

Arkansas Methodist.

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VOL. XVII.

LITTLE ROCK, AUGUST 24, 1898.

NO. 34

THE ARKANSAS METHODIST.

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

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News and Notes.

Yellow fever has appeared at Franklin, Florida and at Key West.

The order has been given to muster out of service 50,000 of the volunteers.

During our civil war Shafter was captured by General Wheeler and sent to Libby prison. Now Wheeler fights under General Shafter.

It is reported of Captain Phillips that when one of the Spanish ships went down he said to his men: "Don't cheer, the poor fellows are dying."

The city of Manila surrendered before the news of the signing of the protocol was received by General Merritt. The Insurgents were not permitted to enter the city.

It is reported that Secretary Day will retire from the cabinet Sept. 1, and will be succeeded by John Hay, the ambassador to Great Britain. Mr. Day is to serve on the peace commission.

The United States and the British Colonies together produce somewhat more than one-half of the total annual output of gold, and nearly one-half the annual output of silver throughout the world. The United States alone produces about 22 per cent of the gold of the world, and over 35 per cent of the silver of the world.

The estimated average yearly production of wheat in Germany, United States, British Colonies and Dependencies, and for all nations shows, that the United States produces nearly one-fifth, the British Colonies somewhat more than one-

eighth and Germany less than one-twentieth of the total production of wheat throughout the world.

"It is estimated that during the period of 25 years, between 1870 and 1895, the length of railway lines in Great Britain and Ireland has increased by about 9,000 kilometers, in Russia by about 24,000 kilometers, in Germany by 27,524 kilometers, and in France by 22,486 kilometers; while in the United States the increase is more than 207,000 kilometers, i. e., nearly eight times as great as that of Germany, and twenty-three times as great as that of Great Britain and Ireland."

The Spanish name, Puerto Rico means "the rich port." It comprises 3,530 square miles. It is divided into seven small provinces: Aquadilla, Bayamo, Arecibo, Mayaguez, Ponce, Hamacao and Guayama. The island of Vieques with some smaller adjacent islands constitutes an eighth division. San Juan is the largest city. It has the strongest natural position. It is 960 miles from Key West and 580 from Santiago and 1,400 from New York.

The fact, that coffee is readily grown in all the islands now coming under control of the United States, gives especial interest to some figures of the Treasury Bureau Statistics, which show that coffee, last year, was the greatest item in our imports.

The United States has been for years the largest purchaser of coffee among all the countries of the world, the amount expended annually for this article, since 1890, averaging \$90,000,000 per annum. The consumption of coffee is constantly on the increase, having nearly doubled since 1880. Porto Rico, Hawaii and Cuba produce a fine grade of coffee. The exports of coffee from Porto Rico have been from twenty-five to thirty million pounds per annum.

The total commerce, including imports and exports, given in pounds Sterling is thus estimated: Great Britain and Ireland's annual average 1881-5, 573,888,888; 1891-5, 589,166,666; Germany 1881-5, 306,611,111; 1891-5, 352,777,777; United States, 1881-5, 302,333,333; 1891-5, 347,333,333. Thus during this

period Great Britain's trade has increased by slightly more than two and one-half per cent; that of Germany and the United States, each by 15 per cent; whilst the trade of France has steadily declined. The volume of trade has, it need scarcely be said, increased to a much greater degree than is indicated by these figures, but owing to the almost universal fall in the prices of commodities, the increase in value of exports and imports has been less than might have been expected.

The Texas State Fair will be held at Dallas from October 1st to 16th. We acknowledge complimentary ticket and invitation to attend the annual reception of members of the press, Oct. 13th, Sidney Smith, Sec'y and Gen'l Mgr.

It is estimated that \$10,000,000 in gold will be secured from the Klondike mines this season and \$50,000,000 spent to get it.

Causes of Decline.

In a recent editorial, the Wesleyan Christian Advocate noted the fact that there are but few revivals reported this year. Respecting the causes which have led to a decline in this regard, Bishop Candler writes to the Wesleyan as follows:

"I venture to suggest two things which have had to do with this unhappy result.

1. A degenerate intellectualism, (not intellectuality) which has despised revivals of religion. At bottom it rejects 'the gospel' as 'the power of God unto salvation' and substitutes speculation of its own manufacture about God and religion and duty. It does not enlighten. It does not save. It cannot save. It inflates some and confuses most.

2. A degenerate 'revivalism'—sensationalism were a better word. It appeals only to the emotions and even to the sensibilities it does not bring home God's appeal. Hence it is bathetic rather than pathetic. Sometimes it takes the form of the humorous—an element entitled to as much place in the pulpit as God has allowed it in the Bible, and no more.

The reaction against this revivalism has set in. This powder has been burnt. It cannot be relied on to fire again. It ought never to have been used. The apparent

success achieved by its use has been at the expense of real religion.

Let the burning of this strange fire on God's altar cease. We can get fire from heaven if we will. But it costs more than lucifer matches. It can be had by consecration and by implicit reliance upon God's truth as the instrument for doing God's work. Mimicking the Holy Ghost in order to make men believe we have fire from heaven is a ghastly profanity. Nothing can be more offensive to God, however piously it may inject a tear into its tones in default of any in the eye. Men may easily—almost insensibly—fall into this horrible profanity if they place themselves under any temptation to make a name as revivalists. A great peril besets a man who comes to feel that his income is dependent upon always having visible success in his meetings. Not far from where he stands is the spot upon which Simon Magus was cursed. The professional evangelist is peculiarly exposed to this temptation, and the pastor, 'in the regular work,' who becomes too eager to show a large 'net increase' at conference, is not out of the range of its influence. The temptation is to deify success and crucify our Lord.

This degenerate intellectualism and this degenerate revivalism are right in but one particular, viz., each cordially despises the other. This Ephraim and this Judah do well to vex each other, but they would do better to turn to God, get power from on high and enter heartily into an old fashioned revival. Such a meeting would save this sapless intellectualism from 'drying up on the stalk' and this hysterical revivalism from burning to a cinder. The fire of God is like that in the bush, which burned without consuming.

O that this fire might fall upon all! We of the ministry most need it. I bring no railing accusation against my brethren. I would make confession of my own fault. As a great English preacher bitterly cried out on one occasion in like humiliation of soul: 'I declare, I wish to confess the sins of the time as my own.' God help us! We perish, our church perishes, our country suffers if God come not to us."

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"How Are the Mighty Fallen."

There is a little paper published in Indianapolis, Ind., called "The Battle Cry." It is a "holiness" paper, having for its motto: "No law but love, no creed but Christ," and professes to have a "sworn circulation" of 10,000, monthly. In the July number appears an article under the above heading. It says:

"Just before going to press we learn that the senate has ordered an investigation of the claim paid to the M. E. Church, South, and there is a very strong possibility of criminal disclosures in connection with the manner of its passing. If the published reports be true (and the church officials do not question them) then the agencies and methods employed to secure the passage of that bill are as a stench in the nostrils of decent men, and a disgrace to the name of religion. It appears that in late years the Church, South, has fallen into the clutches of a few self-constituted ecclesiastical bosses, a little coterie in and around Nashville who work the wires and control the machine. Their will is law. They have unmanned the regular ministry to such an extent that they are silent as the grave, actually afraid to voice their sentiments and convictions, and only too glad to get an annual renewal of their job, and permission to remain on the earth and get something to eat. The church press, it appears, has also been brought into complete subservience to the 'machine,' and it is both a striking and a startling fact, that, through all the progress of this exposure, not one of these editorial echoes has dared to utter one word or write one sentence in candid and manly criticism of the transaction. The St. Louis Christian Advocate is, we believe, the only and honorable exception."

Now, I have nothing to say in regard to the claim, only that the "strong possibility of criminal disclosures," and that "the church officials do not question" the reports have proven to be visionary, so far as the judgment of the church goes. If, in that investigation, the book committee, comprising thirteen of the most pious and scholarly men of the church, had found sufficient ground to believe that Barbee & Smith had committed fraud or deceived senators, it would have been given to the world and the agents removed. I do not hesitate to say, that the remainder of the paragraph is written out of a wicked prejudice or unpardonable ignorance. The editor of the Battle Cry will allow me to humbly suggest, that the law of truth would make a good addition to his motto. Such vile stuff as the above "is a stench in the nostrils" of the whole Southern Methodist Church. If that "holy" editor does not know that there is not one single shred of truth in the above references to "ecclesiastical bosses" of the ministry and the church press, he displays a ponderous amount of ignorance. That "little coterie in and around Nashville" is composed of men who have established char-

acters, and they fill offices according to the established law of the church, and every four years they have to give a strict account of their stewardship. Southern Methodists have as high conceptions of what is honorable and Christ-like as the foamy editor of the Battle Cry, whose unguarded and unloving verbosity seems to be so characteristic. And they point with pride to the fact that not a single one of their bishops or connectional officers has ever dishonored the great and good church which trusted them, either by dishonesty, incompetency, or unfaithfulness. The record made by our dead bishops and connectional officers has been read by the world and approved by the church. That which is being made by the living ones needs no defense; but if any of them should go astray, the prancing and unbridled editor of the Battle Cry may rest assured that they will be dealt with, for they are amenable to honorable law. But here is another paragraph:

"What is the matter with these Southern Methodists anyhow? Has the spirit of chivalry and independence forsaken them? Have the fires of '76 died out, leaving only smouldering ashes on the cold altar of departed freedom? Has the land of Washington, Lee and Jackson, emancipated her negroes only to enslave her sons? Is there a 'New South' that will lay its manhood at the feet of a bishop and pawn its spiritual freedom to a semi-political gang of unscrupulous ecclesiastical politicians? Great God! Has it come to the time and place that men will sell themselves for bread, and stultify themselves for the renewal of an annual 'pintment'?"

"No law but love." Is that very loving? It is a baseslander, which brings to the cheek of every Southerner, whether he be a Methodist or not, the blush of a holy indignation. Would he insinuate that "these Southern Methodists" have lost their chivalry, bartered their manhood and stultified themselves for any consideration? Let me write it down right here, after deliberate thought, that the spirit of Southern chivalry and patriotism, together with the royal manhood of the South, will not trouble themselves with a trial at the Battle Cry's tribunal.

This whole article proceeded upon the ground of a silent opposition to the Methodist Church, and, I might say, to every other organized Christian body, since one-half of the little thing's motto is "No law but love," and I have thus written because I love the honor of both Southern and Northern Methodism.

JOHN W. HEAD.

Wing, Ark.

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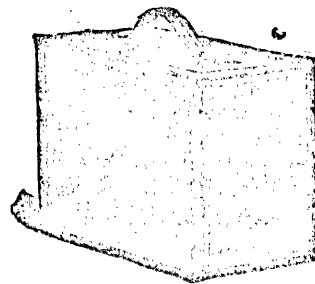
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Many of our readers have become interested in the question raised among the Baptist by Dr. Whitsett. Send us \$1 for the book.

See adv. "Harp of Life."

Agents wanted.

Contributed.

Letter From Dr. Hunter.

DEAR METHODIST:—I write from Wellsville, Pa., the home of my sister and her family. She has lived here for more than half a century; raised a family of six, all daughters; never lost a child by death until June 12th, when her eldest, Mrs. Emma Bennett, passed into the rest of Paradise.

Here is located the Wells Whip Factory, a large plant with nearly 100 names on its pay-roll. It is operated by Messrs. Bell & Hoover, nephews of mine by marriage. They manufacture whips and fly-nets, which are sold in the Middle and nearly all the Western States. Here you seldom see a horse driven without a net to protect him from the flies. Since I have been here, I have wondered why the noble horse was not so protected in Arkansas and other Southern States. We have ten flies in the South to where they have one here, and it would only require a suitable salesman to introduce the nets in a few prominent places to bring them into general use. Next summer we may expect representatives of this firm in Arkansas, and perhaps Texas. The operatives of this factory, as a general thing, own their own homes, and are sober, industrious and healthy. They have church and Sunday-school privileges equal to any village known to me. They have never been cursed with the saloon, and a drunken man is never seen on the village street.

There is also a creamery plant here. The farmers in an area of three or four miles bring the milk in every day. The cream is separated and the skimmed milk is taken back to the farms, where it can be used. Butter is made and sent to grocery men in Philadelphia, who are regular customers. I am told that between \$600 and \$700 are paid out monthly to the families who patronize this plant. Quite a handsome sum in the aggregate.

GENERAL ELECTION.

Nothing brings people out to the polls like a general election. When there are citizens competing with each other for every office from governor to township constable, the whole population of the State is stirred. A voter may be indifferent when he first hears the names of the candidates for the different offices; but when he goes out to the public gatherings and hears the candidates, his indifference wears away, and by election day he has his man for every office, and is full of party zeal. Good church members many times become so anxious about some favorite candidate and have so much to say for their man, that they forget the question of "No License," and many a county has been lost to the temperance cause that otherwise could have been saved. I beseech all the preachers, traveling and local, in all our conferences in our State, as well as the preachers in other churches, and all the membership of all the churches, to begin now

SUMMER CATARRH

Catarrh of the bowels, because it is most prevalent in the summer months, is called summer catarrh.

