

The Arkansas Methodist

J. E. GODBEY, D. D., Editor.
GEO. THORNBURCH, Business Mgr.

"Speak Thou the Things That Become Sound Doctrine."

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To Preachers, \$1.00.

VOL. XX.

LITTLE ROCK, AUGUST 7, 1901.

NO. 32

News and Notes.

Crossing the Bar.

Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar
When I put out to sea.
But such a tide as moving seems
asleep,
Too full for sound or foam,
When that which drew from out the
boundless deep
Turns again home.
Twilight and evening bell,
And after that the dark!
And may there be no sadness of fare-
well
When I embark;

For tho' from out the bourne of Time
and Place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crost the bar.
—Alfred Tennyson.

WE HAVE SET A GOOD DEAL OF the paper in brevier this week, that we might be able, thereby, to publish the reports of revivals which the preachers are sending us. We are glad to receive these notes promptly, and will promptly give them space.

THE STORY OF THE FIRE AT Jacksonville, Fla., which destroyed \$10,000,000 worth of property and left over 10,000 people homeless, has been fully told in these columns. The Bishops unite in a call for \$20,000, to rebuild our McTyeire Memorial Church which was destroyed by the fire. The call should have prompt response. A little from the many contributed to this cause and the McTyeire Memorial, so vitally related to our success in the State, will be restored.

THE SCRAMBLE FOR HOMES IN the Kiowa-Comanche country is over, and now we have the story of disappointment and destitution which every one must have seen to be inevitable, and which could as well have been written beforehand. Very many who drew claims will take no steps to enter them, but will abandon them as worthless. It is wonderful to observe what fascination there is in many people, and the poorer

they become, the more disposed are they to risk the little they have upon the most remote possibility of gain.

THE CONFERENCES WHICH HAVE been held between the United States Steel Corporation and the Amalgamated Association of Steel Workers have failed to find any basis of compromise, and now it is understood that a trial of strength to the utmost will be the result. Mr. Shaffer, president of the Association, has been authorized to call out all union men in the employ of the Corporation. He thinks there are enough union men in all the mills to stop their work if called out. Thus the fight is joined between the strongest Corporation, and one of the strongest labor associations in the United States. The effect upon the stock market is considerable.

THE DEMOCRAT OF THIS CITY has recommended itself to the favor of all the law-abiding and moral people of the country by the effort which it has made to secure the closing of the pool rooms. The law we have, which imposes a fine of \$100 a day on these man-traps for every day they are kept open, would probably have closed them if enforced. But our police judge, E. B. Blanks, has played into the hands of the operators by remitting daily \$75 of the fine, claiming to act under advice of Mayor Duley. Acting Mayor, Frank Ginocchio, has taken note of this and has informed the police judge and chief of police McMahon that he will have the law enforced, and these officers promise to enforce it to the letter. We shall see what we shall see.

The First Report.

We published two weeks ago a proposition to keep a column for mission reports from this time till the conferences meet in Arkansas, in order to announce the charges which may be ready to report payment in full of the missionary assessment. Here is our first report:

"Dear Methodist:—You can say to your readers that Holly Springs

circuit has paid her Foreign Mission assessment in full.

Aug. 3. Geo. W. Logan."

A Correction.

In our list of those who had procured licenses from the U. S. Government to retail liquors, published July 24th, there appears the name of R. L. Jones, Black Rock. This was an error, as R. L. Jones took out license for a billiard and pool table, and not for liquor. We wish to do no one a wrong, and hence make this correction without being requested to do so, having discovered that it was an error.

THE APOSTOLIC CHURCH, ITS Doctrines and Customs. By Rev. S. M. Godbey, A. M. Paper, 20 cents. Godbey & Thornburgh.

You cannot get so much correct information about the Apostolic Church in the same compass in any other publication. Every preacher and church member should have the information it contains

Letter from Dr. Hunter.

I write this from Wellsville, Pennsylvania, which is at present my home. It is about twenty miles from Harrisburg, the State Capitol, is in the eastern part of the State in York county, and about 80 miles west of Philadelphia. The county seat when I was a boy, here, was known as "Little York," but has grown greatly since my boyhood days, and now has a population of between fifteen and twenty thousand. In that little city rests the dust of my parents, and there I took my first lessons at school. In the spring of 1835, when a young man, I found myself in the West, in the State of Missouri. Late in that year I had reached the Indian Territory, and reported to the Superintendent of Indian Missions on the 1st day of January 1836 as a teacher, willing to work in one of the little mission schools he was starting in the Creek Nation. My location was south of the Arkansas river, about 12 miles from Ft. Gibson, and in the immediate vicinity of the place where the flourishing town of Muskogee now stands. In that little school house

I made my first effort at preaching to a congregation of fifteen or twenty Indians, through an interpreter. There I received license to preach and was recommended to the Arkansas Conference, which met in November at Batesville, as suitable person to be received on trial in the itinerant ranks. It was not my intention to remain in the West. My mother, brothers and all my kindred were in the East, and for the first few years of my ministry it was in my mind to return from whence I came, but the way never opened, and as Arkansas had taken her place in the Union the same year my name went on the records of the Conference, I identified myself with her people, and for the last sixty-six years I have claimed citizenship, and in my way have tried honestly to advance her interests, temporal and spiritual. I have been honored by my Church and State far beyond my deservings, but am conscious that I have tried to do my duty as I understood it. After having given the strength of my manhood to my Church and State, now nearing the end of my earthly pilgrimage, I look to a resting place in Oakland, by the side of her who stood by my side in the battle for fifty-two years, and "I know whom I have believed" and am not afraid to commit the interests of my immortal nature, my soul, to the hands of an Infinite Redeemer. Standing, as I now do, near the end of my earthly journey, looking back on the past, I can say the religion I have professed to have obtained and the religion I have preached, is all in all to me, and I expect to get to Heaven when I die, not because I have been a preacher, but because Jesus Christ died on the cross for a sinner like me. I crave no monument for my grave; I trust I shall live the remainder of my life without a blot or stain on the reputation I have made, my monument being in the hearts of those I have tried to serve.

I am glad to say that I am in better condition bodily than when I left Little Rock, but there is still room for improvement. Love to all.

Andrew Hunter.
Wellsville, July 30th.

Educational Notes.

Education.

By A. M. Hughlett, A. M., Vice-President of Galloway College.
No. 1.

This age is often called the practical age; the American people boast of being a practical people. In both cases, the underlying idea of the word "practical" is that money-getting or money-saving is the spirit of these times.

It is true that even the best and the wisest of us are likely to measure success in life by the amount of property accumulated. This is not altogether to be condemned. If a man has by industry, frugality and economy, made himself rich, it is neither unnatural nor ignoble for him to take pride in his wealth, for it is the substantive expression of his genius, the evidence of a faithful exercise of the powers that God has given him and of a steady appropriation of the opportunities that have presented themselves to him.

On account of this constant tendency to express the value of every accomplishment in dollars, one often hears the question: "Does it pay to educate?" So accustomed are we to hear this question that we seldom notice the indefiniteness of it. Very few of whom it has been asked, have asked in return: "Does it pay to educate what?"

It may be well for us to consider briefly this counter-question, keeping in mind, for a while, only the utilitarian idea that a thing pays only when "there is money in it."

1. Does it pay to educate a thorough-bred horse—a runner or a trotter?

To educate is to train so that all the powers for good, in whatever sense "good" may be construed, will be developed to the highest degree of efficiency. You have a horse, which, with careful and expensive training will trot a mile in two minutes, without this, in three, at best. Will you undertake the expense of educating this horse? Would you consider yourself a wise or practical man if you did not?

2. You have a thoroughbred dog—a setter. Untrained, he will sell for five dollars, trained for thirty. Will you train him?

3. You have a thousand acres of very rich land, covered with worthless trees, thickets and briars. Developed, it is worth thirty dollars an acre; undeveloped, nothing. Will you develop it?

To each of these questions you answer: "If I have a reasonable expectation of getting the result indicated, I will certainly develop." A prudent answer, and you are, moreover, willing to take some chances in the matter.

4. You have a boy, a bright, manly little fellow, a thoroughbred, made in the image of God. He is endowed with tremendous potentialities. Whatever man has done, and more than man has yet done, he may do. He has muscle, intellect, heart;

each responds readily to training. Will you venture some of your money on him? Will you sacrifice some of your comfort for him? Will you educate him?

There is no better way to get at the value of a thing than to ascertain how useful a part in the affairs of men that thing plays. In all the vocations in which more than ordinary intelligence is essential to success, educated men lead. With rare exceptions, schools of high grade have furnished and still furnish our presidents, cabinet-officers, congressmen, judges, statesmen, diplomats; our leading lawyers, physicians, generals, navigators, civil-engineers, mining engineers, architects, artists, editors, authors; our great reformers, such as Luther, Calvin, Zwingli, Wycliffe, Tyndale, Wesley; our leading churchmen; many of our leading bankers, railroad managers, brokers, merchants and farmers.

To some of these employments, uneducated men never aspire; in nearly all, educated men are supreme. These men are generally well paid; and if the ability to win this pay is even but partly due to the refinement and the power that come from education, is it not safe to say that there is money in education?

It cannot be denied that the great money-maker of the world is not muscle but mind. There has been a time when physical strength and endurance were almost a guarantee of wealth; for there has been a time when "might made right." In the days when educated men were few; when the world was, so to speak, undeveloped, and when the wonderful storehouses of nature had not been unlocked by science, muscle was, perhaps, supreme.

Now, conditions are different. The struggle for wealth is a conflict; competition is active and earnest; more than muscle is necessary to meet the exigencies of the struggle. Earnest concentration of thought, complete mastery of details, unflinching steadiness of application, facility in the adaptation of means to ends, keen foresight, clear judgment, versatility, geniality—all these are essential conditions for money-making. Education cannot furnish the soil for these qualifications; but, what is of next importance, it can plough, harrow and till this soil, until the germ of genius imbedded in it can sprout and grow and ripen without the noxious influence of weeds.

