

Arkansas Methodist.

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THE ARKANSAS METHODIST.

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

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News and Notes.

Last year there were, in the schools of the United States, public and private, 46,415,197 pupils.

The Cubans continue to be aggressive. They have gained in almost every engagement of late.

It is estimated that \$3,000,000 were shipped from New York last week to move crops in the South.

The Democrat, of this city, has honored itself by its utterances regarding the Jesse Heard trial and acquittal.

The wheat crop of this year is reckoned to be 50,000,000 bushels more than last year; the corn crop \$300,000,000.

On the 12th inst. a freight train was wrecked on the Iron Mountain road at Hanson, I. T., in which seven tramps were killed and six others injured.

The fruit growers in Arkansas are getting a fine price for their peaches. The crop is almost a failure in Delaware, Maryland and some other peach-growing States.

Robert Bruce, supposed to be one of the parties who murdered the U. S. deputies in Pope county three weeks ago, was arrested at Van Buren, Ark., last week, and has been brought to this city and lodged in the penitentiary.

Dr. W. E. Adams, of Hot Springs, Ark., died at Henderson, Ky., on the 11th inst. He is supposed to have been assaulted and his skull broken while on the north bound Louisville & Nashville train. He was put off in a state of unconsciousness at Henderson, and died in a few hours.

The gold seekers on their way to the Yukon find starvation at some points and provisions so abundant at others that they are almost given away. The reports from Dawson City are that there is not one-fourth enough provisions in sight to supply the people who are already there, for the winter. But from Skagaway, a correspondent to the Cincinnati Post says:

"The glut of provisions along the trail makes stuff absolutely unsalable. Bacon and flour cannot be given away. If you offer a sack to a man he politely refuses it and asks you to visit his tent and take some away."

A society of Jews has been organized for the purchase of Palestine and the settlement of the Jews in the Promised Land. The first meeting of the society was at Basle, Switzerland, Aug. 31. It was presided over by Dr. Theodore Harzel, originator of the scheme. Resolutions were passed, authorizing the raising of \$50,000,000. The business is in the hands of a central committee of twenty-three members, located at Vienna. The scheme does not seem to obtain general favor with the Jews in the United States. It is thought that Russia would not consent to such an arrangement, even if the Sultan were willing to sell the Holy Land.

Mr. Elliott Woods, Superintendent of the U. S. Capitol building, has made what is considered to be an important and beneficial discovery in connection with the use of x-rays. Experience had demonstrated that the use of the x-ray upon human flesh was often more or less injurious, especially when used often, as in the surgical treatment of fractured bones it was necessary to use them, if used at all. For quite awhile Mr. Woods has been experimenting with the hope of finding a way that the x-rays could be used by surgeons and physicians in their practice without danger to their patients. A short time ago he hit upon the right idea, and a number of experiments, in conjunction with surgeons, has made him certain that when the light is passed through gold foil it never injures human flesh. A number of Washington surgeons are already making use of Mr. Woods' discovery by having

him take shadowgraphs of limbs of their patients, in order that they may note the progress made in the knitting together of bones recently set, and it is expected that it will result in bringing the x-rays into general medical and surgical use.

A Talk out of School.

The best reward of Christian service next to that which heaven reserves for us all is the love of God's people, and genial Christian fellowship, which every lover of the Lord Jesus has a right to expect in every Church.

Brother Heart, tells a story which might be told of many a Church. [Ed.]

DEAR ARKANSAS METHODIST:—I have had a very interesting correspondence with a Mississippi young lady, who has recently spent about two years in one of our Arkansas Female Colleges. In these relations she caught the true spirit of a Christian worker, and was a power in the Epworth League, Sunday-school, and all Church work. She has wonderful gifts in song, and sings for Jesus; and not self—and I know no one that is superior to her in revival work. We feel proud that she was helped by Arkansas, caught the Christian zeal of our army for Christ.

She left us for her Mississippi home and found there an eloquent and learned pastor, but when that is said all is said. She found Sunday-school down to almost nothing, Epworth League a mere farce. Of course her Christly life forced her to interest herself; but there was a fearful outlook for success. She stated facts to me and asked my advice. I replied that her opportunity was at hand. Get near the wide-awake Christians and by all means get in harmony with the pastor, but the trouble is still at hand as will be seen by the following extracts from a more recent letter:

"You need not fear my having trouble with the pastor. He hardly lets any one get near enough to him to say 'howdy do,' much less anything else, and the fault is not altogether in the congregation. The prayer meetings are held Thursday evenings. We went there last meeting and no one was appointed to lead, and pastor left that afternoon without it being known that he was out of the city; and sent no word about his going. I have been leading his choir about six weeks or two months, and he never offers to speak to us,



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 quarterly, 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?

more than to nod his head and does that without looking at us. The Church is anxious to work with him, but he won't let them. He does not believe in revivals, missions, or Epworth Leagues. What can we do?"

Dear Friend: I don't know what to say. We have no such monstrosity of a preacher in Arkansas. If we did we would doctor him in our Conferences. May be you better send him over here. Yours all for Christ.

G. N. HART,
Vice-president State Epworth League.
Pine Bluff, Ark.

Contributed.

Literary Work in China.

Our missionary work in China may be divided into three general departments—evangelistic, medical and literary. No one intelligently informed would discuss one of these versus the other. We cannot make discriminations as to their relative importance. They are all mutually helpful and hence all necessary. It is the purpose of the writer to have something to say of these three departments in three different articles. We begin with the literary.

This department includes book-writing, the editing of papers and magazines, and the distribution of tracts and leaflets. There are multiplied thousands of readers in China, but the trouble encountered in this department of the work during past years has been a deep-seated prejudice against books written by foreigners, growing out of a belief that foreigners could not produce anything comparable to the great productions of Chinese authors. Hence the booklets written by missionaries had often to be given gratuitously or sold at a nominal sum in order to get them into Chinese hands.

But a better day has dawned. It is known that we have the great and scholarly Young J. Allen devoting himself to this class of work. One of the most encouraging reports that the writer has seen comes in private letters from Dr. Allen. For many years he has been writing books, and editing reviews and papers, till it is amazing to see how much his prolific pen has produced. He and the many others engaged in missionary work have organized themselves into a society known as the "Society for the Diffusion of Christian Knowledge in China."

Our Allen stands perhaps without a peer in this organization, although the brain of the North, of Canada, and of England has been laid under tribute to man this organization.

One of the most elaborate works sent out by this Society is a History of the Japanese-Chinese War, by Dr. Allen. It is a series, I think, of fourteen volumes, written in the finest Chinese classic style, and containing not only a full and complete history of the war, but also enough of gospel truth, discreetly woven into the thread of the history, to save the nation. This history was put on the market at an unusually high price. The first edition was soon sold out. The author brought out another edition with some additions, and this is about exhausted. Moreover, they are so anxious to read it that they in the absence of a rigid copyright law, began publishing it in other parts of the empire without the author's consent. This is something unprecedented in the history of our China mission. Dr. Allen is the recognized teacher of the official and literary classes, from the Emperor and his cabinet down to the district mandarin and private school teacher. He is absolutely sowing down the empire

with good wholesome Christian literature, the desideratum of the upper classes. This work will go on doing good, when the author shall have gone to his reward.

O. E. GODDARD.

Aug. 31.



A man may say or think what he pleases but just the same, personal appearance cuts a big figure in success. A well-dressed, neat, cleanly looking man, with the fresh countenance of health will, other things being equal, outstrip the man who isn't wholesome-looking. Many men imagine that hard work—"hustling" they call it—counts for everything. In the long run the easy-going man who takes time to think of his health and his personal appearance outstrips the reckless, neglectful "hustler." Many men are held back in the struggle of life by their personal appearance. Through neglect of the digestion their blood gets full of impurities and humors which show themselves on the face and body in the shape of skin affections, blotches, eruptions, eczema and scrofula.

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Salvation and Damnation.

BY A. H. GODFREY.

I have long felt the deficiency of the modern pulpit in regard to the preaching of eternal punishment, and wish to commend the utterances of the Editor anent that topic. I have heard but three or four sermons upon it in many years. Mistaken and foolish views are generally prevalent, and in consequence every phase or element of religious truth is distorted, or seen out of focus. Salvation is totally misrepresented by some, partly by most, of professing Christians of today. Salvation and punishment are so correlated that it is difficult to determine certainly whether such misapprehension pertains mainly to the former or to the latter. But I am disposed to consider that a misapprehension or half-apprehension of the work of Christ is its source in general, if not always.

"He shall save his people from their sins." Such a feature is peculiar to the Christian religion. Other systems propound no such end. They concern themselves entirely with rites, penances, etc., which are accepted as whole or part payment for various offences. It ought to be recognized that the principle underlying the sale of indulgences is universal in fallen human nature; that men in general love sin so that they prefer continuing in it and paying roundly for the privilege.

Now this idea taints much that is called Protestantism. Great numbers of professing Christians are moping sleepily through life, possessed with the idea that Christ is to rescue them in the far distant future from some vague fearful fate. To insist on a present salvation—or salvation from sin, would astonish thousands—whole congregations—perhaps even a denomination or two. It is a simple truth that the death-like torpor, or low spiritual state but too often found is because of looking to be saved from far-off penalties or results of sin, instead of from sin itself! The thought that sin and its punishment are inseparable is not duly enforced. "Whatsoever a man soweth that shall he also reap," is an immutable law, without variable or shadow of turning. It is to my mind simply impossible to distinguish between and separately consider, sin and its penalty. If there is any other punishment for sin than natural result, consequent degradation and remorse unspeakable, it has not yet been established to my mind.

I am tempted to suggest one or two results of this effort to divorce sin and its penalty. It vitiates almost every system of theology, and lies masked in every "salvation by formula," in every battle for form and ceremony; in every claim to be the exclusive Church of Christ; in every "only believe." Let the pulpit insist upon salvation being merely development of spiritual character; in damnation being character-ruin, instead of being a vague, remote, as yet unseen pen-

alty for character-ruin: let it insist on these, and study to set forth in spirit and power the opposite extremes, showing Christ lovely and vice hideous. It will find its power to reach and convict sinners increase, and a purer type of Christianity resulting, when it learns to enforce the truth that Jesus came to save sinners from sin. Else would we not be warranted in demanding a holy life as the evidence of salvation.

