

Arkansas Methodist.

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NO. 41

THE ARKANSAS METHODIST.

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

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News and Notes.

General rains have fallen during the past week over the Middle West—not in abundance, but sufficient to break the drouth, freshen the grass, extinguish forest fires, and prepare the ground for fall plowing.

About five hundred coal miners at the Jenny Lind mines; Sebastian county, Ark., went on a strike Saturday, refusing to work or allow others to work because of what they regard an unjust system of dockage to which they are subjected by the operators.

Yellow fever is slowly strengthening its hold upon New Orleans. The total cases to Monday last were 577, total deaths, 61. At Mobile the death rate has been higher, 20 deaths having occurred out of 121 cases. At Edwards out of 600 population 350 have been attacked by fever. The latest reports confirm the statement that the disease has appeared at Galveston. Although there has been no abatement of the disease in general, the feeling daily strengthens that the visitation will be light. Much has been done to restrict it to narrow limits, and the approach of cold weather will prevent its advance to northward and soon sweep it from the South.

They are trying to draw the color line in the public schools of Alton, Ills. They have built a school especially for negroes, but the negroes contend for the right of going to the same schools with the

whites. The contention is only from a sentiment which has no just foundation. Black people like the whites prefer association with their own race.

The ships built by England last year had a displacement of 1,400,000 tons; those built by all other nations together had a displacement of 365,000 tons.

A police magistrate in New York recently sent John Burns to jail for eating meat on Friday. The judge was a Roman Catholic named Donohou.

W. L. Nelms, of the Northwest Texas Conference, thinks the law regulating trials in the Methodist Church should be so changed as to make preachers or members amenable for violations of law at the church or within the district where such violations occur, and where the facts are known. That is sensible.

Rev. E. A. Ross in "Oregon Notes" to the Pentecostal Herald says of the two delegates elected to the Columbia Conference, that they are "bitter enemies" to the holiness movement. Wonder if these brethren have not as much right to speak for themselves in regard to holiness as Brother Ross has to speak for himself.

Wonder if there is any preacher of any church who claims to be an enemy to holiness.

Wonder if Brother Ross has read the Commandment "Thou shalt not bear false witness against thy neighbor."

Nashville Notes.

The past few days has been a period of unusual interest to the students of Vanderbilt. Last Friday afternoon Bishop Fowler, of the M. E. Church, addressed the theological students in the chapel of Wesley Hall. His address was full of good practical suggestions along the line of our future life work. He said in trying to select a subject for his talk he had decided to tell us how to get good appointments. "There are some men" he said "who never seem to themselves to get what they deserve, and they place the blame on combinations and wire pulling between the presiding elders and other preachers." He said if there were such combinations he had

never found them; and he advised us to keep ourselves in fellowship with God and to stand in the front ranks of fidelity, preparation and manhood, and then there would always be a place for us to work. He told us to read good books. He said he had rather read good books than to talk to great men; I can go into my library and talk to Mr. Wesley and other writers and I can get their best efforts and when I get tired I can "shut them up," something I could not do if I were talking to them. We were glad to have this Northern brother with us and we hope he will come again.

We had the pleasure of listening to Hon. W. J. Bryan at the exposition Friday night. Mr. Bryan seems to be as enthusiastic as ever over his favorite theme. He talked with great fervency for over an hour to a very large crowd.

Dr. Kirkland preached his annual sermon yesterday morning to a large audience in the University Chapel. He always preaches this annual sermon to the students of the various departments of the University, but quite a number of people from the city, also Dr. Young and the young ladies from Belmont were present. The Chancellor's text is in 1st John, 5:4: "And this is the victory that overcometh the world, even our faith." It goes without saying that we heard a very instructive and helpful sermon.

Bishop Fitzgerald was with us and took part in the service. His presence added much to the service, but we noticed with regret that many years of service in Methodism has begun to tell on the physical condition of this grand man. But he has "fought the good fight" and his work and the influence of his noble life will live on and be commensurate with eternity itself.

Today is "Vanderbilt Day" at the exposition and consequently a holiday for the students of the University who will take part in the celebration by displaying the old gold and the black and giving college yells.

Mr. Depew and his party from New York reached Nashville this morning. The morning will be spent in showing the visitors the campus and buildings of the University. This afternoon the students and alumni will meet at the centennial grounds, where Major J. W. Thomas, in behalf of the people of Nashville, will present the University with a handsome bronze statue of Commodore Vanderbilt. Chancellor Kirkland will receive the statue for the University, which is to be placed on the campus in front of the University building. After speeches Mr. De-

pew will deliver an oration on the "Life and Character of Commodore Vanderbilt." In the evening the distinguished visitors will be entertained at the Chancellor's residence.

All three classes in the Theological Department are larger than usual this year. All express themselves as being well pleased with the work, and we hope to have a profitable and pleasant year. Dr. Tillet's lectures are very much enjoyed by the junior class.

Bro. Gibson, of Hope, Ark., a young Baptist preacher entered the Theological Department last week. Arkansas is largely represented in all departments of the University this year.

JNO. M. CARR.

Vanderbilt, Oct. 11, '97.

From now to 1899.

We offer the ARKANSAS METHODIST to all new subscribers from now to 1899 at the yearly subscription \$1.50.

We offer the ARKANSAS METHODIST to 1899 to all old subscribers who will pay past dues and advance \$1.50.

The usual commission will be allowed to collectors on both the above propositions.

Our 25 cents offer brought us several hundred new subscribers. The preachers who sent these subscribers did an important work for the Church in their respective charges.

We now make an offer for those who will work their fields for new subscribers for the coming year. As the Conferences are near at hand, and the crops are going into market, it is the most favorable time to make a canvass for the Church paper. We recall the resolutions which you have passed brethren in your Conferences to put your Church paper in every Methodist home if possible. These resolutions express your own convictions in regard to one of the Church's greatest needs. Now let the effort for the paper be made every where. We are sure that fair effort for the remainder of the year will add 2,000 names to our mail list. The paper never had quite as large a circulation in its history as now, and was never held in higher favor. Let us continue to push it forward.—[Ed.]

We have received lists on our 25 cents proposition this week from Revs. Waldrip, Cummins, Weaver, Merrill, Beard, Harrell, McKay, Bryan, May, Taylor, Lindsey, Campbell, Shipp. This offer is still bringing excellent results.

Contributed.

Haygood Memorial Hall.

Our Secretary of Education, Dr. Bigham, is making special effort just now to build a decent domicile for Paine Institute, our school for colored preachers and teachers, Augusta, Ga. In view of the honest and manly devotion of our great Haygood to the highest interests of the negro race, the general board of education ordained that the new building should be known as Haygood Memorial Hall. We doubt not that this princely spirit, looking down from the heavens to which he has ascended, counts this a high honor that his brethren are attempting to put upon his name. It would be difficult to think of any monument which he would have more thoroughly appreciated—may we not make present tense out of that last verb? Bishop Haygood has scores of friends in Arkansas who for the honor of his name ought to contribute to this building. We do not apologize for making an appeal in his name; to give with such a motive is entirely proper. Bishop Haygood deserves a monument, and he deserves it for nothing more than for his contribution to the interests of our Southern negroes. And it is more than possible that there are a great number of people among us who, in view of the pressing needs of the kingdom of our Lord which seem nearer to them, feel that they can discharge their obligations to that kingdom by giving all they are able to contribute elsewhere; but this is certainly the church's best opportunity to build a monument to the memory of our ascended Bishop, so dear to us while he was with us, so dear yet.

There are two other reasons why we ought to help this cause: The first and highest is: "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me." Our Lord is taking account of the dealings of the Southern Methodist Church with these spiritual wards of ours.

The second reason is that this is our best opportunity to help the whole negro race. I mean just what I say. If our people who give money to help the negroes want it to count for the most possible, they must give it to the negroes of the colored Methodist Episcopal Church; and in giving to that church you cannot place the money with them to better advantage than to contribute to the education of their preachers and teachers. Thousands of our people are giving to help negroes build their churches and school houses, and they are giving indiscriminately. We have given this matter some attention, and we have come to the deliberate conclusion that Southern Methodist gifts to this race ought to be concentrated upon the C. M. E. Church, for,

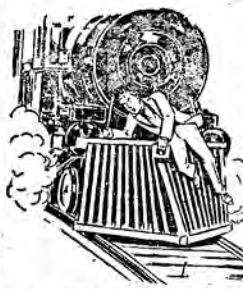
First. It is the one church among them that has never tangled itself up with politics, but has kept steadily to the work of preaching the gospel.

Second. It is the one church among them that is ever ready to

take our counsel, their preachers everywhere being advised by their Bishops to apply to the preachers of the Southern Methodist Church for advice in all their charges. The whole church is practically under our guidance if we will have it so. Their Bishops are constantly counseling with ours, and their preachers are ever ready to heed the advice of ours. It comes, then, to this, if we have any opportunity with any colored church, we have it here, and here our money ought to be expended.

Among other obligations to Christ and humanity, let us not forget this one. Let Arkansas join in every good work. Dr. R. J. Bigham, Nashville, Tenn., will gladly receive any amount your heart inclines you to give.

JAS. A. ANDERSON.



The man who has been struck by a locomotive and is picked up alive and carried on by the cow-catcher has had a miraculous escape. The man who through neglect has sacrificed his health and wrecked his body, and through the merits of a medicine is picked up alive and restored to health has had an almost equally wonderful experience. There are thousands of men, who have for years overworked themselves to the neglect of their health, and then when utterly wrecked in body and shattered in nerve have been picked up and restored to health by Dr. Pierce's Golden Medical Discovery.

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"Myself and wife," writes Mr. H. G. Adams, of Turners Station, Henry Co., Ky., "have taken five bottles of your 'Golden Medical Discovery' and 'Favorite Prescription.' The medicines are curing both of us. We can't say too much for them or for you. My wife persuaded me to quit the doctor here and try one bottle of your 'Golden Medical Discovery.' I did so, and I thank God for it. I have recommended it highly to many of my neighbors. I told them that if it did not do them one dollar's worth of good that I would pay for it."

"I will give you a little statement of my own case. I was enervated, could hardly get up in the morning, never got a whole night's sleep, was short of breath, had a tight feeling in the stomach, and was restless. I would throw up my food, and had numerous other ailments which I have not time to write about now. I now feel better and look better than ever before in my life."

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W. T. Hill of Buena Vista, Ouachita county Arkansas says: "The Electropoise cured me of nervous prostration from which I suffered very much. I cannot say too much for it."

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Contributed.

The Liquor Traffic.

BY L. W. FAIR.

Doubtless the reason the cause of prohibition is not pushed to that success that it seems it should be, is from the fact that many of those who should help in this cause and who do to some extent, have not given the subject enough thought to fully understand what they are opposing.

To make a successful fight against anything, those who are opposing it must know what they are opposing, and the position which it occupies.

Intoxicating liquor is an evil. It is an instrument in the hands of the devil and his agents for the destruction of human lives and human souls. But intoxicating liquor in itself is not an evil. Neither is any other material substance in itself an evil.

The evil is in men's souls causing them to make the wrong use of the material substance. Money as a material substance is not an evil, yet, "the love of money is the root of all evil." Then the evil is in men's souls.

Thus we see intoxicating liquor is a material substance which men use in such way as to be the cause of much evil.

This is no new evil stalking abroad in our beloved land. It has infested all lands, and all people have felt the evil effects of its misuse. Then as an evil of this sort we must meet it. It can be met in no other way.

