Arkansas Methodist.

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VOL. XVI. LITTLE ROCK, SEPTEMBER 8, 1897. NO. 36

THE ARKANSAS METHODIST.

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

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GODBEY & THORNBURGH, LITTLE ROCK, ARK.

News and Notes.

The situation has grown steadily worse along the Indian frontier for the past two weeks. The uprising of the native tribes has been augmented. It is thought that England will have to put 40,000 men into the field against the tribesmen if no other foe appears. But much fear is entertained that Afghanistan may not, at the test, prove loyal to British interests and that inthat case Russia will back Afghanistan. The struggle of the tribesmen is at present to capture the British garrisons which guard the mountain passes of the frontier. They have taken the Kohat and Kyber passes, most important points.

The matter which most interests European nations just now is the Franco-Russian alliance, a treaty signed by M. Faure, President of France and the Czar of Russia.The policy had in view, in this alliance has not yet developed. But the alliance of these two great nations can not but be regarded as a matter of much interest and importance to the other European powers. England especially manifests uneasiness at this new development.

A new impetus has been given of late to pearl fishing in various lakes and rivers of this State. The occasional find of a pearl worth $100 or more is a great stimulus to the pearl hunters. There is no mistake that it is proving in some waters a very profitable business. The business is new to most of those engageg in it and not being judges of the value of pearls, many of them have sold for a few dollars collections for which the merchants obtained large sums.

A commission appointed by Governor Adkinson, of Georgia, to inquire into the treatment of convicts under the contract labor system of that state has made a report of most shoking cruelties in the treatment of prisoners. The report accuses the contractors of robbing the prisoners of the time allowed them by the state for good conduct, of forcing them to work from 14 to 20 hours a day, of failing to provide them with clothes, shoes, and beds, of forcing them to sleep shackled crowded into the most filthy quarters, of treatment of female prisoners too shocking to relate. The report is enough to stir the blood of every man who has one particle of humanity.

But the contract labor system in every State is subject to such abuses. Men who bid for the labor of the prisoners have nothing in view but the money to be made. They are not men moved by feelings of humanity. Besides, they have, in their hands, men whom they regard undeserving of kindness or sympathy. Any state which hires out its prisoners needs to set a constant watch upon the contractors.

The Missionary Society of the Baptist Church groaned under a debt of $486,000. John D. Rockefeller offered to give $250,000, to pay off the debt, if the Church would raise the remainder. The secretaries announce the $236,000 secured.

A statistician estimated the amount of money spent in July, this year, by the four Young People's Christian Associations as follows: Christian Endeavor Convention in San Francisco, Cal., $2,875,000; Baptist young people at Chattanooga, Tenn., $1,400,000; the Methodist young people at Toronto, $1,700,000; the Brotherhood of St. Andrew in Buffalo, $200,000; grand total, $6,175,000, which sum equals the contributions of all Protestant denominations for foreign missions. And we may add that this expense of the Christian young people of the country is at a time when contributions for missions are declining. But Dr. Palmore says: "For 20,000 young American Epworth Leaguers to see Niagara, Toronto, Erie, Ontario, and to meet with 10,000 Canadians from every Province of the Dominion was worth 100 times the money which some of our pessimistic, mossback friends are so much lamenting."That will set the figures at $170,000,000. Pretty high, we think. But Bro. Palmore is nothing if not enthusiastic.

Push the Offer.

Our offer of the ARKANSAS METHODIST to all new subscribers from now till January 1, 1898, for 25c, ought to bring a thousand new names in the next three weeks. The preachers can get them by a prompt and spirited canvass. And it ought to be made immediately, since every week the value of the offer is diminished. We offer to the preachers an opportunity to do a great work for their charges and for the Church in Arkansas. What an opportunity to put the Church paper into the homes of the new members now being gathered into the Church in all our Conferences. Nothing will do more to hold those same members in touch with the Church and interest them in Christian life and work. Reports are beginning to come in on the new proposition.

One can not have a holy Sabbath who has not had a holy week. The Sabbath comes not with a sense of duty but as a sacred joy, to inspire and liberate the soul which has, in all its worldly want and toil sighed and fluttered heavenward.

Some say the Church paper is "too high." Religion itself is too high for worldly minded people. But we have often found seven or eight secular papers taken by Church members who said they were to poor to take their Church paper. The fact showed how much sincerity there was in their religious profession.

The Pastor Vs. the Devil.

BRO. GODBEY:—After consulting the leading members on Murfreesboro circuit, I have announced that there will be no camp-meeting at Saline camp-ground this year. The last issue of the "Pike City Cannon Ball" gave notice that there will be such camp-meeting. "An enemy hath done this," and it is in the interest of a Pike City livery stable! So we are we are told. "He that entereth, not by the door — — — is a thief and robber." A hint to the wise is sufficient.

A. M. SHAW.

Every subscriber to whom we send the METHODIST knows what he owes us by simply looking at the figures opposite his name on the label of the paper. If the date there does not reach up to the present time, the subscriber owes us at least a year's subscription. The subscription is not due when the year expires but when it begins. Many of our readers are thoughtful enough, businesslike enough, to keep up with their subscription and renew as soon as the subscription expires, advancing payment for the next year. But shall we say that many Church members with the money in their pockets get behind, one year, two years, three years, holding money which is ours, and which we greatly need, injuring their own Church and Church work by their neglect? It is so. Brother, we are patient, indulgent, have waited long, have tried to serve you faithfully. Remember what you owe us, and that our claim is as good, as valid, as much to be regarded as that of your grocer to whom you pay cash, or with whom you make quartely,or semi-yearly settlements. They are at hand and ask you for the money and get it. We are far away and depend upon your honor and your Christian conscience. Will you forget us?

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Revivals and a Preacher in Charge.

A certain preacher had worked hard and prayed much for a revival in his Church and had only meager success. Not satisfied. he secured the services of a successful preacher, who wanted and demanded full control of the meeting. This demand was granted. This set me to thinking. I reviewed what experience I had had and all that I ever obtained from others. Out of it all, I reached the following conclusions: 1. That no man would ask a preacher in charge to surrender his place unless he intended to employ methods different from those generally used. 2. That no man would ask such a privilege unless he believed that he knew better what to do in a man's own Church and among his own people than the man himself. 3. That such a demand was wrong.

1. The first conclusion I have found confirmed by many facts. There is sensational preaching of a superficial sort. There are clap traps and eccentricities of manner. There are altar services contrary to Methodist usages and senseless novelties and foolish acts to catch popular favor or to create a great stir. Notions of God are belittled by familiarity and,converts claimed that know nothing of a religious life. The answer to all this is: "It succeeds." Does it? We shall see.

2. The second conclusion is patent from facts. A preacher whose business it is to know his people, their disposition, culture, convictions, religious training, hopes, fears, and sympathies and characters, is temporialy pushed aside in behalf of one who knows nothing about them and whose presumption is that he knows better than any one else. Or else he would work as a helper and not as a leader. If such a man knows better what a people need than the paeacher himself, then the preacher in charge ought to be pushed aside not temporarily, but for all time. In this day of evangelists much of this sort of thing is done. Sometimes men, gross in manners, profane in expression, ironically disposed towards all ecclesiasticism, say and do things that are degarding to religion, disgusting to decent people and a disgrace to the Church of which they are members. It is foolish to grant such liberties to so-called revivalists. In many instances they are a positive nuisance, but no one begins proceedings to abate such nuisance.

3. I reached the conclusion that such a demand was wrong. The place filled by a preacher in charge is peculiar. In this capacity he is superior to all. He alone is responsible for his pulpit and his charge. Can he surrender his place? He does it. Ought he to do it? I think not, for the following reasons:

So long as he is preacher in charge the services are under his direction and control. His Church relies upon him. People are converted under his supervision. All lines of movement center in him. His personal oversight is felt by all. What is the use of this? Soon the meeting will close, the helpers will go, the instrumentality under God for bringing men into the Church remains. He can use his influence to confirm, establish and organize for work those that have been converted.

How is it on the other side? The new men come in. The preacher in charge is pushed aside. He is ridiculed for his lack of ability. He is the object of all criticism. His methods are impugned. He is made contemptible in the eyes of many shallow sensational loving people. Hundreds of converts are numbered. The church is crowded by a large class of such converts. The meeting closes amid shouts. All interest is centered in the evangelist as the man of the occasion. His reputation runs high. Good collections under proper manipulations swell his purse. He goes away much more talked of and exalted than his Lord.

What can the preacher in charge do? Nothing. Why? Because he has not been a personal factor in the meeting. A Delilah has clipped his locks, and he finds himself without strength in the hands of the Philistines. Has he any influence with those who come into the Church. No. Why? Because he has been "snowed under," ignored and ridiculed until he is disgusted with himself and everybody else. Will such converts be of any permanent value to the Church? Not many. Why? Because there is nothing to hold them to their Church and to duty. The personal strength of the pastor is gone, and they have no other than an abnormal taste for religion. One of these great meetings, viewed six months after it has passed, dwindles into a very insignificant affair when measured by its practical results. It is time for sensible people to begin to look at things in a sensible way.

One other reason why such meetings are wrong. Immediate results are regarded only. The thing sought is numbers. Mensured by the standards of our day, Jesus Christ would have to step aside as a failure, because thousands were not converted by his ministry. No man who has charge of a Church should ever permit any one to supplant him in the work of supervising his own Church. It is wrong to ask, and wrong to allow another to conduct in his own way the services of a Church, because it destroys the organic life of such Church and renders progress impossible.

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From Bro. John W. Cline.

DEAR DR. GODBEY:

A number of requests for letters from friends must be answered for the present in this way.

We have been on our way to sailing port since July 13. I think we wisely decided to economize and do a little travelling before leaving America. We have done something over 5,000 miles of travel by rail and on the lakes and we have about as much more, but none by rail. We are on the "Empress of Japan." It is a great steamer, valued at $1,000,000.

We have several missionairies on board, one, Miss Waters, from our Woman's Board, who is returning after a rest at home. The great ambassador to the Queen's Jubilee, from Chicago, is on board with his following, and a number of first class Japanese and Chinese passengers, with a host of steerage passengers of those nationalities.

We are on sea at last, and after we touch at Victoria in a few hours, we see no more land till we get to Japan. We are due at Shanghai September 11.

We were in great suspense and trouble for several days, even weeks, on account of the serious sickness of my only sister, Mrs. Scott, Benton, but have a telegram from the physician this morning announcing her improvement. I am very thankful and have cast all things on the Lord of whom I trust and believe the whole matter is.

We feel very weak and insignificant for so great a task. I never felt smaller or more helpless. I never found it so real and so restful to trust God entirely. Surely we are nothing and He is all in all. We desire so much the continued prayers of our friends and friends of the work.

I hope the editor will pardon this intrusion and grant the privilege of answering many requests at once.

My address for some time, at least, will be Shanghai, China, in care of Dr. A. P. Parker.

Sincerely,

JNO. W. CLINE.

Between Van Couver, B. C., and Victoria, on Island of Van Couver, 5 p. m. August 23, 1897.

South Arkansas, No. 2.

Mr Editor: Protracted meetings, camp meetings, weddings and crystal weddings are engaging the attention of the people in "these parts," A call from Rev. J, H. Glass, carried us to Pump Springs camp meeting, where we enjoyed a delightful outing and a good meeting. We had as preachers, what the old farmers used to call a "picked up team." The Colts, Forney, and Charley, pulled in a way that would put to the blush some older members. The meetings was a success. One of the preachers boys got dog bit, and though it has been over a month, the little fellow is not well yet, which only increases our desire to see the time when the race of dogs will be extinct.

Bro. Cannon's meeting at Spring Hill in the Fulton circuit is worthy of mention. Over 40 additions to the Church, several children baptised and over $200 raised. We had the privilege of setting some good people right—on the subject of Infant baptism. At the close of a sermon while others were coming, a good Baptist sister brought her baby forward and had him baptised. We attended the wedding of a couple of our nicest young people near Spring Hill.

