

Arkansas Methodist.

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THE ARKANSAS METHODIST.

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

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The Work Laid Out and Explained.

As announced, we give this issue of the METHODIST to our educational work. Our people desire to understand the educational system adopted by the church and being carried out under the administration of our General Educational Board. The readers of this paper desire, also, to understand what work is proposed at this time by the three conferences of this State.

The history of our church in regard to educational work had been for many years unsatisfactory. While a creditable number of colleges, male and female, had been established, and new schools were every year added to the list, yet we made progress through much unnecessary friction and loss.

There being no fixed plan upon the part of the church in the development of her schools, local interests and views projected schools which had no adequate support and no field sufficient for the maintenance of a college. The general conception of a college was too low among the mass of our people, and their estimates in regard to the amount of money necessary to build, equip, and endow a good college were utterly inadequate.

We found that under these conditions we were receiving every year schools built by local boards and from local subscriptions, and launching them as colleges, only to see them perish. Instead of developing, they were often destroyed by rivalry of similar schools, none of them deserving to be classed in college grade. The con-

tinuance of such a state of things gave little hope of establishing any church schools of commanding influence. It was also the cause of waste and strife which injured the church.

But, without an educational plan, defined by the church and pursued and sustained by church authority, this system of "natural selection and survival of the fittest," as it was called, would bring no end of evil.

It was in view of these facts that the sentiment was developed among the educated representatives of our church, which demanded a system for conducting this great interest, along with our system for controlling mission, church extension, and other departments of church work. Accordingly the General Conference of 1894 began to deal with this great question and that, and the subsequent conference of 1898 has given us the plan under which we are now to guide our educational work.

Our Educational Legislation and Policy.

GENERAL BOARD.

In 1894 the General Board of Education was created and its duties were partly defined thus (Discipline 1898, page 169):

"The Board shall, through its members, agents and Boards of Education of the annual conferences, seek to increase endowments and strengthen our institutions in harmony with the general educational policy of the church, to correlate existing institutions, and to originate new ones where they can be judiciously established and maintained; but in so doing the Board shall not create or assume any debt beyond resources actually in hand and applicable to such purposes."

EDUCATIONAL COMMISSION.

The General Conference, in 1898 went much further by creating the Educational Commission, by enlarging the powers of the General Board, and by inaugurating the Twentieth Century movement. The new law says (Discipline, page 173):

"There shall be a commission of ten practical educators, appointed quadrennially by the College of Bishops, who shall prescribe the minimum requirements for the baccalaureate degree in the colleges belonging to our church, and

also the minimum requirements for admission into the class of the first year, in said colleges. This commission shall at least once in every four years report to the Board of Education its work; and it shall then be the duty of the Board to classify all the educational institutions of our church and to designate each as university, college, or academy, according to the relation of the work done by it to the standards thus established by the commission, and to use this classification in the official lists of the educational institutions of our church."

The commission, after prescribing entrance requirements and requirements of the baccalaureate degrees, made the following recommendations:

(1) It is important that the distinction between the college and the academy, and between the university and the college, be clearly defined. The college should not do the work of the academy, nor should the university do the work of the college. We recommend that the annual conference or conferences of each State unite on one college, and one college only, for boys and girls. We believe it better to maintain one strong, well-equipped college open to both sexes than two colleges, one for boys and one for girls. In States, however, where the policy of co-education may be adversely regarded it may be possible and best to maintain two strong institutions for single sex education.

(2) We recommend that the academies of each State be so correlated with the college of that State as to form a harmonious educational system, preventing friction and waste. We recommend that our colleges be so correlated with the Vanderbilt University as to form a complete and harmonious educational system for the whole church.

(3) We recommend that no institution be classified as a college unless it have:

(a) The support, and become the only college of at least one annual conference.

(b) A permanent annual income, not counting tuition fees, of at least \$3,000. This income may arise from the interest on an endowment fund, from conference assessments, from private contributions, or otherwise, but should be so secured as to guarantee the permanent support of the institution.

(4) In the opinion of this commission, adequate instruction in the courses of study outlined for baccalaureate degrees cannot be properly given with a faculty of

less than seven competent teachers.

(5) We recommend that an institution to be classified as a university have an endowment of not less than \$1,000,000; that it be organized on a basis of professional schools and of elective studies with departments of original research.

W. M. BASKERVILL,
Vice Chairman.
W. P. FEW,
Secretary.

The General Board of Education announces the following statesman-like policy:

"In discharging the duty of supervising and giving direction, so far as its power extends, to the great work of education by our church, it will be the aim of this board (1) to promote the endowment of existing colleges which have the elements of success and the necessary conditions of usefulness; (2) to repress the tendency to multiply institutions with inadequate prospects of support which has strewn our territory with more dead colleges than we have now in operation, and dragged to the dust with them the credit of endorsing conferences; (3) to encourage the establishment of academies, which are especially demanded by present educational conditions, and are easily within the reach of our means and should be placed in close correlation with such institutions of our church as the annual conferences may direct; (4) to complete our system by correlating as rapidly as possible our conference colleges with the graduate and professional departments of Vanderbilt University."

This speaks for a great system—at the top one great university thoroughly equipped for post-graduate and professional work, in each State, one male and female college, or two institutions—one for boys and the other for girls, and closely associated with the colleges of each State, a system of academies. All of these institutions are to be classified by the General Board.

TWENTIETH CENTURY MOVEMENT.

The church has acted logically. Having spoken for centralization and systematization of her institutions, she proposes to strengthen and endow her colleges and Vanderbilt. That is the significance of the twentieth century movement, which the General Conference of 1898 called for in the following:

Resolved: 1. That a canvass be begun throughout the connection not later than January 1, 1899, under the direction of the General Board of Education, to raise \$1,-

(Continued on 4th page.)

Contributed.

Our Educational Movement.

J. H. REYNOLDS, A. M.

VII. ENDOWMENT CONTINUED.

Why endow?

5. Endowment is the safest and most productive form of investment. President Elliott says: "No smallest gift made to Harvard University for a permanent purpose has ever been lost. . . . In 1681 Samuel Ward gave the college an island in Boston harbor . . . and to this day that gift yields a rent of fifty dollars a year. It may in time come to yield a great deal more. Two ministers . . . in the first part of the eighteenth century left small legacies to the college for the benefit of poor students. A lineal descendant of both of these men, a descendant in the fifth or sixth generation, the son of a farmer, receives tuition free in the Law School today because of the benefactions of these remote ancestors. Seventy-five years ago, Abiel Smith gave to the college \$20,000 where-with to establish a professorship of the French and Spanish languages and belles-lettres. That professorship has been successively held by George Tichnor, Henry Wadsworth Longfellow, and James Russell Lowell. Who can estimate the amount of service which that single modest gift has rendered to American literature? Who ever gives wisely to a strong university plants the most fruitful seed, which will fructify for centuries."

The endowment of a growing college or university free from debt, planted deeply in the affections of the people, is the safest and most permanent form of investment, most productive and far-reaching in point of results, increasing and gathering strength as the years roll by. Timely endowment of a worthy institution will raise it to a position of commanding influence and power. The church, however, has only herself to blame if many of her institutions are not endowed, if the business world has no faith in their administration; because she has divided her forces and scattered her energies. Hence, many of her institutions are weak, local enterprises, and this fact begets distrust rather than confidence. No business man will knowingly give to an unstable institution. Arkansas Methodism, with 70,000 members and with proverbial power of organized effort, under wise counsel, could administer her institutions so as to command the confidence of a jealous business world. Failure at this strategic period of her history will set her back at least a quarter of a century and will be treason to the highest moral elements of our civilization, of which she poses as champion.

6. The college trains the world's leaders. The college is a powerful force in religion. Originally the college was entirely ecclesiastical and had primarily in view the training of ministers. Fifty-two per cent of the Harvard graduates in the seventeenth century were ministers. While ecclesiastical

control and purpose in higher education has become much less marked, still a larger per cent of the ministry are college men than of any other calling. College bred men in the teaching profession are increasing. The influence of higher education on public education will become more marked with the progress of our civilization. May this influence and inspiration come from men and women trained under Christian influences.

Then, too, the colleges are producing leaders in State. Dr. Thwing, of the Western Reserve University, is authority for the following facts: Of the thirty-two Speakers of the U. S. House of Representatives, seventeen have been college men; of the fifty-six signers of the Declaration of Independence, forty-two were college men; of the fifty-five members of the Federal constitutional convention, twenty-nine were college men; of the twenty-four Presidents, twelve were college men. It is said that had it not been for Harvard College, the Revolution would have been put off a half century. American colleges have educated one-third of our statesmen, more than a third of our authors, one-half of our distinguished physicians, more than half of our better known lawyers, and much more than half of our better educators. The American college stands for the highest and best in our civilization. The Christian college grows the most beautiful flower of Christian character.

But are not those in college towns benefited and are they under no obligation to assist in maintaining an institution at a distance? Whether in a college town or not, we enjoy the blessings of a Christian civilization, the services of the college-bred preacher, teacher, lawyer, doctor, statesman, author, and the opportunity of educating our sons and daughters.

The fact is, we are social beings, mutually interdependent economically, socially, politically, morally, and intellectually; our civilization is complex, the influences in it flowing from a thousand sources; the railroad spanning continents, the telegraph and telephone annihilating space, and our mammoth manufacturing interests constitute only one phase of our civilization; the family, the Christian religion, our colleges and universities, the public schools, and churches are equally parts of this complex civilization, to all of which we are debtors. To emphasize the material to the neglect of the intellectual and moral, is to develop an abnormal civilization which will soon perish. Let us, therefore, recognize our obligation in a material way to the Christian college as a factor in civilization. The State is interested because the college produces the highest type of the citizen—the social man—the Christian scholar. And it is a fact of no small import that the American college is a Christian institution.

The money which our farmers, merchants, lawyers, doctors, and bankers put into these institutions will come back in the form of sons and daughters prepared for complete living. Even if one is unable

to send his children to college, they may educate themselves. Perhaps the majority of college men have educated themselves. The argument that the college is an aristocratic institution has no basis in fact. An examination of the financial standing of those whose children are in our colleges shows that the roll is not made up of the wearers of purple, but largely of the names of the hardy, thrifty sons of toil—ever prolific of rugged honesty, physical strength, intellectual and moral possibilities. Nature is capricious in the bestowal of her favors; and the diamond may be found covered with poverty's dross as well as wrapped in wealth's purple. Nature was generous with Webster, born in an humble New Hampshire village, but America owes to Dartmouth College quite as much as she does to Webster's parentage for her greatest constitutional lawyer and orator. Methodism delights to honor that great Christian mother, Susannah Wesley, and the noble talents of her illustrious sons; but Christian civilization throughout the world will ever owe a debt of gratitude to perhaps some unknown and unhonored benefactor, whose beneficence in the form of endowed scholarships at Charterhouse and fellowships at Lincoln College rendered possible the education of John and Charles Wesley—two of the greatest scholars and servants of humanity known to the annals of history.