It is the old style preaching that has produced many of our present day difficulties and problems. People have not been trained to hate and loathe sin, but to fear a far off unknown penalty. Sin and penalty are not shown irreparably linked by natural law; and saint and sinner are alike made to look for reward in some external quarter as yet unknown. So come the scoffs of infidels; argument against eternal punishment; purgatory and penances; Soul-sleepism; Mormonism, Adventism, and ritualism in all its varieties and organizations. But the kingdom of heaven is within you. So is the kingdom of hell. Volumes have been written upon the atonement, darkening counsel by words without knowledge. About all the theories entertain the error referred to. They separate sin and its penalty, and then consider how the latter is to be set aside. It is not, and cannot be in the way they propose. God knows no way to free a man from the penalties of sin, but by freeing him from the sin itself. There is no analogy whatever between the government of God and human institutions. His penalties are—for lack of a better word—automatic. Man can construct no automaton. God saves from the consequences of sin only by saving from sin. The last he does. But how? How entereth Christ and dwelleth in us? We do not know. With all reverence for the fathers, their mighty volumes have added nought to the light thrown upon the subject in the parables of the lost sheep and the prodigal son. Rather have they hidden this light.

The "second blessing", on what does it rest? Is it not on the fact that thousands, entertaining this error, at length awoke to the fact that Christ means to save from sin; instead of from a far-away, gloom-hidden punishment of it? Do not their testimonies admit the fact? Shall we reprove them then, for coming to a clearer knowledge of the truth? No; but for supposing that everyone else has at first their own first error or misconception. Do we need to preach a second blessing then, to our people? To some of them we do. To many salvation means, make some effort

to be respectable and Christ will see that you get into no great trouble hereafter. It does not mean saving from sin.

Calvinism—is not its fundamental error this same one? Salvation—the development or evolution of spiritual character—is it not evident that this cannot be "decreed" in the way they put it? Is not a misconception of salvation and damnation essential to the whole system, and skeptical sneers thereat?

But I forbear. I have but aimed to second the Editor's utterances in these remarks, and to suggest how far reaching and important are conceptions of salvation and damnation. All our theology hangs upon right understanding of these two words. Dissensions, denominational strife, bigotry—all are rooted here. Unity of conception will bring more harmony and spiritual power.

Anent Baseball.

MR. EDITOR:—While it could not, of course, have been intentional, yet I think a grave injustice was done the Rev. C. E. Pattillo and the other distinguished divine, who signed with him, in the publication of, the now somewhat famous, card, commending baseball in the ARKANSAS METHODIST, unaccompanied by the facts and circumstances leading to, and superinducing, the same. All of which had been published in the daily press of Little Rock, and were known to, and well understood by the readers of the papers in which the original card was published, prior thereto. And I ask space to right, what I believe to be a wrong, divorcing the matter, for the present, from the abstract proposition of the hurtful or the harmless influence of baseball playing, generally. The facts leading to the publication of the card are these: The manager of the State Baseball League brought off a game of baseball on Sunday, and found the attendance so much larger, and found it so much more profitable in a financial way, that he announced it as his intention to bring off a game of baseball every Sunday thereafter. To this Mr. Pattillo and the other distinguished gentleman associated with him most strenuously objected. And after a number of conferences with the Manager they finally prevailed upon him to yield the point, and he announced to the public, in the daily press that there would be no more Sunday baseball games, though in foregoing the Sunday games he would suffer no inconsiderable loss; and that he would give the public clean

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It was doubtless these circumstances which induced these gentlemen to sign the card referred to, thinking it nothing but right, that they should uphold the Manager of the League in what no doubt seemed to them a manly course. I honor them for it.

Your Business Manager, when he first printed the card in the METHODIST was so familiar with the above facts, that it never occurred to him that your readers, generally, did not know them. No man who knows Mr. Pattillo doubts his conscientiousness, and his thorough consecration to his life work.

If, after the above statement of facts, any gentleman sees fit to further criticize him, I may, at some future time, ask your further indulgence, and, at which time I may discuss the right or the wrong of baseball playing.

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Contributed.

Texas Notes.

I have been waiting for a return of strength, but find no improvement in my physical condition and fearing I will soon be unable to write, I venture to send a short missive. It may be my last. For three years I have been worn down by what seems to be an incurable nervous disease. The past twenty-two months I have been a helpless invalid, but I enjoy peace and wait for deliverance and rest in the heavenly world. The gospel sustains me. The clouds have rifted and I patiently wait the good pleasure of the Lord.

In this immediate section it has not rained in sixty days; corn is abundant cotton will be cut short. Picking has begun already, and the cotton buyer is busy on the streets. In the west and north crops of all kinds are fine.

Only one District Conference yet to convene in our Conference. Reports from all those already held have been encouraging. The attendance has been large. The business satisfactorily adjusted and the spiritual interest cheering. Revivals over the entire state, and the increase in membership will be great. Rev. Abe Mulkey, a local deacon, a member of this charge is having marvelous success. A meeting held by him in Beaumont, Texas, resulted in 299 accessions to the Churches. He only goes to those charges where both the presiding elder and pastor invite him. He has no time to rest. He is doing a marvelous work. Adding numerical and financial strength to the Church wherever he labors.

The question of the superannuation of a bishop is assuming a peculiar shape just now. One writer thinks it very unfortunate that the matter has ever been agitated and wants the bishops let alone notwithstanding age, disease and inefficiency. It appears to me that the same law should apply to a bishop that operates in the case of a disabled or aged elder whose case is relegated to a committee on Conference relations who generally recommend superannuation whether the man is willing or unwilling. Why not superannuate a bishop when the infirmities of age or disease disqualify him for the heavy and important work devolving upon him. The interest involved is too great for sentiment or gush to prevail in such cases. Let the committee on episcopacy have the facts and act accordingly. We have now nine Bishops whose ages aggregate about five hundred and seventy years. One nearly 80; five nearly 68 each. We need to elect two strong and vigorous men next May to strengthen the episcopacy of our Church and retire those who are unable to work. Dr. J. H. McLain retired from the regency of the South-Western University in June and now the curators find themselves at sea in securing a successor. Men capable of filling the position are not hanging round waiting for a place. Notwithstanding the close financial condition of the country all our schools have

A MINISTER'S STATEMENT

Rev. C. H. Smith of Plymouth, Conn., Gives the Experience of Himself and Little Girl in a Trying Season—What He Depends Upon.

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done well the past year, and the outlook is good for the incoming terms.

The preachers among us formerly from the Arkansas Conferences are generally doing well. Bro. Sam Morriss, who joined the Arkansas Conference in 1848 is still strong and able to preach but is on the honor roll. Bro. John S. Mathis, who joined in 1853 is still in the active work. Some others have past to their reward in the past few years.

Bishop Granbery will hold the Texas Conferences this fall. He has never presided at our Conference. He will receive a cordial welcome in Texas. By the way Revs. H. Bishop, and E. A. Alderson, received the degree of D. D. from the Polytechnic College at the late commencement Dr. McFerrin once said, "some preachers divinity needs doctoring," but this does not apply to the above named brethren.

E. L. ARMSTRONG.
Corsicana, Texas, Aug. 14.

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Book Notices.

LIFE AND TIMES OF GLADSTONE, by John Clark Ridpath. Eaton & Mains, 150 Fifth Avenue, New York City.

The American public will welcome such a work, coming as it does under the name and authority of the Historian already so favorably known as one of the leading writers of the age. The well earned fame of Gladstone furnishes good occasion for the publication at this juncture of a full, authentic account of his life and work. The closing years of the greatest of centuries fully warrant the expectation of a complete and adequate narrative of the career of one whose life and activities have covered so great a span of time, and whose fame is co-extensive with the limits of civilization.

William Ewart Gladstone is doubtless the foremost citizen of the world. He was born six years before the downfall of Napoleon. He remembers well the thunder of the great guns in Liverpool, announcing the result at Waterloo, and the final overthrow of the Imperial Corsican. It seems impossible that one human life should have had such continuity, and that that life should have been so interwoven with the whole web of modern history for three-quarters of a century.

Mr. Gladstone, like old Æneas standing before the pictured history of the past in the royal hall of Carthage, may well recognize himself moving here and there as one of the principal figures of the drama. He may well repeat the famous words: "Of these things I have myself been an important part."

It is peculiarly fitting that the life of Mr. Gladstone should now appear. It is appropriate that an American life of the British statesman should be written by an American author from an American point of view. For Mr. Gladstone more than any other man of his race and country had endeared himself to the great republican democracy of the United States. He has never been a radical or an innovator, but rather a moderate leader of the strongest and most widely diffused race and most conservative nation of the world. This quality has endeared him to the



great middle classes of all enlightened nations. It has been the peculiarity of his career that he has always forseen, with a certain conspicuous prudence, the coming of events, and has put himself into leadership at the precise day and hour when such leadership has been most available to the progress and amendment of civilised life.

It is from this point of view that the life and work of Gladstone are to be best viewed and most fully appreciated. Had he been a more pronounced and radical leader he could never have brought forward the British nation with such tremendous strides towards the universal republicanism of the future. His temper and temperament have fitted him precisely for the rather slow but distinctly progressive movements of the century, and it is from this point of view that John Clark Ridpath has produced the volume soon to be issued by Eaton & Mains.

This volume has been prepared by Dr. Ridpath with great care from the most authentic records of Mr. Gladstone's life. The work is in the author's best vein; every page will exhibit his remarkable power of personal and historical delineation. The book will be illustrated with portraits and engravings well suited to produce, in connection with the text, a vivid and lasting impression of the various interesting and critical aspects of Mr. Gladstone's life. The illustrations cover the whole period of his career, from the house of Sir John Gladstone in Liverpool, where the statesman was born in 1809, to the latest scenes of his life among his books, surrounded by his loving descendants and the historical landmarks at Hawarden Castle. The work is going to press coincidentally with this announcement from the Publishers.

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We feel sure that the general public will make a note of this important announcement of an authentic and complete life of the greatest British statesman of the century, whose protracted twilight, descending gradually and beautifully into the shadows, will leave behind, like the setting sun, a glow of warmth and radiance long seen and felt, not only by the English-speaking race, but by all the enlightened peoples of the world.

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SEPTEMBER 19, 1897.

Paul's Address to the Ephesian Elders.

ACTS XX. 22-35.

Golden Text: "Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." (Verse 35.)

Topical Outline.—I. The Devoted Apostle. (Verses 22-27.) II. His Address to the Elders. (Verses 28-35.)

Time.—A. D. 58.

Place.—Miletus, in Asia Minor.

READINGS FOR THE WEEK.

Paul to the Elders, Acts xx. 17-27.

Paul to the Elders, xx. 28-38. Exhortation to Elders, 1 Pet. v. 1-11.