It is foolish for a man to deceive himself with the so-called argument that college education makes a boy a fool, because, forsooth he knows one—John Smith, who came back from college with a silk hat and a dude's eye-glass, and who will not work on the farm any more. An occasional exception does not seriously mar a rule; moreover, it is impossible to say how John Smith would have turned out if he had not gone to college. Education may fail to

transform a fool; it can never make a fool.

Since the collegiate course certainly tends to sharpen a man's wits, to refine and polish his powers, to give him broader ideas and to give him greater control of his resources, it seems reasonable to conclude that the college-bred man, in the struggle for wealth, has a better chance to succeed than his uneducated rival of equal, but no more than equal, natural ability.

But money is not "the object" of life. No thoughtful man will define "practical" as having reference solely or even chiefly to money-getting. A practical man, in the best sense of the word, is one who is skillful in adapting means to useful ends. Useful ends contemplate always the betterment of humanity and the chief profit to the man who seeks such ends is the pure and simple pleasure that comes as a reflex to his good deeds.

One may go further than this, and say that, in all the vocations of life, pleasure of some sort is the chief object. Heaven itself is made attractive to us by means of the pleasure it promises; accordingly, it is not irreverent to say that the pleasure we get out of life is the measure of our success in life.

But pleasures vary in kind and in dignity. Some are worthy and noble; others unworthy and ignoble. Worthy pleasure comes from a useful exercise of our powers; unworthy, from unnatural or selfish use of those powers. Again, pleasures may be graded according to their source; those pre-eminently physical are lowest; those chiefly intellectual are highest. Each source pours out its stream, turbid or clear, diluted or pure, in proportion to its ability to purify, and its ability to purify depends upon the amount of labor that has been expended in polishing, refining, adjusting and co-ordinating the working parts of the source.

It is freely conceded that the illiterate man is cut off from the higher enjoyments of intellectual exercise. It is perhaps not too much to say, too, that his spiritual enjoyment is less than that of the educated man. His view may, indeed, be very beautiful; but it is likely to be too narrow. He sees accurately, perhaps, what he sees; but he doesn't see enough. His soul may dwell in elysium, but the elysium is too small.

There are, however, many good persons who honestly think that the piety of this day suffers in comparison with that of the "good old times." That they are right is very doubtful. Church people are not now so effusive as in those days; they shout less, but work more. The millions of dollars sent annually to heathen lands; the millions spent in church edifices, parsonages, almshouses, hospitals, orphan asylums, libraries, public schools; the millions sent in ready response to cries for

help in time of war, flood, famine and pestilence, all show a growth in righteousness, a clearer perception of duty, a more practical understanding of our relation to God through our relation to men, a disposition to deprive ourselves of the pleasure of owning money in order to secure the higher and nobler pleasure that comes from the consciousness of duty to man well performed.

If piety has thus progressed, it owes that progress largely to education, to the schoolhouse, which has always been, and is today, the zealous, faithful and efficient aide-de-camp of the chapel.

If a tree is to be judged by its fruits, and if the fruits of education as here suggested are good, is the tree good?

If the educated man, by virtue of his cultivated powers, his enlarged horizon, and his clearer perception, has a better chance to make money, to win honorable position, to be useful and influential in his community; to get worthy and noble pleasure out of life than his illiterate neighbor, doesn't it pay to educate?

To say the least of it, should not a man bestow upon his son or his daughter as much care as he bestows upon his horse, his dog or his farm?

Temperance.

American Excesses.

Judge Taft, of the present commission, defends the closing of the Manila saloons on Sunday in these words: "This might not be necessary were it not for the presence of American soldiers. The natives would use the saloons and beer-gardens on Sundays, as on other days, as places of social gatherings, and there would be no excessive drinking. But now, when the excesses of drinking are purely American, and Sunday is a day of leisure and recreation for the soldiers, it was deemed of great importance to withdraw from them the temptation of open saloons." He scored the military governor, stating that the conditions in the Escolta at certain times of the day were disgraceful.—New Voice.

England's Reproach.

We had hoped that among the final negotiations of the allied powers in regard to China something would be done to repress or abolish the opium traffic. It is a matter of history that for years China has been anxiously seeking to get rid of what has been a constant and dire curse to her population. So widespread is the use of opium in China that it extends to all classes, and may be termed a national habit. China consumes nine-tenths of all the opium manufactured in India; and England, to promote the trade of her East India colonies, insists upon its introduction into China at any cost. She once resorted to arms to enforce its entry into the

Chinese ports and still takes the same inhuman and selfish attitude, despite the repeated protests of the Chinese government and the fearfully destructive effects of the opium habit upon the subjects of the empire.

When articles of agreement were recently being drawn up between the representatives of the European powers and China, it was suggested that an increased tariff should be placed upon the importation of opium. To this England strenuously objected, fearing its effect upon her East India trade. And thus England appears before the world, as she has done for years past, in her relation to an inferior nation, violating all the principles of justice and humanity for the sordid motive of gain. Certainly a poor example for a leading Christian nation to set before the uncivilized races of mankind.—Baltimore and Richmond Christian Advocate.

No Argument for the Saloon.

The Liquor Trade Review says: "Both prohibition and local option, liberty curtailing ideas and plans, are gaining ground with the people, especially in country towns and villages. If the present ratio of progress is made during the next twenty years, we shall expect to see, if alive, the liquor trade confined to the larger cities. We cite the narrow shave in Ohio to prove this. This will all happen unless the liquor trade wakes up and meets the present tremendous activity of the anti-saloon ad-

vocates with a lot of liquor trade educational work. The people should be allowed to hear the good, solid arguments which can be advanced in behalf of the trade, and the ultimate terrific results if the saloon is abolished."

As for the "good solid arguments" which can be advanced in behalf of the liquor trade we can only say that we never saw one yet. We have seen assertions, mostly sophistical or false, about "personal liberty" and "legal rights," but we never saw an argument that was either "good" or "solid" for that bad, boggy place called a saloon. As for "liquor trade educational work," this, too, is invariably of the sneaking, underhand, sophistical and lying variety. We cited an illustration of it some weeks ago when referring to the distribution of a whisky sheet bearing a temperance name in a certain county where a local option contest was pending. The liquor trade always schemes in the dark. Its methods are those of the assassin. It skulks and hides behind false issues and does its nefarious work under false colors. Its "educational work" is the synonym of "Satan's devices." As for the "ultimate terrific results" of abolishing the saloon we can only say that they would be as the whiteness, order and music of heaven as compared with the blackness, violence and discord of hell in case of the "ultimate terrific results" of continuing the saloon.—Michigan Christian Advocate.

work would have paid it and yet there would have remained 26 days belonging to God's cause.

Our people were assessed 10 2-3 cents per month and paid only 8 3-4 cents per month. If they had paid two cents more per month they would have paid \$466 more than their assessment or \$6 more to each pastor than they promised. I don't believe a two cent stamp more per month would have hurt them. They fell behind less than the price of one-half dozen cold drinks or one-half dozen cigars, or one-half pound of tobacco, or one-half bushel of corn. I believe they ought to have done it. I believe they ought to have done

So I think herein lies the trouble: Our people know but little as to their pastor's needs, less as to how much is paid and still less as to how much they should give individually.

Not one in forty reads the minutes of the conference. But few take their church papers.

The subject of a systematic Christian giving is exceedingly unpopular and therefore is seldom presented from a Bible standpoint.

Sometimes on collection cards the people may see, or to break the awful silence occasioned by the public collection they may hear (together with many funny things): "The Lord loveth a cheerful giver" or "Give and it shall be given unto you," or "It is more blessed to give than to receive."

But a preacher dare not preach on the "money question." If he kindly insists on the payment of the 10 2-3 cents promised per month, it is whispered or cried aloud, "Our preacher says too much about money."

The chief cause of failure is with the membership. From 10 to 12 in each society do the greater part of the paying. Hundreds never pay a cent. It is indifference with many, downright stinginess with some and not real inability with any. Let our membership put forth the same effort in paying the preacher that they do in paying their taxes and this great problem will be solved forever and will never trouble us again. And who will say that we owe more diligence in paying "tribute to Caesar" than we owe in supporting the government of our God?

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Contributed.

Better Support of Pastors.

J. J. MELLARD.

Dear Dr. Godbey—In an editorial of June 5th under above title you remarked with reference to the meager support of the preachers: "Our people on circuits are not to blame." "Our constant division of work * * * is the chief cause."

Now if an humble opinion may be expressed, we would agree that division often seriously weakens but is not the chief cause.

That our people are to blame we think the following facts and figures will show:

Arkansas has the second greatest annual yield per acre of all the States in the Union. Last year we had a fine crop and a good price. Our Little Rock Conference reported 77 circuits with a total membership of 23,337; an assessment of \$29,974 or \$1.28 per member; total payment, \$24,629, or \$1.05 per member. Our people fell short of their promise to the amount of \$5,345, or \$70 with each preacher.

Admit that there are three members in each family (I don't believe there are so many) then we had an assessment of only \$3.84 per family.

Sixty-four pounds of six cent cotton would have paid it. Less than eight bushels of 50 cent corn would have more than paid it. Five days'

EXPOSURE

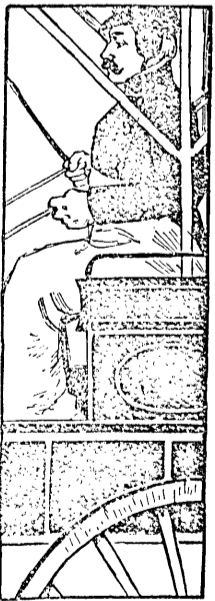
To cold and stormy weather opens the way to an attack of bronchitis. The man on the wagon, be he farmer, milkman or truckman, needs to pay special heed to the first symptoms of weakness or disease of the organs of respiration.

