

Arkansas Methodist.

J. E. GODBEY, D. D., Editor.
GEO. THORNBURGH, Manager.

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THE ARKANSAS METHODIST.

OFFICIAL ORGAN OF THE THREE CONFERENCES
OF THE M. E. CHURCH, SOUTH,
IN ARKANSAS.

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All matter for publication should be addressed
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GODBEY & THORNBURGH, LITTLE ROCK, ARK.

Notice the label on your paper.
If it is not correct write us why.
If it is correct and is not up to date
make it up right now.

We need every dollar we can get
now to help us through a long dull
season. Brother, if you can do so,
send us a remittance at once.

News and Notes.

The 5th of May is set for the
voting upon the Arbitration treaty
in the United States Senate.

The waters are fast receding
from the overflowed district in Ar-
kansas and much of the ground will
be planted in corn and cotton in
fairly good time. It is expected
that in the Yazoo basin also,
most of the farm land will be plant-
ed.

A large number of young peo-
ple were received into full member-
ship in our First Church and Win-
field last Sunday. We are glad to
see the children join the Church.
They make better members and
lead more consistent lives as a rule
than those who join later in life.

In 1895, twenty thousand, and in
1896, twenty-seven thousand young
seals perished because of the in-
discriminate slaughter of their
mothers in Bering sea. This is a
matter about which our nation
seems more concerned than the
slaughter of 100,000 Armenian
Christians.

The great powers stand ready to
intervene and arbitrate between the
Turks and Greeks when either
of the contending parties shall re-

quest them to do so. They will
see that neither party reaps much
advantage of the war for they ex-
pect in due time to claim the spoils
for themselves.

It is manifest that England seeks
a quarrel with President Kruger of
the Transvaal. Kruger is resolute,
brave, and withal somewhat arbi-
trary. He seems to be ready for a
fight. But England is influenced
by the gold fields more than by any
unrighteousness of the imperious
and egotistical Boer.

We are sorry that neither the
Editor nor the Business Manager
can attend the District Conference
at present. The Editor is away
with his afflicted wife. The Man-
ager has not been away from his
wife a day since last July and can
not leave her. Our brethren will,
we know, sympathize with rather
than criticize us.

The State Federation of
Woman's Clubs of Arkansas was
organized in this city last week.
A large number of the leading
women from over the State at-
tended. Mrs. W. C. Ratcliffe of
Little Rock was elected president,
Mrs. Pillow of Helena vice-presi-
dent and Mrs. T. T. Cotnam of
Little Rock secretary.

The Arkansas Legislature is
again convened. "We acknowl-
edge that we have done many things
which we ought not to have done,
and left undone many things which
we ought to have done" would
have been fitting in the Chaplain's
opening prayer. This extrasession
ought not to have been required,
but the Governor's call has design-
ated business enough for the solons
for three or four weeks.

Mrs. Elizabeth Brodie, wife of
James Brodie of this city, died
Tuesday morning April 20th and
was buried from the First Meth-
odist Church, South, Wednesday
afternoon. Mrs. Brodie was recog-
nized as one of the purest, noblest
and most useful women in Little
Rock. She was known all over the
city as the special friend of the
poor. Her devotion to her Church
and to the cause of Christ was such
as to command the admiration of
Christians and the respect of the
world. No one ever had more
friends in Little Rock than she.

She will be missed in the com-
munity, the Church, the Sunday-
school and the family circle. One
of the largest funeral processions
ever seen in this city attested the
love and esteem in which she was
held. Dr. Hunter and Rev. James
Thomas assisted at the funeral and
Rev. C. E. Patillo, her pastor, de-
livered a touching and well deserv-
ed eulogy on her noble life.

There has been hard fighting be-
tween the Greeks and Turks almost
daily the past week. The results
have been chiefly in favor of the
Greeks. The Turks have been
discouraged by their losses and the
Sultan has removed Edhem Pasha
from command and has appointed
Osman Pasha to succeed him. Osman
Pasha achieved his fame as
a defensive fighter, and it seems
that defense rather than invasion
will be the policy of the Turks.
But Greece desires also to be re-
garded as acting on the defense in
a war begun by the Turks.

Dr. Chapman writes from Louis-
ville, Ky., to the St. Louis Ad-
vocate as follows:

For the past month, Louisville
has been deeply stirred, religiously,
and a number of meetings are still
going on in various churches. The
first revival was at our Jefferson
Street Church, of which the Rev.
D. L. Collie, is pastor. The Rev.
J. P. Lowry, of Little Rock, did
the preaching at this meeting, and
there were over a hundred con-
versions. The next meeting was at
Portland, where the pastor, Rev.
J. D. Sigler, was assisted by the
Rev. J. D. Bush. This meeting
resulted in some thirty conversions.
Then, just across the river at
Jeffersonville, the Rev. G. F.
Campbell had a wonderful revival
in which there were 260 conversions.
March 26, Mr. Moody began a four
days' meeting at the auditorium in
this city, and preached three times
each day to immense audiences.
I began a meeting at Walnut Street
Church, March 14, which develop-
ed very great interest from the
commencement. On the 28th, the
Rev. George Stuart came to assist
me, and for twelve days he preach-
ed twice each day with marvelous
power to audiences which filled the
house to its utmost capacity.
Hundreds were turned away every
night, and last Sunday we went to
Music Hall in the afternoon and at
night, and at least 3,000 people
were present at each service. The
meeting has been a very remarkable

one and its influence has been felt
throughout the entire city. There
have probably been from 150 to
200 conversions, and an equal num-
ber of reclamations.

Tears in the Eyes of the Law.

An interesting and amusing
question recently came up before
the Supreme Court of Tenn. It
was whether a lawyer has a right
to weep while pleading the case of
his client in court.

Witnesses are sworn "to tell the
truth the whole truth and nothing
but the truth." We have never
heard that any such thing was ever
required or expected of the law-
yers, yet the law has interfered
when lawyers would by smiles and
winks and other sinister means un-
dertake to influence juries. Would
it interpose to protect a jury
against being carried away by a
flood of tears? In regard to the
case in question the Commercial
Appeal says: "It appears that a
weeper of exceptional weepfulness
had secured a verdict for his client
by means of his weeps, and the
case was taken to the Supreme
Court on the ground that the jury
had been unduly influenced by the
attorney's brilliant and mellifluous
lacrimosity."

The opinion of the court was
able. The weeping lawyer will say
"A Daniel come to judgment."
Here is what the court says:

"It would appear to be one of
the natural rights of counsel which
no court or constitution could take
away. It is certainly, if no more,
a matter of the highest personal
privilege. Indeed, if counsel has
them at command it may be seri-
ously questioned whether it is not
his professional duty to shed them
whenever proper occasion arises,
and the trial judge would not feel
constrained to interfere unless
they were indulged in to such ex-
cess as to impede or delay the busi-
ness of the court. Some lawyers
deal in logic; others use flights of
fancy; others employ only noise and
gesticulation, and yet others resort
to well-timed tears."

The second Quarterly Conference
for St. Paul mission will be held at
Zion Hill, May 15-16 instead of the
22-23, and the second Quarterly
Conference for Goshen circuit will
be held at Wyman, May 22-23 in-
stead of the 15-16.

P. B. HOPKINS, P. E.
Elm Springs, Ark.

Contributed.

Holiness and Regeneration.

Dear Dr. Godbey.—Allow me the pleasure of thanking you for your timely and interesting articles on Holiness. I think you are especially felicitous in drawing the line between the true and the merely professional Christians. I note, with pleasure many passages that are worthy of our careful consideration. Let me quote a specimen:

What can I do by any means, and by all means to advance God's cause and perfect myself in Christian grace? Wherever the heart is, truly, there are focused the thoughts of every hour. We see this truth verified in all the employments of men. When one has chosen his business or profession he is not then considering what he can shirk and neglect, but what more he can do; and he canvasses the situation every day to understand how he may perfect his plans and work, and so work the more wisely."

I have investigated or searched the Scriptures on the subject that is so agitating the mind of our people today, and it seems strange to me that one doctrine will be so magnified as to almost entirely over shadow another. If I read right, holiness is not better nor even at all different from regeneration. Both terms describe the state of the heart.

I think you are right in saying that "Holiness is conformity to the divine will," and this conformity is obtained in regeneration only, as clearly shown by Eph. ii. 10: "For we are his workmanship, created in Christ Jesus unto good works." In chapter iv. 24, Paul tells the Ephesians to "Put on the new man, which after God is created in righteousness and true holiness." Here we learn that true holiness is the result of regeneration or the regenerate state. In the face of this plain statement a prominent writer says that sanctification "refers to something that is not found in repentance, faith, or regeneration, and that something is holiness." Another says: "The new life must enter before the war with the indwelling 'old man,' or carnal mind, truly begins." But in the above passage Paul tells us to first put off the old man and then put on the man created in true holiness.

Another fact shows that regeneration and holiness are the same; the fact that they are alike a qualification for seeing God. We first quote Heb. xii. 14: "Follow peace with all men, and holiness, without which no man shall see the Lord." Those who claim great superiority for holiness over regeneration cite us to Matt. v. 8: "Blessed are the pure in heart; for they shall see God," and tell us, with true logic, that holiness and purity of the heart are the same for by them we are able to see God. Now, we want to use this same reasoning on regeneration. In John iii. 3 we find the same thing: "Except a man be born again, he cannot see the kingdom of God." Here the new birth or

regeneration is the same qualification for seeing God. If this common qualification makes holiness and purity the same it makes regeneration the same as holiness and purity.

A. C. BENSON.

Dangers to Our Itinerancy.

Mr. Editor.—Not long since you kindly published my article on the dangers to "Our Itinerancy." It was written wholly from the standpoint of a preacher, considering the dangers as they result from ministerial conduct and failure, and now I think it will be but fair to consider some of the dangers arising from the failures of the Church. Some man said years ago that the "strength of our Methodist chapels was to be found in the pew as well as in the pulpit." True, and if the perpetuating of our itinerancy depends upon the consecration of the ministry, it depends upon the consecration of the membership as well. Our pastors, according to our economy surrender all right to select their own work, and charges also surrender all right to select their own pastor. Therefore if pastors, for Christ's sake, and their loyalty to the Church go to the work assigned them whether it suits them or not, so charges should receive the preacher sent them whether he be the man they would have selected or not.

This is a mutual surrender of individual preferences for the good of the whole Church, and as the pastor should accept his appointment as from God, so the charge should accept the preacher sent them as the proper man for their work.

Say what you will but this system gives more universal satisfaction and makes fewer misfits than any other. It furnishes more Churches with pastors, and leaves fewer preachers without pastorates than any other, hence pastors and members should be loyal to our polity; but should one party become disloyal, by every parity of reasoning it removes obligation from the other party.

One danger from the side of the Church is, in some places, seemingly more of late than usual, a disposition to reject the preacher sent to them. This they have no right, it having been surrendered—to do.

If the preacher goes where the Bishop directs, doing the work at the time and place specified, so the member should be subject to the discipline of the Church and to receive the preacher is a disciplinary requirement.

Nothing discourages a pastor more, or is a greater hindrance to the progress of the Church than for a charge to turn against him, reject him.

Another danger is the salary paid some of our pastors, and the manner in which it is paid. Take the minutes of our Conference, of your charge brother and see what you paid last year. Forty-five appointments paid less than three hundred dollars each and eight of these less than one hundred dollars each. These amounts, in many in-

stances were paid to men of families, and these meager salaries were received with the prospect of an expensive move at the close of the year, at a cost in some instances of half the amount received for the year's faithful work, and in most of these charges there are comparatively wealthy members who pay scarcely anything.

Must the preacher do all the consecrating and sacrificing? Let all our members read again "Post Oak circuit" and then examine and see what kind of an Oak circuit they have.

Another danger is the manner in which these small salaries are paid. One would think that these small salaries would be paid in silver or gold, as the political complexion of the members would suggest; but alas, the preacher is not consulted as are other men, as to whether it suits him to take this, that or the other, or what price he can afford to pay; anything a member can spare from a dozen eggs to a fodder stack, he unhesitatingly takes to the parsonage or delivers to the stewards, saying I must charge so much for this, possibly in advance of the market price. This unsatisfactory practice has given birth to the phrase often used by a preacher in making his report, "Truck and turnover." Who will define it?

Now who would once think of dealing thus with a doctor, lawyer, merchant or miller?

Your preacher is a man with desires, appetites, and instincts just like other men, usually has as keen a sense of propriety as other folks do, and to him it is very humiliating after doing a faithful year's work and needing money to have his members come and pay him in just any thing at any price.

Read the Golden Rule and act upon it. Deal with your preacher as you do with other men. Suppose you carry your merchant such a load of truck and turnover as you do your preacher, setting your own price upon it, and should he object to taking it say "Well if you don't take this you won't get any thing," and how would it go?

Preachers are not mendicants nor paupers, but workmen worthy of their hire,—pay—and should be dealt with according to the same rule we deal with others, and until this is at least in a measure done the Itinerancy will be crippled in its movements. Christianity demands a surrender of individual interest, a burning zeal for a common cause, and a proper appreciation of our relation to each other as pastors and people, with this prayer on every lip: "I come to do thy will, O God."

M. M. SMITH.

Brinkley, Ark., April 8.

Conference Collection Cards.

The preacher in charge should begin early to raise his Conference collections. The card system has been used successfully by many pastors. We have the cards printed for members to subscribe to these funds. We send them postpaid at 50 cents per 100.

GODBEY & THORNBURGH.

The little boy who tickles a tiger with a straw and the man who fools with his health are on a par. If there is any distinction it is in favor of the boy who imagines he is playing with a big cat and is not old enough to realize his danger. The man if he don't know, ought to know that when he neglects his health he is tempting fate and tampering with death. Nine men out of ten neglect their health. The result is that untold thousands fall victims every year to the insatiable tiger called consumption.