It surprises many that bowel trouble is catarrhal. Dr. Hartman's books make this plain. Write to the Pe-ru-na Medicine Co., Columbus, O., for them. They tell all about catarrh and how Pe-ru-na cures it wherever located.

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Mr. John Harting, 633 Main St., Cincinnati, O., writes: "My wife and myself took your Pe-ru-na for chronic diarrhoea and it cured us. No doctor or medicine we tried before helped us."

Mr. Edward Wormack, Ledbetter, Tex., writes: "Pe-ru-na for bowel troubles is unequalled by anything in my experience. I owe my life to Pe-ru-na, and shall always recommend it to those suffering as I was."

Mr. John Edgarton, 1020 Third Ave., Altoona, Pa., says: "I suffered from dysentery for three years. I took Pe-ru-na and am now well."

and talk of the importance of voting "No License" at the polls in September. We lost some counties from the no-license column from sheer negligence on the part of the friends of temperance. The last legislature was apparently less friendly to our cause than any of its predecessors for the last ten years. The repeal of the law that protected Dardanelle, Morrilton, Batesville, Jonesboro is evidence of it. Drunkenness is a crime, a sin that will shut any man out of heaven that indulges in it without repentance, and how any Christian man, legislator, or voter can aid or abet in the making of drunkards, is not clear to my mind. Such men, unless they undo the wrong done by them in the past, will have an awful reckoning at the general Judgment. I have learned that a man, a husband and father, was murdered the first day the saloons were opened in Jonesboro. The last legislature made that possible.

DEATH'S DOINGS.

In the Gazette that reached me yesterday, is noticed the death of two lovely Christian women—Mrs. Fannie E. Ashley and Mrs. Louise C. Leigh. I mourn with the relatives and friends of these good women. Mrs. Ashley was known to me from young girlhood. Back in the early 40's, when I knew nearly everybody in the then little city, two strange faces appeared on a Sunday at church. On inquiry I found they were relatives of Mrs. Bebee, then one of the prominent families of the town; and that their names were Harriet and Fannie Grafton, and that they were or-

phans. In the changes of the Methodist itinerant wheel, I never lost sight of them. They were lovely in girlhood and more so in womanhood. Harriet became the wife of Richard Fatherly, was a model wife and mother, and years ago passed to the place of rest for the weary. Fannie married William Ashley, oldest son of Hon. Chester Ashley, who for some time represented our State as U. S. Senator and was at the time considered the peer of any one in the body. For more than half a century Mrs. Ashley occupied a prominent place in Little Rock society, esteemed and loved by all who knew her. She was a worthy member of the Presbyterian Church, always in her place when health permitted, and a willing supporter of all her institutions. Her children, except Mrs. Gray, all passed on before her to the land beyond. On Sunday morning, 24th inst., her membership was suddenly transferred to the Church triumphant. Heaven bless the daughter and other sorrowing friends.

Mrs. Leigh has not been with us so long. Coming here a stranger, she soon made many kind friends who now mourn her departure. During Dr. Leftwich's last visit to our city, she appeared the very picture of health, and no one who saw her then could have supposed that she would so soon pass away. The disease did its work quickly, and on Sunday evening God called her from husband and children to the joys and pleasures of the world of spirits. She was a faithful member of our First Church. The church is bereaved in the death of these good women, who, the same day, one in the morning, the other in the evening, entered heaven. We are poorer for their going, but heaven is richer for their coming. We are following; sometimes in sadness and tears, but we are following.

ANDREW HUNTER.

Wellsville, July 29, 1898.

The old man who looks out at the world with clear and healthy eyes cannot help feeling great gratification at the thought that his children have inherited from him no weakness nor tendency to disease. The healthy old man is the man who has throughout his life kept his digestion good and his blood pure. Not one in a thousand does do it. Germs go through the healthy body without effect. Let them once find lodgment or let them find a weak spot, they will develop by the million and the blood will be full of them. Instead of giving strength to the tissues, it will force upon them nutritious matter, and the man will lose flesh and the more susceptible he is to disease. Dr. Pierce's Golden Medical Discovery is the only medicine that absolutely and infallibly cures all blood diseases, and almost all diseases are blood diseases. It isn't a medicine for some one particular so-called disease. It is a medicine for the whole body. It forces out all the germs of diseases, and replaces impurities with rich, red blood.

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Contributed.

A Good Scheme.

According to the editor of the Arkansas Democrat, the Rev. Madison C. Peters, in his Ocean Grove address, made this statement:

"In 1895, three times as much money was expended for liquor in this country as was required to run the government of the United States; fully one half of which comes out of the wages of the working men."

The editor makes this comment: "But whatever the extent of the evil the remedy is not to be found in repressive legislation."

As to the Rev. Mr. Peters statement, that has been iterated and reiterated by temperance workers till every student of temperance literature is familiar with it. But the editor's statement, that repressive legislation is not the remedy, has been proven false time and again. I submit a few facts and testimonials to show how untenable is such a position.

By repressive legislation, I suppose is meant, state prohibition and local option laws. "United States ex-Senator John J. Ingalls, (Rep.) of Kansas, never a warm supporter of prohibition, in an article in the Forum for August, 1889, says: Kansas has abolished the saloon. The open dram-shop traffic is as extinct as the sale of indulgences. A drunkard is a phenomenon. The barkeeper has joined the troubadour, the crusader and the mound builder. The brewery, the distillery, and the bonded warehouse, are known only to the archaeologist. Temptation being removed from the young and the inferior, they have been fortified and redeemed. The liquor seller, being proscribed, is an outlaw and his vocation is disreputable. Drinking being stigmatized it is out of fashion and the consumption of intoxicants has enormously decreased. Intelligent and conservative observers estimate the reduction at 90 per cent.; it cannot be less than 75. One of the most significant and extraordinary results, is the reduction of crime in the state. At the January (1889) term of the District court of the county in which the capital is situated, there was not a single criminal case on the docket. Many city and county prisons are without a tenant. The numbers and percentage of the convicts in the state penitentiary have been remarkably reduced. (Prohibition Handbook.)

Mr. Ingalls declares that the consumption of intoxicants has enormously decreased—fixes the lowest estimate at 75 per cent.

According to the Brewer's Journal the sales of malt liquors in Kansas have decreased from 20,828 barrels, (of 31 gallons) in 1885, or fifty-seven hundredths of a gallon per capita, to 5,951 barrels in 1895, or twelve hundredths of a gallon per capita. (The Prohibition Handbook.)

The Brewer's Journal ought to be good authority on a question of this sort. The same witness tells us that in 1895 Nebraska, with a population of nearly 300,000 less

than Kansas, consumed 164,645 barrels of malt liquors, or 158,694 barrels more than Kansas.

Nebraska was under high license. If repressive laws in Kansas did not cause this immense difference in consumption, what did? How can it be explained? Will Prof. Mitchell essay the task? Suppose similar repressive laws were in force in all the states and territories, what would be the result? According to Mr. Ingalls, temptation being removed from the young and the inferior, they would be fortified and redeemed. The liquor seller, proscribed, would be outlawed, and his vocation disreputable. Drink being stigmatized, would be out of fashion, and the consumption of intoxicants would be enormously decreased. According to a tabulated statement made by the Brewer's Journal, found in the Prohibition Handbook, the eight states of Arkansas, Florida, Georgia, Kansas, Maine, Mississippi, North Carolina and Vermont, only consumed 90,434 barrels of malt liquors in 1895; or a fraction over one quart per capita, while the remaining states and territories, consumed 33,501,189 barrels, or more than sixteen gallons per capita. The eight states named have enacted repressive laws more or less stringent, while the remaining states are under license laws.

The sales were so small in six of the states classed as being under state prohibition and local option, no report was made of them. If these facts do not demonstrate that repressive legislation is the best legal remedy ever conceived and brought forth, then facts cease to be stubborn things—cease to have any value in an argument.

The Rev. Mr. Peters proposes the following remedy:

"Now, if you must drink, buy a gallon and make your wife the barkeeper. When you are dry give your wife 15 cents for a drink, and when the whisky is gone she will have, after paying for it, \$6.75 left, and every gallon thereafter will yield the same profit. This money she should put away, so that when you become an inebriate, unable to support yourself, your wife may have money enough to keep you until your time comes to fill a drunkard's grave."

Prof. Mitchell comments thus: "This advice was not original with the divine. The author of it, according to his statement, was an actor, who had thus counseled a friend who was addicted to the drink habit. It may be doubted whether either the stage or the pulpit has ever offered a more practical solution of a great social and economic, as well as moral problem."

Good. Prof. Mitchell at least tacitly admits the futility of the license system.

Assuming that Prof. M. is perfectly sincere in his admission that the plan suggested by the Rev. Mr. Peters is the best solution of this delicate and complicated problem, I pledge him my best endeavors to secure from the next legislature the enactment of such laws as will provide for a practical test of this remedy. He must first insist on the repeal of all laws authorizing

the collection of any revenue for the sale of any intoxicants whatever, and he must insist that the legislature provide that none but married women shall sell intoxicants by retail, and provided further, that they shall only sell by the drink; and provided further, that all liquors sold by them shall be drank on the premises where sold; provided further, they shall not be required to take out any license, nor shall they pay anything for said privilege.

I don't know who was the author of this scheme. I openly advocated it nearly twenty years ago in a lecture against license. But this is the first time it has received the open endorsement of so influential a paper as the Arkansas Democrat.

Obligation is upon every citizen to advocate what he believes is best for the state and for society. This would be a vast improvement on the license system. Let us try it.

E. L. BEARD.

Alexander, Ark.

The "Machines."

MR. EDITOR: Your editorial on "The Case as it Stands" has the right ring, and clearly states the case. Those "machines" have not forgotten the object for which they are working, but keeping to their duty, as faithful servants should, they are constantly shoveling dirt on the church and the clean records of our best men. They are continually charging their brethren in this affair with low conduct. Doubtless the whole Methodist Church should bow before this awful combination of majesty and unmitigated gall, and with prayers and tears beg to be taken back into the fold by these keepers of the gates. Doubtless, too, the General Conference made the greatest mistake that ever went undiscovered by the civilized world. That those great men, having in them such superior qualities as the aforesaid combination, should be overlooked in the search for men for the highest offices in this great church, seems to be an act of insanity. Let us hope that in the future, the General Conference will be more careful and not repeat mistakes of this kind.

Is it possible that such men would put their judgment against the opinion of the whole church? On a question of right and wrong, are not the body of the church more apt to be right than these men? The connectional officers of the church are doing right. They represent the church and were elected because of their qualities, by men who are the equals, if not the superiors, of the mud slingers. They spout away in their papers and would make the people believe that their voices are vox Dei, but it sounds to level-headed people more like vox asini. They ought to have a chance to prove their charges true, and should they fail, then give them a little legal help to get out of the church. It is a pity that Methodist people will subscribe for "mud-throwing machines" and thus make it possible for them to continue their disrupting work.

P. B. SUMMERS.

Clergyman's Statement

Nerve Strength Gained by Taking Hood's Sarsaparilla.

BRIGHTON, IOWA.—Rev. Bernard M. Shulick of this place, owing to weakness of the nerves, was for a time unable to attend to his duties. He makes this statement: "I have suffered for a long time from weak nerves. After I had taken a bottle of Hood's Sarsaparilla I became quite well again. The weakness of the nerves has now wholly disappeared and I am able to attend to my duties again. I am therefore grateful to Hood's Sarsaparilla and I recommend it to everyone who suffers from weak nerves."

Hood's Sarsaparilla
Is the best—in fact the One True Blood Purifier.

Hood's Pills are the only pills to take with Hood's Sarsaparilla.

Resolutions

Of the third Quarterly Conference, Maumelle circuit, on the death of Mrs. T. H. Ware.

Whereas, We have heard of the death of Sister Ware, wife of our Presiding Elder,

Resolved, That we extend to Bro. Ware our sympathy in this affliction, and pray that the Holy Spirit may come in his comforting power.

2. That we miss Bro. Ware at our Quarterly Conference and trust that he will be able to be present with us in health, strength and power of the Spirit at our fourth Quarterly Conference.

Signed F. E. DODSON,
Chairman.

A. C. CHADICK, Secretary.

Note From Mrs. Dorsey.

I have asked space in the columns of the ARKANSAS METHODIST that I may, on behalf of the members of the Woman's Christian Temperance Union of Arkansas, return thanks to the pastors and people of the Methodist Church at whose hands I received every encouragement and courtesy during a recent visit in the Southern part of the State.

They opened their churches to me; they announced our meetings beforehand from their pulpits; they, or members of their families met me at the train in the early morning; they provided for my entertainment in the most pleasant homes; they gave the most beautiful illustrations of Christian hospitality, and, above all, they demonstrated their hearty sympathy with the great work of our society. I thank them again and again, and I thank God for the aggressive movement this church has made in this great conflict with this mighty evil. Let us all work together with one heart and one mind for God, and home, and native land.

MILDRED A. DORSEY.

Newport, Ark., August 16.

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40 years' success in the South, proves Hughes' Tonic a great remedy for Chills and all Malarial Fevers. Better than Quinine. Guaranteed, try it. At Druggists. 50c. and \$1 bottles.

See adv. "Harp of Life."

Agents wanted.

Literary Table.

ANGLO-CHINESE COLLEGE.