The battle of intemperance is not like a battle which is fought between two great armies opposing each other on the field of strife. One is vanquished and peace is made to be broken no more.

Intemperance in the form of intoxicating liquors is a hydra the heads of which no Hercules is able to cut off and cauterize the necks with firebrands, and thereby forever free humanity of this monstrous evil. The only hope is for each man in the prohibition ranks to whet his sword and go into the battle of cutting off heads as long as he lives.

Some one may say why should he wage a warfare against an enemy which there is no hope of conquering?

In this case, it should be done for the same reason that we should oppose theft, robbery, murder, or anything else which is evil in its effects on the human family. If it is a man's duty to oppose one it is his duty to oppose all.

If the people would think, that this is an evil that is, has been, and shall be; that every victory gained by them is not only a victory for themselves but for their posterity; and that every advantage gained by the enemy is an advantage against, not only themselves, but likewise against their posterity; no doubt this evil would meet with a much more determined opposition than it does.

Oh! that we could all realize that this is an enemy that will not down,

only, so long as we push it back fighting our way every inch we gain.

That it should be met with determined opposition in our homes, in private, in public, and at the polls. That no victory or series of victories will justify us in relaxing our energies.

Then, and then only, will victory perch upon our banners; and the enemy give back before our efforts. The only thing we can do is the same thing that we can do in regard to all other evils. That is, to lessen in every way possible its evil effects.

This can be done in various ways. By building up a strong and a healthy public sentiment against it. This we can do by pushing our claims so vigorously that the law making department of our nation and state will so restrict it by law that its evil effects will be greatly retarded. This also, we can do.

In fact, if we would go to work at it as we should, and in an intelligent way, to fight continually and until death, we could greatly ameliorate the suffering of humanity, and ward off this arch fiend that is striving for the destruction of our girls and boys.

The Gospel Ministry.

NO. 1.

BY REV. J. A. CASTEL, OF ARKANSAS CONFERENCE.

In view of the fallen condition of human kind and the attendant promises and claims of the gospel, the work of the ministry is of the highest importance.

As a matter of unerring choice it pleased God, by the foolishness of preaching to save them that believe. In the perfection of his wisdom and the infinitude of his resources he might have chosen some other way and communicated his message by some other means, but he did not.

John the Baptist was "a voice crying"—the will of God through his servant. Christ also is spoken of as the "Logos"—the Word of the Father incarnate and alive. Both John and Christ proclaimed their messages. They did not write them. It was left to others to put their utterances into permanent form, and give them to the world. They are with us today, accredited as the word of God—the revelation of the Father bearing the seal and signature of the Holy One, stamped on every page. Not to add to it but to reaffirm it and persuade men and women to believe it,

is the high office and calling of the ministry. You may leave the Bible open, endow and equip a college in every community of the earth, but if you close the churches and silence the voice of the preacher the world will drift into heathenism and idolatry. God's way of reaching the people is through a living ministry, and by the foolishness of preaching, and no other way can ever succeed.

I.

In view of the great importance and solemn issues of his work the minister of Christ should be diligent in his efforts to make a thorough preparation for that work.

Next to the consciousness of his call and the assurance of his acceptance with God sanctified learning is the greatest need of a preacher of the gospel. The pulpit will never rise to its responsibility or wield its proper influence over the hearts of men, in turning them from darkness to light and from the power of satan unto God, until its incumbents learn the worth of knowledge.

If a man would be heard he must have something to say and be able to say it well. If he would check the tide of corruption that is sweeping the earth he must be able to oppose it by a stronger tide of better influences and better thoughts. The silly dreamer who imagines that the ignorance of man is the wisdom of God, and the staple of whose ministry consists of a meager store of second hand utterances will soon find that men are too busy to waste time in waiting on his futile and empty ministry.

To be a real power the preacher should be a leader in, and a moulder of the world's thought. No great movement should be above his comprehension or outside the sphere of his interest. He is entrusted the care and welfare of immortal souls and nothing should be permitted to prevent him from exercising a sacred vigilance over that trust and guarding it against the unannounced encroachment of any foe.

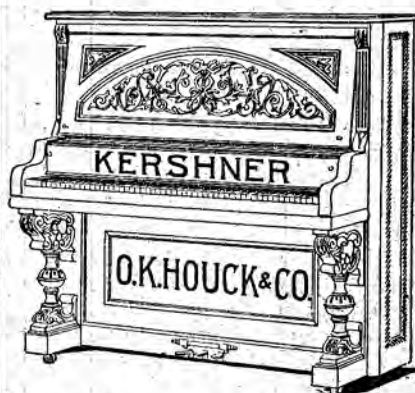
However good and holy the man may be, both in heart and in conduct, ignorance will always be a barrier to his success, and an occasion of stumbling to others. It is required, therefore, that the preacher should study to be approved of God, both in the matter and manner of his preaching.

The priest's lips should preserve knowledge and the people should ask the law at his mouth, for he is the messenger of the Lord of hosts.

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the past, the time has come when to the minister of the gospel ignorance is as inexcusable as crime. Books and schools abound; opportunities are many, and at hand. No one can be excused.

If a man is truly called to preach and is really fitted for the work by natural endowments there will be some way open to him whereby he will be able to get an education, and he will get it. He may never go to college, but like Bascomb, Marvin and Munsey, he will find his way to the temple of knowledge, and come back with his mind full of the best thoughts and

adorned with the richest culture of his time.

II.

But mere learning, however extensive, will not suffice. A frigid pedant, dealing out his Christless technicalities and graceless postulates to a famishing and perishing congregation is a most pitiable object. Such a man has indeed "stolen the livery of heaven to serve the devil in," and prostituted the pulpit to the selfish ambitions and sordid purposes of his unregenerate and benighted soul. Learning is all important in its place, but no man can ever be a workman approved of God until his learning has been passed through the alembic of the sanctifying Spirit and purified by the cleansing energy of the grace of God.

The mental and spiritual endowments must accompany each other—are inseparable as light and shadow, as God and holiness. With the mind well stored and the heart on fire with pentecostal flame, and both in unison with the mind of Christ, almost any man can preach.

Of this fact St. Paul furnishes a most illustrious and gratifying example. He combined in himself both learning and grace.

This Pauline endowment and endowment is the need alike of our times and of our ministry.

1. The preacher with this equipment, and with heart on fire, has power with God and prevails. Heaven's imperial ear bends to the majesty of his pleading, and the Spirit, aflame with life and glory responds to his call. Fill our pulpits with such men—zeal consumed ministers of Christ, who determine to know nothing but Jesus Christ and him crucified, and our pews with fire baptized children of pentecost and there will be no trouble about conversions and revivals. The pulpit is too often degraded into a stage upon which silly actors play their degospelized pieces in the presence of an ear itching assembly, who seek to be entertained rather than to be edified and saved. A sight to make the angels weep is a preacher, who, forgetting the sacredness of his calling and the solemn issues of his message, transforms himself into a monkey just to make fools laugh. A good story is not out of place when it is used "to point a moral or adorn a tale," but a sermon made up of stories told simply to entertain and amuse an audience is never in place and is an infallible sign and proof that the preacher is either weak or ignorant or perhaps both. The staple of every successful ministry is Jesus and the resurrection. Nothing less than this will convince and save. This message from the lips of one whose head and heart are full, whose tongue is touched with a coal from the altar and whose brow is mitred with pentecostal flame will not only shake the earth but cause the heavens to bow themselves and come down. Such a ministry will always be fruitful. The preacher may go forth weeping and battling with hardships, but as sure as God lives and his word is true that preacher will

come again with rejoicing bringing his sheaves with him.

Inconcistancies Again.

It was not my purpose to write again on this subject, but the latter part of my good brother Settle's article, evidently needs some attention from some one. Afflictions in my family prevented me writing sooner.

The inconcistancies to which I call attention were founded upon fact, and should be reconciled, I was an honest inquirer when I wrote and had no thought that Bro. H. Armstrong would treat the subject so lightly. But when he has "set in order" the strictures of the business manager of the METHODIST on his article—Experience—he will have his hand and head full.

The object of Bro. Settle's article seemed to be to divert the attention of the reader from the main issue. When a man cannot answer an honest inquiry squarely put, he usually asks another question to lead the mind in another direction. This brother Settle did. Why did he not reconcile the pending inconcistancies? And if he could not why did he want some one to reconcile others, some of which did not exist, and others wholly irreconcilable. This looks to me very much like a lame subterfuge.

The brother is certainly fortunate in the selection of a text or key, "We are often meeting with seeming contraries in the domain of facts." With this I suppose he can solve most any problem. Does the good brother contend that the inconcistancies to which I call attention are only "seeming" ones? Will your key unlock in the "domain" of truth as well as "fact?" Really I think it is time for men to call a halt in reckless statements, specially when it reflects upon the Church and ministry, and then when their attention is called to it, they express surprise that every body does not know of cases of mistreatment of which many of us never heard, or cry persecution. I will notice Bro. Settle's article according to his numbers.

1. Reconcile the fact "that Methodism was raised up to spread scriptural holiness over the land with the fact that the land is full

A MISSIONARY'S WIFE

Interesting Letter from India—A Long Summer Season.

The following letter is from the wife of an American Baptist missionary at Nowgong, Assam, India: "After living here for several years I found the climate was weakening me. I began taking Hood's Sarsaparilla every summer. This I found so beneficial that I now take one dose every morning for nine months in the year, that is, through the hot weather. My general health is excellent and my blood is in good condition. My weight does not vary more than one pound throughout the year. I find Hood's Sarsaparilla indispensable in the summer and recommend it for use in a debilitating climate." MRS. P. H. MOORE.

The above letter is similar to thousands received and constantly coming in.

Hood's Pills cure nausea, indigestion, biliousness. Price 25c.

Kidney and Bladder Troubles Quickly Cured.

You May Have a Sample Bottle of the Great Discovery, Dr. Kilmer's Swamp-Root Sent Free by Mail.

People doctor their troubles and try different medicines so often without benefit, that they get discouraged and skeptical. In most such cases serious mistakes are made in doctoring and not knowing what our trouble is or what makes us sick. The unmistakable evidences of kidney trouble are pain or dull ache in the back, too frequent desire to pass water, scanty supply, scalding irritation. As kidney disease advances the face looks sallow or pale, eyes puffy, the feet swell and sometimes the heart acts badly. Should further evidence be needed to find out the cause of sickness, then set urine aside for twenty-four hours; a sediment or settling is also convincing proof that our kidneys and bladder need doctoring.

The mild and extraordinary effect of Dr. Kilmer's Swamp Root, the great kidney remedy is soon realized. It stands the highest for its wonderful cures. Sold by druggists, price fifty cents and one dollar. So universally successful has Swamp-Root been in quickly curing even the most distressing cases, that if you wish to Prove its wonderful merit you may have a sample bottle and a book, both sent absolutely free by mail. Mention the ARKANSAS METHODIST and send your address to Dr. Kilmer & Co., Binghamton, N. Y. The proprietors of this paper guarantee the genuineness of this offer.

of worldliness and spirituality dying out in the Church. In reply would say that "Jesus Christ came into the world to 'destroy the works of the devil' but his works remain. Is Methodism greater than Christ? How can Methodism fill the world with holiness until Christ destroys the 'work of the devil.' Give them time and the work will be done.

2. Where "holiness is preached as a second work of grace." The Church takes a great rise spiritually" and "that the same kind of preaching splits the Church." Here my brother you can use your text. If you can get a "spiritual rise" out of "preaching what splits the Church," you are certainly an adept at the business. I had rather risk preaching what unites the Church.