98 per cent. of all cases of consumption are cured by Dr. Pierce's Golden Medical Discovery. It acts directly on the lungs, building new tissue in place of old, and driving out all impurities and disease germs. It corrects all disorders of the digestion, invigorates the liver and restores the lost appetite. It is the great blood-maker, flesh-builder, and nerve tonic. Thousands have testified to their recovery under its use after their cases were given up by the doctors and all hope was gone. The druggist who claims to have something that will do just as well is untrustworthy.

"I was afflicted for four years with local weakness, but would not confess it for a time," writes Mrs. Beulah Woodall, of Bateman, Patrick Co., Va. "My mother told me she had read of Dr. Pierce's medicines and advised me to try them. I took the 'Favorite Prescription' and 'Golden Medical Discovery,' and they cured me. I cannot praise Dr. Pierce's medicines too much."

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FROM BALTIMORE.

The Maryland Construction Company, of Baltimore City, Building the Baltimore Belt Railroad, North avenue and Oak street, Baltimore, Md., Nov. 19, 1895.—Electrolibrarian Company, No. 1122 Broadway, New York, N. Y.—Gentlemen: On Oct. 23 last, you will remember, I sent you a check and order for an Electropoise. Since that time I have applied the instrument to my ankle ten times. Previous to that time life was held lightly by me, not being considered worth living under such a condition of suffering as fell to my lot. My friends know and rejoice in the change effected in me, presumably by the use of the Electropoise. I no longer starve myself, but have a ravenous appetite, a good digestion, and if my friends are to be believed, a cheerful countenance, but this is all aside from my main purpose in writing, which is to order two more of your instruments, with book of directions, etc., of course, for which you will find enclosed my check for \$50.

Please send as soon as possible, as one of my friends wants to die or thinks he does, and I want to show him that life is altogether worth living, in company with the Electropoise.

He will not be hard to convince, as he saw me every day before I owned an Electropoise, and he sees me every day since. The argument is unanswerable. Yours truly,

JOHN B. BATT.

Price \$10. Godbey & Thornburgh, Little Rock, Ark.

Contributed.

America the Strategic Basis for the Christianization of the World.

BY REV. G. P. MAINS, D.D.

If the cross is the key to the world's moral history, if God purposes that Christ shall be enthroned as the Saviour and Lord of our race, then is it equally certain that America is divinely preordained as a great missionary training school for all nations. The most partial survey of a few great facts is all that would seem required powerfully to enforce this view upon the thought of any Christian observer.

1. The American republic, more than any other nation in Christendom, is permeated by the leaven, and is under the sway of a progressive, evangelical, and missionary type of Church life. The Church here stands free from all entangling alliances with the State. The experiment of a free Church in a free State has not only proven a great success in the republic, but the incentive of missionary achievement moves American Christianity as no other. Throughout the present century the growth of the evangelical Churches has been greatly in excess, relatively, of the growth of our population. The growth of Christian forces in our land within this century is without parallel in the history of the ages. The American Church has not only been phenomenally prosperous at home, but she leads the Christianity of the world in her foreign missionary enterprises. It is estimated that of all missionaries in foreign fields one-third are from America. Thus it appears that one-twelfth of the Protestant population of the world furnishes one-third of the missionary forces and money at present employed to evangelize the entire earth. For foreign missions the American Christians give 40 cents per capita, while the rest of the Protestant world averages less than 8 cents per capita.

2. Our capacity for supporting vast populations and the certainty that these populations will be with us, is another important element in this problem. Our territorial empire, exclusive of Alaska, consists of more than three millions of square miles. This vast territory, in richness of soil, in variety of product, in wealth of natural resources, and in fruitfulness of possibility is unapproached by any other single domain of the world. It is estimated by careful authorities that the United States has a productive capacity, when it shall be fully developed, for easily supporting at least a thousand millions of human beings. Our population may never actually reach one-half this number, but nothing is more certain than that in the not distant future our people will be numbered by the hundreds of millions. Our nation is but a child in years, but the growth of its population has been phenomenal, and the streams which have supplied this growth have flowed to us from every civilization. The people from more than twenty-five different nations now mingle in our citizen-

ship. The American republic is already the most cosmopolitan of nations. By means of her adopted children she can easily employ effective agencies for impressing her institutions, her education, and her religion upon all the world.

3. The wealth of the republic is another factor which should not be excluded from any study of this strategic situation. We are literally to-day the richest nation in the world. Leaving out England, Germany and France, the wealth reported by our latest census would permit us to buy all of Europe, all of South America, all of Australia and South Africa, including all of their material possessions, and then we should have billions left for further purchases. Up to 1890 our national wealth had made an average increase of \$5,000,000 per week for the previous twenty years. Dr. Josiah Strong, who has given these questions much expert study, estimates that one-fourth of the nation's wealth is in the Churches. He says that the Church members of America are growing richer at the rate of \$435,000,000 annually over and above living expenses and all benevolences. Surely, it is one of the most significant things in the world-embracing plan of his providence that God has caused so much Christian wealth to be lodged in this land of so matchless moral opportunity.

4. The freedom of our land from militarism is to be reckoned not among the least of those factors which mark our pre-eminent mission as a Christianizing nation. Standing military preparations rest as a well-nigh intolerable burden upon nearly every nation in Europe. The vast sums annually expended in Europe upon armies and armaments may here be diverted into channels of prosperity and expended in proportion of the arts of peace. From this cause alone our republic has a vast surplus of treasure and of energy which may be capitalized in the interest of extending the victories of the Prince of Peace. Resting secure between our two oceans, mighty in our material and moral resources, we are in a position as no other people to lead the nation into an era of righteousness, when the swords shall be beaten into plow-shares, and the spears into pruning hooks.

5. The foreign nations to whom we send missionaries are colonizing themselves within our own gates. With every passing year it is becoming more and more an imperative question as to what we shall do with the unevangelized masses of foreigners that are coming to our shores. We send missionaries to

Italy, but in well-defined colonies in our own cities there are now dwelling more than 200,000 Italian immigrants. Of other foreign nations, excluding Germany—this estimate does not include the Irish—among whom the American Church has established missions, more than 2,200,000 representatives are now within our borders. In addition to all these, we have with us more than 3,000,000 of foreign-born Germans. What is our Christian relationship to these foreigners in our midst? It will not do to leave them to themselves. It will not do to say that in America these people may all have opportunity, if they will but improve it, of hearing the gospel, and that, therefore, we are not under as pressing obligation to attempt directly their Christianization as we are to support foreign missions. The fact is that these people in great masses are as practically segregated from direct Christian influence, and if heathen are as intensely heathenish in America as though they had never departed from their native soil. They are here keeping intact their foreign customs, ideals, traditions and superstitions. If we leave them to themselves they will never become a proper part of our Christian civilization. They are as needful of missionary effort as any to whom we send missionaries abroad.

But there is a deeper question than all this. We are under the necessity of Christianizing these foreigners lest they should heathenize us. No student of the situation now fails to understand that the American city is the strategic and most critical battlefield for both Christianity and civilization. But these foreign elements gravitate, as by an instinctive selection, to the cities. In our 500 cities a vast majority of them all now dwell. They very largely monopolize the municipal offices, they are for the most part directors of the saloon system, and are largely behind those forces and influences which render the Christianization of the city the most difficult and desperate task of the American Church. These people are as those who search, knife in hand, for the very ganglia of our Christian civilization. If we fail to save them, they will destroy us. For the most vital ends of our own civilization, and ultimately for the salvation of the entire world, it is incomparably more important that we secure the conversion of a like number abroad. A failure now, with all the present advantages within our grasp, to save America would mean the deferring for dark and sad millenniums of Christ's world-



BISHOP WILSON.

REV. J. E. RANKIN.

Bishop Edward Wilson, D. D., LL. D., of Metuchen, N. J., says: "I have taken Warner's Safe Kidney Cure with great advantage and derived much benefit from its use, and unhesitatingly recommend it to my friends."

Rev. J. E. Rankin, D. D., LL. D., President of Howard University of Washington, in a most outspoken manner, says: "... I have known of several persons who regarded themselves as greatly benefited, and some of them as permanently cured of diseases of the kidney and urinary organs by the use of Warner's Safe Kidney Cure. I have known, too, of its being used in similar cases by physicians of the highest character and standing. I do not doubt that it has great virtue. This treatment, I want in the interests of humanity, to recommend."

Among the hundreds of other testimonials as to the efficacy of Warner's Safe Kidney Cure from Ministers of the Gospel, are found those of Rev. S. K. FRAZER, Youngstown, Ohio; Rev. D. RICHARDSON, Chattanooga, Tenn.; Rev. W. B. EDSON, Clifton Springs, N. Y.; Rev. H. C. WESTWOOD, D. D., Providence, R. I.; Rev. B. F. HUMPHREY, Amboy, Ill.; Rev. S. F. SMITH, Marblehead, Mass.; Rev. C. W. CUSHING, D. D., Bradford, Pa.; and J. F. SPENCE, S. T. D., Prest. East Tenn. Wesleyan University.

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AUG. SUNDHOLM, P. & T. A.

triumph in redemption.

But within the very sphere of our necessities are lodged the finest possibilities of missionary results. Let the American Christian zealously, lovingly, wisely, evangelize and educate the young Chinaman, Italian, Russian, Bohemian and others now with us; let these receive here careful training under the best ideals and life of our Anglo-Saxon Christianity; and who so fit, who so efficient as these to be sent as missionaries to the land of their ancestors?—New York Christian Advocate.

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with Hypophosphites, is a fat-food and more. It causes such changes in the system that the gain is permanent and improvement continues even after you cease taking it. Sound flesh; rich blood; strong nerves; good digestion; aren't these worth a thought?

Contributed.

Dominion Letter.

BY REV. E. BARRASS, D.D.

Many years ago it was a common saying among British politicians, "that Ireland is the statesman's difficulty." For a considerable time past the Manitoba education question has been the difficulty of Canadian statesmen. During the long term that the Conservatives were in power—nearly twenty years—no other question occasioned them so much perplexity. The leader of the opposition boasted that he would settle it in a few months, but after twelve months' rule, and with the aid of the Pope himself, the question still remains an unsolved problem.

It was hoped that the combined skill of the Hon. W. Tanrier and the Hon. W. Greenway, the respective premiers of the Dominion and Manitoba Province, would devise a plan which would be likely to set the vexed question forever at rest. A bill was passed by the Manitoba legislature, such as should have accomplished this end, but alas! for us.

The Archbishop of that province, Langevin, does not seem disposed to accept any solution of the difficulty other than what he has always contended for, viz., separate schools, pure and simple. He has even appealed to the bishops of Quebec for pecuniary aid that he may maintain such schools, should the legislature refuse his prayer. The Dominion premier has maintained a bold front to the hierarchy, and should he continue to do so the people generally will thank God and take courage. There has been a good deal of statement and counter statement as to how far the aid of the Pope has been invoked, but it is useless to deny the fact of his interference having been sought, seeing that while I write the apostolic delegate, Mgr. Merry del Val, is on his way to our land. It is said that the Pope desires it to be known that in dispatching one so closely attached to his person, he gives exceptional assurance of his special personal interest in the religious welfare of Canada.

The Province of Ontario has always taken a very active part on the temperance question. When Sir Oliver Mowat was in power he solemnly asserted that as soon as it was decided by the highest civil tribunal what was the right of the Province in regard to prohibition he would bring in legislation of the most advanced kind in harmony therewith. Little more than a year ago this was known, but in the meantime Sir Oliver has left the Province and become a member of the Dominion Senate.

The present Provincial Premier, the Hon. Mr. Hardy, is an able lawyer, and has had much experience in legislatures, said that his government would be known as a temperance government, so that many hoped that the cause was safe, though some rejoiced with trembling. A temperance bill was brought into the house, but it has pleased nobody and vexed every-

body. The following opinions of some Methodist authorities will give you some idea as to how it is viewed by representatives of the largest Protestant Church in the country:

The Rev. Dr. Sutherland says that it verifies his prediction that nothing would come of the Ontario plebiscite.

The Rev. John Potts, D.D., says the government would have been wiser to have done nothing.

The Rev. A. C. Crews says that every Epworth League has a temperance committee, and they will be heard from.

The Christian Guardian, the official organ of the Church, has spoken in no honeyed words respecting the measure. The editor the Rev. A. C. Courtice, B. D., is one of the boldest temperance champions in the Dominion, and there is no doubt but that his editorials will have much to do in getting a bill enacted, or amendments to the bill before the house, more in harmony with the temperance sentiment of the country.

In the meantime Premier Hardy and the members of his cabinet are being besieged with petitions and deputations asking for greater restrictions to the traffic, and the reduction of licenses, to the lowest possible minimum. The manufacturers and hotel keepers are also full of activity, contending that their "legitimate business" is being interfered with. Probably some amendments will be proposed to the bill now before the legislature, but none can foretell what they will be.

During the season of Lent the Protestant Episcopal clergymen are very busy with Lenten services. St. James' Cathedral, of which Bishop Sullivan is rector, is crowded daily for an hour at noon. Here is the programme: Temptation, the tongue, intemperance, betting and gambling; irreverence, sins; lost opportunities. Your correspondent has greatly enjoyed several of the services. The rector is a man of great ability. He denounces sin in no measured terms, his discourses on intemperance and gambling were among the best I ever heard.

The season has been remarkable for evangelistic services. These services have been held in every Methodist Church in Toronto and many other places, in some the converts are reckoned by the hundreds. Presbyterian, Baptist and Congregational Churches have also been very prominent in such services. There surely will be large accessions to the ranks of the Church membership this year. Some of us would have more hope respecting the permanent good of such services, if they were less spasmodic and conducted more frequently by pastors rather than special evangelists. Surely the time has not come when Methodist pastors are not to be regarded as evangelists.

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Literary Table.

CRITICISM ON THE LIGHT OF THE WORLD, BY ARNOLD.

Is the poet's life the higher life? Does he stand on time bordering eternity and sing back heavenly messages to man? I doubt. Yet the poet's songs are to be admired, whether the product of mathematical arrangement or the happy outbursts of poetical souls. Some poems are to be read—if read—for their jingle, some for a deeper and sublimer music.