Beware of Deceivers, 2 John. Established in Faith, Col. ii. 1-9.

Self-Sacrifice, 2 Cor. xii. 10-19. Out of Tribulation, Rev. vii. 9-17.

Reference Word, "Overseers," Lesson Hymn, No. 219.

After the uproar at Ephesus, of which we learned a few weeks ago, Paul went into Macedonia, thence into Greece, among the Churches which he had formerly planted, and to other places. After three months in Greece, he retraced his steps through Macedonia, back into Asia Minor. While on this tour Paul had written the Second Epistle to the Corinthians—before he reached Corinth—on information brought him by Titus; and the Epistle to the Galatians—on information received about them after he got to Corinth; and finding Sister Phoebe going from Corinth to Rome, he wrote and sent by her the Epistle to the Romans.

An examination of each of these epistles will show that the same state of mind dictated them all, varying the matter to suit local differences. The one great question confronting the apostle at this time was whether the Church was to be narrowed down into a Jewish sect or abide in the broad principles of the Gospel. He had had a desperate conflict with the Judaizing party at Corinth. They had resorted to every possible means to destroy his hold on the people—had lied on him in all sorts of ways. His second letter to the Corinthian Church is largely a defense against this party. When he got to Corinth and heard that the same great enemies of the gospel were playing havoc with his converts over in Galatia, possibly through emissaries sent out from Jerusalem, and then when he learned of a plot that the Jews had laid against his life on his return from Corinth into Asia on account of which he changed his route;—when he saw those things, he knew that these heel-dogs were on his track, that they were likely to get him, and besides these signs, the Holy Ghost witnessed in every city through which he passed, by

the mouth of some one, that bonds and afflictions awaited him. It was in this state of mind then that he wrote the Epistle to the Romans—like the Epistle to the Galatians, a great argument for justification by faith, as against the plan of salvation presented by this Jewish party in the Church. He had never been to Rome, he hoped to be able to go there after he had made the trip to Jerusalem which was then the design immediately in front of him; meantime he would head off these Judaizers at Rome by writing the Church there on the subject involved in this controversy.

We have dwelt upon this matter at length in order to bring out the state of mind which lay back of this most touching address to the elders of the Ephesian Church. He had gotten as far as Miletus on his way to Jerusalem. As his ship was to proceed on southward, and as he might not be able to get another in time to be at Jerusalem at the feast of Pentecost, he sent a message ahead to the Ephesians brethren to meet him at Miletus, about thirty-five miles south of Ephesus, where the ship was to make a stop. It must have been a most affecting scene. The address is full of pathos. Paul, worn with labors, distressed in his very soul over the grievous wolves that were entering into the Churches everywhere, perverting and drawing away disciples, certain that after he had gone from Ephesus they would appear there also; realizing that as for himself he should never see Ephesus again, that he went forward upon a path about which he knew nothing except that bonds and afflictions awaited him—poured out his soul in this solemn charge to this Church, the fruit of so much labor and of so many perils and tears; and then commends them to God and to the word of his grace; kneels down on the shore of the sea, probably, offers an earnest prayer to God for them, and then leaves them amid many tears forever.

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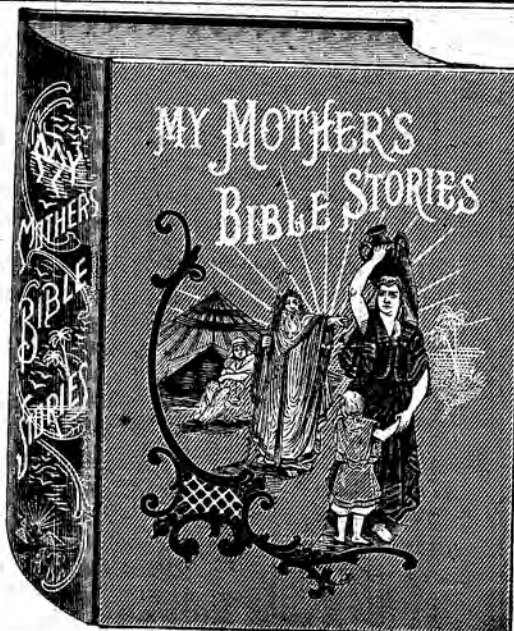
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SEPTEMBER 19, 1897.

The Christ of St. Paul.

HIS CHARACTER AND TEACHING.

Cor. x. 1; Rom. i. 16; xii. 9-21.

It is a matter of great interest that the fiery, persecuting zealot, Saul of Tarsus, whom we may almost characterize as blood-thirsty, is now so changed when brought under the influence of Jesus' life and teaching. "Now I Paul myself beseech you by the meekness and gentleness of Christ." Thus he writes to the Corinthians. The meekness and gentleness of Christ had subdued his pride, his bitterness. Now he sees the all perfect one, the divine one, the one clothed with all power in heaven and earth standing forth as the meekest, the gentlest of characters. Like an aureola of divine glory these graces adorned Jesus; to Paul an adorable wonder and a subduing power. To the meekness and gentleness of Christ he would turn the thought of Christ's professed followers. He would bring over them the heavenly influence of that life, so glorious and so sweet. "Learn of me for I am meek and lowly in heart," says the great Teacher. The greatest obstruction to true wisdom in the human mind is its own pride. The desire to be above our fellows and confessed superior to them is the snare which catches us. Only the meek will the Lord guide and teach, as says the Psalmist, "The meek will he guide in judgment and the meek will he teach his way."

But though Jesus is commended

to us by a meekness unparalleled, his teaching, his gospel, is with divine authority. The destinies of men hang upon it. By their acceptance or rejection of Jesus and his teaching eternal interests are sealed, for his gospel is "the power of God unto salvation to every one that believeth."

Now turn to Romans xii. 9-21, and read the delineation which Paul furnishes of a Christian character. He does not speak of professions, nor yet of doctrines. He does not picture a life of meditation, nor dwell even upon faith and prayer. He does not speak of one who dwells in the realm of emotion. But he steps forth into the scenes of every day life—the common work-day life of men. He would have men open-hearted, loving, pure; seeking to promote each other to honor; reliable and faithful in business relations; cheerful, hopeful, strong under pressure of earthly misfortune; charitable, helpful, forgiving; breathing only blessing for the vilest; sympathetic in joy and sorrow, disposed to agree and not to contend; regarding the lowly, careful to provide honestly for temporal need; preserving peace; returning good for evil; leaving judgment to the great judge of all. If in our strivings after holiness, our struggles and pretensions to attain peculiar sanctify our lives were shaped upon such a model as that, all men would see and confess in us the light of a holy life. Practical holiness leaves no place for contention.

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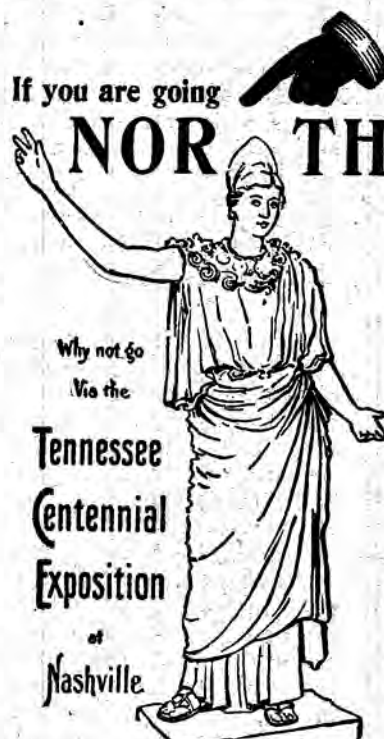
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ARKANSAS METHODIST

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

WEDNESDAY, SEPT. 15, 1897.

The man who said his Church paper was too high, also thought his preacher's salary too high paid only half his assessment.

Give us your subscriptions to this paper as they fall due, and we will give you a paper which you will think better every issue.

We commend to careful study the article of A. H. Godbey, on "Salvation and Damnation" published in this issue of the METHODIST.

The man who has obtained holiness, and exhibits it in spirit and life is entitled his own theory about it, provided his theory does not discredit the holiness of brethren as good as himself.

The Responsibility.

"The responsibility of appointing and directing religious services belongs to the preacher in charge. To hold meetings in his circuit, station or mission without his consent and against his remonstrance would be an unwarranted intrusion and tend to confusion and strife."—Episcopal Address, 1794.

In regard to this utterance of the bishops Rev. W. L. Nelms, of the North-west Texas Conference, well says:

"No man with self-respect needs this law, for he will neither invade the rights of others, nor will he thrust himself upon those who do not want him. For the same reasons, no man of self-respect will object to this law, for it will not in any way affect him. As this confusion grows out of the question of the rights and duties of the preacher in charge and every other method for its abatement has failed, let us at once put the matter at rest by law. There can be no harm in putting into plain language the principle underlying our itinerant system."

Gospel Sermons are Practical.

The Methodist Herald says: John Wesley said in 1778: "I find more profit in sermons on either good tempers or good works than in what are only called 'Gospel sermons.' The term has now become a mere can't word; I wish none of our society would use it. Let but a pert, self-sufficient animal, that hath neither sense nor grace, bawl out something about Christ or his blood, or justification by faith, and his hearers cry out, 'What a fine Gospel sermon.'"

Much that is characterized as great gospel preaching today is only the reassertion, in stately style of platitudes about regeneration,

sanctification and the direct work of the Holy Ghost. No sin has been exposed; no Christian grace set forth, or commended; no practical duty urged. Men and women go away from the pompous declamation of familiar truths and say, "It was a great sermon—a gospel sermon," yet no conscience has been stirred, nor any resolve awakened to take any new step in the way of practical holiness.

Baseball in Little Rock.

"Harry H. Edwards, ex-manager of the Little Rock baseball club, who is in the city and does not expect to leave, stated yesterday that he proposed to go to work and pay all the debts incurred in the effort to maintain the club, amounting to about \$250 in back salary, to the players and about \$300 otherwise."—Gazette.

The above shows the result of an attempt to make professional ball playing a profitable business in this city. It ought to be understood that Rev. C. E. Patillo, whose indorsement of week-day games some of the brethren are disposed to criticise, took active part in restraining the Sunday games, and with others brought such influences to bear as were successful. The week day games did not pay but brought the manager in debt. The fact is itself an indictment of the business, showing that unless it is conducted for sports and Sabbath desecrators it gets a small following. It can only prosper in this city when run in violation of law and as an open agency of evil. With the papers which appear on the subject this week we shall consider the subject disposed of. Our columns are demanded for other matter.

Another Thousand Dollar Letter.

