

AGAINST LICENSE!

Special Dispatch to the Arkansas Methodist.
MALVERN, ARK., Sept. 7.—Prohibition prevails; 27 majority; rejoice with us.
S. C. STONE.
Nevada, Garland, Clark, Hempstead, Pope and Benton counties have all gone AGAINST LICENSE.
DEAR BRETHREN:—We claim the banner on the vote. This precinct votes against license 103; for license 2.
Wheatley, Ark. SUTLER.

GENERAL NEWS.

FOREIGN.

The news from the Old World is unsatisfactory, and very full of contradictions, but it is almost certain that Prince Alexander has, or will abdicate the throne of Bulgaria, and it is almost certain that there will be war between Russia, Austria and Turkey, while Germany will remain neutral and hold England in check, and in all probability France will come to the relief of her old enemy—Russia. England has enough to do to watch her Irish interest and protect her Asiatic frontier, and she much prefers for Russia to advance her European than her Asiatic lines, but the Old Bear has an eye on both, and while he is watching for a hill route to Constantinople, he is at the same time preparing to go forward to possess Afghanistan and Belochistan in the near future.—Prince Bismarck will give up his Austrian Alliance with Germany, rather than have a war with Russia. Everything is in a chaotic state at present but can't remain so long.—If the Bulgarian government undertakes to hold Alexander by force, both Russia and Germany will interfere and then comes trouble. Austria will be forced to help Turkey in her attempt to hold the Bulgarian government.—Cholera still rages in Italy and the news becomes more frightful. Tourists would do well to steer clear of that country for the next few months.—The riots in Belfast are not at an end, but they are now trying to find out the real source of trouble. The Orangemen lay it to the Catholics, while the Catholics retaliate on them and all hands rather agree to saddle it on the landowners and the government. One thing is certain, the Irish question is becoming a difficult one to manage.

DOMESTIC.

Of course all the news of interest of our country concentrates in the great earthquake shock, that has been felt from ocean to ocean, from lake to gulf, and far out on the blue, blue deep. The cause of the trouble is thought to be in some of the islands of the Mediterranean Sea, which have disappeared from sight. In our country the most terrific shock was at Charleston, S. C., while a great many other towns and cities in Georgia and South Carolina were shaken up. Poor old Charleston is nearly a mass of ruins—over \$10,000,000 of property was destroyed in a few minutes and over one hundred lives were lost and many more were wounded. Many of the best churches of the city were seriously damaged and will have to be taken down, and a vast number of business houses and residences were badly damaged. It is said to have been the severest earthquake shock that has occurred since 1812, the memorable year when two or three hundred acres of land in the Mississippi river disappeared from sight and made what is now known as Reelfoot Lake. After this great shock was the most wonderful revival of modern times, which resulted in the formation of the Cumberland Presbyterian church and the birth of camp-meetings. The severest shock of last week was on the night of the 31st, and at about 9 p. m. Many of the colored people of Charleston were at church and during the stampede that occurred many were trodden down, and not a few so wounded that they will be compelled to die. Every writer describes the scene as unparalleled in the history of any city since the days of the destruction of Herculaneum and Pompeii. Already the people of our country are sending their gifts to help the suffering of Charleston, and as a matter of course all the theaters and pleasure seekers must go to work too, in their way, to help too. The Lord pity a charity that has to dance and frolic to help the suffering. Many other shocks have been felt since the 31st, but none so severe.—Crops are generally good all over the South, except some portions of Texas, where they have suffered severely from the drought.—Revivals are abounding all over the land and thousands are being converted to God.—There is a flutter and an uncertainty in financial matters, owing to the news from Europe, and the warlike indications of that country.

PERSONAL.

Rev. J. P. McFerrin, D. D., the popular pastor of Elm street, was at headquarters. He is one of the later editions of the McFerrins, not much enlarged, but much improved.

Rev. J. B. West, D. D., was among the notables we met at the publishing house. He can preach the world according to sense and looks, and he is a very smart man and very fine looking.

Rev. P. B. Hopkins sends us a good account of his work on Boonsboro circuit, Arkansas conference. Great revival and many accessions to the church. Wish we could be with him, but can't.

Rev. O. P. Fitzgerald, D. D., was out on a lecturing trip to Tullahoma and we missed him, but we saw his very fair representative, Miss Lillian. Uncle Fitz can rest now and let Candler grind out the music.

Rev. J. B. McFerrin, D. D., the old connectional war horse, was at his post and planning for a vigorous fall campaign. The octogenarian is full of fire and snuffs the battle from afar. We shall never have another McFerrin.

Rev. W. A. Candler, D. D., just simply walked into the sanctuary at Nashville and took his seat on the tripod with as much ease as if he was born for it. He is small, like Zaccheus, but he has more than 100 pounds of back-bone.

Col. L. D. Palmer was at his office with everything thoroughly in hand, and as much at home as any department officer of the government. It was a fortunate day for our church when they found Palmer and put him with the stuff.

Rev. I. G. John, D. D., was at his secretary table, hard at work, and like a well-qualified general, he was looking over the fields already fought, and preparing to throw out his skirmish line for another engagement. He is a hard and untiring worker.

Rev. J. T. Curry, our elegant and accomplished pastor at the grand old town of Savannah, Tenn., was our companion "du voyage" to Bell Buckle and he did mightily contribute to the pleasure of the occasion. He loves the ARKANSAS METHODIST.

Hon. W. J. McFarland, of Humboldt, Tenn., was among the passengers on the westward-bound train last Friday night. He is the son of our old colleague, Rev. J. W. McFarland of precious memory. We hope soon to hear of his gifted son in Congress.

Rev. R. E. Humphrey writes us from Trezvant circuit, Memphis conference, of a glorious work of grace. We hope to join him in October. Don't quit us, brother; we can't spare you. Everybody makes mistakes, and hence we should all overlook them.

Rev. D. C. Kelly, D. D., still has charge of the treasurer's bag, and he is trying hard to fill it and square off old scores. Here is the plan. Let the church pay her assessment and there will be no debt. Let everybody double and we can enlarge. Let all the Sunday schools work Judge Tucker's plan and we can take China and Japan.

Bishop H. N. McTyeire we met at the publishing house one day last week, as we were accidentally left in the City of Rocks. He was looking splendidly, and we were rejoiced to see him so full of blessing. How age and responsibility seem to mellow the rigidity of a naturally stiff physique, and how serenely the autumn sun shines on features that are changing by the tender touches of the angel of love, and we feel assured that our brethren of Missouri and Georgia will greatly enjoy this visit of the Senior. One distinctive feature of a Bishop's work should be to cultivate the acquaintance of the younger brothers and help the field hands.

PERSONAL PARAGRAPHS.

Our friend, Milton Vaughan, was quite fortunate in escaping unhurt from a train-wreck while en route to school at Alfred Center, N. Y., where his genius and deportment have won for him an enviable reputation.

Chief Justice Cockrell has returned from his summer vacation, and is in fine condition to renew his work. He was accompanied by his father, one of the great men among our planters. A noble father with a noble son.

Prof. J. W. Dodd, LL. D., professor of Latin in the Vanderbilt University, has passed away. A great and good man is gone. He was a devoted and consecrated christian, and was a true devotee to learning and a real friend to humanity. He was a great lover of Vanderbilt University. He was in poor health when our board met last. We had fondly hoped that rest for awhile would cure, but alas! our hopes were not realized. He has found release and rest forever. Well done. The strife is over and the hero is home. He was a fine specimen of real manhood. Nearly all of the old guard of the Vanderbilt are gone.

Webb Brothers. Many of our readers do not know these eminent teachers. They ought to know them, and for the want of a better introduction, we give this: The elder is W. R. Webb and the younger J. M. Webb, and they seem to be made for each other. They are in many things alike and still very unlike. W. R., called "Sawney," was made to rule; he is a born ruler; he knows how to rule. He knows exactly how to set a boy to his very best. Johnny was made for a teacher and he understands the art of teaching. Sawney is all go and Johnny is a safety valve, and understands well when and where to put on the brakes. Together they make the best educational team in our country.

Bishop Hendrix writes a splendid note to Dr. Potter on the distinctive work of Bishops. It is important to keep this matter before our preachers and people, but with all due difference to our learned Bishop, we beg leave to say that he has sadly missed the real idea of the distinctive work of a Methodist Bishop—our idea is superintendency—itinerant superintendency. Our Bishops must be itinerating preachers. Going from place to place, overseeing all the work and leading in all the affairs of our church. He ought to lead the hosts in revivals, and be ready to call mourners and help them to Christ.

Bishop Wilson contributes a noble letter to the Nashville Advocate from the entrance to the golden gate and in sight of the vessel that was to bear him to the shores of Japan and China. He goes on a grand errand—that of organizing our distant laborers into a real annual conference and to put all our machinery in motion. He is the man for the work—eminently so—for he is wise, conservative, and fully imbued with the spirit of missions. We predict very grand results from his labors, and he is certainly doing the work of a true Bishop, and Bishop Granbery is on the same line in Brazil. Success to both.

Rev. R. A. Young, D. D., and family, are out on the briny deep, and many hearts are praying that they may have smooth waters and clear skies. We rather guess that the long doctor will make a full contribution to the sea, but it will only improve him and he will understand from actual experience what sea-sickness means. We hope he will be more fortunate than another doctor we read of who, it is said, left a good set of teeth for the ocean's mouth, and somebody did actually say it was the only contribution he made to the great Ecumenical counsel. That was too bad, wasn't it? Well, we happen to know better, for that doctor did some fine work to our credit.

STATE NEWS.

Willis Whittaker, postmaster at Texarkana, on the Texas side, died Monday morning.

George Cornica fell from a bridge at Fort Smith Saturday and sustained injuries from which he died Monday.

Miss Nina Little, a prominent young lady of hope, ran away and married Mr. M. T. Hancock, the plowman, on the 1st Inst.

Willis Martin was arrested in Independence county for horse stealing and taken to Pemiscott county, Mo., where he committed the theft.

Maj. Jno. D. Adams was Arkansas' delegate to the Farmers' Congress at St. Paul, Minn. It is needless to say that Arkansas was well represented.

Every thing passed off quietly throughout the state yesterday, except the affair at Redfield noticed above. A more peaceable election was never known.

The Ark. Gazette has been sued by T. H. Jones, Republican nominee for county treasurer. Mr. Jones claims \$25,000 damages done him by the Gazette's report of his political speech.

Dr. J. M. Reynolds and R. L. Van-Norman engaged in a dispute over the election which resulted in a shooting. Dr. Reynolds and a by-stander, a Mr. Smith were seriously wounded from Van Norman's revolver.