Bishop Candler says: "We must make up our minds to pay for Christian education or to pay for the lack of it." Another adds: "The men who make money must help the men who make men," for "brain power is back of all the material marvels of the present time." That prince of reformers, Martin Luther, says, "The prosperity of a country consists in the number of its cultivated citizens, in its men of education, enlightenment and character. Here are to be found its true interests, its chief strength, its real power." Then in the last days of the expiring century the query comes to us, shall we discharge to future generations the obligations imposed upon us by being the "heirs of all the ages"? Shall we gird our loins for the race of the new century? Shall the church place herself abreast with the age, plant deeply her educational centers and prepare to play a noble part in the twentieth century's destined achievements for God and civilization? Not through church pride, not through vain glory; but to honor God and to serve humanity, let us be actuated. There are two classes

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of service—temporary and permanent—that which passes with the doing, that which multiplies itself with succeeding years, gathering strength and momentum as time passes. Christian education is among the latter classes of service. Now, if duty is commensurate with ability to do, it is also emphasized by the opportunity—the need. How eloquent, therefore, is this twentieth century appeal to endow our church colleges when they are struggling for existence. There are times when people are called upon to make unusual efforts—to lay themselves out largely for future generations. The American Revolution was one of these times. How nobly did our forefathers meet the demands and how sacred to us are their memory and the results! Our church has said this is also one of these times for extraordinary effort. While the slow, steady movement of man in the path of duty is beautiful, it is also ideal; as yet, man moves by jerks, and progress is zigzag. He makes a tremendous leap today, tomorrow he rests. This is the philosophy of, as well as the apology for, agitation. May we catch the spirit of the expiring century—the most glorious of history—and may we impress ourselves upon the achievements of the still more glorious twentieth. May God crown the movement with success and sanctify it to the betterment of man.

Hendrix College.

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The Education Demanded for the Twentieth Century.

BY REV. JAS. A. ANDERSON.

It is the business of education to adjust the rising generation to the problems of life. It must get hold of the potency that is in our youth and change that potency into power, and it must direct them so that the power developed may be landed on the driving-wheels of the world's machinery. A man who has been educated to do nothing has been defectively educated, woefully so. A man who has been so educated as to do something but does the wrong thing or the right thing in the wrong way has been falsely educated. The average educated Negro, except those that teach or preach, is an example of the former class; educated bunglers or educated rascality stands for the latter. Neither are adjusted to the problems that confront their generation. It is not sufficient then that one be educated; all life may turn upon the character of the education at last—eternity may also hang upon it.

For the most of us, as respects higher education, the choice must be made between no education, State education, and church, or Christian, education. We can scarcely believe that any one in these times will willingly choose not to educate at all. Most people who do not give their children an education beyond the common school curriculum imagine that they have done all they can do—cannot go further. But there is not a worthy young man or young woman in this country who cannot obtain a thorough college course, if only the value of it is recognized and the proper effort is made. It may be a long hard fight for a poor man to educate all his children, but it can be done.

When we distinguish between State education and Christian education, we do not mean to say that State education in this country is unchristian or that it is wholly non-christian even, we only mean that it is not distinctly Christian. The present writer fully believes in the right and duty of the State to engage in the work of higher education. If the State has a right to exist at all, it has a right to do all things that minister to her continuance and to the proper discharge of her functions, and there are scores of important things that the State needs to have done which only educated men can do. Society needs doctors and lawyers and military leaders and statesmen. If they be not otherwise provided the State has a right to provide them. If the time ever comes when any other agency will furnish all the educated men that are needed for the discharge of all the functions that enter into the perpetuating and upbuilding of society, then, and not till then, will the right of the State to tax her citizens for purposes of education cease.

But the question is whether you can depend upon the State to furnish the kind of education needed for the twentieth century. Will

it adjust the coming generation so fully to the problems that confront us as to justify the church in relegating the whole matter to the State? Or must the church come in to do her own work in this realm of endeavor? We presume that no intelligent man will deny the fundamental right of the church to engage in this work—it inheres in her very constitution. Whoever else may neglect it, the church simply cannot—cannot neglect any work that lifts up and ennoble man, any work that will fit him for the problems of this life. And if the education that is distinctly Christian does indeed more fully fit a man to face all the issues of life, fit him to face them as the gospel itself directs, then the church must either go on with this work or belie the gospel that she preaches. What are some of the great problems that the twentieth century must face?

There is the great economic problem of labor and capital, and there are other economic problems. Our whole civilization is moving even now to the very point at which former civilizations have been destroyed. Its elements are vast aggregations of wealth, an abounding luxury of the rich, the greed of a desperate mammonism, the low murmur and volcanic rumbling of the poor. What secular elements are there in our civilization that afford assurance of its perpetuity? If the gospel does not permeate it and control it, direct its mighty forces, is a prophet needed to foretell the end? Does not history point it out so distinctly that only the fool can fail to see it. The one element in our civilization that gives us hope is the gospel of our Lord, and this gospel must be applied to practical life by the men who direct the affairs of the world. The education that will put most conscience into the economic work of the future is the education demanded by the future. Mere secularism will drive us along the line of the last days of the Roman Republic, along the line of the Italian Renaissance—vastly different to the German Renaissance into which Luther put Christ—and along the line of a French Revolution. As Gladstone has said, "Christ is the only problem," and we must get ready to put Christ into the life of the next century, or we go down.

We have also a race problem in this country. Will secular statesmanship settle it for us? Secular statesmanship has created it, and every time it has touched it since it created it secular statesmanship has blundered. Millions of ignorant Negroes were thrust on to the body politic utterly unprepared for the duties of citizenship. The politician has been his worst teacher, will continue to be. No more civism is going to settle this problem, and a civil procedure that has not in it the element of a Christian conscience will make it continually worse. Our hope again is in the church, the church as she is represented by preachers and teachers and as she contributes a wise and conscience-governed statesmanship.

We have a liquor problem in this

country also. What will a secular political life do with that? What does the politician do with it? Does anybody living believe that it will ever be settled till the church settles it? Does anybody at all believe that men whose characters are not molded by the gospel are ever going to rise up to throttle it?

Now then, the educated men of the future are going to run this country. More and more they are going to do it. They are going to run it in whatever manner it is going to be run, for good or for bad, for better or for worse. How are they going to run it? That will depend upon how they are going to be educated; if they are educated with Christ left out, then they are going to run the country with Christ left out, or vice versa.

Let a man say for himself whether it be better to educate his son or daughter in a Christian college. Let him consider what is there. Its faculty must be men of pronounced Christian life, men who are expected to emphasize a practical Christian life in all their intercourse with the students and train them in that life; its student body will invariably be chiefly made up of the children of the most intelligent and devoted and loyal church people of the denomination that the school represents, for the unintelligent as a rule do not send their children anywhere, and the people who are not much devoted to their church will likely send their children somewhere else—the intelligent and the devoted will for the most part be there, and this makes the pick of the young people of your church the associates of your boy or girl at this most formative period of life. This creates a Christian atmosphere in the Christian College, one that you simply cannot have any other way, and the work of education proceeds in this atmosphere. Is the situation such that a high Christian character can be created there or not? What is the likelihood of the case?

The tremendous responsibilities of the coming century constitute a trumpet call to the church to equip and enlarge her institutions of learning. We must open our eyes to these responsibilities. We must pour our money by the tens of thousands and by the hundreds of thousands into this work. A sound economics and a reigning Christ alike demand it. If a man be a patriot, he can do nothing better for his country; if he be a Christian, he can do nothing higher for his Lord. The straining point of our civilization is at hand—we must rise or rot.

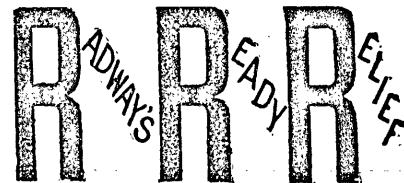
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Warning Order.

State of Arkansas. In the Supreme Court.
J. G. Thweatt and Edward Sutcliffe, appellants,
against Appeal from Prairie Circuit Court in
Chancery, Southern District. John L. Howard
et al., appellees.

The appellees, John L. Howard, David Howard, Charles M. Howard, Missouri T. Shipp, Lizzie B. Moore and Ed Caserly, non-residents of Arkansas, are warned to appear in this court within thirty days and defend this cause.

P. D. ENGLISH, Clerk.

July 14, A. D., 1899.
Rose, Hemingway & Rose, attorneys for appellants. Eugene Lankford, attorney ad litem for non-resident appellees.

They Like Them.

A few weeks ago our Sunday-school at Searcy ordered five dozen of Mrs. Thornburgh's Catechisms, and today they make another order for the same number. This is especially complimentary, coming from so intelligent a school as that at Searcy. These catechisms are pronounced the best by those who are the best judges.

32,000.

Another 5,000 issue of Mrs. Thornburgh's Infant Catechism has just been made. Already 27,000 have been sold. Its sale has been beyond all expectation. It is pronounced, by successful infant class teachers, the best catechism made. If you are interested send for a sample copy, free.

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A. G. Moore, Little Rock, Ark., has a large assortment of splendid diaries for 1899 for sale cheap. Also fancy calendars. Write him for prices.

Contributed.

Our Educational Legislation, Etc.

(Continued from 1st page.)

500,000 for the support of the educational work of the church.

2. The canvass shall be for cash or legal notes, payable within five years, interest being payable semi-annually at six per cent until the principal is paid.

3. The funds raised are to be applied to the following purposes: (1) The expenses of the canvass; (2) the needs of institutions belonging to the Church in each Annual Conference or group of conferences; (3) the endowment of the theological department of Vanderbilt University. The proportion to each will appear later.

4. The effort shall be to raise the amount in cash and notes by January 1, 1901, but the canvass is to be continued until the \$1,500,000 is raised.

5. Organization: (1) The General Board of Education shall have charge of the canvass. (2) The President of the Board shall be the general manager. The Secretary of Education and such others as the Board may appoint from time to time, upon his nomination, shall constitute his staff. These shall, through the press and by pamphlets, circulars, and addresses, and by personal canvass of strategic points, arouse general interest and bend the mind of the church to the accomplishment of the undertaking. (3) The canvass in each Annual Conference shall be under the direction of the Conference Board of Education, which shall organize it in harmony with the plans of the General Board. The Conference Secretary of Education, and such other helpers as the Board may appoint, shall aid in pressing the undertaking to success. The preachers in charge, and local Boards of Education, where they exist, shall co-operate in the work of their charges by arranging for meetings and otherwise.

6. All cash and notes to be paid over to the treasurers of the Conference Boards of Education. They shall retain in cash five per cent of the total received to meet the expense of the conference canvass, and shall send twenty per cent of the remaining cash and twenty per cent of the notes to the treasurer of the General Board. The balance shall be reported to the conference at its next session, for such application as it may order; provided that no appropriation shall be made to any institution not the exclusive property of the M. E. Church, South.

7. The treasurer of the General Board shall retain in cash five per cent of the amount coming into his hands to meet the expenses of the general canvass incurred by its orders, and shall pay over the remainder to the trustees of Vanderbilt University for the endowment of the theological department.

8. The General Board of Education shall have power to suspend or modify this plan in conferences where movements have already been begun in the interest of edu-

cation, or in conferences where peculiar conditions, in their judgment, demand such suspension or modification. It shall seek, however, to harmonize all movements with the general plan and co-operate to bring them to success."

Dead Colleges in Arkansas.

REV. T. H. WARE.

Mr. Editor, what has become of Mark Hopkins? Is he dead? Did he leave no posterity? Was that log, upon which Mark stood, indigenous to the New England States? Has the boy, who stood on the other end of that log no kinsman with our Arkansas boys? Or, as the little boy asked his father on their return from church, "Was that the truth the preacher said, or was he just preaching?" Was that the truth that President Garfield said about Mark Hopkins, or was he just talking?

Is that saying of Garfield's responsible for our log university ideas and the squandering of thousands upon top of thousands of dollars on worthless brick and mortar here in Arkansas? Why did Guiteau loiter? Why did he not gallantly come to our rescue a few years earlier? We have suffered right here in Arkansas, amid these pine-clad hills (no scarcity of logs or boys, either), broad prairies, and rich bottoms. Whether from the boldness of President Garfield, modesty of Mark Hopkins, or tardiness of Guiteau, we are seeking to find out.

"Who struck Billie Patterson?" That's our question. These magnificent exhibitions of folly dot our State here and there. And as we look upon their lofty spires and empty halls, and contemplate the generous impulses that led our citizens to endeavor to raise the price of real estate cold chills run up and down our spinal column, like squirrels up a pecan tree. We invariably ejaculate, "What fools we mortals be," while outwardly we boast of the munificent contributions we have made to the cause of education.