Mr. Editor:—Since sending you the letter of brother Hoagland, which informed you that he had given \$1,000 toward the erection of the Haygood Memorial Hall—provided our Church raised \$24,000 more. I have received, in cash and subscriptions, \$1,653.14. This, added to the \$5,719.29 previously reported, makes \$7,372.43. Brother Hoagland's \$1,000 stands I hope in a fair way to be captured, for we have already nearly one-third of the \$24,000 we have to raise.

Each subscription and every indorsement which has been received by the Board of Education is highly and equally appreciated, and I would be glad to publish every letter which has accompanied such subscription and indorsement, but of course I cannot do so. I will be

glad, however, if you will publish the following letter:

Dear Brother Bigham:—I beg to acknowledge receipt of your esteemed favor of the 26th inst. The matter you bring to my attention lies very close to my heart, and it has more of my thought and prayers than you would imagine. I have thought a great many times that the Great Methodist Church fell short of its duty to our colored brethren. I have often thought of and prayed for Paine Institute, and have long desired to be of some help there; but the demands upon me have been so many and so urgent from other directions that I have heretofore been prevented. I will join brother Hoagland in his contribution of \$1,000 toward the erection of the Haygood Memorial Hall, and feel that I want to give \$1,000 whether brother Hoagland's proposition succeeds or not. With best wishes,

August 28, 1897.

I thank God and take courage; and believe that our Church will not let this day of grace go by without suitably providing for every immediate need of Paine Institute. I am acquainted, of course, with the constant calls made upon our pastors, and upon our Church, but I trust that we will rally to this cause, which is connectional, and that when the General Conference convenes we shall be able to report the Haygood Memorial Hall finished and dedicated.

The terms of the subscription (cash, or payable at subscriber's pleasure between now and May 1, 1898) will give an opportunity to many to contribute. Contributions may be handed or sent to any of our editors, or pastors, who will cheerfully act as agents for me. If there are parties who are unable to give anything themselves, but who desire to help this enterprise, I will let them know how they may do so, if they will send me their names.

Let every man and woman who loves the poor and needy, and who, with Jesus Christ, wishes to preach the Gospel to them, send me a contribution whether small or great, and may the blessing of God accompany each such subscription.

R. J. BIGHAM.

The preachers can send us one thousand names on the 25 cts. proposition in a month.

Progress.

The preachers who reported on our 25 cts. proposition this week are Robertson, Holloway, W. P. Talkington, White, Durham, Watson, Ricks, McDonald, Williams, McKelvy, Adney, Bradford, Logan. If the other preachers do as well as these, we shall pass the thousand subscribers called for. Beside the above some subscribers have reported directly.

Church News.

The Editor of the North Carolina Christian Advocate tells of a company of people in the Albemarle section of North Carolina, calling themselves the Sanctified Band who make the highest professions of sanctity and live together in the practice of the grossest immorality.

Bishop Galloway is puzzled to know why many of the Catholic Churches of Brazil, have a rooster on the spire. We suggest that it symbolizes the call to repentance needed by St. Peter, and needed much more by the Romish Church, which claims Peter as its founder.

Bishop Hendrix reports our Church gathering strength in the Denver Conference.

The transfers from the Missouri Conference are Frank Siler, to Western North Carolina Conference; R. Wilkinson, to St. Louis Conference; S. H. Renfro, to North Texas Conference; W. P. Owen, to South-West Missouri Conference.

The delegates to the General Conference from the Missouri Conference are: Clerical, J. H. Pritchett, John Anderson, W. F. Packard, R. H. Cooper. Lay delegates, John D. Vincil, W. G. Miller, E. B. Craighead, and E. J. Casteel.

The ARKANSAS METHODIST from now to Jan. 1, 1898, for 25 cts.

"We enter our protest against the course pursued by some papers of nominating men for the General Conference and for Bishops. It is unwise and un-Methodistic."—Alabama Christian Advocate.

Very right brother, but the Outlook is not a Methodist paper.

Kellogg O. Gould, editor of the Little Rock Tribune, fled from this city Thursday evening. He was under indictment for sending obscene matter through the mails, but the chief cause of his flight was the part which he took in securing the acquittal of Jesse Heard, the murderer of Mr. Blair. Great indignation was felt in Little Rock at the acquittal of Heard, and there was talk of tar and feathers for Gould.

We quite agree with the Wesleyan Christian Advocate, that the way to stop lynching in this country is to prevent the crime for which, in the judgment of the people, the only adequate punishment is immediate death. Says the Wesleyan: "Back of each of the cases of lynching is another case that is a violation of all good government and is subversive of the great principles of our nation and all the people's wear." Yes, a crime more brutal than even

murder, and if writers who prate so much about the morals of lynching would devote part of their time seeking to correct this other and grosser crime, there might be less of it, hence fewer cases of lynching. But as a rule they are so busy condemning the one that they entirely ignore the other.—Central Methodist.

We must stand none the less in constant and determined protest against lynch law. It is fair to reverse the above argument and say that the method of punishing crime by lynching tends to kindle the disposition to crime. [Ed.]

Personal.

President Millar, of Hendrix College, called Friday. He reports encouraging prospects for Hendrix College.

A. N. Averyt, a P. E. of the Indian Mission Conference, has been compelled to defer some of his Quartely Meetings, because of the sickness of his son.

Rev. John M. Carr, son of Rev. J. F. Carr, of Pine Bluff, called at our office Thursday. He was one of the Hendrix College graduates this year, and during vacation filled the station at Carlisle. He goes to the Vanderbilt this fall.

NOTICE.

The Cannon Ball train on the Iron Mountain Road will stop at Kensett on the 15th and 16th, for the accommodation of persons coming to Galloway. Come to the opening. C. C. GODDEN.

THE WEEK OF PRAYER.

The attention of the Church is respectfully and urgently called to the Annual Week of Prayer of the W. P. and H. M. Society, Oct. 11-18. An appropriate program to meet the needs of both individual churches and of the Society has been prepared by an experienced pastor.

That for Sunday evening can be observed to the profit of each community. Every church, whether connected with the Society or not, is requested to follow out the program, and to give the collection to this important work. Programs can be obtained free of cost by ap- Mrs. R. K. Hargrove, West Nashville, Tenn., the Gen. Sec'y.

The Church should be loyal to its own institutions, and especially to one so helpful in all its Home Mission fields. The Presiding Elders, pastors and local preachers are called upon to aid these women everywhere as an organized arm of the Church. This call for the universal observance of this week is made by those the Church itself has commissioned to work.

MISS BELLE H. BENNETT, Pres.,
MRS. R. K. HARGROVE, Gen. S.
MRS. W. D. KIRKLAND, Treas.

Prosperous Opening.

Our Training School has opened with the largest attendance on the first day in our history. We have a manly set of boys and some excellent girls. They are determined to do the best year's work in their history. Bro. McSwain, our pastor, has rendered valuable services to the school during the summer. He is held in great esteem by the school and by the Church and community which he serves so faithfully. The Training School will still stand for legitimate canvassing. Many people appreciate the fact that we will not "camp with them." under-bid, cut rates, beg, buy, solicit students content with other schools, nor compass land and sea to get students. We appreciate the interest of our friends. We expect several boys yet to enter. We continue to build character and scholarship. J. D. C.

Consumption Cured.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Asthma, and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper W. A. NOYES, 820 Powers' Block, Rochester, N. Y.

The Proof.

We have had two letters within the past year from persons, saying they thought the Electropoise a humbug—they had not tried it, but reasoned philosophically that it could not cure disease. We give here the names of prominent persons, including bankers, lawyers, doctors, preachers and other prominent people who have tried it and strongly endorse it. We care nothing for theory; when a man of the character of Dr. Morgan, Dean of the Dental department of Vanderbilt University, says that it cured him of a bad case of rheumatism, we have no room for theorizing; when a woman of the standing of Mrs. Jackson, wife of Judge Jackson, of the U. S. Supreme Court, certifies to its curative powers, we are not ready to dispute her word. One fact is worth a thousand theories. When Prof. Totten, of Yale College, thinks enough of the Electropoise to mention its wonderful effects in a book on "Our Race," then we shut up on theory. When the venerable Archdeacon, of West, Mo., Rev. Gates, publishes over his own name that it cured his child, what do we care for theory? When the wife of Bishop Wilson, of the M. E. Church, South, signs an endorsement of it—when the late Major Penn, of Arkansas, puts in black and white what it did for him—when Gov. Holt, of North Carolina, puts his name to an approval of it—when hundreds of others, among the best and most intelligent people in the land, say they were cured, then who has the right to say it won't cure, or can't cure?

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.....	Catechism No. 2, at 40 cts per dozen			
.....	S. S. Roll and Record, at 50 cts each			

Christian Life.

When Days Are Dark.

When days are dark, remember
The brightest that are past:
Call up the glad spring music
To mingle with the blast:
Think of the merry sunshine
And the hosts of scented flowers.
Let the memories of the summer
Take gloom from off sad hours.

When days are dark, be cheerful:
Because the leaves must fade,
Thy hopes need not be cast away,
Nor thy heart be dismayed.
This is the time for laughter
And happy household song:
Hours that are filled with cheerfulness
Are never sad and long.

When days are dark, be trustful—
She sun shines after rain,
And joy goes not so far away
But it returns again.
Life is not ruled by sorrow,
But blessings reign o'er all,
And we can sing of mercy
In spite of pain and thrall.

When day are dark, be thankful—
Light is not always best,
And useful are shadows,
The silence and the rest.
God gives what'er is good to come,
The day and then the night,
And those who find their joy in Him
Live always in the light.

—Marrianne Farningham

The Word.

"Let the word of Christ dwell in you richly in all wisdom."—Col. 3-16.

1. There is a fitness of things between the word of Christ and human nature: Nothing so fits the social, moral and mental nature of man as words, words which are the embodied expressions of thought. By words we keep in touch with the best thoughts of the geniuses whose works have blessed the human race for centuries. By the word of Christ we improve in pathos, in sympathy, in character; by the word of Christ the deepest inquiries of man are answered—the measure of his curiosity supplied, and the desire of all nations satisfied. Man wants light, safety; assurance that his sins are forgiven; that he is saved; and the word of Christ furnishes such to fit all the spiritual necessities of man. The body, mind, spirit, all weary under the obstructions, afflictions, disappointments and trials of life, the word of Christ is a panacea; the cure-all, the refuge from all adversity. Man lives "by every word that proceedeth out of the mouth of God."