Such has been the music of the verse in Sir Edwin Arnold's poem "The Light of the World" to me during this happy day's reading of it. Many poems conceal their little worth behind high sounding rhyming words, but rhyme is not the virtue of his poem; there is a deep metrical rhythm in it that shows a mind behind that thought and thinking he raised it to the realm of thought, which, to be read, the reader must to think.

Sir Edwin's style in this poem is beautiful; it will hold the attention of the most listless ear; it is like the mountain stream flowing smoothly on over its shining pebbly bottom during some beautiful May day, whose banks are fringed with odorous flowers, whose clear waters are gently kissed by the zephyrs of springtime, the music of whose ripple, as it travels on down the dale, seems to be accorded to heavenly symphonies—now flowing calmly on, now forming itself into a crystal pool—hedged in its course by the loving hand of nature—whose emerald-like waters now form a mirror to reflect the majestic trees, towering crags, flying birds, blue sky and brilliant sun above—then, rushing madly, on, down, the rugged mountain cascade, with a thunder-like roar, dashing itself into spray, seemingly, but to enfold in its vapory arms a rainbow, to be pictured in an azure lake into which the snow-like vapors have condensed themselves for a fresh run across the glassy glen beyond.

A hero had Sir Edwin, but not one by his own craft. Yea, more, the God of heroes was he, heralded when he came by a heavenly choir, watched by angel, fiend and man while among men, the Lord-gen-

eral of Hosts, while returning to heaven through the skies, still

"In all things man (thou sayest), yet in all things Divinely touching heaven, fulfilling life And conquering ('twas thy word) the unconquerable."

My soul today thanks Sir Edwin for his strong characters—though few, yet better for that—in his poem. Taught of the Man-God from Mother's knee, yet by this poem have I found a more perfect Savior to me—I love Him. If king, philosopher, and the worshiped of kings and philosophers could worship Him, why not I? A nobler and more-to-be-admired character is not, to me, than Miriam, the Mary Magdalene, except her early life, and that is, seemingly, none the weaker for being weak. Mary saw her Lord, followed him, and true, says she:

"Then I knew
My Master and my Lord; and all my heart
Burned so with worship that the blessed flame
Purged it of sin, and shame, and sorrow—"

while the mighty Pontius Pilate bowed his knee and exclaimed:

"Why tremble? Yet, a Son of Heaven! a King
Would I had heard his answer! Would I knew
What portion mine must prove, if these things grow
And Rome should pass, and huge Olympus' self
Be emptied of its gods."

The great Magus, the wise man of the East, the philosopher of the Indus, comes to Mary after Pilate leaves to learn of the Man, the God, exclaiming, "Tell me

"The deeds (thy Jesus did, the words He spoke.
The ways He walked, the manner of His days,
And of their close, and what it is they tell."

who, when Mary has told of the ways and deeds of Jesus, and of the wonderful philosophy of love, cried:

"Now do these lucid words kindle a flame
Brighter than what we took from Buddha's lore."

And as the curtains fall, separating sweet Miriam and him forever, listen! a voice—a voice whose echo is now beginning to sound from the hills and the dales of the valley of the Indus:

"Centurion!"
The Indian cried; set there to see him die:
Truly, the Son of God!"

On my knees in prayer, this poem has given me a broader, deeper concept of God, His Son—Heaven. I see the Man, the God, the perfect man; little lower than the angels, embodied—the Image of God. I will be like Him. My soul says: "I go, I bow. O my Redeemer! make me in the image of God—perfect." My soul says, turning his heaven-born searching eyes upon me, "Your love is of a baser love; your love is circled by self. Love is the 'vestibule of a higher life,' 'Love is the shining of peace.'" Turn to God in Christ—O weakness in self! how can I? Faith—"Faith finds the far Father in the close sweet Son, is one with both." Oh! mourning Golgotha! See! Light breaks at the tomb! The Light of heaven, of earth mounts the Throne. My soul cries "Hosannah!" I am saved, while death is cast into hell. Thank God for this poem.

Cleanliness of the head usually insures a good growth of hair. An occasional application of Hall's Hair Renewer will aid to keep the hair of a natural color.

Book Notices.

POET-LORE—April, May, June.
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One who wishes to be guided in choice studies of literature, and to cultivate correct literary taste, should avail himself of the aid of this literary quarterly.

The number for the quarter beginning with April is on our table, bringing a rich literary feast.

THE STORY OF THE CHOSEN PEOPLE. By A. A. Guerber, author of Myths of Greece and Rome, etc. Cloth, 12mo: 240 pages, illustrated. Price, 60 cents. American Book Co., New York, Cincinnati and Chicago.

In this little volume the story of the Chosen People, or Hebrews, is told in the same objective manner as the story of the Greeks and of the Romans by the same author. As in those companion volumes of the Eclectic School Readings, the great characters and events of history are described in the form of interesting stories which cannot fail to attract the attention and impress the minds of young readers. The nature of the subjects in this book give it a peculiar interest. Beginning with the creation in a connected series of stories an outline of the most important events in the history of the Chosen People is given.

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I have heard several people complaining of hard times, but I can't understand it as I have been doing so nicely. About six months ago I took the agency for W. H. Baird & Co., K 5, Sta. A, Pittsburg, Pa., to sell their "Lightning Butter Maker" in this county. I have just done splendid with it and am making \$38 a week selling them. It is a simple arrangement and is worked very easy. You fasten it onto the kitchen table and the butter is made in three minutes. The color is nice and yellow, and then you can make much more than by the old style. All farmers recognize the advantages of the new invention and immediately order one after seeing it work. Agents can make lots of money selling them by just showing them to the farmers' wives. They sell at a reasonable price, and anyone can make as much money as I do and not have to work hard either. Write for particulars to Dept. K 5 of the above company and they will give you a start in business. A WOMAN AGENT.

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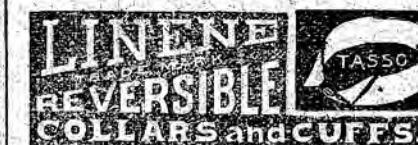


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MAY 2, 1897.

PAUL BEGINS HIS FIRST MISSIONARY JOURNEY.

ACTS xiii. 1-13.

Time: A. D. 45 or 46.

Places: Antioch, in Syria, a great city, henceforth for many years the center of operation for the church. Seleucia, the seaport of Antioch. Cypress, one of the largest islands of the Mediterranean Sea, with Salamis and Paphos, two of its chief cities. Perga, the metropolis of the province of Pamphylia in Asia Minor.

Golden Text: "Go ye into all the world and preach the gospel to every creature."

HOME READINGS.

Monday, April 26, Acts xiii. 1-13.

Tuesday, April 27, Is. vi. 1-8.

Wednesday, April 28, Is. xl. 1-11.

Thursday, April 29, Ez. xxxvii. 1-10.

Friday, April 30, Rom. i. 1-7.

Saturday, May 1, Matt. x. 5-15.

Sunday, May 2, Luke x. 1-9.

The church of Antioch was at this date about eight years old, having been established by some refugees from Jerusalem, who fled upon "the persecution which arose about Stephen." The city of Antioch, if you will look at the map, was situated most eligibly for a center of missionary operations. It was the place chosen of the Holy Ghost from which this great branch of the service of the church should begin. To this end the providence of God had gathered there a company of remarkable men—prophets and teachers they are called in our lesson. There were Barnabas, a Jew, the early friend of St. Paul, vouching for him when others were suspicious of him; Simeon called Niger, perhaps because of his color, niger meaning black; Lucius, another African, from Cyrene; Manaen, a foster brother of Herod Antipas, brought up in the household of Herod the Great and in company with Antipas, and Saul of Tarsus.

While these men ministered to the Lord—were engaged in some special service, doubtless; and fasted—most likely more through their interest in the work of God than by any deliberate purpose to abstain from food; and prayed—in short, when they got themselves into very close communion with God, God spoke to them as to the line of duty.

1. A good way to find out what God wants you to do is this way of waiting upon him in earnest prayer and supplication. It is always a safe way. No man who adopts it will ever go seriously wrong.

2. When these men came very near to God he put it into their hearts to preach the gospel to the heathen. We will dare assert that there are very many people whose opposition to missions would vanish if they would go through the same spiritual exercise as is here

described, earnestly desiring to know the will of God.

3. When the Holy Ghost made a selection out of this church for the work of missions he took the very best the church had—Barnabas and Saul. All the others were ordinary men by the side of these two.

Let it be distinctly noted that the suggestion to go out and do missionary work did not come from men, it came from the Holy Ghost. And if you will follow the great apostle of the Gentiles on his several missionary tours you will find him ever under the guidance of the same blessed spirit. As the great executive of the church in this dispensation the Holy Ghost has always been in the mission fields of the church sustaining and guiding the workers and making efficacious the work.

The camel is a beast of great strength and endurance. Nothing hurts it until the proverbial "last straw" is added to its burden. The human digestive system is very much like a camel. It is really astonishing how much abuse it will stand. Sometimes, however, something worse than usual will be eaten, and will go through the stomach into the bowels, and there it will stick—that's constipation. Nine-tenths of all human sickness is due to constipation. Some of simplest symptoms are coated tongue and foul breath, dizziness, heartburn, flatulence, sallowness, distress after eating, headaches and lassitude. A little thing will cause constipation, and a little thing will relieve it. Dr. Pierce's Pleasant Pellets are a certain cure for constipation. They are tiny, sugar-coated granules, mild and natural in their action. There is nothing injurious about them. Sold by druggists.

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Little Rock, Ark.

MAY 2, 1897.

A Soft Answer.

PROV. XV. 1.

Some time since, visiting the Capitol grounds at Richmond, Va., I was especially impressed by the inscription upon the pedestal of the statue of Gen. Robert E. Lee: "He that ruleth his spirit is greater than he who taketh a city."

As a commander of armies history will ever record the name of Lee among the chief. During our late war the Northern armies were commanded by McClelland, Halleck, Meade, Grant. Against these in succession Lee stood with never a question of his ability, as commander-in-chief of the Confederate armies.

When the cause was lost for which he drew the sword he at once turned to the employments of a citizen, without moroseness or resentment. As president of the Washington-Lee College he showed that he gave mind and heart to the education of youth. Subject to the new order, he uttered not a word to re-ignite the spirit of the struggle in which he had been so illustrious a leader.

In ruling his own spirit he revealed a higher type of manhood than any conqueror of armies in the field.

The man who meets contradiction calmly, and is ever gentle and considerate under assault, exhibits a strong and well-poised character. The impetuous and passionate recognize this. Coolness and self-possession over awe and subdue the fiery temper. The hasty and irritable man knows the superiority of one whose poise cannot be disturbed.

In returning soft answers to angry speeches, one deals with his assailant as a father with a child. The manner in which the assault is met is testimony of kindness which rebukes anger and disarms suspicion. It manifests conscious rectitude as well as the absence of fear. Even angry mobs retire before the face of a great good man. One who can control well his own tongue can rule the multitude. It is a man's tongue that betrays him.

"Anger resteth in the bosom of fools." Justice has its claims, and one should stand with firm purpose for the right. The ene-

mies of right must be opposed. But resentment is a mark of weakness. It rankles in the heart like poison. It is the enemy of the man who cherishes it. For your own dignity and happiness as well as that just and temperate sway which you would hold over others, learn the lesson of self-control, and how to return soft answers to angry speeches.

To the Brinkley Epworth League.

To My Loved Leaguers:—I wish that every one of you could have a personal experience of a "call to work." Not necessarily a call to foreign mission fields, but a deep heartfelt impression of a call to do something for unsaved and sinful humanity, as you find it in your every day experience. A burning desire to bring into the ranks of active Christianity the thousands who are dead to its blessed joys and spiritual experiences. I think our league and professing Christianity generally, need to know more of a personal experience—the need to abide continuously in the vine. They need to have the blessed experience of having the Holy Spirit always in their hearts. They need to know of a truth that men do not save themselves through their efforts to lead moral lives, but that salvation comes alone by believing in Jesus. Morality cannot save any one, for man is altogether sinful and very far gone from original righteousness. We must be born of the spirit, and when we have truly been brought into this birth, then a vision comes to our hearts and we see the great necessity for laboring in the vineyard of the Lord. It is then that our hearts begin to yearn for the salvation of our friends and all mankind, and we respond by saying, "Here am I, send me." Dear Christian leaguers, do you feel that way? Do you not feel that there is some work for you to do? If you do not I beseech you to go to your God in earnest, faithful prayer and ask Him to give you this experience, that you may know how pleasant it is to tell the old, old story to your friends. God bless you all, and help you to have ears to hear, and hearts to respond to the personal "call to work." Yours faithfully and prayerfully,

SOLON HUME BUYAN.

Douglasville, Ga.

League Notes.

THORNTON, ARK.

Mr. G. N. Hart,
Pine Bluff, Ark.,

My Dear Friend:—Since you have taken such an interest in our League, you may be glad to hear from us personally. We have been busy since you were here, and now have fifty-two members. We have started up the literary work with very good success, and much interest is being turned towards reading. The average number of library books read monthly by our members and others is about eighty-five. The devotional meetings are a complete success, and

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very largely attended. I am going away within two weeks to attend school, but I have splendid hopes for the success of our League. Yours very truly,

J. E. SPARKS.

Pine Bluff, Ark.,

Bro. Godbey:—This letter from Brother Sparks will be an encouragement to all workers in the League cause. It shows what can be accomplished by faithful efforts. Thornton is a very small town, and the Methodists have preaching service only one Sunday a month, but every other Sunday night a most enthusiastic league entertains a crowded house of both young and old. The old people told me that the Epworth League was the greatest blessing of their community. Yours, all for Christ,

G. N. HART.

TO THE PASTORS OF MONTICELLO DISTRICT.

As soon as possible send me the names of your delegates to the S. S. and League Conference, which convenes at Collins, May 26. Mr. Editor, we would be pleased to have you with us.