3. Here he claims that evangelists were the first to "emphasize the second blessing theory of holiness." As this claim is not founded upon fact, we give it no notice, except to say that the leading evangelists do not, so far as I know, endorse or believe the second blessing theory of holiness.

4. We dismiss until inconsistencies are reconciled.

5. Bro. Morrison, a holiness evangelist—"could not be received by pastor and presiding elder" etc. I would observe that I do not believe that a holy man will go into the bounds of any of our pastors, over the protest of both pastor and presiding elder, and hold a protracted meeting. Bro. Settle would not do it. It seems that such a course would not only be a disregard of ordination vows, a violation of every principle of our itinerant system, but disobedience to Church vows, "subject to the discipline."

6. "The true pastor loves his people * * * will expell from Church and ministry the man * * * not acting in harmony with the established methods of methodism." Just how many have been expelled the brother does not state; but I want to know what obligation binds me to the man who goes about acting contrary to "The established methods of Methodism?" Am I to build up Methodism by being unmethodistic? Possibly the brother's

text "seeming contraries" can make Methodism by unmethodistic methods.

7. "The true pastor will protect his flock against the encroachments of holiness evangelists * * and allow worldliness and infidelity to abide and do their fearful work without seeing the danger, and without any well-marked, clear, distinct signal of alarm."

Now this surprises me, that the staid Settle of good judgment and even temper should in his advocacy of the second blessing theory of holiness be led to the use of such arguments, and wholesale accusations of his brethren. Analyze his last paragraph:

1. A good pastor (2) protecting his flock against holiness evangelists, (3) allowing worldliness and infidelity to abide—without sounding the alarm.

I do not believe this statement. I think our true pastors see danger and sound the alarm; and if there is any mistake it is that they make these very things hobbies and fail to preach the fundamental doctrines of the Bible—the atonement, etc.

Take these true pastors away whom you accuse of opposing holiness evangelists and allowing infidelity and worldliness to abide and turn the Methodist Church over to your men who use not the established methods of Methodism, and see how quick the Church will die. God bless our true pastors, who, like the boy on the "burning deck", stand at their post a full year at a time, and labor, suffer, preach, pray, and die if necessary. They are the only protection the flock has.

M. M. SMITH.

Brinkley, Sept. 11.

For Heavy, Sluggish Feeling

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All druggists sell Dr. Miles' Nerve Plasters.

Literary Table.

And Yet.

His face I did not see,
And yet I know He blessed and smiled
While love the passing hours beguiled
In Galilee.

To take His hand I long,
And yet I know that hour by hour
My soul is touched by helpful power
To make it strong.

I never heard Him speak,
And yet I hear a still small voice
That leads me to the better choice
When I am weak.

Of storms and fears we tell,
And yet through all my frame doth thrill
The restful sense of "Peace be still,"
Those fears to quell.

And when He stood on land,
And fed vast hosts with unseen bread,
Or raised to life the slumbering dead
By His command,

O could I then have seen
His strong, benignant, hallowed face,
And felt His overflowing heavenly grace
His deeds between,

I surely would have been
Quite satisfied that He was not
Of Jewish saints alone begot—
Conceived in sin.

From realms etern He came,
And yet, enswathed in human needs
He substitutes for human creeds
His lowly name

And still, if I, His child,
By faith will grasp His saving hand,
He'll bring me safely unto land
When waves are wild.

And sometimes I shall see
His face, and take His hand, and hear
Him speak, and bid adieu to fear
Eternally.

And yet, and yet, not less,
While I shall linger in the flesh,
O may my soul with His enmesh,
My life to bless.

L. W. Denton.

Rudyard Kipling's "Recessional."

[Rudyard Kipling has achieved something far greater than writing a beautiful poem or moving the critics and men of letters to admiration. In his jubilee "Recessional" he has touched the heart of the nation deeply, and touched it to deep issues. His poem has

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A Pure Grape Cream of Tartar Powder.
40 YEARS THE STANDARD.

moved his fellow-countrymen, not by any subtle dose of imperial flattery, or by any sugared draught of audiation, but by the simplest, the sternest and the most direct appeal which men are capable of feeling. Mr. Kipling's new verses speak almost solely to the religious sentiment of the nation. If that sentiment did not exist and exist passionately—that is, as a living, moving thing—his poem would be passed by as simply incomprehensible. It is here, indeed, that Mr. Kipling's genius is visible. He realized that if the nation's heart was to be moved to the full, it could only be on the religious side—we keep at least this much of the old Puritan spirit.—London Spectator.]

God of our fathers, known of old—

Lord of our far-flung battle line—
Beneath whose awful hand we hold
Dominion over palm and pine—
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!

The tumult and the shouting dies—
The captains and the kings depart;
Still stands thine ancient Sacrifice,
An humble and a contrite heart.
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!

Far-called our navies melt away—
On dune and headland sinks the fire—
Lo, all our pomp of yesterday
Is one with Nineveh and Tyre!
Judge of the Nations, spare us yet,
Lest we forget—lest we forget!

If drunk with sight of power, we loose
Wild tongues that have not thee in
awe—

Such boasting as the Gentiles use
Or lesser breeds without the Law—
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!

For heathen heart that puts her trust
In reeking tube and iron shard—
All vailant dust that builds on dust,
And guarding calls not thee to guard—
For frantic boast and foolish word,
Thy Mercy on Thy People, Lord! Amen.

Book Notices.

THE METHODIST REVIEW.—John J. Tigert, L. L. D. editor. Bimonthly \$2 a year.

The October number brings us very much that is valuable and interesting. "Two chapters from the early history of Methodism," by Gross Alexander, S. T. D., gives us the early history of Methodism in the South. "Dialectic Survivals" by Calvin S. Brown, M. S. is a very pleasant study in literature, as is also the Promethean Myth by Rev. C. A. Warfield, and Catullus, a study of Roman Lyric Poetry by Edwin W. Bowen. The Editor continues his interesting papers on "The Making of Methodism." The history of Immersion by Rev. Jefferson P. Hamilton, is a valuable contribution.

THE TREASURY OF RELIGIOUS THOUGHT.—E. B. Treat and Co., New York. \$2 a year.

This publication is a favorite among the preachers and Bible students.

THE MISSIONARY HERALD.—Charles E. Sweet, Boston, Mass. \$1 a year.

This is the official organ of the

American Board of Commissioners for Foreign Missions and is an excellent publication.

A MENTAL ARITHMETIC.—By William J. Milne, Ph. D., LL. D., President of the New York State Normal College, Albany, N. Y. Cloth, 12mo, 176 pages. Price, 35 cents. American Book Company, New York, Cincinnati, and Chicago.

A few years since grammars were banished from the school-room—and restored; then the spelling book was tabooed for a decade or so, and was likewise restored. The old mental arithmetic shared the banishment of the grammar and spelling book, but it has only been partially restored to its former place and favor in the schools. Of late, however, attention has been called to the fact that, in much of the modern teaching, children do not show reasoning power of so high an order as were to be found in the schools of a generation ago. Much of this loss is chargeable to the lack of drill formerly given in the study of mental arithmetic. Hence, to correct this defect, the restoration of this branch is demanded.

CURIOUS HOMES AND THEIR TENANTS.—By James Carter Beard. D. Appleton and Company New York. 65 cents.

This book belongs to the series for home readings. It is just such a book as children should read and it will be read with aridity by those who are fortunate enough to secure it. The Home Reading series of D. Appleton and Company cannot be too highly commended. It will do much to implant the taste for good reading in the young. You need not be afraid to purchase any of these books for your children.

THE HISTORY OF GERM LIFE.—By H. W. Conn. D. Appleton and Company, New York. 30 cents.

This is a very instructive book. The relation of bacteria to disease has been a subject of much study during late years and the facts which have been discovered are of profound interest and importance. Here is a book which will give you a good knowledge of this subject.

THE INTERNATIONAL MAGAZINE.—Published by the Union Quoin Co., Chicago, Ill. \$1.50

This magazine for October is before us Vol. iii No. 4. It is filled with varied matter, substantial and instructive. The Mammoth Cave is the subject of an article by Ellye Howell Glover. The article is finely written and beautifully illustrated. The Transformation of Russia, is especially instructive. There are other articles original and select which are of a high order.

THE MUSICAL RECORD.—Oliver Diston and Company, Boston, \$1.

This Musical Magazine is gotten up in elegant style and contains matter which will delight the lovers of music and musical literature.

The first number of a new magazine for children, to be called Little Folks, will be issued the last of October by S. E. Cassino of Boston. As its sub-title states,

it will be "an illustrated monthly for youngest readers." Mr. Charles Stuart Pratt and Mrs. Ella Farman Pratt, who are to create and edit the magazine, will embody in it many plans and ideas which are the outgrowth of their twenty years' experience in shaping the children's literature of America (in Wide Awake, in Little Men and Women, in Babyland, etc.). Our best writers and illustrators are interested in the enterprise. Besides the liberal pages of entertainment for the children, there will be departments helpful to the mothers and fathers, and various other features new to magazines for little children. The first number will have a baby story by Sophie May, a funny Thanksgiving tale by Abby Morton Diaz, and a very big true hunting adventure of a boy of ten. The latest thing in children's literature will be represented by a new "Arabella and Araminta" story by Gertrude Smith—which is also the last "Arabella and Araminta" story the author will write. Gelett Burgess, inventor of the "Purple Cow," will reveal an unexpected side in a charming poem "A Child-World." "The Littlest One of the Browns" is the title of the first tiny serial, funny and startling, by Sophie Swett. There will also be a Pilgrim ballad for Forefathers' Day by Hezekiah Butterworth.

The title of Sarah Grand's forthcoming novel is derived from the name of her heroine. The Beth Book is the story of Elizabeth, a child who develops into a woman of genius. This is the first novel which the author has written since "The Heavenly Twins." It is to be published in America by D. Appleton and Company early in November.

The well-known scholar, Dr. Edward Dowden, is the author of the important volume on French Literature which is to appear shortly in Appletons' Literatures of the World Series.

A Common Experience.

Scene I.—Mr. Johnson is obliged to give up work, remain in the house and take care of himself on account of a dreadful scrofula sore on one of his limbs.

Scene II.—Mr. Johnson reads a testimonial which tells of scrofulous troubles cured by Hood's Sarsaparilla. He resolves to try it, sends for a bottle and begins taking it.

Scene III.—Mr. Johnson has taken six bottles of Hood's Sarsaparilla. His scrofula sore is cured. He is feeling stronger, has a good appetite and is able to attend to his work. He writes a testimonial telling of his experience with Hood's Sarsaparilla, and recommends it to others.

Fountain Pen.

We have three new Fountain Pens, price \$2.50 each, which we will sell for \$1.50 each, post paid. GODFREY & THORNBURGH,

The Sunday School.

PREPARED BY REV. J. A. ANDERSON.

OCTOBER 17.

Paul Before the Roman Emperor.

ACTS XXIV. 10-25.

Golden Text: "Fear thou not: for I am with thee."—Isa. xii. 10.
Topical Outline: I. Paul before Felix (verses 10-21). II. Felix before Paul (verses 22-25).
Time, A. D. 58.
Reference word, "Trembled."
Lesson hymn, No. 595.

READINGS FOR THE WEEK.

Paul before Felix, Acts xxiv. 10-21.
Felix before Paul, xxiv. 22-27.
The Accusation, xxiv. 1-9.
Appeal to Cæsar, xxv. 1-12.
Object of Journey, Rom. xv. 25-33.
An Answer Given, Mark. xiii. 5-13.
Fear Not, Isa. xii. 8-16.