II. There are riches in the word of Christ; and if we secure these riches, they make us full, free, complete, wanting nothing. In this way we become helpful agencies to others; we become epistles known and read of all men, wells of water, clouds of rain, blessings of God to the human race. We become spiritual forces; men are drawn to confide in men, who are Bible Christians. Science, poetry, art, the drama, are all good in their places, but they fall infinitely below the word of Christ. This is

the two-edged sword which no intelligence, no force in the wide universe can successfully resist. The person who studies the word of God becomes allied by the strongest moral attachment to the greatest personages of all worlds! The word of Christ is a sublime hint to the human race of the thoughts, manner of thinking and habitudes of the Supreme Being, and all the angelic intelligences. Bible study photographs these personages upon us, and photographs us upon them. "So we all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." These are true riches. This is wisdom indeed! In this way our thoughts, manner of thinking, and habitudes become divine. This is sanctification arrived at by successive steps, and instantaneous, both. In this way we become felt forces in life without any use of surface pretensions.

III. There is supreme wisdom in the word of God. Its poetry, science, morals, beauty, drama, its insight into human nature, and divine nature, and all things else, is supremely beyond all created minds, in these respective fields. The world has never improved upon the word of God. All other books become back numbers, get out of date, get revised, come to us in new forms. All statesmanship has utterly failed to give us a work on government or economy that begins to compare with the Pentateuch or the Sermon on the Mount. No poetry or drama is superior to Job. No philosophy is better than Proverbs. The books of prophecy contain truths enough to employ the minds of Bible students for ages long. This is wisdom, fresh, new, always worthy of our consideration. We find plenty of novelty in the Bible. It affords the richest amusement, opens the gates into the widest fields of contemplation, meditation; and enriches our lives as nothing else.

"I am come that they might have life, and that they might have it more abundantly." Do not let us, therefore, think the Bible too commonplace, or not new; it is as new and fresh as the latest thing out of press.

IV. Finally: Suppose the word of Christ, in its riches and wisdom, dwelt in us, what kind of person ought it to produce? "If these things be in you, and abound, ye shall not be barren nor unfruitful in the knowledge of our Lord Jesus Christ." If the yard be full of sweetest flowers, they make it beautiful, fragrant, attractive. Even so, if we be full of the word of God, we are useful, faithful, patient, benevolent. We are saved from sin; we attract the divine grace; we enjoy Christ, we are ministered unto by the Holy Ghost. If the best literature dwell in us, we become literary. If the word of science dwell in us, we are scientific; if the word of liberty dwell in us, we are the sons of Washington and Patrick Henry; if the word of Christ dwell in you richly in all wisdom, you cannot be weak, you cannot be mistaken long, you are not easily embarrassed, you are

Miss Maggie Hannah

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courageous, you are saved from sin, the Comforter abides in you, He burns out sin, rebukes the Devil and drives him away. Let the word dwell in you. Nothing fits the heart of man like the word.

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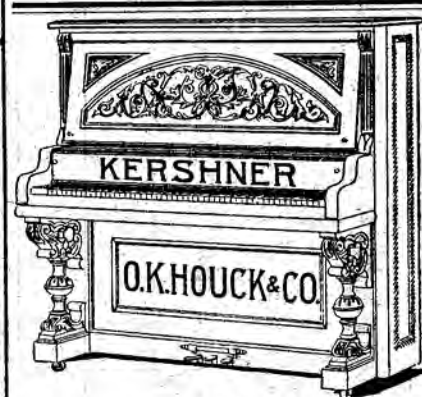
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For the Young People.

The Butterflies.

O butterflies above the meadow grasses,
Above the daisies with their golden eyes,
The shadow of a cloud that lonely passes;
I walk with you, O wandering butterflies!

The freckled wings that flaunt and fall so gently,
That cross before me dappling to the skies,
The wings with fairy jewels marked so quaintly,
Are you my childhood's happy butterflies?

Dear butterflies that rest upon the clover,
And joyous then in winged lightness rise,
You know one pathway I would fain discover,
Ah, lead me home, free, wandering butterflies!

Show me what way you passed from my old sum-
mers,

My childhood summers, under far-off skies;
Familiar wings, you pilgrims, you light-comers,
Home to old meadows, happy butterflies!

On one green hill with grassy chamber hollow,
The old, old home, the long-lost garden lies;
Filt not so high, too spent am I to follow;
Yet soon I'll come, my laughing butterflies.

And earth will place her ancient palm so tender
A little while upon these darkened eyes,
Then so't I'll wake, the early morning splendor
To climb with you, my old, sweet butterfly!
The Independent.

The Conversion of a Little Boy.

A little boy in Washington took home from our meeting one of those floral tracts, and said, "Mother, I have given my heart to Jesus today. Here is a tract Mr. Hammond gave us. Won't you read it to me?" A thoughtless young woman listened as the tract was read to the boy. At the close she burst into tears, and said: pray for me, for I too need to come to Jesus and have my sins forgiven." The next day in the congregation she arose, and in a modest, tearful way told the story of her conversion.—E. P. Hammond.

The Genuine Man.

No man is genuine who is forever trying to pattern his life after the lives of other people—unless, indeed, he be a genuine dolt. But individuality is by no means the same as genuineness; for individuality may be associated with the most extreme and even ridiculous eccentricity, while genuineness we conceive to be always wholesome, balanced, and touched with dignity. It is a quality that goes with good sense and self-respect. It is a sort of robust moral sanity, mixed of elements both moral and intellectual. It is found in natures too strong to be mere trimmers and conformers, too well poised and thoughtful to fling off into intemperate protest and revolt. Laughter is genuine which has in it neither the shrill, hysterical note of mere excitement nor the hard, metallic twang of the cynic's sneer—which rings in the honest voice of gracious good humor, which is innocent and unsatirical. Speech is genuine which is without silliness, affection, or pretense. That character is genuine which seems built by nature rather than by convention, which is stuff of independence and of good courage. Nothing spurious, hasty, begotten out of true wedlock of the mind; nothing adulterated and seeming to be what it is not; nothing unreal, can ever get place among the nobility

of things genuine, natural, of pure stock and unmistakable lineage. It is a prerogative of every truly human being to come out from the low estate of those who are merely gregarious and of the herd, and show his innate powers cultivated and yet unspoiled—sound, unmixed, free from imitation; showing that individualization without extravagance which is genuineness.—Woodrow Wilson, in "The Atlantic."

Mr. Alexander Sanderson, Chou-drant, La., says: "Having used Ayer's Pills at least twenty-five years, I would say that for all diseases of the bowels, stomach, and liver, which can be remedied by pills, these are always effective. They keep the system in perfect order."

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Gems of Religious Thought—Talmage—\$1.50.

Pocket Map of Arkansas, giving population of towns and cities and postoffices, 25 cents.

Smith's Bible Dictionary, \$2.
A Question in Baptist History—Whittsett—\$1.

The Making of a Man by Lee, \$1.50.

The Methodist Armor, \$1.

Stepping Heavenward, \$1.

The Log Meeting House, by Edwards, \$1.

The Point of Contact in Teaching, by DuBois, 60 cents.

Touching Incidents and Remarkable Answers to Prayer, \$1.

Children's Edition of the same, 35 and 60 cents.

Short Stories of Our Shy Neighbors, 50 cents.

Erroneous Views in Regard to M. E. C. S., by J. E. Godbey, 15 cents.

Light in Darkness, a full work on missions, by J. E. Godbey, \$2.50.

Fishing Jimmie, an interesting story by Annie Trumbull Slosson, 30 cents.

Young People's History of the Chinese, by Cunningham, beautiful binding, 90 cents.

Before an Audience, 75 cents.

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Our Church at Home.

RISON, ARK.

This has been a very warm and dry summer, and in many places of this country the people will not realize enough from their farms to run them until Christmas. But we are glad to state that this is not the condition throughout this part of the State, and in instances adjoining neighborhoods have very good crops while other parts have failed almost entirely. Yet we believe all will have something to eat and wear, but with some it will be scarce indeed.

There have been many gracious revivals throughout the district, and the religious element has been stirred, the Churches greatly revived and many have found peace and pardon in a Savior's love.

Within the bounds of this circuit we have held several revivals, and while there has not been so many conversions as usual, yet the Christians have been very much encouraged and strengthened. Many old troubles have been settled, and those who were not living in peace and charity with their neighbors have promised to bury the past and live in harmony one with another.

On last Sunday we dedicated to God an elegant new church edifice. It stands on the same spot where old Bethlehem church stood years ago.

Many of the brethren who once traveled the Lehi circuit will remember this place. It is a beautiful building, of modern style, costing about \$500, and is by far one of the best constructed houses of worship on the circuit. Brother Jewell was with us and preached the dedicatory sermon and also two other discourses. His preaching was with power, and the large assembly enjoyed the services very much. The word was with power and it pierced to the dividing asunder of joints and marrow, and many of God's people were made to rejoice in a Savior's love, while doubtless the sinners felt the influence of the Holy Spirit. He preached in the afternoon and at night, and his sermons were felt in many hearts.

Financially we are somewhat in arrears, yet there is some encouragement in the future.

Bro. Godden's removal and Dr. Dye's sickness, we think have effected the work in the district very much this year. The presiding elder's work throughout the district is of very great importance, and his absence at the Quarterly Conference is almost a death blow to the great success of the meeting. This fifth-wheel, as it is sometimes called, is a very important one in Methodism.

The Church as well as the district suffered a great loss in the death of Bros. Shaw and Wilson. They were two faithful young men, doing good work, but we rejoice in the fact that each died at the post of duty. May the peace of God abide in the hearts of the loved ones left behind.

A. M. ROBERTSON.

The confidence of the people in Hood's Sarsaparilla is due to its unequalled record of wonderful cures.

SELMA.

We are in the midst of a revival here. The Lord is with us in power. All praise to God. Brother Godden, of Galloway, was with us and preached a very profitable sermon last evening; also, Brother Goddard was with us. Glad to have them, and wish they could have remained longer. Yours in Christ,

J. J. COLSON.

Sept. 3.

HACKETT.

As no report of our work this year has yet appeared in print, we will write to say that, as a whole, things are going very well. We have held, thus far, three protracted meetings, with the results of 3 conversions in the first, 14 in the second, and 6 in the third. Of these converts, only nine have joined our Church, others going to the Baptists with their parents, and some remaining out of the Church. The position of the last mentioned is, of course, to be lamented, as the chances for retaining their experience are sadly against them.

We will hold two more meetings before Conference, and having done our best in these with the help of God, will feel that the work is rounded up to the best of our ability.

The Conference collections thus far have been very meagre, but as the new crop is looking well, we hope to materially enhance this part of our work before Conference.