Will we profit by the experience of the past? No, not Arkansas. We are a greedy set, close akin to the little Negro who ate three quarts of ice cream. As he sat with the last spoonful in his hand he was asked, "Sam, have you got enough?" To which he replied, "Yes um, I is got enough ever whur else 'cept my mouth!" So with us, we have got enough colleges everywhere else except where deep seated self-interest is located.

What Methodism needs, and has needed, is wise leadership and more loyalty. We need a guardian. Well, we have one in our Board of Education. Will we be controlled by him? No. Why not? Want of loyalty.

Ware, hadn't you better modify your remarks? I will. We will be governed by the Board if the policy of the Board is in accord with our loyalty, as measured by our self-interest. The soil of selfishness, fertilized by partisan-

"overproduction." Let us proceed to decorate the graves of these dead colleges with garlands of dog fennel and blossoms perfumed with onion tops, and cease to dream that another crop of Mark Hopkins is about to be produced. We need to concentrate our forces, focalize our energies, and stand by the policy of our church. Without this nothing but failure will ensue and we will be rolled back about a half century in our educational enterprises.

Arkadelphia, Ark.

When in Little Rock, you can find a good and pleasant boarding house at 206 Spring street (the old Tucker place), Mrs. E. Audigier, proprietress.

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The Giant's Will.

REV. A. H. GODBEY.

Solemn and stately the giant is dying in his ancestral hall. Upon his face there is a dignity and power beyond that found in the ancestral portraits that hang about him. The trophies of their prowess are many, the records of their feats entrancing. But they pale before the doughty deeds of him who is resigning the scepter. For there is not a corner of the world that has not trembled under the tread of this Arthenian paladin. Shackles have fallen, dungeons have crumbled, monstrosities vanished like the mists before the sun, at the breath of this Viking, who has roved the whole sea of human activity in quest of adventure. India has been delivered from suttee, thugs, and the stain of Sogor; famine repelled, order introduced, justice enthroned. Africa has been all but delivered from the curse of the slave trade; Japan called from the sepulchre and unloosed from her ceremonies. China has seen a great light, and gropes like the Jew of Tarsus seeking some one to lead her by the hand to some other one who shall say, "receive thy sight." Euphrates is drying up, and the way of the kings of the east is being prepared. (Mayst thou be one, O offspring of Wesley!) Even in his last hours the eye of the giant is undimmed, and his natural strength unabated. A single Thor-like blow of his hammer has struck the fetters from millions, while his capacious wallet has brought relief to thousands of helpless starving poor. Empires have crumbled to dust at his glance; buds of hope and promise have sprung into being at every touch of his wand.

A warrior whose deeds are so doughty may well challenge admiration and examination. Yet his parting message to us is that he is the John the Baptist of the centuries; a mere forerunner of one mightier far. His cry is as the voice of one in the wilderness; stern and rude, his speech at times rough, though effective his methods. For the coming century it is his cry that we prepare the way, and make his paths straight.

And if we seek to know by what agencies the giant has wrought his marvels, we shall find them to be but two: a race, and a religion. Take out of the hand of the century the race, and its achievements, and what is left of genuine progress or growth in the same period? Take out of the race the inspiration and impulse given by the Wesleyan movement, and where will you look for any possible source of liberty and power? The giant bequeaths to his son whom he never will see, Methodism as his most valued possession; his priceless coadjutor.

What shall be the end of these things? What is the conclusion, but that Methodism, like a modern Atlas, has the burden of the world upon its shoulders. Has it the strength? Has it the way pre-

pared for its feet? Is its preparation adequate to the responsibilities of the coming age?

No church was ever so blessed of God. The hymns of Wesley are heard in pine woods of Maine and on the coral reefs of the South Seas. The tear of the penitent and the shouts of the redeemed are known alike in the fords of Norway and plains of Texas. There is joy over the returning prodigal in the heart of England and the table-lands of Mexico. Our banners flaunt in the teeth of the Vatican and the temples of Japan. "Our far flung battle-line" is foremost in the conflict with Hindoo superstition and American indifference. From the palaces of the great and the huts of the peasant; from lips aglow with health and those pallid with pain, "our prayer, like a perfume from censers, ascendeth to God night and day."

This is the sum of the century: the Anglo-Saxon. This is the great framer of the Anglo-Saxon: Methodism. It needs not our assertion to reveal this; historians and students of religion have asserted it repeatedly; often with no friendly tone. If it is not too much to charge Rome with the stagnation and superstition of the centuries past, it will merely be logical to credit Methodism with the science, art, invention, progress, and light of every sort of the century now passing.

Methodism! Can you comprehend what that means? Can you realize, O Methodists, what a marvelous gift and opportunity is given you by God? Can you look abroad and really grasp the stride of the century, and see that it but leaves the footprints of Methodism? Can you remain indifferent, then, either to past achievements or future responsibilities? Will you be content that another should take your crown? Will you yield the forefront of the battle to another? Will your combat with the arch-tyrant of our race—Ignorance—be suspended? Forbid it, Almighty God!

Let the will of the dying giant—the Nineteenth Century—be never set aside! May no power ever break it! May all the legal acumen of hell fail to weaken one of its provisions! May Methodism, enlightened Methodism, instructive Methodism; a Methodism as intensely aroused for individual education as for individual freedom; as terribly in earnest for higher training as for higher consecration; as devoted to college and academy as to the pulpit and family altar; a Methodism as rich in brain and culture as in simplicity and tenderness—may such a Methodism remain the richest legacy of the nineteenth century to the twentieth! Let every Methodist heart and pocket-book cry, Amen! So mote it be!

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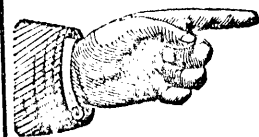
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AUGUST 13, 1899.

Ezekiel's Great Vision.

EZEKIEL XXXVII. 1-14.

Golden Text.—"I will put my Spirit within you." (Ezek. xxxvi. 27.)

Time.—Not far from 598 B.C.

Place.—The same as that of our last lesson.

In our last lesson we detailed the historic foundation of Ezekiel's prophecies—how that he was the preacher of righteousness to the Babylonian exiles; sought to quiet them in their places at Babylon, to dispel their foolish hopes about a speedy return, and endeavored to reform their moral condition; and failing to produce much of an effect upon them till the wickedness of themselves and their brethren up at Jerusalem had run its awful course, resulting in the complete devastation of Jerusalem and of the whole land, and resulting also in an utter collapse of all the hopes that had been awakened by the lying prophets who had misled them, Ezekiel now began to point out the process of reconstruction under the hand of God.

The prophet told them that God would restore them to their own land, rehabilitate their nation and open for them a future. They had not believed him before when he was endeavoring to instruct them in ways that would have averted the complete overthrow of the nation had the people given heed; they found it difficult now to believe anything that he told them about any future good for them. They had persisted in their wickedness in spite of his warnings and the warnings of all the prophets before him and the awful threatenings of Jeremiah, who was contemporary with him but living still at Jerusalem, till now there seemed no hope for them. All that he had told them about their sins had come true, and they were utterly dispirited and broken. Their nation was a dead nation—without even the honors of a decent interment.

This is the basis of Ezekiel's celebrated Vision of the Valley of Dry Bones. As he sat, amid the utter desolation and hopelessness of his people, the Spirit of God came upon him and took him out into the valley of Tel Abib, where he lived, and behold the whole valley was full of dry bones, bleached and scattered, as if some mighty army of living and moving men long before met so complete an overthrow there as that none were left even to bury the dead. What hope was there that they should ever be more than they were or other than they were, save as they should molder into final dust? And so God propounded to the prophet, "Son of man, can these dry bones live?" Is anything to be expected here? The reply of the prophet is one of faith, "O Lord God, thou knowest." It is not for me to say what God can do;

the bones are scattered, they are dry, they are bleached, but I will not undertake to limit the power of Him that made them in the beginning! Then came the order to prophesy even to the dry and scattered and bleached bones, and say, "O ye dry bones, hear the word of the Lord." And upon the hearing of the prophecy there was a noise and a shaking, and the bones began to come together, and sinews and flesh came upon them. Then a second cry was ordered to be made, "Come from the four winds, O breath, and breathe upon these slain, that they may live," "and they lived, and stood up upon their feet, an exceeding great army."

There was the lesson for the whole house of Israel—they ought not to be faithless as to their future, no matter what desolation was upon them—God could open their graves and make them yet a nation, a great nation. If the nation was dead, there should be a national resurrection from the dead—they should go back to their land, and the Spirit of their God should be upon them there, and the purposes of his kingdom should be wrought out through them.

WILLIE HICKS SNIPES was a lovely Christian woman, very faithful and very much loved in the Sunday-school at Searcy, which now mourns her loss, for the good Father has called her to the home above. Suitable memorials and resolutions in regard to her death were passed and entered upon the Sunday-school records, signed by Mrs. J. C. Harder, Miss S. M. Rogers and Dr. Geo. E. Pettey.

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Mrs. T. W. Lee, Montgomery, Ala., writes: "Some years ago I was inoculated with poison by a nurse who infected my babe with blood taint. I was covered with sores and ulcers from head to foot, and in my great extremity I prayed to die. Several prominent physicians treated me, but all to no purpose. The mercury and potash which they gave me seemed to add fuel to the awful flame which was devouring me. I was advised by friends who had seen wonderful cures made by it, to try Swift's Specific. I improved from the start, as the medicine seemed to go direct to the cause of the trouble and force the poison out. Twenty bottles cured me completely." Swift's Specific—



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Epworth League.

AUGUST 6, 1899.

The Love of God and World-Wide Missions.

JOHN iii:16.

The lesson is from a familiar text. It is one of those broad statements of revelation which sweep the whole field of the divine plan, as respects man's salvation. The atonement is universal. That fact is declared in the gospel in various forms and terms. Even the old Jewish prophets asserted that the gentiles should come to the light of Israel's Redeemer.


God is no respecter of persons. Like the provision of nature in the soil and sunshine and rain, the provision of grace, for spiritual life and growth, is for all.

The doctrine of the divine fatherhood finds its counterpart in the doctrine of a universal atonement. It is from this that the atonement sprang. "God so loved the world that he gave his only begotten son."

Jesus came to show us the Father—to place God in our thought as tender and forgiving, always entreating the wanderer to return.

Parental love rests not upon merit. It is strong toward the erring as toward the obedient. If there are preferences of parents toward their children, they, themselves, feel that this is not right, not fatherly. In God we contemplate a fatherhood above all perversion or partiality. Such fatherhood is displayed in the cross, in the gift of Christ for all, and in the invitation of mercy, "Whosoever will, let him take the water of life freely."

The universality of the atonement is the ground of hope for all men, and upon this we stand and claim the world for Christ. "All power is given unto me in heaven and in earth," said Jesus as he gave the command to preach the gospel to every creature. The commission is in harmony with the fatherly compassion of God and the fullness of atonement.

The spirit of true Christianity must be in harmony with God's universal love and his plan to save all mankind. There can be nothing partial in it. God wills "that all men should be saved and come to a knowledge of the truth." Then, to bring all men to the knowledge of the truth must be the aim and effort of Christians. Love of mankind as our brethren demands this, love of God demands it. 

We, who now enjoy the light of the gospel, received it from others.

Missionaries, preachers of salvation through Christ came to our ancestors when they were savages and idolators, and opened to them the path of progress and happiness which has led us thus far. It is the impulse of a converted soul to invite others to Jesus. We must seek to give the gospel to every creature.

Forest Home League.

On July 16 we re-organized our Epworth League at Forest Home Church, on East Grand avenue. For some months past we have not been able to have an Epworth League, on account of sickness among the leaguers and their families.

