

News and Notes.

Spain has appointed her peace commissioners.

On the part of the United States, the peace commissioners are: Secretary of State William R. Day, of Ohio; Senator Cushman K. Davis, of Minnesota; Senator William P. Frey, of Maine; Justice Edward Douglass White, of Louisiana, and Whitlaw Reed of New York. The work which these commissioners are to perform is a very difficult and delicate one. While a treaty can only be established when ratified by the Senate, it is very important that the conditions be so wisely fixed by the Commission, that there may be no hitch in their ratification.

The last of the surrendered Spanish army has gone to Spain from Santiago. All of Shafter's army is also removed.

Complaints pour in from every camp of bad management of food supplies and insufficient provision for sick soldiers, and of the great increase of sickness from neglect of sanitary conditions. It is probable that official investigation will be made of the conduct of the War Department. One thing is to be borne in mind, and that is, that the holding of bodies of men numbering from 20,000 to 50,000 in camp in mid-summer, without change, has no precedent in our former experiences, and it is much the worse that these soldiers were volunteers, fresh from comfortable homes. Soldiers who had long experience of tent life and army fare would have suffered far less. Frequent changes of camp are essential to large bodies of soldiers. It seems that even the places for encampment were not wisely chosen. The conditions existing will hasten the mustering out of service of all the regiments that can be spared.

The Czar of Russia proposes an International Congress, to preserve the peace of Europe and reduce the great armaments by which European nations are burdened. This spectacle, of the Czar posing as the friend of humanity and the keeper of the peace of the world, is quite novel and interesting. May

be the writings of Tolstoi are bearing fruit.

How Will You Vote?

As the election draws near, we would feel that we had neglected a duty if we did not seek to lay on the mind of every Christian voter one obligation which we regard as above all political interests, and that is of standing true to the cause of temperance.

Through all our political contests and issues, if we shall make any progress it must be in the way of morality and virtue. The end of all government and all social order is to make men. And nothing is ever gained to a State that does not set the individual man upon a higher plane. Not to the champions of party politics, but the men that always seek moral reform, is due whatever true advancement the State of Arkansas has made. Every opportunity that is given to voice moral conviction and purpose at the polls should be faithfully improved.

Two years ago, while the aggregate temperance vote showed a gain of about 6,000 over the previous election, the vote for license showed a much greater gain, so that the temperance vote was relatively weakened. This indicated that there had been a thorough rallying of the whiskey forces. Are the friends of temperance ready now to hold their ground? It will not be done unless all Christian people make it a matter of conscience to use the opportunity given them of making their ballots tell for the true interests of the State.

A Christian man must oppose intemperance and the licensing of saloons as he opposes lying and stealing. The politician, whose only aim is to make favor with all parties and secure votes claims to be a friend of temperance but opposed to prohibitory laws. As well might one claim to support honesty and yet oppose laws which punish theft. These fellows who try to carry water on both shoulders insist on moral suasion, but it must not do anything. It must not make laws or elect officers to enforce the law. Moral suasion which does not control a man's individual

vote is a sham. And what we ask is conscientious Christian voting.

Personal liberty is the plea of the demagogue. Personal liberty of a man to entice and ensnare his neighbor to his ruin can never be allowed under a just government. All government is a restraint upon personal liberty. Let us place the restraints where the highest interests will be subserved.

Beware of the snare set for you in the native wine question. Be sure that you vote against license, and also Against Sale of Wine, for, by the enactment of the last legislature wine may be sold where whiskey and beer are prohibited if the people so elect. Any yielding at this point will be to the loss of the temperance cause.

Rev. H. C. Morrison, the second blessing evangelist, has taken his letter from the M. E. Church, South. His excuse for leaving is the enactment of a certain law by the last General Conference. He says he is still a Methodist and will come back if that law is repealed. He wants the second blessing people to have a convention and discuss what they should do. He says:

"When that convention meets, no doubt a movement can be set on foot that will result either in the overthrow of tyranny and falsehood, and the restoration of religious liberty to our people and the great doctrines which our fathers preached to our pulpits, or a movement looking to a peaceable, legal division for the church in her membership and property, and we may at least hope that the time is not far distant when we may have a denominational home where we may live in peace with our children, and unvexed by internal strife, may lend our energies for the salvation of the world.

"Finally, no man can join the church of Christ. Men are born into the church. Men join Christian organizations, or denominations of Christians. Men may be turned or driven out of these, but no man or combination of men can turn a child of God out of the church of the Infinite Father."

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.

Godbey & Thornburgh.

A Protest Against Silence and Inaction.

MR. EDITOR: With utter shame and humiliation I have just finished reading Dr. Buckley's fearful indictment against our book agents and their attorney, Mr. Stahlman, contained in the New York Advocate of August 18. Dr. Buckley's criticisms cannot be disposed of as those of some others have been, by bringing counter charges. Deliberation is one of Dr. Buckley's distinguishing traits. He has never shown, so far as I know, any but the most kindly disposition toward our church. His expressed admiration of Dr. Hoss is one of the highest compliments our connectional editor has ever received. The Nashville Advocate, which is peculiarly sensitive to any criticism from a Northern pen, has never contained a word disapproving of the attitude of Dr. Buckley toward us. Dr. Buckley must be heard.

Dr. Buckley maintains what perhaps a large majority of our preachers and people are now feeling with unspeakable regret, that "so long as they (the agents) defend themselves or are responsibly defended, silence and inaction give consent." The agents do defend themselves. They are responsibly defended.—The Book Committee of the Southern Methodist Church has made an elaborate and subtle defense; the editor of the Advocate has thrown his powerful intellect and influence into a defense; the Bishops have endorsed the report of the Book Committee, though I do not think this endorsement should be construed into a defense of the agents, though such is done; for the Bishops approve of the report only "as to the facts" and not necessarily as to the explanation of those facts.

The time for immediate action has come. Those in authority ought not to let the church writhe under this crushing weight any longer.

The Bishops have expressed a determination to tender the money to the government under certain specified conditions. Those conditions prevail. Let the offer be made.

If nothing is done, the terrible indictment of Dr. Buckley against the agents of the church will soon become an indictment against the Methodist Episcopal Church, South.

Mr. Editor, this article would not have been written if I did not believe that a large majority of our preachers and people agree with the sentiments herein expressed.

May God direct us in this critical moment.

JAMES M. HAWLEY.

August 28.

Contributed.

Letter From Gilderoy.

My, my! but it is hot to do some good. The fact is, the heat and malaria, or something else, is producing much sickness. It takes all day to get around to see the sick. Chills and bilious fever, with an occasional case of malarial hematuria, is the main trouble. This, or these are bad enough. This swamp country, low and humid, the land full of lakes and stagnant bayous, is not a good place for perfect health. The land is exceedingly rich and productive and people will live here, even if they must die here, and so the gospel has to be preached to them. The divine commission makes no exception on account of climatic conditions. Where men and women go to live and make money men must go to preach the gospel. This is God's order. We must not hesitate nor pause to consider. It is not one particle unhealthier in this country preaching than it is making money. If men can risk health here for the love of money, surely the preacher can risk it for the love of souls. I had rather die here trying to save souls than to die trying to make money. This bottom country is almost wholly dependent on a sent ministry for the gospel of the Son of God. A called ministry will not come here to live, not to any large extent. Few men, comparatively, will accept a call to a sickly section. The index finger of Providence will point to the hills and to more salubrious atmosphere. So it is here now, has been for a long time, and will be for long years to come. The Methodists hold, practically, a monopoly of this Mississippi river bottom country. "There is much water here," but Baptist churches and preachers are few and far between. The Presbyterians were not "predestinated" to do much here, or if they were they are not doing it. They have the "effectual calling" to a few of the larger towns, but not to the country neighborhoods. Their members are dependent on the itinerant preachers for the ministry of the word and for the sacraments of the church. We keep up our own church and the Baptist and Presbyterian members, too.

Methodism overflows here, as do our lakes, bayous and rivers. I suppose it is much the same way in the swamp country of Arkansas. Our preachers are sent, and they come, whether they like it or not. We have good churches everywhere, in every neighborhood. As soon as a new deadening is opened and the cane burnt, we are on the ground and claim it for Christ. When we get things well under way and a prosperous church started, other preachers come smelling around to see if there is any room for them. They have to borrow our churches to preach in and to organize in, if they organize at all. Whole counties contain no churches but Methodist churches. These are facts, not fancies; truths, not stories. The very few Baptist and Presbyterian preachers I have seen since I have been here are in a

great hurry to get back to the hills. They are afraid the malaria will catch them or that they will catch the malaria. It surprises them that I have lived here two years and have not had one moment's sickness. Fact is, I have fattened on swamp air like an alligator, and there has been less bad sickness here than in any charge I have served during the past forty years. Many of our troubles are purely imaginary. We cross bridges before we get to them. When sent to an appointment, no matter what discouraging reports I may hear of it, as to the character of it and the health of it, I go to it and see for myself. I generally find that only the worst half of it had been told and that half unduly magnified. I was sent to one charge and parsonage once, where it was said no man could live without losing half of his family. There were seven of us; we lived there three years and had good health all the time. I am not going to buy grave clothes and coffins till my folks are dead. The "blues" are bad enough when they come without having a preliminary attack of them.

Some clever people are never real happy unless they are perfectly miserable. They hunt for trouble and worry as a woman would hunt for a lost coin. When well, they die from fear of being sick at some time or with some malady. If prosperous, they know adversity is coming. They worry along the good road over the mud holes that may be ahead. This habit, once formed, soon gets to be a disease, a kind of mania. I know of no cure for it. It possesses its possessor, masters him and makes a slave and serf of him. There is a world of wisdom in "let us eat, drink and be merry, for tomorrow we die." It is well enough not to die till the time comes. Some people "die daily," but not in the right way. It is all imaginary. The imagination is the source of great pleasure and, often, the cause of great and needless suffering. Some well meaning people are martyrs to life-long persecution for imaginary righteousness' sake. The whole thing is imaginary—the evil working of a disordered and disordered mind and heart. The first and last state of such people are both worst. People who are afflicted with an excess of piety, supposed, but not real, generally suffer most from imaginary persecution. This diseased form of religion is repulsive and not attractive. Yours,

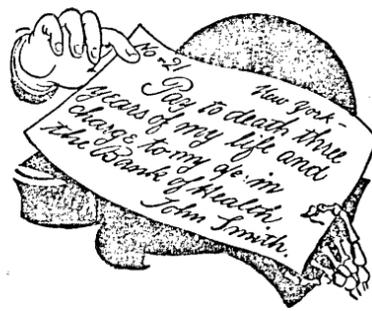
GILDEROY.

Monticello District School.

The stock-holders of the Hinson University School at Monticello have turned the school over to the Methodist Church, and we are establishing a "Monticello District High School." The school is well equipped and it will be ready for pupils from all over the Monticello District by the 6th of September, 1898. This school is the property of the Monticello District. Let us stand by our own.

T. O. RORIE.

Monticello, Ark., August 23.



Biliousness, dyspepsia, loss of appetite, disturbed sleep, nervousness, headache, giddiness and drowsiness, wind and pain or fullness of the stomach after meals, cold chills and flushings of heat, shortness of breath—these are the blank cheques of physical bankruptcy. Take them to a physician and he will fill them up with the name of some more or less serious disease. Every time that you carry one of them to him you draw out some of your funds in the Bank of Health. Keep it up, and there will soon be no funds in the treasury.

The man who suffers from these disorders and neglects them will soon be in the relentless grasp of some fatal disease. If he is naturally narrow chested and shallow lunged, it will probably be consumption; if his father or mother died of paralysis or some nervous trouble, it will probably be nervous exhaustion or prostration, or even insanity; if there is a taint in the family blood, it will be blood or skin disease; if he lives in a new or a low, swampy country, it will be malaria; if he lives a life of exposure, it may be rheumatism. There is just one safe course for a man to follow who finds himself out of sorts and suffering from the symptoms described. It is to resort to Dr. Pierce's Golden Medical Discovery. This medicine makes the appetite keen, corrects all disorders of the digestion, renders assimilation perfect, invigorates the liver, purifies and enriches the blood and builds firm, healthy flesh and nerve tissue. It cures almost all diseases that result from insufficient or improper nourishment of the brain and nerves. Bronchial, throat, and even lung affections, when not too far advanced, readily yield to it.