The League work here is well under way, and we have three lively Sunday-schools. Yet there is much valuable material for this part of our work that has never been utilized.

With some disappointments, yet with much to encourage us, we are going straight forward; our eyes fixed upon "the prize of our high calling" and our hands extended to the lost and suffering world.

PERCY AND MABEL CAMPBELL.

Dr. Woodward, of the Oil Cure infirmary has returned from his western trip, and is ready to see his patients again.

WE WANT 1,000 Agents to handle one of the most popular books of the times: "Touching Incidents and Remarkable Answers to Prayer." It sells to all denominations; to the religious and irreligious. It is a remarkable book. Splendid terms to agents. Write to us at once for terms.

GODBEY & THORNBURGH.

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.

GODBEY & THORNBURGH,
Little Rock, Ark.

Pain has no show with Dr. Miles' Pain Pills.

A Child's Recovery

From Paralysis and Six Years of Convulsions.

Little Fannie Adams, of Umatilla, Cured of a Dreadful Malady—A Cure of Unusual Interest—A Reporter Investigates.

From the Lake Region, Eustis, Fla.

For sometime past the Lake Region has been receiving reports from Umatilla, Fla., of an almost miraculous cure that had been effected in the case of Fannie Adams, a daughter of A. J. Adams, of that place, and last Saturday a representative of this paper made a trip to Umatilla for the purpose of determining the authenticity of the same.

The family live a short distance from the village, where it was found that the people were cognizant of the cure which had been effected and were rejoicing with the family in their new found happiness. The father, A. J. Adams, is a hard-working honest farmer from East Tennessee, and the family came to Florida four years ago in the hope that a change of climate would be of benefit to their afflicted child. Much of their earnings have gone for doctors' bills, whose services proved unavailing. The representative was greeted by Mrs. Adams, from whom he gained the story of her great trial.

Fannie, the youngest child, was born in East Tennessee, and was seven years old on the third day of February, 1897. When ten months old she was stricken with paralysis, which affected the entire left side. This stroke of paralysis was followed by convulsions, and from the time little Fannie was ten months old until February, 1897, there was not a single day or a night that she did not have spasms of the most distressing nature. Not a single convulsion, but always three or four, and sometimes as high as ten in one day.

The family was all broken down with care, and Mrs. Adams states that for one year she did not go into her kitchen to superintend her household work. All the fingers of the right hand of the little girl are enlarged and misshapen, caused by her biting them during the terrible suffering. The case baffled the skill of the best physicians, and they were frank to say that they could not determine

the cause, or prescribe a remedy to aid the afflicted child.

But what a change now in that household: for little Fannie has recently been released from her six years of agony, which brings the light of happiness to the faces of the parents.

In January, this year, Mrs. Adams, who had purchased some of Dr. Williams' Pink Pills for Pale People for her fourteen year old daughter, determined to try their effect on little Fannie. After three or four doses she noted an improvement, and she then told the father what she had done. He at once went to the village and bought another box, and up to this time six boxes have been used. The first pills, Mrs. Adams states, were given in January, the latter part, and certainly not earlier than the fifteenth or twentieth, and the child had her last convulsion on February 3rd, nearly three months ago. Her general condition has improved in every way, and it was not a month after the first pills were taken when she began to walk without assistance.

The pills were bought at the drug store of Dr. Shelton, in Umatilla, in answer to the question, did he, to his personal knowledge, know that the remedy had benefited Fannie Adams, as was stated by her parents, the doctor said that he was a regular practicing physician, and as such was loth to recommend any proprietary medicine, but still he was ready to do justice to all men, and he did know that Dr. Williams' Pink Pills for Pale People had benefited Fannie Adams, and also volunteered the information that he knew of other children in the village who had been benefited by their use.

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.

WANTED: Agents in every county of Tennessee, Alabama, Arkansas, Mississippi, and Louisiana, to introduce Educational Specialties. No book, no "chestnut"; something new, artistic, unique, beautiful—a seller. A high-class work, appeals to all classes, rich and poor; within the reach of all. We want men of character and ability; none others need apply. Intelligence a requisite; must be neat in dress and polite in addresses. Good references required. Teachers and students especially desired. I offer no "snap," but to men who have the qualities of a salesman, intelligence, push and enterprise I can give enjoyable, remunerative work. Don't consume our time unless you have the above requisites and mean business. Read what the ROYAL SCROLL is to Bishop Vincent, known the world over as the father of the Chattanooga movement.

I have just seen the most remarkable device for the study of Bible history and geography. It is adapted equally to children and adults. It is a picture gallery, a panorama, a guide to sacred geography, a treasury of sacred art, a text-book, an atlas, a lesson help, all in one. It is the most ingenious, charming, complete apparatus for its manifold purposes which has ever been offered to the American home.

As I read over what I have above written, I find it not at all too strong an expression concerning the merits of this device; and every one will acknowledge it who examines the invention.

JOHN H. VINCENT, D. D., Bishop M. E. Church, Topeka, Kan.

Address, W. B. McCASLIN, Room 28, Southern Express Bldg, Memphis, Tenn.

A Rare Offer.

We have a full new half morocco, set of the "New Standard American Encyclopedia," which was advertised in this paper 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 latest encyclopedia out and comes down to 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,

GODBEY & THORNBURGH,

Dr. Miles' NERVE PLASTERS cure RHEUMATISM, WEAK BACKS. At druggists, only 25c.

GALLOWAY COLLEGE.

Will open Sept. 16th. Opening sermon by Rev. E. R. Steele Sept. 19th. Bro. Steele will accompany young ladies from Nashville, Center point, Lockesburg and the Southwest on Sept. 15th.

Young Men Wanted.

Any young man who has a wagon and team and able to give \$100 to \$150. bond can make a start in a good business. For particulars, Address.

Hollenberg Music Co
Little Rock, Ark.

Missions.

Foreign Missions.

Believing with all my heart that wherever there is a soul without Christ there is a mission field, and that every one who is called by the name of Christ, is called to be a missionary. I wish to speak of the relations of the home Church and the pastors of the home Church to the work we commonly call "Foreign Missions." I have come to realize that it is not possible for any Church, as a Church, to know more about missions than its pastor knows; to care more for missions than its pastor cares. "The missionary spirit of a Church never rises higher than the heart of its pastor." A few men and women may come more fully into sympathy with Christ's plans for the salvation of the world than the pastor; but as a Church they will only care, they will only love, they will only pray, in large measure, as the pastor thinks, cares, loves, and prays.

Christians generally are ready to accept any great truths which are fairly presented to them, and if they only understood the wonderful possibilities and the grave responsibilities which God has put upon them, would be ready to meet them.

God, in placing you as pastor, has made you the teachers of his people, and you alone can lead them to see and to care for the privileges which may be yours and theirs as fellow workers, not only with the men and women who have gone to foreign fields as your representatives, but higher and better as fellow workers with our Lord himself in building up his kingdom in the world.

Tell your people of these millions who are without Christ. In telling of their needs it is only necessary for you to tell them that these ten hundred millions of our brothers and sisters, who with us have a right to a Christian's hope, who with us have been redeemed by the blood of Christ, who with us may have peace and joy in living, and hope and joy in dying, are Christless. If we would understand all the depths of meaning in this one word "Christless," let us only as individuals look into our own hearts and lives and consider what Christ is to us. Let us think what it would be to have all the peace, love, hope, and joy that is ours through Christ taken out of our lives. He has said "Freely ye have received, freely give." Let us with renewed zeal and deeper love and stronger faith enter upon the ministry he has committed to us.

Would it be asking too much of you, as pastors, to beg that you give one prayer meeting every month to a concert of prayer for missions, in which you and your people would talk together of this precious interest of the kingdom, and pray the Lord of the harvest to send forth laborers into his harvest.

How real a part it would give you in the privilege of going and teaching all nations in His name,

how true a right to a part in his blessed assurance "Lo I am with you always." It is in His name and for his sake that I ask it.

(Taken from Miss Haygood's talk to the pastors of Nashville, Tenn.) In Christ's name.

VIRGIE CRAIG.

Evening Shade, Ark., July 30.

Missions by W.

Every Christian ought to study Isaiah i. 64. It will intensify the missionary zeal and convince him that there is a higher order of religious life than that of law; that a spirituality was born of Christ's atoning death and his resurrection. However only to the Christian era; that this is an age of vigor spiritual activity; an age in which the Church is expected to multiply itself rapidly. One who catches the spirit of this mighty prophecy will find himself on a safely flowing current, a great tide setting in to shores of heaven. The prophet has witnessed the marriage of the son; he sees the tables and "fat living" made ready; he hears the command; "all things are ready" "compell them to come." He shows this a time for extraordinary activity with Zion, and urges with vehemence; "enlarge the place, the place of thy tent, and let them stretch forth the curtains of thy habitations, spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right and on the left; and thy seed shall inherit the Gentiles and make the desolate cities to be inhabited." What a picture! Do you see those scattered disciples, after Stephen's death, flying like gospel fire-brands through all lands. They are lengthening the cords of Zion, while James and the elders at Jerusalem are "strengthening the stakes." Do not neglect the home work, but the cords must be lengthened. Let no one's heart faint because of the magnitude of the work; the millions of heathens all around us. Nor because our labors are hard, sometimes dangerous, for "Thou shalt not be ashamed, neither be thou confounded for thou shalt not be put to shame." "For thy Maker is thy husband." God is bound to the Church by the double ties of Maker and husband—this is the highest type of love—self interest and the gentle ardour of a loving husband. If God loves the Church only as I loved my sweet wife, who is now in heaven, I am sure he will withhold nothing that will do it good. And how poor is this comparison. Oh brethren "fear not," only be up and stirring—we shall surely "inherit the Gentiles." Ye who may be here when China and Africa are holy, when Mohammedanism is no more, when Romanism has been consumed by the word of the Ancient of Days; when all nations shall bow down to Christ, and confess him Lord of all, ye who shall live to see all this will not be as old as was Methuselah, when he died. I shall look on from above. This prophet declares that "The God of the whole earth shall be called." "All thy children shall be taught of the Lord, and great shall be the peace

of thy children." There is no power to stay the on coming tide of holiness; it rises. The angel which personified the age of Luther's reform swore that time should be no more. The "time" of vassalage and degradation of faith and of letters, by monarchy secular and spiritual was to end. It did end. But it was only the beginning of the end. Wesley's revival is the earthquake that followed. The tide has been rising since Luther's day—both of religious and civil liberty. Push the battle! Fear not. Let not the hands of our leaders fall. Hold them up. The battle rages!