The following are the officers elected: Mr. C. R. Harris, president; Miss Mary Raines, 1st vice-president; Mrs. N. Evans, 2d vice-president; Mrs. Lulu Suits, 3rd vice-president; Mr. Willie Suits, treasurer; Miss Alice Bain, secretary. Hoping you will pray for the success of our league, I am, yours very truly,

ALICE BAIN, Sec.
Hot Springs, Ark.

No Hope



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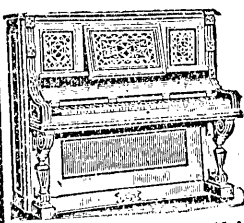
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ARKANSAS METHODIST

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

WEDNESDAY, AUGUST 2, 1899.

Let the preachers send us their revival reports. They will appear next week. Everything gives way to the school in this issue. Next week there will be notes of victory, for many revivals are in progress.

Schools to be Aided.

In pursuance of the plans laid down by our General Educational Board, the boards of the three conferences in the State of Arkansas have united in setting before the church in the State the two schools which are the joint property of these conferences as those to be aided by our twentieth century collection, viz: Galloway College at Searcy, and Hendrix College at Conway.

It was also agreed that, as the rebuilding of Galloway College in time for the fall opening was imperative, the first effort of the agents should be to secure the money for that purpose. This ought to be done by the time of meeting of the conferences this fall. With the field thus cleared for Hendrix College next year the highest success of our plans will be assured.

Our Educational Work in Arkansas

Rev. Jas. Thomas, of the Little Rock Conference; Rev. R. H. Morehead, of the White River Conference; Rev. H. Hanesworth, of the Arkansas Conference, were appointed by their respective Conference Boards of Education, as an executive committee for the twentieth century fund. Rev. Jas. Thomas was elected treasurer.

APPORTIONMENT.

The following amounts were apportioned to the districts by the executive committee, and the district conferences have accepted the amounts and apportioned them to the charges.

ARKANSAS CONFERENCE.	
Fort Smith district.....	\$5,000
Dardanelle district.....	5,000
Morrilton district.....	6,000
Fayetteville district.....	4,500
Harrison district.....	2,500
LITTLE ROCK CONFERENCE.	
Little Rock district.....	\$6,000
Camden district.....	5,500
Pine Bluff district.....	5,500
Prescott district.....	5,500
Arkadelphia district.....	5,000
Monticello district.....	4,500
Hot Springs district.....	2,500
WHITE RIVER CONFERENCE.	
Helena district.....	\$5,500
Jonesboro district.....	5,500
Searcy district.....	4,500
Newport district.....	2,500
Batesville district.....	2,500

The above is not an assessment, but simply an apportionment. Will not each pastor begin at once

the canvass in his charge. Keep the matter constantly before the people. We ought to get a large part of the amount this year. What charge will be the first to report in full? Send all cash to Rev. Jas. Thomas, Little Rock, Ark. F. S. H. JOHNSTON.

The Work Already Done.

The subscriptions and collections to date are shown in the following report of the manager of the collections.

ARKANSAS CONFERENCE.	
Fort Smith district.....	\$1,600 00
Dardanelle district.....	1,277 00
Morrilton district.....	3,000 00
Fayetteville district.....	650 00
Harrison district.....	600 00
Total.....	\$7,129 00
LITTLE ROCK CONFERENCE.	
Little Rock district.....	\$1,525 00
Pine Bluff district.....	972 50
Monticello district.....	109 50
Prescott district.....	600 00
Camden district.....	175 00
Arkadelphia district.....	102 50
Hot Springs district.....	100 00
Total.....	\$3,584 50
WHITE RIVER CONFERENCE.	
Helena district.....	\$ 629 32
Jonesboro district.....	708 59
Searcy district.....	469 90
Newport district.....	419 00
Batesville district.....	82 00
Total.....	\$2,318 61
Grand total.....	\$13,032 11

There are some amounts that have not yet been reported.

F. S. H. JOHNSTON,
Manager.

Our Men of Means.

REV. JAMES THOMAS.

Dr. Godbey: The fact confronts us as a church, in this State, that we must endow Hendrix and rebuild and equip Galloway, free from debt, or acknowledge failure and go out of the business of higher education altogether. Certainly the issue is a momentous one. Do we understand it? Do we appreciate it? As the managers of the twentieth century movement go up and down through our beloved Arkansas, we are gratified that the great question is impressing our people, and in consequence many are subscribing liberally. But the fact remains that but few have given as much as \$500. Large gifts are being secured in other States. One man in North Carolina has given \$50,000; one in Missouri \$25,000, and some other large gifts have been made. Are our well to do people less thankful to God? Have our rich men and women in Arkansas not the same love for our church as those of other States? There are many who should give \$500. Many who ought to give \$1,000, and some who should give as much as \$25,000. Our God has most wonderfully blessed us as a church, and as individuals. How much better for all concerned here, and how much more gratitude to God would be shown, if our own well to do Arkansas Methodists would administer on their own estates, and help largely right now? God help those who have—to be just, right now! Hendrix must, and will be endow-

ed—the fund, thank God, is growing. Galloway must and is being rebuilt, and will be opened in September, with perhaps the largest opening in her history. Methodist folk, be true to yourselves, to your church and to God in this eventful hour! Dr. Godbey, I pen this with the prayer that many will read, think, pray and act.

We are moving well in the twentieth century thank offering. I soberly think, that God is going to give us great victory. God help us, and save us from disgrace and ruin!

Little Rock, July 18.

God's Guidance.

REV. H. HANESWORTH.

Back of the onward and upward movement of humanity is the hand of Almighty God. That it is onward and upward in spite of many a backward wave, there need be no manner of doubt save in the mind of the pessimist who cries out today as in the days of old, "The former days were better than these."

Nowhere is there stronger evidence of this rising tide than in the increased attention and munificent gifts devoted to the cause of Christian education. That the movement is of God I doubt not.

Never, in the history of the world has there been a like spectacle presented of open handed liberality toward educational movements. Millions of dollars have been lavishly poured out during the last decade to build, endow, and equip institutions of learning and there's more to follow. This to me is one of the proofs of His resurrection power, the prevalence of His spirit and Word in the world He died to save.

It is well that our Twentieth Century movement should direct our thank offerings into the chanel of Christian Education. I do not decry education by the State. I have no quarrel with our public school system or State University, under whose shadow I write. An intelligent citizenship is the hope of the State and our public school system the palladium of our liberties. The children of parents of many nations go into our public schools and come out imbued with those principles which make American citizens. The State must educate.

Yet while this is freely admitted the fact remains that education by the State does not meet all the demands of our nature. We are painfully aware of the fact that morals cannot be taught in our public schools, as there can be no such thing as moral teaching apart from religious instruction. Secular education while not strictly speaking immoral is certainly non-moral.

The development of the mental does not involve that of the moral nature. The intellectual side may tower, and the moral be dwarfed. The result is a human monstrosity. Is it not possible that the prevalent corruption in our legislative bodies, the turpitude of some of our public men, the rottenness of some city governments is the direct result of

a developed brain and dwarfed conscience, the product of a one sided system of education. The Superintendent of Public Instruction for Missouri is said to be contemplating the introduction of moral training into the public schools of that State. I must confess to a feeling of curiosity as to the method he will adopt.

Christian education is the need of the present and the hope of the future. The highest development of the brain, the fullest civilization of the heart, the conversion of the conscience and the regeneration of the soul, these rendered possible only by the forces which center and crystalize in the church, school, and home. The best possible type of citizenship is its inevitable product. Failure here means failure everywhere. The church must educate.

Our church in this State has done well, is planning to do better. There will be, there is a rallying to the standard of the twentieth century movement. Wealth will bring its princely gifts, poverty contribute its mite. Galloway restored, Hendrix endowed, academies dotting the State tributary to the colleges will afford abundant means for the diffusion of that wonderful blessing, Christian education.

A Good Beginning in a Great Cause.

REV. T. D. SCOTT.

There is no more hopeful symptom in our church than the deepening interest in the twentieth century movement. The way the subscriptions are coming in, the utterances of press and platform, indicate that this educational movement is not a mere "boom" or "fad," but an intelligent response to a real demand. Many of us feel that just such a campaign is necessary if Methodism is to continue its influence in shaping the future civilization of the world. We must make the masses feel this also. In the century past our civilization, in social, political and commercial phases, was comparatively simple. As we advance and the country becomes more densely populated these phases of our civilization become more complex.

To meet the demands we must have leadership, men and women who can take hold of the forces of our social, commercial and political life and direct them in the channels of righteousness, that these forces may bless and not blight humanity. As to how to meet this demand for leadership men are not agreed. The cry is made "We must educate, for knowledge is power," meaning knowledge apprehended by the intelligence is a source of power sufficient to meet every demand. But knowledge is not power. Its province is to extend the field of activity. Man's power is vested in his spiritual nature; the cultivation of moral uprightness alone, however, is not sufficient equipment for leadership, for the scope of man's efforts is determined by his knowledge. Man's application of his soul forces cannot go beyond his intelligence. Education is the development of man's mental and spiritual life.

Now, if one goes beyond the elementary school seeking the highest development, where is he to find the best help? In the State institution? Only in an incidental way. If every member of the faculty and every member of the board of control were devout Christians, and in full sympathy with the highest development of soul force, they could not do this work directly. It is clearly a work that must be done by the religious denominations, and the fact that we propose to raise millions of dollars at the close of the century for higher education shows that Methodism, to some extent, recognizes this duty. I believe every dollar proposed by Southern Methodism will be raised and more. Will the church in Arkansas lag in this work? Not if the people are faithfully and intelligently informed concerning this movement. When the preachers lead the people will follow. The majority of the people called Methodists are ready for action when duty is made plain. If there is a preacher among us who has lost faith in Methodist people he had better quit, he cannot lead. Let our people understand the vital connection a people's religious doctrine has to its commercial, political and social life; let them understand if these doctrines are ever directly taught in the colleges and universities of our land the churches must do it, and let them know as one of the leading denominations of our land Methodism cannot afford to neglect duty; let them know that if we meet the demands we must be as well equipped as any State institution. Turn on the light and there are numbers of our people of means who will give liberally, and others of less means who will give just as gladly. We want our people to know these colleges and universities are to train others besides ministers and missionaries. The "Man with the Hoe," the common people, should be made to see they are the greatest benefactors. It is from their ranks our greatest success will be achieved. Our schools are projected so as to meet the demands of the people in moderate circumstances, for we are in the character-making business, not money-making. From this patronage will go out our strongest men to take their places in professional and commercial life, and as teachers, lawyers, doctors, merchants and farmers they will constitute a leadership that our country in many places is suffering from the lack of now. If I just had a leader I could develop this neighborhood, is often heard. Yes, show the man of moderate circumstances how Methodism has blessed him and how it is yet planning to bless him, and he will give. Show the man of means his opportunity, the opportunity of his life, and he will give.

Monticello, Ark.

Letter From Dr. Hunter.

Dear Bro. Godbey: I have your request to contribute an article for your educational number of the METHODIST. I must be excused from any long communication. I

have not been as well as usual for the last few weeks and am resting at my old home in the country. This is absolutely necessary for me this hot weather, and I am trying to avoid all undue exercise of body and mind.

You are dealing with a great interest. It is one upon which the welfare of the church in our own State greatly depends. I pray that there may be no lack of response. That which is most to be desired is that the voice of our conferences, and the action taken by our conference and school boards be fully accepted by preachers and people. The most perfect harmony in this work I think absolutely necessary to success. Our church in organizing her educational methods has acted wisely, but nothing can bring the success which we seek but loyalty to the church's action. I pause with this.

ANDREW HUNTER.

Hendrix College.

REV. A. C. MILLAR.