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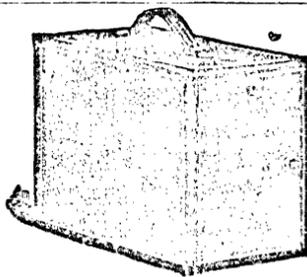
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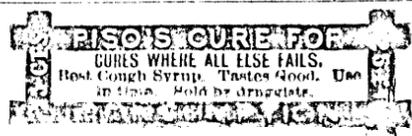
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Contributed.

From Over the Sea.

REV. C. H. BRIGGS, D. D.

The Third World's Sunday-school Convention was held in London, July 12-15, and was attended by more than two thousand representatives from various lands: United States, 250; Newfoundland, 5; Japan, 1; India, 17; Australasia, 16; Continent of Europe, 70; London, 300, and more than 1,500 from other parts of Great Britain. They represented 2,500,000 Sunday-school teachers and 25,000,000 scholars, half of whom are in the United States. Papal Italy has 15,000 Protestant Sunday-school scholars, Spain 4,000, Portugal 1,000, while heathen India has 5,538 Sunday-schools and 237,671 scholars. Fourteen of the delegates from the United States represent the M. E. Church, South. Over two hundred sailed from Boston, June 29, in the Cunard S. S. Catalonia. Heavy fogs hung round us much of the time for three days, which delayed us somewhat, as Cunard captains put safety above speed in time of fog. Behind us only a few days was the French Steamer Bourgogne, which plowed its way through heavy fogs at full speed, to carry hundreds down to death, among whom were four Wisconsin delegates on their way to London.

We had smooth seas most of the time and some of the passengers wholly escaped seasickness, this writer among them. A compensation for the slowness of the trip was found in the associations we enjoyed. Nearly all the cabin passengers were of our party, and we found them earnest, intelligent and spiritual men and women.

Wednesday night, July 6, fire was discovered in the cotton which formed part of our cargo. It was a desperate battle of three hours or more before the fire was conquered. A finer exhibition of the value of discipline and organization is seldom witnessed than this fight with a great peril. With wet sponges and towels over their nostrils, men went down into the hold to remove the cotton, while others were pouring in streams of water. Some of the bales were burning when they were cast overboard. There was no confusion and very little noise, and the passengers looked calmly on, being reassured by the bearing of Capt. Stephens and his men. Our morning meeting next day was a thanksgiving service, and our appreciation of the heroic work of the seamen found expression in a suitable memorial and also in a contribution which gave two dollars extra pay to each of the men.

We reached Liverpool early Sunday morning, July 10. Many of our party heard Dr. John Watson (Ian Maclaren) at Lefton Park Presbyterian Church. It is a good stone building, seating nearly a thousand, well located in a fine residence portion of the city. His theme was the Discipline of Joseph. He said Joseph was in great danger of becoming a great prig; the discipline which made a great man

of him was humiliation in his youth, hard and compulsory work, temptation and injustice. It was a strong and wise sermon, the kind of preaching every generation needs to hear. Dr. Watson is a strongly built, kindly faced Scotchman, about 5 ft. 10 in., weighing 180, and apparently fifty or fifty-five years of age.

Monday morning we made the run of 201 miles to London in about four hours, running much of the time at the rate of a mile per minute. Between the two cities the country is beautiful all the way. During our stay in London we were the recipients of many kindnesses from our English cousins. Monday afternoon we were tendered a reception at the Bible House by the officers of the British and Foreign Bible Society, which issued last year more than four million copies of the Bible, in whole or in part. From 7 o'clock to 10 that evening was spent at the Mansion House, to which the foreign delegates were invited by the Lord Mayor and Lady Mayoress.

Saturday, July 16, was given to a drive to points of special interest in the city, including the Abbey, Parliament, and the Albert Memorial, and closing with a drive to a suburb of the city near Crystal Palace, where Mr. and Mrs. Evan Spicer gave us a garden party on the beautiful lawn of their elegant home. The officers of the British Sunday-school Association gave us free use of their offices at 56 Old Bailey, and did all in their power to make us feel at home.

Most of the sessions of the Convention were held in City Temple, where Dr. Joseph Parker has been preaching for a generation. But Wednesday, July 13, we met in Crystal Palace, where two concerts were given us in the afternoon. One was by 5,000 children, junior scholars in the London Sunday-schools, the other by 4,000 adults and senior scholars. Such music I never expect to hear again on this earth. Our closing session was a great mass-meeting held in Queen's Hall, some two miles west of City Temple.

The exercises were interesting and profitable throughout the entire convention. I did not hear a dull paper or a pointless speech. Scores of ministers and hundreds of prominent Sunday-school workers from various parts of the earth were there—among them, members of the Canadian, German, and British Parliaments. The convention was enthusiastic and spiritual, and well calculated to widen the horizon of those who observed its proceedings. This interdenominational movement recognizes most fully the need of denominational Sunday-school work, and should have the hearty support of all our churches.

Dr. Parker preached Thursday morning. He is aptly called "the lion of the British pulpit." He is today the foremost figure in the London pulpit, and the sermon justified our expectations. Friday morning, Dr. F. B. Meyer gave a helpful address on the Holy Spirit. While evidently a deeply religious and useful man, so far as strength is concerned, he is not to



Makes systematic efforts to be free from this disgusting disease. Mrs. L. A. Johnston, 103 Pilham and Ripley Sts., Montgomery, Ala., tells her experience with catarrh of the stomach and how she was cured:

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To understand the scientific action of Pe-ru-na it is best to have Dr. Hartman's special book for women or his book on chronic catarrh. These books are mailed free by the Pe-ru-na Medicine Company, Columbus, O. All druggists sell Pe-ru-na.

be named in the same category with Joseph Parker and John Watson.

Sunday, July 17, nine Southern Methodists worshiped in City Road Chapel, the plain cathedral of universal Methodism. It stands on the east side of City Road, hardly a mile north of the Bank of England, overlooking Burnhill Fields cemetery, where we saw the graves of Isaac Watts, Daniel Defoe, John Bunyan, and Mrs. Susannah Wesley, mother of the great founder of Methodism. The chapel is a plain, two-story brick, standing about one hundred feet back from the street. Near the gate is a statue, more than life-size, with only these inscriptions: "The world is my Parish," and "Wesley." On the right as we enter is Wesley's home, in which he died, now set apart for such memorials and relics of Wesley as are available. On the left stands a more modern brick, which is the home of the Superintendent of the City Road circuit, now Rev. T. E. Westerdale. Including the large gallery, the chapel will seat eight or nine hundred people. The interior has been renewed in recent years and is much more attractive than the exterior. The Sunday morning service prepared by Mr. Wesley is still used, and the whole service before the sermon was fifty-five minutes long. A good spiritual sermon was preached by Dr. Briggs, of the Denver University, whom I met that morning for the first time. At night, Dr. Potts of Canada preached a great sermon from the text: "The common people heard him gladly."

Back of the chapel is a small burying ground, where, in by-gone days, a number of Methodist preachers and some laymen were buried. Here rests all that is mortal of John Wesley; beside him is the tomb of Adam Clarke; north of Wesley's grave rests Joseph Benson, and southwest is Richard Watson, while Jabez Bunting rests nearer the entrance on the south side of the chapel.

Wesley laid the foundation stone of the chapel, April 1, 1777, and preached the opening sermon Nov. 1, 1778. He was also the architect of the house which bears his name, in which he died March 2, 1791. After the morning service, the Superintendent showed us through the house and we saw some of the furniture used by Mr. Wesley.

Paris, July 21, 1898.

FOR SUPPORT OF BRO. CLINE.

Amounts subscribed by Arkansas League Chapters for support of Bro. and Sister J. W. Cline, Shanghai, China, per year for three years, beginning April 1, 1898:

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Contributed.

My Answer.

BY REV. JAS. A. ANDERSON.

MR. EDITOR: In a recent issue of the METHODIST, my esteemed friend, Rev. S. Anderson, the presiding elder of the Fort Smith District, did me the honor of addressing an open letter to me, in which he spoke in kindly terms about a contribution of mine to the Methodist Review, on "The Sin Against the Holy Ghost." He understands one of the teachings of that article to be "that the only avenue of approach to the soul, the self, by the Holy Spirit, is through the intellectual faculties," and he asks whether he correctly interprets my meaning.

It will be observed that the question is largely one of metaphysics. It takes us rather farther into that realm than is permissible in a newspaper article. Still, as my humble opinion has been asked, you have it herewith.

Without going into the controversy as to trichotomy and dichotomy, we will simply assume that man is constituted of soul and body. The work of redemption, of which the Holy Spirit has charge, has reference to both soul and body—both are to be redeemed. But we presume that no one will hold that in the redemption of the body the Spirit is dealing directly with the physical man. That were gross Manicheism. While the body has been affected by the fall, and so is depraved, it has not been so affected that any moral quality attaches to it. Neither is its depravity an entity, like dirt, to be literally removed by the hand of the Spirit. The redemption of the body will be accomplished by bringing the soul into right relations. The sphere of the Spirit's operations, therefore, is the soul, using that word here, as elsewhere in this discussion, in its popular sense.

Now as to the soul, the mind, it is constituted of intellect, sensibility and will. The intellect, without entering into the disputes of psychologists on the subject, may be divided into several faculties: power of perception, memory, imagination, judgment and reason. The sensibilities are numerous: love, fear, hate, grief, remorse, etc. The will, though it may be variously named as choice, purpose, effort, to designate different stages of its activity, is in its essence simple and indivisible.

Now there can be no doubt that the power of the Holy Ghost is applied to all the powers of the soul, as we have seen it is ultimately applied to the body as well—all has fallen under the power of sin; all is to be redeemed, and stand at last without spot or wrinkle or any such thing. The intellect of man is to be quickened, illumined, strengthened. The sensibilities, the impulses, rendered traitorous by sin, are to be corrected, their horrible distortions remedied, the feebleness of proper motives re-enforced. The will, paralyzed by iniquity, must be restored to its

throne and continually sustained. But the question we are now to consider is, How does the Spirit perform this work; is the approach solely through the intellect and solely by the presentation of truth? If it be any otherwise, then the other method is not revealed to us either in the scriptures or in any of the forms of consciousness which come into our experience.

And, first, as to what is revealed in consciousness. The only way known to us by which we can correct the sensibilities or re-enforce the will is by presenting to ourselves some truth that ought to control in the matter under contemplation at the moment. A man cannot say to himself, Now I will love this or that, and so go to loving it. He can only say to himself that this or that is worthy of being loved for such and such reasons. But in so doing he is presenting to himself truth, truth apprehended and reflected on by the intellect. And if an appetite, a mere animal impulse, is to be corrected, he can only do so by bringing to bear upon it some consideration of some truth from a higher realm. He cannot say to his impulses by a mere word of command, Down with you, and so end them. They are like Banquo's ghost, that would not down for the mere bidding. If downed at all, it will be at the voice of reason, working in the realm of truth. Besides this method of dealing with our motive powers there is none known to us. And as to the will, there is no moving it except through the motive powers. If the Spirit has any other method of operating, it never appears to our consciousness, and since it is not the way of God to deal with us by extraordinary processes when the ordinary laws of our being, which were originally ordained by him, will suffice for his purposes, we may reverently assume, in the absence of any revelation to the contrary, that the Spirit moves upon us in accordance with these laws.

Secondly, as to what the scriptures teach, they are certainly silent as to any nexus other than truth between the Spirit and the soul, and the implication seems to be that there is none other. He is set forth in the scriptures as "the spirit of truth." We are told that the Spirit guides us into all truth. The sword—mark the definite article—the sword of the Spirit is the word of God, God's revealed truth. We are to be regenerated by the washing of the word; we are to be sanctified "through thy truth;" and many other such sayings we might note. But there is no revelation, nor intimation that there is any other avenue of approach. If there be any other medium than truth, or if there be any operation of the Spirit upon us without any medium, by direct impact, whatever that may mean in the realm of spirit, all is unknown to us. But what practical value attaches to all this? This much, at any rate, that our relation to the truth is the most sacred thing in the world. In proportion as we know the truth are we capable of being used for the highest purposes of God and man—neither God nor

man can do much with an ignorant. Nor will the Spirit of God bring him a revelation of truth, he must acquire it for himself, the Spirit aiding his efforts meanwhile. When we have come to the truth it is vital that we be loyal to it, else we shall lose the only medium through which even God can speak to us.