We next joined Bro. Douglas in a meeting at Midway, near Prescott, where we had a glorious meeting, 20 odd added to the Church besides several infants baptised. The preachers in this section have already returned to the "old paths" and are helping each other in meetings—the shortest way to the conversion of the world.

The 23rd of August 1897 was the crystal wedding day of the pastor and his wife at Hope, and we shall not undertake to enumerate the nice presents that came in from all parts of the city—not only from our own people, but members of other Churches and friends who are in no Church contributed until we were made to feel more at home in Hope than ever before. Blessed is the man whose lot is cast among such a people.

T. O. RORIE.

Hope, Ark., Aug. 25.

Professor Lester of Hendrix College.

EDITOR METHODIST: I wish to congratulate Hendrix College and the Methodist people of Arkansas upon the acquisition of Mr. O. C. Lester, as professor of Greek and Latin in Hendrix College. Mr. Lester is one of the very strongest young men that Central College has ever sent out, though he may have his specialty, he is not a one sided "crank," but a vigorous all round man with an abundance of good common sense. It is always considered an honor of no low degree to have made such grades for a single year as to secure the scholarship medal at Central, yet I am informed by the secretary of the Faculty that not only did Mr. Lester win the scholarship medal three years ago, but that he has each year since made such grades as would have entitled him to the scholarship medal if he had been allowed to take it more than once. Nor is this the only medal he has taken; the present year he bore off two prizes, one for the best essay and the other for the best written article appearing in the college journal. I predict for Mr. Lester, a very successful and even brilliant career.

I have very tender memories of Hendrix College, having given to its upbuilding the energies of several of the best years of my life. Nothing pleases me more than to learn of its continued prosperity. And I am glad to assure the friends of the institution that so long as it is able to secure and hold such men as Mr. Lester, to fill its chairs its future is safe.

W. H. KEY.

Fayette, Mo., Aug. 5,

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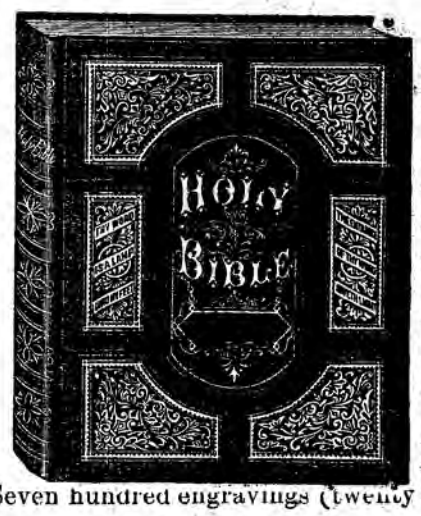

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PERSONAL REPORT OF REV. GEO. LOEHR.

Bro. Loehr's long continued connection with our College at Shanghai, entitles him to speak with authority as to the situation. The Lord has blessed him with good health and he has shown his gratitude by labors abundant. Hie efforts to do distinctively Christian work could well be imitated by some of our college professors on the home field.

My Dear Dr. Lambuth:—The spring term of the Anglo-Chinese College closed last Saturday. I suppose the president will furnish you an account of the college. I send you my personal report as required by the Board.

I am very thankful that during the entire session I was able to attend to all my duties. I never lost one hour from the class room for the whole term of five months. I had some bright, intelligent, earnest students who endeavored to discharge their duties as students. It was a great pleasure to teach them day by day and mark the improvement they made mentally and morally. Some were just the oppositite careless often listless without a desire to learn. Such pupils are a trial to any earnest teacher. Besides the regular lessons in spelling, reading, writing, grammar, geography, history, arithmetic, etc., I have daily taught the catechism, New Testament stories and lessons from the pentatuech and Job. More interest has been taken by my pupils in the study of Christian books than in any other study. For this I am very thankful. What the Chinese need more than anything else is moral and Christian teaching and I know of no better place to impart this instruction than in the class room. From ten to fifteen minutes spent each day in this way gives valuable opportunity for impressing upon minds and hearts the lessons that will not be forgotten and for sowing seed for good that may bring forth an hundred fold. I thank God for the daily opportunity I have enjoyed in teaching some Christian truth to all my pupils. As the class has came forward for recitation, I have silently prayed that God would help me in trying to teach the lesson aright, and as the pupils retired I have lifted up my heart in prayer that the blessing of God might abide upon the work done in His name. I feel more satisfaction over the time spent in teaching the Christian books than in all the others put together.

I feel more satisfaction over the time spent in teaching the Christian books than in all the others put together, I do not, nor can I feel, that it has been in vain, for it has been done for the sole purpose of leading the pupils to become Christians. I feel that God has blessed me in imparting instruction and has blessed the pupils in receiving it. Results I leave to Him to whom they rightly belong. No work done in His name is lost, so I feel, so I believe.

Though I have not had an appointment to preach for the past two years, I have preached as though I had the appointment, for I always esteem it a privilege and a pleasure to preach the blessed gospel of the Son of God. I have preached as much as the pastor in charge at the college has, Dr. Allen, the pastor, and I have preached in turn in the college chapel. I have been superintendent and secretary of the Sunday-school, not having missed a single Sunday this year. Our Sunday-school has had twenty officers and teachers and 160 pupils. This work has been much pleasure to me and I am deeply interested in it. During the term I have been president of our college Epworth League. I have attended all the meetings and have also tried to build up the league. Our meetings have been interesting and profitable. They have been well attended, not only by the members but by boys who felt an interest in the league. I have reason to believe the league has done great good in training the young Christians, and from among them I expect to see many active workers developed. I wish that you could meet with us some time; you would be pleased and we would be benefitted by your presence.

As heretofore I have attended the mid-week prayer meeting and have assisted in conducting it. On Sunday nights I have alternated with the pastor in holding a meeting for the Christians and probationers, to instruct them in our discipline. I have been explaining the "Articles of Religion." I feel that it is very important for our native Christians to be well instructed in all these things.

I have also tried to lend a helping hand to the college Y. M. C. A. whenever I was asked for assistance.

The work has been a pleasure to me. There is no part of it in which I am not deeply and prayerfully interested. I have endeavored to make it a success. I am the only one now in connection with the college who has been with it from the beginning. From its earliest inception till now I have labored for its establishment and well being and I have just completed seven years of uninterrupted labor for this institution. I returned to China in 1890 and during the seven years I have not lost so much as ten days time from my work for any cause. I record this with a grateful heart.

Well Known Pastor

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Literary Table.

The Modern Hebrew.

BY A. H. GODBEY.

While volumes uncounted have been written upon Israel, as the chosen people of God. The character of the work designed for them, and the logical result of their social organization upon that work are not generally recognized by the laity. The Jew was selected, not for his own sake, but for the sake of the human race. Talents and benefits are not designed for private monopoly but for public use. The Jew was not intended to be the sole possessor of religious truth, but the medium through which the truth might reach the world. His local and sccial structure were designed to make a missionary of him. Puffed with human pride at his selection, it is true that he speedily reversed thd whole order Providence would have carried out. But we are now considering only what would have resulted, had he carried out the plan of his Creator.

His location at the east of the Mediterranean, on the great highway of the world's commerce of that day, peculiarly facilitated his national extension in any direction, were there any incentive or internal impulse to compel such movement. And his influence was widespread at an early period, though it was almost nothing to what it could have been.

The Mosaic social order was designed to furnish a material incentive or impulse, to facilitate the spread of religious truth. For Judaism we must remember was a religion rather than a nationality, and arrangement was made to incorporate into the national life all proselytes to its religious faith. The patriarchal inheritance system, coupled with the jubilee regulations tended to preserve a nucleus of family influence from which there should be continual irradiation. A large population was settled primarily in a small tract. The elder inherited the major part of the estates: the younger children must carve out their fortunes elsewhere. But two alternatives were left: colonization of adjacent tracts, or commerce. Their position rendered the latter course the easier. If then the Jew could keep before him the idea that religious truth was a gift not merely for self, but to be imparted to others, the result would have been a missionary race of peculiar and powerful energy. Losing sight of this, he stands to day as an evidence of the feebleness and futility of religious truth devoid of missionary spirit: always resisting the Holy Ghost. Jesus Christ did not graft upon Judaism new truths and doctrines, but infused into it spiritual energy and life.

Recent archaeology is showing that the Jew was to a certain extent the heir or product of peculiar and powerful formative influences. Ancient civilizations in existence for centuries before, centered in Him. Moses, versed in all the learning of the Egyptians, must have had intimate acquaintance with the most important attainments of the Hittites, Babylonians, Assyrians, etc. This formative influence continued through his whole history: details are too numerous for a brief article.

But the Jew failed utterly to become the religious and benevolent colonist and trader that he was designed to be. The social order was largely neglected, and the consequent spread of the race slow. It suffered from stagnation and over central zation. They persistently refused to go into all the world and prepare the way of the gospel, till compelled to by force of arms.

A recent writer discussing the marvelous spread of the English speaking race during the present century, attributes it in the main to these factors. First and foremost, the English social order. The entale system, operating in a dense population in a small territory, comparatively isolateeed, has driven forth the younger sons of the great families to carve out their own fortunes abroad, while the family line has been perpetuated through tha elder sons. Secondly, the schemes for colonizing the waste lands of earth with offenders against law, who might be reclaimed or become steady citizens in a new country, or different enviroments. The plan was originally in the main a benovelent one. It proved a succee, and England is now the recipient of much jealousy and abuse because of it. Thirdly, in point of time, but principal in importance, the misionary movement, which has opened yet other lands to settlement.

In short, the Anglo-Saxon was planted in the earlier American colonies, in Australia, Tasmania, New Zeland, etc., mainly as the results of religious or philanthropic movements. The commercial importance of the race is rightly adjudged by the writer to be the result, not the cause, of its extension.

So the causes of Anglo-Saxon diffusion are precisely those designed, it seems, to spread the Hebrew: and as a race the former is doing much that was desired of the latter, though the parallel does not seem to have been noticed by the writer. Those interested in this suggestion may find it profitable to note the strong resemblance between the formative influences of each race. But that which is of most importance in the parallel, is that the mistakes of the one may be avoided by the other, and a more general recognition by our people that religious, benevolent, or missionary movements are not merely such and no more, in character, but are agencies of vast political and social importance as well. None know this better than the Turk, and Russinn. Our own statesmen, of every grade, should be made to see it more clearly, and look in that direction for the adjustment of many a vexed international, humanitarian, or economic question.

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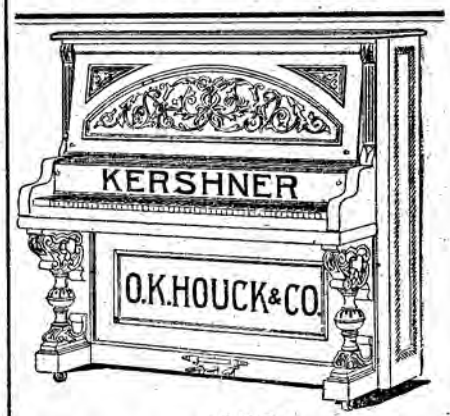

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SEPTEMBER 12, 1897.

Christian Living.

ROM. XII. 9-21.

Golden Text: "Be not overcome of evil, but overcome evil with good." (Verse 21.)

Topical Outline: I. Brotherly Love. (Verses 9-16.) II. Love Your Enemies. (Verses 17-21.)
Time: A. D. 58.
Place: Written from Corinth.

READINGS FOR THE WEEK.

Christian Living, Rom. xii. 9-21.
Reasonable Service, xii. 1-8.
Loyalty and Love, xiii. 1-10.
Clean Hands, Pure Hearts, Ps. xxiv.
Dead to Sin, Rom. vi. 11-23.
A Shining Light, Matt. v. 1-16.
Family Religion, Eph. vi. 1-9.
Reference Word, "Love."
Lesson Hymn, No. 435.