Missions by W.

"Is the Christian newspaper work a failure?" Let the facts answer. It began with one Advocate, in three years and a half it numbered 120, today it counts 120,000,000 Christians. Is it a failure? What else under similar circumstances can claim an equal success? Nothing has so many and such powerful enemies; nothing has so difficult a task. Every inch of ground it occupies is conquered from a stubborn and dauntless foe—one that always dies rather than submit—sin. Its soldiers are all men and women who once fought it, and whose wills had first to be conquered and the passion for sin destroyed. But for the aid given by the Holy Spirit the conquest would be impossible. Think of a cause progressing only as human nature itself is changed and that at a point where its strongest passion prevails, and say if anything has a task half so difficult as that which confronts the Christian missionary. It is not a failure, but its success might have been greater. I will mention a few reasons why the success might have been greater. First. The Church has never been ready when God calls it, nor responded with vigor equal to the great plans of God.

The first phase of mission work was that of preparation. For two thousand years the Lord kept Israel in a training school, preparing it for active missionary work. And when he came to it with the promise of the Father—the Baptism of the Holy Ghost, His plan was to baptize the whole nation as He did the 120 on the pentecost, and hurl it forth on the world with burning tongues and flaming hearts. But it was then that the saddest sentence in history was written—"His own received Him not. Rejected by his own, what could be expected of strangers! What a plan—a whole nation born to God in a day. It could as easily be done as of the 120. And with all Israel full of the Holy Ghost, every Synagogue in foreign lands would at once have become a Christian Church and what an evangelizing power it would have been. Instead, we have only 120, and they persecuted and hunted like stags of the forest. Yet in the incredibly short period of 400 years it triumphed and reigned over nearly all the known world.

But it backslid—wealth, ease and worldly honor sapped its found-

ation. As long as it was persecuted and kept poor in its ministry it prevailed. But its doctrine was corrupted and its zeal perished. But God came again in Luther. It was a trumpet call from God. Indeed I believe it was the veritable trumpet of the sixth angel that sounded in the alarm given by Luther. Suppose the pope had given Luther the support he deserved, and had turned the whole of his powerful machinery over to the Holy Ghost—and reformed it in perfect conformity to the New Testament, who can calculate its power and influence in the world. Indeed I think it is in this thought we have the meaning of the seven thunders whose utterances were recalled and sealed up. It is history as it would have been written had the Church heeded the call of God. Instead of advancing Christ's cause at the point of the bayonette the world would have been filled with Luther's and Wesley's—and who shall draw the picture. It is sealed forever. On the unwearied spirit strove, still seeking some way to hurl Satan from his throne. At last he lays hands on Wesley. But the dead Church of England gave him no heed. Through all manner of affliction he pressed on with his message of love, but the Church attired in silken robes sat at her feast bords with women and wine intoxicated. Yet Wesley succeeded as did Luther in some small measure. But suppose the powerful Church of England had sustained her gallant son, instead of five million Methodists today we should see a picture that would make death itself shout and the grave would clap its red hands with joy.

And now suppose all Methodist today burned with pentecostal zeal, and all its money were consecrated with the liberty of the first disciples, when all was consecrated to God. Our treasury would pile up a surplus after defraying expenses of enough missionaries to preach and teach in every town and village of China and Africa.

The Lord is calling again and loudly; He is opening many more doors than we are occupying. The nations are literally and actually calling us. Here the message sent by Bishop Hendrix, from the greatest man in China. "Send us all the missionaries you can." Korea's king invites us. Japan is well nigh redeemed without the Church—God waited as long as was prudent and took the matter into his own hand. He needed that nation to open others and His spirit moved it to seek our civilization largely without the missionary. The Church came near losing a chance to share in the redemption of Japan.

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.

GODFREY & THORNBURGH.

Monthly Pains cured by Dr. Miles' Pain Pills.

Our Church at Home.

MINERAL SPRINGS.

I have had some fine meetings in this month; 40 accessions in two weeks, 60 up to date. Crops short but I am still hopeful.

R. J. RAIFORD.

Aug. 23.

MT. VERNON CIRCUIT.

I closed a ten-days meeting at Oakland, on this circuit, last night, resulting in 35 or 40 conversions, 24 accessions and 4 infants baptized. I have had about 80 conversions and 70 accessions to the Church on my charge this year.

J. S. HACKLER.

LONGAN'S CHAPEL.

I have just closed an interesting meeting at this place. There were several conversions and seven accessions. Bros. Cason and Harvey rendered me valuable assistance, also Bro. Anderson of the Presbyterian Church. The Church was greatly benefited. We give God the glory and take courage.

THOS. G. COUCH, P. C.

Aug. 12.

CAUTHRON.

We have just closed our meeting at Cauthron. Ran ten days. Results, 8 conversions; the Church greatly revived. Quite a number expressed themselves as thinking it the best meeting they had ever attended. We held a union meeting with the M. P. Church. Brother Franks, their pastor, is a consecrated man and a good preacher. We are praying that the revival fire kindled at Cauthron may spread over all the Poteau valley.

R. F. EMERSON.

HATTON MISSION.

We have just closed a successful revival at Wright's Chapel; 16 conversions, 9 accessions and several reclamations. Many hard sinners were deeply convicted, some of whom are reported in the above. The influence of the meeting was felt throughout the community and elsewhere. Bro. H. H. Ridings did half the preaching. It was a lovely sight to see twelve or fifteen young Christians working for the Master and to hear them lead in prayer. We have the best band of little workers here that we have seen. About eighty per cent of the membership pray in public. All over the work there is prospect for a great ingathering of souls. We are glad to report our own health rapidly improving.

Our school enterprise at Janssen is at present on a standstill. We are awaiting the arrival of Prof. A. C. Millar and others, who will probably readjust our plans and we hope give the enterprise a boom.

For the benefit of inquiring friends; we would state the following with reference to Janssen and vicinity:

Price of residence lots, \$25 to \$50; business lots, \$50 to \$100. The land around Janssen from two to six miles is rolling, but the most of it is cultivatable and reasonably fertile. The character of the soil is sand and gravel loam. Consid-

erable unimproved land may be had at from \$1.50 to \$2.00 per acre. Improved land from \$2.50 to \$5.00 per acre. Corn, cotton, fruit, berries and vegetables may be grown in great varieties and in abundance. This is a high and healthy locality with an invigorating and bracing atmosphere. Numerous and beautiful springs abound. In the College addition there are over one hundred residence lots, (the price of which will probably be \$50 to \$100 each) that are uncommonly desirable because of their convenient, elevated and beautiful location.

It is only a question of time that the many resources of this great country will be developed and then we will have one of the foremost countries in the Union. For further information address O. E. Husted, Secretary of School Board, or the writer, at Janssen, Ark.

J. J. MELLARD.

Aug. 11.

A woman's headaches may come from several causes. She may have a headache arising from nervousness, or from digestive disturbances. Nine cases in ten, her headaches come from disorders peculiar to her sex. It may show itself in the symptoms which are characteristic of a dozen disorders. Thousands of times, women have been treated for the wrong disorders. Dr. Pierce's Favorite Prescription was compounded for the sole purpose of relieving woman-kind of these ills and pains. Thousands of women have testified that after taking treatment from several physicians without benefit, the "Favorite Prescription" cured them completely and quickly. It has been used for over thirty years and has an unbroken record of success.

The woman who hesitates is invited to send 21 one-cent stamps to cover only the cost of mailing of a copy of Doctor Pierce's Common Sense Medical Adviser, which contains plain, clear information about all of the organs of the human body and their functions.

Self-denial is a kind of holy association with God, who, by making you his partner, interests you in all his happiness.—Boyle.

THE ONLY CURE FOR CATARRH.

It has been found after thorough scientific investigation that the only way to reach and cure catarrh successfully is by inhaling the proper remedy in the form of smoke. Dr. Blosser, who is the discoverer of this mode of treatment, is meeting with wonderful success. He offers to send to any sufferer a three days treatment, free by mail. Address Dr. J. W. Blosser & Son, 11, 12, 13, Grant Building, Atlanta, Ga.

CONFERENCE COLLECTION CARDS.—To raise conference collections the card system has been used successfully by many pastors. We have the cards printed for members to subscribe to these funds. We send them postpaid at 50 cents per 100.

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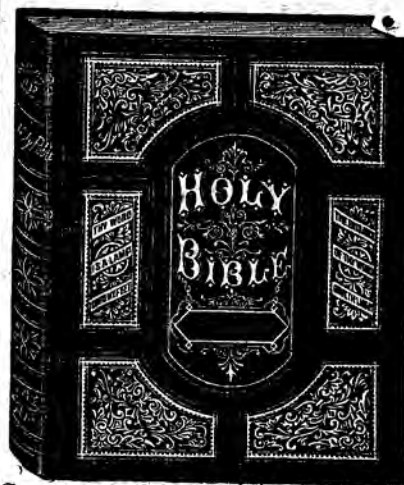
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THE BEST GOODS AT REASONABLE PRICES.

At Rest.

CROOK:—Mary Ira Crook, daughter of Mr. and Mrs. W. B. Crook was born October 27, 1893, and died June 29, 1897. Little Mary Ira was a constant sufferer. Only parents who have these afflicted children can realize how these little sufferers entwine themselves around our hearts. To give them up is like tearing out our very heart strings. Bro. and Sister Crook, have the sympathy of many dear friends.

O. E. GODDARD.

WHITE:—James Pleasant White was born October 24, 1867, and died at Argenta, Arkansas, August 8, 1897. His remains were brought back to the old parental home at Blaine, and were interred at Elizabeth Hall. Oh what a scene at this burial! Who can describe the grief and agony of the heart broken parents, loving sisters and other kindred. Sorrow not dear loving friends. Jimmie sent this sweet message from his dying lips. "Tell father, mother, brothers and sisters to meet me in heaven. With me all is well." Oh may this message be a means to be effectively used in leading the unsaved members of this family, and other kindred and friends to a consistent Christian life here, and to the happy mansion home above.

W. H. METHENY.

Prairie View, Ark.

MORTON: Sister Nancy Morton was born September 11, 1837, and died June 2, 1897. Her parents came to Arkansas, in an early day and settled in the neighborhood of Coldwater. She was married to Daniel Culps, July 1853. In the year of 1857 she was converted and joined the Missionary Baptist Church. When he professed religion they joined the Presbyterian Church. After his death in 1867 she was married to Rev. Thomas Morton, and joined the M. E. Church, South, where she lived a faithful member until Jesus said, "come up higher." She was hopeful through life, fully trusting in the promises of the Lord. Her suffering in her last days was extremely great but she bore her affliction as only a Christian can. She had many friends and was a friend herself to the preachers, to the poor and the suffering. I visited her in June, she was then not able to go to Church, but perfectly resigned, hopeful and happy. May God bless the relatives and friends and give them, too, a home over there."

