

The Arkansas Methodist.

DEVOTED TO THE INTERESTS OF THE METHODIST EPISCOPAL CHURCH, SOUTH, IN ARKANSAS.

BY BENNETT & THORNBURGH.

"Speak Thou The Things That Become Sound Doctrine."

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Vol. X.

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No. 8.

PINE BLUFF DISTRICT CONFERENCE.

The 35th session of the Pine Bluff District Conference met June 24-28, in the pleasant town of Kingsland, Cleveland Co., Ark. The Bishop came not; but our Presiding Elder, Rev. J. H. Higgin, D. D., filled the chair to the satisfaction of all. Goodloe was elected Secretary. The hospitality of the people was unbounded; the secretary is under obligations to Mr. Jas. Connor and his excellent wife for kind attentions. There was a good attendance of members, and the proceedings of the Conference were quite entertaining.

The spiritual interests of the Church were closely looked into, and on most of the charges the outlook is hopeful. In some places the cause of Christ is still languishing. Especial interest was elicited by the discussion of the moral condition of Pine Bluff. The consensus of opinion seemed to be that the Church is making much progress; but that there is a corresponding increase in the institutions of evil. All the works report good congregations; but prayer-meetings are entirely too scarce. The small number of family altars is deplored. Our people generally take the sacrament of the Lord's Supper. The class-meetings are about gone; but in a few places the Epworth League is doing much of the work of the old-time class-meeting as well as much other valuable work. Worldliness, such as drunkenness, dancing, gambling, and such like do not prevail to any extent. Our people, with rare exceptions, are sound on infant baptism. The Sunday-school work is flourishing in the towns and villages and some of the country communities; but most of the schools in the country do not run during the winter or bad weather. The children are willing and eager to attend—the great lack of proper teachers and superintendents retards the work materially in many places. The outlook of the Sunday-school work is hopeful. A marked feature of the Conference was the absence of the local preachers; not one-sixth of them were present.

The presiding has been good to visiting Brothers Sage and Carr of the Camden District, Mr. Bennett of the Merriott District, Presiding Elder Evans of the Monticello District, and our own Olla Evans dispensed the word to us. Prof. W. C. Farham, now of Galloway College, favored us with his presence, and secured a strong renewal of our endorsement of that excellent school for young ladies. Rev. E. M. Fipkin, agent of the American Bible Society, called our attention to the wonderful work done by that grand old institution.

Delegates to the Annual Conference—Dr. T. H. Ackerman, Geo. Vining, Hon. B. H. Milla, Rev. J. B. Dodson, alternates; A. E. Howard, J. I. Porter. Lakeside Church, Pine Bluff, was selected as the place of the next session.

In the matter of finances, the condition of the District is hopeful, considering the hard times. The assessment plan wherever used is successful. The Quarterly Conference Journals were subject to considerable criticism. Prof. J. D. Clary and Rev. J. R. Cason of Fordyce were present and spoke in behalf of the Little Rock Conference Training School. Bro. C. also favored us with an excellent sermon. Rev. B. A. Tabor, Agent of Hendrix College, presented the claims of that institution. Several resolutions were adopted, and are herewith given:

Resolved 1st, That we are gratified at the continued prosperity and efficiency of the Christian Advocate under the editorship of Dr. Hoss, and we recommend that all the preachers and members in our bounds take it;

2nd, That we are much pleased to have the genial presence of Dr. Z. T. Bennett, Editor of THE ARKANSAS METHODIST; our own Conference organ, and we rejoice at the great success that the paper is having under the present editorial and business management, and we wish every Methodist in Arkansas to take it.

Resolved 1st, That we regret to lose Prof. J. D. Clary from our Training School at Fordyce; that his steadfastness in the face of adverse circumstances, sufficient to discourage the most stout hearts, elicits our highest commendation; and that we extend to him our earnest prayers for success in his new field of labor, and will hail with delight his return at any time to educational work in our Conference.

2nd, That we congratulate the Board of Trustees of our Training School at Fordyce in securing the services of Prof. Granville Goodloe, who comes so thoroughly qualified and highly recommended.

3rd, That we sympathize with the people of Fordyce in their repeated calamity from fire and feel that their bereavement in the midst of misfortune calls for increased obligation upon the part of the Church to support the school; that we recognize the need of institutions which will train up boys and girls in character and scholarship and will fit them for our Colleges and Universities, and that we will use our energies to assist Prof. Goodloe to secure a large patronage in the Pine Bluff District; that we will direct parents to this institution feeling that there can be secured the best advantages for the development of all that is good in moral and intellectual growth.

There was also a resolution thanking the people of Kingsland for their generous hospitality, and the Baptists for their fraternal tender of their Church for our use. Thus closed a most delightful District Conference.

A DISTINCTION.

There are two classes of people who offend against the Discipline of the Church. There is one class who are weak, who confess their sins and would quit them. There is another class who justify themselves in the face of the plain teachings of the Word of God and of the Church. They do not propose to be controlled.

The first class need sympathy and help. They need the care of the Church as a child needs the love of a wise mother. The Church must keep them, and must help them as long as they will make an honest fight for the right. The fight may be a weak one, characterized by many failures; yet if it be honest, the Church must help her erring child. Every such weak man or woman has a right to membership in the Church. Such a man ought not to be put into prominent position in the Church, but he is entitled to a place in its membership. The dispensing of office and of honors is a matter left in the hands of the Church by her great Head. These ought to be given to such, and to such only, as are fit to be made conspicuous before the world. "Let stewards be men of solid piety, who both know and love the doctrines and discipline of the Church," says our law. All our officers and leaders are to be chosen with reference to this principle. "Look ye out among you seven men of honest report, full of the Holy Ghost and wisdom," was the apostolic way of putting it. There need be no difficulty here. A man who is consciously weak will be content with a humble place in the Lord's house. Many of them will ask, after some sad fall, to be turned out of the Church. We should always decline to do so (I beg the pardon of Bishop Hedding), where the offender is truly penitent, and is disposed to continue the struggle to be good. Where else in the universe does such a man belong? There are but two classes of men who are not eligible to the church membership. These are frauds and idiots. Any struggling soul, who does not belong to one or the other of these classes, has a divine right in the kingdom of Christ. It is a brazen piece of presumption on the part of any set of men to deny him this right. It is an invasion of a great constitutional principle of the kingdom of Jesus. What a spectacle of pitiable ignorance is a Church that "withdraws fellowship" from a brother, because he cannot pronounce its shibboleth! What lording it over God's heritage to expel a penitent brother who strives against his sins.

But now as to the other class of offenders—those who are righteous in their own eyes—do they not belong to one of the classes ineligible to church membership? A man who will take the vows of the Church and then justify himself in the violation of them is a covenant breaker; he is a fraud; he has no right, divine or human, to be in the Church. He has himself annulled the contract which bound him to the Church and to Christ and which bound Christ and the Church to him. If he cannot be soon brought to repentance, he ought to be expelled.

JAS. A. ANDERSON.
Greenwood, June 26.

Mr. Stanley recently said: "At the present time there are over 1000 officials administering the laws of civilization in the Congo State, where 23 years ago there was but one white man. Thirty steamers now ply the waters of the Congo, and innumerable steam launches now cleave the waters of the great lakes. This year a navy will be placed upon the lakes; railways are now being constructed by the Belgian and German Governments, and an English road has already been com-

pleted for a distance of 40 miles. Over 50 missionary stations have been established, that precept and example may not be wanting for the regeneration of Africa. The old continent will never become what the new is, but the new State of Congo will become the nursery of the dark nations. And he speaks of the time when he wrote a letter urging that missionaries be sent, which was published in the London Telegram, and nearly 400,000 copies of the paper containing the letter were sold, and in a very short time money was subscribed toward equipping the first missionary station in Central Africa. Now there are scores of stations and over 6000 converts after years of ignorance and darkness."

"SKIN ONE ANOTHER."

Perhaps the readers of THE METHODIST have heard of the charge of a dying sinner to his sons. It runs about this way: "My sons, get money; if you can get it honestly, get money; if you can't get it honestly, get money." One of his sons said, "Father, what plan shall we adopt in order to be sure of success?" The father said, "Skin everybody with whom you have any dealings." The son said, "But when we have skinned a man once or twice he will watch us so closely, that we can not skin him again, and soon we will reach the point where we can skin nobody, and then what must we do?" The old man replied: "When you get to where you can skin no one else, then skin one another." When men get fully into the skinning business, it seems hard for them to get out of it. During the late war bands of robbers were formed in different parts of our country, and for a time they stood for each other solid, carrying on a lively skinning business, providing houses and carrying away much silver, gold and goods, which were the fruits of other men's labors. All seemed to go well for a time, but law and order were restored soon after the war, and these robbers were so closely watched that they could not skin others, so they turned upon each other and what a time they did have until nearly all of them were slaughtered by the same hands that had assisted them in skinning others.