Founded at Altus in 1876, as his own private enterprise, by Rev. I. L. Burrow, one of the ablest of the educational pioneers of Arkansas Methodism, purchased by the church in 1884, financed for four years by Rev. V. V. Harlan, the indefatigable canvasser and collector, relocated at Conway in 1890, Hendrix College, (formerly Central Collegiate Institute), the college for men of the Arkansas, Little Rock and White River Conferences of the M. E. C. S., has for fifteen years, as a church institution, been a factor in the history of Arkansas. Starting in 1884, without a dollar, the church acquired in Hendrix College property worth nearly \$70,000. Of this amount the town of Conway alone has given \$55,000, and one noble layman, Capt. W. W. Martin, contributed \$11,000 of that donation. With this money and a few thousand dollars additional have been built a large substantial brick main building, a dining hall, two dormitories, a president's house, and five cottages. These stand in a beautiful campus of twenty-seven acres. Outside are nearly sixty acres of valuable land, part of which is platted and will be sold for the benefit of the college. The library, one of the best in the State, contains about 5,000 bound volumes and nearly as many unbound periodicals. The chemical laboratory is fitted up for experimental work and considerable excellent apparatus is used in teaching the various sciences. The museum contains a good collection of valuable minerals and curiosities.

There is no endowment, yet through their ardent attachment to the college and the cause of Christian education, strong teachers have been secured and kept. In the faculty have been found graduates of Randolph-Macon, Emory and Henry, and Hendrix, and post-graduates of Vanderbilt and the University of Chicago and Central College. Nearly every summer members of the faculty pursue advanced courses at the University of Chicago.

While Hendrix College has been

very poor in money, it has nevertheless been progressive. Its courses of study leading to bachelor's degrees are thoroughly modern. Believing that no degree should be cheap, the faculty has made its four degree courses of equal value; hence the Ph. B. degree, so often representing a short and easy course, requires as much time and as severe effort as does the time-honored A. B.

Nine years ago a genuine college course in pedagogy was offered. At that time few colleges or even universities in the United States offered such a course. Now, nearly all first-class institutions have undertaken that kind of work. Still, no other college of our church lays down a course comparable with ours. Political Science and History were recognized as worthy of places distinct from Moral Science and the Languages far in advance of such recognition by many older institutions. From the beginning English was accorded a position inferior to no other course in the curriculum, and has constantly been kept abreast with the advances in other schools. The modern language courses now cover three years, and Latin and Greek are pursued one year longer than formerly by means of alternative courses. By the use of laboratory methods Chemistry, Physics, and Biology are attractively taught.

Entrance requirements are higher than those of any other college in Arkansas, and are exceeded by very few in the South. They are for the A. B. degree: In English the full equivalent of the requirements of the "Association of Colleges and Preparatory Schools of the Southern States," in History, United States, Civil Government, Greece and Rome; in mathematics, complete arithmetic, algebra through quadratics, and three books of Plane geometry; in science, elementary physics; in Latin, a fair reading knowledge of Caesar, Cicero, and Virgil, and corresponding Prose; and in Greek, the First Greek Book, a part of the Anabasis, and easy Prose.

Students who come from reputable high schools are received on certificate. Some of the best schools in the State are on the accredited list. A system of correlated academics is being established. A full discussion of this system may be given in another paper. Last year a fully equipped academy was opened at Orchard, Benton county. This fall two others will be ready, one at Imboden, Lawrence county, the other at Mena, Polk county. These are unique in organization and are destined to revolutionize secondary education in Arkansas.

In its career Hendrix College has enrolled over 2,000 students. Of these 67 have received degrees. About 400 have been teachers, many holding positions in high schools and several in colleges. Some 50 are members of the different conferences in the Southern Methodist Church. Many are successful doctors, lawyers, business men and farmers.

The student body has been noted for its maturity, the average

age being nearly 21, and its morality, the majority being active Christians. The Young Men's Christian Association is a potent factor in strengthening the religious life, and the literary societies have been stimulated to high intellectual activity. Their efficiency is evidenced by the fact that in eight intercollegiate oratorical contests, their representatives have won four times.

The past of the college has been bright and successful, in spite of limited means. Its future should be made glorious with still larger achievements.

The college needs for its proper work \$300,000 for endowment, \$25,000 for a library, \$25,000 for laboratories, \$50,000 for dormitories and professors' houses, \$25,000 for a gymnasium and its maintenance, \$25,000 for better equipment in various departments, and \$50,000 for a helping fund.

Arkansas Methodism, 80,000 strong, should rise to the mighty work, and say it shall be done.

Who will be the first man to endow a chair or build a library or laboratory?

Among our men of large means, careful thought and much prayer should be promptly given to the great work which is demanded by the needs of our growing civilization.

Our Conference Training School.

DR. GODBEY:—In your last issue you quote the president of Hendrix College as saying at the Batesville District Conference, that we (the Methodists) have no school in the State out of debt. Either the editor erred, or President Millar does not know the facts. The Little Rock Conference Training School, at Fordyce, has had no debt on it for a long time. The people of this place have given over \$10,000 for educational purposes, under Methodist auspices. This is the pioneer of preparatory schools, and is the only school owned entirely by the Little Rock Conference. Since it began its campaign in behalf of high grade preparatory work, nearly every college in the State has raised its course, at least five have died, including a university, and six or eight preparatory schools have joined us in doing the work which Arkansas needs. We rejoice that the importance of thorough preparatory work is being recognized by our people. Such work appeals to a large per cent of our people and should be encouraged more by our preachers. This school is free from debt and now needs only that some generous philanthropist will give us a larger library and a good dormitory and gymnasium.

J. O. CLARY, Prin.

In His Steps.

This is a very justly popular religious book. We have arranged to sell it at reduced prices, to wit: 20 cents in paper binding, or cloth, 40 cents. Order at once.

GODBEY & THORNBURGH.

See Quinn's windows at 3rd and Main.

Contributed.

God's Call for Gifts.

BY J. H. BIGGIN, D. D.

The close of the nineteenth century of the Christian era is at hand. It is a time to pause a little in the dizzy whirl of everyday affairs to review the past and gratefully consider the goodness and mercy of Almighty God. He has wonderfully protected my life and crowned the passing years with his goodness to me. How much do I owe unto my Lord for personal blessings? What shall I render unto the Lord for all his benefits toward me? Shall I not bring an offering and enter into his courts with thanksgiving? Is it not meet, in view of God's dealings with my soul, that I should signalize this closing era by a free-will offering out of that which he hath given me?

How wonderfully hath he dealt with us as a nation. Few and feeble were these States 100 years ago. Embarrassed with debts, hemmed in by forests full of savages, beyond which were large territories claimed by European powers. The bonds of union were weak and the elements of internal strife threatening. But the overshadowing hand of God protected our people, and his providence led us in the path to greatness among the nations of the world. Now we feel secure in the hope of transmitting unto our children the inheritance of a nation strong and free.

The providence of God toward our own State of Arkansas has been most wonderful, and now after fiercest conflicts in which she has gathered strength, she proudly demands recognition as heir to future wealth and strength which make her unembarrassed in the princely sisterhood of States.

The blessings of God upon our Methodism have been most signal during this century. The membership of American Methodism in these hundred years has been increased a hundred-fold. We recognize as a truth, that under God it has been the portion of our church to receive enlargement and blessing from our gracious Lord—but beyond all this it is to be made a blessing to our land and to every Christian community in the land.

We rejoice yet more in the progress of Christianity throughout the world. The progress of the kingdom of Christ toward the conquest of every nation, tribe, and tongue was never so marked in any century as in this one which is drawing to its close.

Let us everyone bring a thank-offering unto God, the poor out of their poverty, and the rich out of their abundance. Vain is the gratitude that does not seek expression.

Where shall these offerings be bestowed? With surprising agreement Christian people everywhere have made answer. Let us equip and endow institutions of learning. Manifestly the Holy Ghost has spoken through the ages.

LEMONS AS MEDICINE.

They regulate the Liver, Stomach, Bowels, Kidneys and Blood as prepared by Dr. H. Mozley, in his Lemon Elixir, a pleasant lemon drink. It cures biliousness, constipation, indigestion, headache, malaria, kidney disease, fevers, chills, heart failure, nervous prostration, and all other diseases caused by a torpid or diseased liver and kidneys. It is an established fact that lemons, when combined properly with other liver tonics, produce the most desirable results upon the stomach, liver, bowels, kidneys and blood. Sold by druggists. 50c and \$1 bottles.

Mozley's Lemon Elixir

Cured me of sick and nervous headache, I had been subject to all my life.
MRS. N. A. MCENTIRE.
Spring Place, Ga.

Mozley's Lemon Elixir

Cured me of indigestion and nervous prostration. I got more relief, and at once, from Lemon Elixir than all other medicines.

J. C. SPEIGHTS.

Indian Springs, Ga.

Mozley's Lemon Elixir

Cured me of a long-standing case of chills and fever, by using two bottles.
J. C. STANLEY.
Engineer E. T. Va. & Ga. R. R.

Mozley's Lemon Elixir

Cured me of a case of heart disease and indigestion of four years' standing. I tried a dozen different medicines. None but Lemon Elixir done me any good.
TULES DIEHL.
Cor. Habersham and St. Thomas Sts.
Savannah, Ga.

Mozley's Lemon Elixir.

I fully endorse it for nervous prostration, headache, indigestion and constipation, having used it with most satisfactory results, after all other remedies had failed.
J. W. ROLLO.
West End, Atlanta, Ga.

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M. G. NEWSOM.

I was a victim of cancer, but about a year ago I saw advertised some wonderful cures accomplished by the Oil Cure. I began to enquire of my friends about the cure, and was advised to take the treatment, as they themselves knew of some remarkable cures that had been made by the Oil Cure.

I had been 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 I would not take anything for the cure. I have been well now over a year, and the trouble has not recurred, and has no symptoms 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.

The Oil Cure was discovered and perfected for the cure of cancer, catarrh, bronchitis, consumption, piles, fistula, eczema, diseases of eyes, ears, nose and throat, and in fact all diseases of the skin and mucus membrane. Many patients cured by correspondence. If you are not afflicted yourself, cut this out and send to some suffering one. Enclose stamp for reply. Call on or address,

DR. R. E. WOODARD.

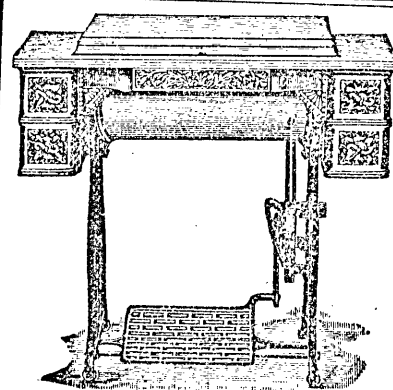
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E. W. LABEAUME,
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Contributed.

At the University Again.

BY REV. K. W. DODSON.

My good people of Stuttgart granted me a vacation of two weeks, and I improved the opportunity by attending the "Summer Institute for Biblical and Theological study," which convened June 21-30, in Wesley Hall, Nashville, Tenn. The institute opened Wednesday at 8 p.m., by addresses of welcome by the local examining committee. Thursday morning Bishops Hargrove and Wilson delivered lectures. Bishop Hargrove on "The significance and value of the course of study," which was instructive and suggestive. Bishop Wilson at 11:30 a.m., on "Faith and reason." Though the Bishop was sick he opened up field for thought that will do us good for years to come. The afternoon discussions on practical questions were very helpful. At 8 p.m., we listened to a grand discourse by Prof. Wm. R. Webb, "The ministry of today as viewed from a layman's standpoint." Friday morning after devotional exercises and class work, 10:30 a.m., Prof. Savage, M. D., gave us a thoroughly prepared lecture on "Care of the body." 11:30 a.m., Prof. Merrell, "Some great faults and simple virtues in pulpit oratory," followed by a "ready Sandy," which was very much enjoyed by all.