W. E. Nutt, of the southern part of the county, sent us this week a sample of molasses made from the Orange cane. The sample sent us is very fine indeed. We learn that from one acre of cane he made 250 gallons of molasses.—Center Point Tocsin.

The Cross County Chronicle, a whiskey paper, predicts that Cross County will go "dry" at the coming election. The same is predicted for Jackson county. Let the good work go on, it is working good for people all over the state.—Woodruff County Vidette.

Arkansas ranks high in the galaxy of states. She stands first on fruit, vegetables, grapes and timbers, and is entitled to second in the list of cotton producing states. Nature has lavished upon her a wealth of fertile soil, an abundance of the best water, and has locked within her bowels exhaustless stores of mineral.—Brinkly Argus.

A man by the name of Dave Garretson delivered a forcible temperance lecture near Kensett, in White county, about ten days ago. Under the influence of whiskey he raised a quarrel with some drunken companions, and because a crippled man standing near laughed at them, they knocked one man down and beat him, and Garretson stabbed the cripple who was standing near, killing him instantly. Who says liquor will not harm those who let it alone?—Woodruff County Vidette.

The third Sabbath of the past month I preached three times, and made one address at Malvern, county site of Hot Springs County—reorganized society. I raised for that auxiliary about \$18 (not all yet paid) and took an order for books. The Baptists, Methodists and Presbyterians all united in the three services held, two collections being taken. This society is worthy special mention, being the only auxiliary in Arkansas having without help fully canvassed its field.—Bible Society Record.

The returns come in very slowly, but we have enough to know that our prohibition army has made a good fight all over the State, and we shall expect to hear of much country gained for Local Option. Saloons are dying everywhere, and they will all soon be dead. May God speed the day, and we earnestly pray that they may never have a resurrection. In Garland county, the fight was truly magnificent, and we still hope we have the victory. Surely they have had killing enough in the ill fated Valley of Hot Springs to stop the whisky traffic. Let this evil be driven from this great Siloam of the world.

THE PRESS.

A preacher who gains a congregation by sensational methods must hold the sort of congregation he thus secures by methods still more sensational. Borrowing a figure from Carlisle (whose name will atone for its homeliness), such a preacher is like a little dog with a tin can tied to his tail—the faster he runs the faster he has to run.—Nashville Advocate.

"He that seeketh, findeth," and it is true, also, that he generally finds what he seeks. If a man goes to a camp-meeting to see a camp-meeting, he sees one. If he goes to hear Sam Jones, he finds Sam Jones. If he goes to find fine music, he gets just what he goes for. And if a man goes to church or camp-meeting to seek the Lord Jesus, he will find Him—just as Nicodemus did. Depend upon it, men generally find what they seek, and not much more.—New York Advocate.

The sprinkling of dying babies or dead persons is getting to be a common practice with the Methodists. In Buncomb county, North Carolina, a Methodist Preacher sprinkled the corpse of a lady after it had been placed in its coffin, and at Doakland City, Indiana, two preachers sprinkled a dying infant. Does the denomination endorse this? what does the Central Methodist say about it? Are your people going back to Romanism? If you do not endorse it why do you not speak out in its condemnation?—Baptist Gleaner.

The Central Methodist says that the charge that "a Methodist preacher sprinkled the corpse of a lady after it had been placed in the coffin," is absolutely and unqualifiedly untrue. If the Gleaner will furnish us with the name and post office of the accused, we will prove it to be false; failing in which we guarantee the expulsion of the guilty from the ministry. The other charge is out of the same cloth. Shame on a preacher of the Gospel who can lend himself, and a so called religious journal, to such unbrotherly and unchristian business.—Central Methodist.

"God is a father, not a banker," says the independent. The meaning of this distinction it gives as follows: "An uncle leaves a fortune to a child. It is his, all his, to be used for his good. But the law wisely allows his father to be his guardian. The father holds the property for the child. Just as much as that child needs, all that will do him good, that will not injure him, that is best for him, the father gives to him. He provides food, clothing education, everything, so far as the child's advantage requires, and the rest he holds till the child is of age to take it into his own hands. So we are children, heirs of boundless wealth, but not yet minors, not to be safely entrusted yet with the control of our wealth."—Texas Advocate.

Father Chiquiquy, who is now in his seventy-eighth year, and who left the Church of Rome in 1854, bringing more than five thousand people over to Protestantism, tell us that "the priests of Rome themselves boast that more than half of the pupils of the nuns are the children of Protestants, and that seven-tenths of those protestant children, sooner or later, become the pillars of Popery in the United States." From what we have observed we have no doubt of the truth of these statements. Place your children in Catholic schools, and the probability is they will be lost to you and to the cause of Protestantism forever. The teachers of Roman schools are famous for their cunning. They know how to accomplish their purpose with the pliant mind of childhood without seeming to be over zealous for the Church of Rome. As you love your children keep them out of the clutch of Popery.—Michigan Advocate.

You can generally tell a soldier by his walk. So, young man, as a soldier of Christ, you are known also by your walk. Yes, known by many who know you by what you do, what you are, and what you say. Do you realize this day by day? Is your walk such as to attract other young men to follow in your footsteps?—Y. M. C. A. Watchman.

PARAGRAPHIANA.

We find the following heading to a notice of a pleasure party in our city last week: "A Delightful Euchre Party." Now, if we are not mistaken, euchre is a game of cards, and one very frequently played by gamblers. And still we find among the names of those present at this party and game of cards, several members of the different churches, and some very prominent ones among them, not a few of the people called society people, who rank themselves as the elite of Little Rock. Young ladies, with the aid of church members, making gamblers! Will our young ladies stop to think of their work of ruin?

What did the democratic party mean by putting "for license" on their tickets, and leaving off "against license" altogether? Are we temperance people to understand by this that the democratic party of Little Rock, as a party, intends to commit itself to the liquor traffic, and be put down on the side of for license? We ask for information. The time for another city election will soon be here, and if the democrats intend to go for whiskey, then we temperance people will know how to work and vote. The republicans did better. They put on both for and against license, so that every voter could take his choice.

It will never do to put whiskey out of politics, but temperance must keep out. We ask, which is the best for politics, whiskey or sobriety? Which kind of politics is the best, sober or drunken? Who will make the best officers, sober men or drunkards? We judge the Washington District was a little afraid of prohibition in politics when they said, we adopt "most of the matter of the ARKANSAS METHODIST." Ah, brethren, you will have to get over all such squeamish ways, or whiskey and whiskey men will ruin this country. We must stand by all moral questions, if politicians do attempt to run them into politics.

Fifty-two saloons were in full blast in Little Rock last Sunday and Sunday night, all helping to corrupt the ballot-box and destroy the Sabbath and society. Still, many of our so-called christians voted for license, and helped to elect men who are known to be of bad moral character. Yes, professed Christians and Christian ministers voted for bad men, simply on the basis of dollars and cents. They think more of their earthly fortunes than they do of the moral welfare of their children. Let professed christians vote and act with bad men simply for party and money, and our church will soon be doomed.

We make mention with great sorrow of the death of Mrs. S. W. Williams, of this city, which sad event occurred on the night of the 31st of August. We knew her in her girlhood, and then saw her in ripened womanhood, and we well remember her as the bride of our friend Col. S. W. Williams, who is now left in sorrow deep and genuine to mourn the departure of his Mollie, the wife of his bosom and the mother of his children. She was a true woman in all the relations of life, and never faltered in its holy purposes or real aims. She lived well and was beloved and dies consecrated and regretted by a host of friends.

It is reported that Col. W. S. Oliver of Little Rock, intends to join the prohibition ranks, and spend the rest of his mortal life in fighting whisky and gambling. If this should turn out to be true, his defeat will be a victory after all. No party has anything to boast of, that achieves its victory by whisky and fraud. What is gained when you only defeat very bad men, with others not quite so bad, or rather when you turn out a bad set to put in another bad set or snap the devil for the witch? But if Col. Oliver will help fight saloons and gambling hells henceforth, then we are on top in old Pulaski county.

AN EXTRACT.

From the Funeral Sermon Preached by
Rev. J. O. Hooks, at the Broadway
Methodist Church.

"For He was a good man."—Acts xi-24.

After discussing the term good and the source of all goodness, I wish to apply this text to our distinguished friend and brother. We say of Dr. Davis that he was a good man. Nearly every one who has spoken of him in the last few days in the course of their remarks have let fall the expression, "He was a good man." I have therefore chosen the text that the community universally agree in applying to him. Not, perhaps possessed of all the elements that go to make up the best of men, for his natural and religious life were too short to have acquired all these. But we may mention many things in which Dr. Davis merited the praise of a good man. Not to confine ourselves to the usual signification of the word, he was a good man in his physical and mental make up. Nature had done a noble part by him. He had a strong, portly, physical constitution. He had the very appearance of a noble man. His manly form would have attracted the attention and made its impress upon any assembly. Not only was he blessed in that particular, but had a well balanced mind, and he had availed himself of the abundant opportunity afforded by affectionate parents for the cultivation of his mind. While nature had done much for him in the way of mental endowments, he had done much for himself in the way of mental cultivation. He had made the best of the advantage offered by a university education. He had been a close student. In these respects—mentally, physically and educationally—Dr. Davis deserved to be called a good man. We may say that he was rather superior in these subjects.

Success being the test of merit, we may say that his success in the various departments in which his talents were employed, proved him to be a good man. Scarcely yet thirty years of age, his success both as a physician and as a business man was remarkable. His success in his business enterprises proved him to be possessed of extraordinary talent as a financier, while in his profession he was abreast with the most advanced physicians, up with all the latest improvements and appliances of the healing art; with experience of only about seven or eight years in the practice of medicine, he had taken position along with the leading men of his profession. Dr. Davis opinion was respected by all the medical fraternity of our city and wherever he was known. He had built up a large practice in a few years in a city well supplied with old and able physicians. But recently, I heard the remark from one of the profession, and sanctioned by several others, that the prospects of Dr. Davis were brighter than those of any physician in Paducah. So it seemed to me. In this respect he was pre-eminently a good man. Not only was he an able physician in his knowledge of medicine, but he was a man who would be loved in the sick room. He moved in the sick room with the tenderness and gentleness of a woman. Children would take medicine from him sooner than from their mother. And he was candid with the sick. If he saw that a patient was going to die he deceived them not, but warned them to prepare for it.