It seems that the motto of our Campbellite brethren is, "Get members," and the means used to get them is, "skin other Churches." As a rule when a man gets it into his head that he is the only man who is right in all things, and that he belongs to the only true Church under the sun, he draws his ecclesiastical skinning knife, rolls up his self-important sleeves and walks about other Churches, seeking whom he may devour. He observes much prejudice and abundance of ignorance, but they are always in the other Churches, and never in "the only true Church." So the skinning man claims that he is doing God service by skinning other Churches. But it has come to pass in these last days that other Churches have waked up to the fact, that the Campbellites have about as much use for them as the robber has for the man whom he robs—the robber wants the gold of his victim and the Campbellite wants the members of other Churches, and beyond this they have little concern. But as other Churches are watching so closely now that the Campbellites are compelled to slow-up in the proselyting business, they have turned to skinning one another. Other Churches are having some rest just now, but occasionally a champion Campbellite turns aside from his home skinning to take the scalp of some bad case in the Methodist, or some other Church. A few weeks since I showed some of the inconsistencies of the first page editor of the Gospel Advocate in his long and loud cry for union on the Bible, and here he comes rushing on to me, sleeves rolled up, with skinning knife in hand. He goes through with his usual preamble about "laying aside men made creeds, Disciplines and Confessions of Faith," etc., and then proceeds to tell us what he believes, and publishes his creed on the subject in the Gospel Advocate of May 27, 1891. Now if other Churches would just run their creeds through some church paper and keep them out of a book, it may be that the editor would not object to them, as he gives us his creed from week to week through the Gospel Advocate—or at least, it is fair to suppose he believes what he publishes in that paper. "But there is no Bible authority for a Methodist Church or a Methodist Discipline either." Of course not, but the Bible abounds with authority (?) for a Gospel Advocate Publishing Co., and a Gospel Advocate! No want of Bible authority (?) for "Seventy

Years in Dixie," and other books written by the editor, and for the first page editor of the Gospel Advocate! Of course the editor knows just where to turn in his Bible to find authority for all he writes in the way of books and editorials, and when he reads it if he will just read a few verses further he will find the same kind of authority for the Creeds and Confessions of Faith of other Churches. What do you say, Mr. Editor? I will be allowed to say, that it is just a little strange how the editor assumes that there is no want of Bible authority for all he writes and presumes, that there is no Bible authority for any thing written by other men, especially if it differs from his editor's notion of things. But he thinks we Methodists are great sinners, because we could get to heaven without a Discipline, and get we have a Discipline. But could not the editor get to heaven without a Gospel Advocate? And yet he is one of the editors of that paper. Could he not get to heaven without any of the books he has written? Then does he sin when he writes books and editorials? Of course not! It is only the Methodists and others who sin in matters of this sort. But the editor surprises me most when he says: "I am busy these days attending to the things which God has required and without which a man can neither be a Christian or go to heaven. I am not at all concerned about matters which do not have to believe or do in order to be a Christian or go to heaven." (Gospel Advocate, May 27, 1891.)

Now, Brother Brygley, you are busy about sending many papers, writing editorials, writing books that there is no more Bible authority for than there is for the Methodist Discipline, (for think you will admit that the Bible says just as much about the Methodist Discipline as it does about the "Gospel Advocate" or "Seventy Years in Dixie"), but do you have to do these things—does God require them of you—in order that you may be a Christian and go to heaven? Have you no concern about these matters? Don't you think you might burn up "Seventy Years in Dixie," vacate the editorial chair, never write another editorial or book, and still stand a tolerably good chance for heaven, provided you put your creed into practice, that is, "the Bible alone." Is your salvation dependent on your believing all that you have written in your books and editorials? I would greatly prefer the job of believing every word contained in the Methodist Discipline. Now reader, you have enough human nature to know that it goes against the grain to come square out and acknowledge that an opponent has downed us, but when it is a fact I think it best to just own up; so I frankly acknowledge that I cannot meet the editor's next argument. Here it is: And I don't see why even Bro. Nichols should strain himself trying to believe the Methodist Discipline and belong to the Methodist Church, when he can be a Christian and go to heaven without it. Now, if he stood any chance at all to get a job as Bishop or something of the sort, there might be some sense in his course, but he will never get above the rank of a one-horse circuit rider or a six-for-a-nickel station preacher. What crushing logic (?) I give it up. Can't some giant logician come to my relief?

JAS. H. NICHOLS.
Unionville, Tenn. June 26.

Liquor dealers and anti-prohibitionists, who are constantly harping on the blighting effects of prohibition upon the prosperity of a city, will not be allowed to draw much comfort from the experience of Des Moines, Io. Des Moines is a city of sixty thousand people, and has not an open saloon within its limits, nor within the county in which it is situated, and yet it is just now enjoying an era of the most remarkable prosperity. Such a thing as a house or store room to rent can scarcely be found at any price, while more than a thousand new residences and more than a million dollars' worth of new business blocks, some of them the finest in the West, are in process of erection. Bank clearances run from twenty-five to fifty per cent. higher than a year ago; its manufactured products for 1890 exceeded those of 1889 by more than five million dollars. Every kind of business is extremely prosperous, and the actual statistics of the transfer companies show that the population is increasing, by new arrivals alone, at the rate of a thousand per month. A good many other cities would like to be killed in the same way that prohibition has killed Des Moines.—Chicago Advance.

THE OLD TESTAMENT AS A DOCTRINAL GUIDE.—BAPTISM.

A doctrinal pamphlet containing the views of the Immersionists, that recently fell into my hands, has suggested the following:

What value has the Old Testament as a guide to doctrinal truth? 1. It contains three-fourths of the Holy Scriptures and the most ancient. 2. In the command, "Search the Scriptures, etc." John 5:39, Christ meant the Old Testament, for no part of the New was written until four or five years after his ascension. 3. When Paul wrote, "All Scripture is given by inspiration of God, and is profitable for doctrine, etc." 2 Tim. 3:16, he referred mainly if not only, to the Old Testament, the Scriptures which Timothy had known from a child. 4. The New Testament contains more than three hundred direct quotations from the Old, and fully as many references besides. Every book of the Old Testament is quoted or referred to in the New, except possibly two or three. These facts show that the Old Testament possesses great value and should be so esteemed.

Do the Immersionists claim any Old Testament proof in support of their view on baptism? They do not. At least I have never seen nor heard any. They generally deny that the Old Testament teaches baptism.

But what does the Scriptures say? Paul speaks of baptism in the Old Testament times. Speaking of the children of Israel passing through the Red Sea, he says: "And were all baptized unto Moses in the cloud and in the sea." 1 Cor. 10:2. And this was not by immersion. 1. Pharaoh's army was pressing upon them and they had no time to immerse so large a multitude. 2. They passed through on "dry ground." 3. The Psalmist tells how they were baptized: "The clouds poured out water." Ps. 77:17. 4. Infants were baptized as well as grown people,—"were all baptized." The Old Testament mode was sprinkling or pouring. "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh." Joel 2:28. "For I will pour water upon him that is thirsty. . . . I will pour my Spirit upon thy seed and my blessing upon thine offspring." Isa. 44:3. "So shall he sprinkle many nations." Isa. 52:15. "Then will I sprinkle clean water upon you." Ezek. 36:25.

Was our Savior baptized by immersion?

The weight of evidence is against such a claim. 1. He says that he came not to destroy the law, but to fulfill. The ceremonial law was fulfilled until his death; nor was any part of it abolished till then. Not only did he strictly observe this ceremonial law himself, but he also enjoined its observance upon others. (See Matt. 8:4; Luke 17:14; Matt. 23:8.) 2. Since Christ was baptized by a Jewish priest, he received priestly baptism, which was a part of the ceremonial law. The mode was sprinkling: "Sprinkling water of purifying upon them." Num. 8:7. 3. Matthew's account does not say that Christ was in the water or that he went into the water; and the Revised English Version thus renders Matt. 3:16, "And Jesus, when he was baptized, went up straightway from the water." And we think this is the true rendering.

Is the fact of John's baptizing in the river sufficient proof that it was by immersion? It is not. 1. A person may be in a river and on dry ground at the same time, especially when the river is low. (See Josh. 3:17.) We have no certain proof that John and his candidates were in the water, and granting that they were, we have no proof whatever that any one was immersed. 2. For a large part of the year no rain falls in Palestine, and all except the largest streams go dry. John's mission was to preach repentance and prepare the way for Christ. Hence he would naturally select some place where there was "much water," that the vast multitudes that flocked to his ministry might not suffer from lack of water. 3. The river-side was a popular resort for out-door preaching in that day. (See Matt. 13:1; Luke 5:3; Acts 16:13.)

Does the Greek word baptizo always mean immerse?

Not always. In profane writings it often has a meaning other than immerse. But how about it in the New Testament? Let us apply the test. Substitute the word dip, or immerse, for the word baptizo in Matt. 3:11: "I indeed baptize (dip) you with water; . . . he shall baptizo (dip) you with the Holy Ghost and with fire." Apply the same test in other passages.

(See Matt. 20:22, Rom. 6:3, 4, Acts 1:5.) This substituting greatly weakens the sense, if it does not destroy it.