Saturday morning, Dr. Alexander, "Historical setting of the life of Jesus," and Bishop O. P. Fitzgerald, "The preacher's relation to current literature." Both were excellent speeches.

Monday at 10:30, Prof. F. W. Moore, "The claims of economical and sociological studies upon the preacher," followed by Dr. Hoss, "The minister as a student." Dr. Hoss forgot to bring his manuscript, but he stood flat-footed and gave us some very valuable suggestions on the subject. 8 p.m., Dr. Chapell, of West End Church, "The religions of the nineteenth century as interpreted by the great poets." A very scholarly production. Tuesday morning Drs. Young and Hammond, on "Vocation of Christian ministry," and "The preacher as a teacher." 8 p.m., Prof. Collins Denny, "The preacher in his study." A very instructive discourse. Wednesday, 10:20 a.m., Prof. Denny exhibited and explained a raised map of Palestine. 11:30, Dr. Walter R. Lambuth, "Fresh facts and suggestive thoughts of missionary work." Thursday morning, 10:30, Dr. Kelly, "Reminiscences of great preachers in the Tennessee conference." Friday morning, Chancellor Kirkland, "The book of Job." At 11 a.m., Dr. John Matthews, "The divine anointing and love-feast." Dr. Matthews is a most wonderful man. I think the youngest man of his age I ever saw.

I have not space to comment on the work or lectures, but I feel that it was very helpful to all, personally speaking, I know it was. Dr. Tillett certainly deserves great credit for the most inter-

est in the young ministers, and the arrangement of the splendid programmes—a collection of speakers on varied subjects—lectures that would have cost from \$50 to \$75, had they been pay lectures at any educational gathering.

Cancer of the Breast.

The letter of Sister Billings should be read by all suffering ones. So many women are dying of this terrible disease. Reader, cut this out and send it to any similarly afflicted. For free book giving price of the oil and particulars, address Dr. Bye, box 464, Kansas City, Mo.

West Bridgewater, Mass.,
Dec. 28, 1895.

Dr. Bye:

Dear Doctor.—It is with a heart of gratitude to you and to the dear Father above, that I have the pleasure of informing you of the entire removal of that cancerous growth which has for six years been preying on my system. When I commenced your treatment on June 6th, the hard bunch on my left breast could scarcely be covered by a pint bowl; my body was much bloated, and I could only take liquid or the softest of solid food. On December 6th the last of the fungus growth came out, my body has resumed its normal condition, and I can eat anything I wish with relish and pleasure. Our physician says, "It is wonderful!" My neighbors say, "It seems a miracle!" Words cannot express my gratitude, but I will, whenever and wherever I may, proclaim the good news. Truly and gratefully yours,

MRS. NANCY F. BILLINGS.

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ORCHARD, IMBODEN, AND MENA.

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Contributed.**Reasons for the Twentieth Century Movement.**

REV. F. S. H. JOHNSTON.

1. Gratitude to God. The nineteenth has been the brightest and best of the centuries. In invention, knowledge, culture, and morals, it has far surpassed all the other centuries. While it is true that ignorance and evil still exist, it is also true that the world is, in every sense, wiser and better than it was a hundred years ago. Evangelical Christianity has made more real progress than during all the preceding centuries. God has marvelously thrown open the doors of heathen nations, and it is now our glad privilege to preach the gospel in all lands.

We of the United States have been peculiarly blessed. Our territory has been extended from the Mississippi to the Pacific, and our population has grown from 5,000,000 to more than 70,000,000. We are said to be the richest nation and one of the leading powers of the earth. The Christian religion is acknowledged in every part of the land. We are a Christian, not a heathen people. Most of the churches have prospered greatly, but none has surpassed ours. At the beginning of the century Methodism in the United States had only 64,395 members; at its close it has more than 6,000,000. At its separate organization, in 1846, the M. E. Church, South, had 455,217 members. We now have 1,458,259.

Arkansas at the beginning of the century was a vast wilderness; it is now a prosperous, well-organized State. Our church in the State has 75,000 members and a constituency of 225,000. These facts certainly call for thanksgiving. God has most signally blessed us, and we ought to give some tangible evidence of our gratitude for his blessings.

2. The condition of our colleges. The M. E. Church, South, has forty-six colleges, male and female, including Vanderbilt University. These forty-six colleges have an endowment of only \$2,210,395. Prof. Reynolds calls attention to the startling fact that single institutions in the North are richer than all our schools put together. Think of Harvard, with four times as much endowment or twice as much income; Girard, with seven times as much endowment and three times as much income; and the University of Chicago (only seven years old) with two and a half times as much endowment as all our colleges. These facts ought to arouse us. Our colleges are on a mere existence basis. The poverty of each one of them is an eloquent plea for the twentieth century movement.

While all our schools are poor, those in Arkansas are distressingly so. For several years an incubus of debt threatened the very existence of Galloway College. After the fire last November, it took all the money collected for insurance to cancel the debts. Now, that we are putting up a larger and better

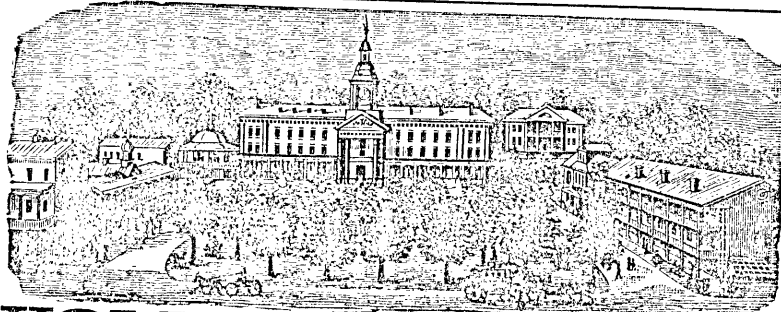
building, will not every Methodist in the State help? The building complete will cost something like \$35,000. The citizens of Searcy have subscribed \$17,500. Between \$5,000 and \$10,000 has been secured in the church at large; \$10,000 more will enable us to complete the buildings without one cent of indebtedness. In the past the church has done almost nothing in a financial way for Galloway College. This is our opportunity. The college, we say, is a necessity. Then let us be equal to the demand, put our money into the buildings, and allow the school to go forward with its work untrammelled.

Hendrix College is doing its work without one cent of endowment and with very meager equipment. But for the heroic, self-sacrificing faculty, Hendrix could not have been maintained. Our professors stay with us for about one-third what they are offered

elsewhere. Such a state of things cannot continue much longer. Only one-third of the income of American colleges and universities is derived from tuition. There is not a male college of note in the United States that is self-sustaining. We must endow Hendrix or let it die. Which will we do? The solemn responsibility is upon us. We cannot dodge it. Let us meet it in the fear of God. The twentieth century ought to be hailed with delight by us of Arkansas. It comes when these grave responsibilities seem heaviest, and we may take advantage of the institution of the movement and equip and endow one institution. Will not every one help? Some can do largely. All can do something. As God has prospered, let us give—freely, thankfully.

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SEARCY THE ATHENS OF ARKANSAS.

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Contributed.

The Connectional Spirit.

REV. J. R. CASON.

Prominent among the desired results in the Twentieth Century movement is the strengthening of the connectional spirit. The recognized need, underlying the movement is not an increase of schools, but an equipment for a higher grade of college and university work. The experience of the past should be sufficient evidence that without unity and consecration success in our educational work is impossible. Unless the twentieth century effort serves to intensify the connectional idea it will fail at a most important point.

The supreme need is the cultivation of that broad connectional interest and sympathy that will leave no cause for antagonism between our church schools.

The question of location and the connectional interest should yield to the higher consideration that it is an institution consecrated to the cause of Christian education under the control of the Methodist Church. The breadth of our spirit should go ever beyond this and genuinely rejoice in the building of Christian schools beyond the borders of our own church. An unfriendly rivalry between friends of our different schools is pitiful and a disgrace to the cause of Christian education. The unity between the three conferences of Arkansas in their effort to build up the two connectional schools—Hendrix and Galloway—has commanded the admiration of our leaders in other States. May the same be true of our future history. Whatever may be our differences and personal preferences, one thing we cannot afford—disintegration.

Local relation may create special duties, but it is a law of healthy and intelligent spiritual life the more we become interested at home, with an intelligent Christian interest, the greater will be the interest in the "regions beyond." Sympathy and effort must go beyond conference and State boundaries.

The three conferences of Arkansas cannot succeed in making what we desire to see represented in Vanderbilt University. In order to do this is required the combined strength of Southern Methodism. No one conference can succeed in creating what we desire to see represented in Hendrix and Galloway Colleges. They need and must have the benefit of united effort. Through years of heroic and unceasing effort Hendrix has been delivered from debt. Through continued united effort the day of deliverance for Galloway and endowment for Hendrix draweth nigh.

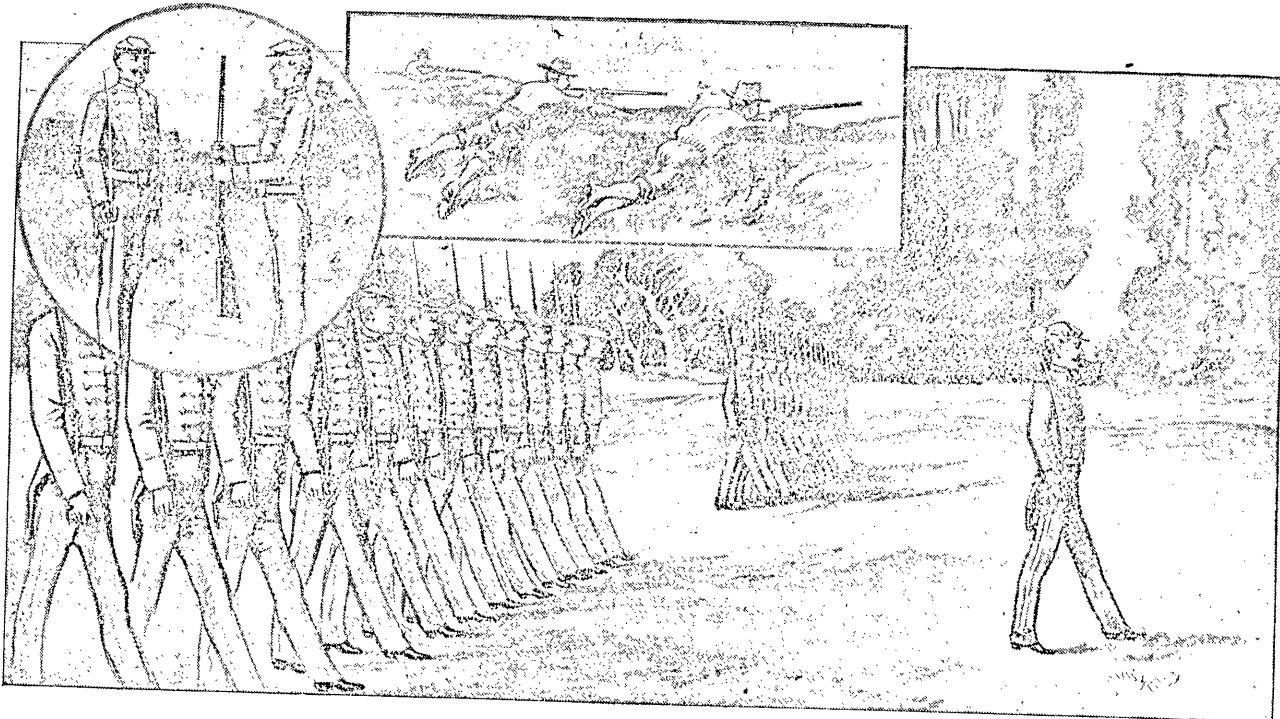
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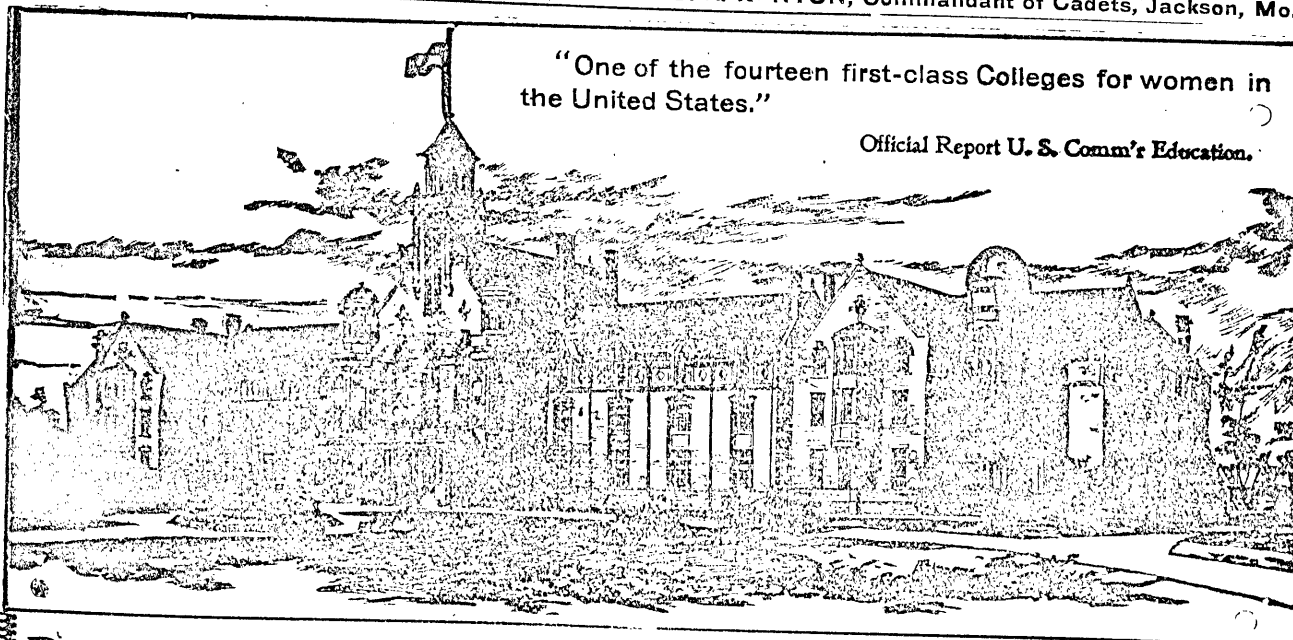
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Campus 20 acres. Buildings new, modern: steam heat, gas, hot and cold water, etc. Front 365 feet. Four separate laboratories; excellent library; sky-lit art studios; large gymnasium, chapel, lecture rooms, music rooms, etc.