CLOSING EXERCISES.

A fairly large gathering of people assembled last night to hear some of the students of the above College in their closing exercises of the Spring term. The programme was a most extensive one, consisting of seventeen items, in all of which was ample demonstration of the students' abilities, and reflected very great credit upon the management and all concerned with their instruction.

The proceedings commenced with singing and prayer, after which a statement was read concerning the condition of the College during the present term, and which we append. The Rev. T. Richard gave an excellent illustrative and appropriate address—chiefly to the students and their friends who were present—showing the difference between illiteracy and erudition. A capital declamation was rendered by a young Chinese student in very good English, entitled "Spartacus to the Gladiators at Capua," several Essays, Recitations, Readings, and a dialogue then followed, all of which were greatly appreciated.

The Rev. F. L. Hawkes-Pott, B. D., gave an address in Chinese. The prizes were then distributed and the entertainment closed with a benediction.

STATEMENT CONCERNING THE CONDITION OF THE COLLEGE DURING THE PRESENT TERM.

The Anglo-Chinese College entered upon its 17th year February 9th, 1898. One hundred and seventy-five pupils had matriculated on the opening day, 238 pupils were enrolled during the term. Many applicants were turned away both for want of boarding accommodation and for want of class room and teachers. Before the opening day, the Boarding Department, capable of accommodating 130 boarders, was full, and from that day, almost to the close of the session, there were applicants for admission as boarders. The College has never had so many pupils as during the present year. The class-rooms being more than full, the chapel has been used for some recitations.

The College has felt very much the enforced absence of the Pres., Dr. A. P. Parker, and his devoted wife, both of whom assisted in both the English and Chinese departments until their departure for America, the 1st of January.

The work for this term has been done by 12 teachers. One foreign teacher has given his entire time to the College, and another only a part of the time, as he has been diligently acquiring the Chinese language. Three English-speaking Chinese teachers have rendered valuable assistance in the English department.

All of the students have studied mathematics, requiring the time of two teachers; 1 pupil has studied Trigonometry, 2 Geometry, and 26

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Gold Medal, Midwinter Fair.

•DR•

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40 YEARS THE STANDARD.

Algebra. This is an increase over last year. Some of the pupils show decided mathematical talent and take much interest and pleasure in this important and useful study.

One teacher has devoted his time to teaching Physic, Science Primer, Geography, and some Christian books, 23 pupils have studied Physics, 18 Science Primer, 14 Geography in wenli, 5 Martin's Evidences of Christianity, 3 The Life of Christ. All have studied the Bible and Christian books either in English or Chinese, Saturday morning being especially devoted to such studies.

Four teachers have been wholly occupied in teaching the Chinese Classics; 60 of the students have practiced Chinese Composition, essay and letter-writing.

There is a Primary department in which the pupils have studied Geography in the colloquial; Bible History, and New Testament stories. One or two pupils have studied English only all day, 6 or 8 have studied English only half the day. I should have said English and Mathematics. All the others have studied Chinese and English.

The college has been opened and closed each day with appropriate religious exercises, reading a portion of Scripture, singing a hymn, and prayer. All the teachers and pupils attend these services. Sunday-school has been held regularly every Sunday morning, and three other services have been held on the Sabbath and Sabbath evening, which have been well attended. There is a College Y. M. C. A. and an Epworth League in the College; much good is done through them. Twenty pupils and one teacher have become probationers during the term. Two pupils have received Christian baptism, while others have confessed faith in Christ. The College is an evangelizing as well as an educational agency. It is well known as a Christian institution.

One pupil has obtained a clerkship in the imperial Post Office at Hankow, and another a clerkship in the Customs at Shanghai, nine went to the Railway School at Shanhaikwan. One died, and a few others have left for various reasons. The examinations show that a large majority of the pupils have studied well, many of them making a high average in all their studies. Much more might be said,

but this is perhaps enough to show what has been done.

Book Notices.

In the illustration of the Review of Reviews for August, the strongest feature is the use made of the remarkable series of Hemment photographs taken early in July. The frontispiece is a view of the wrecked Vizcaya as she lay stranded after the destruction of Cervera's squadron. In the articles by Mr. Churchill and Mr. Church are several other photographs of equal interest and importance.

One of the best stories that Richard Harding Davis tells in the August Scribner's of the "Rocking Chair Period of the War" at Tampa is about a young officer who, "with a long iced drink at his elbow and a cigar between his teeth, gazed at the colored electric lights, the palm trees, the whirling figures in the ball-room, and remarked sententiously: 'Gentlemen, as General Sherman truly said: 'war is hell.'"

It has been known for some months past that the most startling discovery in Egypt within recent times was made last winter by Mr. Quibell. But the secret of all its details has been jealously guarded. No one has been able to draw the discoverer out. A prominent Paris scholar succeeded in obtaining a few photographs. A great French explorer knew of certain rumors that he had heard while in Egypt. A well-known German Egyptologist succeeded in getting on the track of small bits of information. The English authorities who were in possession of the chief material were not allowed to write on the subject. In the face of these obstacles, to obtain more exact information Prof. Dr. W. Max Muller, one of the leading specialists of the world, undertook to prepare for the Sunday School Times the first real report of the discovery. He went to London to examine such squeezes and photographs as were available, then to Paris to interview the French Egyptologists, then to Germany on a similar mission. The result of his combined travel and researches is given in his article in the Sunday School Times of July 30. Still more recent news as to Oriental research in Palestine, Babylonia, and Egypt, is furnished in Professor Hilprecht's department in the same journal. — Sunday School Magazine.

An Explanation.

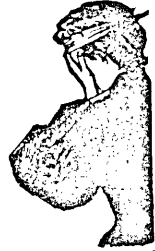
The reason for the great popularity of Hood's Sarsaparilla lies in the fact that this medicine positively cures. It is America's Greatest Medicine, and the American people have an abiding confidence in its merits. They buy and take it for simple as well as serious ailments, confident that it will do them good.

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Mrs. ROZENA LEWIS,
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We will ship this trunk, with heavy leather strap, to any responsible person in Arkansas, C. O. D., EXPRESS PREPAID, and subject to examination, and if it is not found to be satisfactory in every respect you may return same at our expense. Price of trunk: 30 in. \$7.50, 32 in. \$8.00, 34 in. \$8.50, 36 in. \$9.00, 38 in. \$9.50. We have trunks from \$1.25 to \$35.00; grips from 35 cents to \$13.50.

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The Sunday School.

PREPARED BY REV. J. A. ANDERSON.

SEPTEMBER 4, 1898.

THE DEATH OF ELISHA.

2 KINGS XIII. 14-25.

Golden Text: "Precious in the sight of the Lord is the death of his saints." (Ps. cxvi. 15.)

Topical Outline: I. Joash visits Elisha (verses 14-19). II. Elisha dies, and is buried (verses 20, 21). III. Elisha's prediction fulfilled (verses 22-25).

Time: About 839 B. C.

Place: Not definitely stated.

READINGS FOR THE WEEK.

Siege of Samaria, 2 Kings vi. 24-33.

Deliverance announced, vii. Elisha at Damascus, viii. 7-15. Jehu ordered anointed, ix. 1-10. Jehu leads a revolt, ix. 11-37. Jehu slays the Baalites, x. 18-28. Death of Elisha, xiii. 14-19.

Reference word, "Death."

Lesson hymn, No. 602.

We are come at length to the death of Elisha. It may be worth while to stop a moment and consider the outcome of his life-work. The reader will remember the situation in the kingdom of Israel when Elijah opened his ministry—how that Ahab and Jezebel had not only gone in the ways of Jeroboam, but had gone far beyond his Jehovah-image worship, and had set up Baal-worship. The nation had gone into open and avowed idolatry. Idolatry has ever meant a debased condition of life and morals, a condition which we described some weeks ago as being the condition of Israel under Ahab. It was an awful arena of action for Elijah. From the standpoint of this world his life was a hard one; he had to stem a tremendous tide of wickedness, and he did it with great heroism, till God took him. It was his bold and rugged work that made the life and work of Elisha possible. The two men themselves were quite different. Elijah was a man of solitude, coming into view only when bold movement required it. Elisha lived among the people and ministered to them in all sorts of ways of practical helpfulness. His life was a long one, and he held the prophetic office for about fifty years, seeing that he was anointed in the days of Ahab and is now dying in the reign of Joash. What then is the result of all these long labors upon the part of these two men? We may answer that for one thing they stayed the tide of ruin that must have soon swept the kingdom of Israel from the earth but for their interposition. They did not succeed in bringing Israel back to the pure worship of Jehovah as that is set out in the law, but they did effectually root out Baalism, and they brought the nation back to the worship of Jehovah as that worship was observed in

the days of the first Jeroboam, for about the worst that is said of the kings who followed Jehu is that they walked in the ways of Jeroboam, not in the ways of Ahab. There were grave political reasons why the ten tribes could not be brought back to the Temple worship, and these reasons stood in the way of a complete reformation of Israel, if it had been otherwise possible. But, on the whole, it may be said that these two men were the salt that kept the nation from utterly rotting in their day, and prolonged its day of grace for years after they were gone from the earth.

And now as Elisha lay dying, Joash was not insensible to the great value of his labors. He came and wept over him; saw in him the defense of Israel, as Elisha had seen in Elijah the "chariot of Israel and the horsemen thereof." This attitude of Joash secured from God through the prophet a promise of deliverance from the Syrians, the enemies of Israel. This deliverance is expressed in the symbolic fashion of the East, as is shown in the lesson. The shooting of an arrow into an enemy's country was a declaration of war. Elisha directed this to be done, and followed the action with a promise of victory. By a further application of the symbol, he told Joash to take the arrows and shoot at the ground. In the fact that Joash shot only three arrows he showed his want of spirit in the prosecution of the war. His want of spirit showed his want of faith in his mission. Elisha saw that he was not the man to achieve a full and complete success, and was angry with him. The miracle of the man's coming to life on the bones of Elisha was intended to authenticate his prophecy notwithstanding his death. It meant that the God of Elisha was still present in Israel.

In Memoriam.

Whereas, By the permission of our loving Father, we are called to realize the loss of one of our number, Bro. J. D. Dunn, who has for years been a faithful member of and an effective teacher in this Sunday-school; therefore, resolved:

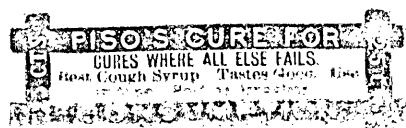
1. That while the blow is heavy and the loss great to us, we cheerfully bow to the afflicting hand, rejoicing that our loss is his eternal gain.

2. That while we so sadly miss his untiring energy, active zeal and wise counsel as one of our teachers, we will unite our efforts to carry forward the work he loved so well.

3. That we extend sympathy and consolation, by act as well as words, to the grief-stricken family, and pray for grace and peace to rest on them.

J. W. JOHN, A. S. HOLDERNESS,
W. J. BUNN, H. T. CHANDLER,
Committee.

Fordyce, Ark.



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In the coming season I am offering unequalled bargains in Buggy and Wagon Harness, Ladies' and Men's Saddles, &c.

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

AUGUST 28, 1898.

Going to Church.

MAL. iii. 16, 17.

All the graces of life and character are developed by association of human beings with each other. A man alone, destined to pass his life without any sort of intercourse with another of his own species, would hardly realize any duty. Possibly he might feel that, to himself, he owed the proper care of his physical nature. But the mind itself could hardly be developed beyond brute instinct.

The duties which religion enjoins are duties of human beings to each other. They are duties to God, only as they recognize Him as the Father of all, whose delight is the happiness of his creatures. According, therefore, as we promote the happiness of the creatures, we may be said to serve him. But we serve ourselves according to that safe and perfect rule which he has set before us. So, loving parents desire their children to be happy, and so, loving children, by promoting each other's happiness, delight their parents.

Religion has respect, not merely to social duties, but also to social influences. It invokes social influences to instruct and strengthen us.

True friendship, pure affection, are the very foundation principles of the divine kingdom. "Love is the fulfilling of the law." That love is not to be cherished in any theoretical or mystical style, but to be exhibited in practical beneficence. Its practical statement and concrete expression are given in Jesus' precept: "Whatsoever ye would that men should do to you, do ye even so unto them."

The church is a social organization for spiritual edification. It is

first of all a means of instruction. Yet, the instruction is largely in that variety of expression which the same truths find in individual minds. The teacher is often less instructed than the hearer, and yet even the learned may be instructed by the ignorant. Mr. Toplady, author of the hymn, "Rock of Ages," was converted by hearing, through mere accident, a sermon from an ignorant lay-preacher in a barn in Ireland where he had taken shelter from the rain.

The social fellowship of people who are spiritually-minded, and bound together in mutual faith, is a means of edification.

The Lord has respect for our social nature in the organization of the church. In calling us out from the world he would not cut us off from domestic or social enjoyments, but he prepares for us, in the church, a truer friendship, a purer society than we shall find elsewhere. It is a duty to attend the convocations for religious instruction and worship. Every Christian makes a contribution by his presence to the cause which the assembly represents. By neglect in attendance of the church the worship of God and the teaching of religion fall into disuse.