The epistle to the Romans was written from Corinth, near the close of the third missionary journey. Paul tells the brethren at Rome that he had often purposed to visit them, but had been hindered hitherto. Being unable to visit them he writes them this letter.

The first eleven chapters of this letter are devoted to a discussion of the plan of salvation—the need of salvation by both Jew and Gentile; and the way of salvation, that it is not by the law but by faith from beginning to end, by a faith that commits us to God, to the keeping of the law of God, a faith that brings us into a conscious experience, attested by the witness of the Spirit. To this experience the descendants of Jacob had been called, Jacob had been elected as the head of the chosen race, but his race had, in part, failed through unbelief—a source of inexpressible grief to the apostle. God had chosen them unto life, but many of them had failed for lack of faith. This is the substance of the first eleven chapters.

The remaining part of the epistle is devoted to certain practical directions. So opens the 12th chapter, from which our lesson is taken. Two leading ideas are in the lesson, brotherly love and love for your enemies.

Our love for the brethren must be simple and genuine. There is to be no deceit in it, open, frank, kindly affectioned. There is one element in it which we regard as a supreme test—"in honor prefering one another." If you love your brother so that you would step aside in his behalf when honors are to be bestowed, then you certainly love him. But you are also to love your enemies. You are not bound to trust him, for he may betray your trust to your damage. You are not bound to believe he is a good man, for the proof to the contrary may be overwhelming. But you can and must be kind to your enemies; you are not permitted to be vindictive, vengance belongs to the Lord. If your enemy hunger, feed him; if he thirst give him drink. In so doing you will conquer him.

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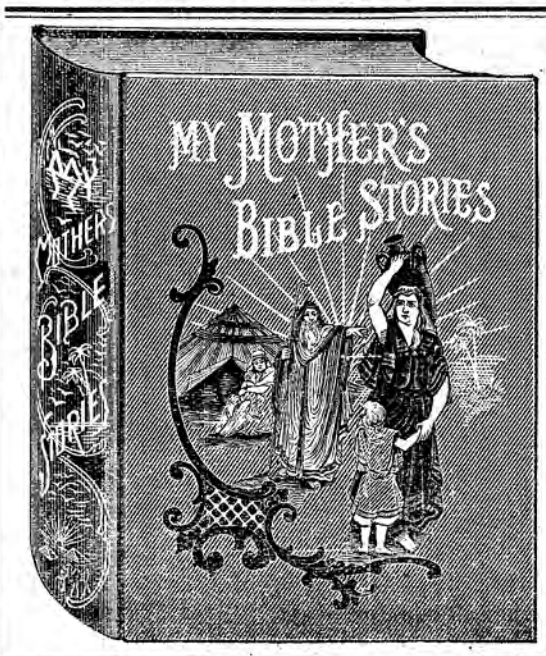

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SEPTEMBER 12, 1897.

The Christ of Paul.

HIS FIRST DISCIPLES.

1 Cor. i. 26-28, Gal. ii. 9.

Paul notes the fact that Jesus did not call learned men to be his first disciples. We know they were taken from the middle class. They were not paupers, nor were they the most illiterate of men. But they stood not among the learned.

As devout Jews they were not ignorant of the Scripture. We may assume that they were well versed in the plain word of Scsipture, but not grounded in the traditions and explanations which made up so great a part of what the scribes and doctors held for learning. The fishermen from Capernaum, and the tax collector were only ignorant men as by comparison with men who devoted their lives to learning.

There was wisdom in the choice of such men as the first preachers of the new doctrine. Wealth and learning and official station, are, in human estimation, resources of power, and truly, in worldly enterprises are the means upon which men rely for success.

But it was the purpose of the Master that the world should have no such explanati n of the success of his cause. The weakness of agents in human estimation, established the claim of divine power in the movement, Paul states this when he says: "We have this treasure in earthen vessels that the excellency of the power may be of God and not of us."

The apostles stood before the world, not in their own wisdom but as representatives of their Master.

When it became known to the Church, through the revelation made to Peter, and the commission of Cornelius, that the gentiles should be brought into the Church, God gave to the Church at Antioch a revelation of his will that Paul and Barnabas should be set apart for the especial purpose of carrying the Christian message to the gentile world.

Paul was a man of great learning and great natural gifts, and for this reason especially fitted for this especial ministry. Besides, when Saul of Tarsus was converted the foundations of the Church had been laid, and when he was sent forth in the ministry he went at the appointment of the Church already organized so that while he is received as an apostle he appears not among the founders of the Church, but rather as one ordained by the Church, which had been established already.

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What mortal in the world without inward calling but would be miserable.—Goethe.

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ARKANSAS METHODIST

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

WEDNESDAY, SEPT. 8, 1897.

Divine Healing.

We have, from a few of our preachers, a few reports of so-called divine healing. We have withheld the publication for conscientious reasons, regarding our obligations as editor of a Methodist Church paper.

We give reasons: There come to us, through our exchanges, religious and secular, very many reports of divine healing. We have given them attention—have pondered them well.

First and foremost, according to press reports, is Swinefurt among those who claim divine gifts; next after him is Schlatter. Many cases are reported of their miraculous cures; crowds have gone after them. Yet, notwithstanding the certified statements of their wonderful works, the common judgment of Christian people is that Swinefurt is a villain and Schlatler a fraud.

If we consider the claims of various Churches and religious societies to dispense divine healing, we must give the first place to the Mormons. The Latter Day Saints hold the doctrine of anointing and the imposition of the hands of the elders for the healing of disease among their fundamental tenets. We have lived in a Mormon community and have read, in Mormon papers, of many wonderful cures so wrought. But these wonderful things appeared only to Mormons, and in the eyes of their Gentile neighbors seemed only a sham.

Next after the Mormons the Catholics report most cases of divine healing, wrought, chiefly, by relics, and at the shrines of saints. Not long ago we ventured, in an editorial squib, to say that: "It seems all the Catholic saints have been dead a long time." A Catholic exchange answered: "But the the Methodist Church still has a few alive and kicking, who make loud professions of sanctity." We were in a little doubt as to who came off best in this exchange of editorial shot. But, although certified by priests and bishops we do not believe these stories of divine healing which appear in our Catholic exchanges.

After the Catholics come the Christian Scientists, who have undertaken to abolish pain and death. Four years ago a Christian Science paper, giving a minute account of the bring to life of a dead cat by a Christian Scientist, was circulated among the members of a Church in the district of which we had charge. Some Methodist sisters, who always attended the prayer meeting, said they believed every word of it, and the preacher was so troubled about the influence of the paper upon his congregation that he had to preach a sermon about it.

Now, we suggest, that the Mormons, the Catholics, the Christian Scientists all have far more cases of divine healing to report than our Methodist preachers, and the cases are as well authenticated, so far as human testimony goes. If we are not to admit these as true examples of divine healing, on what ground can we admit any other reports that come to us? If they are false claims, by what evidence given to the public through the papers can we establish reports even from our own people, as true? If the common reports of the papers are false, then we are not willing to open these columns to such reports. If they are true, then it is to the Mormons, the Catholics and Christian Scientists our people must turn for the true light. Anyway, the Methodist Church is doing so little upon this line that she ought to be ashamed to make any report until she can make a better showing as against these competitors.

Meantime we will say that as a child in trouble comes to its parents, so every one that is born of God turns to Him with prayer in his needs. And there is not in all the land a Christian home or a Christian heart in which is not cherished the thought that God has answered prayer and given what was needful and what was best. For grace he has taught us to pray, for patience, for purity, for love, for qualification to do every duty set before us, and to all such prayer, offered in sincerity and faith, his promises are yea and amen. God has taught us that sin is the one evil thing from which we should seek to escape, and from which he has promised to deliver us. But sickness, pain, and death are things appointed to us by him, fixed in our lot and experience by the laws which he has established. He has not taught us that they ought not to be, has not taught us to fear them, to deprecate them, or to regard them in any other light than a needful discipline in the unfoldings of spiritual life. Jesus taught his disciples, "fear not them that kill and after that have no more that they can do." When those who claim to be his follows are turned to regard the cure of headaches and backaches as the highest revelation of divine power, or the things after which they should seek, all the spiritual meaning of Jesus teaching and God's providence will be lost.

All experience has taught that there is a wide field of fanaticism open to us by the claims of divine healing. We shall not be responsible for leading our people into it.

Church Row at Sardis.

The people of Sardis station had gotten into a great row. It began with Phoebe Jones. Her name had been placed upon the committee appointed to make arrangements for the Church festival, but the town paper which published the proceedings of the Ladies Aid Society had omitted her name. At this Sister Jones had taken great offense. She charged Sister Smith, who was secretary, and who sent the report to the printer, with intentionally leaving her name off. Sister Smith, indignantly resented the charge,, and then Bro. Smith called to see Bro. Jones about it, and some very severe and unbecoming words passed between them. But to ferret out the matter both went to the printing office and found that the name of Phoebe Jones was farely written upon the secretary's manuscript. This transferred the responsibility to Bro. Brown, the editor of the paper, and a steward of the Church. He, in turn, said that young Mr. Snyder, the proof reader, and president of the Epworth League should have seen that the manuscript was rightly printed. Mr. Snyder, said that he generally read proof without copy. In ninety-nine cases out of a hundred the errors of the compositor were only in spelling, or punctuation, and, therefore, being familiar with all the names of the ladies of the Church, he had only looked to see that they were correctly spelled, and had not thought that the type setter could have ommittted any thing. It happened that the type setter was the son of the preacher in charge, and when Sister Jones heard what had passed at the printing office, she said she believed it was a trick of the preacher himself, who had instructed the boy. And declared she would never hear hin preach another sermon.

By this time almost every body in the Church had had their say about it, and when the members had all expressed their opinions of each other no body felt complimented and almost every one had a grievance. The Church festival was a failure. Two thirds of the members, for one cause and another would not attend. It did not pay expenses, and Sister Spludge, who always sought to be a leader upon such occasions, and who, in spite of all obstacles pushed forward, investing her own money, came out in debt, and in her chagrin sent the pastor word that she intended to leave the Church. The man who furnished the ice cream Bro. Sharp, had sent his bill to Bro. Spludge, who had refused to pay it, and said it must be paid by the Church. It had been carried round to the stewards and they said it was none of their business. The preacher heard of it, and to pour oil on the troubled waters went over and paid the bill.

Meantime Bro. Short, the Church treasurer, and Bro. Smart, had charged each other with falsehood and dishonesty. The preacher in charge had written the P. E. to come down to Sardis, and reconcile these two Church officials. The P. E. had answered that he had not time, and, indeed, did not care to reconcile the two bretbren, for if they were charging each other with dishonesty they were likely both telling the simple truth about each other, and ought not to be silenced.

On a recent Sunday the preacher had declared that the spiritual life had been lost from the Church. Judge Prim, a clever outsider, who always attended Church, remarked upon going home that a Church that lost its religion because a printer's boy chance to miss a name in setting type had never any religion to lose, if he had rightly learned what religion is. Mr. Lightly, laughed heartily, and said that the Sardis Church was as good as a circus.

It was a rainy day. From early morning to the middle of the afternoon there had not been a break in the clouds or a pause in the down-pour. Worried with pen and book, and in melancholy musing mood the parson had drawn to the back window of his study and was looking out upon the barn where a score of mules were huddled in a rail pen. The animals stood half knee deep in mud and rotting straw, their heads down, their hides reeking from the wet. Presently a rail slid from the top of the fence and in its fall struck a mule on the shank. He struck out viciously and kicked his neighbor, who at once passed the kick on to the next. It was not more than a minute till the whole lot were kicking each other with might and main.