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Contributed.

What Did Mr. Wesley Teach?

Dr. Godbey—In the current issue of the "Methodist" Brother Joe Speakes in a criticism of his previous article says: "If we will preach the Wesleyan doctrine of holiness instead of fighting it, the next generation of holiness professors will be loyal to the church."

I have no disposition to stir up a controversy or engage in one. I only make this quotation to ask the question, What did Mr. Wesley teach? When it comes to a theory of holiness we find two classes, each claims to stand upon the doctrine as taught by Wesley. It is a little strange that they don't talk more about the doctrine taught by our Lord Jesus Christ. Take out of all this controversy the opinions of men and there is but little room for differences.

The man who believes in a certain theory of holiness says Mr. Wesley taught—

"By all the grace given at justification we can not wholly cleanse our hearts or hands. Most sure we cannot till it shall please our Lord to speak to our hearts again, to speak the second time, 'Be clean,' and then only the leprosy is cleansed. Then only the carnal mind is destroyed and inbred sin subsists no more.

If there be no second change, no instantaneous deliverance after justification then we must remain full of sin till death. Certainly sanctification is an instantaneous deliverance from all sin."

Now here we have very positive statements and from this one is perfectly justifiable in concluding that the justified man is not clean and that the Lord must speak again, 'Be clean,' before the leprosy is cleansed.

But hear Mr. Wesley again:

"To be born again is to be inwardly changed from all sin to all holiness. He is created anew in Christ Jesus. He is washed, he is sanctified. His heart is purified by faith; he is cleansed from all corruption that is in the world. That which is born of the Spirit is spiritual, heavenly, divine, like its author.

Every one that hath Christ in him the hope of glory is saved from all sin, from all unrighteousness. It is undeniably true that sanctification is a progressive work carried on in the soul by slow degrees."

Now here we have some more positive statements telling us that to be born again is to be changed from all sin to all holiness," and that sanctification is a "progressive work carried on in the soul by slow degrees."

So I ask again, What did Mr. Wesley teach as a theory of holiness? Answer, that it was an "instantaneous work of grace subsequent to justification;" also "that it was a progressive work carried on

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Safety for the Boy,

in the soul by slow degrees."

Now, what am I to do? I am going to stand on Christ, and take the Bible as my guide, and if I should be asked what is holiness I answer, "Now being made free from sin, and become servants to God, ye have your fruit unto holiness and the end everlasting life." Holiness then is the ripe fruit of Christian character. It is a life wholly cleansed, wholly devoted to God. A pure heart and a holy life. Oh, for this in all our people! But there should be no contention about theory. If the good, the sainted John Wesley would so cross himself as in the above quotations, and then say, "Perhaps I have an exceedingly complex 'idea of sanctification,' what are we liable to do? Let us keep our hearts pure, our lives clean, and should we accept one or the other, or neither of Mr. Wesley's theories we should 'let brotherly love continue.' No use to claim to be holiness people; better by far 'be ye holy.'" To publish to the world, "We are a holiness people," is without scriptural warrant or example, but to be holy is scriptural, and, thank the Lord, the church is not without her witnesses. Many and many good men and women who know nothing of a theory, have their hearts full of love to God and for man, and their lives abound not so much in

professions, but in all deeds and good works. M. M. Smith.
Searcy, Ark.

Literature and Review.

The Cosmopolitan for August contains much matter of interest. Indeed there is not a dull article in the number. But we venture to say no article will interest so many of its readers as the autobiography of Mrs. Ella Wheeler Wilcox. It tells a story which is truly romantic, of the struggle into fame made by a highly gifted, hopeful and persevering girl. And of an unusually successful literary career.

Words of Commendation.

From the St. Louis Christian Advocate: "We have made of this book an exception, having read it from preface to conclusion, not by title or even occasional paragraph, but carefully and we may even say conscientiously, as we think that everything bearing upon the great educational issues now confronting the church of God should be recognized as holding much more than merely secular possibilities. And our deliberate conviction is that the book, so modestly offered to the public, possesses a value far beyond its pretensions and claims, being carefully thought out, logically arranged, using a terminology elegant and yet easily understood even by the uneducated, and withal upon a question so vital and important as to be ignored only by the uncultured and irreligious. It will prove valuable to the educator and scholar as well as the mere layman; to the one because of its valuable data and careful conclusions, and

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The Sunday-School.

PREPARED BY REV. J. A. ANDERSON.

August 11—God's Promise to Abram.
Genesis xv. 1-18.

Golden Text: "I am thy shield, and thy exceeding great reward." (Verse 1.)

Time—About 1913 B. C.

Place—Probably in the neighborhood of Hebron.

After Abram and Lot separated Lot journeyed toward Sodom, and there fixed his family residence among a wicked and abandoned population. A horde from beyond the Euphrates overran the Jordan Valley, and among the captives they were carrying away was Lot and his family. Abram undertook the rescue; gathered together his domestics, a large company of three hundred and eighteen, went after the confederate chiefs, overtook them, routed them, and brought Lot back, together with the other captives, and the spoils which had been taken with them. The spoils he refused to touch for himself, though by the custom they were now his. He did, however, give a tenth of them to Melchisedec, priest of the Most High, whom he met on his return.

It was "after these things" that our lesson comes. The substance of our lesson is that God made on this occasion a formal covenant with Abram. He had commanded him a dozen years before to leave the house of his father and the land of his kindred, and go to a land which he would show him. Moreover he promised that he would give the land of Canaan to him and to his seed. But as yet God had entered into no formal covenant with him. The mere promise of the land as the inheritance of his seed was the smallest part of the covenant which was to be made, and a promise to give them outward protection and to make them a blessing to all the nations of the earth does not yet fill the measure of this covenant. The most important feature about the covenant was that it established a living fellowship between Abram and God and between Abram's seed and God. It was a spiritual covenant. This element had never as yet been emphasized in speaking of a covenant between them. God here appeared to him, giving him assurance again about the possession of the land and about a numerous posterity. Abram was now an old man and childless. There was no prospect of a child. He asked the Lord how these things could be in the face of the fact that he was without an heir of his body. God assured him that he should have such an heir—a word which Abram believed, simply because God said it.

Abram's question in the 8th verse—Lord, God, whereby shall I know that I shall inherit it? is not to be taken as the expression of a doubt—for it has just been said that he believed—but it is a request that the promise be sealed by some token.

God thereupon directs him to slay certain sacrificial animals and lay them out in due order. When Abram had gotten them ready, his own presence kept off the fowls of the air till the sun was going down. Then a deep sleep fell upon Abram, and in that sleep a horror of great darkness, while the presence of the Lord under the symbolism of a smoking furnace and a burning lamp passed between the parts of the sacrificial victims. The whole was a symbolic transaction. The victims represented Abram's posterity; Abram driving off the fowls from those victims represents the protection which his name would afford his posterity; the horror of great darkness which fell upon him represents the long bondage of his people in Egypt; and the presence of God among the victims represents the presence of God among his posterity; he was to be there as a living presence. Abram sees him now moving among the victims. It was an act of ratification of the promise that he would always be among Abram's people. And so it is here first said that God made a covenant with Abram that day; it was the first time that it might be said to be formally established. The permanent sign of it is not yet given.

Birth-marks which mark and mar the outside of the body are a grief to every mother whose children may bear them. But for every child who bears a birth-mark on the skin there are many who bear an indelible birth-mark on the mind. Nervous mothers have nervous children and many a man and woman owes an irritable and despondent temperament to those days of dread when the mother waited the hour of her maternity. The use of Dr. Pierce's Favorite Prescription strengthens the mother for her trial. With strength comes a buoyancy of spirits and quietness of mind, which is one of the happiest gifts a mother can bestow on her offspring. By giving vigor and elasticity to the delicate womanly organs "Favorite Prescription" practically does away with the pain of maternity and makes the baby's advent as natural and as simple as the blossoming of a flower. There is no opium, cocaine or other narcotic contained in "Favorite Prescription."

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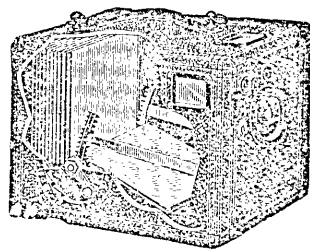
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" Bauxite	9:17	4:00
" Benton	9:01	4:13
" Klondyke	9:15	4:27
" Lott	9:21	4:33
" Lonsdale	9:32	4:43
Arrive Hot Springs	10:10	5:20
Going East		
Leave Hot Springs	11:30	6:15
" Lonsdale	12:08	6:51
" Lott	12:19	7:01
" Klondyke	12:25	7:07
" Benton	12:39	7:21
" Bauxite	12:53	7:34
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Epworth League.

August 11—**Enemies and Arms.** Eph. vi. 10-18.

The Christian having chosen a spiritual aim, and rewards in the future, finds no support or guide for his life in temporal things. From the worldly standpoint his life is unnatural. Inasmuch as to serve God is his purpose, and he assumes to have the word of God for his guide, his courage and strength are God-derived, in answer to his faith in God. If he is strong for this un-earthly life and struggle he is strong in the Lord. To the Christian's mind both good and evil represent spiritual forces. As to serve God is possible only under the guidance of God's spirit, so of disobedience to God he thinks as the leading of an evil spirit. He has his choice between two worlds and two masters. One of these masters would allure him with celestial glories, to mortify his members which are on the earth, the other would immerse him utterly in the carnal, and cause him to abandon the aim and hope of future rewards or spiritual joys.

The thought of the apostle is that God must be invoked to conquer Satan. There is an evil one enthroned over an evil world, and against him the Christian fights. His wiles are constantly employed to subvert the Christian's purpose. Satan and his agents are "rulers of the darkness of this world."

It is not assumed that the Christian shall stand against evil powers without a struggle. The greatest precautions must be used, the utmost effort put forth. He shall stand, "having done all to stand."