There are sermons preached from the pew by devout listeners. The great English statesman, Gladstone, was a most exemplary church-goer, though, doubtless he seldom heard a man preach as well as he himself could have preached, for Gladstone was a theologian as well as a statesman. But as a citizen he felt that the church should be sustained; for nothing did so much for the elevation and progress of the English people. As a Christian he loved the house of God, which he sought for that worship and spiritual communion which strengthened his soul.

The church represents God's cause in the world. Never perfect or entirely pure, it still gathers together all that love the Lord in sincerity, for their own edification, for the conversion of sinners and the conquest of the world.

There may be church zeal without spiritual life, but we feel assured that spiritual life will ever draw men to the church.

If you have been taught the truth as it is in Jesus, the church has preserved for you that gospel which you have believed.

If you hope for the conversion of men and women it is to the church you look to accomplish that work. As we love God we love the church; as we love our own souls we love the church; as we desire the salvation of others we will be devoted to the church. It is no

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Should be in every family medicine chest and every traveler's grip. They are invaluable when the stomach is out of order; cure headache, biliousness, and all liver troubles. Mild and efficient. 25 cents.

more a duty to preach than it is to hear.

The New Constitution.

EDITOR METHODIST:—The new Epworth League Constitution is now out, and should be distributed in every League Chapter of the State at once. (Send orders to Godbey & Thornburgh. No charge except enough to pay postage.) Art. VII. Sec. 1, provides that the department of worship shall appoint a Sub-Committee on Missions which shall provide for missionary meetings and otherwise have charge of the cause of missions in the League.

As the Leagues of Arkansas have assumed the support of Brother Cline in China, for three years, paying therefor \$1,000 per annum, it is important that we organize this department. The chapters throughout the State are entering into the plans of the State conference with an enthusiasm rarely seen.

Some chapters report an unhealthy condition; and, upon close study of these Leagues, I find that health is impaired by reason of confinement. They have been staying at home too long, travel is needed—change from the narrow confines of your home to entering into the affairs of your neighbor. Leaguers, let me advise you to travel some. Go to China—tie on to something that will carry you away from home! Remember that Bro. George Thornburgh is our treasurer in the Cline matter. Send Cline money to him.

Next week I shall furnish you, Mr. Editor, a list of chapters contributing to the Cline fund, and amounts subscribed per year.

JAMES THOMAS.

Practical Education

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ARKANSAS METHODIST

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

WEDNESDAY, AUGUST 24, 1898.

There is more hope for a hardened sinner than for a man who is professing religion and hasn't got it.

This week Bishop Hendrix is holding the East Columbia conference, and Bishop Candler the Denver conference.

If the preachers will inquire what their people read, they will often find the explanation of their worldliness and lukewarmness.

There is no impertinence which can surpass that of getting on one's knees with the pretense of prayer in order to give the Lord advice.

The Epworth Era shows by each issue that it is in the hand of no idler, but of an earnest man who is comfortable in the harness which the Church has put upon him and delighted with his work.

Where the people have preaching but once in two weeks or once a month, the church paper is the best safeguard against backsliding which the church can furnish. Of course, we assume that the Bible is in every professing Christian's hand, but we have found that those who claim that the Bible is all they need read the Bible very little.

The evangelist, Rev. George R. Stuart, writes to the New Orleans Christian Advocate: "I would not hold a meeting contrary to the wishes of a Methodist pastor in any city in the United States, even if I were invited so to do by every man, woman and child in the town, black and white. When I cannot hold revivals in harmony with the laws of my church I will return to the pastorate or change my church relations."

Zion's Herald, in reference to the necessity of lobbying in congress, gives the following:

"A not carefully exact man, Moses Pendergrass, ten years ago thought he put in a bid to carry the mail at the rate of \$400 per annum; unfortunately he pointed the figures after this manner, \$4.00. The Department held him to the letter of the bond and he was obliged to continue his services till the end of the year. A claim was promptly put in for the difference, but four congresses came and went without doing justice to Moses. At this late date, after the most persistent effort on his part, congress has ap-

propriated \$379.56 for his relief. As there never was any question but that he intended to write \$400 instead of \$4.00, it would seem as if there ought to be some way to remedy such an injustice as this without such a long delay. It is because of these things that lobbies flourish and scandals breed under the great dome of the Capitol."

We have seen a story which was told of a New England Professor in a Theological School, who was earnestly arguing with a student who was desirous of taking a "short cut" into the ministry. The student supposed that he had clinched the argument, by saying "the Lord had no need of much human learning." "Still less," was the sharp retort which silenced the young man, "has he need of human ignorance." A similar story is told of an ignorant lay preacher who was taken to task by the Bishop of the diocese. The man replied: "But are we not commanded to preach the Gospel to every creature?" "Yes," said the Bishop, "but we are nowhere told that every creature must preach the gospel."—Presbyterian.

Counterfeiting the Holy Ghost.

Clap-trap and sensationalism in conducting revivals ought to subject a preacher to the forfeiture of his credentials. The faith of sincere people who are willing to be taught and led by the church is overthrown by the shams put upon them in the name of the Lord. Great excitements are gotten up by manipulation and advertising and are pointed to as mighty outpourings of divine grace. A few months later two-thirds of the professed converts are turned to their old ways. People who observe and reflect say the professed converts were deceived or were hypocrites in their profession. The doubt is created whether there is in truth any such thing as a change of heart. Two or three such revivals prepare the way for a church which ignores and ridicules the direct work of the Holy Ghost.

If we would preserve faith in the doctrine of regeneration by the Spirit of God, we must guard against shams and counterfeits. A great falling away after a revival should be sufficient to warn us that false methods have been used.

It will not do to apologize for this sort of work by pointing to one here and there who shows by his life that he was truly saved. The cause of religion has been positively injured in spite of the fact that some were truly converted. The evil effect is general, the good is exceptional.

In revivals we should do genuine work, if we would build up and preserve a genuine faith among the people.

The Church not Scandalized.

Under this proposition, in an editorial of August 10, there appears an effort to draw a line between responsibility of the church and the official act of her agent.

"Here is the point. The statement of the book agent about fees was not dictated by the church. It was his individual act without instruction. The church knew nothing of it. It rests with him alone."

This is true up to the point where the agent's administration was reviewed and endorsed by the church. Without discussing the question of Dr. Barbee's innocence or guilt, it is asserted that when the church, acting in representative capacity, with full knowledge of his conduct as agent, gave him unqualified endorsement, which was emphasized in his re-election, she invited upon herself all the odium or scandal that attaches to his conduct. The church can never consistently say she is innocent and her agent guilty while he remains unrebuked at the head of her publishing interests.

J. R. CASON.

Pine Bluff, Ark., August 12, '98.

We think the above needs only an added clause to the closing sentence in order to a fair statement of the matter. That added clause should read, "neither can the church consistently rebuke her agent as guilty of wrong doing until he is found guilty in due form by a church court." The action of such a court the church is waiting.—[Ed.]

Only A Note.

I have been too busy among the sick this week to stop long enough to send you a letter. The following is the list of soldiers who have died in the First and Second Arkansas Regiments and been buried in the National Cemetery, to August 20, 1898:

SECOND ARKANSAS.

Blankenship, Walter P., private, Co. G, died July 22, 1898, 13,175 S.
Engales, William, private, Co. B, died August 16, 1898, 13,221, S.
Otis, Joseph, 1st sergeant, Co. D, died July 31, 1898, 13,187, S.
Pratt, Milton C., private, Co. C, died June 30, 1898, 13,150, S.
Ragland, Lewis L., private, Co. G, died August 15, 1898, 13,218, S.
Weaver, Silvester, private, Co. E, died July 2, 1898, 13,154, S.
Tessin, Wm. K., Co. J, Ravana, Ark., 13,233.

FIRST ARKANSAS.

Burbank, Carlisle, private, Co. G, died July 21, 1898, 13,173, S.
Gately, Henry, private, Co. C, died August 8, 1898, 13,204, S.
Lawson, Will H., private, Co. D, died July 30, 1898, 13,186, S.
Mayo, Caswell, private, Co. I, died July 15, 1898, 13,164, S.
White, William, private, Co. C, died June, 1898, 13,146, S.

The Steinburgh hospital is now completed and nearly full of patients. Yesterday a regimental

hospital was established, in which we will try to care for our own sick. The money now coming will materially aid us. The Woman's Relief Association, of Little Rock, has sent us \$140, which will bring substantial relief in an hour of great need. Many thanks in the name of our brave but suffering soldier boys to these benevolent women. If the interested at home could realize our need there would be a hearty and general response. The Steinburgh hospital is now open and being rapidly filled with the very sick. It is well equipped, and it is to be hoped that our sick will hereafter receive every needed attention.

Since peace is assured, a wave of homesickness has swept over the entire camp. The men, who two weeks ago demanded to go to Porto Rico, are now more earnestly demanding to go home. To whip Spain proved to be an easy job, but to adjust the nation to its new conditions and to govern properly our new possessions will require a statesmanship equal to that of a Jefferson or a Hamilton. As they had to break away from all precedents of history and blaze out a new path for the new-born republic, so must the statesmen of the day, standing in the twilight of the twentieth century and facing the mighty issues, national and international—the grave problems whose proper solution will affect the weal or woe of both hemispheres, dare to ignore party policies and precedents and make America what it seems to be God's purpose that she should be, the world's guarantee that all men shall be free, and that the gospel shall be heralded among all nations. The stars and stripes now wave over many of the islands of the Atlantic and the Pacific.

These American outposts of civilization show us most clearly that occidental ideas of government and religion are moving out towards the strongholds of heathenism. It is cause for national gratitude that at this eventful and epoch making time a wise, courageous and Christian statesman is the chief executive of our great nation.

SIDNEY H. BARCOCK.
Camp Thomas, Aug. 21, 1898.

Vote Against Wine.

I call especial attention of the temperance voters to the fact that at the approaching September general election they will have to vote twice on the liquor question: "Against License" and also "Against Sale of Wine." The last legislature was led to believe that many people wanted to vote against whisky who would like to see native wine sold, and so a law was made to test the matter. Under this law whisky and beer may be voted out and wine voted in. The testimony of men living in the territory where wine has been sold is that the wine traffic is as bad as

the whisky traffic, and the moral effect perhaps worse.

Don't fail to vote both "Against" by running your pencil through both "Fors."

The law is copied below in full.
GEO. THORNBURGH.

Section 1. At the general election when the vote is taken "For License" or "Against License," the sale of wine shall not be affected by that vote, but a separate vote "For Sale of Wine" or "Against Sale of Wine," shall be taken in the same manner as the vote on license.

Sec. 2. When the county court is petitioned to prohibit the sale of liquors under the three-mile law, the petition may specify all kinds of liquors as now provided by law, or may specify wine as the only kind of liquor to be prohibited, or may except wine from the petition.

Sec. 3. If it shall appear that the people of any county, township or ward of a city, or if any "three-mile" district under the operation of present law as modified by the two preceding sections, are not opposed to the sale of wine, and if there be no provision in special acts or orders of courts prohibiting the sale of wine, then it shall be lawful for any person who grows or raises grapes or berries to make wine thereof and without license sell the same in any quantities not less than one-fifth of a gallon anywhere in the state, except in counties, townships or wards of cities, or three-mile districts, or under districts under special acts where the people have voted or petitioned or secured special license laws against the sale of wine.

Sec. 4. All wines sold in the state shall, before sale, be labeled so as to designate their qualities. Nothing but fermented juice of the grape or berry shall be labeled "Natural Wine." Wine to which sugar has been added to insure its keeping qualities shall be labeled "Sugared Wine."

Sec. 5. It shall be unlawful for any person to sell or offer for sale any wine containing poisonous or injurious drugs, or to sell any wine which contains more than 17 per cent alcohol, and it shall be the duty of circuit judges at the beginning of each term of circuit court to charge the grand juries to investigate and return indictment for violations of any of the provisions of this act.

Sec. 6. Anyone violating any of the provisions of this act shall be deemed guilty of a misdemeanor and, on conviction, shall be fined in any sum not less than one hundred (\$100) dollars nor more than five hundred (\$500) dollars for each offense, and the prosecuting attorney shall receive the same fees for convictions as are now allowed for conviction for selling liquor without license.

Sec. 7. All fines collected under this act shall be paid into the general revenue of the county in which the offense is committed, and the present law governing the selling or giving of liquors shall govern the selling or giving of wine to minors.

Sec. 8. All laws and parts of laws in conflict with this act are hereby repealed, and this act shall

take effect and be in force from and after its passage, except where the vote at the last election was against license or the three-mile law is now in force, or special acts forbid the sale of wine.

Approved June 26. 1897.

Fort Smith Items.

BY REV. P. C. FLETCHER.

Notwithstanding the warm weather, Fort Smith Methodism has made steady progress. While some of our valuable workers have been absent in quest of cooler quarters, the cause of Christ has gone on from conquest to conquest and from conquering to conquer. Devoted hearts and willing hands will not let the Master's cause suffer if they can help it.

Our brother O. E. Goddard is making a good record at First Church. He soon found the latch-string to the door of his people's hearts, and when he had once entered in he had no difficulty in securing their sympathy and co-operation. He has proven himself to be a man of sound judgment, native ability, and a Christian spirit.