From the testimony of Scripture we have learned, 1. The Old Testament is in perfect harmony with the New and its best interpreter. 2. The Old Testament teaches the doctrine of baptism, and the mode is pouring or sprinkling. 3. Christ was in all probability baptized by sprinkling or pouring. 4. The word baptizo cannot be translated in the New Testament by dip, or immerse, without impairing the sense of several passages and rendering them manifestly absurd. 5. The stronger testimony of the New Testament joins with the entire testimony of the Old Testament in proving that baptism is the application of the element to the subject and not the application of the subject to the element. Even to overwhelm, the element is usually applied to the subject.—Rev. J. W. Clegg in Raleigh Christian Advocate.

OUR MEMPHIS LETTER.

MR. EDITOR:—You rather chided me the last time I saw you for not writing for THE METHODIST. Not that I love to write, but that I want to keep on good terms, and that our home enjoys the perusal of your well filled columns. I now take up my pen for the purpose of contributing to either your columns or waste basket.—I don't know which. We are now in the midst of Summer and here in Memphis the heat is excessive—some say too hot to go to church and far too many set upon that theory.

Methodism in Memphis is evidently aggressive. This aggressiveness is manifested in various ways. During the last eighteen months, there have been more than 700 accessions to our three principal Churches, First Church, Central and Hernando. Then Penn. Ave. has had about as many as either of these. We have now four strong, self-supporting Churches in the bluff City, with two mission appointments, which under the progressive leadership of Bro. Adams will soon be good, self-sustaining charges. At all of these congregations are large. The finances have been advanced far beyond anything in the past.

Then, too, there is a great spirit of improvement among us. The First Church, as you know, is nearing the completion of one of the finest buildings to be found anywhere in the Connection. Solid granite. It is a thing of beauty; and will be a joy almost forever. The appointments from base to spire seem to be all that could be desired. Dr. Miller is nobly leading the host. Hernando is adding a second story with additional length to all. This much needed improvement will cost about \$8,000. Penn. Ave. has also caught the spirit and led by a yet unowned King, has made some substantial improvements. Our mission work, which is projected from the Central Churches, has resulted in the building of one handsome chapel, one neat and cozy parsonage, the purchase of another beautiful lot at a cost of \$1,000 and a subscription and cash to possibly \$3,000 for the second building. My own charge, Central, is expending between \$3,000 and \$4,000 on internal improvements. The annual disbursements of this charge are about \$10,000.

A great many Memphians have left and are leaving the city for the heated months. This annual exodus always cripples our church work, not only by their absence but their watering places are not usually calculated to develop spiritual religion. And too often our people come back from these delightful Summer resorts to find their Churches rather dull entertainment. Commencements. I lent myself to these for three successive weeks (only one Sabbath). I earnestly endeavored to proclaim a pure gospel in these halls of Christian learning. Hope some good was accomplished.

ALONZO MORE.

ANNOUNCEMENT.

A District meeting of the W. M. Society, Morrilton District, Ark. Conf., will be held in connection with the Dist. Conf. at Quitman Friday afternoon, July 10. All delegates and visitors are requested to send their names to Miss Minnie Garner, Cor. Sec'y, Quitman Station, Ark. We hope to have delegates from every Auxiliary and earnestly desire that our women manifest great interest in our work.

MRS. D. O. HARLOW,
Dist. Sec'y.

QUITMAN COLLEGE.

At 4 p. m. on July 11, 1891, in connection with the District Conference, the corner-stone of the new brick building of Quitman College will be laid by the Presiding Elder, Rev. D. J. Weems. Rev. S. H. Hagboock, President of Galloway College, will deliver an address on Christian Education.

O. H. TUCKER.

THE ARKANSAS METHODIST,

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Our Agents: All traveling preachers of the M. E. Church, South, are invited and authorized to act as Agents for THE ARKANSAS METHODIST, to solicit, collect and receipt for subscriptions to the paper.

DEATH OF MRS. E. A. BYERS.

BRO. BENNETT.—Mrs. Esther A. Byers died yesterday—will be buried to-day. We lose in her another valued member. She was 67 yrs old, 56 years a member of the Methodist Church. She is the fourth of the "mothers," that have left us this year. She leaves four children, Mrs. Mary A. Neil, Mrs. Case, Mrs. Dickinson & Bro. W. W. Byers. They know where to find her.

Hastily yours,

R. S. DEENER.

Batesville, June 23.

DR. W. R. GIBBON.

We, your committee on memorial, appointed by the Superintendent, beg leave to submit the following preamble and resolutions respecting the death of our much esteemed brother and member, Dr. W. R. Gibbon, who, in the providence of Almighty God, was taken from us June 3, 1891.

The Sunday-school of the Methodist Church at Roe is called upon to perform a sad and solemn duty. Our honored and beloved member is removed from earth to heaven. He will no more on this earth go in and out before us. No more will his cheerful voice be heard among us. His spirit has taken its flight to the God that gave it. Kind and gentle, he ever had a word of encouragement and sympathy for all the members of the school. His heart was in his work and his work was never neglected. Oh! how we will miss him from our midst. Gently drawing our youth from the cares, turmoils and follies of the world, he endeavored to fix their thoughts and affections upon that unseen, but real world that lies beyond, and God crowned his efforts with success; for no doubt, he lived to see somewhat of the fruit of his labors. But we should take into consideration that it is our privilege to follow on in the way that he has trod—that way leads upward until at last it ends in the beautiful city above, where Jesus and all the redeemed of earth are waiting and watching for us.

Though dead, he yet speaks and no doubt will continue to speak through the godly life that he lived among us. We do not sorrow as those who have no hope, but to-day we know that he is "at home" in "our Father's" house of many mansions, to be forever with God; therefore, be it

Resolved, That in the death of Dr. Gibbon, we lost a faithful friend, a tender, gentle shepherd, and an earnest, loyal disciple of the Lord Jesus Christ.

2. We, as a Sunday-school, feel that we have lost one of our best members, but humbly submit to the afflicting hand of Providence, knowing that He doeth all things well; but as officers and pupils, we deeply mourn our loss, and feel that we have another attraction in the Christian's home beyond.

3. That we sincerely condole with the family of the deceased in the dispensation with which it has pleased Divine Providence to afflict them, and commend them for consolation to Him who orders all things for the best, and whose chastisements are meant in mercy. And while we deeply sympathize with them in their loss, we also share with them in the hope of a reunion in that better world, where there are no partings, and bliss ineffable forbids a tear.

4. That we revere his memory and point with pride to his loyal service as a diligent, unselfish, and efficient member of the S. S., and that we imitate his example, and endeavor to follow his precept.

5. That the Sec'y be instructed to spread a copy of these resolutions on the minutes and also send a copy to THE ARKANSAS METHODIST, Stuttgart Chronicle, Monroe County Sun, and Des Arcs—for publication.

G. W. DAVIS.

M. W. SULLARDS, Com.

G. A. SULLARDS.

REV. W. R. GIBBON.

MR. EDITOR:—I see in the last issue of the dear METHODIST, that my long ago friend and brother, Dr. Gibbon, is dead. But few on this earth know how much this correspondent is indebted to the deceased. In the year 1874-5 I taught school in Devall's Bluff, Ark., and Eddie, the only son of the Dr., a most amiable and precious boy, attended my school the second year. Two or three times I accompanied him to his father's house. During the second visit, I think, after conducting family worship, the Dr. asked me this question: "Did you never feel it your duty to preach?" I replied: "Yes, sir; as you have asked the question, I answer in the affirmative. Since I was seventeen years of age, I have had no permanent peace of mind on that account. Now I am thirty-seven. Twenty years of precious time have run to waste." I remember well his answer: "Well, sir, you must go to it," and he was persistent and never ceased his efforts until I was duly licensed. The Quarterly Conference was held in the Shiloh Church, Ark. Co., some distance below, and this good man was afraid that I would not attend, and sent his spring wagon after me, and he and Benton Gean, a steward, and Rev. David Jackson of precious memory, and the writer rode together.

My license bears date, Nov. 13, 1875. A. R. Winfield, Presiding Elder, and W. R. Gibbon, Secretary. Before that I was never contented nor happy. Since that time, whether in town or country, on circuit or mission, a sweet peace and contentment have pervaded my inmost soul. Had I not met with Bro. Gibbon, the Lord only knows what the result would have been. Gean, Jackson, Winfield and Gibbon have gone to their reward, and for some purpose this scribe is struggling on. I have toiled and prayed and preached and wept for sixteen years, and the end is not yet.

H. ARMSTRONG.

Bastrop, La.

A PAYING INVESTMENT.

We often hear the complaint that Foreign Missions are expensive as compared with the work in the home field. In some respects this is true. It costs more to send a man and his wife to Mexico, Brazil, China, or Japan, than from one station or circuit to another in the bounds of the same Conference. It costs much more to live in some countries than in our own. Wholesome food, comfortable clothing, and medical attention are often to be obtained only at prices that would appear startling to the minister and his family in this country. Donation parties and poundings are unknown in the mission field. So far from receiving help from the members, their extreme poverty and suffering frequently occasion constant drains on the slender income of the missionary. The cost of building houses for worship or for missionary residences is usually much greater than at home. All this must be provided for by the Board. The missionary finds in his travel no warm welcome from his members in the towns or villages he visits. He often has no members; or, if he has any, they are unable to supply his wants. He must pay his way, and often needs all his shrewdness and self-command to avoid the additional tax of extortion from those with whom he has to deal. To plant a mission under these conditions is of course more expensive than to open a new work in this Christian land.