But best of all, our brother was a good man at heart. First of all, he was good in his devotion and affection for his widowed mother. Never in my life have I seen or known of a more devoted son. A man with such a love for his mother could not be a bad man. His love in this respect was enough to hide a multitude of faults. Dr. Davis, although a man among men, never got beyond being a child with his mother. After he had gone from the parental roof and himself become a husband and father, when visiting home he must sleep in the lounge in mother's room and be a child again. In his devotion to his mother he was extraordinarily good. It is perfectly natural that such a man would be a good husband. No woman need be afraid of entrusting her destiny in the

hands of a man who thus loves his mother. He was a kind husband and a good provider for his household. He was a good father likewise. His little children were early dedicated to God in baptism, and assisted by his noble wife he was endeavoring to teach and train their young hearts to love God. Such was his thoughtfulness on the subject that he never liked for his pastor to leave his house without family prayers.

Dr. Davis was a good man in his belief. He was sound in his creed. He was a thorough Methodist, believed in her doctrines and practises. The religious element strongly predominated in all his life. His parents having for some reason neglected his baptism when he was but five or six years old, he requested that he might be baptized. There was never the least infidelity in his heart. I do not say that his conduct was at all times consistent with his belief. Dr. Davis made mistakes and committed blunders in his religious life. No one knew it better or regretted it more than he. If at any time he did wrong he was the readiest man I ever knew to acknowledge it. I have often thought he was the most open-hearted, the frankest, most unsophisticated man I ever knew. There was nothing sneaking or hidden in his character. If at any time I called at his office—and that was almost every day—and he had done anything wrong he would be sure to tell me of it. He was always sorry and repentant for anything inconsistent that he thought he had done and never tried to justify a wrong course. This I conceive to be one of his noblest traits. Hypocrisy and deceit were never the occupants of his bosom. Soon after I took charge of the church I called to see him. He frankly told me he was not satisfied with his religious experience and felt that he was unworthy to be in the church. I encouraged him as best I could and exhorted him to cling closer to the cross. Soon after God visited us with a great revival and Dr. Davis reentered his life and received a great blessing. I shall never forget the expression and warm grasp of his hand when he came forward that night to renew his vow. His form trembled all over. God had powerfully touched his heart. Since that hour he has been on the upgrade. It seemed to me he was constantly taking a step higher. In the last fifteen months he has developed more than any member we have. No member enjoyed the visit of our late annual conference more than he. He was the first man to put down his name and pay his money and record his vote for the elegant preacher's home, which I have the honor to occupy. I had a most gratifying conversation with him the morning he left here, to come back no more alive. He told me about his first attack and said, "I remember one thing, as I fell in my office I offered up a prayer." Said he, "I am resolved to be more useful. Anything the church wants me to do I intend to try to do." The night before he went into a state of unconsciousness, from which he never again awakened, he told his mother—his wife being in another room with the children, that he might rest—that he wanted to read a chapter in the bible and pray. So the good book was brought and he read and prayed a most fervent prayer.

He was a good man in another respect. No man was more ready to receive the gospel than he was. I have preached some very plain, practical sermons here. He didn't become offended and go away in a rage. Nor did he say, "you hit this brother or that sister," but he says, "you hit me, but I deserved it. I am going to try to profit by it." Thus he made a personal application of the word to himself. A man with that spirit will always be fed and profited by the word preached. Scarcely did he ever leave church until he had come here and grasped my hand and said, "I thank you for that sermon. It did my soul good." And he always left a substantial gift in my hand. And here I remark that Dr. Davis was one of the most thoughtful, if not the most thoughtful member in his attentions to his pastor, in the city of Paducah. I have received attentions and kindnesses at his hand that nobody knows anything about. He was my friend and brother and I mingle my tears with his loved ones, and my heart bleeds over our common loss. Broadway church has lost one of her noblest and truest members. The community has lost

an able physician and the poor a friend who never refused to attend their sick, pay or no pay. But our loss was his gain. We sorrow not as those who have no hope. That battle has been fought and the victory won. He rests in peace.—Paducah Standard.

TEXAS LETTER.

EDS. ARKANSAS METHODIST:—The paper comes right along—comes botching and sparkling like a sixteen-year-old school-girl who has just received her first love letter. If the METHODIST is a true reflection of the church in Arkansas, the "Bear State" is on the hop—on a boom. I have never heard a description of Dr. Dye, but I suppose he is a steady, dignified old gentleman with gold-rimmed spectacles and a high shirt-collar. I imagine he wears a long-tailed cloth coat, made clergyman's style, like Father Grimes', "all buttoned down before." I would suppose him to be thoroughly domesticated, and quite content to furnish "copy" day in and day out, to that ink-bespattered rascal who made such typographical havoc of my last article (and note, I will be in Little Rock next year, D. V., and if that compositor wants anything out of me he can—*not* get it.)

As to Dr. Winfield, I have seen him, and have already furnished the Texas Christian Advocate with an elaborate pen-picture of the "first Bishop of Arkansas." That European trip ruined him. He reminds me of Will Carlton's "Travelled Parson"—everything he sees or hears reminds him of something he saw and heard in Europe. All this is right and proper; I only note the coincidence. Everybody recognizes his ability, whether they acknowledge it or not. I wish both of the editors could live to be as old as Methusalem, that I do. The visits of the METHODIST over here very greatly help Arkansas in the way of introducing her better element to our people. The ordinary Whisky Daily shows nothing of the best side of a country or town. They hunt up and write up all the filth that is afloat; they are scavengers; but as to bringing to the front schools and churches and decent people, that is not in their line—it is too prosy, forsooth! For instance to read the Dallas or Galveston News, one would suppose that the most respectable citizens of this country kept either a race-track or a cock-pit. Saloon keepers and pimps are mentioned as "favorites," while actresses of questionable virtue are set down as "the joy and delight of the whole city," etc. People outside take all these paid-for lies for sober truth, and all the influence of the entire editorial staff, with the influence of the "most prominent citizens," backs up and abets these disreputable characters. It is a shame! But money is their sole object. They pretend to be "for the people," and talk loudly of popular rights. But when the matter is sifted down, "the people" consist of the owners of said papers and their henchmen, the lowest element. Happily for the country, our church papers and some of our secular papers of a clean and decent stamp, are getting more and more into favor with the masses. The violent and outrageous manner in which the whiskey element argue (?) their case is bringing the people to their senses. This way of murdering men in cold blood as they did in Des Moines the other day will soon bring the law-abiding part of our country to their feet, and when they do rise they will not sit until they have made the fur fly. There is no argument in favor of intoxicating liquor as a beverage, and the only hope for the saloonist is to rise and murder the prohibition leaders. This they have begun to do. A few more assassinations and the good cause will be ready for victory. Somehow every righteous movement has been accelerated by the "shedding of blood." Ever since the death of Abel the wicked have used the club of the murderer to carry their point. But "murder will out," and the blood of the martyrs was the seed of the church. So it will be in the struggle for prohibition. This killing process is the sure road to defeat upon the part of the lawless.

We must carefully guard our words and actions in the contest. We must not imitate our enemies. We cannot afford to be as bare and cowardly as they are. Our warfare is on principle and the weapons are not carnal. There is great danger in the heat of the con-

flict of our being drawn into side issues and betrayed into a passion. A cool head and a warm heart—these are necessary prerequisites. "Trust in God and keep your powder dry." This is the plan.

Our state democratic platform declares that a man may be a prohibitionist and still be a good democrat. This concession has been wrenched from the politicians of this state. In some counties, and precincts in other counties the conventions ruled out every man who had voted for St. John and declared him outside of the "grand (?) old party." This was before our state convention met. How these demagogues feel now about that matter is not reported, but as there was little conscience in the matter at the time of their action there is, perhaps, little shame, now that that action has been "sat down on." There is a called meeting of the prohibitionists to meet in Dallas on the 7th of September, to consider the propriety of putting a state ticket in the field. If this is done there will be three tickets out, for the republicans are always out. They are very weak in this state, but they propose to allow the people to vote on prohibition if they should be so fortunate as to get in. This, however, is simply to catch votes, as was that clause in the democratic platform referred to above. Both parties, the democrats and the republicans, where they are in the majority, with a good show of holding their own, pay but little attention to prohibition. But the fact that Texas gave the largest democratic majority in the United States at the last general election, taken in connection with the recent concessions at Galveston indicates the way in which the public mind is moving. Just think of it! A state that is, one might say, solidly democratic, declares that a man may be a good democrat and at the same time a prohibitionist. This gives the flat lie to Senator Coke and his echoes, who helped to defeat prohibition in several counties in this state last year. They said (i. e., Coke et al) that prohibition was not democratic, that the "prohibits" ought to be "read out of the party." Coke said that if the preachers lifted their voice against whiskey and favored prohibition they ought to be "scourged back" into their holes, etc.

Following all this big talk, the State Democratic Convention, in their platform, say that prohibition is democratic. So much for those demagogues. But prohibition is coming. It is on the conscience of the best people in these United States and it is only a matter of time when, like a great ocean tide, it will roll over this entire land, from Maine to Texas and from ocean to ocean.

They said slavery would not and could not be abolished. Our fathers first laughed at the idea and then fought for the "institution." But they failed. Slavery is gone, and is a thing of the past. Now if that issue, which affected only a part of our country, could be rooted out and destroyed, how much more may we expect of prohibition in its efforts to destroy a curse that touches every home in America? Prohibition is coming! Let her come, let her roll, let her triumph until the saloon and its companion, the gambling hall, shall have been buried along with slavery and the stamp act.

GULLIVER.

Greenville, Texas.

FROM SALT LAKE CITY.

DEAR DR. DYE:—While spending a two weeks' vacation in the Mormon metropolis, Salt Lake City, I will endeavor to give your readers a few items gathered in my wanderings along the Pacific Slope of the Rocky Mountains. My duties as Superintendent and Disbursing Agent, at Fort Hall, Idaho, have been anything but pleasant; and my stay among the Indians, is more like a prison life than a summer vacation.

Idaho, has without question, a salubrious climate, but along the creeks and rivers, where overflows occur, and where the standing water is taken up by evaporation, it has little advantage over other mosquito infested districts further South. In no part of Arkansas is this pestiferous little organism more numerous than along Snake river and its tributaries. Snake river is the principal tributary of the Columbia, from the United States. It is a mountain stream, abounding in a great

variety of the finest fish, the mountain trout, salmon, etc. The water flows with great rapidity, and whirlpools are so frequent that animals swimming across its treacherous waves, are often seen to go down to rise no more. For hundreds of miles, I have learned that the valley of this river is rich in gold. The precious metal is found entirely in the state known as flour of gold, and the process of washing it from the sand is called "placer mining." Many miners are engaged in this business with their little "rockers," while those with capital, have invested in machinery to carry on their operations on a more extensive scale. Gold, silver and copper mines are to be found in Idaho. Grazing, wherever water can be utilized for irrigation, is a profitable business. This much is all that I am now prepared to say in favor of Idaho. Apart from these she has little to recommend her. The vast amount of desert land within her borders will, for many years to come, confine her to a territorial condition. Another obstacle in the way of her progress is, some of the best land in the Territory is embraced in Indian Reservations, which belong exclusively to Indians. No white man being permitted to settle in them. Added to this, the Northern portion of Idaho is separated from the Southern part by a mountain chain, which is an insuperable barrier between the two sections. The people North being compelled to go through Washington and Oregon, to reach the Boise City, their capital. In view of these disadvantages, it is no risk to assume that, of the ten existing territories, Idaho will be the last promoted to the dignity of Statehood.