"Loins girt about with truth." A good life must have its basis in conviction. Truth can never fail us, can never disappoint us. He who is strongly convicted of the certainty of his trust, the rightness of his purpose, is braced and girdled for the highest struggles.

"Having the breast-plate of righteousness." When one is conscious not only of the righteousness of his cause, but of his personal conduct, no weapon can pierce him: It is said "when a man's ways please the Lord he maketh even his enemies to be at peace with him." They would feign smite him but find no open place in his armor.

"Feet shod with a preparation of the gospel of peace." The gospel is good tidings. The messenger who brings good tidings should be swift-footed. Mercury, the fabled messenger of the gods, had wings upon his feet. The prophets pictured the messengers of salvation as swift-footed. "How beautiful on the mountains are the feet of him that bringeth good tidings that publisheth salvation."

"The shield of faith," the expectation that God will always be with you sufficient to every need.

"The helmet of salvation." In Thessalonians v-8 we read "for an

helmet the hope of salvation." Expect to be saved. Hold the confidence of victory. There is wondrous strength in the confidence of triumph at last.

"And the sword of the spirit which is the word of God." The spirit inspired the word. "Holy men of old spake as they were moved by the Holy Ghost." If we hold to the word which the spirit has inspired, the spirit will attend the word and make it effective. The truth of God is the sword with which the Christian makes conquests in the cause of his Master,

HINTS AND HELPS.

The epistle to the Ephesians was written during Paul's imprisonment at Rome. Chained to a Roman soldier he had opportunity to observe the fitness of his armor, so under the figure of a soldier and his armor he sets forth the nature of the Christian conflict and the armor necessary for it.

The first requisite in a soldier was strength, for the armor was not light and the hardships were many. The Christian would need more than human strength. He would need such strength as was promised and accorded to the Israelites when entering the promised land (Deut. 20:3, 4), to Joshua (Josh. 1:6-8), to David (Ps. 138:3), to Solomon (1 Chron. 28:20), to the people at the upbuilding of the temple (Hag. 2:4) and to all Christians (Is. 35:3-10; 40:28).

Having the strength, it was necessary to put on the whole armor, else the exposed part would be the part attacked.

Roman soldiers fought "flesh and blood" men. Christians were to fight Satan, all his angels and the men under his influence, and every appetite and passion. The princes and powerful men of that day were chiefly idolaters or proselytes of Judaism. Paul doubtless remembered the stir Demetrius had raised at Ephesus (Acts 19:21-41), and realized that aggressive Christianity would be the cause of many more such "stirs." The Christian's enemies today are the same, differing only in name and place.

Unbelief, idolatry, superstition, infidelity, covetousness, self-seeking, pride, anger, evil-speaking, sensuality, drunkenness and last but not least, the ardent love of money, are the foes that encompass us. Our old men and women, our young men and maidens, are wounded sorely, or put in jeopardy every day by some of the enemy. "The soldier's girdle covered the joints of his harness and binding all together," left him free and unimpeded for the fight; truth must be the girdle of the Christian and righteousness his breastplate—the uprightness and holiness imparted by the Holy Spirit.

To stand in the slippery places of temptation and to walk in the rugged paths of duty a Christian must be shod with that peace that passeth all understanding—that

makes a man in love with his neighbor and with God. The peace that Christ gives, notwithstanding one's past transgressions or present infirmities.

Among the weapons in use at that time were poisoned arrows and arrows and darts wrapped in tow, soaked in pitch, which were shot or hurled at the enemy while aflame. If one of these chanced to strike a soldier, the poison would produce agony, if not death, and the fiery darts were hardly less terrible. To protect themselves from these and the thrusts of javelin and sword the soldiers carried shields made of hides upon which these fell harmless. Faith in God and his testimony is the Christian's shield. Every temptation to unbelief is a fiery dart and the shield of faith must be held steadily, else hard thoughts of God, of his mercy, his providence, of his love or power will bring distress to the smitten soul.

The head covering must be the hope or assurance of salvation.

The only weapon allowed the Christian is the sword of the Spirit, the word of God." Will the International Sunday school lessons, the League lessons and the preached word furnish us with a keen well-tempered sword? How many Leaguers have ever read Moses and the Prophets carefully? Christ said they testify of him. Do you know the testimony? Do you note what an individual effort the Christian life is? Every laggard, every faint-hearted, every unshod, unshielded, unhelmeted soldier, every swordless one, weakens our army, makes the conflict harder for some others. The officers of the church cannot fight the battle alone.

The church seems to forget Paul's last injunction. They cry out in pain and even terror when the enemy presses them sorely, but when the way is pleasant and the enemy not in sight they forget to pray. Do we pray or do we beg?

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THE ARKANSAS METHODIST.

J. E. GODBEY, D. D., EDITOR

WEDNESDAY, AUGUST 7, 1901.

THE CLAIM OF OUR CHURCH SCHOOLS.

It is not because we have superior buildings that we claim your patronage, and if your patronage is to be determined by that you will send your children to the biggest thing in sight as respects brick and mortar, and nothing will be needed to enable Catholics, Christian Scientists or Infidels to catch your boys and girls but to put up more money for them than your own church.

It is not because our teachers are superior in scholarship to those in secular schools, neither are they inferior. They are graduates from the best schools of the country. The secular schools—the state schools—are constantly offering them better salaries than we pay them, so we shall insist that while they prefer to work in a Christian school they show themselves to be men of high character, who refuse bribes to abandon conscientious convictions. Choice men are they, therefore, and possessing elements, as teachers of youth which are of supreme value. They are men to be trusted not merely to teach the ordinary college curriculum, but to teach the principles of true manhood.

The claims which we present to you for our church schools are distinctly moral and religious. If you are not concerned about that we have nothing further to urge.

The church school is made up of students from Christian homes, mainly. They are a select company. The moral atmosphere of the school is made by this very association far superior to that of other schools. Then you have for teachers of your children men chosen, not by political cliques or for political influence, or from political favoritism, thus making the school itself a centre of political chicanery, but you entrust your children to teachers, chosen by Christian men, with especial respect to their Christian character and influence. There is the same reason to employ and pay a Christian teacher to instruct your child at school, that there is to employ a Christian preacher to teach them on Sunday. The Christian school has the same reasons for its existence as the church itself, and is an agency to secure all the church aims at, and to secure it, too, in connection with that discipline and instruction which your children require to prepare them for the common business of the world. The church school prepares for them safeguards while passing through the most critical period of life—their preparation for the common employments of life. It furnishes them protection when they go from your homes and your churches. It proposes to regard sacredly the principles of Christian faith which you

have tried to engraft in childhood, and to lead them forward until they come forth upon the stage of active life accomplished in training, conscientious in character, with their Christian faith confirmed, ready and strong for the battle of life and the highest careers of usefulness.

DON'T MAKE THE CHILDREN PAY THE COST.

Because of the drought there will be diminished incomes to many of our people this year. The plan to build an addition to the house, or to refurnish it, or to buy an adjoining tract of land, may need to be given up. But don't give up the plan of sending the children to school. You will get through this little pressure, without permanent harm if you can save yourself and your children from paying the cost in mind and moral character. You will pass this stress with little injury. A year lost from the education of your children would be a life-long injury to them. Relinquish your plans for larger gains and defend yourself against the greatest loss by resolving that the little financial pressure you may experience during the coming year shall not dwarf the mind of your son or daughter, or cut them off from the chances of the best success in the future.

THE EDUCATION OF OUR GIRLS.

Interest in female education is well developed. Thirty years or more ago we began to harp upon this string and have kept at it until now. In our public high schools we are graduating three girls to one boy, and have far more girls than boys in our church schools.

True a girl's college is about four years below a boy's college in its curriculum. The graduates from our female colleges generally enter the freshman class if they undertake to educate in our male colleges. We have no particular objection to this low grade of scholarship required in our girl's schools. Not one in five who enter the schools ever graduate at that low grade, and there are now colleges and universities open to those who are ambitious of a more extended course. But the aim ought to be to educate truly, and to implant a proper view of true education. In respect to the schools we should have better results if less attention were given to musicales and public exhibitions upon the stage. The chief end of education is mental and moral culture, and not how to dress and make an impression in public. The tendency to this thing in the calisthenic exercises and elocution performances and frequent public entertainments of our female colleges is being noted by the more thoughtful as an evil tendency. It is a cheap advertising which catches thoughtless people, but well educated parents will not choose such schools for their girls.

Worse yet, is the situation when a girl's school is affected by the fash-

ions and amusement of a city, and location in a city is chosen for that account, where the opera and the theatre are part of the regular curriculum. There is much to be observed in some very popular female schools which indicates that worldly society is typing the fashion of education that is being imparted. The result is a thing most unbecoming a woman, an ambition of public notice and the most superficial attainments. The average graduate of these schools would much rather her graduating essay should be unfavorably criticised than her graduating dress. Indeed, that dress and personal appearance may be emphasized above everything else it has gotten to be the custom to dispense with graduating essays altogether, and finish up with calisthenics on the stage. This is not the style of education to develop true womanhood.

WHAT DO YOU GO TO CHURCH FOR?

To hear the sermon? It often is a very poor sermon. You could read a better sermon at home. However, you never do it. But what's the use of going to church if one is not instructed by the preaching? Ah, if to be instructed were the main purpose perhaps you might stay away. It is seldom a preacher will not have in his congregation people who are better taught even in the Bible, than himself, and who see him grow eloquent and earnest at times over ideas that are gross misconceptions of the very scriptures he would expound.

Why then go to church? To worship God? You might pray better at home. But that is like reading that good sermon which you never did read in your life. You do not stay at home to pray.

Let us change the view. The church represents the agency God has established for promulgating his truth and winning souls to Christ. If you were ever brought to Christ the church did it. If you have seen others brought to Christ the church did it. If you have hope of advancing the cause of Christ in your community the church must do it. If you are devoted to the cause of Christ you are devoted to the church. If one should advocate the cause of education, yet ignore the school, it would be great folly and inconsistency. Let us go back to the church. Possibly the preacher can not teach you, yet he teaches others and they are led to Christ. For the cause you profess therefore sustain the preacher and the church. The church will only be improved by all of its members improving themselves.