Again, years must often elapse before the missionary can see the result of his labors. The language must be learned before he can preach to the people. In some lands this is the work of years. The fact that one of our missionaries in China was able to preach intelligibly to a native audience within one year has been reported as marvelous in the history of missionary labor in that land. A missionary in India, after more than a year of close study, preached his first sermon in the native language. He asked his servant, on his return home, if he thought any good was done. "I do not know," was the reply; "there might have been, had any one understood you." The man who labors under such difficulties needs a large measure of faith, and is entitled to the kindest sympathy from his brethren at home. Then the Bible, books, tracts, papers have to be translated; schools have to be built up, and the children instructed; and, above all, a native ministry educated and trained for its great work. Thus years of toil and large expenditure must be encountered in laying the foundations of a successful mission.

When the "plant" is complete, and a native ministry takes up the work of evangelizing their people, the relative cost of work in the home and foreign fields is reversed. Dr. Verbeck, of the Reformed Dutch Church in Japan, in a recent lecture, has furnished some facts bearing on this point. The missionary "plant" of that mission, up to the time of the first convert in 1865, had cost over \$60,000. In 1872 the cost per convert was \$18,000. In 1883 there were 6,500 converts, and the cost was reduced to \$400. At the present time the cost per convert is but \$40. This is not a very high price for immortal souls. From this point a mission soon passes on to the line of self-support. Then it

bears the cry coming from the "regions beyond," and begins to pour out its money and to send forth men to lead other nations to Christ. —Missionary Reporter.

FROM HENDRIX COLLEGE.

In compliance with our recent agreement with the Board of Trustees of Hendrix College, we have begun the Summer's canvass. Our purpose is to lay the duty of Christian education on the consciences of the Methodist people of Arkansas, and to secure a large attendance for Hendrix College during the coming year. Having just closed the most satisfactory year's work ever done in Hendrix College, and having had such hearty commendations from the leading ministers of our Church in this State, having the kind cooperation of our able church organ, THE ARKANSAS METHODIST, and knowing that fidelity to God and fealty to his cause demand of every Methodist preacher loyalty to our church institutions, we take this opportunity to announce to our brother ministers, that we are coming into their charges in the interest of Christian education, and most earnestly solicit their hearty co-operation in this great cause.

Already we have visited one charge—the Perryville c't. If in all the charges we are as kindly received and royally entertained as we were on the Perryville c't, it will certainly be a delightful and profitable canvass. That noble young man, Rev. I. F. Harris, is a man of rare worth, and one who has power with God and men. While laboring zealously for all the interests of the Church he says he cannot be a genuine Methodist unless he is loyal to Hendrix and Galloway. His people are interested on the subject of Christian education. When it was known that this subject would be discussed Saturday night at the Methodist church a social gathering was dispersed and a meeting of a fraternity made later, that the speakers might have a full hearing. Perryville will send a number of her promising young men to Hendrix next year. The students from Perry county who were with us during the past year were among our very best. Success to THE METHODIST.

Respectfully,

O. R. GODDARD,

A. T. RAMSEY.

Hendrix College, June 23.

CHURCH RECORDS.

The Discipline directs that at the third Quarterly Conference in each charge, question fifteen shall be called: "Is there a church register and a record of Church Conferences, and have they been faithfully kept?" and also that the Conference shall call for these records to be examined.

This direction is by many considered unimportant. The examination is largely neglected, and the question answered in the most general terms, indicating that the records have not been critically looked into with a view to correcting errors. The result is great negligence on the part of many church secretaries, and almost inextinguishable confusion in the records. The Presiding Elder who will personally examine the records in all the charges in his District, will find that church secretaries are rare who carry out the plain directions of the Discipline by entering the full names, in chronological order, in a permanent register, and giving information as to the time and manner of the reception and disposal of each, or who keeps an accurate account of the marriages and baptisms in the congregation. There is great remissness in making the proper entries opposite the names of those who have died, or have been dismised by certificate, or who have withdrawn, or whose names have been



After dinner, if you have discomfort and suffering, take Dr. Pierce's Pleasant Pellets, or Anti-Bilious Granules. They're made to assist Nature in her own way—quietly, but thoroughly. What the old-fashioned pill did forcibly, these do mildly and gently. They do more, too. Their effects are lasting; they regulate the system, as well as cleanse and renovate it. One little Pellet's a gentle laxative; three to four act as a cathartic. They're the smallest, cheapest, the easiest to take. Unequaled as a Liver Pill. Sick Headache, Bilious Headache, Constipation, Indigestion, Bilious Attacks, and all derangements of the stomach and bowels, are promptly relieved and permanently cured.

They're the cheapest pill you can buy, because they're guaranteed to give satisfaction, or your money is returned.

You only pay for the good you get.

Can you ask more?

ordered to be stricken from the roll as lost sight of. The registers for this reason do not give accurate information with reference to the membership of the Church, and they introduce an element of uncertainty into our statistical reports. These errors are sometimes due to the fact that Church Conferences are not held with regularity, and the preachers do not furnish the secretaries with the necessary data for keeping correct registers. More attention ought to be given to this matter. It will require time and patience, but with such data as can be collected from the preachers' reports to the Quarterly and Church Conferences, the registers can be corrected, and the errors thus eliminated, can be in future avoided.

Errors are less common in the records of Quarterly Conferences, because these are subjected annually to an examination more or less rigid. But even in these, defects of a grave character are often found, especially in that part of the record which refers to the status of church property. In all questions involving the property of the church great care should be taken to preserve the record of the Quarterly Conference action. The failure to keep a full, clear record on such points often casts a shadow on the titles to valuable property.

Great care should be taken also to preserve these records in permanent form. The books should be deposited in safe hands, and not handed about from one to another. They are often needed for reference, and as preserving the history of the Church, should not be subjected to the liability of being lost, mislaid or destroyed. Any brother whose attention has been called to our gross neglect with reference to the church records, is at liberty to exert after us on that text.—Alabama Advocate.

Let's reason together. Here's a firm, one of the largest the country over, the world over; it has grown, step by step, through the years to greatness—and it sells patent medicine!

"That's enough!"

Wait a little—

This firm pays the newspaper good money (expensive work, this advertising!) to tell the people that they have faith in what they sell, so much faith that if they can't benefit or cure they don't want your money. Their guarantee is not indefinite or relative, but definite and absolute—if the medicine doesn't help, your money is "on call."

Suppose every sick man and every feeble woman tried these medicines and found them worthless, who would be the loser, you or they?

The medicines are Dr. Pierce's "Golden Medical Discovery," for blood diseases, and his "Favorite Prescription," for women's peculiar ills. If they help toward health, they cost \$1.00 a bottle each! If they don't, they cost nothing!

Only about one person in a thousand can undertake to write poetry without fooling his time away.

The worst cases of scrofula, salt rheum and other disease of the blood, are cured by Hood's Sarsaparilla.

The people most in danger of going to hell are those who intend after a while to start for heaven.

"What are you going to take for a vacation this summer, Phil?"

"Well about half a dozen bottles of Pond's Extract, I think, Jack. I wouldn't dare go into the country without it."

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For YOUNG WOMEN and GIRLS. Large illustrated Catalogue sent on application. Rev. E. N. ENGLISH, M. A., Principal. LONDON, ONTARIO, CANADA.

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AUGUSTA FEMALE SEMINARY, STAUNTON, VA.

Opens Sept. 3, 1891. Closes last of May, 1892. Transcendental location, buildings, grounds and appointments. Full corps of teachers. Unrivalled advantages in Music, Languages, Elocution, Art, Book-keeping and Physical Culture. Board, etc., with full English and Latin instruction for a month. For catalogue apply to Miss MARY J. BALDWIN, Principal.

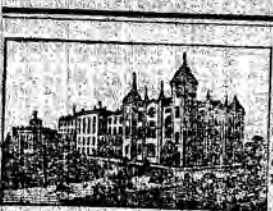
WARNING ORDER.

W. B. GRINSHAW MEMPHIS, LITTLE ROCK & INDIAN TERRITORY RAILROAD CO. In Justice Court before T. W. Wilson, J. P., in and for Big Rock Township, Pulaski county, Arkansas. The defendants, Memphis, Little Rock and Indian Territory Railroad Company, are hereby warned to appear within thirty days and answer the complaint of W. B. Grinshaw, plaintiff herein.

SHORT-HAND TAUGHT WITHOUT CHARGE.—The editor of the Richmond Christian Advocate (for years the official stenographer of the Virginia Senate) will give a full course of instruction in his paper, with each lesson engraved in clear characters, so that the clumsy can learn. The usual fee is \$30. Editor Lafferty will teach his readers free, gratis.