The preacher seemed to see the whole scene which had been taking place in his congregation re-enacted by the mules in pen before him. A mere accident, a thing in which no one had any purpose had created the Church row. Judge Prim was right, a little bit of religion would have saved all the trouble. The members had been too mulish and to ready to kick.

Would it not be well, if in examining persons for Church membership this question were added to our ritual, "Have you corns on your toes?" This in a spiritual sense you know.

Quarterly Meetings.

N. B.—Henceforth the Quartely Conference notices will be published but one time. Please clip for future reference.

Little Rock District—Fourth Round; T. H. Ware, P. E.
September: Winfield Memorial, 19, 20; Mabelvale, 25, 26.
October: Hazen, 2-3; Lonoke, 9-10; England and Liberty, 16-17; Hickory Plain, 23-24; Tomberlin, 30-31.
November: Carlisle, 6-7; Oak Hill, 10; Austin, 13-14; Maumelle, 17; Hunter Memorial, 20-21; Asbury, 22; Des Arc and DeValls Bulff, 25; First Church, 27-28.

JONESBORO DISTRICT—Fourth Round, Frank Ritter, P. E.
September: Rector ct 15; Paragould ct 18, 19; Nettleton ct 21, Vanndale ct 22; Harrisburg ct 23; St. Francis ct 25, 26; Boydsville ct 26, 27
October: Marion circuit, 2-3; Gainsville circuit, 5; Lorado circuit, 6; Cotton Belt Misson, 9-10; Osceola circuit, 16-17; Osceola station, 17-18; Golden Lake circuit, 20; Blytheville circuit, 23-24; Big Bay mission, 30-31.
November: Shiloh circuit, 2; Buffalo Island circuit, 6-7; Jonesboro station, 10; Paragould station, 13-14.

Eureka Springs District—4th Rround. P. B. Hopkins, P. E,
September: War Eagle at Pace's Chapel 4, 5; Green Forest at Zion's Hill 11, 12; Berryville at Pleasant Valley 18, 19; Hindsville at Hindsville 25, 26
October: Huntsville at Huntsville, 2-3; St. Paul at Combs, 9-10; Goshen at Emmans, 16-17.
Let the local preachers be present with their reports.

Hot Springs District—4th Round. J. A. Sage, P. E.
September: Malvern Hill, 4, 5; Hot Springs ct 11, 12; Mt. Ida ct 18, 19; South Hot Springs, 25, 26
October: Oma circuit, 2-3; Saline, 9, 10; Mena station, 16 17; Amity circuit, 23, 24; Cherry Hill circuit 30-31.
November: Hatton circuit, 6-7; Cove and Dallas circuit, 13-14; New Liberty circuit, 20-21; Central Aveuue, 27-28.

Morrilton District—4th round—P. B. Summers, P. E.
September: Plummerville ct at Plummerville 11, 12; Springdale ct at Harris Chapel 14, 15; Quitman ct at Sulphur Springs 18, 19; Mt Vernon ct at Oakland 21, 22; Conway mission at Salem 25, 26; Conway station 26, 27.
October: Perryville circit at Perryville, 2-3; Aplin mission at Aplin, 9, 10; Ada circuit at Ada, 13; Clinton circuit, 16-17; Morganton mission, 19-20; Quitman station, 23-24; Cleveland mission, 30-31.
November: Martinville circuit, 6-7; Morrilton station, 13-14.

SEARCY DISTRICT—4th Round, H. T. Gregory, P. E.
September: Augusta sta, 25, 26.
October: Auvergne and Weldon, 2-3; Union and Revel, 5; Jacksonville circuit, 9-10.; Argenta station, 12; Ward mission, 16-17; Searcy station, 19; El Paso circuit, 23-24; Mineral, 26; Mt. Pisgah circuit, 30-31.
November: Beebe and West Point, 4; Stony Point circuit, 6-7; Beebe circuit, 10; Bald Knob circuit, 13-14; West Searcy circuit, 20-21.

Prescott District—4th Round, W. F. Evans, P. E.
September: Center Point 11, 12: Washington 18, 19; Chapel Hill 25, 26.
October: Fulton, 2-3; Hope, 9-10; Carolina, 16 17; Locksburgh, 23-24; Mineral Springs, 30-31; Nashville, 31-32
November: Rocky Comfort, 6-7; Richmond, 13-14; Bright Star, 20-21; Prescott, 24; Emmet, 27-28; DeAnn, 27-28.

FORT SMITH DISTRICT—4th Round, D. J Weems, P. E.
September: Greenwood at Burnsville 4, 5; Huntington and Jenny Lind 11, 12, at Excelsior; Mansfield at Mansfield, 18, 19; Caulksville at Coles 25, 26.
October: Hackett at Bethel, 2-3; Charleston at Grand Prairie, 9-10; Paris and Roseville at Paris, 10-11; Sugar Grove at Sugar Grove, 16-17; Boonville at Boonville, 17-18; Ft. Smith circuit at Steep Hill, 23-24; Park mission at White Church, 30-31.
November: Cauthron at Cauthron, 3; Waldron at Waldron, 6-7; Ft. Smith Central, 13-14; Ft. Smith First Church, 14-15.

Pine Bluff District—Fourth round, J H Dye, P E
September: Little Prairie mission 4, 5; Humphrey ct 11, 12; Gillett ct 18, 19; Stuttgart sta 25, 26;
October: Riverside and Lakeside, 2-3, Kingsland and New Edinburgh, 9-10, Rowell circuit, 16-17, R'son circuit, 23-24, Sheridan circuit, 30-31.
November: Redfield, 6-7, White River circuit and DeWitt, 13-14, English circuit. 20-21, Sherrill circuit, 27-28, Pine Bluff First Church, 27-28.

Harrison District. Fourth round. O. H. Tucker, P. E.
October: Yellville circuit at Pleasant Ridge, 2-3, Yellville station, 3-4, Lone Rock mission at Coldwater, 7, Mountain Home circuit at Oak Grove, 9-10, Mountain Home station, 10 11, Lead Hill circuit at Lead Hill, 14, Bellefont circuit at Gaither, 16-17, Harrison station, 17-18, Omaha mission at Omaha, 21, Valley Springs circuit at Ance's Chapel, 23-24, Marshall mission at Marshall, 28, Wiley's Cove circuit at McGuire's Chapel, 30-31.

HELENA DISTRICT—Fourth Round, M. M Smith, P. E
September: McCrory and Wynne 11-12, DeView mission 15-16, Cotton Plant and Howell 18-19, Taylor's Creek 25-26, Forrest City 26-27, Hayns circuit 28-29.
October: Oak Forrest 2-3, Marianna 6-7, Lagrange circuit 9-10, Helena 16-17, Holly Grove 23-24, Clarendon 27-28, Turner mission 30-31.
November: Wheatly circuit 3-4, Cypress Ridge circuit 6-7, Jericho mission 13-14, L'Angille mission 16-17, Brinkley mission 20-21.

Newport District, Fourth Round. S. L. Cochran, P. E.
September: Mammoth Springs and Williford 18-19, Portica circuit 25-26, Walnut Ridge and Pocahuntas 26-27.
October: Alicia circuit 2-3, Imboden circuit 9-10, Black Rock circuit 10-11, Jacksonport mission 16-17, Tuckerman circuit 17-18, Reyno circuit 23-24, Corning circuit 24 25, Siloam circuit 30 31, Pocahontas circuil 31.
November: Pocahontas circuit 1, Sedgwick mission 6 7, Walnut Hill mission 13 14, Newport station 20 21.
All local preachers must have their written reports on hand, before their characters pass.

CAMDEN DISTRICT—Third Round, J. R. Moore, P. E.
September: Lisbon, 4, 5, Cargile, 5, 6, Camden station, 11, 12, Stephens and Waldo, 18, 19, Ouachita. 25, 26.
October: Harmony Grove, 2, 3, Genoa, 9, 10.

BATESVILLE DISTRICT—Fourth Round Joseph S. Brooke, P. E.
September Ash Flat, 4, 5; Calamine, 11, 12; Oil Trough, 18, 19; Central Avenue, 23; Sulphur Rock, 26. 27.
October Cedar Grove, 2, 3; Richwoods, 6; Mountain View, 9, 10; Cushman, 11; Jamestown, 16, 17; Batesville station, 17, 18; Melbourne, 23, 24; LaCrosse, 26; Newburg, 28; Viola, 30, 31.
November Iuka, 3, Indian Camp, 6, 7; Salem, 10; Evening Shade, 13, 14.

MONTICELLO DISTRICT—Third Round, T. D. Scott, P. E.
September: Lacy at Green Hill, 4, 5, Carriola at Concord, 11, 12, Mt. Pleasant at Mt. Pleasant, 18, 19, Arkansas City at Holly Grove, 25, 26.
October: Hamburg circuit at Zion, 2, 3.

ARKADELPHIA DISTRICT—3rd round, Horace Jewell, P. E,
September: Dalark circuit, 4, 5; Princeton, 11, 12; Social Hill, 18, 19; Murfreesboro, 25, 26; Antoine, 27.

DARDANELLE DISTRICT—Fourth Round, S. S. Key, P. E.
September: Danville circuit at Bellville, 4-5; Prairie View circuit at Prairie View, 18-19; Atkins circuit at Atkins, 25-26.
October: Dardanelle circuit at Pisgah, 2-3; Rover circuit at Liberty Grove, 9-10; Gravelly Hill circuit at Blufton, 16-17; Walnut Tree circuit at Geigersville, 23-24; London circuit at London, 30-31.
November: Russellville, 6-7; Dardanelle, 13-14.

Superseding All Others.

Mr. Irvine Miller, Walnut Grove, Miss., writes: "I have been selling Hughes' Tonic for years for chills and fever. Has superseded all others in my trade. It invariably cures when given according to directions. It is the very medicine we need and the only one for chills and fever that I can sell." Sold by Druggists—50c and $1.00 bottles

Personal.

The address of Rev. Bascomb Monk is Big Flat, Ark.

Revs. A. M. Robertson, of the Little Rock Conference, and W. C. Watson, of the White River Conference, have been the first to report progress on our 25c proposition.

"Rev. J. J. Galloway and Miss Ella D. Burkhead request the honor of your presence at their wedding at eight o'clock Tuesday evening, Sept. 7, 1897, M. E. Church, South, Sallisaw, I. T."
We send greetings.

Bro. J. M. Jenkins and Prof. Hammock, of Quitman, were in the city recently, looking after a railroad under the Bush bill. If I had the selection of a road, with my present impression of the country, its needs and its resources, I would go in the direction of Quitman.

The Mooney School, Franklin, Tenn.

Bro. Mooney writes; "Opened August 31st with second largest opening of the school and one-sixth larger than last year. The Senior class numbers 22, all of them being members of last year's Junior class.

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wants your patronage. It offers thorough instruction in all commercial branches at very low rates. Fifty dollars ($50) pays for a scholarship embracing Bookkeeping, Shorthand, Typewriting, etc., etc. Board, $7 to $10 per month. Students enjoy all advantages afforded by Hendrix College and have the opportunity of combining literary and commercial studies at little more than the price for one.

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GEORGE LOGAN, JR., Principal,
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Your name or any other neatly written on one dozen cards by our professional penman for a list of your friends who might be interested.

A Rare Offer.

We have a full new half morocco set of the "New Standard American Encyclopedia," which was advertised in this paper in May last; 8 large volumes of about 500 pages to the volume. The books are 8 1-2 by 11 1-2, and 2 inches thick. It is the best encyclopedia out and comes down o 1897. The price of this set is $48. We will sell it for $12, just one fourth of the price. Write early if you want it for it will not stay long.
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The HENDRIX COLLEGE MIRROR, $1.00 per year, offers the following: Each annual renewal or subscription sent in, cash accompanying, pays 50c on tuition in any department, or 40c on board. Send stamp for information to MIRROR MANAGER, Conway, Ark.