Now the preacher ought to be able to teach, and if he be an idler or an ignoramus he is utterly unworthy of his place, but will you lock the wheel just because you have a weak team in the wagon? That is the way some church members do. If everything is not done to please them they lean on the back straps

with all their might. The preacher is better as a preacher than you are as a member of the church. If you loved the Lord and his people you would love the church. People who desire to help forward the Lord's work go to church. Those who go to church only when the preacher pleases them are not directly devoted to the Lord or his cause.

APPEARANCE OF EVIL.

The charge 1 Thess. v:22: "Abstain from all appearance of evil," does not mean that one is to consult the sentiments of all his neighbors as to whether a thing is right or wrong. One who guides his course by such a rule will be a Pharisee. A man who has convictions and integrity to follow them gives least heed to public opinion. The trouble which some take to explain this passage would be saved if they understood the meaning of the Greek text. The word here rendered "appearance" does not mean similitude but manifestation. Abstain from evil wherever it appears, wherever it shows its face. The charge is not to shun what, to some bears a semblance of evil, but to sun evil in every form. The Revised Version has it right, "Abstain from every form of evil."

Missouri Letter.

The most disastrous drought I ever knew is prevailing over our state. We had a good wheat crop but everything else is cut short by dry weather. The hay crop is light, oats were almost a failure and the latest government estimate of the corn crop is nine million bushels against one hundred and eighty millions last year.

Last Sunday was the day appointed by the Governor for special prayers for rain. That day the thermometer marked 109 at Fayette, as reported by Prof. Smith of Central College and it stood at 113, 111 and 110 the next three days. A few light showers have fallen in some parts of the state but they have brought little relief. Farmers are sacrificing their stock and shipping half fat cattle to market. Frequent references are made to the grasshopper scourge of 1875 and the day of fasting and prayer appointed by Governor Hardin. The union service at Independence was held in my church about the 3d or 5th of June. Crops had been utterly destroyed and even the dog fennel in the streets was devoured by the hungry grasshoppers. One could appreciate the saying current among the Mohammedans concerning the eastern locust—cousin-german to our western grasshopper, that there is written on his wings in Arabic characters this legend: "I lay ninety-nine eggs. Were I to lay one hundred I would devastate the earth."

The grasshoppers did not leave immediately after our day of fasting and prayer, but by the middle of the month their wings became fully

grown and in a few days they disappeared, flying in great swarms toward the northwest.

Corn was planted after they left and a great corn crop was raised.

Central college is again without a president. Dr. Craighead grew discouraged over the financial condition of the college and sought another position. When he was chosen president of Central four years ago it was hoped that he could as a laymen get hold of business men and secure the needed financial help to clear off indebtedness and increase the endowment. These hopes were very imperfectly realized and he sought and obtained the presidency of the State Normal at Warrensburg.

A reaction against the scheme of correlation whereby three schools in the bounds of the Missouri Conference were correlated with Central at a cost of over ten thousand dollars, seems to have set in, and one of these schools, located at Albany, Mo., withdraws from the plan and will run independently. The five thousand dollars which Central advanced to pay the school out of debt is to be refunded. Prof. L. B. Smith will be the acting president for the coming year.

So far as I am able to judge, there is a growing feeling that the president should be a minister. But no selection is likely to be made for some months. C. H. Briggs.

Fayette, Mo.

GRAPE-NUTS AND CREAM.

An Ideal Hot Weather Breakfast.

The selection of food for hot weather is an important question. We should avoid an excess of fats, cut down the butter ration and indulge more freely in fruits and food easy of digestion. One meat meal per day is sufficient during hot weather.

An ideal breakfast is Grape-Nuts, treated with a little cream (which, by the way, supplies the necessary fat in a very digestible form) a cup of Postum Cereal Food Coffee, hot, or if cold, it should have a little lemon juice squeezed in; then some fruit, either cooked or raw; also perhaps two slices of entire wheat bread with a very thin spread of butter. A breakfast of this sort is so perfectly adapted to the wants of the system that one goes through the heat of the day in comfort as compared with the sweaty, disagreeable condition of one improperly fed. Once put in practice, the plan will never be abandoned during the hot days, for the difference in one's personal comfort is too great to be easily forgotten.

Annual Meeting.

The twentieth session of the W. E. M. S. of the Arkansas Conference convened at First church, Fort Smith, June 21 with the president, Mrs. O. H. Tucker, in the chair. Quite a number of delegates from the different auxiliaries were present to give in the reports of their societies. We are glad to note that most of the auxiliaries throughout the Conference are in a more prosperous condition, and the members have more missionary zeal than ever before in the history of our work. The closing year shows a better financial record, as well as spiritual. Ten scholarships in the Laura Haygood Memorial were taken during the year and five Bible women are supported.

The following is the financial report for the past year: Twentieth century offering, \$571.57; special, \$229.08; for girls in China, \$100; Bible women, \$150; other objects, \$824.08; total, \$1,874.73.

Some changes were made in the officers for the coming year. Mrs. G. W. Hill, of Clarksville, was elected president; Mrs. Ora Jamison, of Clarksville, vice-president; Mrs. H. Hanesworth, Fort Smith, corresponding secretary; Mrs. J. S. Garner, of Lamar, recording secretary; Mrs. W. E. Bennett, of Fort Smith, treasurer; Mrs. May Castleberry, of Van Buren, secretary of Fort Smith district; Mrs. V. B. Johnson, of Dardanelle, secretary Dardanelle district; Mrs. E. J. Witt, of Conway, secretary Morrilton district; Mrs. S. Anderson, of Bentonville, secretary Fayetteville district, and Mrs. J. B. Crump, of Harrison, secretary Harrison district. Resolutions were adopted thanking the retiring officers for their long and faithful service.

We were glad to have Miss Willie Bowman, our missionary in Brazil, with us, and feel certain that much good was done by the addresses that she made. On Sunday Dr. W. B. Palmore, of St. Louis, preached to very large congregations at First and Central churches. It is but meager praise to say that both sermons were very fine.

The ladies of our two churches entertained their visitors one afternoon by a drive over the city and thence to Brun's cafe, where cooling refreshments were served.

The society adjourned Tuesday noon, June 25, to meet at Conway one year hence.

Conference Editor.

Personal.

Rev. Forney Hutchison is assisting Rev. J. W. White on the Benton Circuit.

Bishop Candler will hold the Missouri Conferences, on account of Bishop Wilson's having consented to go to London to represent our church in the Ecumenical Conference.

Judge R. H. Buttram, of Montgomery county, and J. M. Jenkins, of Quitman, Commissioners for the Louisiana Purchase Exposition, called at our office Wednesday. They are among the oldest subscribers to the Methodist.

WINE OF CARDUI

Woman Knows Woman.

ZURICH, KAN., Jan. 31.

I used Wine of Cardui for nervousness and weakness in the womb. After taking one bottle I was well again. I am a midwife and always recommend Wine of Cardui to my lady friends during pregnancy and after birth as a tonic. Every lady who takes it finds that it does even more than is claimed for it.

MRS. V. M. BOISVERT.



McELREE'S Wine of Cardui

Nobody knows woman like woman. Men go to medical colleges, study books and listen to lectures. They learn indirectly of the diseases of women, but they are men and can never fully understand the ailments, the sufferings, the agonies of mothers, wives and sisters. A woman **knows**. Mrs. Boisvert **knows**. She has passed through the trials and tribulations of her sex. She has been near by when her sisters suffered. She has seen them relieved and cured with Wine of Cardui. Is it any wonder she recommends it? Is it any wonder that thousands of other women recommend it. **They know**. They have actual experience to prompt them. They spread the tidings from mouth to mouth, telling how Wine of Cardui helps young girls, helps the weak of all ages, helps and cures all womanly ills.

Druggists Sell Large Bottles for \$1.00.

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Hendrix College
Conway, Ark.

<p>Entrance requirements, recently raised, are higher than in any competing institution.....</p> <p>Graduates of high schools, academies and small colleges, admitted on certificate, will find the advantages of a genuine college.....</p> <p>The faculty is composed of university trained men.....</p> <p>The student body is mature.....</p> <p>The course of study leading to A. B., with or without Greek, is strong and attractive.....</p> <p>The library, containing 6,500 bound volumes and 6000 pamphlets, gives a fine opportunity for collateral study. The laboratories, well equipped for Chemistry, Mineralogy, and Biology, are real work-shops for the science students.....</p> <p>The literary societies, managed by the students themselves, afford excellent facilities for self-development.....</p> <p>The Young Men's Christian Association encourages noble Christian living and elevates the moral tone of the whole student body.....</p> <p>Unlike the university, the college seeks only a limited number of students (150 to 200) and endeavors to give to each such personal aid and attention as to develop all that is best in him.....</p> <p>There is something in the training at Hendrix which makes successful men of the students.....</p> <p>Immature and poorly prepared students should avoid Hendrix. The work is too severe and the pressure too strong for them. Parents of spoiled sons should remember that a college is not intended for such boys, and if it admits them must shortly send them home in disgrace.....</p> <p>Our academies at Gentry, Imboden and Mena are for the young and poorly trained; a reform school is the place for the vicious.....</p> <p>Parents will save their own feelings and retain their regard for the college if they select the right school.....</p> <p>Expenses at Hendrix are very moderate and economy is encouraged. Boys of limited means may find employment to pay for tuition, and even more than that.....</p> <p>As the number that can be accommodated at the dormitory is limited, early application should be made.....</p> <p>Fall term opens September 20.....</p>	<p style="text-align: center;">❁</p> <p style="text-align: center;">❁</p>
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For Further Information, Address

A. C. Millar, President.

Christian Life.