When Paul got to Jerusalem he was graciously received by the brethren, contrary to his fears. They glorified God when they heard from him what wonders God had wrought through him among the Gentiles. But, as we intimated last week, there was a large party among these brethren in nowise minded to give up the customs of the law of Moses. They were as little minded to tolerate any one who would teach others to do so. On a question of that sort they were as one with the Jews who had not believed in Christ, were ready to join hands with them even against a fellow Christian to enforce by all means these Mosaic observances. They were Jews first and Christians next. The "many thousands that believed" (Acts 21: 30) whom the elders were so anxious to have Paul conciliate, and to conciliate whom he did on this very occasion make every effort, seemed to have quickly joined themselves with those Jews "from Asia"—probably from up about Ephesus, where they had found Paul more than a match for them—when they raised the cry against him in the temple, charging him as being the man who taught men everywhere against the people and "the law and this place." Such a charge was the rallying cry of all the zealots about the temple on this feast day. Their zeal for the law blazed into a furious flame against this ringleader of apostates. They had long hated him, long wanted to get him into their hands—they had him—and they had the blood of Jews and the passions of Orientals. But for the quick decision of Lysias, the Roman captain commanding the garrison there, they would have made short work of him on that day.

When Paul had been rescued from them and was about being carried into the castle, with glorious intrepidity he halted on the steps, and begged that he might be permitted to make his defense to the mob then and there. They heard him till he made mention of

the Gentiles and then instantly raised the howl again.

The next day when the captain would investigate the case, and had Paul brought before the Sanhedrin for that purpose, Paul saw very quickly that he could get no hearing before that body. Some twenty years before he had most likely been a member of it himself. He must have recognized a number of his old associates there, from whom he had received "letters to Damascus." He knew their temper and knew their weak point as well, the line of cleavage that ran between the members of the body on the subject of the resurrection of the dead. He therefore threw them into a contention among themselves on this subject on which they were so bitterly divided. The result was that they were about to pull him to pieces, the Pharisees taking his part and the Sadducees clamoring against him, till Lysias again interfered forcibly, and carried him into the castle.

Again the Jews had been cheated of their hated antagonist. Forty of them bound themselves under a curse never to eat or drink till they had killed him, and entered into a conspiracy to carry out their design. Lysias being informed of their movements spirited him away that night to Cæsar, under a strong escort, to be tried before Governor Felix.

After five days the Jews went down in great state to attend his trial. The high priest went; the elders, the Sanhedrin, went; and they carried with them a lawyer, an orator, a Roman, we should judge from his name. They did not intend to leave a stone unturned in the matter of this prosecution—we presume their fellow countrymen were still fasting—were getting hungry. Paul was never less than a man. His defense before Felix was brave and manly and able. Had the governor been as much as a man he would have discharged him. But he kept him in prison on one pretext and another for two whole years; was evidently greatly interested in his prisoner, heard him often, and gave his gospel also a hearing, and trembled under his mighty appeals and—waited for a more convenient season—to be a man.

A Sunday-school teacher should always be a religious person.

We found at Corning an admirably conducted Sunday-school under care of Bro. Oliver.

That is the best Sunday-school which most impresses the children with reverence for the word of God and the house of God.

The Sunday-school at Cabot has lost a loved member in Walter Botts. Resolutions of respect and sympathy were adopted by the school—J. H. Jones, Superintendent.

We have resolutions of respect to the memory of E. P. Lannius, a member of some Sunday-school; where is not named. The school sympathizes with the father and mother, brothers and sisters in the bereavement. We have not space for resolutions of this sort as they would multiply without end.

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OCTOBER 17, 1897.

Paul's Doctrine of the Holy Spirit.

THE WITNESS OF THE SPIRIT.

The witness of the Spirit is an important truth in Christian experience, and its nature and tests ought to be well understood.

Paul speaks of the spirit of God in us, of seeking after the spirit, of being free from the law of sin and death, and of fulfilling the deeds of the law. All these are evidences of an indwelling divine life in the souls of believers.

The test of the Spirit's presence and work is in a holy life. Emotion is no evidence unless it be an impulse to holy living. When a man delights in goodness, and in the law of the Lord, it is seen that he has a life that is not natural, and that he is swayed by affections which are not by nature in men. His life is such as the Spirit of God alone can inspire, and this fruit of the Spirit is the witness of the Spirit—the only evidence to himself and others that he has the Spirit of God.

The righteousness which the law demands but cannot produce, and which no constrained, reluctant obedience to an outward rule can satisfy, is attained in the spontaneous outflowing of a good heart.

There must be conjunction of feeling and action, an outward obedience in which the heart is not engaged can not fulfill the law in faith and feeling if these end in themselves. To save himself from being deluded into the idea that his feelings prove him a child of God,

one should test his feelings by the work that God has given us to do. "This is the love of God, that we keep his commandments and his commandments are not grievous."

But he who delights in God and his service, feels no bondage. Therefore, says the apostle, "ye have not received the spirit of bondage again to fear, but ye have received the spirit of adoption, whereby we cry, 'Abba, Father.'" The work of God's Spirit in giving us love and joy in his service is a fact witnessed to our inner consciousness, and it is such a work as we know to be of God. Therefore is it said: "The Spirit itself beareth witness with our spirit that we are the sons of God."

Among the evidences of acceptance before God and adoption into his family is peace—freedom from fear and condemnation—peace with God through our Lord Jesus Christ. We stand in his grace and strength rejoicing.

Joy and peace are the fruits of the Spirit. The Christian life is not sad and mournful. It goes forward in the light of God's favor and confident of its reward at last.

Deafness Cannot be Cured.

by local application, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

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ARKANSAS METHODIST

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

WEDNESDAY, OCT. 13, 1897.

Gen. vi. 3; and 1st Peter iii. 19-20.

Dr Godbey:—Will you please give, through the ARKANSAS METHODIST, the meaning of Gen. vi. 3, also 1st Peter iii. 19-20.

A BIBLE STUDENT.

Gen. vi. 3—"My spirit shall not always strive with man, for that he also is flesh, but his days shall be an hundred and twenty years."

This text is understood to mean that a hundred and twenty years were given the Antediluvians to repent while the ark was being built by Noah and that righteous man preached repentance to the people.

1st Peter iii. 19-20—"By which also he went and preached to the spirits in prison, which some time were disobedient when once the long suffering of God waited in the days of Noah. While the ark was preparing; wherein few, that is eight souls were saved by water."

This second passage is itself a good commentary on the first referring back to the statement in Gen. vi. 3; and explaining it.

The pronoun which in the beginning of the passage refers to the spirit mentioned in the preceding verse for its antecedent. The Spirit, by which he preached etc. God's spirit strove with the Antediluvians. They were as spirits in prison, sentenced and waiting the day of doom. The coming destruction had already been announced, and the limit of time was fixed. Yet during that time Noah preached and God's spirit strove with the people, who because their sentence had been declared were as those in prison waiting the execution. Yet not withstanding the threatened destruction they might have averted it by turning to the Lord as did the people of Ninevah in later time.

Figures and Fancy—Our Church in the West.

There has been of late considerable discussion of the problem of our Church in the West and some have represented that it were better to abandon that field. Dr. David Morton, our Church Extension Secretary, speaks to the subject in the Church Extension Bulletin in a very practical way. Here is what he says:

In 1887 the aggregate membership and property statistics of the five Conferences were as follows: Total preachers and members, 9,

925; number of churches, 142; value of churches, \$557,550; number of parsonages, 89; value of parsonages, \$88,430.

In 1896 the statistics from the seven Conferences now occupying the same territory were as follows: Ministers and members, 17,057; number of churches, 217; value of churches, \$653,560; number of parsonages, 148; value of parsonages, \$158,218.

Now, during the same period the whole Church advanced upon the same lines as follows: Ministry and membership from 1,107,456, to 1,462,423; number of churches from 11,364, to 13,919; value of churches from \$15,242,533, to \$21,233,980; number of parsonages from 2,199, to 3,581; value of parsonages from \$2,487,936, to \$4,067,187.

Compare now the rate of increase in the Church at large with that which has prevailed in these Conferences, we obtain the following results:

The Church has gained 32 per cent. in membership, while the West has gained 71 per cent. The Church has gained 22 per cent. in number of church buildings and 38 per cent. in value, while the West has gained 50 per cent. in number and 17 per cent. in value. The Church has gained 62 per cent. in number of parsonages and 63 per cent. in value, while the West has gained 66 per cent. in number and 80 per cent. in value.

We fear there is a worldly pride in those brethren who favor abandoning fields where the M. E. Church is in the lead. The West was a field for all the Churches, and they were called to enter it, not in denominational rivalry, but to meet their obligations according to ability in evangelizing the new country. Can we be excused if we do not contribute to this work with the rest? If we have in all this field, a preacher who can not bear that the M. E. Church preachers should have finer Churches, better parsonages, and get better salaries than our own, those preachers ought not only to abandon this field but abandon every other. It becomes our Church to join hands with all Christian Churches to make her contribution to save the sinners of the West, and having done what we can we ought to rejoice for every Church which may be able to do more.

Our Bishops on Sanctification.

We see constant allusions from second blessing evangelists to our Bishops as opposing the doctrine of sanctification. Let all our readers understand that the doctrine of sanctification does not include the theory of the second blessing. Of our eight bishops only one holds the second blessing theory but every one of them holds the doctrine of sanctification as taught by the Church, and they

all with perfect unanimity put their signatures to the following deliverance at our last General Conference. Read this and contradict every man who tells you that there is a single bishop in the college who does not believe in sanctification, and remember also that the second blessing theory they do not hold. Here is what they say in their episcopal address:

"The privilege of believers to attain unto the state of entire sanctification or perfect love, and to abide therein, is a well-known teaching of Methodism. Witnesses to this experience have never been wanting in our Church, though few in comparison with the whole membership. Among them have been men and women of beautiful consistency and seraphic ardor, jewels of the Church. Let the doctrine still be proclaimed, and the experience still be testified. To teach, practice and promote holiness of heart and life, after the standard of God's law and the example of Christ, is the work of the Church. Those to whom is committed the care of souls should not suffer their flock to rest in a name to live without the life, in a form of Godliness, without the power, in outward morality and religious training without the renewing of the Holy Ghost."

Facts About the A. I. U.

"The most earnest Methodists in the State send their children to Methodist schools; the most earnest Baptists send theirs to Baptist schools, etc. Atheists, Deists, agnostics, spiritualists, and men who care nothing for religion send their children by preference to the State school. The public sentiment of a collection of young people gathered from such homes cannot be friendly to Christian worship or the Christian life. Skepticism of every type is certain to be bold and loud. The influence all around will prove unfriendly to the religious youth and unfriendly to the Christian faith. President and faculty may deplore it, but they are helpless. And if the secular press representing the University writes this way: 'We would like to know whether it is pure love of lying, or simply cussed ignorance, that prompts the agents of obscure high schools and would-be colleges to misrepresent the Arkansas Industrial University.' If, I say, the secular press, speaking for the University, speaks thus of Millar, Conger, and the Methodist, Baptist, or Presbyterian ministers who have been canvassing for the Christian colleges of the State, how will the sons of scoffers and mammon worshipers in the University treat the few Christian youths who may be seeking education there?"

The above clipping is from the article of Dr. Riffin in the METHODIST of Oct. 6. I simply want the statement, as under, to meet the eyes of those who read it:

1. Of the students now enrolled (between four and five hundred)

one-half, by actual count, are members of some Christian Church.