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TENNESSEE CENTENNIAL,
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AT GREATLY REDUCED PRICES.

Tickets on Sale September 16th and 17th. Good to Return up to and Including Sept. 27, 1897. All of Arkansas Should Attend.

H. C. TOWNSEND,
Gen. Pass. & Ticket Agt.,
St. Louis.

Christian Life.

"Peace I Leave With You."

BY REV. J. P. HUTCHINSON.

At the setting of the sun,
When the busy day is done,
Come, O Savior, come to me;
Though thy face I may not see,
Fill my spirit with delight,
Savior, say to me, "Good-Night".

If my tongue has uttered word
That would grieve my loving Lord;
If my hands have evil wrought,
Or my mind nursed evil thought,
Let thy mercy put me right,
Savior, say to me, "Good-night".

Let me know my sins forgiven,
Give to me sweet thoughts of heaven;
Let me ever strive to do
What is good and pure and true;
So I ask, with prospects brignt,
Savior, say to me, "Good-night".

—Herald and Presbyter.

A Beautiful Life.

Hundreds have read your tribute to Mrs. M. B. Candler whose death occurred at Cartersville July 3rd.

Permit me to add just a few lines to those you have written.

I was present, with many others at the funeral obsequies of this good woman held in the little Edgewood church at Atlanta.

What a splendid tribute was paid her! Not only in the words spoken to her life and memory by her pastor Rev. H. J. Ellis, and her kinsman, Rev. D. J Myrick, which were appropriate and beautiful, but in the grateful love of her ten children all of whom were present.

There, about the silent form stood seven sons and three daughters, all grown to mature life, to pay their last adieu to the dear mother whose face had been the light of their childhood, but now was so soon to lie beneath the turf and the roses.

The mother of the Gracchi pointed to her three sons and said: "These are my jewels." This little woman, lying so silently in the coffin, could boast a richer crown and count in its setting more and brighter jewels.

What a service she renderd her church and country! Sons called her "mother" who fill and have filled the high places of the land.

Daughters grew up at her knee who are the lights of beautiful Christian homes. At the cradle side and about the hearthstone this grand woman did her finished work, and the world is blessed through the splendid product of that faithful service.

I thought in that hour, as I gazed upon the sweet face, wreathed even in death with the smile of peace, that no life ever better illustrated an ideal of womanhood.

She had no desire for social notoriety—for leadership in the world of fashion, or a place in the printed column as the champion of woman's suffrage. She deemed no honor higher than that of faithful motherhood and no realm wider, or softier or holier than that of home.

She looked to her sons to stand for her in the pulpit, in the forum and in business pursuits of life.

Her work was to prepare them for these places and her ambition was to be worthily represented through them. Right well did she do her work, and nobly was she represented.

God permitted her to live to old age. She saw her sons rise to distinction und usefulness, her daughters to virtue and honor. Crowned with the love of these, esteemed by her many friends, and blest with the peace of God, she died in the faith and has received the reward of righteousness. Truly a great woman is fallen—a princess in Israel.—Selected.

Confession.

It is not right to require any man to turn state's evidence against himself. But when a preacher or layman commits any crime or misdemeanor and is arraigned by the authorities, the honest thing for him to do, is to acknowledge his fault. "Two wrongs never make one right." A man can never get forgiveness for a crime of which he is guilty as long as he denies his guilt. A lie only aggravates the case and shuts the gates of mercy against the offender. God and men readily forgive the candid man who unbosoms himself and frankly confesses his sins. Confession necessarily precedes reformation.

When a kind Providence has covered up the offence and there is no accusation, God does not require a man to accuse himself publicly but he does require of him sincere repentance and reformation.—Selected.

Brain Workers Should

USE HORSFORD'S ACID PHOSPHATE

Dr. C. H. GOODMAN. St. Louis, Mo., says: "I have used it for several years, with especially good results in nervous prostration, the result of mental efforts; also in sleepless condition of brain-workers."

In a world where there is so much to be done, how happy that there is so large a portion of daylight! In a world where there is so much to be suffered, how merciful that there is also so much night.—Blunt.

"I consider it my duty," says Mr. F. Z. Dias, of San Diego, Tex. "to certify that Ayer's Pills have completely relieved my wife of neuralgia, from which complaint she was, for a long time, a great sufferer." They are easy to take and always effective.

Public opinion is a weak tyrant compared with our own private opinion; what a man thinks of himself, that it is which determines or rather indicates his fate.—Thoreau.

We will give any traveling preacher or student in school a full set, six volumes, Clark's Commentaries, latest edition, bound in leather, for twenty new cash subscribers at $1.50 each. The names need not be sent all at once.

GODBEY & THORNBURGH.

Elder Wm. Tennison

OF BUFKIN, IND.,

Tells of the Great Benefits Derived From Dr. Miles' Heart Cure.

HEART DISEASE of long standing is not easily cured, but it IS CURABLE. Elder Wm. Tennison writes: "I was afflicted for thirty-five years with heart disease, in fact, troubled with it nearly all my life; I think it hereditary as my father was afflicted with it. I have suffered great distress, my heart palpitated to such an extent as to shake my whole body. So distressing was it I could only with greatest difficulty compose myself to sleep. About two years ago I began taking Dr. Miles' Heart Cure. The first bottle gave me no perceptible benefit, but after taking the third I began to feel much relief and I continued for some months. I have good reason to believe the cure is permanent.

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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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As the prospects are good for a revival of business nearly all over Arkansas, we have prepared ourselves for a large trade, in Bibles. Testaments, etc. We want agents all over the State, to whom we will give large commissions. We have a fine line of fast sellers. Write us

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These Bibles are remarkably cheap at these prices. Send us your order, and you will thank us for furnishing such bargains. GODBEY & THORNBURGH, Little Rock, Ark

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 represent an instrument above its real grade to make his profit and his patrons secure the greatest advantage.

The dealer who buys pianos and organs on time or on consignment has to pay for the accomodation 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 instruments 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 failure 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 handsome cases and finishes, the tone and touch of which leave nothing to be desired, 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 practically not worth buying. To obviate the possibility of getting an inferior instrument, if you do not wish to risk your own judgment, confine your dealing 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 pertaining to pianos and organs.—Ask any of our thousands of customers about us! We are proud of the record.—43 years continuous business and satisfaction given to patrons.

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For the Young People.

If You Want To Be Loved.

Don't find fault.

Don't believe all the evil you hear.

Don't jeer at everybody's religious beliefs.

Don't be rude to your inferiors in social position.

Don't repeat gossip, even if it does interest a crowd.

Don't underrate anything because you don't possess it.

Don't go on the plea that everybody knows you.

Don't contradict people, even if you are sure you are right.—Christian Uplook.

Alaska.

The Chicago Times-Herald gives these items in regard to Alaska:

It is territorially an extensive domain; it is as large as all the South excluding Texas; it is as large as all the states east of the Mississippi and north of the Ohio, including both the Virginias. It has an immense coast-line of nearly twenty-six thousand miles. The Yukon river is the largest in the world; seven hundred miles from its mouth it is twenty miles wide. The seal and salmon fisheries are sources of profit which have many times paid the original cost of the territory.

Occasionally the mercury goes seventy-five degrees below zero.

It has the highest mountain in North America. It has extensive and valuable spruce forests.

An Honest Editor.

Years ago, says the Washington Star, a member of the Indiana Leislature, in a brand-new suit of broadcloth and a silk hat, gold-headed cane, and white lawn tie, wandered up into the sanctum of the Courier-Journal, stood around in a listless way, looked over the papers, went downstairs and came back several times. He was asked to take a seat, which he declined elaborately, and ended by drawing his chair in a confidential way up to the "Roundabout" man's desk. "Could you," said he, "put in the paper that I am at the Galt House with my bride, and just fling in something about my being a prominent Idianian? I don't care anything about this sort of thing myself, but you know how the women are. I want fifty copies of the paper sent to this address." And he laid down two dollars and fifty cents, grinned, got red in the face, said "Good-morning," and vanished. Next morning he read that "Mr. John R. Huckleberry requests us to say that he is at the Galt House with his bride; that he is a prominent member of the Legislature of Indiana, and that himself, personally, cares nothing about newspaper notoriety, but that a society note would be highly gratifying to Mrs. Huckleberry. He added that he wanted fifty copies of the paper for distribution to his constituents."

Baltimore Christian Advocate

Straw Hats at less than Cost at Quinn's goodbye Summer Sale.

Whose Bible?

JOHN D. VINCIL, D. D.

Years ago a box was received by the Nansen-Dameron Comission Co., of St. Louis. No advice or instructions were received. Consequently the box was not opened and its contents were unknown.

The company never did learn from whence it came. Mr. Dameron, of the firm named, died some years since. Captain Joseph S. Nansen, the surviving member, resided in St. Louis. In clearing out accumulated rubbish the aforesaid box was found and opened. It contained nothing of any value except a large and handsome Bible.

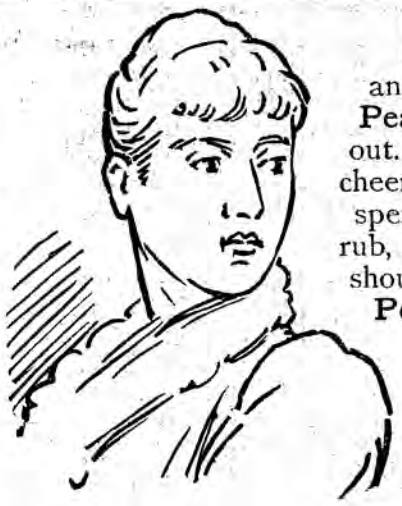
The title page reads: "The Illuminated Bible." It was published by 'Harper Brothers in 1846. On the fly-leaf appears in pencil and very dimly, the name of "M. J. Anderson." No entries were ever made in the family record." The Bible has been placed in my custody and I would like to find some one who has a proper claim to this very superior copy of the Holy Scriptures. It may be a highly-prized treasure to some person connected with the former owner. I found, while looking through the book, a printed funeral notice which may throw some light on the subject. The notice announced the death of "Mrs. Sophia Hudnall," wife of Joseph Hudnall. The interment took place at "the Bran-Burial Grounds." The notice has on it "Brandon, August 8, 1868."

There is a photograph in the Bible of some gentleman of fine appearance, clean-shaven face, heavy suit of hair, quite dark, but no name. I ask this notice a place in the papers of Southern Methodist Church, hoping that it may reach the eye of some one interested in the "Illuminated Bible" now in my possession, without an owner, or any claimant. I will hold it for proper identification.

St. Louis.

The things that people see are inside of them and not outside. No two people see the same thing exactly alike. One woman may look out at a beautiful landscape and see all the beauty and restfulness and grandness that there is in it. Another one will look out at the same scene and see nothing. The man who is perfectly well and vigorous enjoys life to the full. Dr. Pierce's Golden Medical Discovery makes people well. There isn't anything miraculous about it—it is the most natural thing in the world It simply puts the digestive organs, the stomach, the liver, the bowels, in perfect order and thereby makes the blood pure and rich. All diseases live and thrive on impure blood. Keep a stream of pure, rich, red blood flowing into a diseased spot, and the disease will not stay. A man lives on rich, pure blood, and disease dies on it.

Dr. Pierce's Golden Medical Discovery makes pure, rich blood. Send 21 cents in one-cent stamps to World's Dispensary Medical Association, Buffalo, N. Y., and receive Dr. Pierce's 1008 page "Commom Sense Medical Adviser," profusely illustrated.



Look Around

and see the women who are using Pearline. It's easy to pick them out. They're brighter, fresher, more cheerful than the women who have spent twice as much time in the rub, rub, rub, of the old way. Why shouldn't they be? Washing with Pearline is easy.