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The 27th Annual Session of this School for Boys begins 4th of October (Fri. Monday). Through preparation for the University of Va. U. S. Military and Naval Academies, leading Engineering Schools and Colleges. For catalogue, address W. GORDON McCABE, Head Master.



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CENTRAL COLLEGE FOR YOUNG LADIES

Twenty-third year begins September 9, 1891. Regular courses leading to Degrees; also, Certificates of Proficiency granted those completing elective studies. Specialties:—Music, Art, Elocution, Gymnastics, Free Lecture Course, etc. Elegant Building, equipped with modern appointments, as Steam-heat, Gas-lights, complete Water Service, Bath Rooms, etc., throughout. For Catalogue address the President, ARCHIBALD A. JONES, Lexington, Mo.

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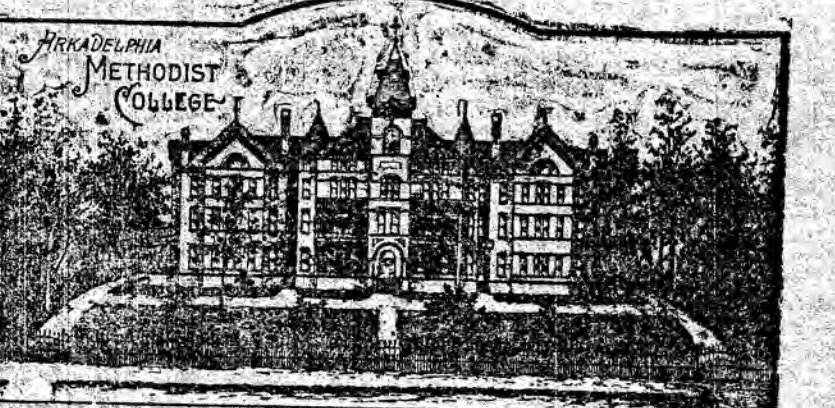
W. R. WEBB, A. M., J. M. WEBB, A. M., Principals. THE 22ND YEAR. BEGINS AUG. 27, 1891. Dr. Garland says: "The Academy of the Messrs. Webb has no superior within my knowledge, in the Southern States."

HOWARD COLLEGE, For Girls and Young Women.

FAYETTE, MISSOURI. 187 Matriculates. Full courses in English Language and Literature; History and Rhetoric; Ancient and Modern Languages; Mathematics; Natural and Physical Sciences; Mental and Moral Philosophy and Pedagogics. Vocal and Instrumental Music. Art—Crayon, Water Colors and Oil. Faculty Specialists. Three Music Teachers educated in Europe.

Special Students Received in Any Department. The new building is to be completed, and the entire building heated by steam next session, which opens Sept. 3, 1891. For Catalogue and information about the College, address

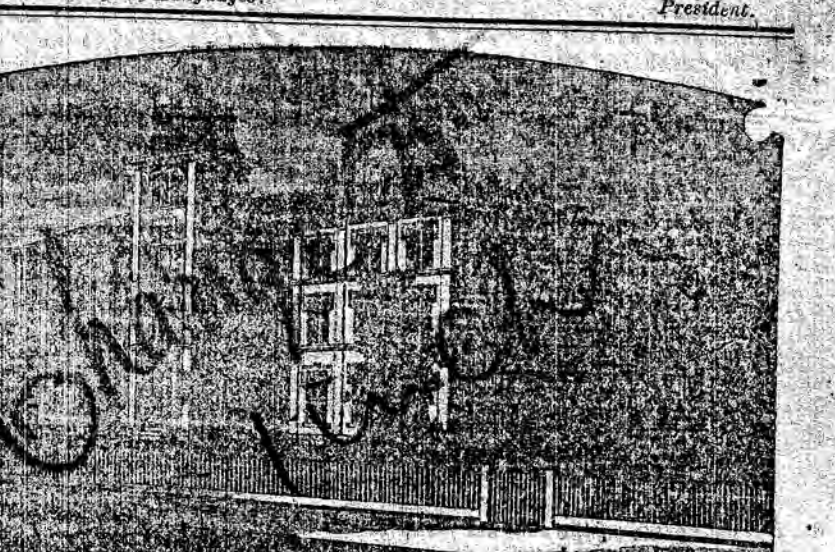
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Co-educational College of the Little Rock Conference.

ARKADELPHIA, ARKANSAS. DEPARTMENTS:—Literary (English and Classical); Music (Instrumental and Vocal); Art (Painting, Drawing, Crayon, Pastel, etc.); Elocution (Delsarte System); Short-hand and Typewriting; Penmanship (Cobb and Chubb); Fall Session begins 1st Wednesday in September; Spring Session begins 3rd Wednesday in January. Send for handsome Catalogue.

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Organized for the higher culture of girls and young women. A full course. Experienced teachers from the best Colleges, Universities, Art Schools and Conservatories of Music. Campus large. Building spacious and well equipped. A large Telescope and Microscope just added to the Apparatus. Fine Geological Cabinet. A. C. MURPHY, A. M., Pres't. Russellville, Ky.

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\$40,000 EXPENDED THIS YEAR in Buildings, Grounds and Apparatus. One of the most thoroughly equipped Commercial Departments in the South. One of the Bishops of the M. E. Church pronounces Searcy one of the finest locations in the South for Colleges. No whiskey sold within 30 miles of Searcy. Moral tone of the community unexcelled. School undenominational, but thoroughly Christian. For further information and catalogue, address

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ARKANSAS METHODIST.

WEDNESDAY, JULY 1, 1891.



A cure for Biliousness, Headache, Constipation, and all Liver Complaints, and as pleasant to take as a glass of soda water. Price, 50 cents, sent by mail for 60 cents.

READ THIS TESTIMONIAL.
"After many years I was suffering from severe biliousness and experienced great relief from the use of Bailey's Saline Aperient, and recommend it with confidence to all afflicted with headache or indigestion."—Rev. S. B. Bristow, Pastor First Christian Church, Louisville, Ky."

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J. P. DROMGOOLE & CO.,
LOUISVILLE, KY.

The Trustees of our Church at Cassville, Newton County, make an earnest appeal to our readers for small contributions to enable them to call, paint and seat their new church, which they have built after exhausting all the means they could raise. They need help now, and they are worthy. Send contributions to Rev. S. B. Bristow, P. O. of Cassville mission, Cassville, Newton Co., Ark.

DISTRICT CONFERENCES.

HELENA DIST. CONFERENCE.

DEAR BRO:—The District Conference for the Helena District will be held at Wynne, July 22. Please come. M. B. UMSTEAD.

Brinkley, June 19.

EUREKA SPRINGS DIST. CONFERENCE.

All preachers of the Eureka Springs District who are expecting to bring their wives, to the District Conference to be held at Huntsville, July 9-12, will please notify me by June 30, so that I can prepare homes for them. Z. W. LINDSEY, P. C.

Huntsville, Ark.

QUITMAN COLLEGE.

Notice is hereby given that at the Annual meeting of the Trustees, Rev. J. M. Cantrell was elected Agent of Quitman College, and that Bishop O. P. Fitzgerald has made the appointment. Bro. Cantrell will enter at once upon the work of securing students and an endowment.

A. C. RAY, Pres.,
W. M. GARNER, Board of Trustees.
Sec'y.

Plantation Chili Cure is a phenomenal seller with us. We find it has merit hence guarantee it. For sale by C. J. Lincoln Co., Little Rock, John Schapp, Ft. Smith, J. H. Soull & Bro., Pine Bluff.

if.

Feltree Camp-Ground.

Our meeting will begin July 23rd and continue at least ten days. We expect the largest attendance ever seen at this camp-meeting. We invite everybody. Those who come from a distance with horses will find provision for them at reasonable rates. Those who desire board for themselves will be likewise accommodated. We want especially everybody in the bounds of the Ft. Smith District who can do so, to come, and come to stay. JAS. A. ANDERSON.

Why pay other dealers 75 cts. and \$1.00 for chili cure when you can get Plantation Chili Cure, a better one for 50 cts. For sale by C. J. Lincoln Co., Little Rock, John Schapp, Ft. Smith, J. H. Soull & Bro., Pine Bluff.

QUITMAN.

The Morrilton District Conference will be held at Quitman, July 9-12. Homes will be provided for all the members and visitors. Dr. Bennett and all the schoolmen are cordially invited to attend. Pastors will report to me at once the names and addresses of each delegate and local preacher.

O. H. TUCKER.

June 22.

JUVENILE MISSY SOCIETIES OF W. R. CONFERENCE.

BRO. BENNETT:—Will you please announce through THE ARKANSAS METHODIST to the Juvenile Societies of the W. R. Conference that after consulting with Mrs. Nellie our Conf. Secy., it has been decided to award the banner to that Juvenile Society, which will report the largest amount of money collected from June 1, 1891 to the time of the annual meeting of our Society, which will be announced by our President.

Mrs. ELLA RANDLE.

Harro Fork, June 21.

[We have seen the beautiful banner to which Sister Randle refers, and we feel sure it will be highly prized by the Society which secures it. Ep.]