2. Of the whole number but twenty-five have put themselves on record as having no church preference, and some of these attend church and Sunday-school.

3. One hundred and fifty of the students are from Methodist homes, and a majority of this number (90) are actual members of the Methodist Church.

4. The president and faculty are nearly all church members, while the few who are not attend religious service more or less regularly.

5. If Atheists, Agnostics, Deists, Spiritualists, and men who care nothing for religion, send their children by preference to a State school, they are not patronizing the A. I. U., for as before stated (§2) only twenty-five have enrolled themselves as having no church preference.

6. The pastors of the Methodist, Christian, Presbyterian, C. Presbyterian, and Baptist Churches in the city each have the pleasing duty of holding chapel service in the A. I. U. one morning in the week assigned them by the Faculty, and a surprisingly small number of either professors or students are absent at any time. In fact, it may be said that all attend.

7. Every opportunity is afforded the pastors of the several churches to find out the denominational preferences of each student, the registration papers being accessible to them, and each pastor has a list of those who belong to or have expressed a preference for his church.

8. "Scepticism," if it exists at all, is neither "bold" nor "loud." Careful investigation has failed to reveal a single "atheist, agnostic, deist or spiritualist" among either Faculty or students.

9. If there are any "sons of scoffers and mammon worshipers in the University," "the few youths who are seeking education there" are so powerfully in the majority (see §1 and §3) that the painful and pitiful minority has not as yet been heard from.

10. So far as I have heard, in my ten months intercourse with President and Faculty, all of whom I know personally, there is no disposition to antagonize or belittle any other educational institution in the State.

11. With these exceptions the matter in the above clipping is to the best of my knowledge and belief true and correct.

As pastor of the Methodist Church at Fayetteville, having the privilege of preaching to 100 or 150 of the students of the A. I. U. and quite a number of the members of the Faculty, I have the honor to submit this plain statement of facts to the readers of your paper.

HENRY HANESWORTH.

Fayetteville, Oct. 8.

Brethren have the right to express their views in regard to State and Church schools through the columns of the ARKANSAS METHODIST. We wish it understood that editorially the paper will do all it can to foster and encour-

age education both by the State and the Church. The State of Arkansas has not given as much money to her University as she should have given, nor has the Church contributed in proportion to her duty or her means to Christian colleges. As to the University, one is certainly greatly mistaken who supposes that it is not under influences positively favorable to Christianity. It is a worthy institution under the care of men competent in scholarship and noble in character. [Ed.]

Church News.

There have been some special meetings in our churches in Little Rock during the last three weeks.

First, Rev. James Thomas led off, with a two weeks meeting at Winfield Memorial. He was assisted by Dr. Hunter. The congregations were large and there were several converts as the result of the services.

At First Church a meeting was begun ten days ago under Dr W. M. Leftwich, of Nashville, who has been engaged for the work by the pastor. This meeting is still in progress and with increasing interest. Dr. Leftwich's work is in harmony with all the interests of the church and his preaching searches and tests the spiritual state of the hearers with a calmness and strength which we have not known equaled by any evangelist. The utter absence of any appeal or manipulation to create a mere emotional wave is characteristic of the Doctor's methods. He understands the need of the church and the need of souls. His sermons and prayer-meeting talks have been greatly appreciated by our preachers who have missed no opportunity of hearing him.

Dr. Caradine also began services last Friday at Glenwood Park.

His meetings are not under the auspices of any of our churches.

The attendance has been fairly good. We shall notice these meetings further when they are closed.

Bishops Hurst and Vincent, both of the M. E. Church have set the example of requesting the conference to indicate by ballot whom they desired for presiding elders.

The Transfers from the Pacific Conference are: — R. J Briggs to Texas Conference; T. H. B. Anderson to Missouri Conference; D. M. Edwards to North Georgia Conference; C. W. Hoag, C. L. McCausland and H. C. Christain to Los Angeles Conference.

Personal.

Rev. W. S. Bristow was in from Quitman. He reports a good opening of the school.

We had a call Tuesday from Rev. L. M. Powel—Grady. He reports his work in good condition.

Bro. Pipkin was in our office Saturday. He is much encouraged at the favor which his school for young women is receiving.

Rev. P. B. Summers, presiding elder of Morrilton district was in last week. He thinks the condition of his work generally encouraging.

Rev. S. C. Vinson, of the Arkansas Conference was in our office last week. He reported 99 members received in his charge this year and he expects to build two churches before Conference.

Our friend W. P. Field is suggested by an exchange as a fit person to be appointed to succeed the late Mr. Goodrich as clerk of the United States Courts. We think no better appointment could be made.

Prof. Hemphill, of Sherman, Texas, has been directing and leading the music at First Church, this city, during the protracted meeting conducted by Dr. Leftwich. Bro. Hemphill is highly esteemed as a Christian gentleman, and as a singer he has few superiors.

An exchange says that W. O. Brann, editor of the Iconoclast was on the 2nd of October brought to account at the point of the pistol for his statement about the faculty and students of Baylor University, compelled to sign a statement that he had willfully lied, and promise to leave the city of Waco, in twenty-four hours. Mr. Brann has never appeared to thoughtful people as any thing but a reckless iconoclast intent upon pandering to the most vicious classes of society.

To artificially bleach the hair will destroy its growth; but if the hair inclines to grayness, assist nature to arrest it with Hall's Hair Renewer.

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Christian Life.

Home Coming.

BY EBEN E. REXFORD.

When to the dear old home and those who love us
We come from wandering, how sweet it is
To feel the shelter of its roof above us,
To clasp warm hands, and meet each welcoming
kiss!

Then we look round and see the dear old faces,
We hear the voices loved in other days,
And memory fans the embers gray with ashes,
Until the fires of friendship are ablaze.

"O, welcome! welcome!" every voice is saying,
While kindling eyes are meeting, brimmed with
tears,
And "welcome!" all the echoes seem repeating
To send the cadence down the coming years.

Then we sit down and talk the old times over,
And not a heart among us all is old.
All unaware we've found youth's long-sought
fountain,
And drank the draught of which old dreamers
told.

But by and by a silence falls about us.
Something is near us that we cannot see.
Have those who climbed the hills of heaven be-
fore us
Come back, to-day, to sit with you and me?

I love to think the old time friends are with us—
That earthly friendships thrill their true hearts
yet.

Would heaven be heaven if loved ones were for-
gotten?
In earth or heaven I could not forget!

It is not very far—the world they went to,
Since earth and heaven are sundered by a sod—
Across the distance of a low grave only;
And they remember in the world of God!

Aye, they remember! There is no forgetting
For those who know the endlessness of love.
Lift up your eyes when life's last sun is setting—
Lo, Memory's star shines in the blue above!

So while the living round the old hearth gather,
Greet we, the unforgotten dead, and say,
"How fares it, friends of old? Since love remem-
bers,
Clasp hands with us across the grave to-day!"
Shio-ton, Wis.

What is Turning Unto the Lord?

"Many believed, and turned unto the Lord." What does that mean? It means that these heathens gave up their idols and began to worship the only living and true God. When a man believes in Jesus Christ, he puts away his false gods and worships the great Father of spirits; he makes no inferior object the aim of his being, but henceforth lives for the glory of God. This is a glorious turning, a complete conversion of the man's heart and soul.

To turn to God means not merely to forsake the false god for the true, but to turn from the love of sin. Sin lies that way, but God's glory lies in the opposite quarter. He who looks sinward has his back to God; he who looks Godward has his back to sin.

It is blessed conversion when men turn from the folly of sin to the glory of God. With weeping and supplication do men so turn, confessing their wrong doing, lamenting their transgressions, abhorring their evil lustings, desiring pardon, and hoping for renewal of their nature. Precious in the sight of the Lord are the tears of penitence and the sighs of contrite hearts.

To turn to God means that henceforth God shall be sought in prayer. "Behold he prayeth" is one of the indications of a true convert. The man who lives with-

out prayer lives without God; but the man who has turned to God is familiar with the mercy seat. What a turning it is when the eye is turned upward to seek the Lord with the solemn glancing of the eye, when none but God is near!

To turn to God means to yield yourself obedient to his sway, to be willing to do what he bids, to think what he teaches, and to be what he commands. Willful rebellion is the child of unbelief; sincere obedience is the offspring of humble believing. "They believed and turned unto the Lord." To believe and to turn to God is to be delivered from the present domain of sin, and from the future punishment of it; to be without faith and without God is to be without joy here and without hope hereafter.—Rev. C. H. Spurgeon.

Heart Peace.

The peace of God passes all understanding, as the life of God passes knowledge; but it may be surely attained and known in its deepening depth and far-reaching breadth by fulfilling the simple, supreme condition of abiding in the presence of God. He who lives day by day, hour by hour, moment by moment, on the bread of the peace of God—that is to say, lives in the holy place, with his eyes toward the Holy of Holies—will have peace. For he is in God; he has identified himself with the Immutable One; has founded his life upon the strength of Israel; and ascended to unity with the Divine Being. In the nature of things, therefore, he has peace. There are no discords in his relation with God. He is in right relations with his past, for he is pardoned and justified. He is in right relations with his present, for he is doing the will of God; and he is in right relations with his future, for, having perfect love, he has no fear. He has the peace of Jesus, Son of God, who, with sure vision of Calvary, could say: "I do always those things that please the Father. In Me ye have peace." It is always so. The secret of peace is life in Jesus Christ—unity with him in faith, hope, love. To believe as he believed, trust as he trusted, hope as he hoped, love as he loved—that is to have peace; that is to live in the spirit of the Holy Eucharist—in the spirit of the holy Sabbath. Each day is sabbatic, each hour sacred, each task sacramental; life becomes wholly freed from disturbances, carking cares, destroying anxieties, self torturing aspirations and abides in gentle peace in the Tabernacle of the Most High.—Theophrastus.

Difficulties Removed.

I was all run down and could not eat or sleep. I suffered with a tired feeling and also had chills. I began taking Hood's Sarsaparilla, and when four bottles had been used I was able to sleep well and had a good appetite. I am much stronger and am relieved of my former difficulties.

MRS. L. S. ROGERS.
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HOOD'S PILLS cure nausea, sick headache, biliousness and all liver ills. Price 25 cents.

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THE many cases of spasms, St. Vitus dance and epilepsy that Dr. Miles' Restorative Nervine has cured, would alone give this great remedy wide reputation. Mrs. Walter A. Steward, 773 Broadway, Kingston, N. Y., says March 3, 1896: "In 1893, while on a visit to friends our little girl was taken with spasms. We hastened home to our family physician. He did all he could but failed. We called several physicians but the spasms continued, her tongue became partially paralyzed and the doctors said she would never talk again. Night and day we watched the poor little sufferer and tried every remedy we saw advertised for such cases but got no relief. We began giving Dr. Miles' Nervine, and after taking four bottles she was running about as well and happy as ever." Dr. Miles' Remedies are sold by all druggists under a positive guarantee, first bottle benefits or money refunded. Book on Heart and Nerves sent free to all applicants. DR. MILES MEDICAL CO., Elkhart Ind.

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Copies of Mrs. Thornburgh's Catechism for little children have been sold in about four years, and we have just had a new edition of 5,000 copies printed. No similar work has met with such universal favor. It is a simple, sensible catechism, made for children by the mother of children, who has been for many years a Sunday-school teacher of little children. Infant class teachers approve it at first sight. Send for sample copy, or, 40c per dozen.