And look at the clothes that are washed with Pearline. They're brighter, and fresher, too. They haven't been rubbed to pieces on the washboard. They may be old, but they don't show it. For clothes washed with Pearline last longer.

Beware Peddlers and some unscrupulous grocers will tell you, "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, if your grocer sends you an imitation, be honest—*send it back.* 317 JAMES PYLE, New York

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Rev. W. F. Melton, Ph. D., Vice-President.

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The largest Female College in Arkansas, and one of the largest in the South or West.

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—o—

The teachers are from the best schools in the United States, and the music director and assistants are graduates of the finest Conservatories in the world.

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Indorsed by Bankers, Merchants, and others. Bookkeeping, Penmanship, Shorthand, Typewriting, Telegraphy, etc. Four weeks in Bookkeeping with us equals 12 elsewhere. No vacation. Enter any time. Board $10. To order our books for home study is next best thing to entering our schools. Write us at Nashville. (Mention this paper.)

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Fall term opens Sept. 8, 1897. The oldest chartered Methodist college in the State, High standard in character and scholarship Thoroughly competent and progressive teachers in all departments. Expenses very moderate. Send for catalogue. Address REV O. H. TUCKER, Pres't.

Our Church at Home.

PRAIRIE VIEW.

We are here in one of our protracted meetings; 21 bright conversions up to date with increasing interest in the meeting; 42 conversions and as many sanctifications in the three meetings so far. No evangelist.

W. H. METHENY.

Aug. 26.

CARDENS BOTTOM.

I have held two protracted meetings, at Pisgah and Centreville. Twenty-four conversions and 12 accessions to the Church, with more to follow. We are starting off nicely at this place. Indications good for a revival. The Church is moving forward. Collections reasonably good. To God be all the praise. We are looking after the interest of the METHODIST.

JOHN C. SHIPP.

Aug. 9.

SHINN SCHOOLHOUSE.

The protracted meeting at this place commenced Saturday night, the 14th, and closed the 20th, with 47 conversions and 48 accessions; baptized 37. They were nearly all grown people. It was a surprise when old Uncle James Wells, who is 76 years of age, was converted; Sister Wallravin 63 years, Bro. Welch 53, Bro. Blant 47. It was a grand meeting, and was held on the bank of the Arkansas river. It was conducted by Rev. S. C. Vinson.

A STEWARD.

ASHDOWN.

Our pastor, Bro. Brewer, has just closed the most gracious revival ever held at Ashdown. Brother Parker, of Chapel Hill circuit, spent six days with us, laboring with great zeal, and his preaching was blessed of God in the salvation of souls.

It was certainly a sublime sight to see the business houses, even the saloons; closed at the 11 o'clock service. Glory to God for what he has done for us. Yours in Christ,

J. J. BEARDSLEE, L. P.

Aug. 26.

SULPHUR ROCK

Our meeting at Buck's Chapel closed last night; 70 professions, 6 reclaimed and the Church greatly revived. We secured funds sufficient to rebuild our house of worship and work will begin at once. God is wonderfully blessing our labors; 95 conversions and 45 accessions up to date. Our meeting at Sulphur Rock was a great victory. Bro. C. E. Castlebery assisted me teere. Praise the Lord.

F. C. STERLING.

August 3.

CINCINNATI, ARK.

I have just closed a meeting at Fairview, which had been in progress more than three weeks. We had a time of refreshing from the Lord; 27 professed saving faith in the Lord. I do not know the number of backsliders reclaimed, but there were many. I received 19 into the Church during the meeting, and several have joined the Baptists. Had no ministerial help. The pastor did the preaching. He preached forty sermons during the meeting. Praise the Lord for His saving power.

J. W. HOUSE.

Aug. 26.

SELMA, ARK.

Our third Quarterly Conference embraced the third Sunday at Newton's Chapel, from which we protracted the meeting. Our P. E., Rev. T. D. Scott, remained with us until Monday afternoon, preaching in his usual practical way. Bro. Bro. C. W. Drake, of Mt. Pleasant, was with us from Monday night to Thursday night, preaching to the delight of all. The Lord was with us in great power. Closed the meeting on the night of the fourth Sunday. Eternity alone perhaps will reveal the good done. But as to visible results to our Church, there were 14 additions and 9 children baptized. I think others will join yet, and some will join the Baptist Church. All praise and honor to the Lord of glory. Next Saturday night we begin at Selma. Yours in the work,

J. J. COLSON.

Aug. 25.

DEVIEW MISSION.

I closed our meeting at Oak Grove last night, being engaged at this place two weeks. Meeting resulted in the conversion of about 28 sinners and the reclamation of 7 or 8 backsliders, with the Church greatly revived. At one of our day services every sinner in the house, except one backslider, came to the altar, and every Christian in the house shouted praise to God. It was a grand victory. About 20 joined the Church. I love this people and I hope to join hands on the other side of the river with all of them.

Bro. Thomas (Baptist) assisted me during the first week and Bro. Carley Wilson, of Hunter, also helped me some. May the Lord bless these men and these good Christian people, who so nobly aided their preacher. Yours in Christ,

K. R. DURHAM.

Aug. 21.

MORRILTON.

We closed last Thursday night a meeting of nearly three weeks duration. It was a most gracious work of grace. The life of the Church has been wonderfully quickened, many in the Church who had been for a long while without the witness in themselves have come again into the blessedness of a definite experience, old prejudices have been buried, and 71 souls have professed conversion. Those converted represent all classes. Our hearts are full of praise; still we do not feel that we have attained the full measure of success here that the Lord would have us attain unto. There are yet many sinners in this community, and much wickedness. It will take another movement or two like the one that we have had to make us as decent as we ought to be.

My old yoke-fellow, W. P. Hamilton, was with us half the time that the battle was on—and the Lord was with him in much power. He won the hearts of all our people. He is a great reaper. The presiding elder, Bro. Summers, held Quarterly meeting meantime, and gave us two strong sermons; and our dear Bro. Hill, George, whom we are always glad to see, ran up and gave us an excellent sermon. If the Lord will, we shall hold another meeting here before Conference.

JAS. A. ANDERSON.

Aug. 23.

A Vain Search.

SEVERAL YEARS AND THOUSANDS OF DOLLARS EXPENDED.

An Expert Accountant and Bookkeeper of Detroit Troubled with Hereditary Scrofula in its Worst Form—Spends a Small Fortune Seeking to Find a Cure.

From the Evening News, Detroit, Mich.

James H. Wallace, the well known expert accountant and bookkeeper, of Detroit, Mich., lately had a remarkable experience, and a reporter called at his pretty home 240 Sixth Street, to interview him in regard to it. He found Mrs Wallace in the midst of house cleaning, and after the reporter stated the object of his visit, Mrs. Wallace said: "You had better see Mr. Wallace at the office of C. A. Haberkorn & Co., table manufactory on Orchard Street, and he will tell you of this experience much better than I." A visit was made to the office of the above concern where Mr. Wallace was seen. "I am," said Mr. Wallace, "yet a young man, still I have suffered untold agonies and tortures. I was born with that awful hereditary disease known as scrofula, and what I suffered cannot well be described.

The first physician that treated me said it was a constitutional blood disorder and by constant treatment and diet might be cured. The blood purifiers and spring remedies I used only made the eruptions more aggressive and painful. In 1888 I was a fearful looking sight and was in fact repulsive On my limbs were large ulcers which were very painful and from which there was a continual discharge. In three years I spent over $3000 in medicine and medical services and grew worse instead of better I tried the medical baths, and in 1893 went to Medicine Lake, Washington, but was not benefited. I then tried some proprietary medicine, but did not receive any benefit.

"One day in the fall of 1895 while reading the paper I noticed an article about Dr. Williams' Pink Pills for Pale People, but did not give it much attention. That afternoon while moving some books I broke an ulcer on my leg and nearly fainted, the pain made me sick and I had to stop work. While sitting in the chair I again noticed Dr. Williams' Pink Pill article in the paper which was laying on the floor. I read it carefully and immediately decided to give the pills a trial, as the account which I read had been of a case similar to mine. I sent the office boy over to Frank Houp's drug store for a box and took some that afternoon. I continued their use and before I had used one box I noticed an improvement. I grew better rapidly and all my friends noticed the improvement. and after taking eight boxes there was not a sore on my person.

"I am covered with scars from the ulcers but since that time I have not seen a single indication of the old trouble. I continued the use of the pills long after I was cured as I wanted to get my system rid of that awful disease.

"If I only had bought Dr. Williams' Pink Pills for Pale People at the start, I would be thousands of dollars ahead and had five years of health and happiness instead of torture. Today I feel like a perfect man and my doctor says I am entirely rid of my old trouble."

(Signed) JAMES H. WALLACE.

Detroit, Mich., May 7, 1897.

Before me a Notary Public in and for Wayne county, Michigan, personally appeared James H. Wallace, who being duly sworn, deposed and said that he had read the foregoing statement and that the same was true.

ROBERT E. HULL, JR.,
Notary Public.
Wayne county, Mich.

Dr. Williams' Pink Pills for Pale People are sold by all dealers, or will be sent postpaid on receipt of price, 50cts 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.

Report on Spiritual Condition of the Church—Dardanelle District.

A detailed report of the different charges having been kept by the secretary of the conference, we will not report in detail.

There has been an improvement in the spiritual condition in almost all of the different charges, only one reporting not as good as has been.

A few revivals have been held during the year and quite a number of additions have been made to the church.

The church attendance has improved in about all the charges.

In the Prairie View circuit it is better than ever known.

Prayer meetings are held in twenty-five places. One prayer-meeting in the Atkins circuit has been discontinued. There are quite a number of places where prayer-meetings are not held. From 10 to 25 per cent of the families hold family prayer; some are reported as holding prayers both morning and evening.

Class meetings are not generally held. Class leaders are appointed, but in many places they hold no meetings. The sacrament of the Lord's supper has been generally observed and nearly all partake of the sacrament.

On the whole there has been a gain spiritually, but the church needs waking up on the line of family worship, as nothing is so conducive to piety as Bible reading and prayer in the home. Respectfully submitted,

J. W. HEAD, Chairman.
G. H. KIMBALL, Secretary.

Neuralgia, and long depression, cause the hair to turn gray prematurely. Hall's Hair Renewer will restore the color and prevent the hair from falling.

Those who feed upon God's word grow strong and peaceful, and are by God's grace hidden from the strife of tongues.—Spurgeon.

Woman's Work.

Woman's Parsonage and Home Mission Society.

GENERAL OFFICERS.

President, Miss Belle Bennett, Richmond, Ky.

Secretary, Mrs. R. K. Hargrove, Nashville, Tenn.

Treasurer, Mrs. D. Kirkland, Nashville, Tenn.

Editor "Our Homes," Miss L. B. Helm, Nashville, Tenn.

LITTLE ROCK CONF. SOCIETY.

President, Mrs. W. C. Ratcliffe, Little Rock, Ark.

Treasurer, Mrs. S. H. Thompson, Little Rock, Ark.

Cor. Sec., Mrs. W. H. Pemberton, Little Rock, Ark.

Our Heritage.

We are not rich in gold nor yet in good deeds but a priceless heritage is ours even now.

During the past months three of our beloved members and best workers have been called to Heaven, and the remembrance of their lives of love and righteousness is more precious than the gems of the earth.

In February, Mrs. Coote-Williams Ratcliffe died in the faith, and the light of her life shall shine forever. In the midst of pleasures and worldly ease she steadfastly turned her face towards the Heavenly Land, and her time and her talents were consecrated to the Master's service.

As Corresponding Secretary of Washington Auxiliary, she was faithful and prompt to fulfill every duty. Her eager interest in the work constrained others to "press forward," and her letters of earnest enthusiasm brought cheer and inspiration to a heart oppressed by the indifference of many good women. She had culture with all its graces but hesitated not to visit the unfortunate and to carry good tidings to the prisoner.