Brethren, one and all, suffer a word of exhortation; come praying for a baptism of the Holy Spirit, and a genuine revival of old-time religion.

J. J. COLSON.

Selma, Ark.

DEAR METHODIST.—The pastor organized an Epworth League at Mineral Springs March 24th 1897 with 16 members. J. T. Edwards, President; Mrs. B. Ward 1st V. P.; Miss Allie Jones, 2nd V. P.; Mr. Gus Graves, 3rd V. P. With this scribe as Secretary.

R. J. RAIFORD, Jr.

Mineral Springs, Ark.

After a Day's Hard Work

Take Horsford's Acid Phosphate.

It makes a delicious drink, and relieves fatigue and depression. A grateful tonic.

Dr. Miles' Pain Pills stop Headache.

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 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.

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INDIGESTION, HEART-BURN, and all Stomach Troubles quickly relieved and cured by FLORAPLEXION. Sample bottle free by mail. Every drop is worth its weight in gold when you need it. Address Franklin Hart, 92 John St., New York.

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ARKANSAS METHODIST.

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

WEDNESDAY, APRIL 28, 1897.

SANCTIFICATION.

The term sanctification means in scripture usage to consecrate or set apart for holy use. It is applied to all things formally dedicated to the service of God, or set aside to such use by God's command. Thus the Sabbath day was sanctified, Gen. ii. 3; Aaron and his sons were sanctified in that they were forbidden to engage in secular affairs, but appointed solely to minister in holy things, Ex. xxviii. 41; altars were sanctified, Ex. xxix. 37. These are illustrations which we might extend indefinitely.

A point to be noted is, that the term sanctified has no direct application, save to relationship. It is not a psychological term to express a state or experience of the soul. Expressing only relationship it is as applicable to days, vessels, altars and other inanimate things as it is to moral beings. A clear view of this fact would have saved many a writer from confusion when treating of this subject.

A man is sanctified when he is formally devoted to the Lord's service—set apart from the world as one who has covenanted to follow its allurements no more. So Paul addresses Christians, en masse, as sanctified. "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord," I Cor. i. 2. In the same sense of separation from a carnal life the term is used in this familiar passage: "This is the will of God, even your sanctification, and that ye abstain from fornication;" also, as one who was devoting his life to the salvation of men, Jesus said, "For their sakes I sanctify myself."

The conditions of personal sanctification are expressed in the vows of repentance and obedience: "Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with the covetous desires of the same, and the carnal desires of the flesh so that thou wilt not follow or be led by them?" And again, "Wilt thou obediently keep God's holy will and commandments and walk in the same all the days of thy life?" Herein is expressed the formal sanctification of every professing Christian.

But now, with this statement of

sanctification as expressing directly only relationship, when we speak of the sanctification of moral beings to the service of God, if we demand that that sanctification be real, we must needs pass from all outward forms and expressions to consider what is that condition of the moral nature which truly surrenders it to the divine will—lays it, so to speak, upon God's altar; also, what is God's answer of grace and blessing to such an act of sanctification.

In regard to both of these the answer is easy. First, as respects the individual it is required that all that is expressed in the formal consecration be realized in the heart—that the renunciation of the world and the covenant to do God's will be not in word and in tongue alone but in deed and in truth. Every one so covenanting in his heart has truly sanctified himself.

Now, as respects experience, it would be quite absurd to question whether a man may not know when he has truly surrendered the world and committed himself to the divine will. Personal knowledge of such things as these is necessary to any intelligent approach to God or sincere trust in him. Thus, while sanctification expresses directly a relation and not an experience in considering its genuineness in personal life we are forced into the realm of experience, for, a relation to God of surrender and devotion is a matter of experience, about which a man may answer from his inner consciousness, and the very questions: "Dost thou renounce the devil?" "Wilt thou obediently keep God's holy will?" are appeals to the heart, which are answered faithfully and truly only when the heart experiences all that they imply and demand.

In the true sense, therefore, every one who is truly devoted to God is sanctified.

As respects the operation of divine grace in answer to the personal consecration of which we have spoken, there ought to be no question among Methodists, and we think, indeed, there is none. God accepts the offering truly presented to him. He cleanses the heart offered to him for cleansing; he guides the life offered to him for guidance. This experience of God's answer to the conscious offering upon our part is also termed sanctification. It is the work which God performs for every soul that sanctifies itself to him. God gives us what we desire—a heart to love him, joy in his service, a sweet fellowship with himself. Thus is our own nature sanctified or made holy in being put in har-

mony with the divine. Thus is every one sanctified who is born of God. Here also, sanctification is one with regeneration and a matter of experience to which we grant that men may intelligently testify.

What are the conditions of regeneration?

It is not taught us, that God accepts and adopts into his family any who make a partial surrender, or who keep back anything from him, and as the sanctification or surrender upon man's part is entire in the beginning so it is entire also upon God's part, and he who offers himself fully to God is fully sanctified.

But man is a developing being, and hence we come now to consider the matter of growth and how it affects entire sanctification. As set forth in our article on "Perfection" the undisturbed repose in Christ, and obedience to him are the necessary conditions of full and perfect growth. If knowledge of duty is properly sought, and obedience in spirit and act keep even step with increasing knowledge, then sanctification abides, entire, and perfection, in the only sense it is possible to man to be perfect, is carried forward through every stage.

If on the other hand, obedience lags behind the advance of knowledge, the spirit becomes clouded and burdened, the bright shining of God's face is withdrawn, and he who felt that in the beginning he offered all to God now feels that all is not surrendered, and that a new act of consecration is required. Such an one may thenceforward live a negligent, half-hearted life, or meeting the situation by a renewed consecration, enter upon higher experiences and emerge into clear light. It is this experience of restored harmony which many call a second blessing, and because the time and place and conditions of obtaining it, as well as its conscious realization, are distinctly marked, deem that it is some experience different from full conscious reconciliation to God.

Than perfect submission to the divine will, as we understand it, there can be no higher present attainment. This is possible at all times and capable of being realized when attained.

But a final suggestion and caution at this point is, that experience is not a guide in theology. Experience may be witness to peace and joy in the Holy Ghost, but experience will neither guide us to a perfect definition of depravity, nor enable us to assert that it is perfectly eradicated. Experience can

only testify that it does not now disturb us. No experience of today is assurance that depravity may not reveal itself to-morrow. That one will not feel temptation tomorrow can never be witnessed by any experience of the present hour. Those who define entire sanctification as the entire eradication of depravity, yet confess that those who have attained such a state may fall into sin, one is apt to ask, if that be the case what is gained in this imaginary destruction of depravity? The truth is, either the Augustinian theory of depravity is false or if true, the eradication of depravity can never be witnessed by experience, any more than the fact that one has been cured of typhoid fever is proof that the conditions of that disease are forever eradicated. One does not know his enemy is dead simply because he is not now visible.

We will say, further, that whether one has attained perfect love or not experience can never be a witness of the fact. This will appear plain when we draw the line between love as an experience and that quality of love which we denominate perfection. Love is an experience, and one may certainly testify out of his inner consciousness that he loves. There are also tests by which the degrees of love may be measured. Calling comparative experience to his aid a man may still declare I love this more than that. He may even testify that some love is supreme, that is, above all others. But shall we denominate this supreme love as perfect love? A gross and brutal nature still has some supreme love. A father may love his child more than any other creature, and yet, because of the grossness of his nature this strongest of all loves known to him, may seem to refined natures low and weak. So one may love God more than he loves aught besides, and yet not love God as much as many another. Love also develops. That which is today supreme may yet be more ardent tomorrow. Who can testify from the love he now feels that love could not be stronger? Ah, who can say it ought not to be stronger? Who can compare his love with that of a brother disciple or testify that it is superior? or to the Master's question, "Lovest thou me more than these?" who can answer aught but "Lord thou knowest all things, thou knowest that I love thee."

The sum of all is that we believe in a heart-felt religion. We believe in an experimental religion. We believe in sanctification and its experience, but we insist upon

keeping clear of a definition of sanctification which reason can never sustain. We protest against a zeal for definitions and theories which some exalt to the importance of divine revelations, and in their effort to force the testimonies of experience to harmony with their theories misinterpret the purest Christian lives, and cast stumbling-blocks before the most devout and consistent servants of our Lord.

Sanctification is not an experience in religion, it is only an experience of religion.

Personal.

Rev. F. A. Jeffett was in Little Rock this week negotiating the Galloway College bonds.

Congressman Holeman of Indiana died at his home in Washington, D. C., on the 22 inst.

J. S. Broke, P. E. of Batesville district, reports that he is recovering his voice and hopes to be ready soon for full work.

Bro. Jackson of Dardanelle, a good Baptist—one of the salt of the earth kind—and special friend of our Manager was a pleasant caller Thursday.

Rev. H. H. Watson of Arkadelphia was in Wednesday and bought 200 of the new Hymnals for his Sunday-school. These books seem to be just what are wanted.

Prof. E. R. Long has been elected president of Arkansas College at Batesville, and has accepted. Prof. Long was raised in the college and was once its president. His election will please a great many people in Arkansas.

We acknowledge the kind note of Brother J. B. McDonald to come down to Haynes and rest awhile with him and his good people. Such brotherly kindness we truly appreciate. Hope to be able to comply with his request.

Our Business Manager was with Asbury Church, this city, last Sunday and enjoyed with those good people a delightful and profitable Easter service. Asbury is evidently on the up grade and pulling with a determination to reach the top.

Dr. Z. T. Bennett says:

I did not request, authorize or desire my name considered for the presidency of Galloway College. In fact I was not and have never been an applicant for that high and responsible position, which some friends have supposed I could fill acceptably.

The editor of this paper spent Sunday last at McCrory, and preached morning and evening for Brother Talkington. The discourse in the evening was on the subject of missions and was followed by a collection for the Belle Bennett endowment of the Scarritt Bible and Training School.

Spain is still trying to subdue Cuba with little prospect of success. A battle in which a half dozen are wounded or captured is a large affair in the Cuban war.

A Special Call.

We enter soon upon the season of greatest financial stringency during the year. Unless we can secure good collections in May and June we shall be seriously embarrassed in carrying our business through the mid-summer. We rely almost solely upon the preachers for any collections that we receive. We trust they will not expect us to depend upon other methods. The attention of the preachers to this great Church interest bears its fruit as no other agency can. Their personal appeals in behalf of our Church organ are of great value to the Church because of their moral influences. The agency for the Church paper can not be turned over to others. Only occasionally can we send out a special agent to some principal points.

We now make appeals both to the preachers and all our subscribers for an especial effort during May and June. Subscribers who are near money order offices should send their money direct without waiting. They know from their labels what is due and correct credits for any amount sent will be given.

The frequency with which we make calls of this sort we trust will not lead any of our brethren to pass this as meaning little. If you please brethren give it attention. It is an important matter.

GODBEY & THORNBURGH.

Rev. John T. Shaw.

We have the sad intelligence from Rev. J. J. Bond that Rev. John T. Shaw of the Little Rock Conference died on the 16th inst.

Notice.

The Hot Springs District Conference will convene at Black Springs, Thursday morning July 15th, Rev. G. W. Mathews will preach the opening sermon. The following is a list of the Examining Committees:

For License to Preach.—J. C. Rhodes, J. D. Whiteside and J. L. McKinley.

Recommendation for Admission to Trial.—R. R. Moore, L. C. Wilson and J. Y. Christmas.

For Deacons' Orders.—B. A. Few, J. T. Miller and J. B. Williams.

For Elders' Orders.—G. W. Mathews, J. S. Nicholson and J. J. Menifee.

A programme may be furnished later.

J. A. SAGE, P. E.

For Sale.—A good second hand Mason & Hamlin Parlor Organ, and a nice bed room set. Very cheap.

Geo. Thornburgh.

920 Louisiana St.

Scientists Saved.

President Barnaby and Prof. Bowman, of Harts-ville College, Survive a Serious Illness Through the Aid of Dr. Williams' Pink Pills for Pale People.

From the Republican, Columbus, Ind.

The Hartsville College, situated at Hartsville, Indiana, was founded years ago in the interest of the United Brethren Church, when the state was almost a wilderness, and colleges were scarce. The college being an old institution is well known throughout the country, former students having gone into all parts of the world.



PROF. ALVIN P. BARNABY.

A reporter recently called at this famous seat of learning and was shown into the room of the President, Prof. Alvin P. Barnaby. When last seen by the reporter Prof. Barnaby was in delicate health, and much indisposed. Today he was looking well and hearty, and apparently in the best of health. In response to an inquiry the Professor said:

"Oh, yes, I am much better, I assure you, than for some time. You see I had a hard time of it for several years. I am now in perfect health, and very much encouraged, and then my recovery was brought about in rather a peculiar way, after all."

"Tell me about it," said the reporter. "Well, to begin at the beginning," said the Professor, "I was about as stout a lad for my age as any of the boys. I put in my time studiously at school, endeavoring to educate myself for the professions. After completing the common course I came here, and graduated from the theological course. I then entered the ministry, and accepted the charge of a United Brethren Church at a small place in Kent county, Michigan. Being of an ambitious nature, I was a constant student, and applied myself very diligently to my work and studies. In time I began to notice that my health was failing, and after awhile it began to interfere with my duties. My first trouble was indigestion of the stomach, and this with other troubles also brought on nervousness."

"My physician prescribed for me for some time, and advised me to take a change of climate, as it was my only remedy. I finally did as he requested, and was some improved. Soon after this I came here. I was professor in physics and chemistry and later on was financial agent of this college. The change seemed to agree with me, and for awhile my health was better, but my duties were heavy and again I found that my trouble was returning. This time it was more severe and in the winter I became completely prostrated. I began treatment from the first, trying various remedies and different physi-

cians. Finally, after some considerable time, I was able to return to my duties. Last spring I was elected president of the college. Again, of course, I had considerable work, and the trouble, which at no time had been entirely cured, began to affect me, and last fall I collapsed. I had different doctors but none did me any good. Prof. Bowman, who is professor of natural science, told me of his experience with Dr. Williams' Pink Pills for Pale People and urged me to give them a trial, because they had benefited him in a similar case, and I finally concluded to try them.