THE INDIANS.

From childhood we have been taught to regard the red man as a noble order of beings. They have been portrayed to us in school books as possessing some of the noblest attributes of our nature. It is all a myth. If there is any commendable trait in the Indian character, they have a wonderful tact for concealing it; and while I am no warm admirer of Phil Sheridan, I fully concur with him in this—"There are no good Indians but dead ones."

We have been told of the gratitude of the red man—how he never forgets a favor received. From my observation, I am convinced that this is true of the Indian; but in the sense used by the man who received one sack of corn and went back after another on the ground that "one good turn deserves another." If you confer a benefit upon an Indian, you may be sure he will call on you for another; but all the favors you may show him will never place him under obligations to you. When their men and women grow old and are no longer able to support themselves, they are deserted, and left to perish from hunger and cold. This is the kind of gratitude the young savage shows to the aged father or mother, in the decrepitude of old age. Selfishness in among the earliest lessons learned by the Indian. A school pappoose, as they call the boys and girls at school, will sit in the midst of his half-famished comrades and complacently devour whatever he may have to eat without offering to share the smallest portion with them.

Cruelty is a trait in them no less prominently developed than ingratitude. The young delight to catch birds and other small animals and make targets of them for their spiked arrows. The adults break their young horses by beating them with clubs wrapped with cloth or buckskin, until they fall from sheer exhaustion. They ride their ponies at full speed to the extreme limit of endurance, and then halter them to a stake to further test their ability to live without food or shelter.

Another of the God-like (?) qualities of Indian character is the manner in which they treat their squaws. Whether in camp or on the march, the women do the drudgery. The pitch their tents, procure the fuel, saddle the horses, carry their papposes on their backs; while the men, regarding labor as dishonorable, spend their time at whatever best suits their taste. When there is but one pony for the man and his wife, she rides astride in the saddle and he rides behind her. Hard as is their lot, the Indian women are infatuated with that life which makes of them beasts of burden; and they would surrender a royal palace with all the comforts and conveniences that modern civilization has invented, for a

wickiup, (tent) a red blanket, a pair of moccasins, and a buck to boss them.

I know a beautiful young squaw, a former pupil of Fort Hall school, who speaks and writes English fluently and correctly, and who became the wife of a wealthy ranch man. He placed her in a comfortable home, dressed her in silks and satins—would not that have charmed some of our Southern beauties and placed at her disposal, every convenience necessary for her comfort. But she soon tired of this mode of life, left her happy home and kind husband and returned like the hog to her wallow, to the camp of her tribe, to accept a servitude more galling than Egyptian bondage.

In my next I will conclude this subject and will, as best I can, give your readers a sketch of Salt Lake City and the Latter Day Saints, better known as the "Mormons."

B. P. BAKER.

Salt Lake City, Utah, Aug. 23, 1886.

FIELD NOTES.

A HARD PLACE REVIVED.

We have just closed a ten days' meeting at Buckner, resulting in twenty conversions and twenty-four accessions to our church. Be it remembered that Buckner has been numbered among our hard places. One of our itinerant preachers, with whom we had made arrangements to help a few days in the meeting, preached only one sermon and boarded the train for home, saying: "Buckner is too hard; we can't do any good here. I'll go and hold a meeting on my own circuit." But we commenced praying, preaching and working in earnest, with the co-operation of the members, and a young brother Rodgers, who is just beginning to preach, until the Lord blessed our efforts and we experienced a real time of refreshing. "Among others converted was Hon. L. C. Cook, a lawyer of considerable influence in the town and community. We predict for him a good work in the church.

On the last day of the meeting we delivered a discourse on Baptism, and administered the ordinance to eighteen. The surrounding community of Buckner has been under the influence of immersionists several years. All we need is more light turned on in reference to this subject. Let us turn it on when needed.

O. H. KEADLE.

Buckner, Ark.

GOOD WORK.

I will give you only a few items from Auburn circuit. Have filled all of my appointments promptly and have had very good congregations. The spiritual condition is evidently improving, and the attendance is good at all the appointments. Just closed a week's meeting at Bethel and the general interest seemed to be revived. One joined the church and there are several more to join. At our last quarterly meeting at Pine Ridge we had delightful communion service, between thirty and forty talking sacrament. This is good for the Arkansas river bottom. I have baptized fifteen infants during the year, and several adults. I am behind in finances, but think I will be able to come up with most of my assessments. I will commence a protracted meeting at Pea Ridge next Sunday, where I am praying for a good work to be done. On Wednesday before the second Sunday in September, I will commence a camp-meeting at Hawley's Chapel, near Grady Station, on the Pine Bluff & Ark. city railroad, and any brethren that can come and help us are cordially invited. Come, brethren, and help us. I wish it were so that one of our editors could be with us, and in so doing you might not only give us a lift, but also the METHODIST. We heartily endorse you in your prohibition controversy. We are having it down here. Whiskey is the principal element in our elections and we have to fight the politicians. Shame on any country whose officers can be bartered off for whiskey. We have been stirring the colored people on this line, and they are coming out all right. All they want is light and encouragement. I am booked for a public temperance talk to the colored folks at Grady on Saturday before the election, and I hope we may accomplish some good. May God help us and the METHODIST in this work. ROBT. H. POYNTER.

ARKANSAS METHODIST

SATURDAY, SEPT. 11, 1886.

Temperance.

PRACTICAL TEMPERANCE REFORM.

If the temperance folks wish to exert their influences in politics, there is one method which they can adopt with a fair assurance of wholesome results.

It is very well known to all intelligent observers that men aspiring to positions of conspicuous honor and responsibility—men endorsed and supported by the moral sentiment of the community—do not hesitate to seek votes through the saloons, and to supply those familiar agencies with money to be expended in their behalf.

This evil can be reached and suppressed, and the time has come to move against it with vigor and determination.

Candidates should be given to understand that it will no longer do to dance constant attendance upon the saloons and neglect the churches.

There is good reason to believe that things have now reached a point where a very little urging will arouse the people to proper and conclusive action in the case.

ity; and considered as a factor in politics, it is especially offensive and undesirable. The time has come for this view of the matter to be expressed and enforced.

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ARKANSAS METHODIST.

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SATURDAY, SEPTEMBER 11, 1886.

SWEET charity. How graciously and wisely our Heavenly Father has implanted in the heart of humanity, that true responsive sympathy that will always respond to human suffering. The kindly acts of our leading cities to their suffering sister-city—Charleston, is truly wonderful, and exceeding gratifying. But untimely and out of place, is such as this. We copy from the associated press dispatches. "Special performances will be given in all the Washington theaters and places of amusement for the benefit of the sufferers." Frolicking over the graves of the dead, to raise money to help their living relatives. Such things are an insult to decency and an outrage on humanity.

"**HELP** the needy." The heart of the country responds to the cry of Charleston. It is fearful, and it is surely a time when men ought to pause to think of the instability of all earthly things, and how quickly the slender thread of human existence is snapped assunder. Lovely Charleston is in ruins. Her noble men and true women are in the streets and on the commons, in song and prayer to Almighty God. From ocean to ocean the shock was felt and the stoutest hearts failed. It is a time for solemn thought and prayer. We need to hear the voice of God and repent of our sins, national and individual. This is no time for frivolity and mirth. Put it aside.

Our ungodly friends tell us there is a time for all things, but the Bible don't say that, but it does say a time to all things, that there is a time that men devote to every thing, and frequently to many things that are wrong. Is this a time for revelry? From one end of our country to the other the shocks of the terrible earthquakes are felt. On land and sea the terror has spread and a palor is found on thousands of cheeks. God is speaking to the people. Will the people hear? Will they take warning, and turn away from their sins? Will we seek unto the Lord our God, that he may turn away these calamities from us and our people?

HOLY living accompanied with honest dealing, and both blessed with sweetness of manner and kindness of speech, will do a great deal more to convince the world of the truth and power of religion, than all boisterous singing or loud exhortations. Profession is good, but practice is far better. Be sure to preach nothing but truth and be certain to live up to the truth. Practice what you preach, and let the world see the sincerity of your professions. Your fine speech in church will fall still-born and cold, when your grocer is unpaid, and your butcher's wife is saying, very nice, but he don't pay for his steaks. Your religion is a fraud if it don't make you honest.

Our Heavenly Father has so arranged the work of the church that everybody can help, and there is always a work for all to do. Dr. Green was not wrong when he comforted the old colored cook by assuring her how very important her work was in cooking for the people, and making good coffee for the preachers. It is a certain fact that real good strong coffee has much to do with the real welfare of a camp meeting; and if our sisters won't be angry, we will tell them that many sermons have been spoiled by weak coffee. Very few preachers can do themselves or their people justice, on Sunday, after drinking coffee too weak to run down hill. Take warning sisters.

AFTER the battle. It becomes every Christian man now that the political fight is over, to stop and view results. In many communities and cities what have you to rejoice over? At best you have only succeeded in selecting between bad men, and many elected are totally unworthy. In many instances very bad and corrupt men are elected and it was done by the vote of a people claiming to be Christian. Wicked men nominate and you permit yourselves to be handcuffed by conventions, to vote for those corrupt nomi-

nees. How can the country flourish in the hands of such men. Christians repent and say you will never do so any more.

PROHIBITION is gaining ground every where. We met a Circuit Judge on our Tennessee trip, who told us in the eight counties in his district or circuit, there were only two saloons, and one of them was in the "Devil's Elbow." This is a little strip of country that nobody wants or will claim, and here his Satanic majesty has put up a saloon on his "Elbow." Fit place and well named. If we only had a few more such Judges as Judge McConnell of Tennessee, and Judge Caldwell of Arkansas, we would soon wipe out saloons, and abolish the liquor traffic. Let us work and pray till the day shall come when sober men will fill all the offices and liquor be gone forever.

OUR SCHOOLS.