All over the United States legislation is being enacted, and societies are being organized, looking to the better treatment of animals. As a matter of fact those who own valuable animals or breed them for service or profit, find that attending to their diseases or injuries is not only humane, but it pays. Like honesty, kindness in such cases is the best policy.

As is well known most of the diseases and injuries of the domestic animals are, especially such as strangles, galls and scabs, ring-bone, spavin, swelling, stiffness, inflammation, stings and bites, etc., there is no application known to veterinarians that in any way can be compared to Marshall's Magic Animal Liniment.

All the societies and laws in the countries together, have not done as much to relieve the sufferings of the brute creation, the crippled, the lame and the halt, as has this incompressible preparation. It is as good for sheep and cattle as for horses or dogs, and in a large class of cases it serves as a disinfectant as well as relieves the pain. It not only relieves, it cures, and none who has animals about them they value should be without it. Marshall's Drug Co., Memphis, Tenn.

TO PRESERVE HUSBANDS.

A large congregation was present at the Johnson Avenue Church of Saginaw, Mich., on a recent Sunday evening, to hear Rev. Dr. C. M. Coburn answer a number of questions asked by members of the congregation. One of these was: "How can a young woman best preserve the love of her husband?" Dr. Coburn said: "I gave this question to my wife to answer, as she knows all about the subject. She replied to it as follows:—

"Husbands, like peaches, will not keep the year round unless they are well preserved. First, select him carefully. Be sure he is not too green; neither should he be overripe. He might look very tempting and mellow in the market, but if he is too old he will not stand the test of the preserving process but will expose the hard, stony heart. Husbands, grown in the tropics of pleasure look very fine, but are usually insipid. The home-grown are the best. Select your husband, if possible, from a family tree growing on the sunny side of the church. You will be sure then that he is sound at heart. Unsound husbands, like unsound peaches, often have to be sorrowfully cast away. Having selected your husband, you should have a clear, steady, cheerful fire of love. Your preserving kettle must be neat and clean. Husbands, like peaches, look very black if this is untidy. Give him plenty of sweetness. Much sugar is needed. Vinegar is never used in sweet preserves. If you think he demands a little spice, use it with caution. Do not keep stirring him up, neither should you keep poking him with sharp points to see if he is done; it will spoil his looks. If the above receipt is followed, and you have selected the right sort of husband, you will find his love well preserved."—Zion's Herald.

LADIES.

Needing a tonic or children who want building up, should take
BROOK'S IRON BITTERS.
It is pleasant to take, cures Malaria, Indigestion, Biliousness and Liver Complaints.

FIELD NOTES.

MARLBOROUGH C. T.—This new C. T. with six organized Churches and only one hundred and twenty members. Most of these men and women are true to their Church and stand side by side with their pastor. We are making some improvement on this C. T. but not as fast as we desire. Our people are working and praying for the rebuilding of our Church. The interests of our Sunday-schools have grown very fast. We have six schools, four of which we have organized since we came on the work. These are in good working order and supplied with our literature. Most all of the officials of the Church are doing good work. We have one local preacher, Bro. Pritchard, who is doing good work for the Church. God bless his labor. The spiritual interest of the Church is very good. We have had some revivals and several additions. We had a very fine meeting Sunday night at Mabelvale, all of the members came forward and said by the help of the Lord they would rise to a higher plane in Christianity, and about 26 came and asked for the prayers of the Church. These people say our Church at this place is in a better condition than it has been for five years. I think every claim asserted to this change by the Conference will be paid in full. Our people say their pastor and family shall be cared for; they are proving it by their actions. We were very agreeably astonished the other day when Bro. Heart drove a wagon up to the parsonage loaded with meal, flour, meat, sugar, coffee and a number of other articles. I tell you it does a Methodist preacher good to be pounded with a wagon load of provisions at once. He informed us that this donation was made by the good sisters of the C. T., led by Sister Pritchard. May God bless them. I am serving a good and generous-hearted people, who know just how to make a preacher and family comfortable and happy. J. A. HENDERSON, P. C.

Mabelvale, June 16.

BLOOMFIELD C. T.—When we came to Bloomfield C. T. last December, we had no parsonage; the brethren had sold our old parsonage that was at Bloomfield for \$75 and moved the location for the parsonage to Springtown, which was the right thing. Bro. W. D. Wasson, one of our leading members in our Church at Springtown and a merchant also, donated a nice lot to the Church, and he and a few other brethren went to work liberally, and by their faithful work our parsonage was about complete by the middle of March. It is fenced with plank, a good barn built, the property is worth about \$400. We have completed the church at Decatur; it is worth about \$800 and was dedicated by Rev. F. S. H. Johnston, my P. E. at my third Quarterly meeting. We have built a church 26x40 ft. at Sulphur Springs this year. It is not completed yet, but we can use it for worship. We have another church near completion at Bethel; it was begun before we came to the work. So, Bro. Bennett, you see we are moving onward. We must build houses for God, if we expect to capture this world for our blessed Lord. We are tolerably well up with our collections. I believe we will come up all right by Conference. I serve good people. We are working and praying for a revival all around the work. We need more of the Holy Spirit. May the blessings of the Lord be upon us and establish the work of our hands upon us. THE ARKANSAS METHODIST has found its place in quite a number of families in my charge this year. I am trying to get it into every home. It pays. God help us as preachers to do all we can for THE ARKANSAS METHODIST.

FIERCE MERRELL, P. C.

Springtown, June 22.

A NOBLE RECORD in life saving is accorded to Maguire's Cundurango, the universal medicine. It cures disease, whether located in the Lungs, Liver, Kidneys, stomach, or any of the organs. 75c. per bottle; we pay expressage when three bottles are ordered.

J. & C. MAGUIRE CO.,
St. Louis, Mo.

June 24-25.

USE POND'S EXTRACT for Muscular Rheumatism

WHAT THE DOCTOR SAYS:

A PROMINENT NEW YORK PHYSICIAN GIVES THIS ADVICE FOR THE CURE OF MUSCULAR RHEUMATISM:
"Be regular in your habits, eat and drink only what you need. If the intestinal action is sluggish take a course of cathartics. Have the painful muscles rubbed thoroughly, frequently and fervently, using some soothing lotion. I like POND'S EXTRACT for such conditions, and it will promptly take out the soreness."

WHAT THE PATIENT SAYS:

"My wife has been afflicted with the rheumatism for the past five weeks, and after using every known liniment, your POND'S EXTRACT came, and we rejoice to say it is helping her very much."—R. O. FISHER, Indianapolis, Ind.

Be sure you get POND'S EXTRACT, not some worthless substitute. All Druggists.

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775 Fifth Ave., New York.

Quarterly Meetings.

Monticello Dist. Part of 3rd round. E. N. Evans, P. E. Ark. City, July 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

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don, 16, 16; Camden sta, 16 17; Mt Dor do at Hart's chap. 23, 23; Lapile. at Fors. Hill, 24, 25; Magnolia sta. 29, 30. No. 3. Beethren will notice some of these Quarterly meetings come in the week; I have to do this, to give full time on the 4th round. Have your protracted meeting at this place and I will drop in with you. H. E. Watson.

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ARKANSAS METHODIST

Rev. Z. T. BENNETT, Editor.

WEDNESDAY, JULY 1, 1891.

DISTRICT CONFERENCES.

Below we give the places and dates for the District Conferences of our Church in this State, as far as announced. We wish other Presiding Elders to furnish us the places and dates for their respective Conferences:

DISTRICT.	PLACE.	DATE.
Pine Bluff, & Kingland.	Pine Bluff, & Kingland.	June 24.
Dardanelle, & Prairie View.	Dardanelle, & Prairie View.	July 2.
Little Rock, & Mt. Tabor.	Little Rock, & Mt. Tabor.	July 2.
Monticello, & Arkansas City.	Monticello, & Arkansas City.	July 2.
Camden, & Stephens.	Camden, & Stephens.	July 8.
Arkadelphia, & Gurdon.	Arkadelphia, & Gurdon.	July 8.
Morrilton, & Quitman.	Morrilton, & Quitman.	July 9.
Eureka Springs, & Huntsville.	Eureka Springs, & Huntsville.	July 9.
Fl. Smith, & Paris.	Fl. Smith, & Paris.	July 14.
Harrison, & Valley Springs.	Harrison, & Valley Springs.	July 15.
Hot Springs, & Dallas.	Hot Springs, & Dallas.	July 15.
Batesville, & Newberg.	Batesville, & Newberg.	July 16.
Washington, & Nashville.	Washington, & Nashville.	July 25.
Helena, & Wynne.	Helena, & Wynne.	July 22.
Clarksburg, & Van Buren.	Clarksburg, & Van Buren.	Aug. 3.

PINE BLUFF DIST. CONFERENCE.

Last week the citizens of Kingland gave abundant evidence of their appreciation of the privilege and pleasure of entertaining the Pine Bluff District Conference. They did so by their cheerful hospitality and large attendance upon the Conference sessions as well as upon the public religious services. Their interest in the occasion was noticeable and worthy of commendation; for in some instances liberal hospitality to the servants of the Lord is not accompanied by manifest interest in their deliberations.