She had seen the heavenly vision and was obedient to its call.

In April, Mrs. James Brodie, of First Church Auxiliary, Little Rock, "fell on sleep." and even as we wept we rejoiced in the everlasting joy which had come to her. Her busy life was full of cares, but she not only found time to attend our meetings but "went about doing good" day by day. Her means were small but her love and faith were great, and the supplies whereby to minister to others were never exhausted. She comforted the sorrowing, cheered the afflicted and soothed the suffering ones. She clothed the naked, fed the hungry and led the erring ones to Christ. She knew not ease but her face shone with a light not of this world. She walked and talked with God. From a bed of physical agony she shouted in triumph. God said, "It is enough," and she was carried Home by the angels.

In June we mourned because our dear brother and co-worker, Rev. B. F. Wilson, was suddenly called from our ranks. The reports from our Auxiliary on English circuit invariably mentioned his active interest and energetic work. He helped those women by his presence and his prayers. He was young and zealous and we thought he would be one of our strongholds through years to come.

God knows best, and our Brother is now in the company of just men made perfect.

In sorrow we wonder who will carry on the blessed work begun by these sainted ones. Shall not every one of us catch inspiration from these who were true in every relation of life, full of good works and triumphant in death?

The record of their lives is our God-given heritage—not to be sealed up in memory's casket, but to be transmitted into character which is as gold that perisheth not. And thank God this is not our heritage only for the man of God and the Christ-like women labored and prayed that the whole world might be brought nearer to the Savior of mankind!

MRS. W. H. PEMBERTON.
Cor. Sec. L. R. Conf. So.

To the members of the Arkansas Conference:

DEAR BRETHREN:—The Woman's Missionary Society at Prairie Grove are making a missionary quilt, which they desire should embrace all the Arkansas Conference. They desire the name of any one who will contribute ten cents to the cause of missions. The name of each preacher and his wife (who represent a charge) is especially desired. Brethren, you know the cause they represent to be worthy, and these women are faithful. I hope you will not disappoint them. If any brother is unable to pay for his and his wife's name to be put on the quilt, please write me and I will see that they go on. Send name and money to Miss Sallie Dotson, Prairie Grove, Ark.

Yours for the cause of missions,
IRVIN F. HARRIS, P. C.

Make the Most of Yourself.

It is the duty of every man to make the most of himself. Whatever his capacities may be, he is sure to find some place where he can be useful to himself and to others. But he cannot reach his highest usefulness without good health and he cannot have good health without pure blood. The blood circulates to every organ and tissue, and when it is pure, rich and healthy it carries health to the entire system, but if is impure it scatters disease wherever it flows. Hood's Sarsaparilla is the one true blood purifier. It cures salt rheum, scrofula, catarrh, dyspepsia and rheumatism, because these diseases have their origin in the blood.

"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.

CAN YOU TELL

WHICH is the Third Oldest Female College in the World, and the Largest Female College in the South During 1896-'97 ?

It is the **MEMPHIS CONFERENCE FEMALE INSTITUTE,**
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A High Grade college for girls and young ladies. 30 officers and teachers in faculty 1897-'98. Course of study equal to the best male colleges. Teacher of elocution full graduate of Emerson school of expression. Thoroughly equipped gymnasium and bowling alley. Swedish and American Gymnastics taught. Director of Music graduate of Royal Conservatory of Leipsic, Germany. Vocalist studied with Rotoli; 34 pianos, 50 members college orchestra; scholarships in N. E. Conservatory of Elocution and Music; Director of Art Conservatory a graduate of Cincinnati Art Conservatory; health record phenomenal; during 21 years the present head of this school never lost a boarding pupil by death. Water of Jackson pronounced absolutely pure by chemical experts. Rates cheap for advantages offered. Board in M. C. F. I. at $11 per month. For other information write the President,

REV. HOWARD W. KEY, A. M., Ph. D.

MY MOTHER'S BIBLE STORIES.

Introduced by BISHOP JOHN H. VINCENT, D. D.

Romantic and Wonderful

The stories are told in plain, simple, conversational style, like a mother uses when she sits with her loved ones in her arms by the winter fireside. There are no high-sounding words or intricate sentences, but the language is soft and simple, like that which flows in rythmical accents from the lips of a loving mother, sinking deep into the heart of enraptured listener and leaving their impress for good through all the coming years.

And such stories! In all the world there is nothing that can compare with these marvelous stories of the Bible. They teach us living truths in the garb of the most thrilling and wonderful romances. There is a personal interest in each particular incident that finds a sympathetic echo in every human heart. Though our tastes and desires may be as difierent as the diversified forms of nature, yet each story and each character seems to fit the destiny of the person who reads or hears it as perfectly as if the design had been fashioned upon the lineaments of that individual soul.

An attractive feature of this book will be the pictures in oil colors, copies of the great historical paintings, reproduced by new process, accurately representing the originals in every particular. The book contains nearly 500 large quarto pages, printed from new, large, and beautiful type, forming a volume 7x10 inches in size, and printed on the finest quality of book paper. We have purposely put the prices down "close to cost" so that every family can afford to possess a copy of what we sincerely believe to be the most lovable and desirable book for the young that has ever been published.

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GODBEY & THORNBURGH,
Little Rock, Ark.

Our Church at Home.

REYNO CIRCUIT.

EDITOR METHODIST: I have just closed a meeting of two weeks at Williams, Ark., resulting in the conversion of 30 souls. We had 27 accessions to the Church. Some very hard cases were reached. To God be all the glory. Rev. J. S. Watson, P. C., Corning circuit, preached us four excellent sermons.

T. A. BOWEN, P. C.

CHAPEL HILL CIRCUIT.

I have just closed a nine days meeting at Norwoodville. Had a grand revival, 23 conversions, 17 accessions to the Church. I have held about half of my meetings. The Lord has been with us in great power. Have had 35 conversions up to date, and 53 accessions. Praise God from whom all blessings flow. Thanks to Bros. Jenkins, Brewer, and Balls, for their assistance, also to local brethren for valuable help. We have a good people, and some energetic Church workers. Yours in the work.

J. A. PARKER.

Aug. 19.

VANNDALE.

We have just closed one of the most interesting revivals ever held in this place. Almost every family in the town has been brought under its influence. 44 were converted and joined the Church and about 25 reclaimed some of whom had never been born of the spirit before. Rev. S. F. Brown, of Nettleton was with us ten days, preaching and working efficiently and to the satisfaction of most every one. The Lord bless him in his labors of love. We will ever remember him at Vanndale. "I am happy on the way." Bless the Lord.

H. B. Cox, P. C.

Aug. 20.

LAGRANGE CIRCUIT.

We have had a good year up to the present and prospects are good for a fine wind-up, and the date of our Conference, Nov. 24, reminds preacher, stewards and people that what must be done must be done quickly.

Starting at LaGrange, with such men as Foster, true and tried, Watson, "slow but sure," and McAlexander, "always at the helm," I feel sure that we will run through on schedule time, with everything up in full. This is the record LaGrange has always made, and we don't expect to break it. If space permitted, I could say many deserving things about this kind people, as to their Sunday-school, prayer-meeting, choir, and their general devotion to the Church. In these they are not surpassed by any.

Now to Central. A fine country appointment. The people are cultured, wealthy and refined, and live what they profess. I have enjoyed preaching to this people so much, and with that model steward R. J. Cook, and that most excellent young lady, Warfield, as helper, every dollar of the Church's claim on this liberal people will be raised by the fourth Quarterly Conference.

Now to Reeves Mill: I bless God for such noble Christian characters as Dick Reeves and W. W. Roach. Here are living examples of the power of influence. I have never met a nicer set of mill men and boys, or men in any other vocation, than I find here. I am always glad when the time comes to go and worship our God with these dear boys—sing and pay and pray! That place is not in the State of Arkansas that can surpass them. I would not waste time bowing to an insurance agent to insure the claims of the Church here. It would be a reflection on these noble boys.

And now to Goodwin's Chapel: Bro. Womack and ye writer have just closed a good revival at this Church, resulting in five accessions and the Church greatly revived. With Bros. Smith and O'Sheals and Oliver as stewards and collectors, the small sum of $75 assessed this charge will all be raised, to the credit of this good people by Conference.

And now, gentle reader, don't get tired, and sit down until you make this one little trip, pen-trip, for I have made it joyfully many times on buggy wheels this year. Go on with me and see what we have and what we have been doing in this part of Eastern Arkansas. Next comes Spring Creek. You say: "Well, Gardner, what has the Lord got there?" Out of an abandoned Church for three years the Lord has got an earnest preacher, a good board of stewards, a revived people, a Sunday-school and prayer-meeting. Bro. Womack and ye scribe had an old fashioned revival here a short time ago, resulting in eight accessions, the good people of Spring Creek and surrounding country paying him well for his services. And that is not all; when you hear from us at our fourth Quarterly Conference, which convenes here, you will hear the next dollar that comes after ninety-nine drop into this preacher's pocket while Dr. Snipes, Newburn and McAlezander pronounce the blessings of God upon it as it goes on its mission of relief to the blue-eyed woman and happy four. I do bless God for men with hearts and pocket-books. I would say by way of parenthesis, to the other fellow, not here mentioned, let me write your epitaph: "He died in debt."

And now what can I say nice about my "school-house appointment"? I believe I will wait till I hold my meeting here next week. Adieu, gentle reader.

A PASTOR.

IUKA MISSION.

We began a meeting at Shiloh schoolhouse July 24, continuing nine days, resulting in three conversions and six accessions, and the Church greatly strengthened.

Began at Pleasant Ridge August 5, continuing five days, no conversions, no accessions, but we trust good was done that will be felt in after years.

Aug. 14 our Quarterly meeting came on. Our P. E. was present in his usual good humor and Christian spirit, presiding to the satisfaction of all present. Bro. Brooke stayed with us until Tuesday morning, preaching some most excellent sermons. They did us much good. The meeting continued until Sunday, resulting in one conversion and one accession.

We had some good services, but not what we expected. There was quite a number sick during the meeting, some are bad sick yet; hope they will recover.

We have four meetings yet to hold. Brethren, pray for us, that we may yet have many souls saved.

C F. HIVELY.

NETTLETON CIRCUIT.

I've just closed my round of meetings, adding about 300 to the fold.

The battle commenced at Dryden and waged hard for a few days when the hosts of error began to retreat and a glorious victory was given to the Church. The roll is over double what it was at the beginning of the year.

Dryden is a neat little town, situated on the Bonnerville Southern. Her word is her bond.

North Jonesboro was my second. It was given to me more as an experiment than anything else. We had no organization there. Bro. Ricks gave me 25 to begin with. The crowds grew in number until the school house, so kindly tendered us, was too small We built a large brush arbor, invited Rev. W. H. Evans to assist us in a series of meetings. The arbor, though very large, could not hold the crowds that came to hear him at night. He is truly a great and grand man and the general decision is that it was the greatest meeting ever held in the town; 140 added to the roll. We have here over 200 as active members as can be found in the State, and conversions almost every service. All services are revival services, and they feel that little is done if souls are not converted.

J. F. Batee, a young man of superior singing ability, assisted in the music, and whenever his keen eye saw something to be done.

We are now building a brick church; when completed it will be a gem of beauty. We have a Sunday-school of 150 a League of 50, a Juvenile of 30. Let Arkansas beat that for a 7-months-old Church.

Bro. Henry Cox, of Vanndale, assisted me in the beginning of my revival at Nettleton. His sermons will not be forgotten. The second week we had about 75 conversions. This Church is becoming quite a factor, and will be in the near future a station that the preacher will be proud to serve.

Nettleton has built this year one of the best parsonages in the district, and is enclosing both the parsonage and the church with a substantial fence. Mr. Editor, come and see us; we are all aflame with the love of Jesus's name.