Morrilton, Ark.

Deafness Cannot be Cured

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

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I had been once operated on by the knife, which proved fruitless, and only aggravated the trouble, for it returned with seeming new energy and at once. I next had applied electricity, which proved just as fruitless, and I had begun to almost despair, for the physicians who had been treating me told me that I had cancer and could not possibly get well. I applied to the Oil Cure at Little Rock, Ark., for help, and I thank heaven that I came to them, for I am now a sound man and at home with my family and business and would not take anything for the cure. I have been well now over one year and the trouble has not recurred and has no symptom of returning. I feel indeed grateful to Dr. R. E. Woodard, of Oil Cure fame, and there will always be a warm spot in my heart for him. I would also advise with pleasure the famous Oil Cure to those suffering, for it is a grand success.

M. G. NEWSOM,
Paragould, Ark.

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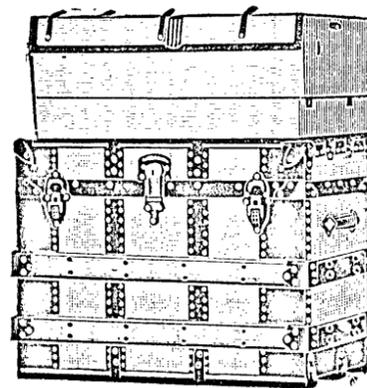
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HARP OF LIFE.

AGENTS WANTED.

Beats a Klondike Claim

Literary Table.

The Evidence.

Gov. Marble (1888) says: "Prohibition closed every distillery and brewery in Maine. The law has greatly diminished the sale and use of intoxicating liquors and increased sobriety and morality among the people, especially outside the cities. It is certainly the best law of which I have any knowledge, and wherever public sentiment favors its enforcement it works perfectly."

James G. Blaine, in a speech at Farmington, Me., in September, 1888, said: "Maine, for the last thirty-seven years, has been under a prohibitory law. I think that the State has derived great benefit from it. I think that the State is far richer and far better because of the law than it would have been without it."

Neal Dow has this to say: "Before the prohibition era, Maine was not only one of the most drunken but one of the poorest States of the Union. The evidences of poverty were everywhere—neglected farms, dilapidated houses, decaying fences, and general unthrift. All this is changed for the better. Maine ranks with the most prosperous commonwealths, saving, as she does, probably \$20,000,000 (directly and indirectly) that would be squandered for drink if any system of license were tolerated."

In 1890, Senator Frye bore the following testimony: "Today the country portions of the State are absolutely free from the sale of liquors; poverty is comparatively unknown, and in some counties the jails have been without occupants for years at a time. Wherever the laws have been rigidly enforced, this condition of things has been the inevitable result. The people who have tried and witnessed the results of these prohibition laws adopted, a few years since, a constitutional amendment prohibiting the sale or manufacturing of liquor, by an overwhelming majority." Prohibition Handbook.

"Nor can we ignore the fact, established by statistics accessible to every one, that the disorder, pauperism, and crime prevalent in the country, are, in large measure, traceable to this evil. Nor can it be said that the government interferes with any one's constitutional rights of liberty or property when it determines that the manufacture and sale of intoxicating drinks for general or individual use as a beverage are or may become hurtful to society and to every member of it, and is therefore a business in which no one may lawfully engage." U. S. Supreme Court. Dec. 5, 1887.

"No legislature can bargain away the public health or the public morals. The people themselves cannot do it, much less their servants. Government is organized with a view to this preservation, and cannot divest itself of the power to provide for them." U. S. Supreme Court, Stone vs. Miss. 102 U. S. 116.

"There is no inherent right in a citizen to sell intoxicating liquors

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Highest Honors—World's Fair,
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CREAM
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by retail; it is not a privilege of a citizen of a State, or of a citizen of the United States." U. S. Supreme Court, California vs. Christenson, 137 U. S. P. 86.

These testimonies could be multiplied ad infinitum, but let these suffice. If the preponderance of testimony and the weight of opinion determine the right of a principle, then the righteousness of prohibition has been abundantly established and its efficiency as a remedy sustained beyond all cavil. Let the thoughtful reader study these deliverances. Chief Justice Taney, over fifteen years ago, decided that no man had a vested right to sell whisky, and that the State had the right to regulate or suppress the traffic. The liquor men have employed the very best legal talent and have spent thousands of dollars to change this ruling, but in vain. The government, in legislating on the liquor traffic, is not interfering with private rights, nor is it attempting to make men so by saying they shall not drink, nor religious by saying they shall go to church; but it is dealing with a question of public policy, and it has a right to say that no man shall ply a traffic or business which debauches his neighbor and corrupts the public morals, and is a prolific source of crime. Don't be deceived. Exercise your commonsense. Arm yourself with a poll tax receipt and vote against license and against the sale of wine.

E. L. BEARD.

Alexander, Ark.

Rev. N. T. Thomasson.

A funeral notice brought the first intelligence of the death of my true friend and former student, Rev. N. T. Thomasson, recently of the Los Angeles Conference. Last year, warned by frequent hemorrhages, he surrendered his charge, Carlisle circuit, and sought health in California. As we parted, I feared that I should see him no more in the flesh; he, too, realized that the time of his departure might be near, but went full of hope, anxious to live, thinking that God might, in his mysterious way, be leading to a field of special usefulness, yet fully prepared for the call to rest.

While he was a student in Hendrix College, I was able to form an estimate of his character and looked forward to a brilliant and suc-

cessful career. Although his logical powers were strong, the poetic and oratorical elements predominated; consequently, in conversation and in sermon his thoughts were expressed in beautiful imagery and with impassioned vehemence. These characteristics, together with a noble ambition to bring results, urged him to efforts beyond his strength and made it difficult for him to keep within the bounds prescribed by his physicians. Intense love for kindred, friends and church colored every act, and loyalty gave him earnestness, vigor, and courage in the discharge of every duty. Natural tact and wide experience enabled him, without compromise, to make himself at home in all circles and win men to himself and his cause.

Above all, a living faith in a present Savior gave strength and purpose, so that, although often sorely tried and grievously burdened, he stood firm and helped others to bear their burdens. One of his own sweet, sad poems may serve to show his spirit:

Weary.

I am weary with sorrow, Lord,
And with burdens depressing;
Yet each new tomorrow, Lord,
Brings its cares more distressing;
And the hours, like silent tears,
Stealing down the cheeks of years,
Bathe my soul in doubts and fears.

Earthly hopes have vanished, Lord,
Like a shadow, forever;
Golden dreams are banished, Lord,
From my visions they sever;
Yet since thy pure love is mine,
I shall cease, Lord, to repine,
And shall heavenward incline.

Youth is filled with beauty, Lord,
And with golden-winged treasures;
Age is pressed with duty, Lord,
But is barren of pleasures,
And old age, when life is run,
When its duties are all done,
Gladly views its setting sun.

So my eyes are turning, Lord,
From this world and its sorrows;
And my soul is yearning, Lord,
For the heaven-born tomorrows;
And the setting sun I'll greet
As the light to guide my feet
To the place where rest is sweet.

In his short life he lived more than most of us live in three-score and ten. In death, faith failed not; hope grew brighter, love linked him to the Eternal.

The brave, true heart has found rest, but in this world he still lives in the hearts of his many friends, who look upon him as one who is not dead but sleeps, awaiting the resurrection of God's children.

His friend,

A. C. MILLAR.

Hendrix College, July 29.

If you have been sick you will find Hood's Sarsaparilla the best medicine you can take to give you appetite and strength.

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The Sunday School.

PREPARED BY REV. J. A. ANDERSON.

SEPTEMBER 11, 1898.

SINFUL INDULGENCE.

AMOS VI. 1-8.

Golden Text: "They also have erred through wine, and through strong drink are out of the way." (Isa. xxviii. 7.)

Topical Outline: I. Sinful Indulgence (verses 1-6). II. Divine Penalty (verses 7, 8).

Time, Between 809 and 784 B. C.

Place: The residence of Amos was at Takoa, about twelve miles south of Jerusalem. The prophecy of the present lesson was directed chiefly against Jerusalem and Samaria, the capitals respectively of Judah and Israel.

READINGS FOR THE WEEK.

- Sinful Indulgence, Amos vi. 1-8.
Rich Fool, Luke xii. 16-21.
Inexcusableness of Sin, Rom. ii. 1-11.
Israel Forewarned, Lev. xxvi. 14-20.
The Lord Reigneth, Ps. xcix.
Judgment Published, Amos iii. 9-15.
Israel Often Reproved, iv. 4-13.
Reference word, "Sinful."
Lesson Hymn, No. 294.

Amos prophesied in the time of Uzziah, king of Judah, and Jeroboam II., king of Israel. He was contemporary with Hosea. The days were awfully degenerate. The leaders of the people were men of easy morals at best, that is to say that they had about rubbed out the distinction between right and wrong as to most things, so that such nice distinctions no longer troubled them. They were lovers of ease, pampering their bodies with all manner of luxuries, indulging in whatever excesses suited them, and that without stint or scruple. It would be useful for the reader to read carefully this week the whole book of Hosea and the whole book of Amos—you can do so in less than two hours—and get a general view of the situation as these bold and fearless men arraign their nations for their sins.

In our present lesson the prophet comes close down to the evils that afflicted the people. There they were at their ease in Zion, and trusting in the mountain of Samaria. Those in Zion, in Jerusalem, were deluding themselves with the thought that it was the city of God, the place of his temple, and besides this a great natural stronghold, splendidly fortified. Those in Samaria had been worshiping there so long that they had about the same notions of carnal security as to their place. And all of them have turned loose care for the real welfare of church and nation, and have given themselves up to self-indulgence and ease and to wallowing in luxury and excess.

Amos calls their attention to certain cities which had been formerly great and proud and strong, as Calneh, east of the Euphrates, and

Hamath and Gath. Go and look at them, says the prophet, and tell me what has become of their greatness now. You put off the evil day, you imagine that it will never come; you stretch yourselves out upon your beds of ivory; you eat the very fat of the land; you surround yourselves with music and festivity, as though every one of you were a king with all the luxuries of royalty and without any of the cares of royalty; you revel and anoint yourselves with highly perfumed ointments—and in the midst of it all the affliction of Joseph, the dead, lifeless and mournful condition of the church is nothing to you. Therefore, now ye shall go captive with the first that go into captivity; your banquetings and your revelings shall cease, one way or another, for the Lord God of hosts has sworn by himself, saying, I abhor the excellency of Jacob, I hate your palaces and your grand performances, the things that you set so much store by; I will deliver up the whole putrid mass of you into the hands of your enemies.

INDIANAPOLIS, IND., April 20, '98.
DR. D. M. BYE, City.

DEAR BROTHER:—I wish to state in the behalf of suffering humanity and for the benefit of other sufferers of Cancer that I came under your care for treatment of Cancer April 4th, 1898. I had three cancers, two on the cheek and one on the nose. The two on the face were removed and permanently cured in two weeks time and the one on the nose is all out and comparatively healed up. I have never suffered any pain whatever or lost any sleep. I am 61 years old and have been afflicted with Cancer since 1876. I certainly feel grateful to Dr. D. M. Bye, and heartily endorse his mild course of treatment in preference to plasters. I will gladly answer any letters or communications I may receive in regard to same. I am,

Very Gratefully Yours,
REV. JOS. D. CAMP,
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SEPTEMBER 4, 1898.

The Mustard Seed.

MATT. xiii. 31, 32.

The kingdom of heaven is set before us in the gospel under a variety of similitudes. Some of these relate to the outward form and organization of the kingdom, i.e., the church. In these the kingdom of heaven is always set forth as a mixed company of good and bad people; for the church has never been pure. It is a field of wheat and tares, a wedding company in which some have not on the wedding garment, etc.

Other parables represent the spiritual forces of the kingdom, and the pure heart in which Christ is enthroned. Others, still, are prophecies of the growth and spread of the kingdom. Such is the parable which constitutes our study for this week.