O. H. TUCKER.

August 26, 1897.

FETZER:—Annie, the little daughter of J. W. and Amanda Fetzer was born November 1, 1893, and died January 10, 1897, being four years, two months and nine days old. For a connection as numerous as that of my father and mother's descendants the scythe of death has fallen but few times on our ranks cutting down the loved ones and leaving us in sadness and sorrow. This sweet little niece is another added to the growing numbers on the other shore. As each one goes it gives heaven a new phase to us, and will be an inducement for us to strive to get there. Yet, our heaven is not to be made up from this stand point only. Jesus is there. The statement of her grandmother in a private letter to me is as good a tribute to the dear little one as can, or need be written. She was one of the sweetest, most loving, and obedient children I ever saw, she was sick four days, the second night of her illness she was sitting in her papa's lap, he was telling her what he would get for her when she got well, and she said, "papa me 'tant 'det well," and so it was true she sleeps on the acre that belongs to God, and he will bid her dear little body rise to meet him in the air, and so shall she and we be with our Lord. Let us all be ready. Amen.

JAMES F. JERRIGAN.

BOWDEN:—Rev. J. J. Bowden was born in Oglethorpe county, Georgia, January 22, 1814. Moved with his parents to Murray county, Tennessee, in 1819; they moved to Laurence county, Tennessee, 1820. Uncle Jackson, embraced religion September 1828 and united with the Methodist Church. He emigrated to Pope county, Ark., in

1844, and was licensed to preach by Andrew Hunter, at Lewisburg, Arkansas, in the fall of 1848, ordained deacon by Bishop Pain, at Clarksville, Arkansas, in 1852, ordained elder by Bishop Early, at Dardanelle, Arkansas, in 1858. When the war closed the Church was disorganized, but he went to work and helped to organize the Clarksville district, and was appointed P. C. of Dover circuit, the first year after the war. He donated eight acres of land near him on which he built a large frame church with some assistance and helped to erect an arbor and enclosed it with a plank fence. It is known as the Bowden Chapel camp ground. He was true to the prayer meeting, Sunday-school, and the ministry. Thousands no doubt will be saved by his ministry. His death was caused by a fall while on his way to Brownwood. He died at the residence of his son, M. E. Bowden, near Mexia, Texas, November 24, 1896. Uncle Jackson was well known as a true enthusiastic preacher. Got a blessing at every service. What a priceless legacy for his nine children who survive him. May the same God whom he trusted, comfort the bereaved, and may all meet in a brighter, better world.

ALLEN F. BOWDEN.

Clio, Texas.

Nashville and Texas Advocates please copy.

KING:—Resolutions by Searcy Sunday-school on the death of Mrs. Mary L. King, who died June 17, 1897.

Whereas in the dispensation of an all-wise providence, our beloved sister has been removed from time to eternity, and whereas her life and daily walk and conversation among us were in such complete harmony with the revealed will of the Master whom she loved and served, we confidentially believe that she, being freed from the infirmities of the flesh has entered into that rest which remains for the people of God, therefore be it resolved,

1. That while we deeply deplore the seeming untimely death of Sister King, we bow in humble submission to this expression of His will, and tender to the grief stricken family of our departed sister our heartiest sympathy, in this their great bereavement, but knowing how powerless human sympathy is to console them, we commend them to the loving care of Him, who is abundantly able to sustain them even in this great trial.

2. That in the death of Sister King, our Sunday-school has lost one of its most useful members, a prompt, faithful and efficient teacher, who having herself, freely partaken of the "Bread of Life," made diligent effort to nourish her class on the same Heavenly Manna,

3. That we as individuals, and as a Sunday-school, will cherish the memory of our departed sister, and will endeavor to more closely conform our lives to the example set us by our loving Saviour and so beautifully exemplified by the life of Sister King.

4. That these resolutions be spread upon the records of our Sunday-school and that a copy of same be furnished the Citizen, Beacon, and ARKANSAS METHODIST for publication.

MRS. W. H. LIGHTLE,
MRS. A. F. SMITH,
GEO. E. PETTEY,
Committee.

R. S. THOMAS, Supt.

JAMIESON:—Dr. W. E. A man well known and warmly loved by many of your readers is no more amongst us, the Master has called him above. He was a South Carolinian by birth, and spent some years in Mississippi. For many years he lived at Dover, Pope county, Arkansas. At the founding of Quitman College at Quitman, he removed to that place and became identified with that institution, as one of its best friends and members of the board of trustees; after the death of Jesse Witt, he was chosen president of the board and remained such seven years. His money and influence were used to the full extent of his ability in support of that institution. His home was of the best type and the itinerant's delight. Many of the preachers of the Arkansas and White River Conferences will recall the times of joy spent there. He was a happy humorous spirit, full

of anecdote and pleasantness—making all about him cheerful and happy. A lover of his Church and friends; a devout man—full of alms giving; as liberal as he was cheerful and devoted.

For thirty years he made a first class steward—a high standing record and a worthy fact, fittingly commemorative of the man's character. A fact of monumental value to any man's life.

He loved the old friends and the old college at Quitman very devotedly to the last. He longed after them the more tenderly as the shadows lengthened toward the evening of his day. He loved and talked to the last day of the dear old preachers and friends and scenes of the years spent in Arkansas. He was peculiarly affectionate, as a child in his heart he loved tenderly. To this writer he was a dear brother, and I write of him out of a brother's heart. I am bereaved of a friend—true and tried. His life and virtues would justify a much longer article than this and his friends would say go on, but I forbear. His last few years were spent in Texas. He settled in Montague county, and died at his home in Dye, a town in that county July 25, 1887.

His faithful life companion waits on the good providence of God, her time to follow him to the rest that remains for the children of God. Marvin, one of the children, preceded the father a month. His last days were in deep sorrow but only the nearer his God: spending much time in secret communion with the Lord in prayer. His day closed in Solomon's splendor, "Thanks be unto God who giveth us the victory!" We shall see him again, some sweet day.

JEROME HARALSON.

DAVIS:—Rev. Felix G. Davis, departed this life July 22, 1897, at his home in Chicot county, Arkansas, after an illness of three months. He was born at Jonesboro, Illinois, October 5, 1819. He was married to Mary Lamb, in Georgetown, Kentucky, January 20, 1848, he was the father of four children, only one surviving, Sister Gertrude Lee, wife of our esteemed Bro. John Lee. He first joined the Presbyterian Church in May 1848, and transferred to the M. E. Church, South, at old Concord, in 1867. He was licensed to preach Sept 17, 1887, was ordained local deacon at the Annual Conference at Magnolia, by Bishop Wilson. His wife, a devout Christian, has preceded him to the better land some years, since which time he has made his home with his devoted daughter Sister Lee, who has devotedly cared for him in his old age, and especially in his last sickness. His father Dr. Mathaniel Davis, first settled at Helena, Arkansas, in 1826, moved to Grand Lake in Chicot county, Ark., in 1830, and settled on Macen Hill, in 1835. Bro. Davis was one of the oldest pioneers of this country, having lived here some seventy years. He was a man of good scholastic advantages, a man of the highest type of citizenship. He has preached all over this country, and has left many friends to mourn his departure, but, the dear old Brother had finished his course. For some time before his death his mind was badly impaired. But a few days before death I was so fortunate as to be with him and witness his consciousness of his true condition, and it was good to be there. He got exceedingly happy and praised God. He repeated his little prayer and went to sleep. Yes, asleep in Jesus. I preached his funeral at their home in the midst of many friends. We laid him by the side of his dear companion to answer together in the morning of the resurrection. A large concourse of people were present and mingled their tears with the weeping ones. His loving pastor,

ROBERT H. POYNTER,
Grand Lake, Ark., July 27.

If the Baby is Cutting Teeth.

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

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TESTIMONY.

I have used the Electropoise for cancer, and my wife for female trouble and catarrh in the head with great benefit in both cases, and we are both simple enough to think that a persistent use will cure us.

S. SMITH.

College City, Cal., Dec. 30, '95.

I had not used the Electropoise more than two months before I was greatly relieved of liver trouble and female complaint.

MRS. J. T. HUCKABA.

Tecumseh, Ok., Jan. 8, '96.

I am feeling much better now than I have for years. The Electropoise is our only doctor, and we have used it for various diseases in our own family, and several of our neighbors have used it very successfully. Mrs. J. E. CAMPBELL, Napton, Mo., Jan. 8, '96.

The Electropoise has cured our son of appendicitis after five doctors had pronounced his case as hopeless. MR. AND MRS. J. W. WELCH, 1429 Campbell St., Kansas City. March 20, 1896.

I can endorse all that I have ever read or heard about the Electropoise. My mother is 65 years old and had been troubled with sick headache for twenty-five years. The Electropoise cured her. It also cured her of rheumatism.

EMMET WELLINGTON,

Pueblo, Colo., Jan. 4, 1896.

Price \$10.

GODBEY & THORNBURGH,
Little Rock, Arkansas.

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Baptist History.

We can now send Dr. Whitsitt's book on Baptist History in paper for 25 cents. Every seeker after the truth should read from Baptist authority that the Baptists once practiced sprinkling. This book tells it.

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THE ARKANSAS METHODIST.

WEDNESDAY, SEPT. 15, 1897.

GEO. THORNBURGH, Business Mgr.

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

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

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

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

St. Louis Christian Advocate.—Missouri Methodism is sinking at Fayette every year, possibly \$5,000 or \$10,000 in educational work which can be much more thoroughly accomplished by one consolidated college. As the heirs of Rev. Moses U. Payne are perfectly willing and anxious for this forward movement in the educational work of Missouri Methodism, and as the original charter of Central College already provides for coeducation, we see no reason why the coming session of the Missouri Conference should not also consent, so that the union can go into practical effect in 1898.

Rev. A. O. Evans, writing from Pine Bluff, says: "We are delight-

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How to produce Luxuriant Hair," mailed free. SKINS ON FIRE with Eczema instantly relieved by CUTICURA REMEDIES

ed with the Young People's Hymnals. They ought to be in every Sunday School and League throughout the connection." That seems to be the general verdict on the Hymnals. We sell them at \$1.25 a dozen for words and \$3.60 a dozen for round or shaped notes, post paid.

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