Trust.

"Clouds and darkness are round about Him: righteousness and peace are the habitations of His throne." God is sovereign of this world. Righteousness may sometimes seem to go down and wickedness seem to prevail, but it is so only in seeming. For high ends the devil may be allowed to protect his agents, but their cup of iniquity will fill and their rope of sand be broken. The purpose of God stands against appearance of the enemy's success. Incarnate truth was one time buried, incarnate lie exulted, but the prospect was soon reversed. Truth arose and her victory is always assured. God holds the reins. When President Lincoln was shot, a speaker said: "Jehovah reigns and the nation survives." Clouds sometimes overspread the sky but the unseen sun shines as brilliantly. They soon disperse and manifest the uninterrupted shine. The man who is the vessel of God's truth must not discourage. His battles are victories ultimately. Out of every seeming death to truth's cause new life springs. Faith grows in trial and the next high noon after the midnight's conflict is always brighter than the last. Sweet must have been the ministry of angels at the close of our Savior's trial in the wilderness. The Christian's cause, his reputation is not his own; it is in so high a sense his Lord's. It is His cause that lie attempts to assail; His honor that is outraged. He will turn the lie against itself; Philistine against Philistine is turned, and the potsherds are made to strike against potsherds of the earth. The enemy's counsel is turned into folly, he defeats his own design, and forever increases his own confusion. Be an optimist; Christ was; He saw sin, indeed, and knew what was in man, but He saw the victorious end of His, the Truth's cause. No one can suffer for that victory as He did, yet nothing ever disturbed that majestic calm. We sometimes see one side of a picture and become pessimist, but when the other side is manifest we are ashamed that we had such a gloomy view of God's cause. God sees both sides of the picture and He gives us by faith to see the other side, even the triumphant end of His cause. The saint sees the smiling of the Father beyond the frowning cloud and learns to judge not from appearance. If you would see Job in his affliction, see him in the end; a greater man came out of that suffering than went into it. Hero's are made in conflict. It is so with the disciple—scourged, stoned, persecuted to death. Every lash was a stroke of glory. He produced as the outcome of his experience the epistles to the Gentiles and to the Hebrews, and Paul is the greatest philanthropist of nineteen centuries. What he means to the civilization of the world. Sin and

Satan are doomed to ruin; Haman broke his own neck and so did Judas. A lie cannot stand. It has nothing to stand on. Truth, its contradiction will tumble it down as storm and rain the house built on the sand. And so is the end in shame of him that would back falsehood. No honor nor stability of name and fame can be had except in association with right and our Savior's cause. Though the Lord and His cause is to triumph, we are not able to grasp the fact and make it a part of our moral bone and sinew unless engaged on the side of Christ in His battles to partake with Him in his victory and glory. Truth cannot triumph in the coward and deserter. He is the failure. In shame he will see God's cause succeed in his spite. None can grasp it that "the knowledge of the glory of the Lord shall cover the earth as the waters the sea," but him who sows in tears as burdened with his Lord for the salvation of the world and who is willing to go under the cloud and rod of His chastisement. To him God reveals His idea. These vessels of his use and temples of His spirit are the reigning ones John saw in visions of glory; their clouds and tears all gone. None but the burden bearer and laborer with Christ can have the peace at the lifting of the load and the rest after toil. This is God's plan; our discipline and training are necessary to our highest glory. "If we suffer with Him, we shall be also glorified together." "These light afflictions which are but for a moment worketh for us a far more exceeding and eternal weight of glory." But they are afflictions in Christ; identity of suffering is had between Him and His child and hence the identity in glory.

Let the king's children rejoice in hope; "and again I say, rejoice." They stand on the promise." All things work together for good to them that love God. Shall they murmur if their lots appear to be hard in the face of the apparently prosperous wicked? Shall they judge the Lord and Father by what little human eyes discern to be ill-providences? If so, their faith is dangerously weak. They do not differ from the wicked who thus interpret the Lord. Let them say it that the Lord is to be praised in every condition of man on earth. He may not be, but ought to be. "Clouds and darkness are round about Him; righteousness and peace are the habitations of His throne.

John F. Taylor.

Atlanta, Ga., Nov. 19, 1900.

We have handled Dr. Moffett's TEETHINA (Teething Powders) ever since its first introduction to the public and trade as a proprietary medicine, and our trade in it has steadily increased from year to year until our orders now amount to two or three hundred gross per year, which is a very strong evidence of

its merit and the satisfaction it is giving to the mothers of the country, for they say that nothing so effectually counteracts the effects of the summer's hot sun or overcomes so quickly the troubles incident to teething.

THE LAMAR & RANKIN DRUG CO., Wholesale Druggists,

We have one new Webster's International Dictionary, latest edition, indexed through; price \$12, which we will sell for \$9 cash. The purchaser to pay express from Little Rock.

Godbey & Thornburgh.

We will mail a fine pocket map of Arkansas with census of 1900 for only 25 cents.

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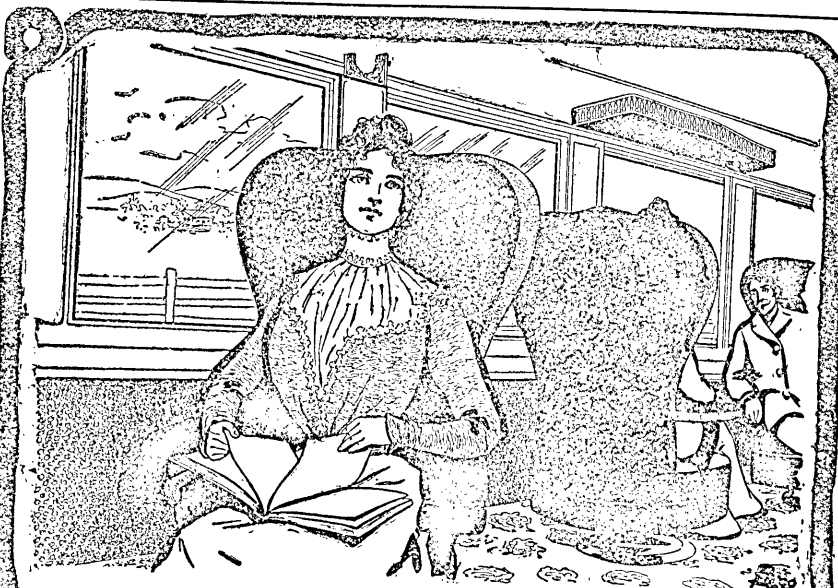
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You can ride all day on a Cotton Belt Parlor Cafe Car for only 50 cents extra, have your meals at any hour you want them, order anything you want, from a porterhouse steak or a spring chicken down to a sandwich, take as long as you please to eat it, and you will only have to pay for what you order.



Cotton Belt trains Nos. 1 and 2 (day trains), between Memphis, Pine Bluff and Texarkana, and Nos. 3 and 4 (day trains), between Texarkana, Tyler, Corsicana and Waco, each carry one of these handsome cars. Let us send you our little booklet, "A Trip to Texas." It tells all about these handsome cars.

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LITTLE ROCK, ARKANSAS.

J. F. HOLDEN,
Traffic Manager.

For the Young People.

There is a family in England which has ten sons in the English army.

Bathing in Japan.

Public baths are features of every Japanese town. There are 800 in Tokio, which are patronized by 300,000 people daily. The price charged is about a cent for grown persons and less for children. They believe the water is a good thing for other purposes than sailing ships, and putting out fires.

A Girl's Composition on Boys.

"Boys are men that have got as big as their papas, and girls are women that will be young ladies by and by. Men were made before women. When God looked at Adam, he said to himself, 'Well, I think I can do better if I try again,' and then he made Eve. God liked Eve so much better than Adam that there have been more women than men ever since. Boys are a trouble. They wear out everything but soap. If I had my way, half of the boys in the world would be girls, and the rest would be dolls. My papa is so nice that I think he must have been a little girl when he was a little boy."

SURE TO ASK.

The Kind of Coffee When Postum is Well Made.

"Three great coffee drinkers were my old school friend and her two daughters.

They are always complaining and taking medicine. I determined to give them Postum Food Coffee instead of coffee when they visited me, so without saying anything to them about it, I made a big pot of Postum the first morning, using four heaping teaspoons to the pint of water and let it boil twenty minutes, stirring down occasionally.

Before the meal was half over, each one passed up the cup to be refilled, remarking how fine the coffee was. The mother asked for a third cup and inquired as to the brand of the coffee I used. I didn't answer her question just then, for I had heard her say a while before that she didn't like Postum Food Coffee unless it was more than half old-fashioned coffee.

After breakfast I told her that the coffee she liked so well at breakfast was pure Postum Food Coffee, and the reason she liked it was because it was properly made, that is, it was boiled long enough to bring out the flavor. I have been brought up from a nervous, wretched invalid, to a fine condition of physical health by leaving off coffee and using Postum Food Coffee.

I am doing all I can to help the world out of coffee slavery, to Postum freedom, and have earned the gratitude of many, many friends. Myra J. Tuller, 1023 Troost Ave., Kansas City, Mo.

No Typewriters.

The laws of Turkey are very severe, and the government is so bad that the Sultan is in constant fear of enemies.

Turkey takes this position in regard to typewriters: "Typewriting affords no clew to the author, and in event of seditious or opprobrious pamphlets or writings executed by typewriters being circulated, it would be impossible to obtain any clew by which the operator of the machine could be traced." Therefore a decree has been passed excluding them from the nation. We may call this ridiculous, absurd, superstitious and whatever we please, but Mr. Turkey has ideas of his own, which he probably will carry out.—Presbyterian Record.

Christian Science.

"What's the matter, Johnnie, you seem to be feeling good?" asked one of his father's neighbors.

"Great! We got Christian Science over't our house," said the boy, as he munched one doughnut and waved a second in the air.

"Christian Science! What do you mean?" inquired the puzzled neighbor.