"The first box of pills helped me, and the second gave great relief, such as I had never experienced from the treatment of any physician. After using six boxes of the medicine I was entirely cured. Today I am perfectly well. I feel better and stronger than for the past eight years, and weigh more than I ever did in my life and am steadily gaining."

"I am doing much work in the college, besides considerable studying and reading without the least difficulty. My nervous system is perfectly strong, and I have no signs of indigestion."

"I certainly recommend this medicine."

To allay all doubt, Prof. Barnaby cheerfully made an affidavit before

LYMAN J. SCUDDER, Notary Public.

Prof. Bowman on being asked regarding his illness and cure said that it was so, and was just as Prof. Barnaby had said.

Prof. Bowman is also a minister of the gospel, and for a number of years was pastor of the United Brethren Church at Charlotte, Michigan.

"A year ago last fall," said Professor Bowman, "I suffered with nervous exhaustion, and was unable to attend to my duties properly. I tried different physicians but with no relief, and also used different proprietary medicines. I succumbed to a seige of the grip in the middle of winter, and was left in a much worse condition. My kidneys were fearfully disordered, and my digestion became very poor. A minister in conference learning of my condition, advised me to try Dr. Williams' Pink Pills for Pale People. I had heard about the wonderful curative powers of this medicine, but it was with reluctance I was persuaded to try it, as it seemed that nothing could benefit me. However, I used three boxes of the pills, taking them strictly according to directions, and by the time the last dose was used, I was completely cured, and in better health than for years before. I kept on taking them awhile longer and now I am entirely cured, with no signs whatever of any returning trouble. I can cheerfully recommend Dr. Williams' Pink Pills for Pale People."

Such was Professor Bowman's wonderful story, which was further endorsed by an affidavit before

LYMAN J. SCUDDER, Notary Public.

Dr. Williams' Pink Pills for Pale People are sold by all dealers, or will be sent postpaid on receipt of price, 50 cts a box or six boxes for \$2.50 (they are never sold in bulk or by the 100) by addressing Dr. Williams' Medicine Co., Schenectady, N. Y.

Any person who has been benefited by Dr. Williams' Pink Pills is requested to send a report of the case to the publishers of this paper.



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E. W. Vanduzen Co., Cincinnati, Ohio.
Best Pure Cop. Church Bells & Chimes.
per and Tin
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SITUATIONS

are more easily obtained by our graduates than others, because the course is thorough and the school is well known. For particulars and a handsome illustrated catalogue address, Brant & Stratton Business College, Louisville, Ky.

Christian Life.

THE COMING HARVEST.

We are praying for the harvest,
For the gleam of reaping-time,
When the fruit of all our sowing
Shall appear in every clime.
We are praying for the dawning
Of the bright and golden day,
When the gospel of our Saviour
Shall from pole to pole hold sway.

We are working for the harvest,
Oft in gladness, oft in tears;
Oftentimes with hearts aglowing,
Oftentimes with doubts and fears;
All the labor and the sorrow
Point us to the future years,
When the love of Christ doth conquer,
And the Golden Age appears.

We are waiting for the harvest—
Waiting calmly day by day—
For we too must rest in quietness,
While we work and while we pray.
On the hill-tops of our silence,
With the eyes of faith and love,
We can see the coming glory
Streaming earthward from above.

Hail! thou glorious harvest morning,
Quickly come the day and hour
When the weeping earth shall blossom
'Neath the Prince of Peace's power,
When o'er every tribe and nation
He, the King of kings shall reign,
And the long departed Eden
Shall return to us again.

There's no time for idle brooding,
No need for despairing words,
Let us all be up and doing,
For the earth shall be the Lord's.
By our praying and our working,
By our faithful waiting, too,
We shall herald in the morning,
When the harvest comes to view.
—G. F., in Cumberland Presbyterian.

Out of the Deep.

Thou art weary and heavy laden;
thou who farest at moments that
the Lord's arm is shortened that
it cannot save, and art ready to
cry, "God hath forgotten me,"
take comfort and look upon Christ.
Thou wilt never be sure of the love
of God unless thou rememberest
that it is the same as the love of
Christ, and, by looking at Christ,
learnest to know thy Father and
His Father, whose likeness and
image He is, and see that the
Spirit which proceeds alike from
both of them is the Spirit of hu-
manity and love, which cannot help
going forth to seek and to save thee
simply because thou art lost. Look,
I say, unto Christ; and be sure that
what a good Samaritan did to the
wounded traveler, that same will
He do to thee, because He is the
Son of man, human and humane.
Art thou robbed, wounded, de-
serted, left to die, worsted in the
battle of life, and fallen in its rug-
ged road, with no counsel, no
strength, no hope, no purpose left?
Then remember that there is One
walking to and fro in this world,
unseen, but ever present, whose
form is as the form of the Son of
man, and He has time,
as He has will to turn aside and
minister to such as thee! No hu-
man being so mean, no human sor-
row so petty, but that He has the
time and the will and the power to

have mercy on it, because He is
the Son of man. Therefore He
will turn aside even to thee, who-
ever thou art, who art weary and
heavy laden, and can find no rest
for thy soul, at the very moment
and in the very manner which is
best for thee.

When thou hast suffered long
enough, He will stablish, strength-
en, settle thee. He will bind up
thy wounds and pour in the oil
and the wine of His Spirit—the
Holy Ghost, the Comforter and
will carry thee to His own inn,
whereof it is written, "He will
hide thee secretly in His own pres-
ence from the provoking of men;
He will keep thee in His taber-
nacle from the strife of tongues."
He will give His angels charge
over thee to keep thee in all thy
way; and He will give thee rest
at last in the bosom of thy Father,
from which thou, like all human
souls, comest forth at first, and to
which thou shalt at last return,
with all human souls who have in
them the Spirit of God and of
Christ and of eternal life.—Charles
Kingsley.

The Refuge of the Broken-Hearted.

It is the glory of our Master's
gospel that it is the refuge of the
broken-hearted. It is the strange
mercy of our God that he does not
reject the writhings of a jaded
heart. Let the world curl its lips
if it will, when it sees through the
causes of the prodigal's return.
And if the sinner does not come to
God taught by this disappoint-
ment, what then? If affections
crushed in early life have driven
one man to God; if wrecked and
ruined hopes have made another
religious; if want of success in a
profession has broken the spirit;
if the human life lived out too
passionately has left a surfeit and
a craving behind which end in
seriousness; if one is brought by
the sadness of widowed life, and
another by the forced desolation
of involuntary single life; if when
the mighty famine comes into the
heart, and not a blush is left, not
a pleasure untried, and then, and
not till then, the remorseful re-
solve is made, "I will arise, and go
to my Father"—what then? Why,
this—that the history of penitence
sheds only a brighter luster round
the love of Christ, who rejoices to
receive such wanderers, worthless
as they are, back into his bosom.—
F. W. Robertson.

Beware of Ointments for Catarrh that
Contain Mercury.

as mercury will surely destroy the sense of smell
and completely derange the whole system, when
entering it through the mucous surfaces. Such
articles should never be used except on prescrip-
tions from reputable physicians, as the damage
they will do is tenfold to the good you can possi-
bly derive from them. Hall's Catarrh Cure, manu-
factured by F. J. Cheney & Co., Toledo, Ohio,
contains no mercury, and is taken internally, act-
ing directly upon the blood and mucous surfaces
of the system. In buying Hall's Catarrh Cure be
sure you get the genuine. It is taken internally
and made in Toledo, Ohio, by F. J. Cheney & Co.,
Testimonials free.

Sold by Druggists, price 75c per bottle



WE NEED A PIANO.

FROM WHOM SHALL IT BE BOUGHT

AND WHAT INSTRUMENT SHOULD BE
SELECTED.

Ask questions of the dealer before
buying—ask him if he buys them and if
so does he pay cash for them, or does
he handle instruments on consignment.
On the face of it there is no doubt
about the dealer who pays cash for his
goods. He buys the better quality for
the least money, does not have to re-
present an instrument above its real
grade to make his profit and his patrons
secure the greatest advantage.

The dealer who buys pianos and or-
gans on time or on consignment has to
pay for the accommodation and those
who buy of him pay every cent of that
extra cost. As all dealers require a lease
or notes for payments, find out if he
sends them out in settlement for in-
struments or uses them as collateral! In
either of these cases their going into
the hands of third parties may offset any
agreement regarding extension or fail-
ure of contract as third parties holding
notes often show that they are "innocent
holders."—Buy from a firm who will not
trade with your notes.

WHAT INSTRUMENT?

There are many excellent pianos and
organs now being manufactured, among
which there are such a variety of hand-
some cases and finishes, the tone and
touch of which leave nothing to be de-
sired, the and individual taste can be
suited to a nicety. For the reason that
there are so many fine instruments it is
also true that there are many times as
many pianos and organs which are prac-
tically not worth buying. To obviate
the possibility of getting an inferior in-
strument, if you do not wish to risk
your own judgment, confine your deal-
ing with a wellknown and reliable firm,
and one whose financial standing insures
protection on their guarantees. Then
the purchaser runs no risk. We'd like
to have you ask us questions about our
ability, capital, methods of business,
guarantees and any other question per-
taining to pianos and organs.—Ask any
of our thousands of customers about us!
We are proud of the record—43 years
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given to patrons.

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3 BARGAINS IN
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ments, with new and revised helps to
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of the Bible, with many illustrations
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These Bibles are remarkably cheap at
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SOMETHING NEW.

We have found what thousands
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with large new type.

Heretofore self-pronouncing
Bibles (at low prices), have been
in minion type, too small for many
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Description: Morocco cover,
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exhaustive helps to study of
Bible, subject index, concor-
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Eight new cash subscribers get
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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 im-
portant 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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SUNDAY SCHOOL LITERATURE.

It is time to order for another quar-
ter. Don't be too late and then write
us to hurry up. Don't ask to charge
literature to you. Send for just what
you want, and enclose the exact amount
to pay for it, and save us lots of trouble
and avoid trouble.

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ten or more to one address, per annum,
each, 40c; single subscription, 60c.
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more to one address, per annum, each,
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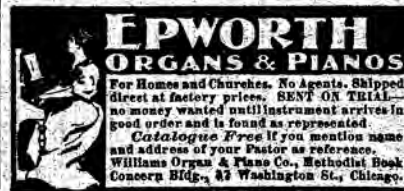
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For the Young People.

A Fancy.

From the mystic realms of ethereal day,
Where the mantle of night is unknown,
Two souls to the earth were called away
For a time to make their home,
One soul as white as celestial light,
The other as dark as eternal night.

Oh the pure sweet face of the dark soul's home
Caused hands to be red with blood,
And the beautiful soul went through life alone,
Unloved and misunderstood,
But he fought his fight, turned life's last page
Then passed beyond to his heritage.

—M. C. ALLIN.

Helena, Ark.

One Less at Home.

One less at home!
The charmed circle broken; a dear face
Missed day by day from its accustomed place,
But, cleansed and saved and perfected by grace,
One more in heaven!

One less at home!
One voice of welcome hushed, and evermore
One farewell word unspoken; on the shore
Where parting comes not, one soul landed more,
One more in heaven!

One less at home!
A sense of loss that meets us at the gate!
Within a place unfilled and desolate!
And far away our coming to await,
One more in heaven!

One less at home!
Chill as the earth born mist the thought would rise
And wrap our footsteps round, and dim our eyes,
But the bright sunbeam darteth from the skies—
One more in heaven!

One more at home!
This is not home, where, cramped in earthly mold,
Our sight of Christ is dim, our love is cold;
But there, where face to face we shall behold,
Is home in heaven!

One less on earth!
Its path, its sorrow, and its toil to share;
One less the pilgrim's daily cross to bear,
One more the crown of ransomed souls to wear,
At home in heaven!

One more in heaven!
Another thought to brighten cloudy days,
Another theme for thankfulness and praise,
Another link on high our souls to raise,
To home and heaven!

One more at home—
That home where separation cannot be,
That home where none are missed eternally,
Lord Jesus, grant us all a place with Thee,
At home in heaven!
—Littell's Living Age.

After one of the battles of our civil war a richly dressed baby was found among the dead and wounded. No parent came to claim the child. It is not known whether the parents were on the Northern or the Southern side. A Southern soldier and his wife took the child and cared for her as their own. The little girl grew to be a handsome and cultivated lady. Young Tom Watson, then farmer, afterwards a lawyer, late Populist candidate for vice-president, married her, and they have lived happily ever since.

Burning Money.

If a man should burn money every day for his own amusement his family and friends would think he was crazy and would send him to the insane asylum without delay. A smoker does worse than burn money for his amusement; he poisons the atmosphere with the disgusting fumes of tobacco, thus forcing others to suffer the consequences of his ruinous self-indul-

gence. Gen. Grant, Ben Hill of Georgia, and scores of others have died of cancer caused from smoking cigars.

Every time a man lights a pipe, cigar or cigarette, let him remember that he is burning money, consuming health and rendering the public uncomfortable. Numbers are doing this, and more—they are robbing their families of the necessities of life.—Pike County Cannon Ball.

Queer Change.

Shells, beans, pumpkin seeds, postage stamps, and scores of other things have been and still are used to make change; but it seems, if we may credit the report of a recent traveller, that Mexico has a "coinage" more odd and original than any of which we have yet heard. He says:

"In one of the small towns I bought some limes, and gave the girl one dollar in payment. By way of change, she returned me forty-nine pieces of soap the size of a water cracker. I looked at her in astonishment, and she returned my look with equal surprise, when a police officer, who witnessed the incident, hastened to inform me that in small sums soap was the legal tender in many portions of the country. I examined my change, and found that each cake was stamped with the name of a town and of a manufacturer authorized by the government. The cakes of soap were worth one and a half cents each. Afterwards in my

travels I frequently received similar change. Many of the cakes showed signs of having been in the washtub; but that I discovered was not at all uncommon. Provided the stamp was not obliterated, the soap did not lose any value as currency. Occasionally a man would borrow a cake of a friend, wash his hands, and return it with thanks. I made use of my pieces more than once in my bath, and subsequently spent them."—Selected.