Two remarkable utterances from school men have called forth this editorial. We refer to the one found in the communication of Dr. W. A. Harris of Wesleyan Female Institute, Staunton, Va., found in our last paper in relation to the Bible as a textbook. We hope all our school men and women too, will read that letter from Dr. Harris, as it is fraught with sound sentiment and has the ring of true metal all the way through. There is a weighty responsibility on all teachers of youth at this time. They stand between the extreme classes of our population, the extremely vicious and reckless and the volatile, profligate and intellectual imbeciles. In the former we reckon gamblers, libertines, demimonde and drunkards; in the latter dudes, belles and married flirts. Now neither of these classes will ever improve the other, and there must be a third party to come between these and undertake to leaven them and save society. Another school man remarked to us as follows: "When I think of the love and sacrifice of parents and what they undergo to educate their children, and particularly the anxiety of mothers for their daughters, I tremble under the weighty responsibility placed upon us as their intellectual and moral guardians for the time-being." This man felt that there was something very far above dollars and cents, and so felt Dr. Harris when he penned his article, and so feel a great many of our teachers. We cannot rely on State education, for it is an education of head and not of heart. It is of books and for books and very little of real life in it. We need thoroughly educated men and women, both in head and heart, for the work of the church and the need of society. We need well trained men and well disciplined women to meet the emergencies of this weighty hour. Our church educators ought to meet in convention and confer together on methods and the best way of training the young. There is no use in your undertaking to run in with public schools and Normal Institutes. They don't want you. Your work is totally dissimilar and you cannot blend or interchange. Let our college men and women of the church call a school congress for next summer at Mont Eagle, and come together to work out system and method to train the children of our church in the church and for the church, by furnishing real christian education without any of the alloy of brass or the glitter of the glaring counterfeit. Be not afraid to come to the front and say the Bible must be in the schools and colleges, and we intend it shall be there. Take this stand and maintain it, and one of two things is very certain. The State will either fall into line with the Bible in the hands of the children, or our people will not patronize their schools. Let all of our schools guard the manners as well as morals of our boys and girls. Try to keep our boys from wickedness and vulgarity, and our girls from slang and forwardness. Most of the school girls we see are entirely too fast, and boys are growing up to smoke cigarettes and take the death clutch before even the slim moustache is seen or nursed. Too many of our schools are allowing progressive euclre and the miserable german, and too many more are paying more attention to baseball and calisthenics than they are to real education of head and heart. These men and women do not help us to make our boys and girls gentlemen and ladies in the highest and best meaning of these

terms. We would neither depreciate ancient or modern languages and we have no word against either English literature or science of any kind, but for the sake of the souls of our children don't waste all your time, on these and pay no attention to moral culture or elegant manners. We do mightily appreciate the work you are trying to do and we are ready to help you with our tongue and pen, but we tremble lest you lose sight of the fact of our depravity and the worth of our immortality. Talk much to the boys and girls on how to behave in company and how to conduct themselves on trains and in the streets. If you fail here you will feel dishonored when you meet them, as we do travelling. Many of the returning school girls make our old cheek blush by their want of modesty and unlady-like behavior. We hope all our college people will do us the honor to read this and say what they think. We have worked hard to fill all your halls, and particularly the halls of our home schools, to whom we acknowledge our first debt of obligation and we ask in return that you will all try to do the very best possible to return the sons and daughters of Arkansas, vastly improved in head and heart. Our State is rapidly filling up and we want a race of thoroughly educated men and women to mould our society and build up our institutions. We shall expect to hear a good report from all the colleges of our church, and we hope to hear especially from those who have helped us by advertising with us. God bless our schools, and let all the people say Amen.

HERE AND THERE.

It was a very hot and dusty day when this scribe took up his grip sack and started for the good town of Van Buren. Hot weather and a late train are neither conducive to comfort or patience. We reached the city of Van Buren nearly an hour late, and had no time to waste, for the crowd on a street was waiting for a speech Against License, and we took only a few minutes for a cup of tea at the parsonage, and then we were made to stand up in a wagon and talk to a large crowd for over an hour on Local Option. They stood their ground well and applauded lustily. Brother Weems had all things well arranged and we hope good was done. Reader, did you ever step off a pavement two feet, and tumble down on both knees, on the bare rocks and feel that both knee pans were broken off and your whole physical man jarred like an earthquake had shaken you up? If you have, you know full well how this writer felt. The corner stone occasion had been put off, and this writer was blue, and Sunday morning was blue with clouds, but the rain was good for the farmers, and we thought it would be for us after awhile. Sunday morning we had a small crowd but a good religious service. After dinner we went over to the Future Great, as we thought to fill an appointment, but Brother Massey had heard of the postponement of the laying of the corner stone at Van Buren and called it in, so we had a rest on that hot night, but not much sleep. We took in the jail on Sabbath afternoon. What a spectacle! It is a United States prison and is a disgrace to our country. We were informed that our government has determined to build a \$50,000 jail and put an end to such cruelty as is here seen in punishing men before they are convicted. Our government has donated the reservation to Fort Smith and it is worth \$500,000. How rapidly the city grows. It will outstrip our Capital City unless we put on a little more steam. Monday night we talked against License, at Alma, and then Tuesday hied away to this office. Bro. Tartton is doing a big work in that town and country, and is much beloved. We hear he will be a candidate for Chaplain to the next House of Representatives. He would make a good one and we cheerfully endorse his claims. Home one night and a day and then off for Belle Buckle, Tenn., to witness the opening of the Webb School. Another late train and we had to stay in Nashville seven hours. We visited the Publishing House, and saw signs of great and continued prosperity. All hands at work and full of it. Mrs. Butler, whom we saw but for a moment gave us a very good report of the Women's Missionary work. She is hopeful and confident. We took a stroll out to the Vanderbilt, and look-

ed in on this most wonderful campus. It is almost Eden like. The new dormitories are done and the lower part of the gymnasium converted into rooms for the boys, and now they are prepared to furnish cheap board and help indigent young men. Our University will soon be prepared to meet all the demands of our growing South, and she will do it well. We went down to Belle Buckle and talked education at night. Professor Smith of Vanderbilt was before us and left but little for us. He was not as mindful of our welfare as Boaz was of Ruth, but we gleaned a little. What a splendid crowd we had that night, over 150 boys and not a few girls, and then many anxious parents. Well, we tried our best. Friday at 11 o'clock, we traveled through Egypt and Palestine, and then took up our line of march for home. The Webb's had more boys than they could accommodate, and had to send many home. It is one of the best training schools in America. We venture to say it has no superior. They are doing a grand work for time and eternity. Our work done we are off for home, not however, till we say farewell to Brother and Sister Mooney. He is the popular preacher, and she is the gifted correspondent, and will soon be one of the leading authors of the South. Both of them are doing a splendid work. Had a nice trip and of course found plenty of work awaiting me. It is a good thing for every man, woman and child to have plenty to do that is useful and good, and then they will leave off the evil and indifferent. Next will be from Texas.

FROM THE ROOKIES.

DEAR METHODIST:—Nineteen years ago where the city of Laramie now stands, the buffalo, elk and antelope roamed undisturbed, except by occasional bands of Sioux or Ute Indians. The head waters of the Big Laramie river was the battle ground where the savage tribes met and fought. A deadly hatred seems to have existed between these two tribes for many years back. In the fall of 1867 the engineer corps of the Union Pacific R. R. reached the Laramie Valley. The "Great American Desert," as it was then called, was perfectly bare of timber, except a little species of stunted cottonwood, growing occasionally in damp places near a water course. A sparse growth of stunted grass grew over this otherwise barren waste, and an occasional patch of wild sage bushes. For hundreds and hundreds of miles extended this waste. But already the industry and push of the indomitable yankee is beginning to make the "desert blossom as the rose." The city of Laramie is situated in the Laramie Valley, with the Black Hills on the East, and Medicine Bow Ridge on the West, thirty or forty miles wide and perhaps two hundred long, with Big and Little Laramie rivers running through it. These streams furnish an inexhaustible supply of water for irrigation. There are many smaller streams running into these, that furnish bountiful supplies of water also. Already English, German and Yankee enterprise has utilized every available foot of land that can be irrigated, and extensive ranches are established. As soon as the land is enclosed and the water turned on it, immediately it is covered with the finest grasses found in the world. Where the seeds came from, or how they start no one professes to know, but they are there in variety and luxuriant too. I was over the ranche of my son-in-law, Mr. O. P. Yelton, and saw them gather two and three tons of hay per acre. Much of the grass was from one to two feet high, and as thick as it was possible to stand on the ground. And it is said by stock men to be the most nutritious hay in the world. This Laramie Valley is not covered with snow all winter as I had supposed. What snow falls here is so very dry and light that the wind soon sifts it off into the gorges of the mountains, so that in a day or so after a snow, and often in a very few hours, the snow is all gone, and the stock are again grazing on the summer's grass that cures on the ground. It is only in the very worst weather that they have to feed their herds of cattle and horses. I have been told that they often kill fat cattle off of the range in the Spring of the year. And now they are raising gardens,

and actually supplying the towns with vegetables. I have seen beans, peas, potatoes, beets, turnips, squashes, and indeed almost every garden vegetable that is raised in the Eastern States. And I shall not be astonished if in a few years more, they surpass many of the more favored localities.

And you would travel many a day before you would find a town or city more bountifully supplied with shade trees along the side walks than the city of Laramie, where nineteen years ago there was not a tree.

This city is supplied with water from a spring above town, which furnishes an abundant supply of almost ice water for a town three times as large as it is. Under-ground pipes furnish water for drinking, irrigating and sprinkling the streets to every house, and ditches dug on either side of every street, are filled with pure, clear running water. The streets are kept remarkably clean, and are covered with a nice fine gravel.

There are a larger per cent. of brick dwelling houses than I remember ever to have seen in a new town. It shows that the people have come to stay, and not merely to sojourn for a few months.

Their churches are, Presbyterian, Episcopal, Baptist, Methodist (North), Catholic and Lutheran, (Scandinavian.) Yet I am impressed from what little I have seen, that a very small per cent. of the people attend church. There is a pseudo scientific lecturer here who professes to preach to the people, and who, it is said draws crowds. I have been told, (for I have not heard him,) that he tells the people that the Bible is all allegory, and unsuited for the common herds. That it is only the learned and wise, (as himself I suppose,) that can unravel its mysteries. That the idea of hell, a future judgment, and of eternal punishment, is only a poetic figure. Just such clap-trap is what catches the rabble almost anywhere. But for fear of the dread ed waste basket, I must close. My health has improved very much. Truly yours, W. H. BROWNING.

Laramie, Wyoming Ter., Aug. 26.

BRO. WILLIAMS ON THE SOURCES OF SUPPLY.

EDITORS METHODIST:—My judgment is fallible and my memory treacherous, and to add to all my misfortunes I failed to preserve the article—both manuscript and printed copy—on which Bro. A. H. Williams, in last week's paper, seeks to convict me of inconsistency, if not of worse crimes. I can't trust Brother Williams to interpret my views, and he will not accept my construction, so I am in a dreadful predicament.