"It's just immense," cried the boy. "Best that ever happened. It's just the boss, I tell you."

"I have heard that it sometimes did wonders," observed the neighbor, but I didn't suppose boys knew much about it. Has it benefited you, Johnnie?"

"Benefited me!" echoed Johnnie. "You just bet it has! It's great! When you're Christian Science, you know, you ain't never sick. Benefited me. I should say it had. I kin slosh around in the snow all day now, and eat fourteen doughnuts, and ma never says a word, for I just can't be sick!"—Harper's Bazar.

An Essay on Habit.

A story is told of an English schoolmaster who offered a prize to the boy who should write the best composition in five minutes on "How to overcome habit."

At the expiration of five minutes the compositions were read. The prize went to a lad of nine years. Following is his essay:

"Well, sir, habit is hard to overcome. If you take off the first letter, it does not change 'abit.' If you take off another, you still have a 'bit' left. If you take off still another, the whole of 'it' remains. If you take off another, it is not wholly used up: all of which goes to show that, if you want to get rid of a habit, you must throw it off altogether."—Selected.

Look in the Bible.

Grandfather's spectacles were lost. He could not read the letter which the postman had just brought, and it troubled him. His memory was failing, and he could not recollect where he had laid those glasses. He and we looked here and there, and, as we thought, every-

RADWAY'S READY RELIEF

For headache (whether sick or nervous), toothache, neuralgia, rheumatism, lumbago, pains and weakness in the back, spine or kidneys, pain around the liver, pleurisy, swelling of the joints and pains of all kinds, the application of Radway's Ready Relief will afford immediate ease, and its continued use for a few days effects a permanent cure.

CURES AND PREVENTS

Colds, Sore Throat, Stiff Neck, Catarrh, Toothache, Neuralgia, Bruises, Coughs, Hoarseness, Bronchitis, Headache, Rheumatism, Asthma, Sprains, QUICKER THAN ANY KNOWN REMEDY.

No matter how violent or excruciating the pain the Rheumatic, Bedridden, Infirm, Crippled, Nervous, Neuralgic or prostrated with diseases may suffer,

RADWAY'S READY RELIEF

Will Afford Instant Ease.

Internally—A half to a teaspoonful in half a tumbler of water will in a few minutes cure Cramps, Spasms, Sour Stomach, Nausea, Vomiting, Heartburn, Nervousness, Sleeplessness, Sick Headache, Diarrhoea, Colic, Flatulency and all internal pains.

There is not a remedial agent in the world that will cure fever and ague and all other malarious, bilious and other fevers, aided by RADWAY'S PILLS, so quickly as RADWAY'S READY RELIEF.

50 cents per Bottle. Sold by Druggists.

BE SURE TO GET RADWAY'S.

where, but in vain. At length grandmother said: "Look in the Bible." We did so at once, and there they were. After reading a while the good man had stopped to rest his eyes and to meditate. He laid his glasses on the page that he had been perusing, and when his attention was turned to the letter he closed the book, not observing that the glasses were in it.

Before he read his letter, grandfather looked with his peculiar smile upon us, and said: "I hope that you will all remember the advice that grandmother has just given. When you want light in darkness, comfort in your sorrows, help in your weakness, look in the Bible. I might have known that my glasses were there if I had stopped to think a minute. What a blessing it is to have good wives, good mothers and good ministers to keep telling us to look in the Bible."—Selected.

If the Baby is Cutting Teeth.

Mrs. Winslow's Soothing Syrup has been used for over fifty years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures colic, and is the best remedy for diarrhoea. Sold by druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle.

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Headstones, From \$4.00 Up

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St. Louis, Iron Mountain and
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3 Trains to Texas

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2:15 a. m., 7:30 a. m., 3:00 p. m.

4 Trains to St. Louis

.....
1:15 a. m., 8:40 a. m., 8:30 p. m., 5:40 p. m.

2 Trains to Memphis

.....
8:40 a. m., 1:28 a. m.

2 Trains to Kansas City

.....
8:45 a. m., 8:35 p. m.

2 Trains to New Orleans

.....
9:15 a. m., 8:38 p. m.

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Chimes and Pells,
Best Superior Copper and Tin. Get our price.
McSHANE BELL FOUNDRY
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Our Church at Home.

WEST POINT CIRCUIT.—I have just closed a fine meeting with fifteen conversions and six added to the church and am in the midst of another fine meeting. W. C. Tombs.

HOUSTON, ARK.—I am now at this place in the midst of a gracious revival. Have had twenty-five conversions to date. The interest is still good. J. N. Villines.

MT. OLIVET.—Last night (August 1) I closed a good meeting at Mt. Olivet Church, Holly Springs Circuit. Baptized ten babies. The church was moved up spiritually. Fine rains in this country, July 31. Thank God. Geo. W. Logan.

SPRING HILL.—My first revival meeting closed last night at Spring Hill; continued fifteen days; forty-four professed faith in Christ. I will begin Wednesday night at Bethesda. J. J. Holland.

Smeadley, Ark.

BENTON CIRCUIT.—We have held three meetings. Reasonable success. With three protracted meetings and camp-meeting yet to hold.

The Salem camp-meeting will be held as usual. We are expecting the best in many years.

All ministerial brethren are invited to attend. J. W. White.

MURFREESBORO, ARK.—We have just closed a meeting at Japany with fifteen additions. Five infants baptised. Two new subs. to the "Arkansas Methodist." Brother I. Webb was with us and did good work. Brother W. W. Mills also preached us two good sermons.

Everything moving on lovely on this charge. Respectfully,

D. D. Warlick, P. C.

CENTER POINT.—Just closed a good meeting at Bluff Springs Church. The Holy Spirit came upon us in great power. Notwithstanding the fact that we had many difficulties under which to labor, we came out conquerors through our Lord. The best meeting for years. Fifteen accessions to the church and the church greatly revived. All praise to the great Head of the Church. J. J. Colson.

WEBB CITY.—Meeting at Webb City will close today. Ten converts, and I think the church is permanently strengthened. This is one of Satan's strongholds. There is much to be done yet. May God carry on the good work over the head of all opposing power.

Have held two meetings, one a union meeting, with twelve professions to date. I have four meetings yet to hold. W. H. Cloninger, P. C. Ozark Circuit.

SPRING HILL, ARK.—We have just closed a very successful meeting at old Shiloh, held under peculiar circumstances. My predecessors have gotten every one in the various churches who are over twelve years of age and so we had nothing to work on except backsliders, but the Holy Spirit came down in power and victory perched on the banner of our King, the church was wonderfully revived, and took an upward start. To God be all the praise. A. E. Wilson, P. C.

GURDON CIRCUIT.—I closed my first protracted meeting last night, at New Harmony (better known as Kansas). It continued six days. I preached eleven times, and while there were no conversions or accessions, I don't believe that I have ever seen a more universal revival in and among church members, and good impression was made on the minds of the irreligious, and several times there were five persons at the altar for prayers. New Harmony is a small church, numerically, and is in a sparsely settled neigh-

borhood, yet I expect it is the banner church in the Little Rock Conference. The assessment put on it by the Board of Stewards for the present year has been paid except 25 cents. On the general collections, I have in cash and good subscriptions between two and three dollars more than I asked for. I wish I had a circuit composed of such churches as New Harmony. I leave in the morn'g for Center Grove. J. M. G. Douglass.

NEW CASTLE.—Meeting at Forrest Chapel closed August 2. Fifty professions, forty accessions and twenty-five children baptised. The church has been doing fine work for a year, and is now in labors and love abundant. Some are enjoying perfect love, and most all are seeking an entirely holy life. This church paid all claims last year. Brother G. S. Morehead, P. C., is enjoying his work. These are great people. Yours, I. B. Manly.

CRAWFORDSVILLE, ARK.—We closed a fine meeting of ten days at Gibson's Bayou on night of 30th ult. Crowds were large, though weather was very hot and dusty. Had at least 25 conversions. They were converted at the altar, in the congregation, at their homes and along the road. Fourteen have joined the church and others will join.

Rev. D. H. Colquette was with us part of the time and preached five good, strong sermons, for which we were all grateful. W. F. Walker.

MAUMELLE CIRCUIT.—Rev. S. C. Vinson has just closed a four days' meeting at Walnut Grove church, which was fairly well attended, and a great deal of interest manifested. And while it will not be remembered for the amount of "noise" made, it will be for the earnest efforts put forth by Brother Vinson. He proved himself a powerful preacher and his condemnation of sin was made in a manly, God-fearing spirit, and our people will ever remember him as one who does his whole duty in the fear of the Lord. W. M. Tatum.

Frank, Ark.

GAINESVILLE CIRCUIT.—Closed eleven days' meeting at old Friendship last night. Three professed faith in Christ, two reclamations. Church greatly revived. One addition to the church.

Rev. D. H. Colquette was with us the first week, and preached several fine sermons, and captured our people. Come again, brother.

Our P. E., Rev. J. I. Maynard, was with us three days; held the third quarterly conference for Gainesville Circuit; preached three good sermons, besides looking after the various interests of the church. There was no mistake made when he was made P. E. The district has gone from the fourth to second best under his administration. But we will have to give him up at the close of this year. As this is his fourth year with us. We heartily recommend him as being the right man in the right place as a P. E. H. E. May.

KINGSLAND CIRCUIT.—I have just closed a meeting of more than ordinary interest at Camp Springs. We continued eight days, and there was not a dull service from start to finish. There was no noisy demonstration, but as the love of God came down, there was a melting and blending of hearts till all beat in unison. The church was greatly revived. Nine professed faith in Christ, eight were received into the church. Three of them young men. It was with profound regret that we had to close with seven penitents in the altar. Six of them young men. In all my experience I never saw a brighter prospect for

reaping a golden harvest. But there is a limit to human endurance; the workers were worn down with eight days incessant toil. I never saw Christian men and women work more faithfully, more persistently; they never let up till the end came. Under God to this band of faithful workers the results are largely due. Brother J. W. Walker, a local elder, was a prime factor in helping on the meeting. He was a true yoke fellow in the pulpit and in the altar. Brother E. Garrett, one of the honored band of superannuates, was with us, exhorting, praying, singing and shouting the praises of him who has done great things for us whereof we are glad.