ARKANSAS METHODIST,
Little Rock, Ark.

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 \$5 Holman Self-Pronouncing Teacher's Bible will now be sent by mail for only \$2, or the large print \$6 one for \$2.25. Here is a chance to get a fine divinity circuit teacher's Bible for about half its worth.

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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.
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GODBEY & THORNBURGH,
Little Rock, Arkansas.

We keep the full course of reading for the Woman's Parsonage and Home Mission Society.

GODBEY & THORNBURGH.

For the Young People.

We wonder how many children in our Methodist homes where this paper goes read the Young People's department. We are careful to select matter both instructive and entertaining.

What Franklin Accomplished.

Lord Jeffrey wrote of the American inventor and philosopher: "He never lost sight of common sense." Philip G. Hubert, Jr., in a sketch of Franklin in his recent book, "Inventors," says, "Nothing in nature failed to interest him," and a catalogue of his achievements showing his activity and resource, is conclusive proof of the truth of both statements.

He founded the Philadelphia Library, parent of a thousand libraries, which marked the beginning of an intellectual movement of endless good to the whole country.

He first turned to great account the engine of advertising, indispensable in all modern business.

He published "Poor Richard," a record of homely wisdom of such shape that hundreds of thousands of readers were made better and stronger by it.

He created the postoffice system of America, and was the first champion of a reformed spelling.

He invented the Franklin stove, which economized fuel, and he suggested valuable improvements in ventilation and building of chimneys.

He robbed thunder of its terrors and lightning of some of its power to destroy.

He founded the American Philosophical Society, the first organization in America of the friends of science.

He suggested the use of mineral manures, introduced the basket willow, promoted the early culture of silk, and pointed out the advantages of white clothing in summer.

Not Much of a Watch.

A young man who had broken his ten-dollar watch stood before the counter of a watchmaker's shop in Chestnut street a few days ago, and when the watchmaker had the parts of his watch spread out before him the young man ventured to caution him not to lose any. The veteran horologist gazed at him in disdain. "I suppose you think this is a complicated watch," he said, "but it is a little one-horse affair, with scarcely fifty parts. Last week I handled a watch that was a watch. It was a minute repeater, counted one-fifth seconds and told the days of the month. So finely adjusted was it that skipped thirty-one on all the thirty-day months, and once every four years it counted twenty-nine days for February. There were nearly five hundred parts to that watch. The owner paid \$600 for it, and as it has to be cleaned once a year at a cost of \$25, he pays a tax of \$2 a month for the privilege of carrying it. Now your little tin affair only"—but the young man

moved out of the store, remarking that he would call for it on Wednesday. [—Philadelphia Record.]

Historical Illustrations of Providence

The history of the world abounds in illustrations of the power of Providence. That beautiful story in the sacred writing, of the ten Hebrews and their brother, will readily occur to the reader.

Envy towards Joseph induced his brethren to sell him to a company of strangers. "Let us see," said they, as they were conspiring against the child, "what will become of his dreams." But the act by which these men intended to defeat one of the great purposes of Providence became, when it had once passed out of the power of the actors, the means of accomplishing that purpose.

II.

The conquest of Italy and the Western Roman Empire, by the barbarous tribes of Northern Europe, is an illustration of the power of Providence. Italy, under the Roman Emperors, was a civilized, a religious, an enlightened country. The refinements, the arts, the learning of the world were all deposited there. The tribes of Northern Europe knew nothing of refinement, nothing of the arts, nothing of literature, nothing of Christianity. From their uncivilized country they poured down in countless numbers upon the cultivated vales of Italy, and the arts shrank from their rude touch. At their approach learning retired to convent and monastic cells. Humanity shuddered at the coming desolation of all that was good and fair. But the watchful eye of Providence was over the scene and Christianity stood her ground; when civilization, and art, and learning fled. By her influence the conqueror was conquered, the vanquisher vanquished. The result was that both parties, the Italian and the Northern invader, were mutually benefited, and the interests of Christianity and civil liberty were promoted. A new order of things, a new form of civilization commenced and the Christian religion was introduced into all the tribes and kingdoms of Europe.

MRS. I. H. WILLIAMS.

"I was troubled for a long time with an itching humor on the scalp," says Mr. D. P. Davis, Neal's Landing, Fla., "but at last, being recommended Ayer's Hair Vigor, I tried it and a complete cure was effected." Everyone who has used it speaks well of this dressing.

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We have offered the ordinary sized print so cheaply that the old people complain that we do not treat them fairly, so we have arranged to please them. We will send, postpaid, the Large-Print Holman Self-Pronouncing Teachers' Bible—price \$6.00—and the ARKANSAS METHODIST one year for \$3.00, or, we send the Bible without the paper for \$2.25, postpaid. No such offer has ever been made before.

GODBEY & THORNBURGH,

Little Rock, Ark.

Our Church at Home.

MINERAL CIRCUIT.

I have held four protracted meetings resulting in between 40 and 50 conversions, several reclaimed and the church generally revived. This work is now in good condition spiritually and financially. I think it will pay out all claims.

W. D. REAVER, P. C.

RISON, ARK.

We have just closed a very interesting meeting at this place, resulting in 13 conversions, and 11 accessions to the church, and the membership greatly revived. Bro. J. R. Sanders was with us a few days and rendered great assistance. There are few better and more faithful men than Bro. S.

A. M. ROBERTSON.

MINERAL CIRCUIT.

I have closed out my round of protracted meetings. The Lord has blessed us all the way through. About 50 conversions in the old Methodist style and every church save one greatly revived; 13 joined the Church, more will join yet, some joined the Baptist; collections far behind, hope to come out all right at Conference, for we have good loyal Methodists on this work.

W. D. REAVES, P. C.

Oct. 1, 1897.

ARKADELPHIA, ARK.

We are in the midst of a gracious revival in our church. I know you will rejoice with me. This is the 10th day since the meeting began. It begun in the church at our regular service last Sunday a week ago. Rev. Geo. S. Sexton, of Texas will be here to join us this evening. We are praying and working that God will give us the town.

H. H. WATSON.

October 5, 1897.

STUTTGART, ARK.

We have just closed union meetings of a month's duration. They were the most telling efforts in some respects ever made in the history of the town. Careless Christians were stirred and many converted. About 20 have joined the church and still they come. The business men say that the moral atmosphere on the streets has been changed.

T. O. OWEN.

October 4, 1897.

BOONSBORO CIRCUIT.

At New Hope on August 7, we began a meeting, which lasted 13 days, resulting in 13 conversions and the church graciously revived. We were ably assisted by Bro. H. L. Dinsmore, L. P. of Prairie Grove circuit. From there to Starr Hill on September 17, where we were met by Rev. W. R. Nelson, of the M. E. Church, in a joint meeting running 11 days, resulting in 17 conversions. In this meeting some of the greatest manifestations of the Spirit and power of God were felt that I most ever saw! The church shouted and praised God and sinners cried for mercy. There were conversions at the church, in their homes on the bed and in the woods. One who

had given the greater portion of his life to the service of sin, Uncle Jimmy Starr, age 83 years, happily saved from sin. To God be all the glory. W. H. HATFIELD.
Boonsboro, Sept. 30.

EMMET CIRCUIT.

The third Saturday in August we commenced a meeting at Midway. The first service was spiritual, in fact it was good to be there. On Saturday night our young preacher, J. P. Steele, preached his second sermon, having been licensed but five weeks. Brother Rorie, of Hope, came in Monday evening and preached every sermon except one till the meeting closed Thursday night. Bro. Rorie's sermons were convincing and edifying. He won the hearts and carried with him Friday morning the good wishes of my people. During the meeting there were 18 professions and 21 accessions, 7 of these by certificate. This was the best meeting that had been there for years, perhaps since the days when they had camp meetings at that place. Saturday before the fifth Sunday in August, I commenced at Emmet. Bro. Dickerson was with us two days, but having been sick he only preached once. Bro. J. A. Parker from Chapel Hill came in Monday evening and remained until Friday morning. Although Bro. Parker is a young preacher, his sermons were good and delivered with spiritual power. The meeting was a success. God was with us. There were 11 conversions and 14 accessions, 5 by certificate. At Hopewell the Lord was with us, 5 accessions and 1 or 2 conversions. At Moscow and Pleasant Ridge we had some good services, but no accessions or conversions. I will hold another meeting at Dickey's school house. Another drouth, and hence our collections are badly behind. On pastor's salary about 40 per cent. has been paid. This is a good work, with some as fine stewards as there are on any work.

J. M. G. DOUGLASS.

CLARKSVILLE CIRCUIT.

At the last meeting of our annual conference at Fayetteville, the Bishop gave me for my work for '96 and '97 the Clarksville circuit, to which I moved and went to work, although I was not able to do much for the first few months, but I met my appointments and done the best I could, and I found that when I did this God was always pleased and blessed me in the effort. I found the work far below what it ought to have been both religiously and financially and our leaders greatly discouraged, so I went to work with all my might, by the grace of the good Lord to build up the work spiritual, for this, I believe to be the only sure way to raise the church financially, and now as our fourth quarterly conference has just closed I look back over the year's work and I do thank God with all my heart for the results. We have had a revival at every appointment, and we expect to pay our conference assessments, most of them, if not all, in full. Some would ask if we had any opposition. I would say yes, plenty of it; any man that is

Human Blood Turned to Water

Remarkable Affliction of Miss Roselle Darr, of Cumberland, Md.

From the Courier, Cumberland, Md.

The reporter of The Courier hearing of a terrible malady with which a young and handsome young lady of Cumberland, Md., was afflicted, called at the residence of Mr. Michael Darr, 58 Frederick street, to learn something of it.

Mrs. Darr said that her daughter Roselle, aged 20 years, had been afflicted with a disease that apparently had turned her blood to water, accompanied by nervous prostration, pains, loss of appetite, etc., making life a burden.

The family physician was consulted, but his treatment brought no relief, and her daughter's existence was a dragging misery.

The mother also said that her daughter accidentally cut her finger rather severely, and they were astounded to notice that no blood came from the wound. "Then," said the mother, "I was convinced that my daughter's blood had really turned to water."

Mrs. Darr, continuing, said she had read of the merits of Dr. Williams' Pink Pills for Pale People, and had little faith in such remedies, but finally purchased a box at Mr. Hervey Laney's drug store, on North Centre street.

After her daughter, Roselle, had taken one box a slight improvement was noticed in her condition; the remedy was continued; after three and one-half boxes were taken the daughter's health was restored.

The reporter naturally had a desire to see the young lady after hearing these remarkable statements, but was informed that she was out of the city on a visit.

Mr. Michael Darr, the father of the young lady is a passenger engineer on the B. and O. railroad, and is an experienced and popular railroad man.

To those who may doubt the accuracy of this statement, we refer them to Mr. Darr, who will indorse all we have said, and to the following affidavit of the mother of the young lady:

I, Mrs. Rebecca Darr, do acknowledge the statements of the above article relating to my daughter's illness, and the merits of "Dr. Williams' Pink Pills for Pale People," in connection with the same, is substantially correct.

Witness my hand and seal.

MRS. REBECCA DARR.

Witness: CHARLES R. MORRIS.

STATE OF MARYLAND, } ss.
ALLEGHENY COUNTY, }

Personally appeared before me, the subscriber, a Justice of the Peace, in and for the said state and county, Mrs. Rebecca Darr, and made oath in due form of law, that the foregoing statement is true as therein set forth.

CHARLES R. MORRIS,
Justice of the Peace.

February 3, 1897.