Nearly all the charges of the District were represented by several delegates, who joined readily and freely with their pastors in giving desired information and in discussing questions before the Conference. This fact we noted with pleasure, and some of the speeches by the laymen were heard with evident interest and hearty approval. This desirable feature with its mutually helpful advantages depends largely upon the thoughtful and judicious skill of the President of the Conference. In this and the general duties of a presiding officer, Rev. Dr. Riggins succeeded admirably, and in an easy and graceful manner highly satisfactory to all present.

As we give on our first page a fair report by Prof. Granville Goodloe, the accomplished Sec'y, of the subjects discussed and the general facts elicited as to the condition of the District, we avoid repeating by referring our readers to that report. We do not recall any District Conference we have attended, where all the pastors appeared so hopeful of fruitful results in their charges, and upon enquiry we learned each pastor had not only been cordially welcomed, but had to date received the cheerful co-operation of their membership.

Revs. J. F. Oak, J. E. Cason, E. N. Evans, J. A. Sage, E. M. Pipkin and W. C. Parham, visiting preachers, contributed to the interest and profit of the occasion. Prof. Parham spoke pleasantly and effectively in behalf of Galloway College, "the lovely queen of the West," &c. And in a short speech at another time he surprised his hearers by telling them of "five counties in Southeastern Ky. without a Church except a few scattered organizations of the Hardshell Baptists, who are on the decline. In one of these counties, organized 71 years ago, there is neither a church nor a school house of any sort except for an occasional three-month public school lately organized, and no preaching by any Denomination. In this county 500 murders had been committed without a single conviction. The Kentucky Conference is now trying to evangelize the people by mission work." After this speech another visitor congratulated the prodigal on his return to his former home and more favored land! We are happy that no such destitution and lawlessness are to be found in Arkansas.

In Kingland we were kindly and comfortably entertained in the pleasant home of Mr. and Mrs. J. T. Rucks, to whom with Rev. F. N. Brewer, our popular pastor there, we are indebted for special courtesies.

On page 8 we give the Faculty of Galloway College, with brief introductory remarks on the new members of that large and strong faculty of Christian educators. We call special attention to the large advertisement of this College, "the lovely queen of the West and the pride of Arkansas." Its success has far surpassed the most sanguine expectations.

THE GAMBLING CURSE.

The time has fully come when the pulpit and religious press should strive as never before to arouse the public conscience against gambling in all its forms. In our opinion it is one of the greatest curses of modern times, and it prevails more or less in every grade of society in all civilized nations. It is in close alliance with the deadly and monstrous curse of drunkenness, and its spirit has begotten the increasing brood of crimes seen in the defalcations and embezzlements of the present time. In its fascination and contagion it is quietly but rapidly spreading and entrenching itself among the respectable classes, who should in all things be worthy examples to upright living and noble citizenship. It is destroying confidence by its fearful destruction of personal integrity, and both the State and the Church are suffering incalculably, yea as never before, from the alarming prevalence and ruin of this terrible curse, the gambling mania.

In its last issue the Northwestern Advocate (Chicago) says 40,000 people went out to see the Chicago derby and the whole city seemed to be possessed by the event; that "within three minutes, last Saturday, one horse outran ten others, won \$20,000, and caused at least \$2,000,000 of bets to change hands. This is a growing form of gambling, and as Americans we begin to rival the English in their insane tendency to bet upon something which they may not in any manner or shape determine."

Last week the Christian at Work said "some phases of gambling prevail as never before. Horse racing, for example, is not condemned to the extent that it was; we tolerate it and allow pool-selling, though rebelling at the lottery. Baseball and all other athletic games furnish illimitable occasion for betting. In England, as a writer in the last number of the Westminster Review remarks, gambling which was once the exclusive sport of the rich has become a popular passion. He maintains that the great majority of Englishmen look on gambling with no aversion, and the actual gamblers include the richest and the poorest. Horse racing without betting is impossible, and horse racing is the great English passion. Card playing, so general among all classes of English society, is there almost invariably a gambling game. A game of cards in England without stakes is unknown. Outside of strict Dissenters, practically everybody bets. We hope the picture is overdrawn; but it is by no means certain that it is. Possibly the revelations as to the baccarat gambling of the Prince of Wales may start a new movement having the aid of religion to put a stop to the practice both in England and the United States. Certain it is that gambling in any form is evil, and only evil, and its practice is utterly inconsistent with the maintenance of the Christian character. It is high time for action on the part of the Churches, that so far as the professed Christian is concerned the practice shall not for an instant find countenance."

Commenting on the failure of the late General Assembly of the Presbyterian Church, North, to denounce specifically the game of "progressive euchre," the Presbyterian Banner says:

That the General Assembly intended to give its approbation to this so-called amusement no one will for a moment contend; but as frequently Church courts, in legislating specifically on the subject of amusements, have sometimes acted unwisely, "progressive euchre," which is simply one form of gambling, was stricken from the report under the guise of an amusement, because of which deep regret was expressed by many immediately afterwards. Of this proceeding the New York Sun says:

"Yet progressive euchre is as much a gambling game as draw poker or baccarat. It is played for stakes, and the stakes give the zest to the game which makes it popular. They are prizes, but they are gambling stakes, all the same. If, then, any form of gambling is wicked, playing progressive euchre is wicked. It is also especially wicked because it stimulates the passion for gambling so easily kindled in the feminine breast more particularly. It is a woman's game rather than a man's, and the gambling spirit it excites is the cause of the feminine fondness for it. Morally, the party of men and women who played baccarat at Tranby Croft with such sad consequences to Sir William Gordon Cumming were no worse than is a progressive euchre party in the pious Presbyterian household. The stakes were in money in the one case, and in the other they consist of articles bought with money; but of course the principle is the same. It is gambling, pure and simple."

"Progressive euchre" is to be denounced as a vice and not apologized for.

If it has attained anything like the proportions it is said to have done, or is as productive of the gambling spirit as it is reported to be, Christian people and all the friends of morality cannot be too quick in banishing it from their homes; nor can ecclesiastical bodies condemn it too strongly.

"GALLOWAY DAY."

Below we give the Agent's report of collections recently taken for Galloway College. In his behalf we are authorized to say this report would have long since been made in this paper, as promised, but reports from many churches were not made until recently. He prepared a report, which would have been published some time ago, had not Bishop Fitzgerald and some of the Trustees advised, that it be withheld. Bro. Jeffett is P. E. of a large District, which with his work for the College, as Agent (for which he neither asks nor receives any compensation), keeps him constantly on the road.

To THE ARKANSAS METHODIST:—The following are the amounts received to date as the result of Galloway Day collections:

B. A. White, Grady,	\$2 60
N. E. Skinner, Walnut Ridge,	6 10
H. M. Whaling, Arkadelphia,	20 00
F. J. Shaw, Simpson,	2 00
R. W. McKay, Elson,	20 00
W. P. Whaley, Magnolia,	2 00
J. R. Sanders, Magnolia,	18 95
S. L. Cochran, Marianna,	36 60
R. S. Thomas, Searcy,	28 55
Lakeside, Pine Bluff,	7 30
T. D. Scott, Lake Village,	7 50
J. A. Anderson, Greenwood,	5 00
R. C. Atchley, Texarkana,	3 05
T. A. Martin, Harrison,	5 00
Bro. Griffin, Brinkley,	2 00
T. H. Simms, Hope,	10 40
J. S. Clower, Quitman,	7 00
A. C. Carter, Cotton Plant,	25 00
John C. Ritter, Paragould,	9 65
J. F. Carr, Camden,	12 00
J. McLaughlin, Lonoke,	22 00
J. A. Sage, Stephens & Waldo,	2 00
L. B. Hawley, Hamburg,	12 75
J. A. Walden, Eureka Springs,	2 00
W. E. Bishop, Mammoth Spgs.,	5 25
F. M. Smith, Hamburg,	1 00
T. G. Couch, Magnolia,	1 50
W. L. King, Beebe C't,	1 00
G. W. Damon, Hackett City,	2 50
L. I. Lasey, St. Paul,	2 25
F. N. Brewer, Kingsland,	2 00
P. W. Johnson, Center Point,	2 00
H. B. Scruggs, Prescott,	17 10
Geo. M. Hill, Richmond,	10 50
B. G. Johnson, Fulton,	1 00
J. M. D. Sturges, Cabot,	5 60
O. H. Tucker, Quitman sta.,	5 00
C. M. Keith, Princeton,	15 00
K. W. Dodson, Wattensaw C't,	3 25
B. Williams, Russellville,	12 70
James M. Hanks, Helena,	10 00
G. B. Griffin, Oakland,	1 00
A. H. Williams, Gasker Cove,	8 30
First Church, Little Rock,	130 00
Batesville, Tuckerman and	
Vergerie,	54 50
Tulip Creek,	8 25
Chester mission,	8 00
W. L. King, Beebe C't,	1 00
R. B. Kirkman, Red River, C't,	50
D. G. Wells, Juneau,	2 50
Beebe for Galloway Day,	6 85
Conway for Galloway Day,	40 00
Tuckerman and Jacksonport, D.	
W. Reid,	1 00
Angusta,	12 25
R. Ritter, Clarendon,	2 00
W. W. Anderson, Union and	
Revels,	8 00

This report only embraces the amounts raised in cash. We are assured that other amounts will be sent soon, which will be duly published. With thanks to the brethren for their kindness, I am, Fraternally, F. A. JEFFETT, Agt.