A New Shrub that Cures Kidney and Rheumatic Diseases—A Free Gift.

A short time ago our readers were made aware of a valuable new botanical discovery, that of the Kava-Kava Shrub, or as botanists call it, piper methysticum, found on the banks of the Ganges river, in East India. From a medical standpoint this is perhaps the most important discovery of the century. The use of the Kava-Kava shrub, like other valuable medical substances, opium and quinine, was first observed by Christian missionaries among the natives as a sovereign remedy for Kidney diseases and other maladies caused by Uric acid in the system. Since its



THE KAVA-KAVA SHRUB
(Piper Methysticum.)

general introduction Alkavis (the Kava-Kava Compound) has wrought many remarkable cures of Kidney and Rheumatic diseases. Mr. R. C. Wood, a prominent attorney of Lowell, Indiana, was cured by Alkavis of Rheumatism, Kidney and Bladder trouble of ten years' standing. He writes:

"I have been treated by our home physicians all without the least benefit. My bladder trouble became so troublesome that I had to get up from five to twelve times during the night to urinate. In fact I was in misery the whole time and was becoming very despondent. I have now used Alkavis and am better than I have been for five years. I know Alkavis will cure kidney and bladder trouble. . . . It is a wonderful and a grand good remedy."

And even more wonderful is the testimony of Rev. John H. Watson, of Sunset, Texas, a minister of the gospel of thirty years' service, stricken down at his post of duty by kidney disease and cured by Alkavis. Mrs. James Young, of Kent, Ohio, writes that she had tried six doctors in vain, that she was about to give up in despair, when she found Alkavis and was promptly cured of Kidney disease, and other ailments peculiar to woman. Many other ladies give similar testimony.

So far the Church Kidney Cure Company, of No. 422 Fourth Avenue, New York, are its only importers and they are so anxious to prove its value that for the sake of introduction they will send a free treatment of Alkavis prepaid by mail to every reader of the ARKANSAS METHODIST who is a sufferer from any form of Kidney or Bladder disorder, Bright's Disease, Rheumatism, Dropsy, Gravel, Pain in Back, Female Complaints, or other affliction due to improper action of the Kidneys or Urinary Organs. We advise all sufferers to send their names and address to the company, and receive the Alkavis free. It is sent to you entirely free, to prove its wonderful curative powers.

The \$5 Holman Self-Pronouncing Teacher's Bible will now be sent by mail for only \$2. Here is a chance to get a fine divinity circuit teacher's Bible for about half its worth. GODBEY & THORNBURGH.

For Sale.—A good second hand Mason & Hamlin Parlor Organ, and a nice bed room set. Very cheap. Geo. Thornburgh.

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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.

Radway's Pills

Have long been acknowledged to be the Best Cure for

Sick Headache, Female Complaints,

Indigestion, Biliousness,

Constipation, Dyspepsia,

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.

NOTICE.

Upon the receipt of \$1 I will send postpaid to any address a recipe that is cheap, easy filled and easy to take and never fails to cure the most troublesome case of chills. If you have enlarged spleen this medicine will very nearly remove it, if you use the medicine sufficient.

Address, R. I. VAUGHAN,
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"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.

To Sunday-School Teachers.

It is your duty to qualify yourselves as fully as possible for your important work. The best helps known are Hurlbut's Notes, Peloubet's Notes and Hoss' Notes on the Sunday-school Lessons. We will send you Hurlbut or Peloubet for \$1.00 each, or Hoss' for 50 cents. GODBEY & THORNBURGH.

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THE many cases of spasms, St. Vitus dance and epilepsy that Dr. Miles' Restorative Nerve has cured, would alone give this great remedy wide reputation. Mrs. Walter A. Steward, 773 Broadway, Kingston, N. Y., says March 3, 1896: "In 1893, while on a visit to friends our little girl was taken with spasms. We hastened home to our family physician. He did all he could but failed. We called several physicians but the spasms continued, her tongue became partially paralyzed and the doctors said she would never talk again. Night and day we watched the poor little sufferer and tried every remedy we saw advertised for such cases but got no relief. We began giving Dr. Miles' Nerve, and after taking four bottles she was running about as well and happy as ever."

Dr. Miles' Remedies are sold by all druggists under a positive guarantee, first bottle benefits or money refunded. Book on Heart and Nerves sent free to all applicants.

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Our Church at Home.

NEW LIBERTY CIRCUIT.

We are holding the fort on New Liberty through these hard times. Our people have had a hard pull, but we are coming all right now. We hope to be able to do something for you soon. Everything is looking up. Wheat and oats are fine in this part. We are hopeful now for good fruit, good crops and a great revival season. In the midst of the beauty and blessings of spring time we can scarcely realize the privations that surround us. Yours,
S. W. RAINEY.

Burk, Ark., April 18.

YELLVILLE, ARK.

DEAR DR. GODBEY—Mr. Tucker has been quite sick for two or three days. Bro. J. M. Williams, of Yellville station, went to hold his quarterly conference on Mountain Home circuit to-day. Our new church at Western Grove, Valley Springs circuit, is having a good meeting, thirteen conversions to date, beginning last Friday.

Rev. W. B. Schoggin, a prominent member of our church at Mountain Home, died last week. A suitable obituary will appear soon. God bless the METHODIST.

MRS. O. H. TUCKER.

Yellville, Ark., April 23.

A DISTRICT INSTITUTE.

PRESCOTT, ARK., April 22.

MR. EDITOR—Instead of arranging a preachers' meeting or district league for our people I have arranged a district institute, which will meet at Prescott May 24 to 28. Our opening will begin at 8 p.m. Monday with a sermon on the rise and progress of Methodism, by J. E. Godbey, D.D. During the week we will have three lectures from Dr. Godbey, one on Watson's Institutes, part 1, and two on Broadus's preparation and delivery of sermons; three lectures from Rev. John A. Beagle, D.D., of Texarkana, one each on logic, ethics and intellectual science, three from Dr. Riffin on the history of Methodism, two from Rev. J. M. G. Douglass on Summers on baptism, two from Rev. T. O. Rorie on church government, one from Rev. A. D. Jenkins on Watson's Institutes, part 2, and two from the writer on Pope's higher catechism. We will expect sermons during the week from the following brethren: Dr. John A. Beagle, H. H. Watson, J. M. G. Douglass, A. D. Jenkins, Jno. H. Glass, T. O. Rorie and F. N. Brewer. The good people of Prescott have kindly offered free entertainment for those who will notify us of their coming. Respectfully,
W. F. EVANS.

CORNING.

We have just closed a very interesting meeting at Corning, Ark., of ten days' duration. The results of the meeting were not great in the way of conversions, but we are inclined to think that much good has been accomplished in the meeting, there being a good spiritual feeling manifest through the entire meeting. Had an increase in members in attendance from the beginning, and the last week of the meeting the house was well filled every

night. The rain hindered wonderfully the first week of the meeting, keeping many from church. Corning was also undergoing a severe scourge of measles. Bro. Bowen, of Reyno circuit, was with us a few days the first week of the meeting and did faithful work. He is a good, whole-soul, companionable brother. Corning is an enterprising little city of between 1,500 and 2,000 inhabitants, with two nice church buildings, two newspapers, a nice roller mill most completed, many elegant business houses and hotels, with three or four physicians; two or three dentists and a goodly number of attorneys; and last but not least with as kind and generous hearted people as we find anywhere. With the earnest consecrated preacher in charge, Rev. J. S. Watson, with the reins well in hand we predict a successful year for Corning and Knobel stations, as well as for pastor.

WILTON C. TOOMBS.

RESOLUTIONS.

The Clarksburg District Conference of the Arkansas Conference M. E. Church, South, held at Coal Hill, Ark., during this week, unanimously passed the enclosed resolution, which I transmit to you for publication by request of the conference. Yours truly,

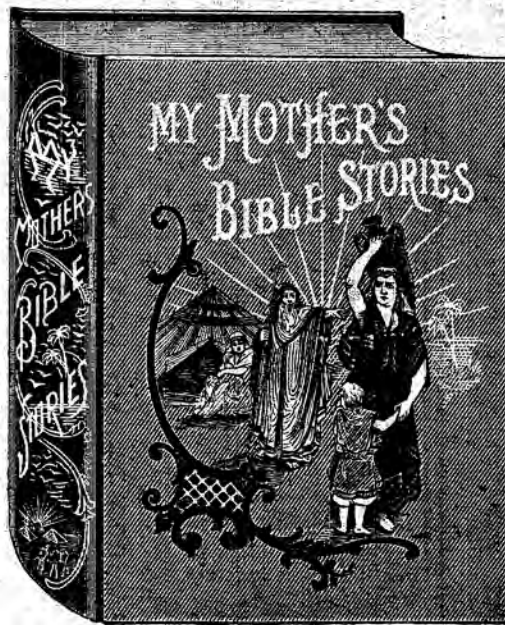
J. W. COFFMAN,
Secretary Conference.

Resolved, That this conference desire in the most emphatic manner to put itself on record against the movement on the part of a certain element in the state of Arkansas to foster the "wine industry." We regard this specious plea for temperance as a most insidious enemy to the true cause of temperance; many of us have seen the deadly effect of the wine cellar business; the blight that falls upon communities where it exists, and we protest against any effort, legislative or otherwise, to foster this business in our state.

Resolved, That a copy of this resolution be forwarded to each branch of the general assembly of the state of Arkansas to be convened in extraordinary session on April 26, 1897, and also to the ARKANSAS METHODIST, Little Rock Gazette, Little Rock Democrat and to each of the county papers in this district conference with the request that it be published.

April 22, 1897.

Our patient brother of the Alabama Advocate rises to make some timely suggestions, and says editorially: "Several of our correspondents call our attention to errors in articles published. Of course, we are some times to blame for errors, but very many times, in fact most generally, the error grows out of the difficulty in reading the manuscript. If the brethren will write so that their articles can be read, there will be less danger of errors. Sometimes we just have to guess at the word they mean, and sometimes we guess wrong. We are always glad to correct any errors for which we are responsible, but it is hardly fair to ask us to correct errors for which the writers are responsible. We beg the brethren to take a little pains to write legibly."



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(FOR ONE YEAR)

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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This Bible is a genuine edition. It is not a cheap reprint Bible printed on poor paper.

BINDING—Strong and durable. The best material used in manufacture, with Improved Circuit cover.

PAPER—Thin white paper, perfectly opaque and tough, vastly superior to that used even in higher priced editions.

TYPE—Clear and distinct Minion, easy to read; Self-Pronouncing.

MAPS—Maps have been revised and brought down to January, 1895. Index is now furnished with them.

HELPS—In these valuable Helps, covering nearly two thousand subjects, will be found all the features which have made them so popular in the past, and in addition, an endless amount of new matter including a Concordance on a new and improved plan.

PRICE—The price at which we now offer this book brings it within the reach of all. You can pay more, but you cannot get a better Teachers' Bible.

Don't delay about ordering. Let your order come at once. This is an opportunity you should not lose. Anyone who sends us a club of TEN orders for the Bible and paper, will receive one Bible and a year's subscription to the paper free of cost. We will send a copy of the book, postpaid, on receipt of \$2.00. Address

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Little Rock, Ark.

Missions.

Why Preach to the Heathen?

Answering the above question in the METHODIST the 7th inst., Bro. Turrentine says some wise things, and some otherwise. Some to which I give hearty assent, and others from which I dissent in toto. I agree with him that the heathen will not all be lost though the Gospel is never formally preached to them. I concede that the necessity of the heathen is not the ground of our obligation, but their necessity appeals mightily to us for help. With him I believe our obligation grows out of our relation to Christ. "The love of Christ constraineth us." But I cannot agree with his reasoning nor with some of his deductions. His quotation: "The soul that sinneth it shall die," is not apropos to his contention. The prophet has just told the Jews that the proverb, that the fathers have eaten "sour grapes and the children's teeth are set on edge" shall no longer be heard in Israel. The idea is that if I sin and commit iniquity, and my son doeth righteously and doth not sin, he shall live, he shall not die for my sin, but if my son commit sin and doeth wickedly he shall die for his sin that he hath done. He shall die for his sin, not mine. (Bro. T. will not contend that I am not responsible for the training of my children.) The prophet does not have the heathen in his mind. He is addressing those who have the law and understand its obligations. Parents are not punished because of their children's sins, but because of their failure to meet their moral obligations to them, growing out of their relations to them under God. We are not held responsible for the sins of the heathen, but for our sins of omission in failing to send him the Gospel. Again, men are not lost for want of opportunity, but rather because of opportunity. Scores of people are being drowned in the flooded district not because of the want of opportunity to get aboard a boat, but rather because there are plenty of boats, and the opportunity for succor is offered on every hand. Strange if true! "Men will be held responsible for the light they have, and not for that which they have not." True, but the deduction is faulty. We do not account for the salvation of infants on the ground that they are incapable of believing, but upon the broader and higher ground that they have been brought into a salvable state by the atoning blood of Christ, and may, and will forever continue in this state if they are trained up in the nurture and admonition of the Lord. Is it true that the heathen are in the same category that infants are, in relation to the plan of redemption?—that they cannot believe for the same reason? This seems to be the teaching of Bro. T. If so I ask why should the Church become alarmed on account of their condition? Rather let it rejoice because they will all be saved! Paul put it different: "For whosoever shall call upon Him shall be saved. How then shall they call on Him

in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they believe without a preacher?" There is quite a difference between adult heathen and infants. Preach to a company of infants, and what effect will it have? They are incapable of reasoning, willing or choosing, hence incapable of believing, accepting or rejecting the Gospel; preach to a company of adult heathens and note the difference. They are capable of reasoning, willing, and choosing, hence believing and accepting the Gospel, and a multitude of them do accept it, and are saved through the preached word. The moral status of infants born in Christendom, and those born in heathen countries is doubtless the same, but the moral status of infants and adult heathens cannot in the very nature of the case be the same. I agree that where there is given great opportunities—gracious privileges, the measure of responsibility is increased.