Not quite seven months ago our Central Church, Fort Smith, was totally demolished by the tornado that carried death and destruction in its wake. The membership also suffered much personal loss. Some were killed, many injured, and a number left penniless. No church home, no funds with which to build one, the whole city convulsed. Such was the condition which confronted us. Dark was the outlook, but we looked to God, took courage and pressed forward. Today a handsome new building stands where the former one stood. It is built of cut stone and brick; is modern and commodious in style, and has a seating capacity of eight hundred. The finishing touches are now being bestowed upon it. In a few more weeks we will move into the spacious auditorium with rejoicing. Already we have commenced to hold our Sabbath services in the Sunday-school department. I enter into details on the subject, because so many friends away from here gave us assistance in our hour of need, and I feel sure they feel an interest in our progress. Various Churches throughout the connection sent us assistance to the amount of about \$2,100. Their names are recorded on high, also upon the page of our memory and upon the tablet of our affection.

Last Sabbath we retired from the use of the United Hebrew Temple, which our Central Church congregation has occupied, as a house of worship, since January last. No people were ever treated with more kindness and courtesy than we have been treated by the Jews. They spared no pains to make us feel welcome to their lovely Temple, and they were frequent attendants upon our services. By accepting their invitation, we could go on with our services without interrupting them in their services, which would not have been the case had we accepted

the kind offers extended us by our sister denominations. Some, who thought more of their "doxy" than they did of their Savior, leveled their guns of criticism upon this scribe for "mixing with the Jews;" he came out unburnt, and after an experience of seven months we have nothing to regret nor retract. I thank God that we were thus closely associated with our Hebrew brethren.

Two very promising Methodist missions have recently been started up in this city, and they supply a long-felt need. They are reaching those whom our central churches have been unable to reach. The projection of these enterprises is largely due to the untiring efforts of Dr. A. E. Hardin, of First Church. He has been in Sunday-school work for over thirty-five years, and has become "a workman that needeth not to be ashamed."

Central Church very kindly gave her pastor a vacation during the month of May, and he and his wife had a delightful visit to Washington, Baltimore, the General Conference, and to his home in old Virginia, where the aged mother awaited the coming of her long absent boy. It being our first season of rest in six years, every moment of time passed upon "silvery wings." And I have not told all. The membership presented us with two complimentary round-trip tickets. How we do love them for their delicate kindnesses.

Brother Anderson, the "Stone-wall" of the Arkansas Conference, recently held the quarterly meetings of First and Central Churches and on both occasions he preached able and edifying sermons to large, appreciative audiences. He is doing thorough work throughout the district and is giving great satisfaction.

Prof. J. M. Hughey, of Russellville, Rev. D. J. Weems, of Dardanelle, and Rev. A. C. Millar, of Conway, have recently visited Ft. Smith in the interests of Hendrix Academy, Galloway and Hendrix Colleges. It is evident that the institutions named are in safe hands when represented by such vigorous canvassers.

Rev. E. C. Woodruff, the earnest and consecrated pastor at Hackett City, this district, has just closed a revival meeting at that place. While there was but little fruit gathered as a result, it is safe to say that much "precious seed" was sown, which in the coming years will yield a glorious harvest.

Rev. S. F. Goddard, of Ozark, and Rev. O. E. Goddard, of Fort Smith, enjoyed a delightful family reunion last week at the home of their parents, Hartford, Ark. Bro. O. E. met some of his loved ones whom he had not seen since his return from China.

Rev. L. A. Webb, of the East Texas Conference, has been in this city for several weeks, spending his vacation with his brother, who resides here. I am informed that it is his purpose to transfer to the Arkansas Conference this fall.

We rejoice with Arkansas Methodism, that the thorny crown of debt has been lifted from the noble brow of Hendrix College. Bros. Johnston and Tabor are to be con-

gratulated upon their excellent achievement.

Rev. Dr. S. A. Steel visited our city recently, on his way west to fill lecture engagements. That was before he received Col. Stahlman's letter, however.

Rev. J. H. O'Bryant is making splendid progress on the Ft. Smith circuit. He is an untiring worker, and has the reputation of being the "biggest eater" in the district.

No Doubt

You have one or more Bibles, but perhaps they are inconvenient for studying. We have just received a lot of the "Combination" Bible, an elegant self-pronouncing Bible, which we are selling for \$2.50. The King James version is the basis, and this version is read straight along from the text, while the revised version is read from the text in combination with the foot notes. These notes give all the words and passages of the revised version where it differs from the King James Version. Very simple and easily read. We will be glad to send you circular showing exact size of book and type. For 25 cents more we will put your name on the Bible in gold letters. Better still: For \$3 we will credit your subscription to the ARKANSAS METHODIST one year, if old subscriber, or send paper one year if new subscriber, and mail you a copy of this Bible.

ARKANSAS METHODIST.

Personal.

Rev. W. C. Watson assisted Bro. Ricks in a protracted meeting at Newport last week.

Rev. J. A. Anderson, of the Arkansas Conference, preached at First Church, this city, Sunday.

Dr. C. O. Newman, our returned missionary from Japan, is reported quite restored in health.

Rev. W. C. Watson returned last week from helping Rev. W. B. Ricks in a meeting at Newport.

Bishop Charles B. Galloway has been chosen Vice-President of the American Anti-Saloon League.

Rev. M. M. Smith is holding a protracted meeting at Searcy, assisted by Bro. Holloway, of Forest City.

Prof. Edwin Mims and wife (note the "and wife") paid his parents a visit last week, remaining in the city only a few days.

Rev. H. H. Watson, of Arkadelphia, spent several days last week at Primrose Chapel, near this city. He helps every year in a meeting at that place.

Bro. Walter Cotton, of Argenta, who married the daughter of Rev. F. E. Taylor, will leave this week to hunt a home in North Arkansas or South Missouri.

We have been informed of the death of Rev. James D. Baker, of Belva, Ark., which sad event occurred July 31. His dying testimony was that "All is well."

Rev. A. H. Williams is holding a protracted meeting at Smyrna. Revs. S. L. Cochran and M. M. Smith, and the editor of the METHODIST have rendered assistance.

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REV. D. SULLINS, A. M., D. D.,
REV. J. A. STUBBLEFIELD, A. M.,

ASSOCIATE PRESIDENTS.

Christian Life.

Toward Evening.

Is it sunset in the west?
Life is often at its best
When the roughest work is done,
And the time for rest is won.
When the sea of life is calm,
When the stilled soul sings her psalm,
When sweet peace has banished strife,
And the silences of life
Make a little sanctuary
For the home of piety,
When no anguish chokes the prayer,
And confidence succeeds to care,
And the soul forgets her fear,
Then the golden time is near.

If the evening should be bright,
And God long delay the night,
And keep you here for love's caressing,
Safe and happy, blest and blessing,
Hope will grow, faith will strengthen,
And the shadows, tho' they lengthen,
Will be pleasant, cool, rest-giving!
And the joy of gentle living
Will be greater as the days
Are hallowed into songs of praise.

But when night comes on apace,
And the light fades from the face;
When strange sounds are in the air,
And the soul, compelled to prayer,
To the body bids farewell,
Think not 'tis a funeral knell;
'Tis the song of birds at morn,
The stir of Day that soon is born—
Then lift up your head on high,
Your redemption draweth nigh.

—MARIANNE FARNINGHAM, in Christian World.

The testimonials in behalf of Hood's Sarsaparilla are written by honest people who want you to know what it has done for them.

The Lord is Thy Keeper.

The Lord is a safe keeper. His keeping power is exerted in many ways. He keeps his people by throwing about them his providential care. This care is over them from infancy. Many a man has been restrained from sin by his early education. The influence of parental example and teaching has followed him through life. When surrounded by fierce temptations the impressions made on his mind in childhood have withheld him from walking in evil ways.

Let no one imagine that he has no part in keeping his own soul after he has committed the keeping of it to God, as unto a faithful Creator. The Lord keeps men by putting them on guard. He awakens their minds to a deep interest in their own salvation, and they become alert and watchful against temptation. His word to his own is, "Keep thy heart with [all diligence]." The declaration of the righteous man is, "I will keep my mouth with a bridle while the wicked is before me." One who made a high profession of faith once said: "I have no concern for my reputation. I have committed it to God, and have nothing more to do with it." This is sheer fanaticism. While the Christian must look chiefly after his character, he must not overlook his good name. The Lord is able to keep whatever we commit to him; but he always keeps our interests by placing us on guard over them.

He keeps his people by his restraining and saving grace. He imparts qualities to the new heart

which secure the Christian against the attacks of sin. The new heart is endowed with a holy instinct which serves as a protection in the presence of danger. The bird which seeks its food in the depths of the forest is protected against poisonous berries, not by science but by nature. It chooses the wholesome and rejects the deadly with unerring skill. When the Creator creates the heart anew he endows it with a power of moral selection, which chooses the good and discards the bad by a new nature.

Moreover, God gives to the spirit a holy sensitiveness which discerns the approach of evil. The eye is a delicate organ, easily injured; but the Creator has provided for its protection by preparing muscles which act automatically. When a particle of sand, driven by the wind, flies toward the eye, we do not shut it, because it shuts itself before we can have time to think what we should do. Temptations come suddenly; before we can fortify ourselves they are upon us. But the Christian whose heart is established by grace has a gracious spiritual provision which closes the door instantly when sin is near.

The new heart of the Christian is furnished with certain noble principles which afford him ample protection. "The peace of God, which passeth understanding, shall keep your hearts and minds." Hope is called an anchor of the soul, and faith serves as a shield. Every Christian grace is an element of strength and a means of protection in time of temptation.

But we are not left to ourselves,

Lest the Christian should relax his vigilance and forget his shield in the hour of danger, God sends his angels to watch over him. "He shall give his angels charge over thee, to keep thee in all thy ways." An angel protected Daniel in the lion's den; an angel delivered Peter from prison; an army of angels guarded Elijah at Dothan; an angel strengthened Jesus in the garden. Over every child of God invisible watchers keep vigil by night and by day.

We do not know all the means used by the heavenly Father to keep his children. We are sure they are ample. He can keep them from falling. He can keep them from stumbling. He can keep them in perfect peace.—Christian Advocate.

The Combination Oil Cure for Cancer

Has the indorsement of the highest medical authority in the world. It would seem strange indeed if persons afflicted with cancers and tumors, after knowing the facts, would resort to the dreaded knife and burning plaster which have hitherto been attended with such fatal results. The fact that in the last six years over one hundred doctors have put themselves under this mild treatment shows their confidence in the new method of treating those horrible diseases. Persons afflicted will do well to send for free book giving particulars and prices of Oil. Address Dr. D. M. Bye, box 25, Indianapolis, Ind.

That Long Back can be cured with Dr. Miles' NERVE PLASTER. Only 25c.

For the Young People.

The Bat's Disgrace.

The battle raged 'twixt the beasts and the birds,
And the bat looked on, though he spoke no words
Until the beasts were winning the day,
And then the victors heard him say:
"I belong to your ranks, for who e'er knew
A bird with two rows of teeth, did you?
At last the birds had the best of the fight,
And the bat, with manners quite polite,
Then joined himself to the winning side
And in their ranks he tried to hide
As he said: "I have wings, and 'tis quite absurd
To think that I can be aught but a bird."
But the beasts and the birds thought it was base
To agree with all sides—a real disgrace—
So neither would own him, and to this day
He keeps carefully out of their way.
He hides in caves, far, far from their sight,
And comes out only 'neath shadows of night.

—Ex.

LONDON LETTERS: FOR THE CHILDREN.

BY REV. MARCUS L. GRAY.

No. III.

I reached Liverpool Sunday morning, and having made my arrangements, I started out in company with Rev. R. M. Standefer, of Oxford, Miss., to find Ian MacLaren's church. The Rev. John Watson, D. D., pastor of Sefton Park Church, Liverpool, is now one of the distinguished preachers of the world, and justly so. The morning was clear, the air was crisp, and presently we were seated in an elegant church in the residence district of Liverpool. The author of "Beside the Bonny Briar Bush" ascended the pulpit and conducted the opening service. I rejoiced greatly to find that Ian MacLaren was at home, and that I now had the rare pleasure of hearing this famous preacher. The opening service ended, imagine my surprise when a young minister entered the pulpit and preached a good sermon. But it was not MacLaren, and when he announced that he would preach in the evening, I resolved to return and hear him. After service in the afternoon, I had the pleasure of an introduction to Dr. Watson, and I found him quite cordial in manner.

THE DISCIPLINE OF JOSEPH

was the subject of Dr. Watson's evening sermon. He had a large audience, and he had a perfectly quiet hearing, except when there was a hearty approval of things said. I suppose that Ian MacLaren intended to preach his sermon about Joseph to all my young readers, and that being the case, I will tell you what he said. Every young man should be driven to hard labor

of some kind. Hard work saves young people from ruin. Temptation was also a part of Joseph's discipline. Joseph did not yield to a wicked deed because he had previously made himself strong against sin. Injustice was another trial which helped to make a man of Joseph. Children, if any of you have hard tasks to do, troubles and temptations to try you, and wrongs done to you, remember that God is using all these things to make you better. All of our American delegates who heard Dr. Watson were pleased with him. He is full of life and power.

OUT IN THE COUNTRY.

