, he possessed great gentleness and kindness of heart, and they felt that each throb of his loving heart beat in sympathy with them.

During his pastorate on Jacksonville circuit his oldest daughter, a former pupil of Galloway College, died, and it is doubtful if he ever fully recovered from the shock of her death. In the paroxysms of his awful sufferings, as well as in his calmer moments, during his last lingering illness, he would speak of her and rejoice at the thought of an early reunion with her.

The impress of his useful life and triumphant death linger as a precious legacy to his family; more to be desired than gold or silver, stocks or bonds. His active and useful life is as ointment poured forth. Let our ministers and membership revere his memory, emulate his virtues, re-enact and reproduce as best we may, his usefulness.

JOHN H. DYE.

Rev. J. E. McCall.

The Rev. James E. McCall was born in Alabama, on March 4th 1826. He moved from Alabama and settled in Missouri in 1856 where he resided until the breaking out of the Confederate war. At which time he enlisted in the Confederate army under General Sterling Price. In which capacity he served as a faithful and gallant soldier until his command surrendered at Shreveport, La., in April 1865. Immediately after the surrender he moved to Yell county, Ark., where he resided until his death which occurred at his home in Dutch Creek Valley on the 25th day of September 1896 in his 71st year. After serving his country, his beloved South, fighting her battles and enduring the hardships of a cruel, bloody war, for four long years until he was compelled to lay down his arms, he settled down in this county and enlisted for life in the army of the Lord in which capacity he served as a faithful soldier until Jesus, his Captain called him home. He was licensed to preach in 1866 by the Quarterly Conference of the M. E. Church, South, and subsequently was ordained Elder by the Annual Conference. The writer first became acquainted with him at Gravelly Hill in 1878 and always admired him for his Christian virtues and his noble and generous spirit. He was for a great many years afflicted with phthisis, of which he suffered a great deal at times and in consequence of which he was unable to preach as often as he desired or otherwise would have done. His favorite theme was the story of Zacharias climbing the Sycamore tree to get a view of his Lord and Master. Bro. McCall was elected Judge of the County and Probate court for Yell county in 1884 which position he held for two terms, and during that time the writer was with him a great deal and can truly say that he possessed a generous heart and a noble and forgiving spirit in an eminent degree. He could not hold malice in his

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bosom but to the contrary gave honorable positions to those whom he knew opposed him in the election. When the writer heard of his death, he could not realize that he was dead, but felt that he had simply moved his place of abode, and though we all know that Bro. McCall is dead and gone, yet we feel that he is at rest in the arms of his Jesus whom he loved to serve in his lifetime. He leaves a wife and three sons, all of whom are of age, to mourn his death. May the Lord bless and comfort them in their sad bereavement and may the richest blessings of heaven rest upon them for the loss of so good and so kind a friend. His friend,

J. H. McCARGO.

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SPINAL AND RHEUMATISM

THE ARKANSAS METHODIST.

WEDNESDAY, NOV. 4, 1896.

GEO. THORNBURGH, Business Mgr.

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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.

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* Contributed *

Abuses of the House of God.

It is astonishing with what little reverence some people, and even some preachers themselves, regard the house of worship. The frequent desecration of this sacred place are alarming when we remember the fearful charge pronounced by the Savior upon those profaning Jews: "My house shall be called the house of prayer, but ye have made it a den of thieves." The fearless rebukes which he denounced against those guilty intruders on that memorable occasion should be a solemn warning to every man who visits the sanctuary.

When men go there it should not be for amusements, or mere social advantages, or pecuniary purposes, however harmless and legitimate these may be in their proper place. They should be actuated by other and higher motives than any of these. It is true they should go with cheerful faces, but thoughtful, prayerful hearts; they should not go with Druidical superstition in their minds, but holy worship in their souls.

But is it not a fact that many good, honest, innocent people have a very improper conception of the use to which may be put the house of God? Since I have had the care of a church I have not infrequently been requested by excellent and highly respected men to open her doors to political speakers, lecturers, panoramic showmen, elocutionists, and like characters; but sometimes by men of very corrupt minds who seek only to replenish their purses. The fact is, among many people prevails the impression that while the church is not exactly a public hall, it may, with propriety be used as such on account of its convenience and easy access. They seem to forget that while the mercantile business is a useful and important department of trade, it is not right to convert the house of God into "a house of merchandise." Political discussion is necessary, but wholly out of place in the church of God. It is quite a different thing, however, for a minister of the gospel to preach upon biblical themes which bear upon civil duties. Lectures and recitals are quite beneficial, but who will insist that it is right to reduce the church to a school house or a lecture room? And with this very degraded view as to

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the use of God's house, many of our brethren readily consent to its profanation by throwing wide open her sacred precincts to a stream of worldly-minded, thoughtless, pleasure-seeking people to witness some non-religious performance.

What I thus say does not, of course, apply to those country churches which have been built not exclusively for religious worship, but for schools and general purposes, owing to the limited resources of the community; but to those which have been built for religious purposes only, and in consequence of which have been formally and solemnly dedicated to God. And to appropriate such a church to any other use than that of worship is not only contrary to the spirit and teaching of the scriptures, but it is in direct violation of our Discipline. Under the head of "Dedication of a Church," on page 233 of the Discipline, you will find these words: "We present you this house, to be set apart from all unhallowed or common uses for the worship of Almighty God."

It is highly important to maintain and respect the sanctity of the church. The loose, irreverent manner in which the place of worship has been treated has given rise to many evils. It has been productive of much light-mindedness and inattentiveness upon the part of religious audiences. People go to church without any definite object in view, with little or no thought of worship. It has also prepared the way for much disorder and misbehavior, idle and noisy conversation. Owing to a lack of reverence for the house of God, her walls and floors have been often besmeared with filthy tobacco stains, her furniture defaced, and her hymn books marked and mutilated.

These things may appear as mere trifles to some, but they can do so only to those who are guilty of them. In the eyes of those who adore the Almighty and hold in reverence his "holy temple," they appear as gross indignities for which there can be offered absolutely no excuse, but an empty head, an idle hand, and a filthy mouth.

Let us, therefore, be careful as to the character of exercises we allow within the walls of Zion. If we would develop in those who wait upon her ministry, a worship-

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ful spirit, stimulate attention, encourage behavior, and inspire decency, we must with "jealous care" guard her sacred altars.

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Her walls before thee stand,
Dear as the apple of thine eye,
And graven on thy hand."

W. C. DAVIDSON.

To the Pastors of the Little Rock Conference:

Brethren:—Will you please send to A. T. Blount, Treasurer, Stephens, Ark., your Children's Day collections. We are anxious to get a full report on this fund this year, and can not do so correctly if reports are not made and funds turned over before Conference meets. It will be less trouble to you and allow us to make a complete report. If you have sent any part of the fund to Nashville, please so designate in your report. Yours truly,
GEO. THORNBURGH, Ch. S. S. Board.