I think my brother singularly unfortunate in his reference to the thirty-third chapter of Ezk. For in this chapter we are told that we are set as a watchman, and if we fail to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood I will require at thy hands." This looks like we are responsible for another's aims as far as in us lies to influence him to turn from the evil and seek the good. For we are unto God a sweet savour of Christ in them that are saved, and in them that perish. To the one we are the savour of death unto death; and the other of life unto life. And who is sufficient for these things? Second Cor. ii. 15-16.

I want to say amen to Bro. Rorie's suggestion for District Conference Missionary mass meetings in lieu of the Conference mass meeting. A greater number of the laity would be reached by this plan. Let it be tried.

E. L. BEARD.

Holly Springs, Ark.

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 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.

A Few Great Bargains.

We will send postpaid for a short while books as follows:
Family Bible, \$2; price, \$3.
Family Bible, \$3; price, \$5.
Teachers' Self-Pronouncing Divinity circuit Bible, \$2; price, \$4.
Character Sketches, \$1.50; price, \$3.

GODBEY & THORNBURGH,
Little Rock, Ark.

Commencement week, Iuka (Miss.) Normal Institute, June 1 to 5. Sermon, Rev. H. C. Morrison, Missionary Secretary of M. E. C., S.; address to graduating class, Hon. J. C. Longstreet, Grenada, Miss.

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. R. 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.

To the members of the W. F. M. S. of the Little Rock Conference:

A meeting of the Executive Committee of our Conference Society last Friday, April 23rd, at one o'clock p. m., at the home of our Conference Treasurer, Mrs. M. J. McAlmont, was called to fix the time of our annual meeting and transact some other important business. As our District Secy., of the Little Rock district, Mrs. J. M. Workman is to leave us soon to go with her husband to another field of labor, her resignation was accepted and Mrs. James Wood of this city was elected to fill the unexpired term of Mrs. Workman. It is with much regret that we give up Mrs. Workman. She has endeared herself to many of the workers in this district by her faithful discharge of duty and especially to the Conference Secretary by her promptness in sending in reports. God bless her in her new field of labor, for no matter where she is she will be found working for our Master.

Here I would recommend our new district Secy. Mrs. Wood to the love and prayers of the entire Conference, but most especially to her own district. You will find in Sister Wood a high type of Christian womanhood, and one who I think will carefully and conscientiously perform the duties of district secretary. Workers of the L. R. District, rally to your new secretary!

The time for holding our annual meeting has been fixed for June 16-20 inclusive. The place you all know is Pine Bluff. Let all auxiliaries, Adult, Young People and Juvenile, take due notice. Elect your delegates right away if you have not already done so. We expect a large delegation. May the Holy Spirit be with us in great power!

The application of Miss. Lela Johnson of Pine Bluff came before this committee for action. She is a candidate for a missionary to foreign fields. God has answered our prayers; for seven years we have been praying for a representative of our Conference society in foreign fields. This young lady comes highly recommended, and I do pray that the great and good Father will open up the way for our candidate to be sent out at an early date. Now, dear co-workers, let us one and all pay and pray as we have never done before. First let us praise God for thus far answering our prayers, then let us work as we have never worked before and rely on him who doeth all things well and we will be rewarded abundantly. O, my dear sisters and friends,

HALL'S Vegetable Sicilian HAIR RENEWER.

The best hair grower, color restorer, dandruff eradicator, scalp cleanser, falling hair and baldness preventer and curer known to science. A fine hair dressing. Physicians recommend it. R. P. Hall & Co., Props., Nashua, N.H. Sold by all Druggists.

let us stay near the cross! and before we start to our annual meeting let us "tarry awhile at Jerusalem." The programme is in process of arrangement. We hope soon to have it ready for publication.

I start for the board meeting at Birmingham, Ala., June 3. If any auxiliary has any special requests for me, as your representative, to make at this meeting please inform me at your earliest convenience.

Most sincerely,
MRS. JAS. THOMAS, Cor. Sec.

Married.

FARRIS-LAMB—At the Methodist Church in Poplar Grove April 14, 1897, at 3:15 p. m. Rev. J. K. Farris, P. C. of Holly Grove circuit, and Miss Emma B. Lamb of Poplar Grove were married. Rev. M. M. Smith officiating.

VAUGHAN-BEVER—At Liberty Hill Church, April 18th, 1897, by Rev. S. W. Register. Mr. W. J. Vaughan of Thayer, Mo., to Miss Rosa Bever of Sharp county, Ark. We wish the new married couple a happy life in this world and life everlasting in the world to come.

SINGER-BERRY.—In the Methodist Church at Dardanelle, Ark., April 21, 1897, Mr. C. D. Singer and Miss Lula Berry. Rev. B. C. Matthews read the marriage ceremony.

BIG BARGAINS IN PARLOR ORGANS. If you want a fine organ at a clearing-sale price write at once to depot 43, Lyon & Healey, 199-203 Wabash avenue, Chicago, Ills. They are offering used organs from \$15 upward and new organs at much under the regular value. If you get an organ from them you may depend upon it being a fine and durable instrument. Write to-day for list.

Arkansas Methodist Calendar.

Camden District Epworth League Conference—Camden, April 27.

Washington District Preacher's Institute—Prescott, May 24 to 28.

Epworth League Conference, Dardanelle District—Altus, April 30th, May 2nd.

Searcy District Epworth League Conference—Searcy, May 7-9.

Dr. Miles' NERVE PLASTER cures RHEUMATISM, WEAK BACKS. At druggists, only 25c.

Quarterly Meetings.

ARKANSAS CONFERENCE.

MORRILLTON DISTRICT—2nd Round—P. B. Summers, P. E.

April: Quitman station, 3, 4; Quitman circuit at Mt. Pleasant, 10, 11; Conway station, 17, 18; Conway mission, 24, 25.

May: Perryville circuit at Dixie, 1, 2; Aplin mission at Pleasant Grove, 8, 9; Ada circuit at Ada, 15, 16; Morrillton station, 22, 23; Clinton circuit, 29, 30.

June: Cleveland circuit, 5, 6; Martinville circuit, 12, 13.

EUREKA SPRINGS DISTRICT—2nd Round, P. B. Hopkins, P. E.

April: Green Forest at Live Water, 3, 4; Hindsville at Fancher, 10, 11; Huntsville at Presley's Chapel, 17, 18; Kingston at Shiloh, 24, 25.

May: Hacklers Grove at Villines Chapel, 1, 2; Carrollton at Sycamore, 8, 9; Goshen at—15, 16; St. Paul at—22, 23.

CLARKSVILLE DISTRICT—2nd round, V. V. Harlan, P. E.

April: Dyer circuit at Riverside, 3, 4; Ozark, 10, 11; Lamar and Knoxville at Knoxville, 17, 18; Coal Hill at Hartman, 24, 25.

May: Ozark circuit at Lone Elm, 1, 2; Ozone mission at Woods Mountain, 8, 9; Clarksville circuit at Mt. Olive, 15, 16; Altus circuit at Granada's Chapel, 22, 23.

FAYETTEVILLE DISTRICT—2nd round, A. H. Williams, P. E.

April: Springdale station 3, 4; Prairie Grove at 10, 11; Farmington at 11, 7 p m, 12; Boonsboro at 17, 18; Cincinnati at 24, 26.

May: Fayetteville station 1, 2, Winslow mission 8, 9, Springtown at 15, 16, Gravett mission 22, 23.

Bishop Duncan, at this writing, is not definite as to District Conference

DARDANELLE DISTRICT—2nd Round—S. S. Key, P. E.

April: London ct at Bloomfield 3, 4, Walnut Tree ct at Egypt 10, 11, Gravelly Hill ct at Iron's Creek 17, 18, Rover c at Mineral Spring 24, 25.

May: Russellville 1, 2, Dardanelle 8, 9.

FT. SMITH DISTRICT—Second Round, D. J. Weems, P. E.

April: Charleston at Charleston, 2, Caulkville at Beula, 3, 4, Sugar Grove at Lick Creek, 10, 11, Paris and Roseville at Paris, 15, 16, Ft. Smith circuit at Spring Hill, 24, 25.

May: Hackett at Hackett, 1, 2, Ft. Smith, First Church, 8, 10, Ft. Smith, Central, 8, 10, Park mission at White Church, 22, 23, Canthron mission at New Prospect, 25, Waldron at Mt. Pleasant, 29, 30.

HARRISON DISTRICT—2nd Round, O. H. Tucker, P. E.

April: Wiley's Cove, at Weslean Chapel, 3, 4; Valley Springs circuit, at Western Grove, 17, 18; Marshall mission, at St. Joe, 24, 25.

May: Omaha mission, at Liberty, 1, 2; Harrison station, 1, 3; Lead Hill circuit, at Crooked Creek, 8, 9; Mountain Home circuit at Rockdale, 15, 16; Mountain Home station, 16, 17.

WHITE RIVER CONFERENCE.

BATESVILLE DISTRICT—Third Round, J. S. Brooke, P. E.

May: Ash Flat, 24; Calamine, 29, 30. June: Oil Trough, 5, 6; Cedar Grove, 12, 13; Jamestown, 19, 20; Central Avenue, 26, 27; Batesville, 27, 28.

July: Sulphur Rock, 3, 4; Cushman, 10, 11; Melbourne, 17, 18; Newburg, 21; La Crosse, 24, 25; Mountain View, 31, August 1.

August: Richwoods, 7, 8; Inka, 14, 15; Viola, 19; Salem, 21, 22; Indian Camp, 28, 29; Evening Shade, 31.

SEARCY DISTRICT—Second Round, Henry T. Gregory, P. E.

April—Argenta station, 3-4; West Searcy circuit, 10-11; Searcy station, 11-12; Union and Revel circuit, 17-18; Jacksonville circuit, 24-25.

May—Ward mission, 1-2; Stony Point circuit, 5; El Paso circuit, 12; Beebe circuit, 15-16; Mineral circuit, 22-23; Beebe and West Point, 29-30.

June—Mt. Pisgah circuit, 1; Bald Knob circuit, 3.

NEWPORT DISTRICT—Second round, S. L. Cochran, P. E.

April: Walnut Ridge and Pocahontas station, 3, 4; Imboden circuit, 10, 11; Black Rock circuit, 17, 18; Alicia circuit, 24, 25.

May: Jacksonport mission, 1, 2; Newport station, 8, 9; Tuckerman circuit, 15, 16; Reyno circuit, 22, 23; Corning circuit, 29, 30.

June: Pocahontas circuit 5, 6; Siloam circuit, 12, 13; Sedgwick mission, 19, 20; Walnut Hill mission, 26, 27.

JONESBORO DISTRICT—Second Round, Frank Ritter, P. E.

April: Shiloh circuit, 3, 4; Marion circuit, 10, 11; Vannsdale circuit, 14; Harrisburgh circuit, 15; Lorado circuit, 17, 18; Osceola circuit, 17, 18; Cotton Belt mission, 21; Gainesville circuit, 24, 25; Osceola station, 24, 25.

May: Big Bay mission, 1, 2; Golden Lake circuit, 1, 2; Buffalo Island circuit, 8, 9.

Helena District, Second round. M. M. Smith, P. E.

May: Clarendon station, 1, 2; Cypress Ridge circuit, 8, 9; Brinkley mission, 15, 16; Wheatly circuit, 22, 23; Jericho mission, 30, 31.

June: L'Auguille mission, 5, 6.

LITTLE ROCK CONFERENCE.

HOT SPRINGS DISTRICT—2nd Round—J. A. Sage, P. E.

April: Oma circuit, 3, 4; Mt. Ida, 10, 11; Amity circuit, 17, 18; Mena station, 24, 25.

May: Cherry Hill circuit, 1, 2; South Hot Springs, 8, 9; Malvern Hill, 15, 16; New Liberty circuit, 22, 23; Saline circuit, 30, 31.

CAMDEN DISTRICT—Second Round, J. R. Moore, P. E.

March: Fordyce 6, 8, Stephens and Waldo 13, 14, Cargile 20, 21, Camden ct 27, 28.

April: Eldorado 3, 4, Magnolia 10, 11, Lapile ct 17, 18, Atlanta ct 14, 25.

May: Stamps and Buckner 1, 2, Lisbon ct 8, 9, New Lewisville 15, 16, Bearden ct 22, 23, Hampton ct 29, 30.

June: Camden station 5, 6, Harmony Grove ct 12, 13, Genoa ct 19, 20, Onachita ct 26, 27.

PRESCOTT DISTRICT—Second Round, W. F. Evans, P. E.

April: Hope, 3, 4, Washington, 3, 4, Chapel Hill, 10, 11, Locksburgh, 17, 18, Fulton, 24, 25.

May: Carolina, 1, 2, Mineral Springs, 8, 9, Nashville, 9, 10, Rocky Comfort, 15, 16, Richmond, 16, 17, Emmet, 22, 23, Prescott, 23, 24, Bright Star, 29, 30, DeAnne, 29, 30.

LITTLE ROCK DISTRICT—2nd Round, Thomas H. Ware, P. E.

April: Winfield Memorial, 3, 4, Lonoke, 10, 11, Hazen, 17, 18, Mablevale, 24, 25.

May: Le Favre Memorial, 1, 2, Liberty, 8, 9, Hickory Plain, 15, 16, Des Arc and DeValls Bluff, 22, 23, Tomberlin, 29, 30.

June: Austin, 5, 6, Maumelle, 12, 13, Carlisle, 19, 20, Oak Hill, 26, 27.

July: First Church, 3, 4.

PINE BLUFF DISTRICT—Second Round—Jno. H. Dye, P. E.