Dr. Williams' Pink Pills for Pale People contain, in a condensed form, all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are also a specific for troubles peculiar to females, such as suppressions, irregularities and all forms of weakness. In men they effect a radical cure in all cases arising from mental worry, overwork or excesses of whatever nature. Pink Pills are sold in boxes (never in loose bulk) at 50 cents a box or six boxes for \$2.50, and may be had of all druggists, or direct by mail from Dr. Williams' Medicine Co., Schenectady, N. Y.

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worth anything to the Church of Jesus Christ will suffer persecution, but I rejoice in these things inasmuch as I am counted worthy to suffer these things for the cause of my blessed Christ. The most amusing incident that occurred was the action of the board of directors of the Johnson County Fair at their last meeting. It appears that a motion was made to give to each preacher and his family a complimentary ticket, when some one objected by saying Villines had said too much about their fair. So they gave the rest of them (the preachers) complimentary tickets, but left myself out. But God makes the wrath of men to praise him. So while they would stigmatize me they could have done nothing that would have so raised me in the estimation of the most spiritual members of my church and religiously inclined sinners. Now I have never objected to fairs, but privately and publicly I oppose horse racing. So I thank God that even in this

they paid a higher compliment to myself than otherwise they could have done. God bless the METHODIST, in every home where it enters it does great good.

J. N. VILLINES.

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.

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

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Little Rock, Ark.

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Woman's Parsonage and Home Mission Society.

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

W. P. and H. M. Society.

Report of W. P. and H. M. Society, Little Rock Conference, for quarter ending September 1, 1897:

Total number of connectional members in the society, 509; number of connectional members added during quarter, 62; number of monthly meetings during quarter, 64; total number of persons present during quarter, 552; total number of life members, 3; number of subscribers to "Our Homes," 128; new subscribers added during quarter, 10; number take Home Mission Reading Course, 120; how many are pledged to systematic giving, 155; number of sick and strangers visited, 600; number of garments distributed, 215; number of cottage prayer meetings held, or Bible readings given, 85; number of visits to corrective or benevolent institutions, 10; names on baby roll, 15.

Much to our regret several auxiliaries failed to send reports for this quarter, and I am unable to give them credit for the work they may have accomplished.

Since May 31 adult auxiliaries have been organized at Murfreesboro, Monticello and Benton.

True, Benton has only two members, but they with the aid of friends, and through the perseverance of an energetic pastor have built a neat parsonage. They bear aloft the banner for local work in the Little Rock Conference.

During this quarter juvenile auxiliaries were organized at Murfreesboro and Okolona.

These with the juveniles of Arkadelphia are earnestly engaged in working for humanity and for the salvation of souls in our home-land. We hope soon to welcome other earnest and energetic children into the W. P. & H. M. Society.

October 11-18 has been appointed our week of prayer, and a number of our auxiliaries have expressed the intention of observing it. I hope that every auxiliary will do so, and will carry out the interesting and instructive programs as far as possible.

Let us make special effort to build up and strengthen our auxiliaries during that week, and also, to aid our connectional enterprises.

The annual convention of the W. P. and H. M. Society of the M. E. Church, South, will be held in

Knoxville, Tenn., the last week in October. What message of cheer shall we of the Little Rock Conference send to our leaders and co-laborers?

One half of our year is gone and two or three auxiliaries have not reported a meeting. This is cause for disappointment, but we need not feel discouraged, for a large majority of our women are not asleep, and our pastors are really becoming more interested in our work.

Our good women say they are hindered by many obstacles, and I know that this is true. The other day I followed a beautiful river, and I noticed that for miles and miles its clear water was obstructed by innumerable rocks of every shape and size. Sometimes it seemed as if the stream must turn back or stop altogether, but it kept right along—running around rocks and over rocks, and, it may be, under rocks, merrily singing every step of the way. It considered not its tortuous journey which made possible the passage of man through mountain gorges, but hastened on carrying beauty and fertility to the valley gleaming in the sunlight beyond.

Oh! Friends, let us learn patient persistence from this river, and we shall not be checked by the rocks of ignorance, indifference and prejudice. Let us strive to lead men and women into the brighter light that ends in perfect day.

And may we sing cheerily all along the way.

Sincerely,

Mrs. W. H. PEMBERTON,
Corresponding Secretary.

[We have the report of the treasurer of the W. P. and H. M. Society for the Little Rock Conference which we shall publish next week.—Ed.]

The pain that sometimes strikes a man at the most inopportune moment is due to indigestion. It may come in the midst of a dinner and make the feast a mockery. It is a reminder that he may not eat what he chooses, nor when he chooses. He is a slave to the weakness of his stomach. A man's health and strength depend upon what he gets out of his food. This depends on his digestion. Remove the obstruction by taking Dr. Pierce's Pleasant Pellets. They are a positive cure for constipation and its attendant ills—headaches, sour stomach, flatulence, dizziness, biliousness and "heartburn." The "Pellets" are very gentle in their action. They simply assist nature. They give no violent wrench to the system. They cause no pain, nor griping.

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

W. T. Hill of Buena Vista, Ouachita county Arkansas says: "The Electropoise cured me of nervous prostration from which I suffered very much. I cannot say too much for it."

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WHAT is it? This sparkling new book is a series of forty discussions touching all the chords that make or mar the life of everyone. The reader as he passes through the book will hear all the chords of human life touched by a master hand. The good and bad, the true and false, will each play their part. The discord of a false and unholy life in contrast with the sweet melody of a true and noble life. One will scarcely read far before he sees and hears things that remind him very much of himself, and are exact counterparts of many of many of his neighbors. It also presents in a new and striking manner what no other author ever employed, a large number of Moral, Practical and Religious Subjects, examined from the standpoint of everyday observation, taking the facts just as they are found, and holding them up to the gaze of the world with the masque torn off and the light of truth beaming full upon them. The engravings are all new and original. You never saw one of them before. The original pictures were drawn by the author, photographed and engraved for this book, and are copyrighted with it. The object of the writer is to impress the truth upon the mind in the most powerful and practical manner. To some an object lesson is more powerful than an argument, to others the point of a well-put joke is more impressive than a serious sermon; others cannot be impressed except by comparisons. The writer fully recognizes and appreciates these different casts of mind, and has not neglected to satisfy them all.

The work is as entertaining as a romance. The remarkable success of the book lies in the fact that it is brim full of life just as we find it. Every family ought to have it. It is a real character builder. Boys and girls, who avoid solid literature ordinarily, will take to this with delight. It will set them to thinking in the right direction, and be worth a hundred times its cost in many a home. The work is strictly nonsectarian, the discussion of doctrinal questions being entirely without its scope or intent.

Sold by subscription only. This book can be obtained only through our regularly authorized agents. Agents wanted in every community. But one agent allowed to sell the book in the same territory. Write at once to

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A fountain pen is a convenience for any business man. It is especially handy for any one who needs a pen with him ready for writing at any time and anywhere.

We have received from the maker a Lincoln pen, which we commend for its many good qualities.

If you need such an article, write to Wm. G. Frazer & Co., New York, for a price list.

The \$5 Holman Self-Pronouncing Teacher's Bible will now be sent by mail for only \$2, or the large print \$6 one for \$2.25. Here is a chance to get a fine divinity circuit teacher's Bible for about half its worth.

GODBEY & THORNBURGH.

We keep the full course of reading for the Woman's Parsonage and Home Mission Society.

GODBEY & THORNBURGH.

Our Church at Home.

A CHURCH BURNED.

The church building on Clear Creek, Lono circuit, was totally destroyed by fire on the night of Sept. 26. The building was set on fire by some one, we know not who, nor do we know for what cause. The value of the house was about \$750. Yours in Christ,

T. H. CROWDER, P. C.
Lono, Sept. 27.

SALEM CAMP-MEETING.

The thirty-first camp-meeting was held at Salem Camp-grounds, embracing 3rd Sunday in September. First services Friday night before. The preaching was good, good from first to last. The music was also good. I have never known better behavior at a camp-meeting. Results, 8 or 10 conversions, many Christians strengthened and made to rejoice. Thank God for the good accomplished.

GEO. W. LOGAN.

Sept. 27.

IUKA MISSION.

We began a meeting at the Talbert Spring Aug. 28; continued 9 days, resulting in 9 conversions and 10 accessions to our church. The Lord most wonderfully blessed us at this point.

Sept. 4 our meeting began at Wayland's Arbor. Rev. T. R. Hively conducted the meeting until Monday night; we closed Wednesday night; had no conversions, no accessions, but the church was greatly revived. The weather has been hot and dry. A great deal of sickness and one death in Iuka this week—(little) Thomas Chaple.

C. F. HIVELY.

HAYNES CIRCUIT.

Tunis is the name of a new church which has been organized this year in the bounds of this circuit. Rev. S. J. B. Melton, L. D., has been preaching there for more than a year. With my help we organized a church of thirty-one members, baptized ten infants and have just about completed a new house of worship. It will be built and paid for by conference. That is a good community. They are keeping up their prayer meeting and moving forward in the work. I expect to meet them at my next regular appointment in the new church building. They have been using an arbor all the year. God always honors such devotion to his cause. Let a thousand communities in Arkansas of like faith and ability rise up and say, we will follow the example and in this most significant manner teach our children that there is a God to meet, a heaven to gain and a hell to shun! Everybody say amen.

J. B. McDONALD.

ROCKY COMFORT.

I have held several meetings this summer with fair results. Some conversions and additions all along. I make special report of only two of our best meetings, one of which was held at Allene and embraced in it was our third Quarterly meeting. Dr. Riggin, of Prescott, was present and presided over the con-

ference, and did some excellent preaching, which was greatly appreciated.

Our best meeting of all was held at Rocky Comfort, where we commenced Sept. 10th and held ten days and closed with a number of conversions and 13 accessions. Rev. F. N. Brewer, pastor at Richmond, came up and spent four days with us, doing very acceptable work. Thanks, brother, until you are better paid. Brothers Geo. and Jas. Cannon, L. P.s, did some good preaching.

We have an Epworth League and a Sunday-school here also; they are alive. Thank God for the meeting. Yours,

F. F. HARRELL, P. C.
Sept. 27.

DEVIEW MISSION.

Rev. K. R. Durham, our pastor, has just closed a meeting here at Oak Grove; 25 accessions to the church and more to follow soon, making a total membership of 76; the church is greatly revived. We have a good Sunday-school and prayer meeting. Truly, God was with his servant here, for he preached with power from on high. Indeed, it was a pentecostal time with us. At one service the Holy Spirit came upon the people and all, preacher included, shouted praises to God. Pure religion undefiled ran free that day. We all love our boy preacher, and as conference draws near we feel loth to give him up. Our prayers will follow him, and we bespeak for him a successful ministerial life.

Now that the revival is over, we feel the need of a constant flow of God's grace to the heart, to keep the light burning, to retain the light within, otherwise the light that is within us may become darkness—how great will be that darkness.

J. E. THOMAS.

Sept. 24.

WALNUT RIDGE.

During my pastorate the present year I have held revival services at both of my appointments, doing the preaching myself. The meeting at Walnut Ridge was held last May and continued ten days, till I was taken ill and forced to close the meeting. The Lord was present at nearly every service and the people expressed themselves as enjoying the meeting. We did not have any great ingathering of souls, but we had already added some hundred members during the three preceding years of our pastorate here.

The meeting at Pocahontas was held in June and continued through a week. Nearly every one of these services was good, of helpful agency to the people. It is possible I may hold another meeting at this place before conference.