I wish all of you could have been with me on the train the day I went from Liverpool to London. It happened to be a bright morning, and about two hundred happy Sunday-school people saw rural England for the first time. I was greatly pleased with what I saw—beautiful fields of oats, wheat, and poppy. To American eyes, English trees look small and stunted; but they are beautiful, so beautiful. All along the way you see nothing but pasture lands and gardens. Occasionally I got a glimpse of an old English castle on a distant hill-top. This is evidently the home of poets and artists. When I passed through Rugby, I recalled the name of Arnold of Rugby, one of the greatest men of England. But what is that I see yonder from my car window? It is a cloud of dark smoke hanging low on the horizon. We are near London, the greatest city of the world. This is the city which has grown with the passing centuries, and which will grow for ages to come. I wanted to indulge in a little sentiment in this old home of novelists and poets, so here I am at the Castle and Falcon, a good old hotel on Aldergate street, near St. Paul's Church.

THE LORD MAYOR'S RECEPTION.

Among other things, it is the business of the Lord Mayor of London to receive various delegations at the Mansion House. I had a card given me, inviting me to be present at the Lord Mayor's reception to 2,500 delegates of the World's Third Sunday-school Convention. Arriving at the Mansion House, I found it a palace of beauty; and the guests, as they came in, engaged in friendly conversation. Having formed the acquaintance of so many American delegates on the Catalonia, it was a pleasure to see so many friends at the Mansion House. When the delegates had assembled in large numbers, the Lord Mayor and his wife came into the reception room. We were introduced aloud by name and country when we shook hands with the chief governor of London, the Mayoress also extending to us a like courtesy. Refreshments were served above stairs, and the utmost cordiality prevailed among the invited guests. We then repaired to the Egyptian Hall, where a thoroughly refined musical program was rendered. The Lord Mayor then made an address of welcome, which was most cordial in thought and manner. Mr. S. H. Blake, of Montreal, and Bishop Warren, of

Denver, Colo., responded in happy terms. The affair was so managed that it gave pleasure to all. One thing can be said of London, it knows how to do things.

IN THE CITY TEMPLE.

Possibly the greatest Sunday-school convention of all time, assembled in London, held its first session in City Temple, Dr. Joseph Parker's church. The auditorium was filled with expectant delegates and visitors. The choir gallery was filled with trained singers, and a large number of distinguished men occupied the platform. Four wreaths of flowers were suspended from the chancel. Children, do you know why those wreaths were there? They were there in memory of Miss Reeves, Mr. and Mrs. Rundell, and Miss Tower, four delegates from Wisconsin, who lost their lives when the La Bourgogne sank with so many precious lives. They were held in loving remembrance by the convention. The Most Noble the Marquis of Northampton made the address of welcome in English of the purest character. Mr. Edward Towers, of London, also spoke, characterizing London as wealthy, worldly, and wicked. Rev. C. H. Spalding, D. D., responded for the United States. Mr. Towers was elected chairman of the convention, and Mr. W. J. Semelroth, editor of the International Evangel, St. Louis, secretary. In my next letter I must tell you about the Palace of Glass.

How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure.

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We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm. WEST & TRUAX, Wholesale Druggists, Toledo, O. WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, Ohio.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75c. per bottle. Sold by all Druggists. Testimonials free.

Hall's Family Pills are the best.

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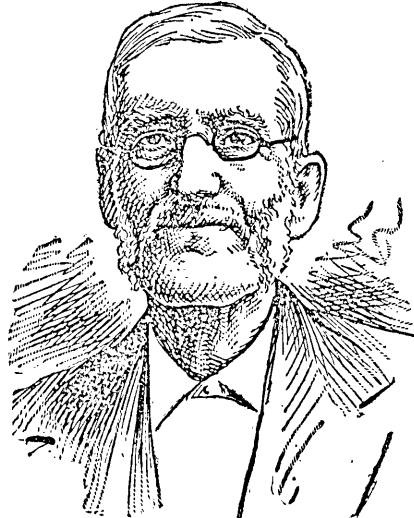
10 years' success in the South, proves Hughes' Tonic a great remedy for Chills and all Malarial Fevers. Better than Quinine. Guaranteed, try it. At Druggists. 50c. and \$1 bottles.

Foreclosure Sale.

Under and pursuant to the terms of a deed of trust executed to the undersigned, as trustee, dated December 16, 1891, by E. N. Lowrance, and Olive R. Lowrance, his wife, to secure the payment of notes therein set forth, of which the sum of seven hundred and eighty dollars now remains due and unpaid to the Security Savings Bank of Winchester, New Hampshire, default having been made in the payment of the indebtedness therein stipulated, I shall, as such trustee, for the purpose of satisfying said indebtedness, proceed on the 12th day of September, 1898, at 12 o'clock, noon, at the front door of the State House, Little Rock, Arkansas, to offer for sale at public outcry, to the highest bidder, for cash, the property described in said deed of trust as follows, to-wit: Lot eight (8), block nineteen (19), in Fulton's addition to Little Rock, Ark., and appurtenances, or so much thereof as may be necessary to satisfy said indebtedness. L. W. COY., Treasurer of the Arkansas Loan and Trust Co., Little Rock, Arkansas, as trustee.

At Four Score.

Dr. Miles' Nervine Restores Health.



UNCLE EZEKIEL OBEAR, assessor and tax collector, Beverly, Mass., who has passed the 80th life mile stone, says: "Dr. Miles' Restorative Nervine has done a great deal of good. I suffered for years from sleeplessness and nervous heart trouble. Would feel weary and used up in the morning, had no ambition and my work seemed a burden. A friend recommended Dr. Miles' Nervine, and I purchased a bottle under protest as I had tried so many remedies unsuccessfully. I thought it no use. But it gave me restful sleep, a good appetite and restored me to energetic health. It is a grand good medicine, and I will gladly write anyone inquiring, full particulars of my satisfactory experience."

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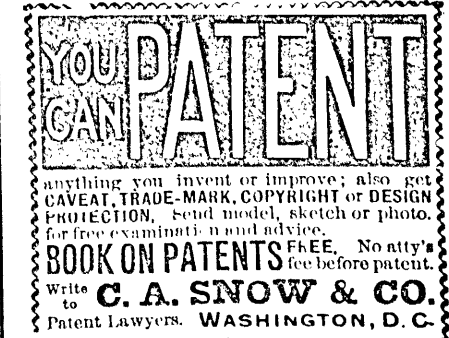
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Dr. Miles' Pain Pills cure Neuralgia.

Our Church at Home.

COVE AND DALLAS CIRCUIT.

Have had a great meeting at Foster's chapel; 27 conversions and 15 additions to the church. Several joined the Baptist Church. Had a good meeting at old Cove—two conversions and two accessions. Closed last night at Davis' school house; two conversions and two accessions. Much interest on the part of the young people; church greatly revived.

LACY BOONE.

MT. IDA CIRCUIT.

Five days meeting at Bethel Church resulted in fifteen conversions and all the Christians revived, and paid in full all money claims against her. They have a traveling prayer-meeting from house to house every Saturday night, and one stationed at the church every Sunday evening, and a fine Sunday-school. They say, "We do not intend to stop paying, the more we give to the Lord in the right spirit, the more he gives us."

J. B. WILLIAMS, P. C.

ALEXANDER CIRCUIT.

I closed a meeting the 19th inst. of great interest. Bro. Cline gave us one sermon and returned home. Bro. Taylor, of Oak Hill circuit, came to my assistance Tuesday, and went to work in the pulpit, in the altar and in the home, in fact, he worked anywhere, any when, and seemingly everywhere. May the Lord bless him. Results: fourteen professions of faith in Christ, two reclaimed, six accessions, one family altar erected, and the church greatly refreshed. To God be the glory.

E. L. BEARD.

SULPHUR ROCK CIRCUIT.

On the night of the 4th inst., we closed a good meeting at Newark, in Sulphur Rock circuit. We had three conversions and five accessions. The church was greatly revived and strengthened. We found at this place a roll of thirteen members and no Sunday-school; we now have a membership of 27, and a good Sunday-school, but still much needs to be done to bring this town to God. It is one of those peculiar places where much polemic preaching needs to be done. And by God's grace they shall have it. Pray for us. God bless the ARKANSAS METHODIST.

Cordially,

W. F. WALKER.

August 17, 1898.

GAINESVILLE CIRCUIT.

The tide of salvation still rolls on this work. Our second meeting closed last Friday night in a cloud-burst of glory—ten or fifteen professions the last service. Between fifty and sixty were sanctified and converted during the meeting. We asked for the amount of conference collections in full at that place, and in a few minutes received more than three times the amount. Evidently, the second blessing did not ruin that church. A handsome subscription is being

raised to build a good church before Conference. The people are believing for it. We baptized 8 children and received fifteen members into that society. To God be all the glory. We are in the beginning of the third meeting and expecting great things from God. We buried Bro. Otto Bahuner, one of our most faithful members, today. He died in peace. Truly,

L. C. CRAIG.

Aug. 17.

EMMET CIRCUIT.

I have held three meetings since my last note to the METHODIST, and the Lord graciously blessed us in each one. Bro. Hawkins delivered three strong sermons for us in the meeting at Moscow. We had two conversions and two accessions in this meeting. Next, we came to Emmet. Bro. Sanders assisted us four days in this meeting, rendering valuable help. We had two conversions and one accession in this meeting. Next, we went to Oak Grove, where we had an outburst of the Holy Spirit; 16 conversions in three days, seven accessions at this place. Have had, up to date, 40 conversions and 32 accessions. Have had a good revival in the church at every point as far as I have gone. One more meeting to hold yet. Yours in the work,

J. A. PARKER.

August 10.

IUKA, ARK.

We have just closed a successful meeting at Galatia, beginning August 7 and closing the 15th. Results as seen, fifteen conversions and one reclamation, nine accessions to the church and others to follow, one infant baptized. The church was thoroughly revived; three family altars were erected, and a weekly prayer-meeting organized. We gratefully recognize the assistance of one sermon each by Bros. C. F. Hively and F. E. Hall, local preachers, and also two sermons by Bro. J. S. Brooke, our beloved P. E. The rest of the preaching was done by myself. We are also glad to say that we were blessed with the presence, for several days, of Rev. Geo. Brynsfield, a local preacher from the Newburg circuit. Uncle George was not able to preach any for us, but his prayers and exhortations were a benediction to us. May God's blessings follow him through life. We are expecting and praying for a revival of this kind at every appointment.

Yours in Christ,

W. R. McALLISTER, P. C.

KINGSLAND CIRCUIT.

On the third Sunday in July we began our meeting at Camp Springs and ran eleven days, resulting in a general revival in the church with 15 reclamations and 55 accessions.

Our second meeting was at Cross Roads. A gracious time was had there. In many respects, the best meeting I ever saw. On two nights I could not dismiss the congregation. The church was wholly revived and 46 were added. Between these meetings we assisted Bro. Warlick at Hebron. There we had a fine meeting with 30 accessions.

I am now with Bro. Garrett at Shady Grove. My next meeting will be at Grace, then at Kingsland. We have held two meetings and two more to hold. Already we have added 116 to the church and we hope to double the membership before we get through.

Lovingly submitted,

J. W. WHITE, P. C.

ASHDOWN.

On Monday, August 7, I went to the above place to assist Rev. F. N. Brewer in a meeting. Ashdown is a nice little town on the P. and G. Railroad, about twenty miles north of Texarkana. It has an intelligent and moral citizenship. The meeting lasted one week, resulting in 15 accessions to our church. The church was greatly revived and all felt that it was good to be there. Bro. Brewer has his work well in hand and is just now closing his third year on the Richmond circuit, and his people are anxious for his return. I have never known a more energetic, painstaking, and zealous pastor, or a man who was in greater favor with his people, both as pastor and preacher. He has recently held a meeting, prior to this one, without any assistance, which resulted in 17 conversions and accessions.

G. E. CAMERON.

NEWPORT STATION.

We closed on yesterday a three weeks meeting at this place. It was in many respects a great meeting. Sixteen persons were received into the church by vows, and I think three or four others will join later. The church was wonderfully revived. It did my heart good to hear a number of the young converts testifying to the love of God, and a great many of the church members praising the Lord for a deeper work of grace in their hearts. Bro. W. C. Watson was with me ten days, doing fine preaching and good work.

W. B. RICKS.

Newport, Ark., August 22.

We are now able to offer free to every new cash subscriber and to every renewing subscriber, a complete atlas of the countries covering the war territory, with much information in regard to Spain, Cuba, etc.

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We are now State Agents for the wonderful book "The Harp of Life," and we want agents in every county to sell it. Large commissions will be paid.

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Quarterly Meetings.

N. B.—Henceforth the Quarterly Conference notices will be published but twice. Please clip for future reference.

FORT SMITH DISTRICT, fourth round, S. Anderson, P. E.

September—Fort Smith mission, 3-4; Charleston circuit at Grand Prairie, 10-11; Hackett circuit at Mt. Olive, 17-18; Fort Smith circuit at Steep Hill, 24-25; Greenwood circuit at Greenwood, 25-26; October—Fort Smith, First Church,

1-2; Fort Smith, Central Church, 2-3; Mansfield circuit at Mansfield, 8-9; Huntington and Jenny Lind at Huntington, 9-10; Caulksville circuit at Chismville, 15-16; Magazine circuit at Wesley's Chapel, 16-17; Booneville circuit at Booneville, 22-23; Waldron circuit, 29-30; Park mission, 30-31. November—Cauthron circuit, 5-6.