I know but one way out of the difficulty. It is this: If the matter involved is of such vast importance to Brother Williams and the public, I suggest that, as he seems to have preserved the papers, he send my article which was published in the Nashville Advocate, and my "short reply," which contains in quotation his views with my endorsement to the ARKANSAS METHODIST, let them be published side by side, and leave the public to judge whether they do not substantially agree as to what kind of men I deem best qualified for the Episcopacy. If then the public fail to see, I will raise and explain.

JNO. W. BOSWELL.

Sept. 3d, 1886.

MEANS OF GRACE.

In your issue of August 14th is a capital and stirring article, under this caption from Bro. C. M. Keith. The article is timely and I hope will do good. This extract occurs in it

A right, judicious and constant use of these means of grace is essential to Christian growth, yes, and also to Christian life itself. And the lamentable fact that so many of those calling themselves Christians do habitually, and wilfully, fail to observe and properly use these helps, may furnish us a key to so much backsliding and apostasy in the church to-day.

Does not our brother mistake an effect for a cause? Do they not neglect the means of grace because they are backsliders? Does any one who enjoys religion "habitually and wilfully" neglect the means of grace? Did they not backslide before they began to neglect them? Is not the neglect only the outward sign? Does not backsliding begin in the heart, and afterward manifest itself in the life? This neglect does doubtless foster and increase the backsliding, but is it ever the cause? Is it not probable that the beginning of backsliding is unconscious? Does

it not begin in the neglect of watchfulness and self-examination, and the commission of little sins, which are overlooked, but which nevertheless take away the joy of religion? Repentance and amendment not following, is there not retrogression?

This is not written to provoke controversy, but because the views presented by Bro. Keith is frequently advanced, and if wrong ought to be corrected. J. R. MOORE.

FROM BRADLEY COUNTY.

DEAR EDITORS:—We are not "in the midst of a glorious revival," as is so often reported through your paper, but we are on the ascending scale. This ascent is a gradual work that has been visible for several months. Our congregations have been unusually good since conference, and a real genuine manifestation of divine power is frequently seen and felt in our services. Our Sunday school is very fine—forty families are represented and over one hundred scholars are in attendance. The teachers are generally present, and the work done by both teacher and scholar is first-class. Our superintendent, W. H. Wheeler, who has contributed largely to the success of this school, left with his good wife yesterday, to rest awhile in the mountains.

A few days since our people enjoyed the presence and inspiration of Miss I. C. DeVelling. She held two meetings in our church in the interest of the W. C. T. U., and at night the church was well filled with a fair representation of all classes of our people, of each denominational and political phase, who were there chiefly "to hear a woman." Well, they heard her. She walked modestly into the pulpit, and once, at least, my pulpit was well filled. One short hour fled, and during that time she made a statesman-like speech that pleased and displeased owing to the prejudice, self interest and downright hatred to the cause she so nobly defended. Many who went unprejudiced just to hear the "woman," ere the close of her stupendous chain of argument, withering sarcasm, and apples of melting tenderness, were seen to wipe the glistening tear "that soft as snow tread," stole down the cheek; and the face to shine as if a great truth for the first time dawned upon their understanding. The services—for it was a real service—closed with the "temperance doxology," and benediction. The doxology which reads thus:

Praise God from whom all blessings flow, Praise him who heals the drunkard's woe. Praise him who leads the tempt'ran' host Praise Father, Son and Holy Ghost.

was sung with the energy and emphasis of an Annual Conference.

The morning of the next day at 10 o'clock, she held the other meeting; the congregation was reasonably good, considering it being in day time. She gave us the history and origin, and recounted some of the fables of the W. C. T. U. At the close of this magnificent address, she organized a local society here, which has made a good start. Some of our people oppose Miss De Velling, and they give this very conclusive and gratifying reason: "She is a woman, and a woman's place is at home with her own family, that is her place, and the sphere of her mission." One brother says he is opposed to woman speaking in public "cause Paul says so," yet the same brother goes back on Paul, follows Peter's example—is a married man. The whiskey demon, for demon he is, says "She is a Yankee spy, sent out in behalf of the Republican party, and is preaching woman's rights" etc., etc. But thanks be unto Almighty God, she came, did her work and did it well. She is merely sowing the seed. God bless her and may her life be long spared to go fourth in the cause of suffering humanity.

R. P. WILSON.

A newspaper full of crowing chickens may be a good illustrated daily to please children, but what of a city with fifty-two saloons running day and night, Sundays included, with 25,000 people and not a street fit to drive on, or a pavement fit for pedestrians? Still, people rejoice that democracy, as they term it, is triumphant, while white and black are cursed with whiskey. Our poor woman was nearly beaten to death on last Sunday night by her drunken husband, who is one of the city's licensed agents to curse and destroy our people. We have no heart to rejoice when our city is cursed with whiskey and crime.

ARKANSAS METHODIST

SATURDAY, SEPTEMBER 11, 1886.

Missionary Department.

OFFICERS OF WOMAN'S MISSIONARY SOCIETY OF THE LITTLE ROCK CONFERENCE.

President—Mrs Lou Hotchkiss, Vice-Presidents—Mrs A R Winfield, Little Rock, Ark., M. E L Beard, Toledo, Ark.; Miss Loula Jackson, Monticello, Ark.; Mrs A J Marshall, Camden, Ark.; Mrs Shipley, Hot Springs, Ark.; Mrs T W Hays, Prescott, Ark.

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Recording Secretary—Mrs. J R Harvey. (Blind School,) Little Rock, Ark.

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President, Mrs. Josephus Anderson, Newport, Ark.

Vice-Presidents, Mr. J. B. Sutler, Wheatler, Ark.; Mrs. Jno. Penn, Augusta Ark.; Mrs. E. M. Pipkin, Batesville, Ark.; Mrs. J. T. Henderson, Auvergne, Ark.; Mrs E. D. Frierson, Jonesboro, Ark.

Rec. Sec., Mrs. Geo. M. Hill, Beebe, Ark.

Cor. Sec., Miss Ada E. Rimmel, Newport, Ark.

Treasurer, Mrs. F. A. Jett, Helena, Ark.

OUR MISSIONARY MACHINERY.

WORK IN LINE.

Dr. JOHN, Missionary Secretary:—The following inquiry from a prominent Missouri preacher, may apply to other quarters. Would it not be well for you to make a general answer, that all Annual Conference Mission Boards may work in line? Yours truly, H. N. McTYEIRE

"Some of the preachers of our Conference wish me to ask you for information with regard to our Conference Board of Missions. We are a little at sea with regard to the time and manner of the appointment of the Board. What is the law on the subject? The Discipline is silent on the points, as are our Conference minutes for 15 years back. Does each conference regulate this matter for itself? How frequently should the Board be appointed, and are the officers to be elected by the Board or by the Conference?"

GENERAL ANSWER.

The points raised do not relate to the duties of the Board itself, but to the action required of each Conference to keep its Mission Board in working order.

The silence of the constitution respecting "time and manner of the appointment of the Board," may indicate that the General Conference presumed that the law of usage governing such cases, would be a sufficient guide. In the absence of express law, usage is a safe guide to follow.

Again, the auxiliary in all points where the conditions surrounding it do not forbid, should, in its organization be made to correspond with the organization of the Patent Board.

Uniform action is important. As Bishop McTyre suggests, let "all the Annual Conference Mission Boards work in line." To secure this end, we venture the following suggestions:

1. The members of the General Mission Board are elected quadrennially. If the members of the Conference Boards are also elected quadrennially, say at each Annual Conference immediately following each General Conference, the Conference Board will be brought in line with the General Board. It is important that the members of the Board should be familiar with their work, hence a four years term is better than frequent changes.

2. Special reasons led the General Conference to adopt its plan of electing the General Board, and certain officers, but as these reasons do not obtain in the Annual Conference, it is allowed to adopt its own methods in electing its Board. In many Conferences, they are nominated by the Presiding Elders, and elected by the Conference. We respectfully commend this plan to all.

3. The Board appoints its own officers. Article XII reads, "each An-

nual Conference shall organize a Board of Missions which shall appoint its own officers, regulate its own proceedings etc."

We will be pardoned for saying in this connection that we must rely on the Conference Boards for the systematic and sustained effort that is essential to the success of our mission work. We trust that men deeply imbued with the missionary spirit will be placed on each Board, and that men who are willing to work, will be selected as officers.

Secretary.

"Fools Rush in Where Angels Fear to Tread."

So impetuous youth is often given to folly and indiscretions; and, as a result, nervous, mental and organic debility, memory is impaired, self-confidence is lacking; at night bad dreams occur, premature old age seems setting in, ruin is on the track. In confidence you can, and should write to Dr. R. V. Pierce, of Buffalo, N. Y., the author of a treatise for the benefit of that class of patients, and describe your symptoms and sufferings. He can cure you at your home, and will send you full particulars by mail.

HELENA DISTRICT—FOURTH ROUND. FRANK RITTER, P. E.

DeView circuit, September 18, 19

Howell circuit, 25, 26

Forrest City circuit, October 2, 3

Spring Creek circuit, 9, 10

Clarendon and Brinkley station, 16, 17

Forrest City station 23, 24

Wheatley circuit 30, 31

Marianna station, November 6, 7

Taylor's Creek circuit 13, 14

La Grange circuit 20, 21

Holly Grove circuit, 27, 28

Helena station, December 4, 5

Cypress Ridge circuit, 11, 12.

CAMP-MEETING NOTICES.

The camp meeting at Boswell Springs begins Wednesday night before the second Sunday in September.

We are successful. Forty-one conversions and thirty accessions. Our esteemed P. E., Rev. Jas. A. Anderson, is sick in bed with fever—been sick two weeks. Yours truly, B. C. MATTHEWS.

My camp-meeting at Thornberry camp-ground will commence Thursday night before the third Sunday in September. All the preachers in the bounds of the Fayetteville district are invited to attend, also the editors of the ARKANSAS METHODIST.

L. W. HARRISON.

The Salem camp-meeting, Collegeville circuit, will begin on Friday night before the third Sunday in September. A glorious time is expected. All are invited to attend. Strictly on the self-sustaining plan. Ministers of the district and others who may so desire are cordially invited to attend. The Senior, of course, will be there, and we would rejoice to have the Junior with us, also.

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Each new number of the Dorcas Magazine is such a marked improvement upon its predecessor, that after looking back upon Dorcas for September, 1885, the present number will appear vastly superior. In it we have a long article on Crewel Work, in which the writer tells something of its history and how it may be most effectively performed. It may seem strange that bits of old lace curtain, gilded and transferred to plush, can be made to look like heavy gold embroidery; yet the success of the process is vouched for by Dorcas. In the article on Table-Decorations a great many good suggestions are given for decorating the table with fruit, flowers, growing plants and colored lights, in various ways; and then follow papers on Canadian Lace, Home Decoration, and the making of many new and expensive ornaments and necessities for the benefit of the younger generation which is more interested in such fancy work than in the excellent designs for knitting and crochet, for which Dorcas is unrivaled.