The small and apparently unpromising beginning of the kingdom of heaven is set forth under the figure of a mustard seed. This was probably the least of all the seeds which the people of Palestine were wont to sow.

The empires of earth are born in great revolutions which sway millions of people at once. But such a kingdom as Jesus established, being in the convictions of the mind and the regeneration of the heart, proceeds slowly. Its influence depends upon individual agencies and individual contact. The work goes on from man to man. It is not a rapid conquest. It often takes years to plant Christian faith in the mind of a man and lead him into a Christian life. Morrison was teaching Christianity in China seven years before he made the first convert. Cary had

a similar experience in India, and Judson in Burmah.

Jesus Christ, in his personal ministry, was not an obscure person. No teacher ever excited greater interest. But when he left the world his followers were very few, and obscure. None, save themselves, dreamed that they should ever overspread the world. They trusted in divine power, indeed; but the world looked only at the human agencies—the weak things of the world: Knowing not the purpose or power of God.

But history has shown that Jesus was not a pretender when he claimed to be a king. His triumphs have gone forward through the centuries. His empire has outlived many of the great empires of earth, and still it strengthens.

The promise of the gospel is that Jesus shall obtain a world-wide dominion. "He shall have dominion from sea to sea, and from the river to the ends of the earth." In the assertion of his claim upon the world, Jesus said to his disciples: "All power is given unto me in heaven and in earth; go ye, therefore, and preach the gospel to every creature."

The great Teacher instructed us to pray, "Thy kingdom come, thy will be done in earth as in heaven."

No one can be in harmony with the Christian faith or spirit who does not expect the religion of Christ to cover the whole world, and who does not, by his prayers and efforts, seek this great consummation.

This faith and spirit finds expression in the foreign mission work in which all evangelical Christian churches are now engaged. In no way can our devotion to Christ and our love of humanity be so well expressed as in sending the gospel to those who have never heard it.

There seems to be an especial order of providences in our time pointing to the speedy conversion of the heathen world. Obstructions to the advancement of the gospel are swept away, and almost all heathen nations are ready to receive the word of God. There is opposition to Christianity in the Sultan's dominions, but the Christian nations are able to secure the protection of their missionaries against the hate of the Moslems. Tibet is virtually a sealed nation from which all Christian influence is excluded. Except for these obstructions the whole world is now open to messengers of the cross.

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.

Godbey & Thornburgh.

Mission Study. Pierson's Miracles of Missions. No 4. The Land of the White Elephant.

DR. O. E. BROWN.

I. THE SETTING OF THE STUDY.

1. The Field:—The area and population of the mission field we are now about to study are very well set forth by Dr. Pierson. Siam is situated at the southeast corner of Asia and has Burma stretching along much of its western border. It lies wholly within the tropics, its southern limit being within four degrees of the equator. The soil is very fertile and fruits are especially abundant. Rice, the national food, is the chief product of the country. In some years, after the needs of the resident peoples have been met, as many as 500,000 tons of rice remain for exportation. When Christian civilization has brought Siam greater freedom of labor, improved methods of agriculture, and widespread popular education, industry and integrity, we may expect Bangkok to become one of the world's important centers of trade.

2. Mixed Population:—The chief elements in the population are Siamese (2,500,000), Laos (2,000,000), Chinese (1,000,000), Malays (1,000,000), and many immigrants from Burma, India, and Annam. The Siamese proper are very indolent, deceitful, and unstable; these defects are scarcely offset by the gentle, hospitable, mirthful disposition of the people. The Laos, who live in Northern Siam, are superior to the Siamese, both in moral character and bodily strength. It is among these that the great mission work has gone forward. The Chinese and Burmese succeed in getting much of the trade of the country into their hands; these, too, have been the objects of special missionary effort.

3. The Religious Problem:—The Protestant missionary is confronted in Siam with Buddhism, Demon-worship, and Romanism. Buddhism has a peculiarly strong hold upon the Siamese. It appeals, in its merit system, to the self-righteous pride of the human heart; it furnishes a whole round of social indulgences in its festal occasions; it deadens conscience by the saving value it gives to temple building, material offerings and silly, lifeless forms of worship; it intrenches itself also in family pride, since a majority of the men spend a few years in the priesthood and nearly every family boasts a permanent representative in that body. The Laos suffer much under the blight of demon-worship; they are in merciless bondage to the superstitious dread of evil spirits, hungry ghosts and gruesome witches. The Romanists have all but degraded Christianity to the level of Buddhism, and have fostered popular superstitions by their worship of saints and relics. And, to crown all, recently, France has appropriated about one-third of the territory of Siam, and threatened the exclusion of all our Protestant missionaries from that part of the country which she controls.

II. TOPICS FOR STUDY.

1. The missionary situation in Siam; the openness of the country to missionary work; the present liberal policy of the native government; the freedom and accessibility of women; the many adversaries. Read 1 Cor. xvi. 9.

2. Three eminent works for Siam: (1) Mrs. Judson and the catechism; (2) Dr. Gutzlaff, work among the Chinese and preparation of the Siamese New Testament; (3) Rev. Jesse Caswell, the teacher of the king.

3. Three kings of Siam: (1) the hostile monarch and his fate; (2) friendly king and his famous declaration as to American missionaries; (3) the present king and his helpfulness to missions and his appreciation of the Christian's hope.

4. The four chief agencies which God has used and is using in bringing Siam to Christ.

TOPICS FOR CONVERSATION.

1. Which is the truer ideal of Christian work—that which brings startling, sweeping and sudden results, or that which leads to gradual, constant and faithful growth? Should we demand marvelous triumphs and amazing statistics as the condition of our interest in a mission field?

2. Reason why Christian women should have a special interest and take a special part in missions to heathen lands.

3. Are we to expect the judgments of God to fall upon those who obstruct the progress of Christ's kingdom?

4. The value of the Word of God in Christ for meeting or daily spiritual need as well as for relieving our hours of crushing grief. Psalm 119: 130.

IV. SCRIPTURES FOR THOUGHTFUL CONSIDERATION.

1. Ps. ii. Foolishness of fighting against the anointed of God.

2. Acts xii. God's providence in its keeping and in its avenging aspects.

The book: "Miracles of Missions," on which these outlines are based, can be had of Godbey & Thornburgh. Price, 30c postpaid.

Hood's Pills

Are gaining favor rapidly. Business men and travelers carry them in vest pockets, ladies carry them in purses, housekeepers keep them in medicine closets, friends recommend them to friends. 25c.

We will send a first-class guaranteed Fountain pen postpaid, free, to any traveling preacher who will send us two new subscribers with three dollars to pay for them. The pen is the famous "Laughlin." The name being a sufficient endorsement to those who know the pen. We cannot sell this pen for less than \$1.50

GODBEY & THORNBURGH.

We have secured a large lot of Bunyan's Pilgrim's Progress, large size, large type and handsome binding, to sell through agents. It is a one dollar book, a quick seller, and we give big commission. GODBEY & THORNBURGH.

ARKANSAS METHODIST

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

WEDNESDAY, AUGUST 31, 1898.

What It Costs.

An Indiana grocer prints the following in a circular, addressed to his patrons: "Notice is hereby given that if you will come to my store three times a day during the next year, and purchase a drink of whiskey each time, paying 10 cents a drink, at the end of the year I will donate five barrels of my best flour, 100 pounds of fine granulated sugar, 100 pounds of rice, 10 pounds of coffee, 10 gallons of syrup, 50 yards of calico, three pairs of shoes, one \$10.50 cloak for your wife; and then I will have \$20 left to pay for the liquor you drank."—Presbyterian.

No grocer would be a loser by such a bargain as the above. The vice of drink lays upon its victim the most grievous oppression.

First, there is a heavy revenue tax to the government which the drinker must pay. Then, there is a revenue to the town or city in the way of license, always put at very high figures on saloons. These taxes must be paid by the consumer of intoxicating liquors, and, besides, the vender must make an enormous margin of many hundred per cent., out of which he secures his living and probably grows rich. These three items represent what the man who drinks is forced to pay in direct cash. In these things sober men take advantage of his weakness and build themselves up on his fall. In the way of revenues they extort money from him to build their schools and roads and pay their public officers, so to lighten their own burdens. Under this system a man's property soon runs away for drink. If the revenues and the enormous profits of sale were taken off the mere cost of whiskey would be trifling. As it is, the drunkard's wife and children are robbed of their living. A worthless man might drink himself to death and still leave property enough to support his family but for this system which, presuming upon his weakness, his desperate bondage to drink, enables the money sharks to fleece him at every turn. He is down and will stay down. He is mad and will waste his living, and all the sharks and harpies will have their share while it is going. The general government has its foot on him, the county has its foot on him, the town has its foot on him and the saloon keeper has both feet on him.

But, as the matter stands, the cost of drink is far from being cor-

rectly measured by the cash wrung from the drinker. The time which the toper gives to his drinking habit is often worth quite as much as his money.

Then there is the effect of drink upon business habits and capacity. The man whose brain is constantly addled with whiskey wastes his money. He is caught in financial traps, loses his chances even in honest speculation, is everywhere the victim of the sober man. A fortune soon slips from him. Or, if he must depend upon his labor for a living, he is soon unfit to be employed and is an outcast from business circles and business plans.

It costs everything to drink. As he passes down the line sober men kick at him, business corporations kick at him until he lands in the ditch, and to begin the habit is to set one's foot, deliberately, on the path of ruin. The man who is beginning the habit is the most contemptible fool imaginable. While free he makes a snare for himself. He forges his own fetters. He says: "I am not enslaved." If he is such a fool as to drink and cultivate the appetite, will he quit when the appetite is formed? Will one, who is fool enough to drink when he has no appetite, quit when the appetite is strong? Here, near our office, is the "Garibaldi." Into it we see young men passing day by day. Are these young men slaves to drink? They would resent the accusation. But they have much more reason to be ashamed to enter a saloon than any bloated toper. They say, "We can let it alone." It is the more to their shame that they don't do it then. The only plea for drinking that any one can make with which a sensible man can sympathize is that he "can not help it." It is not simply the direct power of whiskey that overthrows men. In the act of drinking they advertise their weakness, their lack of manly purpose, of high principles, and are thus shamed, unmanned, degraded in their own esteem. It is thus they pass quickly to recklessness and ruin. The condemnation of all good men, who have preserved their own manhood uncorrupted, is on those who drink. The condemnation of business corporations and business men is on them. And they must condemn themselves. Going behind screens and in at back doors to evade public notice and knowledge will make the man who does it feel only the more that he is a self-enthralled, self-condemned, sneaking coward.

It costs everything to drink, money, business standing, manliness, integrity—in short, both property, character, life and soul.

Notes of An Outing.

Out for near three weeks, accompanied by Mrs. Godbey, after two days at Beebe, preaching Sunday, and marriage of Miss Nellie Laws on Monday, we went to Batesville. R. A. Holloway had, fairly gotten possession here and was very busy with his work. For lack of a pastor during two months, the social meetings had greatly declined, but the people were rallying again, hopefully, to the work. Very kindly attentions were shown the new pastor. Bro. Manly, pastor at North Batesville, was away holding a protracted meeting.

Returning, we attended a morning service at Newport, where W. C. Watson was assisting the pastor in protracted service. As we came up we asked an old negro holding a span of carriage horses by the church for some worshiper within, how the meeting was getting on. He said: "This powerful hard Church, preachers been mighty earnest for a week, not much revival yet, but they got things sidrably bent up." We went in. Bro. Watson was leading the service. There were in the congregation fifty women and one man besides the preachers. The spirit of the meeting seemed to promise God's blessing upon the work. A living church will be constantly, like the Master, seeking to save the lost. The best possible revival in the Church itself is, in getting it to work for the conversion of sinners. We have since heard that twenty or more have been added to the church by the meeting.