3. ENDOWMENT:

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The annual income from the endowment of \$102,000 is applied toward current expenses. The plant is exempt from charges for rent or taxes, thus patrons get thousands of dollars free every year. The purpose of the college is not to make money, but to make noble, cultured women.

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Officers and teachers and their families live with the students, and help make their home life elevating and happy. Noble character is the ultimate end of our culture, and intimate association one of the chief means.

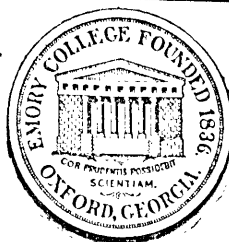
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G. E. DOWMAN, President.

Contributed.

The Twentieth Century Call—Its Meaning

BY REV. EDWARD A. TABOR.

I. THE PURIFICATION OF HUMAN INDIVIDUALITY.

This twentieth century movement, in behalf of Christian education on the part of our church, is a bugle blast from the Lord of hosts summoning our Methodism from her slumbering inaction to an organized forward movement along lines of better equipment and more skillful adaptation to the needs of our ever changing emergencies.

We are living in a wonderful age, and a still more glorious era is just dawning. While the signs which do appear are but as faint glimmerings, yet are they prophetic of the glorious future promised to our humanity. To the physical world God said, "Let there be light, and there was light." He also promised "there shall be no more night," and already the electric flash is illuminating every dark corner of the earth as fast as our scientific, Christian civilization marches forward to the conquest of the physical world, according to divine promise. So, also, has he made promises concerning our intellectual and spiritual domination of the world; and already the glorious dawn of their fulfillment is appearing.

There is much being said and written about "religious declension," "loss in numbers," and such like croaking. To my mind, the facts, as they exist today, taken as a whole are not unfavorable. To all intelligent persons it is a known fact that revolutionary changes are taking place in the religious world as well as elsewhere. And considering the nature of these changes, there is much difference in opinion. Sundry excuses are given and pessimistic foreboding abound. But, God is not dead, and his promises are still standing. So, while he lives and his promises remain, I shall have faith. To my mind, one explanation of our seeming stagnation, resulting in loss of numbers, etc., is found in the fact that honest thinking people, in and out of the church, are settling down to an uncompromising demand for quality rather than quantity. It is a positive reversion from the past cyclonic stage of clap-trap, unconstructive, evangelistic enthusiasm and methods, whereby we have swept into our churches a great cargo of raw material developed into "professors" under the Jonah gourd-vine process, without any real permanent conviction as to the true meaning of Christian character. The Calvinistic theory of imputed righteousness, (which applies only to past sins forgiven) has largely been the slogan of past gospel campaigns in all the evangelical churches, rather than the unfolding of the divine ideal for Christian character building. That the Christ life, henceforth, is to become the heroic rule of every new life under the gospel dispensation, has been seldom, and even

then but vaguely presented, either by example or precept. Indeed, the church, both past and present, has been slow to realize the absolute necessity of this transformed life, or the fact that through the Holy Spirit every sincere soul (whose heart opens in perfect honesty of purpose, without mental reservation to the truth as taught and exemplified by Christ) may indeed have developed within it a divine individuality—an inherent power, flowing forth in a life of spontaneous righteousness—as expressed in unselfish purposes, kind words, and loving deeds. From Christ's day, even until this, it has seemed hard for the human mind to realize the true scope and meaning of human redemption as planned in the divine mind and revealed through Christ. It has always seemed most difficult for even the most advanced Christian to grasp its true nature and full magnitude. We have only seen things in part; either as to the divine possibilities for human individuality as patterned in Christ, or to the worldwide social purification as typed in heaven and promised through Christ. We have ever been too much enchained to ourselves and our own little orbits to fully open our hearts to the larger and fuller meaning of Christ's mission to the world. His promises have appeared too good to be literally true; his high calling though being the pattern for human life has seemed too high to have been really set for human attainment. Hence, nearly nineteen centuries have come and gone since Christ definitely exemplified this divine ideal of what human individuality should be. And notwithstanding that this perfect portraiture of God's ideal character has been hanging in the galleries of human possibilities through these centuries. Yet, has Satan, through his seductive delusions, kept hidden from human thought a realizing sense of the example side of Christ's mission to man. But now, at last through the constant radiance from this divine sun of righteousness, whose ever advancing and enlightening rays are beginning to dispel from our intellectual and spiritual sky the fogs and mists of earthly customs and Satanic delusions. Shadowy glimpses of this original divine ideal for human conduct are appearing. And as a result of this increasing emphasis that is being placed on the example side of the Christ life, thousands are asking themselves the question, as never before, "Am I indeed a Christian? Am I truly following in the footsteps of Jesus, in thought, word and deed? Am I living the Christ life of sympathy for the unfortunate? A helping hand for the needy, and of faithfulness to every divine call to duty?" As a result of such introspection and heart questioning, multitudes are coming to the conclusion that their lives have been a mere profession, a form without definiteness or power. And such conclusions are the result of a "divine discontent," which the Spirit of God is working in the hearts of the people in His effort to bring them to a clear vision of the example side of the

Christ life. And to all such we may say, "Blessed are they that hunger and thirst after righteousness, for they shall be filled." Indeed, such a yearning is a sure prophecy of a truer and more genuine Christian experience. The most encouraging feature of this modern hunger for a deeper spiritual life, is that it is no longer satisfied with superficial emotionalism as the basis for gospel appeals, but is yearning rather for such instruction in righteousness as will bring to us a clearer vision of the Christ ideal for practical Christian living.

It is a growing desire for instruction in that phase of righteousness which find its ideal in Christ as he mingled with men, and sought to purify and sweeten all the channels of life."

While on the surface the twentieth century appeal takes the form of a call for a million and a half of dollars to be used for Christian education, yet, in fact this is to be esteemed as but an incidental which should easily flow out from a response to the paramount call which is for a truer consecration of the whole church individually and collectively to an earnest, white-heat, Christ-life. This is the call pre-eminent. And if our ministry will echo it and re-echo it until our whole membership has been awakened by the call to a recognition of this higher ideal for Christian living, and persuaded to actually enter upon the experiment of seeking to reproduce the life of Christ in their own lives, we will soon find such a rising tide of spiritual power as our church has never felt. Nothing is so needed today to capture the world for Christ as a sincere and strenuous effort to live the Christ life every day and every hour, and to thus carry it into all the departments of human activity. Before such a revival, all opposing powers will fade as mists before the morning sun. May not the answer to this call usher in such a revival of practical Christianity as will send a throb of divine purpose and heroic unselfishness throughout the world. Then will the opening of Alabaster boxes be frequent, endowment for Christian education be ample, and the onward and upward movements of our spiritual forces, to the conquest of the world for Christ, be accelerated. To this end let us work and pray.

FOUNTAIN PENS.

We have secured the exclusive agency, for Little Rock, for the world-renowned Parker Fountain Pens. The best made. We have on hand a full assortment, with prices from \$2 up.

We also have a good fountain pen for \$1, but not the Parker pen. Write for descriptions.

GODBEY & THORNBURGH.

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

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Three-ply Felt,
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Three-ply Felt,
Ready Rock,
Ready Rock,
Ready Rock,
Ready Rock,
Rubberoid,
Rubberoid,
Rubberoid,
Roofing Paint,
Roofing Paint,
Roofing Paint,
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Roofing Paint,
Lubricating Oils,
Lubricating Oils,
Lubricating Oils,
Lubricating Oils,

Fencing.

Iron Picket Fence,
Iron Picket Fence,
Iron Picket Fence,
Iron Picket Fence,
Steel Wire Picket Fence,
Steel Wire Picket Fence,
Steel Wire Picket Fence,
Steel Wire Picket Fence,
Steel Wire Picket Fence,
Woven Galvanized,
Woven Galvanized,
Woven Galvanized,
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Wire Farm Fence,
Wire Farm Fence,
Wire Farm Fence,
Wire Farm Fence,
Etc., Etc., Etc., Etc.,
Etc., Etc., Etc., Etc.,
Etc., Etc., Etc., Etc.,

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J. T. SKILES Prop.

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.

DOUGLAS: Lee, son of George W. and Belle Douglas, was born Nov. 27, 1897, and died May 25, 1899, at 118 North Chester street, Little Rock. The parents buried his remains at Salem, near Benton, W. P. Whaley conducting the services. The mother is a sister of Bro. T. D. Scott, presiding elder of the Monticello district. May she and Bro. Douglas realize the presence of the Holy Spirit in his comforting power.

J. M. WORKMAN.

CARNES: May 30, 1899, Ellenorah Carnes (nee Neely) entered into rest, 39 years of age. Again have our hearts been made sad and the burdens and responsibilities greater by the removal of dear Norah. It was her pleasure to soothe in many a toil-worn hour the noble hearts about her. A true sister, wife and mother. Her faith in God was firm. May the sod of beautiful Smyrna church yard rest lightly above thy frail form, and at last may there be a happy reunion of all you loved here in the paradise of God, when we shall see that same sweet face that we loved and cherished here.