I am engaged in a series of meetings at Walnut Ridge now, and am assisted by Bro. L. C. Craig. I may write you later of the results of the meeting. Yours very truly,

A. M. R. BRANSON.

Sept. 28.

OAK GROVE.

I am off on a short jaunt from home; have been preaching incessantly for two months, some sixty

sermons, in my protracted meetings. I have held four meetings in the bounds of Cariola circuit.

My meeting at Independence was on the old Methodist order, and the fires burned. The church was revived and the old-time spiritual enthusiasm was seen and felt again. Had 11 accessions and I think more will join.

Our third Quarterly conference was held at Concord, embracing the 2nd Sunday in Sept. Brother Scott, our P. E., was with us and gave us four delightful sermons, which will be food for thought for a long time.

I think the work is improved, although we are somewhat behind on our finances. We have one brother who has paid \$73 up to date for the support of the ministry. May the Lord bless him in basket and store, but above all in spiritual measure. He says he will lose nothing by it, and even if he does it is a pleasure to him. Our little difficulties are giving away and I think the prospects are good to bring Cariola circuit up to her standing among the best circuits of the conference. There are noble-hearted people in this country and if we can only work up a spirit of loyalty to Methodism and to God, we will have accomplished a good work. May the blessings of the Lord rest upon us and the brethren everywhere.

I am now assisting Bro. Riggs in a meeting in West Carrot Parish, La. I heard Bro. Parker, the son of our beloved Bishop, preach a splendid sermon last night. There is quite a good attendance. Love to all the brethren.

ROBT. H. POYNTER.

COAL HILL.

The conference year nears the end. Soon the wheel will turn and new homes, new friends and new duties await many of God's dear children. The preacher's collection, his report at conference, is the burden of his heart just now. Will he come with full collection for the old man who is on the shelf, who has toiled all his manhood days and is now living on a back street or out in some out-way old farmhouse, wearing his old clothes, doing what he can to earn a living for himself and wife, depending largely on the little sum he shall receive at conference. If there is one obligation more sacred and binding than all others, it is this Conference Claimants fund. May God help us to pay every dollar of the assessment.

This too is a busy time with the wives of our preachers who serve our poor circuits and missions. Those who serve our better charges don't know what it is to be in straits or necessity. The poor woman knows conference means move, and how herself and children are to be clothed is a perplexing question to her. Shoes for Johnnie, and a calico dress for Sarah are harder to provide than for the merchant to meet his bank account. Yet food and clothing is all these servants of God ever expect in this life.

We are closing at Coal Hill with much to make one sad and much to rejoice over. During the two years

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Vegetable Sicilian
HAIR RENEWER

does for the hair just what its name says it does—it renews it.
Fading, falling, thin locks are stimulated to look fresh and new by its use; nature does the rest.

of our service here the church property has been quite doubled in value, the membership increased and the collections on all lines doubled, or nearly so. Our church is much stronger every way. Our Sunday-school is one of the best in Arkansas, our services well attended, our people at peace with each other and their neighbors. The Methodists, Baptists and Presbyterians help each other as brethren. This is a good place to live; a good parsonage, good church, and good Woman's Home Mission and Parsonage Society, and best of all a good people. At conference we go from these people, but this place and these people will always be dear to me and mine. Their care and kindness to us, especially when sickness and death came into our home, is as fresh ointment. God bless Drs. Hunt and Stewart, they have been so kind and attentive.

We want to bespeak hearty welcome and a happy home for the new preacher and family. And brother, whoever you may be that is read out for Coal Hill at Ozark, thank God and say, I have a good home and only ten miles away.

God bless the Arkansas Conference. A more holy, consecrated set of men never lived.

D. D. WARLICK.

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At Rest.

We publish in this department obituaries of our Church members sent us by the preachers. We cannot publish resolutions of Sunday-schools, or Epworth Leagues or Missionary Societies in honor of deceased members. We also require all obituaries to be short.

WALLIS: Lorraine, wife of Rev. E. H. Wallis, P. C. Golden Lake circuit, White River Conference, passed to her rest at the parsonage, Golden Lake, Ark., on Tuesday, September 21, after a short illness. She was much beloved for her many Christian qualities and her death will be a sad loss to the community. Our bereaved brother has the heartfelt sympathy of his congregation and of his brethren in the ministry.

HILL: Eloise Davis, infant daughter of Mr. and Mrs. J. C. Hill, Jr., Clarks-ville, Ark., was born August 2, 1896, died September 30, 1897. Little Eloise was the only child of loving parents, a little sunbeam in a happy home. About it her hearts' affections were folded. Now that she has gone away, a home is darkened and hearts are bleeding. But "it is well with the child." And may our Father's blessings be upon those who have sustained a loss in the little one's departure. S. ANDERSON.

EPLER: Elvin Clark, son of George and Dora Epler, was born in Scott county, Ark., April 12, 1895, and died May 2, 1897. For twelve days our little darling suffered greatly. All that loving hands could do was done, but dear as he was we had to part with our loved one. He was buried amid the tears of many friends at the Sorrels' cemetery. His funeral was preached by the writer of this sketch. Dear parents, there are "beckoning hands" to show you the way to Heaven. You know where to find Elvin. In loving sympathy, D. J. WEEMS.

BONNER: Rittle Thomas Love, son of F. Merrett and Sudie B. Bonner, was born March 21, 1895, died at their home near Spring Creek, Ark., Sept. 24, 1897. Dear sorrowing parents, relatives and friends, God, who knoweth the future of our dear children's lives in this world so full of temptation sin and trouble, no doubt often takes our little lambs in their purity and innocence to save them. "All is for the best if man could but know it; God is gracious and all is for the best." Sorrow not as those without hope. Some glad day, in some bright realm, you will meet your lovely child where congestions killing grasp will be loosed and lost forever. Dare not to murmur or complain under the chastening rod, but in the sadness of this hour, just lean upon your God and all will be well. N. E. GARDNER, P. C.

SHARPE: M. M. Sharpe, wife of J. E. A. Sharpe, was born in Gifford county, N. C., October 10, 1837. married in McNairy county, Tenn., Nov. 4, 1858, professed faith in Christ and joined the M. E. Church, South about 1850, in which she lived a consistent member until death, which occurred at her home near Vandale, Cross county, Ark., July 10, 1897, aged 59 years and 9 months. A Christian 47 years, yet she never seemed tired of the way. Always in her place at church, unless providentially hindered. Around the bedside of the sick she was ever ready to administer to their wants. A faithful wife, a devoted mother, a good neighbor. She won the love of those she came in contact with. She leaves a husband and three children with many friends and relatives to mourn her loss, but our loss is her eternal gain. W. W. KERNODE. Nashville Advocate please copy.

TAYLOR: G. W. Taylor was born March 3, 1872, died September 12, 1897. George, as he was called, was kind and generous in all his associations, and to know him was to love him. He attended school at Hendrix College, Conway, Ark., two terms and has many friends there who will be sorry to hear of his death. He professed religion the first

day of March, 1897, and joined the Cumberland Presbyterian Church the 3rd day of March, this being the 25th anniversary of his birth. He was afflicted for several months before he died, yet he bore his affliction with unusual patience. He often remarked that he was ready to go when the Lord called for him, and to his many friends whose hearths have been made sad on account of his death. I would say, "weep not for him as you would for one who had no hope," for though you will not meet again on earth, you will meet again on the sun lit palaces of universal brotherhood. W. R. HUDSON, Pastor.

MCQUADE: Wm. McQuade was born in Lockport, O., April 22, 1859. At the age of 16 he went to Texas and spent several years, thence to Arkansas some 12 or 14 years ago. He joined the M. E. Church, South in 1888 under the ministry of Rev. W. R. Harrison, and was married to Miss Mollie Patterson, near Fairview, Ark., in December the same year. He passed away August 5, 1897, leaving a wife and one child, little Tom, 3 years old, and a great number of friends to mourn his departure. He was not at all times consistent in his Christian walk, but he desired to be and never gave it up after he first started. In his dying hours he said the way was clear, so we feel that he is saved, for when he said this he knew that the end was near. May the Lord be merciful to the widow and orphan who are left behind. W. C. HILLIARD, P. C.

MCCLINTOCK: The home of Bro. McClintock, of Bartholomew circuit is sadly bereaved in the death of his son, Evan, which occurred Monday, Sept. 27. The funeral was conducted by me, assisted by Bros. Steel and Roland from the Methodist Church at Parkdale on Tuesday. Evan was in his 21st year, a strong, noble, energetic boy, with high and laudable ambitions. He was working hard, helping his father and arranging to go to college, and expected to enter Hendrix this winter. He was taken sick at church while singing in the choir and seemed to be impressed very soon that he must die. He was ready, his only regret was leaving his mother, to whom he clung with the tenderest solicitude. It was a very sad occasion where the people of the town met with their stricken pastor and his broken hearted wife to bury their dead out of their sight. Brother McClintock has been with us only three years, all of that time on the Bartholomew circuit, and is not very well acquainted in the conference. Brethren pray for him and his family in their sad bereavement. T. D. SCOTT.

Monticello, Ark.

SIMPkins: Fannie Bradford Simpkins was born near Marion, Ark., January 7, 1885. She was happily converted and joined the M. E. Church, South under the ministry of Rev. Fred Little in 1896. She died of that dread malady, "swamp fever," September 19, 1897, at her home near Marion. To know Fannie was to love her. This was demonstrated by the hosts of friends, who with weeping eyes attended her funeral at her home and followed her remains to their last resting place, and lingered to bedeck the little mound with fragrant flowers—so emblematic of her beauty of character as well as person. She was loved passionately by her teacher and school mates, who attended her bedside through her illness, and in one combined array stood around her body of clay with bowed heads and weeping eyes while the funeral services were being conducted. She was the joy of an affectionate father and mother, Henry and Lucy Hardin Simpkins. Her pastor, W. C. WATSON.

Marion, Ark., September 28, 1897.

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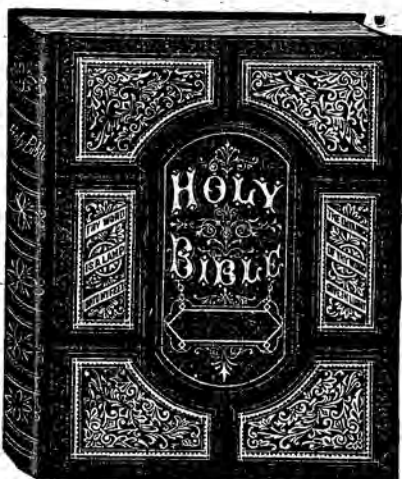
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THE ARKANSAS METHODIST.

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A Note From Bro. Matthews.

ROSWELL, N. M., Oct. 7, 1897.

Dear Bro. Godbey: Please change the address on my ARKANSAS METHODIST from Dardanelle, Ark., to Roswell, N. M. I am improving and am pleased with my new charge. Wife and children are in Tennessee, (Trenton,) and will follow me in a week or two. I love Arkansas and the brethren and people dearly. I am in El Paso district, about 400 miles from El Paso and something over 1100 from Little Rock, Ark. Love to you all.

Yours in Christ,
B. C. MATTHEWS.

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Another.

Another preacher's home has been invaded by death. Lorena, the wife of Rev. E. H. Wallis died of a congestive chill on Tuesday, September 21, 1897. Our dear brother and his sweet little Lillian, who has been an object of a mother's tenderest care all through the summer, are sorely bereaved, and the White River Conference has lost a noble woman. May God abundantly bless the bereaved husband and his motherless little girl.

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