We came down to Searcy and went out to Armstrong Spring, being engaged for service on Sunday, at Smyrna, a mile and a half away. Brother Williams, the pastor was to conduct a protracted meeting there. The meeting was held under the old tabernacle, where the people of this Methodist community have been wont to meet in annual revival meeting for many years. One is very favorably impressed by the membership at Smyrna. A large number of the members assist in public prayer. There was a prayer-meeting conducted by a layman at the opening of each service. It was manifest that many of the worshipers had sacred memories of the place. Sister Bennett, mother of Rev. Z. T. Bennett, had come to attend the meeting. We attended three days. On Saturday Bro. J. B. Ligon drove us over to Quitman, twenty-five miles. My wife is a good Christian, for she stood the trip during the hottest day of the season, over a very rough road, and did not com-

plain. We found a welcome at Quitman, and entertainment in the home of J. M. Jenkins. There were good congregations on Sunday. Bro. Bristow generally preaches to a full house. He is loved by the people of Quitman. The Sunday-school is large, well organized, well conducted. We found less sickness in the Quitman valley than anywhere since leaving Little Rock. There is here a cultivated community, who have done much for the church. Methodism seems to own the town. Our Church has more than 300 members. Through many years the people of Quitman have stood by their college, long the only college of our Church in the State. They have now a beautiful school building and their feeling is to make the school a training school for our colleges.

In this sentiment there is harmony and on this basis there is a prosperous future for the Quitman School. We hope the Hendrix College Trustees can make such an adjustment of the school at Quitman as will cause it to be accepted and sustained as one of the ramifications of our leading school—Hendrix College.

We have spent near two weeks at Armstrong Spring. The hotel, kept by W. H. Elgin, has all the boarders it can accommodate. The cottages are mostly filled. Little Rock, Pine Bluff, Helena, Augusta and Walnut Ridge are well represented among the boarders—an excellent class of people, among whom we found many Methodists. We tried to pick out the Methodists by noting those who did not play cards, but don't regard this as a dead sure sign. The place is inviting, having abundant shade and attractive scenery. A large number of families have cottages here. The hotel is well kept.

The medicinal value of the water of Armstrong Spring for dropsical and kidney troubles has long been established, also for bad digestion and nervous troubles it is very valuable. The hotel will, hereafter, be kept open the year round for the benefit of those who need to use these waters. This writer has had no shadow of physical ailment since he came to Arkansas four years ago, has not been in bed a day from sickness in forty years, and so reports no benefit from the springs. But my good wife will recommend the springs, for in her case they were certainly beneficial. To those who would come to Armstrong Spring we can commend the courtesy and kind attention of the hotel manager, Mr. Elgin.

On our return to the spring from Quitman we were told of the death

of Sidney Holloway, the only son of John Holloway of Riverside. John Holloway is Mrs. Godbey's brother and Sidney was a sprightly and promising boy. This incident filled our hearts with sadness. May God's blessing be upon the bereaved parents.

The Central College Magazine comes to our table from the Baptist Central College, Conway, Ark. It has thirty-two pages, well printed, and in matter worthy of the great institution which it represents.

Better Than Ever.

I have been with the METHODIST nearly nine years and am pleased to say, that, in my opinion, the paper is better now than at any time since I have been with it. I know that the quality of the paper used was never better and the mechanical work never so good as now.

We took the press work away from one party and gave it to another, at an additional cost of a hundred dollars a year on this item alone, in order to improve the appearance of the paper. We also have less complaint now than heretofore in regard to mailing the papers. This may all sound like self-praise, but it is true, and why not tell it?

GEO. THORNBURGH,
Business Manager.

PREACHER WANTED.

I want a preacher to take charge of the Boydsville circuit, Jonesboro District, the pastor having been forced to give up the work on account of sickness in his family. Address me at Jonesboro.

W. C. DAVIDSON.

A Deserted Camp—A Slandered Regiment

Before your readers see these lines Camp Thomas will be deserted. The First corps is located at Knoxville, Tenn., and Lexington, Ky., and the Third corps will be encamped at Huntsville and Anniston, Ala., except such regiments as may be sent to their place of mobilization to be mustered out of service. All the regiments contiguous to the Second Arkansas have been moved, and we expect to be sent either to Little Rock or Anniston between now (Sunday) and Wednesday.

Two have died since my last report: Samuel McKay, of Snaps, Ark., and Commodore Evans, of Jacksonville, both of Co. G. They were buried in the National Cemetery according to the ritual of our church and with military honors. There is not a more beautiful spot in the United States as a resting place for our brave soldiers. Here their military record is kept and the grounds and graves cared for

with constant and scrupulous attention.

Our regimental hospital is fully underway. Maj. Orto, the chief surgeon, and Dr. King, his assistant, are giving our sick the very best attention. With the fund placed at my disposal and with the help of the Red Cross and the National Relief Association, I am able to supply the hospital and the convalescent in the camp with sweet milk, lemonade, grape juice, crackers, oat meal, jellies and some medicines. We have also a soup kitchen in charge of Capt. Martin, who sees that all the sick get a delicious soup at least once a day.

It is a matter of profound regret by the best men in the Second Arkansas, that our regiment, both officers and men, have been so basely slandered in the public prints. For sensational reporters to take advantage of "a breezy time," such as we had in camp one night last week, and to magnify it into a kind of mutiny among the men, might have been expected, but for our own state paper, the Democrat, to allow a few discontented and violent men to attack the staff and line of our regimental officers in a most unsoldier like manner without requiring, even for the editor's eye, the names of these correspondents is, to say the least of it, as mortifying as it is surprising. It is no small thing to cast fire brands into a camp; but when the hand that casts them is concealed, the camp is without defense.

There has never been anything like mutiny in the camp. The obedience of the men to every call has been prompt, albeit in all cases it may not have been cheerful. Though only 33 1-3 per cent. of the regiment, according to a recent poll, prefer to continue in service, yet I feel safe in saying that if it shall appear that the country still needs the services of these men, the most of them stand ready to heed their country's call. It is no discredit to a soldier when the government gives him the option to go home or to remain in the army, for him to decide either one way or the other. And it is only natural for the men to resent a telegram from officers stating that the men wish to continue in service when they really wish to go home. This home fever, however, seems not to have struck the men, or at least had not been manifested until after the famous telegram.

The anxiety of the men to go to Porto Rico a few weeks ago, misled the officers into the belief that they were still anxious to go forward. It is certainly unkind and unjust to subject our officers to a fusillade of incompetency, mercenariness and tyranny, because they gave what they thought to be a just expression of the desire of the men. The telegram charging that Col. Cook declined to consider a petition signed by 90 per cent. of the men is too preposterous to be believed by any man who knows Col. Cook.

I write these lines to assure the public that while there is a strong desire to go home, and while there are some just grounds for criticism and dissatisfaction, yet the case as

it has been put into print is a gross misrepresentation, calculated to discredit the regiment, officers and men, in the public mind.

One of our Arkansas regiments, and maybe both, will likely be enroute for Little Rock before these lines will see the light; if not, we will spend the next Sabbath in Anniston, Ala.

SIDNEY H. BARCOCK.

Camp Thomas, August 28.

Spirit and Policy.

The Holston Epworth League Conference, at its recent session at Abington, Va., took a very important step. Instead of assuming the support of a missionary in some foreign field, it resolved to co-operate with the pastors in raising the full assessments for missions in the several congregations. We hasten to congratulate our young friends on this wise action. It is an inspiring omen for good when the Leaguers thus voluntarily swing into line with the constituted authorities of the church, and pledge their hearty assistance in carrying out the wise plans that have been devised for carrying the gospel to the ends of the earth. Let others follow this noble example. When the young and the old begin to pull together with all their might, we shall witness great results.—Christian Advocate.

DEAR BRO. GODBEY:—Doubtless the above will receive the unqualified endorsement of a large majority of the church. While the movement upon the part of the Leaguers to the support of "special missionaries" gives evidence of a commendable spirit, yet as a policy of the church its wisdom is questioned.

J. R. CASON.

Pine Bluff, Aug. 20.

Notice.

Salem camp-meeting will embrace the third Sunday in September. Ministers cordially invited.

E. L. BEARD.

Alexander, Ark.

The Epworth organ, as good as any, lent for trial and sold direct for two-thirds of what you would pay for a famous make. Write for book.

Williams Organ and Piano Company
Methodist Book Concern Building
Chicago

Personal.

Bros. Christie and Roland, of Mabelvale, called Monday.

Rev. E. B. Hotchkiss, of Hot Springs, was a pleasant caller Saturday.

J. S. Thompson, of Dardanelle, called yesterday to renew his subscription.

Rev. M. B. Corrigan sends us a number of new subscribers from Camden, and says: "I will send you other names as soon as I finish my round soliciting. We are doing well on all lines."

Rev. J. P. Lowry has returned from Atkins, where he assisted Rev. J. O. Weaver in a ten-days' meeting. There were forty conversions during the meeting and twenty-nine additions to the church.

DEAR DOCTOR: My dear mother died on the 5th of this month in Lafayette county, Miss. She was nearly 80 years old, and had been religious ever since she was 14. She died as she lived, in the triumph of a living faith.

A. M. ROBERTSON.

Eagle Mills, Ark.

We assure Bro. Robertson of our sympathy in his grief.—[Ed.]

A Compliment.

The Gazette and Democrat have, from time to time, paid the METHODIST a high compliment in copying Chaplain Babcock's letters from our two regiments which have appeared weekly in the METHODIST. Sometimes due credit has not been given the METHODIST, but that is excused. We are glad to know that the METHODIST had the best correspondent and the fullest reports of any paper in the State.

\$ ONE DOLLAR \$

—THIS WEEK—

Will do the Work of \$3 Later on

—AT—

JOE P. QUINN DRY GOODS COMPANY'S
CLEAN SWEEP

SALE.

JOE P. QUINN DRY GOODS CO.,
Third and Main Streets.

CENTENARY FEMALE COLLEGE, CLEVELAND, TENNESSEE.



Thorough work in every department.
 Finest advantages in music, art and elocution.
 Water on every floor.
 Send for new and illustrated catalogue.

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 Health record unexcelled.
 Not a case of serious illness in the college for many years.

Located above all malarial and Southern diseases.
 Yellow fever an impossibility here.
 Rates very reasonable.

REV. D. SULLINS, A. M., D. D., } ASSOCIATE PRESIDENTS.
 REV. J. A. STUBBLEFIELD, A. M., }

Christian Life.

The Bible.

My thoughts are here, my God,
 Expressed in words divine,
 The utterance of heavenly lips
 In every sacred line.

Across the ages they
 Have reached us from afar;
 Than the bright gold, more golden they,
 Purer than purest star.

More durable they stand
 Than the eternal hills;
 Far sweeter and more musical
 Than music of earth's rills.

A thousand hammers keen
 With fiery force and strain,
 Brought down on it in rage and hate,
 Have struck this gem in vain.

Against this sea-swept rock,
 Ten thousand storms their will
 Of foam and rage have wildly spent;
 It lifts its calm face still.

It standeth and will stand,
 Without or change or age,
 The word of majesty and light,
 The Church's heritage.

—Horatius Bonar.

John Wesley's Benevolence.

The effects of John Wesley's high thinking are still evident, but his plain living is more likely to be lost sight of. An anecdote which serves to recall the latter characteristic is quoted by "The Westminster Gazette" as follows:

"When his income was thirty pounds a year he lived on twenty-eight pounds, and gave away forty shillings. The next year receiving sixty pounds, he still lived on twenty-eight, and devoted the remainder to charitable uses. The third year he received ninety pounds, out of which he subscribed sixty-two

pounds to the needy. In the course of fifty years he gave away more than thirty thousand pounds.

"The government in 1776 resolved to issue the following circular, and a copy was sent to the great preacher:

"Reverend Sir:—As the Commissioners cannot doubt that you have plate for which you have hitherto neglected to make an entry, they have directed me to send you a copy of the Lord's Order, and to inform you that they expect that you will forthwith make the entry of all your plate, such entry to bear date from the commencement of the plate duty, or from such time as you have served, used, had, or kept any quality of silver plate, chargeable by Act of Parliament, as in default thereof the Board will be obliged to signify your refusal to their lordships.

"N. B.—An immediate answer is desired."

"Mr. Wesley replied as follows:

"Sir.—I have two teaspoons at London, and two at Bristol; this is all the plate I have at present, and I shall not buy any more while so many around me want bread.

"I am, sir, your most humble servant,

"JOHN WESLEY."

First Do it, Then Talk it.

A chaplain in the army during the war was passing over the field, when he saw a wounded soldier upon the ground. He had his Bible under his arm, and he stooped down and said to the man,

"Wouldn't you like me to read you something from the Bible?"