ANNE.

HORNER: Francis Oland Horner was born Nov. 5, 1888, and died April 17, 1899. It would seem that Bro. Horner, his father, like his Lord, is "stricken, smitten of God, and afflicted," as this is the second this year, and the fourth in the last few years to go from his home to increase the sacredness of a quiet corner in the old Camp Ground grave yard; but there must have been joy among the angels, as well as the ascended mother and sisters, over the safe arrival of the fourth member of this family to the Christian's home in glory.

C. J. GREENE.

DEGGES: William Hamilton Degges was born in Lancaster county, Virginia, Oct. 23, 1843, and departed this life May 5, 1899. He was married to Miss Frances Hutching, January 22, 1873. They moved to Texas in 1882; from there to Louisiana, thence to Arkansas in 1885. He was converted and joined the M. E. Church, South, in 1868, and lived a consistent member until death. He served as Sunday-school superintendent, class leader, and steward, and was always faithful in the performance of any duty the church imposed upon him. He loved the preacher and tried to do his part in helping his pastor in all things.

The writer visited him several times during his last illness. He expressed himself as being perfectly willing to depart and be with Christ. He had his friends to sing the songs of Zion. He leaves his wife and nine children, but they know where to find him. His pastor,

L. M. POWELL.

BENNETT: Mrs. Jennie E. Bennett (nee Simpson) was born in Giles county, Tenn., June 22, 1857; was married to W. M. Bennett, May 12, 1875. To them were born eight children, four boys and four girls, all of whom have preceded her to the eternal world, except the youngest, a boy. She was converted when about 15 years old, and joined the M. E. Church, South, from which time she lived a truly Christian life until her death, March 16, 1899. When dying she recognized the fact, and expressed herself as ready. She called the family around her and bade them all goodbye, and asked them to meet her in heaven. She gave directions concerning her burial, told who she wanted to preach her funeral, and what songs she wanted sung. Her funeral, which we conducted, was attended by a very large congregation of relatives and friends. She will be greatly missed in the church.

at Providence, where she held her membership, but more especially in the home circle. Our heart runs out in deepest sympathy for the bereaved family.

W. M. CROWSON.

DOUTHIT: Myrtle Bell, second daughter of Bro. Thos. N. and Sister Fannie Douthit, was born near Stephens, Ark., Sept. 24, 1895; died June 8, 1899. Little Myrtle was a tender, winsome child, whose frail body seemed too delicate for this world of sickness and suffering, and whose spirit was too pure and gentle for this realm of sin and sorrow. Tenderly the Good Shepherd has called her to his own loving arms, and while the doting young parents are almost broken-hearted over their loss, yet they have the blessed consolation of knowing that she is safe in that blessed home to which they are journeying. May the Lord help them to be faithful to the end of their pilgrimage, and meet their precious little one in that home where death never comes.

J. A. SAGE.

KOONCE: Died, at his home in Warren, Ark., June 6, 1899, R. N. Koonce, at the age of seventy years. He was a native of Tennessee, but came to this country in 1857, and settled in Warren, where he has continued to live for over 40 years. He was an earnest, upright Christian, and had been from the days of his youth; joined the Methodist Church before he came to this country, and ever remained within its pale as a consistent member. He was a regular attendant at church and prayer-meeting, and now we will miss him there. He believed Methodism to be Christianity in great earnest, and he was very solicitous for the welfare of his church. He thought every member should take his church paper, and the ARKANSAS METHODIST and Christian Advocate were constant and welcome visitors to his home. He was father of eleven children, four of whom had preceded him to the better land. He leaves his wife and seven children—three boys and four girls, and several grandchildren who mourn their loss. He has educated his children and trained them in the right way, and as a result they are prepared for useful and honorable positions, and will "rise up to call him blessed." He has fought a good fight, has kept the faith, and has gained that inheritance that will never fade away. To the bereaved family we would say, let us bow in submission to Him who doeth all things well.

R. A. MCCLINTOCK.

BAXTER: Elisha Baxter was born in Rutherford county, N. C., Sep. 1, 1827, and died in Batesville, Ark., May 30, 1899. On the 18th of August, 1849, he was married to Miss Harriet Patton, of North Carolina, with whom he lived for nearly fifty years. To this couple were born six children, four of whom are still living. Dr. Edward Baxter lives at Melbourne, where he stands well in his profession, and is highly esteemed as a Christian gentleman. Mrs. Alexander and the other two sons are citizens of Batesville.

After a few years in mercantile business, he studied and entered upon the practice of law, in which profession he soon took high rank.

In 1854 and 1858 he represented Independence county in the legislature. In 1868 he was appointed registrar of bankruptcy of the First Congressional district, and discharged the duties of this office until appointed by Governor Clayton, in the same year, judge of the Third Judicial circuit, for a term of four years. In 1872, he was elected governor of the State, which office he honorably filled for nearly two years, and then returned to Batesville and resumed the practice of law, in which he was engaged at the time of his death.

Mr. Baxter was highly esteemed in the community in which he lived for years. There were no stains on his character as a public man or private citizen. He was just and honest in his dealings with men, and his administration as governor was in the interest of the people. In his intercourse with men he was pleasant and affable, but very unassuming. As a Christian he was modest and unpretentious, while adhering closely to the principles of truth and righteousness. He had been

for years a consistent member of the Methodist Church, and died in the faith of the Son of God. He had been in feeble health for some time, and after the death of his wife, less than a year ago, he seemed to fall more rapidly. We laid his body to rest beside his companion, there to await the resurrection of the just.

R. A. HOLLOWAY.

SKILLERN: J. W., was born in White county, Ark., in 1863, where he grew up to young manhood, at which period in life, like many young men do, he "went West" in search of the appointed field for a useful and happy life, casting his lot upon the sunny plains of Texas; marrying one of her fairest daughters, of which union God blessed them with a bright child. In 1892, under the pastorate of Bro. Sid Williams, Bro. Skillern made a profession of faith in Christ and joined the M. E. Church, South, at Greenville, Texas, and so far as the writer is able to know he lived a consistent life. About a year ago he was stricken with paralysis, losing the use of his lower limbs. From this affliction he never recovered, though he sought earnestly a cure at the hands of the best doctors and tried the medicinal properties of the famed healing springs of our State; but alas! all was of no avail. God started the sheriff—death, after him to release him from this prison house of clay to give in its place painless freedom in a clime where no paralytic stroke can ever go. So let it be! My God, "Thy will be done." Thus passed away Jas. W. Skillern, June 26, 1899—poor, made so by his affliction, but rich in death, being "the child of a king." Stepping out into the ready heired possessions of the heavenly country and looking back on the perishing toys of this old world, I can hear him say, "Farewell, vain world, I'm going home to die no more; wife, come on, and as you come bring our child! Brothers John and Fonzo, you were faithful to me in my old paralytic body, come on and join me in my glorified body. Come one, come all! Lord, go with us, guide us, that we miss not the way."

N. E. GARDNER, P. C.

PRICE: Mrs. Sallie Price, wife of Col. W. M. Price, and daughter of Col. R. H. Crockett, of Stuttgart, Ark., died May 7, 1899. She was reared in the home of luxury and refinement. Handsome in person, brilliant in intellect, polished in manner, amiable in disposition, and as unselfish as a sunbeam. If this good woman had a fault it leaned to virtue's side. Her charities were broad and sincere, her deeds of benevolence co-extensive with her means and the needs of those by whom she was surrounded. Her friends were just as numerous as her acquaintances. Sweet spirited, gentle, confiding. Her life was serenely beautiful. From girlhood her life seemed to be absorbed in the thought of making others happy. Her faith in God was one of simple, child-like trust, made known, not so much in profession as in doing. Like an angel of mercy, she quietly found her way to the homes of want, and without parade left her blessings there. There does not linger a doubt in the minds of those who know her, as to where she is, and what her surroundings are. She is now with congenial spirits in heaven.

As a daughter, wife, mother, friend, she was all that the words imply, a jewel. The dear ones of her own family are not the only ones who have suffered an irreparable loss. The world was enriched by her life and made poorer by her death. The city, en masse, turned out to her funeral. Sweet be her rest until we meet in the "sweet by and by."

THOS. H. WARE.

BRALY: Jane Braly, wife of A. J. Braly, was born Sept. 17, 1856; professed faith in Christ and joined the M. E. Church, South, at Wright's Chapel, in Carroll county, Ark., in 1873, and lived a consistent member of the church until death, June 16, 1899. She had been in as good health as common until about a week before her death. She took measles, and, as a result, her heart became involved, and after the stages of measles had past, her heart was so greatly affected that it could not be controlled. She had all the attention

of loving friends, and the treatment of skillful doctors, but they could not withstand the Master's call. She lacked for nothing that friends and neighbors could do, but Jesus could do more than all earthly friends. He held her hand across the chilly stream, and death became to her only a dream. It was not my privilege to be personally acquainted with this woman of God, but all who knew her loved her. She always abounded in love to God and in love and deeds of kindness to humanity. "She hath done what she could." "By their fruits ye shall know them." She gave evidence of living faith in God while she lived, and breathed her last in a confident hope and trust in him. She had living grace, and of course she had dying grace. She is gone, but not dead. Her body sleeps the sleep of death and has gone the way of all the earth, but her soul is with Jesus at rest. She left a husband and several children to mourn because of an absent friend. Dear companion and children, look up, you are not without hope. Your wife and mother shall greet you in glory. Prepare to meet her. Forget not her prayers for you, but trust in your mother's Lord until God shall bring you home. May God heal all the broken hearts with the balm of his love.

LEE REARDEN, P. C.

Lead Hill, Ark.

TURNER: Mrs. Nannie J. Turner (nee Conway) was born at Long Prairie, Ark., Nov. 21, 1827. She joined the M. E. Church, South, at the age of 16; fought bravely the Christian warfare for more than half a century, and died a triumphant death at her home near Spring Hill, Ark., Dec. 6, 1898.

The death of this Christian woman will revive, with some of our oldest preachers, memories of their early ministry. Sister Turner was the oldest daughter of Gov. James Sevier Conway, the first governor of Arkansas. She grew with the State, and Methodism strengthened where she labored. She had unwavering faith in God, and was tenacious to the principles and doctrines of her church. In 1876-78, she being the only member, willingly assumed the duty of steward, Sunday-school superintendent and church secretary. God blessed her lonely, yet faithful labors, so that within a few years, assisted by her faithful pastors, she worshiped with a goodly number of faithful co-workers in a good church of deeded property. Oh, how just one loyal Christian may be instrumental in revolutionizing a community. She was a Christian example and a loving mother in her home, true to her pastor, and had a special love for the old preachers of the conference. She loved to talk of the days of Hunter, Avery, the Winfields and Johnson. The last time I talked with her she told me that she was not long for this world, and that she was ready to answer the call of him who had pointed her to truth in girlhood days, had made her courageous and strong in middle age; braced her in declining years, had made all her bed in sickness, and whose hand would lead her in crossing the dark valley of death, which was then in sight. What a legacy! May the same power guide the bereaved children in their Christian warfare.

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THE ARKANSAS METHODIST

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Thanks.

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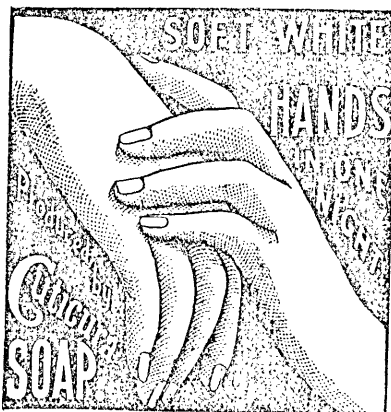
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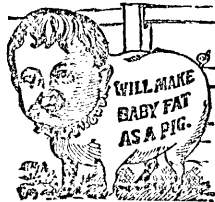
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