April: White River, 1; Gillett, 3, 4; Little Prairie, 6; Humphrey, 10, 11; Riverside, 12; Lakeside, 14; First Church, 16; Redfield, 17, 18; Kingsland, 27; Rowell, 29.

May: Rison, 1, 2; Sheridan, 8, 9; English, 11; Sherrill, 13.

ARCADEPHIA DISTRICT—2nd Round—Horace Jewell, P. E.

April: Alexander circuit, 3, 4; Bryant circuit, 10, 11; Benton station, 17, 18; Lono circuit, 24, 25.

May: Gurdon circuit, 4, 2; Okolona circuit, 8, 9; Clark circuit, 15, 16; Social Hill, 22, 23; Dalark circuit, 29, 30.

June: Princeton circuit, 5, 6; Holly Springs circuit, 12, 13; Murfreesboro circuit, 19, 20; Antojne circuit, 19, 20.

Monticello District—Second Round, T. D. Scott, P. E.

April—Monticello, 3, 4; Warren 10, 11; Hamburg and Portland at Portland, 17, 18; Batholomew circuit at Wilmot, 24, 25.

May—Arkansas City, 1, 2; Mt. Pleasant circuit at Wilmar, 8, 9; Berea ct. at Bethel, 15, 16; Lacy circuit at Prairie Chapel, 22, 23; Tillar circuit at Collins, 29, 30.

June—Grady circuit at Dumas, 5, 6; Cariola circuit at Lake Village 12, 13; Palestine circuit at Palestine 19, 20; Hamburg circuit at Antioch, 26, 27.

July—Star City circuit at Mt. Tabor, 3, 4.

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WARNING ORDER.

Della Jorgeson, Plaintiff, vs. Neal P. Jorgeson, Defendant, in the Pulaski Chancery Court. The Defendant, Neal P. Jorgeson, is warned to appear in this court within thirty days, and answer the complaint of the Plaintiff, Della Jorgeson. J. H. PASCHAL, Clerk. April 19, 1897. By CHAS. M. CONNOR, D. C. J. H. Hamiter, Sol. for Plaintiff.

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At Rest.

MATLOCK—Mrs. Jamie, daughter of Rev. J. E. and Martha A. Caldwell, and wife of Dr. Geo. S. Matlock, was born at Tulip, Ark., October 13, 1876, and died at her home in Tulip Sunday morning, April 11, 1897. Rational and calm to the last moment of consciousness, she spoke to all about her dying, and of her readiness to depart and be with Christ. Calling for her little daughter she gave her her dying blessing, and requested of her husband to be a good man and meet her in heaven. Her funeral, conducted by her pastor, Rev. S. C. Dean, was attended by a very large concourse.

Our hearts are sad, very sad, and we weep our dear baby daughter gone, but the gospel assures our faith, and we sorrow not as those which have no hope. We cannot bring thee back again, but we shall, the Lord being our helper, go to thee.

"The Lord gave and the Lord hath taken away. Blessed be the name of the Lord."

HER FATHER.

KOONCE—Little Herbert, son of L. B. and Z. A. Koonce, was born July 28, 1892, and died of membranous croup January 8, 1897. His illness was brief, only lasting two days, but exceedingly painful. The little sufferer would sometimes say to his mother that something was in his head bursting it. But with all this suffering it seemed the angel harpers caught his attention, and listening, he exclaimed, "Mamma, I hear a French harp." This occurred but a few moments before he died and was about the last word he spoke.

Seeming conscious of his departure, and realizing more than perhaps could be expressed by human tongue, he looked up at his papa and raising himself in the bed, put his arms around his neck and kissed him as he was accustomed to do when retiring at night. Seeing his oldest sister near by, he reached for her, then looked as if he wished to bid the others good-bye, and not seeing them, he laid down and fell asleep in Jesus.

May the Lord bring the entire family to the home he has entered.

W. R. HARRISON, His Uncle.

VAUGHAN—R. B. Vaughan was born in Mecklenburg county, Va., April 30, 1820; died near Magnolia, Ark., September 12, 1896. Mrs. M. M. Vaughan (nee Moore) was born in Jackson, Tenn., April 15, 1820. Died January 23, 1897. Brother and Sister Vaughan were married December 23, 1839. They moved to Columbia county, Ark., at an early date. Raised a large and interesting family of children, the majority of whom preceded them to the better land. Of the sons remaining, R. B. Vaughan, Jr., is treasurer of Columbia county, and Rev. Hade Vaughan is prominent in the Methodism of Texas. Brother and Sister Vaughan joined the Methodist Church in early life. They were thoroughly consecrated. Brother Vaughan sustained official relation until prevented by infirmities of age. Their lives were a great blessing to the community and church. Their memory will be an abiding benediction to the children and those favored with their acquaintance. Their devotion to each other was beautiful. Their separation was brief. They have met to part no more.

J. R. CASON.

BATTEN—October 3, 1896, the angel of death came to the home of Rev. W. H. Batten and took from the family circle their sweet little son, Olsey, who had just entered his eighth year. When the little sufferer saw he was "standing on Jordan's stormy bank" he grew calm, and with a countenance lighted by the spirit he turned to his papa, holding up his arms, said: "Kiss me good-bye." "Where are you going, son?" asked his father. "To heaven," he said, "will you meet me there?" Then turning to his mamma with outstretched arms, for the parting embrace, he said: "Kiss me good-bye, mamma," exhorting her to meet him in heaven. He said to the physician: "Come quick, kiss me good-bye, and meet me in heaven." Then calling for his only brother, said: "Kiss me good-bye, be a good boy, study your books, obey your teacher, be honest, and you

may have all my money." With other charges and exhortations the sweet spirited child passed away rejoicing. Sweet utterances of faith and love which cannot be recorded here, will abide in the memories of fond parents until the re-union with Olsey upon the hills of immortality.

KATIE POPE.

RODGERS—Mrs. Lena M. Rodgers, daughter of Rev. W. M. Watson, was born October 5, 1869; was married to N. T. Rodgers February 12, 1896, and departed this life in peace December 29, 1896. She was baptized in infancy by her uncle, Hervy M. Granage; professed religion and joined the M. E. Church, South, at a revival conducted by Rev. F. E. Taylor, I. T. Morris and her father, W. M. Watson, and lived a most exemplary Christian, and worthy member of the church to the end of her short life. She expressed a strong desire to live longer with her husband and friends to help them on in their toils and conflicts of life. She was so anxious for her husband to become a Christian and he had been an earnest seeker so long. May her prayers, tears and godly example be had as a memorial before God in bringing him early into the kingdom of God. No wonder she shouted triumphantly for joy on the brink of the river of death and especially when her husband promised and declared it by giving his hand, at her request, to her father that he would meet her in heaven.

I was her pastor four years and think she was one of the most earnest, consecrated Christian girls I ever knew. May her brothers, sisters and friends follow her as she followed Christ.

P. B. WALLIS.

BACON—William Joseph, son of J. T. and Ella P. Bacon, was born February 11, 1869, and died at his home in New Lewisville, Ark., March 3, 1897. His death was very sudden, resulting from heart failure. He closed up his day's labors in the drug store where he worked, and in which he was interested, about 9 o'clock at night, started home; grew sick and faint soon after leaving the store, but pushed on home, by the assistance of a friend, stopping at intervals to rest, and upon entering his front gate sunk down speechless and in a few moments was dead.

Thus passed away one of the noblest and best young men of our town. He was modest in manners, with a quiet and reserved disposition which under all circumstances made him appear the same gentle, sweet-spirited Christian gentleman.

During the year 1892 he professed religion and joined the M. E. Church, South, at Old Lewisville. Later his membership was transferred to New Lewisville, where he remained until his death. We feel our loss, but rejoice in the hope that to him it is gain.

Our prayers go up for and our sympathy out to the sorrowing mother, sister and four surviving brothers, as also other loved ones upon whom this sad affliction has fallen. May they all be ready to meet "Willie Joe" when the Lord comes to make up His jewels, "Some sweet day."

W. R. HARRISON.

JORDAN—Sister Evaline (nee Cope-land) was born in Georgia March 12, 1835; married to Brother Jno. J. Jordan, March 11, 1851; professed religion when quite young, joined the M. E. Church, South, in which she lived a consistent member until her death, which occurred March 5, at her son-in-law's, Dr. N. A. Hitt. While suffering with the most excruciating pains she glorified God. She was a warm-hearted, zealous Christian, more than loved by her seven children whom she leaves to mourn her death. She and her husband were much help in the cause of Christ, helping in many ways. We miss mother, as she was commonly called, but He that doeth all things well took her from us. We bow in humble submission, He makes no mistakes. Her work is done. She has entered into that "rest that remaineth to the people of God."

Brother Jordan is left lonely, but not without hope. He awaits the summons; like wife, he says he is ready. He still manifests the same love for the church. Faithful and zealous, giving all his energies to promote the cause of Christ. Children, press onward, love God and

His cause as mother did, after awhile you will be with her in the "happy climes above." We tender our sincere condolence to the bereaved family, and pray that we all will meet beyond the river, "where the righteous shall shine forever." Yours in loving sympathy,

N. M. NELMS

Sutton, Ark., April 5.
Louisville Methodist please copy.

LYON—Mrs. L. A. Lyon, daughter of John and Tabitha Arnold, was born in Sumpter county, Ala., October 12, 1823. She was married to William D. Lyon, in Chickasaw county, Miss., December 3, 1840. In the year 1867 she moved with her family to Shelby county, Tenn., where they lived until 1887. Then moved to St. Francis county, Ark., where they lived two years. From thence they moved to Cross county, where she remained until her death, which occurred in Wynne, Ark., Feb. 23, 1897.

Sister Lyon professed religion quite young and joined the Methodist Church, in which she lived a consistent and exemplary member until she was transferred to the church triumphant.

She was so modest and unobtrusive in her bearing, so unassuming and inoffensive in her deportment, that during her long life-time she never had an enemy. She was so gentle and sweet-spirited in her disposition, so affectionate and kind-hearted in all the relations of life, so self-sacrificing for the comfort of others that she enjoyed the merited love and grateful esteem of all who knew her well.

During her last illness she suffered much, being confined to her bed several weeks previous to her death, but she was patient, calm and peaceful. The Great Physician was with her, and she could say: "Yea, though I walk through the valley of the shadow of death I will fear no evil, for thou art with me; thy rod and thy staff they comfort me."

Servant of God, well done!

Thy glorious warfare's past;
The battle's fought, the race is won,
And thou art crowned at last;
Redeemed from earth and pain,
Ahl when shall we ascend,
And in Jesus' presence reign
With our translated friend?

May her dear children all follow their precious mother to the heavenly home, where they may live with her forever.

J. M. TALKINGTON.

LUNSFORD—Edward B. Lunsford, son of Mr. and Mrs. M. L. Lunsford, was born in Lonoke, Ark., May, 1875, and died at Fort Smith Ark., April 7, 1897, after long months of suffering. He was a bright and promising young man. The words of the prophet, "We all do fade as a leaf," was indeed exemplified in his case. For over two years the dread disease, consumption, preyed upon him, until its blighting touch reduced the victim to but a shadow of his former self, and finally bereft a devoted father and mother of the joy and hope of their declining years. He was a member of the Central Methodist Church, and passed from the shores of earth trusting in his great Redeemer. Besides his devoted consecrated parents, he leaves a fond sister, brother, many relatives and friends who lament his sad death.

His funeral was preached from the church by his pastor, after which he was laid away in the silent grave to await the resurrection morn. Peace be to his ashes and great blessing upon his loved ones.

P. C. FLETCHER.

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THE ARKANSAS METHODIST.

WEDNESDAY, APRIL 28, 1897.

GEO. THORNBURGH, Business Mgr.

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

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

TO ADVERTISERS:—The circulation of the ARKANSAS METHODIST is fifty per cent larger than that of any other paper, religious or political, published in Arkansas.

From "Printer's Ink": "ARKANSAS METHODIST—published at Little Rock, has a much larger circulation rating than any other newspaper published in the State." This organ of the Methodist Episcopal Church, South, is credited with a circulation that exceeds the sum total of the ratings accorded to the ten other religious periodicals issued in the State."

PRESIDENT OF GALLOWAY.

One Will Be Elected To-Day by the Board of Trustees.

The board of trustees of Galloway College held an important meeting to-day for the transaction of necessary business in relation to the institution. The following members were present: C. C. Godden, F. A. Jeffett, J. H. Dye, J. F. Jernigan, J. A. Anderson, H. H. Watson, F. P. Laws, H. A. Butler, J. M. McCain and W. C. Ratcliffe.

Dr. C. C. Godden tendered his resignation as president of the board, and W. C. Ratcliffe Little Rock, was elected to fill his place.

The office of secretary was made vacant by the election of W. C. Ratcliffe as president, and Maj. H. A. Butler, of Malvern, was elected in his stead.

A committee consisting of Messrs. Jernigan, McCain, Butler and Anderson was elected to consider applications for the presidency of the college, and directed to report at 2 p.m.

Rev. C. Pope, J. E. Skillern, A. O. Evans and James Thomas were present by invitation of the board.

The election of a president of the college came up, and the names of the following educators were considered for the position:

Rev. C. Pope, Millersburg, Ky. Professor Chas. M. Foster, of McKendree College, Illinois.

Dr. D. J. Orr, Dallas, Ga. Professor J. H. Hinemon, Pine Bluff.

Dr. C. C. Godden, Searcy. Dr. Z. T. Bennett, of Paragould.

Rev. C. C. Godden was elected. We do not believe the board could have made a wiser selection.

Health and vigor are essential for success. Therefore make yourself strong and healthy by taking Hood's Sarsaparilla.

The state oratorical contest takes place at the opera house in Little Rock, April 30. A large attendance is expected. The contestants are R. N. Graham, A. I. U.; W. T. Amis, Ouachita College; Mr. Thomas, Arkadelphia Methodist College; Mr. Singer, Arkansas Cumberland College; S. R. Twitty, Hendrix College.

Great sale of Lawns and Organdies at Quinn's this week.

BABY HUMORS

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