The wounded man said, "I'm so thirsty, I would rather have a drink of water."

The chaplain hurried off, and as soon as possible brought the water. After the man had drunk the water he said, "Could you lift my head and put something under it?"

The chaplain removed his light overcoat, rolled it up, and, tenderly lifting the head, put it as a pillow for the tired head to rest on.

"Now," said the man, "if I only had something over me. I'm so cold!"

There was only one thing the chaplain could do, and that was to take his coat off and cover the man. As he did so the man looked up in his face and said, "For God's sake, if there is anything in that book that makes a man do for another what you have done for me, let me hear it."

There is a world of meaning in this incident. The need of today is the acting of the object lessons that book teaches.—Ex.

More Faith.

I hear men everywhere praying for more faith; but when I listen to them carefully and get at the real heart of their prayers, very often it is not more faith at all that they are wanting, but a change from faith to sight.

"What shall I do with sorrow that God has sent me?"

"Take it up and bear it, and get strength and blessing out of it."

"Ah, if I only knew what blessing there is in it, if I saw how it

would help me, then I could bear it. What shall I do with this hard, hateful duty, which Christ has laid right in my way?"

"Do it, and grow by doing it."
 "Ah, yes, if I could only see that it would make me grow."

In both of these cases you do not see that what you are begging for is no more faith, although you think it is, but sight.

You want to see for yourself the blessing in the sorrow, the strength in the hard and hateful task.

Faith says not "I see that it is good for me, and so God must have sent it," but "God sent it, and so it must be good for me."

Faith, walking in the dark with God, only prays him to clasp its hand more closely; does not even ask him for the lightning of the darkness so that the man may find the way himself.—Phillips Brooks.

Consumption Cured.

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

CONFERENCE COLLECTION CARDS

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

GODFREY & THORNBURGH.

The *Lax* Back can be cured with Dr. Miles' NERVE PLASTER. Only 25c.

For the Young People.

Chickamauga.

They are camped on Chickamauga!
Once again the white tents gleam
On that field where vanished heroes
Sleep the sleep that knows no dream.
There are shadows all about them
Of the ghostly troops to-day,
But they light the common campfire—
Those who wore the blue and gray.

Where the pines of Georgia tower,
Where the mountains kiss the sky,
On their arms the nation's warriors
Wait to hear the battle cry.
Wait together, friends and brothers,
And the heroes 'neath their feet
Sleep the long and dreamless slumber
Where the flowers are blooming
sweet.

Sentries, pause, yon shadow challenge!
Rock-ribbed Thomas goes that way—
He who fought the foes unyielding
In that awful battle fray.
Yonder pass the shades of heroes,
And they follow where Bragg leads
Through the meadows and the river,
But no ghost the sentry heeds.

Field of fame, a patriot army
Treads thy sacred sod to-day!
And they'll fight a common foeman,
Those who wore the blue and gray,
And they'll fight for common country,
And they'll charge to victory
Neath the folds of one great banner—
Starry banner of the free!

They are camped on Chickamauga,
Where the green tents of the dead
Turn the soil into a glory
Where a nation's heart once bled;
But they're clasping hands together
On this storied field of strife—
Brothers brave who meet to battle
In the freedom-war of life!

—Baltimore News.

LONDON LETTERS: FOR THE CHILDREN.

BY REV. MARCUS L. GRAY.

No. IV.

I promised in my last letter to tell you about the Palace of Glass in London, and now I will do so. The managers of the Sunday School Convention had planned to have the delegates and the Sunday-school children of London spend a day at Crystal Palace. We took a train, crossed the Thames River to the South, and went several miles over the tops of London houses. When we reached the Palace it seemed for a time that all the children and people of London were there. The Palace is a large building, situated in a beautiful place, and it is built of glass. I was surprised as to the interior of the Palace, finding it filled with statuary and works of art. Statues of Queen Victoria and Gladstone stood near where the Sunday-school Chorus assembled. In the forenoon, Mrs. W. J. Semelroth, of St. Louis, Miss Bertha F. Vella, of Boston, and Mrs. J. W. Barnes, of New Jersey, gave lessons on primary work. Our British cousins were very much pleased with the work of these gifted and accomplished women.

FIVE THOUSAND CHILDREN SINGING.

I had expected the usual Sunday-school chorus, but in this I was mistaken. Every child in the chorus had memorized the words and music of the songs. The Handel Pipe Organ used was one of the largest organs I have ever seen. The leader had perfect command of the vast throng, and the singing was good in both tone and time. The surprise came to me when the leader, at the conclusion of a number, lifted his right hand, and in an instant up went five thousand right hands. After this, following their leader, both hands went up and down. Then the leader took out his handkerchief and all waved as he did. When the leader lifted his song book, the children lifted their books and this transformed the appearance of the great amphitheatre. When the children sang a song about sailing over the sea, they took their handkerchiefs and held them in the form of a little sail, moving them back and forth. The audience was thoroughly enthusiastic and I even lost my head and tried to punch a hole through the floor with my umbrella. It was a great day, and I enjoyed it very much.

CONVENTION MATTERS.

The Rev. John Potts, D. D., of Canada, read the report of the international Lesson Committee, and awakened deep interest in world-wide Sunday-school work. Dr. Potts is every inch a man, and his platform work in London was of the highest order. Let him have the right of way whenever he comes to the United States. The International Bible Reading Association, with Mr. Chas. Waters, of London, as Hon. Secretary, has a permanent place in England. Its object is a worthy one, daily reading of the Holy Scriptures in connection with the International Sunday-school Lessons. This interest was presented to the Convention by Rev. W. J. Mills, London. Rev. Henry Collins Woodruff, of Brooklyn, N. Y., read a fine paper on the Foreign Sunday-school Association of the United States, which seeks to establish Sunday-schools all over the world. The papers read by Mr. T. C. Ikehara of Tokio, Japan, and by Mr. L. B. Maxwell, of Georgia, gave great pleasure to all. Rev. Aquila Lucas, of New Brunswick, Canada, is a man of real ability, and wise in the management of affairs. Mr. F. F. Belsey, prominent in Sunday-school work in London, would be taken easily for Congressman Dockery, of Missouri, Mr. Israel P. Black, of Philadelphia, is the recognized leader among primary teachers in all worlds. Mr. Chas. D. Meigs, of Indiana, is the dynamo of the Convention, and how he does make the sparks fly. The English people surrendered to him without asking the consent of the concert of Europe. Prof. H. M. Hamill, of Illinois, is perhaps the most prominent and efficient teacher of normal Sunday-school methods in the world-wide field. It did me good as an American to hear so many English tributes paid to Mr. B. F. Jacobs, of Chicago. His absence was regretted by all.

DR. JOSEPH PARKER'S SERMON.

For thirty years Dr. Parker has preached in his Church Thursday noon. When he preached the noon sermon before the World's Third Sunday-school Convention, the house was filled from pulpit to gallery. I count it one of the privileges of my life to have heard Dr. Parker on this memorable occasion. His text was in Genesis: "Subdue it." He piled up thoughts till they stood like great mountains before you. He is great in conception, and powerful in expression. I was impressed with the great variety in the tones of his voice, at one time smooth and graceful, at another a whisper, and now in great strength and earnestness. He ascended to the heights above an Anglo-Saxon alliance, and plead for the salvation of the human race. He reached his climax when he exclaimed in tones of thunder: "Christian Protestantism, the eternal foe to Rome, for the world!" Dr. Parker paid a high compliment to President McKinley and to the people of the United States for their patience in dealing with Spain, and affirmed in the strongest terms that he believed it to be a righteous war. He advised the preachers present to preach to sorrowing men and women, to the broken hearted, and to the poor. To me it was a memorable sermon and a memorable day.

A FINAL WORD.

The Convention heartily passed a resolution thanking Mr. R. M. Scruggs, of St. Louis, for furnishing a daily edition of the International Evangel, so skilfully edited by Mr. W. J. Semelroth, of St. Louis. And now, children, I must say good-bye. I have thought of you all along the way, on land and on sea, and it has been my desire to pick up some little bits of things in which you would be interested, and also to write of some things helpful to you. I trust you will all grow up to be happy and useful men and women.

If the Baby is Cutting Teeth.

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

Look! A Stitch in Time

Saves nine. Hughes' Tonic (new improved, taste pleasant), taken in early Spring and Fall prevents Chills, Dengue and Malarial Fevers. Acts on the liver, tones up the system. Better than Quinine. Guaranteed, try it. At Druggists, 60c. 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 R. 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 unsatisfied 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. COVY, Treasurer of the Arkansas Loan and Trust Co., Little Rock, Arkansas, as trustee.

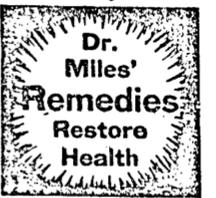
From Extreme Nervousness.



THAT no one remedy can contain the elements necessary to cure all diseases, is a fact well known to everyone. Dr. Miles' System of Restorative Remedies consists of seven distinctively different preparations, each for its own purpose.

Mrs. L. C. Bramley, 37 Henry St., St. Catharines, Ontario, writes: "For years I suffered from extreme nervousness and annoying constipation, developing into palpitation and weakness of the heart. I was unable to sleep, suffered much from headache, pain in my left side, palpitation and a constant feeling of weakness and prostration. I began using Dr. Miles' Nerve, Heart Cure and Nerve and Liver Pills, the Anti-Pain Pills to relieve sudden paroxysms of pain and headache. I soon felt much improved and the pains and aches and weariness left me. I then took Dr. Miles' Restorative Tonic and am now restored to my former good health."

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"A QUESTION IN BAPTIST HISTORY"

By William H. Whitsett, D. D.,
President of the Southern Baptist
Theological Seminary, Louisville,
Ky.

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

HARP OF LIFE
AGENTS WANTED.
Beats a Klondike Claim

Our Church at Home.

WEST SEARCY CHARGE.

I have been conducting protracted meeting services for some weeks. The congregations have generally been good—increasing, as a rule, to the last. In nearly all of these meetings there have been conversions, additions to the church, backsliders reclaimed and the Christian people greatly blessed. I do not know if any were "sanctified." It must be that every truly saved person enjoys that good scriptural condition, but a goodly company of our consecrated church members here are "going on unto perfection." A very few may have well nigh gotten there, but even they are prepared to enjoy "special blessings," such as were received by a great number of Christians in these meetings. To this date of the present year near forty persons have been added to the churches of this charge, and we have expended about \$1,500 in church improvements. The finances, as to salary, etc., are in tolerable condition. The crop outlook is supremely good. Corn will be abundant, cotton, fine indeed. Splendid rains to-day. Our old time church, Smyrna, is fully up to date and in fine repair. Sorry my brother at Clinton is so much opposed to church carpets. Say to him, please, that we have a good rough plank at this same church somewhat stained with "terbacker juice" upon which he may kneel if it may enable him to worship more devoutly. I have been honored with a place as pastor in a few beautiful churches, and in these I have found no deficit in the promise, "Lo, I am with you, etc." Dingy and unkept churches are not of necessity special conductors to the presence and graces of the Holy Spirit.

We have fourth quarterly meeting in our new and neatly finished West Searcy Church, second Sunday in September. Already the Lord has honored his people there with conversions, and the Sunday-school, under the management of Prof. James and his excellent teachers, is doing well. We hope a good attendance at this important fourth quarterly meeting. Presiding Elder Cochran is faithfully efficient—fully alive to the situation and preaches acceptably everywhere.

Pastor Smith, of First Church, is now in special revival services with pleasant beginning.

President Godden is much on the wing. The Galloway College prospect for good opening is said to be quite good. The faculty are scattered "from the lakes to the gulf," recreating, improving equipments, and some of them canvassing for pupils.

Our Harmony Church meeting begins Saturday, and we trust for blessings and success.

Dr. Godbey has been to visit us lately, or rather has been to recuperate at the now famous Armstrong Springs, near to which is our Smyrna Church. He preached in this meeting several times. Our people felt honored by his visit. The splendid water and convenient

pavilion sanctum could hardly damage the work of this everywhere busy and constantly toiling editor.

A. H. WILMIAMS.
Searcy, Ark., August 24.

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.

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.

HELENA DISTRICT, fourth round, Jno. H. Dye, P. E.