SEARCY DISTRICT, fourth round, S. L. Cochran, P. E.

August—Searcy station, 27-28. September—Beebe and West Point station at West Point, 3-4; West Searcy circuit at Haygood Memorial, 10-11; Augusta station, 17-18; Stony Point circuit at Stony Point, 24-25.

October—El Paso circuit at El Paso, 1-2; Mineral circuit at Cato, 8-9; Bald Knob mission at Kensett, 15-16; Mt. Pisgah circuit at Henderson, 22-23; Argenta station, 29-30.

November—Jacksonville circuit at Cabot, 5-6; Union and Revil, 12-13; Beebe circuit at McRae, 19-20; Auvergne and Weldon circuit, 26-27.

CLARKSVILLE DISTRICT, fourth round, Wm. Sherman, P. E.

August—Van Buren mission, East End, 27-28.

September—Ozark circuit at Lonelm, 3-4; Ozone mission at Ozone, 17-18; Lamar and Knoxville at Lamar, 24-25.

October—Alma circuit at Alma, 1; Van Buren station, 2-3; Clarksville circuit at Mt. Zion, 8-9; Ozark station, 15-16; Mulberry circuit at Mulberry, 22-23; Altus circuit at Altus, 29-30.

November—Clarksville station, 5-6; Coal Hill circuit, 12-13.

HARRISON DISTRICT, fourth round, P. Merrill, P. E.

August—Valley Springs at Valley Springs, 27-28.

September—Omaha mission at Omaha, 3-4; Lead Hill circuit at Campground, 10-11; Bellefonte circuit at Bellefonte, 17-18; Yellville circuit at Pleasant Ridge, 24-25.

October—Marshall circuit at Marshall, 1-2; Lone Rock mission at Cold Water, 8-9; Mt. Home circuit at Oak Grove, 15-16; Mt. Home station, 16-17; Yellville station, 23-24.

November—Harrison station, 6-7; Dennard mission at Dennard, 12-13.

Fifthly meetings—at Valley Springs, October 29, at 11 o'clock a.m.; at Bellefonte, 30th, at 11 o'clock a.m.

LITTLE ROCK DISTRICT, fourth round, T. H. Ware, P. E.

September—Mabelvale, 17-18; Tomberlin, 24-25.

October—Hickory Plains, 1-2; Austin, 8-9; Maumelle, 15-16; Oak Hill, 18; Hazen, 22-23; Carlisle, 29-30; Lonoke, 30-31.

November—England and Liberty, 5-6; Asbury, 6-7; Des Arc and DeValls Bluff, 13-14; Winfield Memorial, 16; Hunter Memorial, 19-20; First Church, 22.

JONESBORO DISTRICT, fourth round, W. C. Davidson, P. E.

September—Nettleton circuit at North Jonesboro, 3-4; Lorado circuit at Pleasant Hill, 10-11; Shiloh circuit at Shiloh, 11-12; Paragould circuit at New Liberty, 17-18; Harrisburg circuit at Harrisburg, 24-25.

October—Marion circuit at Bethany, 1-2; Golden Lake circuit at Golden Lake, 4-5; Luxora circuit at Luxora, 8-9; Blythesville circuit at Blythesville, 11-12; Osceola station, 15-16; Paragould station, 23-24; Buffalo Island circuit, 26; Boydsville circuit, 29-30.

November—Big Bay mission at Pleasant Valley, 5-6; Gainesville circuit at Gainesville, 12-13; Rector circuit, 18; St. Francis circuit, 19-20; Cherry Valley circuit at White Hall, 23; Cotton Belt circuit at Gilkerson, 26-27; Jonesboro station, 27-28.

HOT SPRINGS DISTRICT, fourth round, J. A. Sage, P. E.

September—Mt. Ida circuit at Black Rock, 10-11; Oma circuit at Nehemiah, 17-18; Hot Springs circuit at Forest Home, 24-25.

October—Mena station, 1-2; Saline circuit at Bethel, 8-9; Central Avenue station, 15-16; Amity circuit at Amity, 22-23; New Liberty circuit at New Liberty, 29-30.

November—Cove and Dallas circuit, 5-6; Hatton circuit, 6-7; Cherry Hill circuit at Cherry Hill, 12-13; Malvern Hill station, 19-20; South Hot Springs station, 20-21.

Missions.

China Correspondence.

The Anglo-Chinese College had its closing exercises in the college chapel on Wednesday, July 13, at 8 p. m. There was a large gathering of friends, both foreign and Chinese, to witness the closing exercises. The program was as follows:

1. Singing.
2. Prayer.
3. Statement concerning the condition of the college during the Spring term.
4. An address in English by the Rev. T. Richard, the secretary of the society for the diffusion of Christian and general knowledge among the Chinese.
5. Declamation—Spartacus to the Gladiators at Capua.
6. Essay in English—Education.
7. Essay in Chinese—Source of China's weakness.
8. Essay in Chinese—China gradually becoming prosperous.
9. Recitation—Your Mission.
10. Readings—The dog.
11. Dialogue—Honesty and Honor.
12. Recitation—The Village Blacksmith.
13. Recitation—The slave singing at midnight.
14. An address in Chinese by Rev. F. L. H. Pott, President St. John's College.
15. Distribution of prizes.
16. Singing.
17. Prayer and benediction.

Everything passed off pleasantly and satisfactorily. The addresses by the invited speakers were timely and appropriate. The students performed their part creditably and acceptably. Many were the expressions of pleasure and gratification from visitors, both foreign and Chinese. Some said that the exercises reminded them so much of the commencement exercises in the home land that for the time being they felt like they were "at home."

The press, both foreign and vernacular, very kindly noticed the closing exercises in their columns. I quote a paragraph from the North China Daily News, and also send an account which the Shanghai Mercury, an evening daily, contained, kindly sending me a few slips for lending my statement of the college.

The North China Daily News says: "There was a large gathering at the Anglo-Chinese College on the occasion of the closing exercises of the Spring term, and the entertainment provided by the students reflected the highest credit on those concerned in the management of the college or responsible for the tuition. The proceedings opened with the customary devotional exercises, after which a statement was submitted showing that the condition of the college had been in every way satisfactory. Rev. T. Richard then delivered an address and later on Rev. F. L. H. Pott addressed the students in their native tongue. The declamations, readings and dialogues were very good, whilst the essays all bore

traces of diligent study and application. The prizes were then distributed and the meeting closed with singing, prayer and the benediction."

There were twenty-three prizes awarded to those who had been most successful in their Chinese and English studies. Some of the students received three prizes, showing that they had studied hard and done well. In many instances it was difficult to decide as to whom the prizes should be given, as the marks were so nearly the same.

While my ideal has not been realized in all that has been done this term, good, faithful work has been done. The teachers have worked heartily and harmoniously. The students, for the most part, have done well, many of them have been model students, as good as could be found anywhere. Out of 238 pupils some will be found who will cause pain, sorrow and trouble. That which affords most satisfaction is the evangelistic work that has been kept foremost and uppermost during my management of the college. Our educational institutions must be religious institutions, and every effort must be made to train the heart as well as the mind.

The work of the term I commit to God. For his glory I have tried to discharge the duties devolving upon me. May his richest benedictions, his choicest blessings abide upon it. He has blest the college in the past; he will bless it in time to come. Let all friends pray for this institution and for those who labor in it. The prospect for a large attendance for the fall term is good.

GEO. R. LOEHR.

A. C. College, July 23, 1898.

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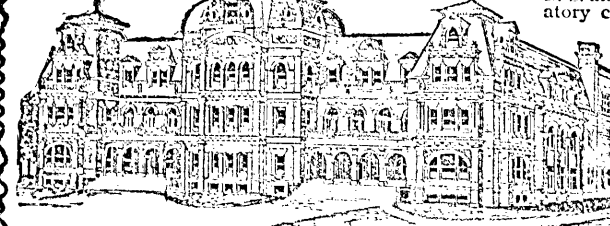
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At Rest.

LAMBERT: Mrs. Carolina Virginia Lambert (nee Withers,) was born in Lexington District, S. C., February 5, 1825, and departed this life July 6, 1898. She joined the Methodist Church in early life; married Perry Lambert in 1844, moved to Arkansas in 1849, where she lived until she went to heaven. Her husband went on several years before. She was the mother of twelve children, seven of whom still live. Sister Lambert belonged to a remarkable family. She leaves two sisters, Mrs. Julia Downey and Mrs. Capers Hosken; two brothers, Dr. H. R. and Robert Withers. She leaves thirty grandchildren. Mrs. Lambert was a patient, precious saint. Her funeral was attended by a great concourse of sorrowing friends. T. O. RORIE.

HARDIN: Mrs. Pernelle E. Hardin (nee Smith,) was born April 18, 1860; was married to Bro. Andrew F. Hardin, October 19, 1878; and died at her home in Saline county, Ark., January 6, 1898.

In the eighteenth year of her age she was most happily converted, and immediately joined the M. E. Church, South, in which she lived a faithful member until death. The last six months of her life she was a great sufferer, but she bore it all with Christian resignation and patience. As the end drew near, her mind seemed almost wholly fixed on spiritual and eternal things. During the last four weeks of her life she talked almost exclusively of her joy in the Lord and her hope of heaven. Frequently she would join in singing the sweet songs of Zion and her soul would be filled with an ecstasy of praise.

Her death was triumphant and happy. She seemed to realize that she was in the very borderland of heaven and with a smile of joy and gladness upon her face, she sweetly fell asleep in her Lord. She leaves a husband and six little boys to mourn her loss. May they follow her as she followed Christ, and meet her in our Father's home. J. A. SAGE.

SCHOGGEN: Mrs. Louisa Jane Schoggen, my dear deceased wife, was the daughter of Rebecca and A. C. Bralley, of Douglas county, Mo. She was born December 8, 1863, and died July 31, 1898, at our home in Sparta, Mo. Her childhood and youth were spent in her father's home in Douglas county. Here she received her education in the common schools of the neighborhood. Here I became acquainted with her as a student in my own school in 1877. We were married August 29, 1880, and since that time she has been my constant helper, sharing all my cares and toils, my joys and sorrows, my victories and defeats.

She was converted and joined the M. E. Church, South, in 1883, and ever since has lived a devoted Christian life, always taking a deep interest in the welfare of the church and the cause of righteousness in general. As a wife and mother, she earnestly devoted herself to the highest welfare and happiness of her household, teaching her children to love, fear, and obey God in all things. Truly she lived as one who was constantly laying up treasures in heaven, where moth and rust doth not corrupt and where thieves do not break through nor steal. She loved the Bible and read it much. She has been a constant reader of the ARKANSAS METHODIST also for twelve years. Her last sickness, which lasted for more than six months, she bore with Christian fortitude, always leaning on the everlasting arms of Jesus, whom she said she had indeed found to be a very present help in time of trouble. During her sufferings she repeatedly sang, rejoiced aloud and praised God for the power of salvation. When it became evident that the last hour was near, she called her husband and children, one by one, to her bedside and gave to each a parting blessing. Then to her sister and to all in the room she said: "I am so happy because I am going home. O taste and see that the Lord is good. I have tasted and I know that he has been good to me. I have been sick a long time, but he has not let me suffer much. He says, 'Ye rejoice with joy unspeakable and full of glory.' During life I have often experienced the joy unspeakable, and now that I have come to die, I begin to realize what it is to be full of glory." Then raising her feeble hands as if to clasp them together, she said, "Glory! glory! glory! God bless you ladies in the room. You look so beautiful! You look like angels! I am so happy! I am going home!"

The above were some of her parting words, but not all. At her request we sang to her of that beautiful home, and she seemed to enjoy it. Just a little while before the last breath, the departing voice took up alone and sung nearly enough for one stanza of a familiar tune. I could distinguish the tune but not the words, but the voice sounded to me as if the spirit were then in the realms of eternal bliss.

My four little children and myself are in grief and sorrow. Mamma, the light and joy of our earthly home, is gone. Yet we rejoice that her life was so faithful, and her departure so glorious. We earnestly solicit the sympathy and prayers of

all our Christian friends, wherever we have lived and labored in the cause of our blessed Redeemer. W. B. SCHOGGEN.

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C. C. GODDEN, Pres.

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.

BROCK: Sam K. Brock, son of M. K. and Sarah J. Brock, was born January 5, 1887 and died June 29, 1898. None but those who have had such afflictions know how to sympathize with the bereaved family. Little Sam, so far as the writer knows, was a good boy. He was dedicated to God in baptism when an infant, and on his dying bed he sang some of one of his favorite songs. "God moves in a mysterious way his wonders to perform." While we cannot see the wisdom of God in this affliction, we should bow in meek submission to the divine will. May the blessings of God be upon the sorrow-stricken family, and may we all remember that the day of death draws nigh.