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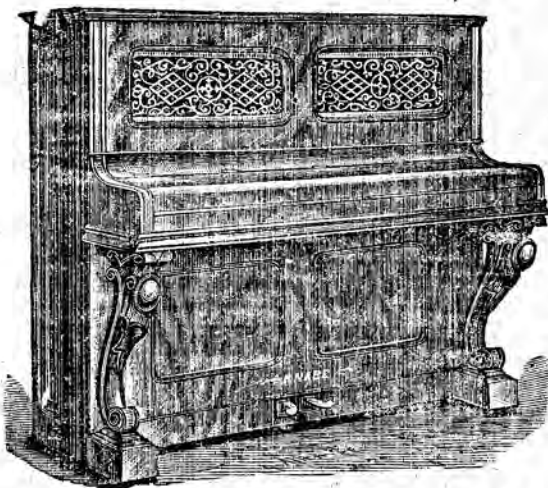
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LITTLE HELPERS.

UNCLE HERVEY, EDITOR. CABOT, ARK.

SWEEPING.

How nice it is to have the house swept out clean! "Cleanliness is next to Godliness," says a good man; and the Bible says: "Let all things be done decently and in order." School houses, churches and dwellings are allowed by some people to become shamefully dirty.

Sallie and Clara Powell.

Rev. E. L. Beard handed me the other day seventy-five cents, which was collected at Rison, Ark., by Sallie and Clara Powell, last year; but by some delay has only now come to hand.

Uncle Hervey—I enclose a dime for membership in Little Helpers. I want to help pay the Board of Missions out of debt. I live with my brother, who is pastor of our church here.

Uncle Hervey—I live in Paducah, Ky. I don't belong to the Little Helpers of Arkansas, but I can help a little. Enclosed you will find one dime.

MAUD MAY BYRD.

Paducah, Ky. Glad to have our little Kentucky girl among us in our good work. Can you not get all your class of fifty to help? Be sure you give your hearts to our Savior now while you are young.

Dear Uncle Hervey—I send you a dime to help pay the debt of the Board of Missions. I was late in sending it, but hope it is not too late to do some good.

BRUNER BERRY.

Thrice, Clark County, Ark.

Dear Uncle Hervey—I see so many nice letters in your good paper—the ARKANSAS METHODIST, that I think I ought to have my name among the rest of the cousins. I am somewhere in my teens. I am going to school now. I belong to the M. E. Church, South. Papa is a local minister in the same, and has been for twenty-four years.

IOLA J. HANKS.

Hanks, Ark., Aug. 19, 1886.

Dear Uncle Hervey—Will you allow two little Mississippi children to be numbered among your Little Helpers? We send you two dimes, our own money. Your little friends.

MAGGIE AND ETHEL GALLOWAY.

Brookhaven, Miss. Yes, indeed, little friends, come right in with a welcome. Since your

papa—as we suppose—became a Bishop, we Arkansas people have a claim on you, and gladly receive you. Oh! isn't it a grand thing that we can all work together like brothers and sisters in our dear Saviour's great harvest

Dear Uncle Hervey—I saw your call for dimes and thought I would send one too. I am a farmer boy. The grass has been growing so fast that we did not stop work to go to the post office for two weeks; therefore I am late sending my little mite.

Dear Uncle Hervey—We enclose three dimes and want to join the Little Helpers. We attend Sunday School regularly when we are well, but we have the whooping cough now and mama will not let us go.

KATY, ELIAS AND LOUISE OLD. Fulton, Ark., Aug. 20, 1886. That's to say; three in one letter. Altogether now, little ones. Our bank is getting a little heavy.

Dear Uncle Hervey—I do not belong to the Little Helpers, but I want to join, so I will send you a dime. Mama has just got back from camp-meeting. She says she saw you there and heard you preach to the children.

That is good Brother Tommie. Belongs to the church. Not missed a day from Sabbath School in three years.

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Arkansas Methodist.

OBITUARIES.

DANIEL.—Jane Daniel, daughter of John C. and Margaret Watkins, was born February 2nd, 1821, in Lawrence county, S. C. Was married to J. M. Daniel on February 2nd, 1843. Sister Daniel was a faithful and obedient wife and a mother that will not soon be forgotten. She joined the church in 1852, and was a devoted Christian until she was called to her reward, May 30, 1886. She leaves her husband, one son, four daughters and eighteen grandchildren to mourn their loss. But she is now in glory, wearing a crown in which, we have good reason to believe, there are many stars. Most of the members of her family are religious, and they have hope of meeting her again. W. E. RUTLEDGE.

TOY.—Sister Unity J. Toy, daughter of Brother Elijah and Sister Jane Toy, was born in Carroll county, Tennessee, December 31st, 1853; was brought to this (Randolph) county by her parents when an infant, and died at her widowed mother's home, August 17th, 1886. Sister Toy professed religion and joined the church in the sixteenth year of her age and lived a consistent and devoted Christian up to her death. She passed off of the stage of action in perfect peace, and we have no doubt her spirit soared across the chilly waters of death, and is now safely housed in the heavens of everlasting repose. It has been the privilege of the writer to be intimately acquainted with Sister Toy since her infancy. We were children together, grew up together and for quite awhile lived in the church together. She was a noble woman, and her father, who died more than twenty years before she did, was a Methodist preacher. Many kind words of encouragement and admonition have I received from that dear old sainted father. Unity heeded the admonitions of her father, followed his example and now she has gone to meet him and her two little brothers who have crossed over on the other side where parting will be no more. We offer our condolence to the family, and say weep not, for Unity is not dead, but has gone up higher to live forever with all the sanctified. We know and realize the fact that the old home is sad and lonely, and in the family circle there is another vacant chair that can never be filled in this life. Then to the sainted mother and to the brother and sisters that know the Lord, and in the pardon of your sins, pray that you may live up to the faith that you may yet make an unbroken family around the throne of God and sing "Home, Sweet Home," while God shall live and eternity shall last. Bless God for the blessed hope of meeting our dear ones that have gone on to live with them in bliss and happiness. CHAS. G. JOHNSON.

KENLEY.—Miss Ida Kenley, of Roland township, died August 20th, 1886. She was beautiful and intelligent, was a member of the Methodist church and was loved by all. There is not a sparrow falls to the ground without the knowledge of God, and when the angels came and bore her away, it was with the knowledge and consent of God, who created all things. She leaves a mother, sister and brothers to mourn her departure. Farewell, darling angel. We will meet at the judgement day. J. H. F.

RIGGS.—Leander C. Riggs, son of J. L. and Nancy A. Riggs, was born near Holly Springs, Arkansas, in Ouachita county, in the year 1879, and died at his grandma's, the wife of Leander Beels, on August 20th, 1886. He was sick only three days. This little boy went by the name of Dick. It is true Dick is dead yet he only sleepeth, for it hath been said, "Blessed are they that die in the Lord." We cannot tell what sorrows of life he has missed, by leaving the world in his sweet, tender purity. No, we can not tell, but we do know, by the teaching of the word of God, something of what he has gained by exchanging earth for heaven. There is nothing to loss by having our little ones taken from the cares and sorrows of this life. Infancy is purity. Men and women may not be pure. Let us thank God for the hope of meeting little Dick in heaven. JAMES A. BELL.

FIELDING.—James B. Fielding, son of Rev. H. H. Fielding, formerly of the Florida and South Georgia Conferences, died in Nevada county, Ark. on June 28th, 1886, in the 25th year of his age. Too much cannot be said of this young man. He was always in his place at church, of which he was a faithful member. He was a model to his brothers and sisters, of whom he was the oldest. He was obedient and kind to his parents. He lived well and died in triumph, telling all his relations and friends to meet him in heaven. D. T. HOLMES.

HICKS.—Mrs. Lula A. Hicks, wife of Capt. Albert Hicks, one of our well-to-do citizens, died August 8th, after four weeks of patient and uncomplaining suffering. Sister Hicks was in her 54th year; was born June 9th, 1833 in Tennessee. She was reared by a Christian mother, and therefore made a profession of religion in early life. She lived some distance from the church of her choice (Methodist), and for this reason did not attach herself to any church. She moved from Tennessee to Arkansas, and was still some distance from church. In 1874 she moved to Lonoke, where she lived until her death. She never attached herself to the church, but she possessed many traits of Christian character and affirmed her religious state in positive terms. She was gentle and quiet in her religious movements, but moved firmly and steadfastly on. Sister Hicks was a careful, devoted, loving wife. Her husband said to me, "she was a noble woman"—a high compliment. She was devoted to children, and all the children who knew her intimately, loved her. She will be greatly missed as a neighbor and as a nurse for the sick. She leaves a husband, at the home she had made cheerful so long, to mourn her departure in absolute loneliness. My heart goes out in deep sympathy to him and to an only brother and sister who are greatly bereaved. May God comfort and sustain, and finally gather them to loved ones in heaven. A. O. EVANS. Lonoke, Ark., Aug. 26, 1886.

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VANDERBILT UNIVERSITY BIBLICAL DEPARTMENT for 1886-7

Rev. W. F. Tillett, D. D., Dean, and Professor of Systematic Theology. Rev. Gross Alexan. D. D., Professor of New Testament Greek and Exegesis. Rev. E. E. Hoss, D. D., Professor of Ecclesiastical History and Homiletics. Rev. W. W. Martin, D. D., Professor of Hebrew and Old Testament Exegesis. Ministerial students having sufficient literary training are admitted to the classes at once; those lacking this are admitted to Wesley Hall as candidates, but pursue studies mainly in the Academic Department. Full course for graduation, three years; English course, two years. The degree of B. D., is conferred on all graduates who have previously obtained the literary degree of A. B., from any reputable institution. Tuition and room-rent free. Board in Wesley Hall for the past year was \$9 per month. Proximity and is extended to those whose circumstances demand it. Next Session opens September 15. For Catalogue or other information address the Dean, or W. L. WILLIAMS, Secretary, Nashville, Tenn. no-12-6f

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Institution for the Blind, Austin, May 10, 1883. Dr. Tobin: Your Hepatozone as a gentle purgative has no equal. It moves the bowels without making the patient feel sick, weak or languid. It is often the case that we feel a little bilious, have some headache perhaps, and are feeling unwell generally, and only need an easy purgative to relieve us; your Hepatozone is the medicine for that condition. I relieved a case of dysentery with it in a very short time. We use it largely in this Institution. FRANK RAINY, Sup't. Institution.