September—McCrary circuit, 3-4; Cotton Plant and Howell station, 3-4; Forest City station, 10-11; Taylor's Creek circuit, 17-18; Vandale and Wynne station, 24-25.

October—Haynes and Millbrook station, 1-2; Oak Forest circuit, 8-9; Helena station, 15-16; Lagrange circuit, 22-23; Clarendon station, 30-31; Holly Grove circuit, 30-31; Turner mission, 30-31.

November—Jerico mission, 5-6; Brinkley circuit, 12-13; Marianna station, 19-20; Cypress Ridge mission, 26-27.

Stewards and local preachers are requested and expected to have their reports ready. P. C.s please invite their attention to this request.

ARKADELPHIA DISTRICT, fourth round, Horace Jewell, P. E.

September—Malvern, 27.
October—Arkadelphia, 2; Benton, 8-



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Write for information and catalogue. A. W. VAN HOOSE, H. J. PEARCE, Associate Presidents.

9; Alexander, 11; Bryant, 12; Gurdon, 15-16; Dalark, 19; Holly Springs, 22-23; Okolona, 29-30.

November—Princeton, 5-6; Murfreesboro, 12-13; Clark, 15; Lono, 19-20; Social Hill, 21.

PINE BLUFF DISTRICT, fourth round, A. Turrentine, P. E.

September—Rowell circuit, 17-18; Stuttgart station, 24-25.

October—Redfield circuit, 1-2; Humphrey circuit, 8-9; Sherrill circuit, 15-16; Kingsland circuit, 18; Gillett circuit, 22-23; Little Prairie mission, 24; DeWitt station, 26; Roe circuit, 29-30.

November—Rison circuit, 3; Sheridan circuit, 5-6; English circuit, 9; New Edinburgh circuit, 12-13; First Church, Pine Bluff, 15; Lakeside, 16; Riverside, 19-20.

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The Iron Mountain route and Missouri Pacific railway, with their connections, is the direct line to the Alaska gold fields via either San Francisco, Portland, Seattle or Tacoma. For information address Aug. Sundholm, P. and T. A., Little Rock.

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GODBEY & THORNBURGH.

Missions.

Christian Missions—Our Call.

J. F. TAYLOR.

Nothing short of covering the earth with righteousness will meet the demand or fulfill the design of God. In order thereto, the gospel should be universally preached. The Savior of mankind is the common head of the human family, the Bread of Life to the souls of all, in all conditions, classes, ages.

The Savior has left us no uncertain guide. His doctrines are the ideal formula; himself the perfect embodiment of the missionary idea. "I am come to seek and save the lost." "I am come to save the world." "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." The measure of our service is proportionate to our harmony, in heart and in action, with this principle in the heart of God. None can be against missions and not be against God; the spirit of missions is his spirit. The god of this world has blinded us—many of us—from seeing our duty in reference to the gospel of our Lord. Its meaning is "a system of propagandism." Our own salvation hinges upon missionary effort as a fruit or evidence of faith. The faith that begets not this work is devil's faith. The world of mankind are our neighbors. Fallen into Satan's ditch and bleeding at every pore from vice and superstition, the heathen would plead our obligation to help, from the conduct to a foreigner of the good Samaritan, and from St. Paul's obedience to the Macedonian cry. Money turned into life is making friends of Mammon and our Lord receiving his own with usury.

No little responsibility is upon Protestant Christians. Much is given, much required. Through steam and electricity God has put the nations face to face. The needs of the remotest peoples may be spread on paper before us. We must go or send, or we die. To be saved ourselves, must prompt to action. If we fail, God will push us aside, as he has all anti-missionary institutions, and raise up other agencies to his work. Our own best security is the greatest outlay of expenditure and effort for others. The greatest man is the greatest in self-denial, burden, cross-bearing, labors; all for Christ, the extending of his dominion, hence the everlasting remembrance of the giver of the two mites and of her "who hath done what she could;" and if the verdict of the Judgment day is the standard of greatness, many of this quality, comparatively unknown here, shall be the greatest of our Lord's redeemed there. To all such: work and wait.

It means something to be God's "salt of the earth." We can leave here, and, by proxy, ten thousand miles from here. The field wide and broad as the human race, and its wants are not too extended for a set-on-fire, intelligent worker of this age. As light to eye and atmosphere to lungs are conditions of sight and breath, so the saved

soul has the planet for its environment. This absorbing, comprehensive question of missions covers the whole field of Christian endeavor, to which, looking directly or indirectly, in Christian education, Church Extension, Epworth League, Sunday-school, Home and Foreign Mission and American Bible Societies, we have the conditions of fellowship with our Leader, for the development of symmetrical, perfect Christian manhood.

Weekly Words for Woman's Work.

Among the many inspiring statements made by Dr. Young J. Allen, during the late Woman's Board at Greensboro, none lingers more delightfully in my mind than that of "China's call for our Bible." Though desire to search its pages was not awakened by any wish to know the living God, yet to study the holy book even as a history, will ultimate in knowledge that will cause the heart to long for the infinite. So truly shall the gospel accomplish his will, and over every obstacle

"Destroy the works of self and pride
And shake the gates of hell."

Literary merit is the standard of excellence with the Chinese, yet their extreme heathenism is in living evidence that the wisdom of the world is foolishness with God, and their light, without Christ, is but gross darkness and superstition. Dr. Allen told us that when the great Chinese flood was to be discussed, as compared with the flood of Genesis, they could not furnish sufficient Bibles, so eager were these men to learn the account given there. The scholars of this old heathen nation, pored over the sacred pages of the Christian Bible, probing every sentence of that word, once so despised. And now we see it stated that the Bible has been put upon the list of classics which the students are to study, in order to secure appointment in the civil service. While these wonderful changes for elevation of China's manhood are going on, shall we not hasten, dear sisters, to have the women learn that the sacred pages are also for them and their children? That the words of Jesus were spoken for their comfort—his blood given for their redemption.

L. A. H.

Movements of Missionaries.

Rev. James L. Kennedy, who has been in the United States since May, returned to Brazil with his family, leaving New York July 5. His sister, Mrs. Fannie Brown, accompanied them, and will resume teaching music in one of the schools of the Woman's Board. Miss Amelia Elerding also joined the company, but will go to San Paulo, instead of returning to Rio de Janeiro.

Miss Mary Pescud, of North Carolina, a new representative of the Woman's Board, will find her work in the successful school carried on in Juiz de Fora.

Miss Helen Richardson, who has been resting in the homeland, sailed from Vancouver July 11, with Bishop A. W. Wilson, for China,

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to resume her work for the Woman's Board in Shanghai. She is happy to have the company of her sister, Miss Mary, as a new missionary.

Some time in the latter part of August, Miss Fannie Hinds will go to Korea to join Mrs. Campbell in that land of fresh mornings. Miss Mary Richardson and Miss Fannie Hinds have both just received their appointments by the bishops in charge of China and Brazil. We bespeak for them in a very special way the loving prayers of all who read the Woman's Missionary Advocate.

Attractive Women.

Why is one woman attractive and another not? The most admirable and attractive thing about an attractive woman is her womanliness. Everybody admires a womanly woman. She must have health, of course, because without it she would lose the brightness of her eyes, the fullness of her cheeks and her vivacity. Real health must mean that a woman is really a woman. That she is strong and perfect in a sexual way, as well as in every other. That she is capable of performing perfectly the duties of maternity. Some are born with what is called "constitutional weakness." Those who do not enjoy perfect health, need only take the proper precautions and the proper remedy to become well and strong. Dr. Pierce's Favorite Prescription will cure any derangement of the distinctly feminine organism.

Send 21 cents in one-cent stamps to World's Dispensary Medical Association, Buffalo, N. Y., and receive Dr. Pierce's 1008 page "Common Sense Medical Adviser," illustrated.

Teachers' Bureau.

The Board of Education of the M. E. Church, South, has, under paragraph 415 of our Discipline, established a teachers' bureau. The purpose of this bureau is the advancement of Christian education.

We propose to do our best to secure for the graduates of our institutions, and for other competent persons, positions in our schools and colleges; but we guarantee a position to nobody.

Applicants for positions will be furnished, upon request, with our

application form, which will explain itself.

Since the making of money is not the purpose of our bureau, we will make our nominations with the greatest possible care. Presidents of our schools and colleges, and boards of trustees seeking teachers, will do well to apply to us.

The facilities of the board for this work are unusual. We have a constituency—preachers and laymen—of one million and a half.

We request the pastors throughout our connection to advertise this bureau and notify us of any vacancy in any school, secular or Christian, as soon as it occurs. By so doing they will greatly aid us in promoting Christian education.

Address,
REV. J. D. HAMMOND,
Cor. Sec.

Nashville, Tenn.

Married.

HAMER-ANDERSON—July 27, 1898, on Coro Lake, Chas. Hamer to Florence Anderson, Rev. N. E. Gardner officiating.

TRICE-TRICE—July 28, 1898, at the residence of the bride, near Casscoe, by Rev. J. R. Jones, Mr. M. A. Trice to Mrs. M. P. Trice, all of Arkansas county.

STANFIELD-BERRY—August 14, 1898, at DeView Church, in the presence of a large host of friends, C. W. Stanfield to Eugenia Berry, Rev. N. E. Gardner officiating.

REEDER-FALKNER—July 27, '98, Miss Jennie Reeder and Mr. John Falkner, at the home of the parents of the groom, in Crawford county, Rev. P. C. Fletcher officiating.

PERKINS-PARKER—August 25, 1898, at Fort Smith, Ark., Miss Ella Perkins, of Morrilton, Ark., and Mr. S. R. Parker, of the Indian Territory, Rev. P. C. Fletcher officiating.

Changes.

Bishop Morrison has transferred Rev. F. E. Taylor, P. C. of Argenta station, to the Missouri Conference, and I have appointed Rev. M. B. Umsted, of Auvergne and Weldon, to fill out the remainder of the year at Argenta, and Rev. W. H. Rhew to supply Auvergne and Weldon.

S. L. COCHRAN.

Our Church at Home.

HOLLY SPRINGS CIRCUIT.

We closed a good meeting at Holly Springs last Friday night. Good revival in the church, some backsliders reclaimed, a number of professions and thirteen additions to the church. We are hoping to have good revivals all over the work. Yours fraternally,

E. F. WILSON.

CHERRY HILL CIRCUIT.

Dr. Godbey: Since sending the last little field note from Cherry Hill circuit, we have had two meetings, one at Grenade Chapel, the other at Cherry Hill. Just closed yesterday at Cherry Hill; result, 25 professions, 22 joined the church, others will join yet. Praise God forever. We are now at Oden, will run this week, hope for a grand victory here. Pray for us.

JOHN T. MILLER.

Egger, Ark., August 22.

BUCKNER CIRCUIT.

We have held three meetings in the last twenty-five days, which resulted in sixty conversions, fifty-five accessions, with a number of reclamations. These were all-round, old-time, good revivals. The majority of those converted were the most promising young men and young ladies of the country. They came right into the church and went to work. At Harmony we had forty-one conversions, thirty-eight joined our church. Up to date we have had about ninety conversions and nearly as many additions. We have an excellent people to serve. They are doing fairly well in every way. The secret of it all is, the Lord is with us. We have four more meetings to hold. Brethren, pray for us. Yours for the Master,

J. J. MELLARD.

August 20, 1898.

ASBURY CHURCH.

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At Rest.

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

BARGER: Henry Echols, infant son of H. L. and Nannie M. Barger, was born at Lamar, Ark., July 14, 1896, died at their home, near Mulberry, Ark., June 21, 1898. Your home seems dark and lonely, but sorrow not, dear ones, little Echols has gone home, where, with little Jessie and Ethel, he is waiting to welcome you when life's fitful fever is passed and you rest from your labors here.
E. S. W.

HARPER: Ulys Paul, infant son of Edward L. and Julia T. Harper, was born September 20, 1897, died at home, near Hammonsville, Ark., August 6, 1898, aged 10 months and 17 days; buried at Belew Mountain grave-yard. It was hard to give him up, as this is their third that has passed away. May heaven's blessings be upon the heart-broken parents, and divine grace so guide them through life that they may again find their little ones around the eternal throne of God.
GEO. WILKINSON.