I assisted Bro. Cox at Vanndale last week. We had a glorious time and we guess there were near 100 conversions. Bro. Cox stands high with his good people. Assist us in giving Glory. Yours,

S. F. BROWN.

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Rev. J. W. SMITH, Camden, S. C., says: "My wife used Wine of Cardui at home for falling of the womb and it entirely cured her."

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At Rest.

McCAIN:—Little Sarah Lucile, infant daughter of Mr. and Mrs. J. M. McCain was born May 29, 1896, and died August 15, 1897, in Pine Bluff, Ark. This precious child has been afflicted most of her short life, and was much loved and petted by all who knew her. In the sweetness of her infancy this little flower has been transplanted in the paradise of God, "for of such is the kingdom of heaven." "It is well with the child," and, while she cannot come back to the loved ones, they all can go to her. May her little mission in this happy, but now bereaved home accomplish this result.

J. R. SANDERS.

Pine Bluff, Ark.

MITCHELL:—Mrs. Myrtle Mitchell was born August 28, 1860, and departed this life August 16, 1897, in Pine Bluff, Ark. She has been a great sufferer for several months with consumption, and endured it all to the end with such peaceful resignation. When eighteen years of age Sister Mitchell, professed religion and joined the Presbyterian Church, and about four years since joined the M. E. Church, South, with her husband. Her infant daughter preceded her to the Spirit world about two weeks, and a devoted husband, little son and daughter, a sister and loved ones are left to mourn her death. May all meet again in heaven.

J. R. SANDERS.

Pine Bluff, Ark.

PINNIX:—Lucile Pinnix, the only daughter of Senator J. C. and Gena Pinnix was born November 21, 1896, and died at Murfreesboro, Arkansas, Aug. 4, 1897. She was a bright, beautiful child that brought joy and sunshine to the home for eight months and fourteen days. The home is now sad for God pulcked the sweet flower.

"Go to thy rest, fair child!
Go to thy dreamless bed,
Gentle, and meek and mild,
With blessings on thy head:
Fresh roses in thy hand,
Buds on thy pillow laid,
Haste from this blighting land,
Where flowers so quickly fade."

J. C. HUGHES.

MILLS—Baby, Marie Ford Mills, born January 30, 1897, died August 3, 1897. Only six months and three days was this little flower to bloom in the hearts and home of Brother and Sister R. P. Mills, our efficient Sunday-school superintendent at LaGrange, 'till it pleased Jesus to take it from a loving and devoted mothers breast and lay it in his own, as a guarantee of the safest protection and most holy blessing. Let the bereaved parents and friends look up by faith and say:

"Death may the bands of life unloose,
But can't dissolve my love:
Millions of infant souls compose
The family above."

N. E. GARDNER, P. C.

Searcy, August 31.

SELLS:—Mrs. Sarah Sells, (nee Stephens) was born January 1, 1859, and died at her home near Ozark, Ark., July 3, 18g7.

Mrs Sells, has been a devoted Christian and a member of the M. E. Church, South, since she was thirteen years old. She was married to James Glover, at the age of seventeen was left a widow in 1882 and was married to Mr. John Sells in 1887. For the last eight months of her life she was a great sufferer, but bore her afflictions with great patience. She expressed no fears of dying and spoke of it as if no more than going to Church. On the day of her death she was perfectly conscious and gave instructions concerning her burial. Only a short time before she died she had the friends present to read the twenty-third Psalm and have prayer. She leaves a host of friends and a number of fatherless and motherless children to mourn their loss. And as I was her pastor last year and know something of Sister Sells and her noble children, I would say weep not but remember the words of our Saviour "Let not your heart be troubled, in my Father's house are many mansions." "I go and prepare a place for you." Her former pastor.

J. S. WILLIAMS.

Paris, Ark, August 12.

EVANS:—J B. Evans, known to all his friends as Bat. Evans, son of A. T. Evans, and brother of Rev. A. O. Evans, of the Little Rock Conference, was born in Lafayette county, Arkansas, and died near Texarkana, July 30, 1897. He was converted in his boyhood and maintained a spotless Christian character to the end. I found him a member of the Church in Prescott, when I came to the charge, I found him not only a man of blameless life, but also full of good works and faithful to the Church. As steward, as Sunday-school teacher, as worker in the Epworth League, he was always to be depended on. No one trusted him and was disappointed. The Church in every field of work always found him willing. The pastor found him a friend and a helper. The whole community respected him and trusted him. He leaves a sorely bereaved widow and two little children. They are heirs of the promises of God.

J. H. RIGGIN.

WHITE: Liddie Lane White, (nee Taylor) was born May 4th 1852, was married to J. M. White, August 1874, and died at her home near Dobyville, Ark., August 3, 1897. She made a profession of religion twenty or twenty-five years ago, and joined the M. E. Church, South, and lived a devoted Christian until death. She loved the Church, and was a regular attendant upon the services of God's house. Her home was a preachers home. She lived right and died without a cloud overshadowing her. She was faithful until death and, no doubt, she is now wearing the "Crown of eternal life." She was a faithful and loving companion. She never tired doing her duty as wife and mother. She leaves a devoted husband and several children to mourn their loss. She expressed herself as being willing to die. She is sleeping in Jesus. May God bless the ones left behind, and may they live as she did, and meet her in heaven. Heaven's gain is our great loss. As we live so we die.

S. A. HILL.

August 13, 1897.

EVANS: Resolved, by Prescott Sunday-school,

1. That in the death of Bro J. B. Evans, the Church and Sunday-scool have lost a useful member; but we bow submisively to Him, "who doeth all things well." May the good Lord bless and comfort his wife and two little children, who are left to mourn his death. He was a faithful husband, a kind and indulgent father and a constant and beloved Sunday-school teacher, doing all he could to make his home happy. He used every effort to make all who came in contact with him happy. God grant that his wife and children and our Sunday-school may meet him in heaven.

"He is not dead but sleepeth." Follow him as he followed Christ, and you will meet him in the "Sweet by and by."

2. That a copy of these resolutions be published in the ARKANSAS METHODIST and the town papers, and a copy be furnished the family of the deceased Brother, and that they also be spread upon our Sunday-school records.

C. B. ANDREWS,
R. S. STEPHENS,
SADA THOMASSON,
LOTTIE ARNOLD.
Committee.

JOHNSON: Doyl Johnson was born in Shelby county, Ala., March 8th 1874. Professed religion at Cauthron, Ark., Aug. 1893, joined the M. E. Church, South, lived a consistent member until his death which occured July 17, 1897. He was taken sick at Fayetteville while attending his third term at the State University, after six weeks of suffering with slow fever he was moved to his father's near Cauthron, after being at home a few days he relapsed and after six weeks more of suffering passed quietly away from the Church militant to join the Church tryumphant. Doyl was a bright promising young man, we can't understand why the Lord has removed him so early, but he is too wise to err too good to do wrong. Let us bow in humdle submission to his will. To the sorrowing parents brothers and sisters. Look through your blinding tears to the promises of God, "He that believeth in me shall never die." Be faithful until death and you can join Bro. Doyl, on the other side of the river where parting is no more.

R. F. EMERSON.

WEAVER: On August the third I was called to the home of my brother Dr. E. R. and Ed. Weaver, of Vesta, Ark., to witness the foot prints of death. When I reached their home at four o'clock a. m. after riding all night, I found father, mother and brothers and sisters all in tears with sad hearts and weeping eyes standing around the lifeless remains of little Hoyet, twin son of eight months and twenty-two days old. Ah, what sad hearts. At eleven a. m. I held the funeral services and we laid him to rest in the grave yard at Hickory Ridge, to await the resurrection morning when death shall be swallowed of victory. A large concourse of friends were present at the funeral services and showed great kindness to bereaved ones. Dear brother and sister and sweet children, it is well with little Hoyet, may it be well with you. God is thy refuge flee to him for succor and strength at all times and when the storms and trials are over you will rest with little Hoyet in the far away home of the soul, where no storms ever beat its glittering strand. O God help us all to live here in that way that we may all meet again where father and mother, brothers and sisters have gone.

J. C. WEAVER.

Altus, Ark., Aug. 12.

WELCH: Miss Mary Augusta Welch, daughter of Rev. Dr. Thomas G. and Sallie Welch was born September 20, 1878 at Walnut Hill, Randolph county, Ark. Professed religion at home the summer of 1888, and was received into the Methodist Episcopal Church, South, at Elm Springs in Washington county, Arkansas, by J. M. Clayton. She entered Hiram and Lydia College at Altus, Arkansas, in 1894 and graduated in the M. E. L. degree June 7th, 1897. Her funeral was preached by President I. L. Burrow, in the college chapel where she two months before received her graduation honors and notwithstanding the rainy dark day many were the friends who attended the service and shed tears over her lifeless remains. After the sermon we laid her to rest in Nichols chapel cemetary to wait the ressurection trump. I have been Gussie's pastor the past nine months, and she has been our organist, and our associations have been such as to know each other, and I know Gussie. She was a Christian, modest, prudent and pious, godly in her conversation, upright in her character and spotless before the world, always at her post of duty rejoicing always in duty worship and fellowship with Christ, never known to join in improper worldly merriment, using no slang phrases. From two years of age to the day of her death making the Lord's prayer her's and never failing to repeat it night and morning, and conformed her life to the teachings of this prayer, and when the time came for her to bid farewell to this old world and weeping friends she said "Father thy will be done." She had no enemies, she was beloved by all, she served God with a steadfast faith, was dutiful to parents, loving to brother and sisters, and held in high esteem by her class mates and associates. We will all miss her.

She leaves a father, mother, brother and three sisters to mourn their loss, but Gussie is with God and the Angels where there is no more weeping, no more pain, no more sorrow, no more dissapointments, no more sad parting, no more need to beg sinners "Come to Jesus." Home, home, at home forever, watching for father, mother, brother and sisters, who are all on their journey to that goodly land. Weeping ones look up. Soon you will meet Gussie on high. And when you enter the Church and fail to find Gussie at the organ repress those tears. She sings with the angels and the redeemed on high. "Cast all your cares on Jesus for he careth for you." Her pastor,

J. C. WEAVER.

Altus, Ark.

The Blue and the Gray.

Both men and women are apt to feel a little blue, when the gray hairs begin to show. It's a very natural feeling. In the normal condition of things gray hairs belong to advanced age. They have no business whitening the head of man or woman, who has not begun to go down the slope of life. As a matter of fact, the hair turns gray regardless of age, or of life's seasons; sometimes it is whitened by sickness, but more often from lack of care. When the hair fades or turns gray there's no need to resort to hair dyes. The normal color of the hair is restored and retained by the use of

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THE ARKANSAS METHODIST.

WEDNESDAY, SEPT. 8, 1897.

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It is a great deal better to live a holy life than to talk about it. We are told to let our light shine, and if it does, we won't need to tell any body it does. The light will be its own witness. Lighthouses don't ring bells and fire cannon to call attention to their shinning—they just shine.—D. L. Moody.

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Yes, you did. You promised last year and likely the year before, to buy your daughter a piano in the fall. At this very moment you are "kicking yourself" for having done so, and are mentally engaged in manufacturing some "hard times" story to put it off until next year. How many times have you said to your good wife, who realizes the importance of music as a part of the daughter's education, "I will write for catalogue and prices," then you said you must have a new carriage, or the gin needs repairs, or the old mule is struck by lightning, or some other light excuse, and you say, "next year."

Do you realize that your daughter's musical education should be begun this year? Next year she will be one year older—one year nearer her debut—one year less capable of doing the necessary drudgery of technical piano practice.

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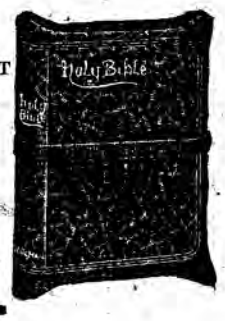

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