We are praying for still greater results.

My health has not been better than now for twenty years. I am expecting "great things of God, and by his grace I shall attempt great things for him." My faith was never stronger; my purpose to serve my Master never more fixed. Pray for me. E. L. Beard.

STILWELL, I. T.—Sunday, July 28, we closed one of the greatest revivals ever held on old Flint Circuit, Indian Mission Conference. The Christians were filled with power as our fathers were in other days. We worked on the old time revival plan.

Thirty-six were converted at the old time "mourner's bench." No "hold up your hand" religion about it, but a thorough conviction followed by a profession of faith in God, that none could doubt as genuine. Sixteen were added to our church with others to follow soon. We baptized eight on Sunday afternoon. Fifty per cent of those received into the church had been dedicated to God in their infancy. The last night of the meeting we baptised eight infants. Praise the Lord! We can't describe the scene of our last night's services.

There were one hundred or more people in the altar singing, shouting and praising God while almost twice that number of sinners gave us their hands as a token of their appreciation of our efforts. Not a single penitent was left at the altar unsaved.

We lingered after the services closed praising God for the blessings which he had showered upon us and then went home singing the songs of Zion. Truly God has greatly blessed us.

The services were held under an arbor at old New Hope Church near Stilwell.

Brother C. S. Walker, a local preacher who had the Westville work last year, assisted us. We never worked with a man who was more earnest in his work, and ready to do anything for the good of the meeting.

Brother Walker has been in the school work for the last year and will start to school in September to complete his education. It will be a great help to the Indian Mission Conference when he enters the field. We count him one of the rising stars of our conference. May God bless the "Arkansas Methodist." Pray for us. J. L. Brown.

CAMP-MEETING.

The camp-meeting for Okolona and Clark circuits, located at Davidson's campground, will begin on Friday night before the third Sunday in August. While this is a self-supporting campmeeting, yet all ministers who come to assist in the meeting will not only be cared for but they are earnestly solicited to come. F. P. Doak.

Quarterly Meetings.

Fayetteville District, fourth round, S. Anderson, P. E.
August—Center Point Circuit at Counsel Grove, 24, 25; Bentonville Cir-

cuit at Hileman's Chapel, 31 and September 1.

September—Bentonville Station, 1, 2; Farmington Circuit at Farmington, 7, 8; Fayetteville Station, 8, 9; Gravette Circuit at Decatur, 14, 15; Gentry Circuit, Siloam Springs, 21, 22; Elm Springs Circuit at Thornsbery, 22, 23; Cincinnati Circuit at Amity, 28, 29; Boonsboro Circuit at Boonsboro, 29, 30.

October—Prairie Grove Circuit at Prairie Grove, 5, 6.

"Sick, and Ye Visited Me."

Dear Doctor—A long, serious illness has held my dear wife in bed thirty-two days and nights. Thirty-five days ago she took gastritis, accompanied by nervous prostration, and hard has been the path for the doctor, the nurse, a harder one, and the patient the hardest of all. Today there seems to be a star of hope arising on the hitherto almost lightless sky. Perhaps her many friends will pray for her recovery. Varied have been the lights and shadows across my eventful pathway, but none have cast a line so deep and dark as this. Yet, in the midst of the "depths" and the "darkness" I feel a hand, realize a gentle touch, see a light, and my soul says, "that hand is God's, so the touch and so the light, and he leads and all is well. Bless his holy name." Brethren, pray for us. Yours in sorrow and joy, Jas. F. Jernigan.

Church Telephones.

NEWPORT.

Bro. Fred Little, of Augusta, was with us yesterday, and held our quarterly conference for us this morning. He preached two fine sermons that were deeply spiritual, and were listened to by large and intelligent congregations. Our pastor, Rev. J. W. Smith, leaves this morning for his old home in Tennessee where he takes a much needed vacation. He is a hard worker and the fruits of his labors are wonderful, for our church is in fine condition.

Lizzie Gullette.

August 5, 1901.

LITTLE ROCK.

The services at First Church last Sunday were conducted by Rev. J. D. Hammons, a theologian from the Vanderbilt, at home on his vacation. The preacher reports good congregations, the brethren good service.

At Winfield Church Bro. Hays preached in the morning, Dr. Riggin in the evening to good congregations.

Rev. Forney Hutchison held the services at his church, Hunter Memorial. One person was received into the church. All the meetings of this church are well sustained.

Bro. Steel preached at Asbury Church to good congregations.

Warning Order.

State of Arkansas, }
County of Pulaski. } ss

In the Pulaski Chancery Court.
Nannie Glosson, Plaintiff, vs. James Glosson, Defendant.

The defendant James Glosson is warned to appear in this Court within thirty days, and answer the complaint of the plaintiff Nannie Glosson.

Aug. 2nd, 1901.

Chas. M. Connor, Clerk.
John Barrow, Solicitor for Plaintiff.



GALLOWAY COLLEGE



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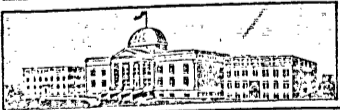
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Woman's Work.

To the Auxiliaries.

Dear Sisters of W. F. M. S., Little Rock Conference:

It is now one month since our annual meeting. As far as I have been apprised all the societies of our conference are moving along nicely. Sister Hotchkiss writes me that our minutes are about ready for the printer. I shall mail them out as soon as I receive them.

Do not allow your dues and pledge fund to fall behind during the summer months. It is very necessary for the success of our work for each society to send its collections in full at the end of every quarter. When we allow the 10 cents per month per member to go by default we certainly retard the work.

Please bear in mind that your district secretary took a part of the \$500 pledged by your delegate to the board meeting at Asheville. Be prompt in your remittances to this fund. If your secretary, by any means, has overlooked you in making your assessment to this fund, please remind her at once of the oversight.

I sincerely trust that every society throughout our conference will adopt this motto: "More new members and more new subscribers to the Womans Missionary Advocate.

This is the best way to strengthen our work.

To the juvenile societies I would say: "To work with a will." Remember the society that raises the largest amount of the \$300 for the equipment of the new chapel at Wausen, Korea, will have the privilege of naming it. If you have undertaken a special, this must not supplant that. One more month and our second quarter will have been completed. Work energetically through August to bring everything up in full by September's report.

I trust that your delegate returned to you from the annual meeting fired with zeal sufficient to enable you to send in the best report that you have ever rendered.

Winfield Young People's Society is going to support a day school of forty pupils as their special this year. This will require \$100. They, the members of this society, will succeed at this I feel sure. They are members of the W. F. M. S. for life. Sincerely,

Mrs. James Thomas,
Corresponding Secretary W. F. M. S. of L. R. Conf.

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Yours gratefully,

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WEDNESDAY, AUGUST 7, 1901

Entered at the postoffice at Little Rock, Ark., as second-class mailmatter.

Our Church at Home.

PARAGOULD CIRCUIT.—I have just held and closed my first protracted meeting, it being at Fruit's chapel. We had eight converts, six additions to the church and the church greatly revived. Had a good meeting from the commencement to the close.

A. C. Griffin.

NEW CASTLE.—It has been my pleasure to be with Brother G. S. Morehead a week in a meeting at Forrest chapel. Twenty-five have professed religion. The same number united with the church and nine children were baptized. Parents have joined the church and at the same time dedicated their little ones to God. Grandparents from two families, man and woman, have been brought in. The conversion of the aged man seemed wonderful. We have a fine working church here. The pastor, Brother G. S. Morehead, is a hard worker, good student and sweet spirited, congenial character.

As ever, I. B. Manly.
Thayer, Mo.

GREENWOOD CIRCUIT.—We have just closed a good meeting at Washburn. We had about ten conversions on the outside of the church and more in it. At the close we organized a ladies' prayer meeting and a general prayer meeting. We begin Saturday at Excelsior, where we have this year built and paid for a splendid little church. Our church house at Greenwood is yet unfinished but we worship in the old house. We have magnificent stone walls standing ready for the top. It will be an honor to the town and the church when finished. We want to thank Brother W. J. Burkhead, that untiring old-time singer, for invaluable service. Also Rev. W. R. Gardner, for two good and effective sermons.

J. J. Galloway.

BLACKTON AND TURNER CIRCUIT.—God has been giving me great victory during the year. Bless His holy name! Just closed a ten days' meeting in one of my charges, holding service morning and night. People of all ages were at the altar seeking salvation in Jesus. Some with critical views regarding the altar were broken down under the convicting power of the blessed Holy Spirit, and came weeping and repenting to God's altar. Old men hobbled up to the altar and knelt with the little ones for pardon. The Lord Jesus was there, and the gray heads and childish hearts went away with salvation in their souls. Glory to Jesus! About forty were reclaimed, saved, and sanctified wholly to God. The Holy

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Paul H. Greeson.

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The following named have secured licenses since our last report:

- Allen, Robert E., Arkadelphia.
- Brady, J., transferred to Jonesboro
- Bigger, B. F., wholesale, Reyno.
- Edwards & Co., Jonesboro, are
- Thomas Edwards and H. Price.
- Lunn, John & Co., Lockhart's Landing, is composed of John Lunn and Bud Dunivan.
- Night Owl Club, transferred from Newark to Newport.
- Nunley, J. S. & Co., Dardanelle.
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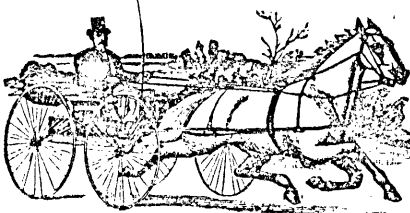
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