WILLIAMS: Mrs. Louisa Williams, wife of Mr. John J. Williams, died near Pine Bluff, August 4, 1898. She was born in Western Illinois, opposite Keokuk, Ia., February 15, 1837. She professed faith in Christ when about 16 years old and joined the Christian Church, in which she lived and led a good Christian life. She was a true friend, a kind neighbor and a good wife. She has gone home to the bright world above. Heaven is richer and earth poorer. We tender our heartfelt sympathies to the bereaved friends, and commend them to the care of him who said, "Blessed are they that mourn for they shall be comforted."
J. R. SHERWOOD.

PHILLIPS: George, son of Oscar and Jennie Phillips, was born at Falcon, Nevada county, Ark., June 9, 1880, was converted under the ministry of Geo. W. Logan in 1893; was an invalid for more than four years, died August 7, 1898. This brief data marks the earthly career of a young life that was connected with great suffering, though he bore it willingly, without murmuring, and like some beautiful flower as it begins to unfold its loveliness, is plucked by a passer-by, it seems untimely and hard, but our heavenly Father "doeth all things well."

George was resigned. He said if it was the Lord's will for him to get well it was all right, if not, it was all right. And now that he is gone he is sadly missed in his home and in the circle of friends who were drawn closer to him by his afflictions and the noble fortitude with which he endured them. To the bereaved ones, we extend our heartfelt sympathy. Remember not to sorrow as those who have no hope. True, he is gone, but you know where to find him. Look up with hope, follow the Master, and there will be a reunion in the better world.
J. A. PARKER, Pastor.
Emmet, Ark.

BARKER: Mrs. Beulah Ann, the daughter of Rev. J. A. and Mrs. C. V. Manley, was born August 9, 1870; married to Mr. R. H. Barker, December 7, 1889, and died July 31, 1898. A true, loving and devoted wife, tender and endearing sister, earnest and consecrated Christian, has fallen on sleep and gathered with loved ones in the haven of delight and the home of the good. We mourn her departure, yet in her absence we feel that we are not alone, but in our memory the glory of her presence still lingers about us. Yes, we enjoy now the tender touch of her fond embrace. Her presence was a "benediction," and although she is far removed from us, the sunny rays of her sweet Christian life fall with the mel-

lowness of divine glory upon our sad and bleeding hearts. We are in sorrow, but not hopelessly so. We look beyond. My sister joined the M. E. Church, South, when quite a child and lived a consistent member until she passed from this life. She was a great sufferer, being confined to her bed for twelve weeks. She bore her afflictions with patience and fortitude. She was exultingly happy several times during her sickness, and in her moments of consciousness and ease she tried to impress her husband with the great necessity of preparing for the reunion with her in the better land. This she strove to do all during her stay with him in sickness and in health. I pray God that her death may be of greater utility to him in this respect than the words of her mouth and the influence of her Christian experience while she remained with him and tried to woo and win him to Christ.

Dear husband, brother and sister, our loving tie has been separated from us, but we will see her again. Let us in our bereavement look to him who is our burden-bearer. He will succor and sustain us in this our time of extreme need. May God abide with us in his power and grace.
W. A. MANLEY.

HICKS: Bro. Jasper Hicks was born in Wade county, N. C., December 3, 1845. He moved to Arkansas with his parents, Mr. Howell T. and Sallie Hicks in 1855, and located two and a half miles east of Searcy; was married to Miss Ida Skillern in 1872. The Lord blessed them with four children, three of whom passed on before the father in 1888. The wife and one child—a young lady, remain to mourn their loss. In the fall of 1888 Bro. Hicks joined the M. E. Church, South, in Searcy, and lived a consistent member until the Lord removed him to his home above. It was not my pleasure to know Bro. Hicks very long. When I took charge of the church in Searcy last December, I found that he was one of the members. He was usually in his place in church and an attentive listener to the preaching of the word until he took sick, after which I visited him often and prayed with him frequently. He was resigned and patient, always glad to see his pastor, and appreciated his prayers for him. I feel that I missed much by not knowing Bro. Hicks better and associating longer. The more I saw of him the more I saw in him to love and admire. He was a man of strong convictions and force of character. He admired the real true and solid, and despised shams. He was an honest and honored citizen, an obliging neighbor and a true friend. To the person in whom he saw true manhood he gave the full confidence of his heart. He was a true husband and devoted father, and a lover of home. Nowhere was he happier than when in his comfortable home with his wife and daughter. Bro. Hicks had reached a point in his experience that few men ever come to. He felt that he had a competency and had ceased to trouble or worry about making more, and had settled down to enjoy life with his family. He had a happy home. Alas! it is broken. But the wife and daughter have the consolations of the gospel and the hope of a reunion in heaven. Bro. Hicks died August 4, and the funeral services were at his home in Searcy conducted by this writer, assisted by Bro. Willis of the Presbyterian Church, and Bro. Powell of the Baptist Church. A very large concourse of relatives and friends attended his funeral.
M. M. SMITH.

SHANKLE: Hester Ann Shankle was born December 31, 1831, died July 24, 1898, was married to John Shankle 1855. Six children blessed this union, three of whom went to heaven before their mother, three are left to mourn the death of a good Christian mother. One is the wife of Rev. R. L. Wozencraft, of the Little Rock Conference, and Mrs. Luther Wozencraft and one son. Sister Shankle was the daughter of a Methodist preacher. She lived a consistent Christian life fifty-five years. She was left a widow when her children were small. She had family prayers and taught her children to read the word of God. Oh, the earnest prayers she sent up to her heavenly father for her orphan children, only God can tell. Two

belong to the church, the other one she had a hope was a Christian before she left him. Oh, how we will miss her in the Sunday-school. She was a loyal Methodist, loved her preacher, prayed for him and never waited for the steward to come after her quarterage. She paid it as a just debt. We will miss her when sickness and trouble comes. She was ever ready to assist her neighbors when she could. No task was ever too hard for her willing hands. She was loved by all who knew her. She left no dying testimony, but we could not ask for a better testimony than her faithful, unselfish Christian life. She was always ready to help the poor, and will be missed by the children, as she always had something to make them happy. One little boy was heard to say on returning from the grave, "We will never see Mrs. Shankle any more." His little sister replied quickly, "Yes, brother, if we will be good and go to heaven we will see her." Yes, if we will only be faithful we will see her again. May her sorrowing children follow her as she followed Christ.
Her friend,
MRS. L. F. WALSH.
Holly Springs, Ark., August 8.

PASCOE: Rebecca L. Pascoe, daughter of W. H. and O. L. Bandy, was born in Batesville, June 13, 1854, where she grew up and was married to the late E. W. Pascoe, January 4, 1882. She embraced religion early in life and joined the M. E. Church, South, where she remained an exemplary member ever after. Some few years since, Sister Pascoe removed with her husband to Cushman, and it was here in 1894 that the writer formed their acquaintance. Here, after a lingering illness of many months Bro. P. departed this life October 1896. Sister Pascoe never seemed to fully recover from the shock produced by her husband's death, after which she returned to her former home in Batesville, visiting but little, unless it was the poor, bereaved, or unfortunate. She was a Dorcas of modern times. The writer can testify to her fidelity in hours of deepest affliction. Her last sickness was only of a few days duration, but was of a very painful character. She endured her sufferings with Christian fortitude and resignation. Expressing her readiness to go the path of the just, is as the shining light that shineth more and more unto the perfect day. Sister Pascoe leaves an only daughter, Katy Iner, two brothers and one half-sister, with every one, I suppose, that ever made her acquaintance, as a friend. She not only possessed the art of forming friendships, but that of keeping them. But while she has left us she is not lost, but only gone before, and her example is left for us to follow as she followed Christ. Yea, saith the Spirit, for they rest from their labors and their works do follow them. In this way she stands with beautiful beckoning hands, inviting friends and loved ones on to the golden shore. Assisted by Bro. Holloway, of Batesville station, the writer performed the memorial service, after which, she was laid by loving hands to rest beside her husband to await the resurrection morn.
F. M. SMITH.

DUNN, J. D.: We pause in the midst of life's cares to speak a word of our sainted dead. Bro. Dunn was one of the very best men in Fordyce. He was pure in purpose, lofty in thought, and clean in life. He was too great to do a little thing and too good to do a mean one. He was born in Calhoun county, Ark., October 25, 1850, was married October 26, 1880, and died July 23, 1898. In his 20th year he was soundly converted, having been almost a model boy all his life. At once he entered upon an active Christian life. For many years he was an official in his church and was ready to take the lead in all advance movements. His place at church, Sunday-school, or any business meeting was seldom vacant. His place was at the front. When our second Training School building lay in ashes, and many said, "We are ruined forever," he declared that we should know no such thing as failure. The present building is a standing monument to his skill, energy and liberality. Perhaps the strength of the man was seen in his home. He knew the Lord

and made him the man of his counsel. His wife and children from lips and life testify of his holy life and ability to lead them to Christ. God gave him seven children, two went before, three are Christians here, and the two infants are left in the hands of a Christian mother.

On the quiet Sabbath day we laid his body away to rest and wait till the resurrection. He is not dead but sleeping. Only a few years and we shall see his genial face again.

To the living: "Be thou faithful" and the reunion will be sure. The Lord abundantly bless and keep you to the end. His pastor,
R. W. MCKAY.

Fordyce, Ark.

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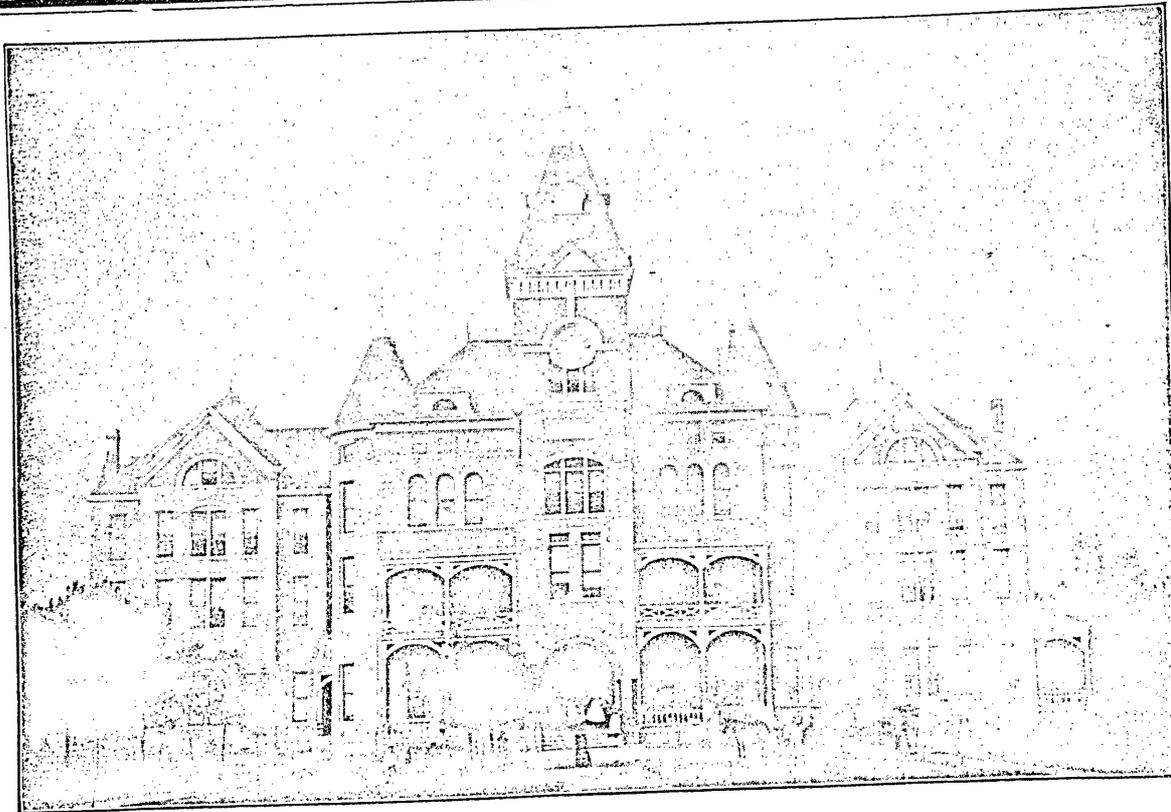
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