From the Rev. Dr. Shappard, Superintendent Deaf and Dumb Asylum, AUSTIN, TEX., Mar. 26, '84. I have been using Tobin's Hepatozone for about eighteen months, and have found it to be a valuable medicine, so much so that as soon as the last dose is out of one bottle, forthwith I procure another. W. SHAPPARD.

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Edwin Alden & Bro., Cincinnati and New York, the largest advertising agency in the United States, have failed. Advertisers who have been doing business with us heretofore through Alden & Bro. must make arrangements with us if they wish their ads. continued. DYE & WINFIELD.

The Southern Bivouac for September.

The September number of the Southern Bivouac fully sustains the reputation so well earned during the past two years. It opens with the second and concluding paper of F. G. de Fontaine on the "Bombardment of Fort Sumpter." The article is handsomely illustrated, and is of much historical value. The second article is by Joel Benton, so well known as a magazine writer, and is devoted to "A Half-forgotten Poet," William Shennstone. Henry Cleveland Wood contributes a striking story "At the Mountain Still," which deals with the mountaineers of Eastern Kentucky. Will Wallace Harney has a poetic tribute to Paul H. Hayne, and Mrs Margaret J. Preston has an article of some length on the Poet of the South. Mrs. Preston writes on Hayne with sympathy and discrimination, and produces the most interesting and valuable article on Mr. Hayne that has yet appeared. William C. Richards has a poem on Paul H. Hayne's "Wheat Field Song," and this, probably the most striking of the poems in which Mr. Hayne seeks to picture the aspects of life on a farm, is given in full. Will Wallace Harney writes in an interesting and instructive way of "Orange Culture." Richard W. Knott contributes an article entitled "Our Transportation System" and "Student" a camp-meeting in Virginia. J. E. Cook, William H. Hayne, W. G. McAadoo have poems in this issue, and one signed S. C., entitled a "South Carolina Bourbon" is a very striking sketch after the manner of Dobson. The Southern Bivouac is published at Louisville, Ky.

A sad sight—eight or ten great, broad-shouldered men, tramping up and down the country, ringing bells and making the city hideous with their brass band. We do despise these miserable horn tooters.

Read the advertisement of E. D. Smith, the groceryman, and go right up there and lay in your supplies. There is not a cleverer man than Smith, and not a better grocery house in the city.

Gus Blass will come out enlarged next week, and our people will find them when they want to trade. They are first-class in every respect.

PLEASE CORRECT.—I stated we could only find nine men patriotic enough to serve as Gov. (Governor). You make me say "Serve as God." Sensitive readers might think me blasphemous. Please set me right. M. H. WELLS, Weatherford Texas Aug. 31st 1886.

People who live in new countries are liable to be prostrated by malarial fevers. Inhabitants of cities, by reason of bad drainage and unwholesome odors suffer from similar diseases. Ayer's Ague Cure is warranted a specific for all malarial poisons.

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PINE BLUFF DISTRICT—FOURTH ROUND

C. C. GODDEN, P. E. Auburn circuit Sep. 18, 19. Arkansas Post 25, 26. De Witt circuit Oct. 2, 3. White River 9, 10. Old River 16, 17. Lehi 23, 24. Star City 30, 31. Toledo Nov. 6, 7. Sheridan 13, 14. Pine Bluff station and Pine Bluff mission 20, 21. New Edinburg 27, 28. Flat Bayou Dec. 4, 5.

The camp meeting on Little Prairie will begin Friday night before the 4th Sunday in September. C. C. G.

A Sure and Perfect Cure.

Mr. J. D. Ayers, Little Rock, Ark., writes: "My wife and child were afflicted with chills and fever from August to December 1884. Nothing I could get did them any good until I obtained a bottle of Hughes' Tonic. They used three bottles and have not had a chill since. Am thoroughly convinced of the value of the medicine and consider it a sure and perfect cure for chills and fever.

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SEARCY DISTRICT—FOURTH ROUND.

J. M. TALKINGTON, P. E. Beebe station Sept. 11, 12. West Point and Gum Springs station 18, 19. Searcy station 25, 26. Argenta mission Oct. 2, 3. Union and Revels station 9, 10. Augusta station 16, 17. El Paso circuit 23, 24. Searcy circuit 30, 31. Jacksonville circuit Nov. 6, 7. Mineral circuit 13, 14. Lebanon circuit 20, 21. Heber mission 27, 28. Pleasant Valley circuit Dec. 4, 5. Auvergne station 11, 12. Bradford mission 11, 12.

Being entirely vegetable, no particular care is required while using Dr. Pierce's "Pleasant Purgative Pellets." They operate without disturbance to the constitution, diet or occupation. For sick headache constipation, impure blood, dizziness, sour eruptions from the stomach, bad taste in mouth, bilious attacks, pains in region of kidneys, internal fever, bloated feeling about stomach, rush of blood to head, take Dr. Pierce's "Pellets." By druggists.

MORRILLTON DISTRICT—FOURTH ROUND.

GEO. W. HILL, P. E. Quitman circuit, Sept. 4, 5. Mt. Vernon circuit 18, 19. Springfield and Hill Creek 25, 26. Conway Station Oct. 9, 10. Conway Mission 11, 12. Quitman station 16, 17. Pinnacle circuit 18, 19. Plummerville circuit 23, 24. Copeland Mission 28, 29. Clinton circuit 30, 31. Eglantine Mission Nov. 4, 5. Morrillton Station 13, 14.

The Safest and Best.

In October, 1885, I contracted that dreadful disease, blood poison. I went under treatment of a physician at once. At the end of the first month I became alarmed at the progress of the disease in my system, and abandoned the doctor. A friend told me of S. S. S. and its wonderful effects. I gave it a trial, and began to improve with the first bottle. I have taken ten bottles and am to-day a well man. To all who are in need of a blood purifier I will say, by all means try Swift's Specific. It is the safest and best of them all. E. B. BLACK, 93 S. 14th St., Newark N. J. Treatise on Blood and Skin Diseases mailed free.

The Swift Specific Co., Drawer 3, Atlanta, Ga. 157 W. 23d St., N. Y.

NEWPORT DISTRICT—FOURTH ROUND.

M. M. SMITH, P. E. Walnut Hill circuit, September 18, 19. Walnut Ridge circuit, 25, 26. Pleasant Hill circuit, October 2, 3. Shiloh circuit, 9, 10. Oil Trough circuit 16, 17. Newport station 23, 24. Corning mission, 30, 31. Jacksonport station, Nov. 6, 7. Portia station, 13 14. Powhatan and Smithville Sta., 20 31. Calomine circuit, 27, 28. Imboden, Dec. 4, 5. Siloam, 9, 10. Pocahontas, 11, 12.

Local preachers will be required to report in writing the result of their labors during the year. Will every board of trustees please meet and prepare a report of their acts for the year? It will facilitate business. Pastors in charge please be ready to answer the 24th question.

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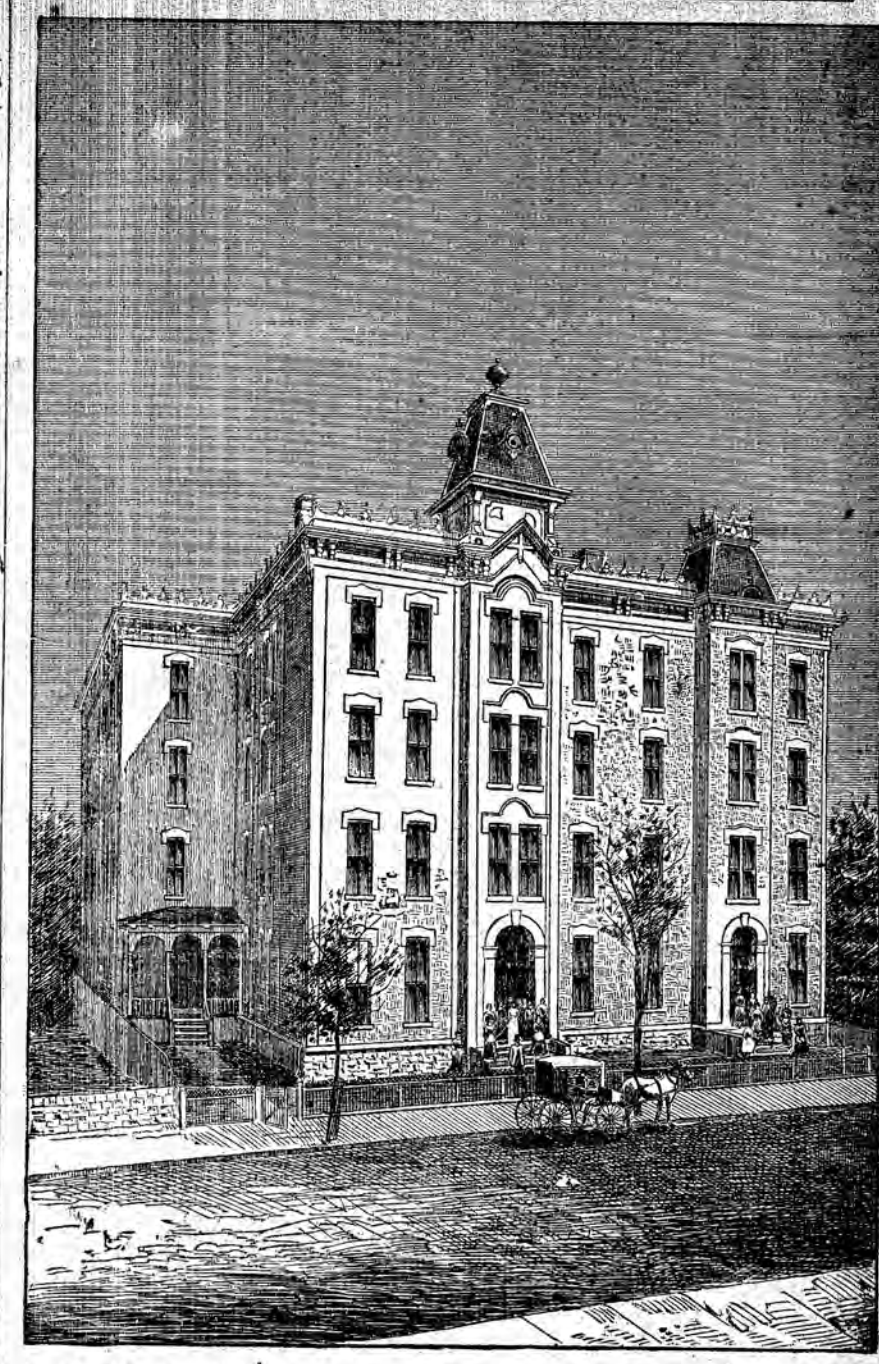
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