B. A. WHITE, P. C.

MATLOCK: W. F. Matlock was born February 23, 1823, and died July 9, 1898. He was converted in early life and joined the Methodists, and for nearly fifty years he was a faithful follower of Christ. From the beginning to the end of his Christian life he held family worship night and morning. He lived most of his life at New Edinburg, where he was one of the strongest leaders in all kinds of church work. He was most of his life an official in the church, filling the office of steward and Sunday-school superintendent with great acceptability. He was for many years a member of the District Conference, and was several times elected to the Annual Conference. For three or four years he was a patient sufferer, and when the end came, he, without a murmur, laid his armor by and entered into rest. He was a good, true and faithful man, having filled his obligations to the best of his ability. May the Lord sustain the three children left to mourn his departure and bring them all together again in the family reunion above.

R. W. MCKAY.

Fordyce, Ark.

WOMBLE: Mr. J. J. Womble was born April 29, 1821, died May 19, 1898, 77 years and 10 days. His beloved wife, Sarah E. Womble, was born September 10, 1836, and died November 19, 1897. For a number of years before his death Mr. Womble was almost helpless from a paralytic stroke, but was always kind and patient in his suffering. A few days before his death he was asked by a neighbor, "Bro. Womble, how is it with your soul? Are you ready for the soul's bright home?" His unhesitating reply was, "Yes, yes, O yes."

A few hours before his happy spirit took its flight he seemed to get a glimpse of the loved ones, and as if answering them he said, "I will be there directly. I am coming." As he kept looking up, his son, Arthur, said to him, "Father, what do you see," and his reply was, "Your mother." Then he called her by the name he had called her here for years, "Elizabeth." Our God says there shall be ministering spirits sent to minister to them which are heirs of salvation. She had preceded him to the glory land just six months.

Sister Elizabeth Womble was a faithful wife and loving mother. During her long illness she was patient and hopeful, always greeting us with a smile of welcome, as we went often to read the word of God and pray with her, and as we would talk of Jesus and his love her pale face would light up with a halo of glory and she would say, "Yes, yes." Truly her lamp, too, was trimmed and burning, ready at any time.

Our friend, our sister, our mother, is with us no more in the flesh, but we believe that her blessed spirit still lingers around and watches over her loved ones, and that when they all give themselves to the Saviour, whom she loved and trusted to the end of her life, her

glad song will, if possible, take on a more triumphant strain as she sings with the redeemed of earth the songs of Moses and the Lamb.

Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them. Amen.

EMMA YERKES.

WHITE: Sister Florence L. White was born in Madison county, Ark., July 18, 1878, and died in Eureka Springs, Carroll county, Ark., July 18, 1898. She was converted at ten years of age and joined the Methodist Church under the pastorate of Rev. H. J. Brown. She was always a good child, a bright and earnest Christian, with an abiding faith in God. One June 16, 1895, she was united in marriage to L. C. White, who, with an infant son, little Frank, are left to mourn the loss of wife and mother. Her father and mother also are sad and lonely, as she was their only child. All was done for her that kind and willing hands could do, but God called her hence, and she went to heaven on her twentieth birthday. She was a sufferer for months, sinking gradually. She was perfectly calm and peaceful all the while, and as the end drew near she bade the loved ones farewell, assuring them she was going to rest, and urged each one to meet her in heaven. She died as she had lived, in peace. May the grace of God be sufficient for the bereaved ones in their trial. Father, mother, husband, child, serve God faithfully while you live, and meet her in the better world. Her pastor,

ARTHUR MARSTON.

THACKER: Alfred Oaks, son of Rev. F. W. and E. J. Thacker, was born in Smithville, Lawrence county, Ark., February 28, 1868, reared at Ravenden station, Ark., and was accidentally killed by the cars running over him at Osawatimie, Kansas, July 29, 1898. He was embalmed and sent to Van Buren, Ark., for interment. The funeral was preached by the writer, Sunday, August 8, using as a text, 1 Thess. 4:13-18. The choir sang, "Shall we Gather at the River," and "We will never say goodbye in Heaven." The Brotherhood of Trainmen then laid him to rest with very appropriate ceremony. Brother Thacker had for several years been in the railroad employ. He was a fine looking young man, in the prime of life. He was the son of a Methodist preacher. His father was also a physician. Twenty years ago he traveled and preached in Arkansas. A high-toned gentleman, whom I have known and respected for years, told me he had often met Mr. A. O. Thacker in railroad circles. That he impressed him as a gentleman who had been well raised. He spoke of him in a very tender and respectful manner. Truly the care and prayers of a godly father and mother is interwoven into the life and character of their children. Thank God for parental influence. Though we have no dying words from our brother, yet, "we sorrow not as those who have no hope."

One sad feature in the death of Bro. Thacker. The day he was buried he was to have been married to Mrs. R. C. Huff, an elegant lady of Van Buren, Ark. There were present at the funeral, besides many friends, his sister, Mrs. R. L. Rock, of Weldon, Ill.; his brother, Mr. A. B. Thacker, his brother-in-law and sister, Mr. F. A. Wilson and wife, of Champaign, Ill., and Mr. R. E. Miller, Secretary of Brotherhood of Trainmen, also of Champaign, Ill. The railroad officials and employees did all they could to help and comfort in this sad affliction. May God bless and comfort you, my friends. Your brother in deep sympathy,

D. J. WEEMS.

SHANKLE: Mrs. Hester Ann, (nee White,) was born December 30, 1831, married to John Shankle about 1855, died July 24, 1898. These are the dates, when given in the cold, hard figures of the world, but within the compass of the first and the last there was compressed as much of true life and Christian womanhood as can be found. Of the purity and helpfulness of her life all her neighbors bear record. Whenever sickness or distress came into the home of a neighbor "Aunt Hester Ann"

also came as a friend and helper, and many's the one who rises up to call her blessed. If to visit the sick and fatherless in their distresses is Christ's work, then she was a fellow-worker with him. Her life was an unobtrusive one. Never demonstrative, yet quietly giving forth a savor as of ointment poured forth. When she came to die, death had no terror for her. She served him who had conquered death; but for her the community mourned as for a mother. She has entered into rest now and will be missed from the Sunday-school, the church, the prayer-meeting, and the home. After near three weeks of suffering, just as the house-wren trilled his morning lay, and the chanticleer called to his mate the approaching Sabbath dawn, she fell asleep; gently, quietly, without a struggle, as the child sleeps in its mother's arms, she closed her eyes on earth to open them in the garden of her God. Eternal Sabbath now is hers. On the Sabbath, also, when the sun sank to rest behind the hills, from the altar of the church she loved so well, we bore her body, and laid it to rest to await the resurrection morn. Fitting close to such a life. Sleep on, and "By the grace of God, we'll meet you on Canaan's happy shore." R. L. WOZENCRAFT.

England, Ark.

SINQUEFIELD: John C., was born in Georgia, February 14, 1817, professed religion and joined the Methodist Church in the 22nd year of his age, came to Arkansas and settled near Holly Springs, in Dallas county, in 1846, where he lived a faithful Christian man till July 30, 1898, when, after months of suffering, he received his honorable discharge and went home to wear the victor's crown.

It is hard for this writer to realize that his beloved old friend and parishoner is no more of earth. From 1853 to near his end we were a visitor to his house whenever we could make it practicable; six or seven years we were his pastor, and all through these years, in time of peace and in time of war, I ever found him sound in faith, buoyant in hope and loving God and his brethren as a Christian man should. Likely he had some failings, but over and above these radiated the light and influence of the true grace of God. Never did man stand truer to religious principles and every interest of the church of God. With his own hands, in company with those princes of local preachers, Revs. Bailey, Hogue and T. Q. C. House, he helped to build the first house of worship in Holly Springs. Bro. Sinquefield was twice married. His first wife was a Miss Louisa A. Welch. To them were born ten children. She died in 1864, and in 1865 he was married to Miss Mary M. Shaddock. To them were born nine children, seven of whom survive, who with their mother and four children of the first marriage mourn the death of the faithful Christian husband and father.

His closing days and hours were full of peace and joyous triumph. When he could no longer speak he clapped his glad hands in token of his readiness, yea, of his eager desire to depart and be with Christ and hosts of loved ones who had preceded him to that blessed abode. We could say much, but more is not needed. He has given to the cause of religion the argument of a blameless, consecrated life, and a death that constrains us all to say: "Let me die the death of the righteous, and let my last end be like his."

Blessings on the memory of John C. Sinquefield, and may the God he so faithfully served abide with and bring the whole dear family to meet again in heaven, earnestly prays their friend and former pastor,

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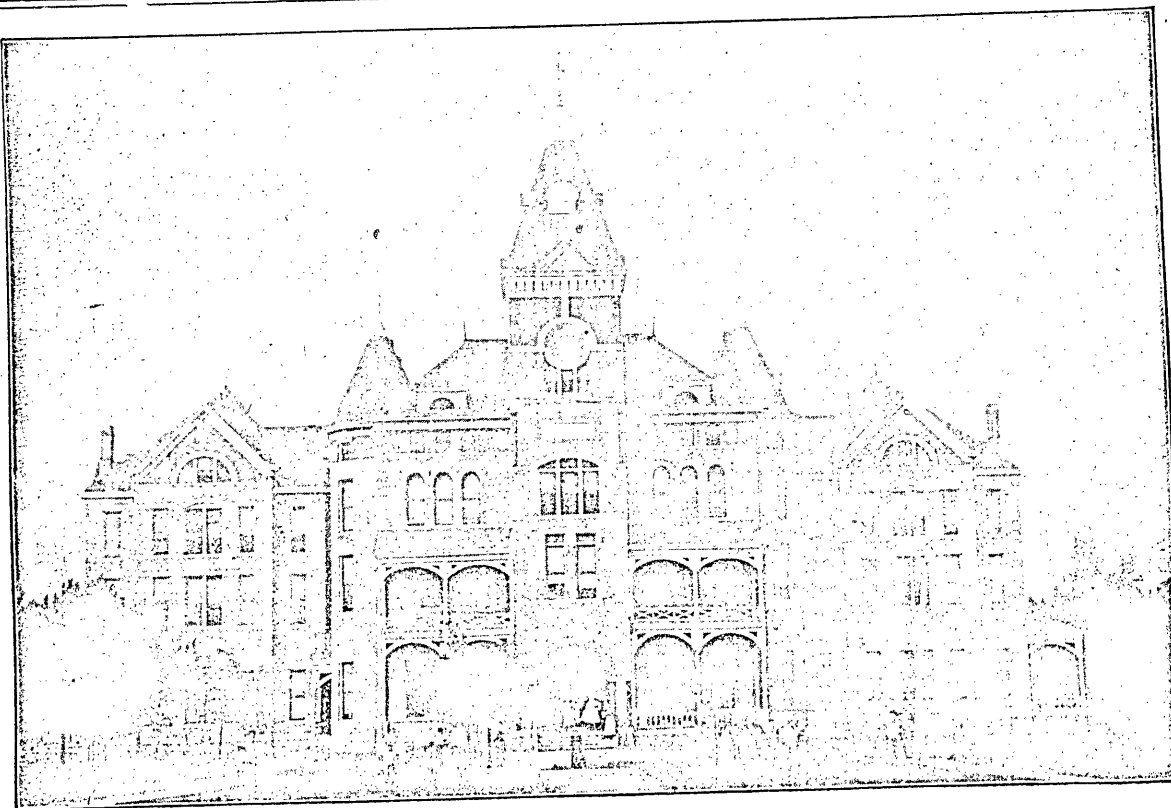
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THE ARKANSAS METHODIST.

WEDNESDAY, AUGUST 24, 1898.

GEO. THORNBURGH, Business Mgr.

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

Transferred.

Bishop Morrison has, at the request of Bishop Hendrix, transferred Rev. L. C. Wilson to the Columbia Conference.

Bro. Wilson has been in charge of the Amity circuit, and the people

of that charge, in common with his many friends in other parts of the conference, regret exceedingly to give him up. Amity has never had a more popular or efficient pastor. He and his faithful Christian wife will be followed by the prayers and best wishes of a host of friends.

I have not yet secured a supply for the Amity circuit.

Fraternally,

J. A. SAGE.

Hot Springs, Ark., August 18.

Notice.

Our camp-meeting at Saline, on the Murfreesboro circuit, will begin on Friday night before the second Sunday in September, and our third quarterly conference will convene on the camp-ground on Saturday evening. We expect a full attendance of officials and a great many campers. We invite all the preachers on adjoining works to be with us and any others who can attend.

B. A. WHITE.

Aug. 16.

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Married.

HEWITT-GRIMES—July 3, 1898, at the residence of the bride's mother, Mr. Matthew Hewitt and Miss Lola Grimes, Rev. W. M. Findley officiating.

PURKINS-OWENS—At the residence of the bride's parents, in Hope, Ark., by Rev. J. R. Sanders, Mr. John W. Purkins and Miss Emma S. Owens, all of Hope, Ark.

DAILEY-CARTWRIGHT—July 17, 1898, at the home of Mr. H. Cartwright, at Ward, Lonoke county, Ark., Mr. A. D. Dailey and Miss Alice Cartwright, Rev. Geo. Wilkinson officiating.

WEAVER-BAILY—At the home of the bride's parents, August 10, 1898, Mr. Charley Weaver and Miss Minnie Baily, both of Raven-den Springs, Ark., Rev. W. M. Findley officiating.

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