REPORT OF GRAND JURY.

Last Friday the Grand Jury of this (Pulaski) county made to Judge Lea its report for the March term, prolonged unusually for investigation in the case of ex-Treasurer W. E. Woodruff, who was indicted in three counts on the charge of appropriating to his own use public funds of the State, namely: \$63,740 in money, \$7,671 in State bond scrip, \$13,806 in State scrip, and \$302.48 in county warrants—total \$85,519.48. We understand Maj. Woodruff's attorneys announced him ready for trial, but by consent of counsel on both sides Judge Lea set the case for trial at the October term of the Pulaski Circuit Court.

In their report on county affairs the Grand Jury said among other things: "We find that the affairs are run in rather a slipshod manner, and in our judgment the expenditures of the county are entirely too large for the amount of revenue to be collected, as we find that in the last six months the expenditures exceeded \$100,000, and with that amount it is only a question of time for the county to run very largely in debt, and we think that the County Judge is entirely too extravagant in his notions of running the county."

In their report on the enforcement of law in this city the Grand Jury said: "We learn from the officers of the city that the Sunday laws are observed and the saloons are closed. We also learn from the Chief of Police that all gambling is fined without exception. There are no gambling houses run that are not taken up and run whenever they violate the law. We find that all other houses that are run contrary

to the law are well looked after and fined whenever the law is violated, and there are no complaints, as far as we have been able to ascertain, coming from anybody of disorderly houses, or the law being violated in any way, as we have made particular inquiry as to the condition of all such matters."

We are pleased to learn, that the saloons are now closed on Sunday, and we hope the officers of this city may diligently and rigidly demand that the closing shall be real as well as apparent. It may be true, that "all gambling is fined," and that "there are no gambling houses run, that are not taken up and fined"; but we have reason to believe the fines imposed for gambling and running gaming houses are more in the nature of revenue for license to violate law than of lawful and determined measures to suppress crime. Fines imposed with uniformity as to the time and amount, and regularly paid without legal resistance, are a travesty upon the faithful administration of law in an honest determination to suppress crime. We think this is unquestionably true both in regard to gaming houses and bawdy houses. The city ordinances provide for the suppression of such places as nuisances; that the gambling devices shall be seized and destroyed, Sec. 387; and that houses and tenements used by lewd women for the purpose of prostitution within the city limits shall be abated in like manner as prescribed by the city ordinances for other nuisances, Secs. 469 and 470.

Is there any well-informed man, who candidly believes our city officers heretofore have in good faith and earnest determination tried to suppress and break up the gaming and bawdy houses within the limits of this city? We think not. Are we to expect any more in this direction from the present city officers? Will they tolerate, by quiet imposition of nominal and uniform fines, the presence of crime and shame, which the city ordinances declare shall be suppressed and abated? We wish we felt authorized to say with all the emphasis possible, that our present city officers are determined to enforce every existing ordinance for the welfare and betterment of society; and that they will do so until the ordinances are repealed, or the criminal and shameless violators of law are driven beyond this city's limits. Will Mayor Fletcher and Chief of Police Sanders authorize us to say such is their purpose, without fear or favor, connivance or compromise?

"CHURCH LETTERS."

From the Nashville Advocate, June 27, we quote the following statement and editorial comment:

Under the head of "Inquiring Friends" you have replied to several queries in regard to the rights of members to demand certificates and the rule governing the preachers in charge. I state a case which actually occurred, and will thank you to say whether the preacher in charge did right to grant the certificate asked for, and whether the preacher in charge of the Church to which the dismissed member went, did right in receiving said member. A was reproved and reinstated with for indolence in amusements forbidden by the rules of the Church. She became offended, and, without removing her residence, asked for a certificate of membership, and it was granted her, and with it she was admitted into membership in a Church some distance away, in another presiding elder's district.

A member against whom there are no complaints, and who wishes to "remove" from the charge, is entitled to demand a certificate of dismissal, and the pastor has no option but to give it. When, moreover, this certificate is presented to the pastor of another charge, he has no option but to receive it. But a person not intending to change his residence is not entitled to a certificate. If there are no complaints against him, he may, however, exercise his privilege of withdrawing; and the pastor, as a matter of courtesy, may give him a written statement to the effect that he had been an acceptable member of our Church. In the case to which our friend alludes, the first pastor was under no compulsion to grant the certificate, but the second pastor was bound to receive it.

We approve the foregoing answer in its relation to the particular case mentioned; but we do not think the whole comment is strictly correct. The right to demand a certificate of membership, usually called a "church letter," is not necessarily conditioned upon an intended change of residence, but always upon an intended change of membership from one to another pastoral charge. There may be satisfactory reasons for a change of membership without a change of residence, both in city and country charges; but an intended change of membership must precede the rightful demand for a

certificate of membership or "church letter."

Last Fall the Nashville Advocate said: "Any member in good standing is entitled to a certificate upon application. Any member is technically in good standing when there are no charges against him. If the pastor refuses a certificate, he can only justify his action by preferring charges or seeing that this is done."

Upon this interpretation of our law in relation to certificates of membership, we said then and now repeat: as we understand the subject, our Discipline does not contemplate or provide for furnishing certificates of membership except to persons removing to, or changing their membership to another pastoral charge. Any member in good standing—and every "member is technically in good standing when there are no charges against him"—may at his own pleasure withdraw from our Church, after which he is no longer subject to its authority. But the act of withdrawal, or ecclesiastical expatriation, is not the same as a dismissal from a given pastoral charge, on a certificate of membership. Any person having a certificate of membership and presenting the same for recognition, before it becomes void by limitation, must be recognized as a member of our Church in the charge to which application is made, and then he is responsible to that charge for his conduct during the whole time he held the certificate of membership.

The following from the Manual of the Discipline, page 78, is pertinent, and so far as we know has not been reversed by the General Conference: "In 1860 a member applied to his pastor for a 'certificate.' It did not appear that he intended to remove his membership to another circuit or station, and he declined to say what use he intended to make of the certificate. Whereupon the pastor declined to give it. The Presiding Elder overruled the pastor's decision. The case coming before the Bishop presiding over the Conference, he sustained the pastor."

PRESS EXCURSION.

(Continued.)

ALEXANDRIA, VA.

This is one of the oldest ports of the Colonies. As early as 1749 it was organized and governed by a board of trustees. Fourteen years later Geo. Washington was made a trustee. In 1801 it was ceded to the general government as a portion of the District of Columbia. In 1814 it was captured by the British and in 1846 it was retroceded to the State of Virginia. Here Washington had his main social, political and Masonic relations. Here he cast his first vote in 1754 and his last in 1799.

Here is the old Christ Church of which Washington was a vestryman. This Church was built in 1767 of brick brought from England. A large, square pew, No. 59, about two-thirds up on the left hand side, is the one Washington occupied. It remains to-day just as when he occupied it. It is boarded up solid and has a panel door. The seats run all around it so that half the persons occupying it, if it is full, sit with their back to the pulpit. Just across the aisle is pew No. 46, occupied by General Robert E. Lee, who was also a vestryman of the Church. The Church has a gallery which is occupied now by the poorer classes, but in early days the rich people occupied the gallery, and Washington selected the pew below to show his humility. The collection bag carried by Washington is still preserved but not used.

The study is about 8x10 feet. In it is the communion table presented to the Church by Washington. It is 18 inches by 4½ feet and made of walnut. There are also two chairs presented by Washington. The music in Washington's day was led by a flute and a violin. The church contains now a small chapel organ. Here at Alexandria is also the old Carey House, which was General Braddock's headquarters. In this house is the room in which the council of the Governors of Pennsylvania, New York, Massachusetts, Maryland and Virginia was held—it is unchanged. Here Washington as a major made his last appeal to Braddock before the council to fight the Indians in Indian style. Braddock heeded not and the disaster of Monongahela followed.

But the place of most interest to me was the Masonic Lodge in which Washington was made a Mason, and by which he was buried. Bro. Jno. G. Holland, of Searcy, and myself with Mrs. Holland, Miss Rosa Bennett and Miss Edna Thornburgh secured admission through the courtesy of a Sir Knight, who prevailed upon the old Tyler to show us through. The lodge room is on the second floor in a large old brick structure. The entrance to the ante-room has two sets of doors—first an iron door heavily locked and about three feet further on is a heavy wooden door. The Tyler explained that unless the door was of iron relic hunters would break into the lodge and steal the relics. And because of the ravages of such people when allowed in the lodge, orders had been given of late to allow

no visitors except in open lodge. We therefore counted ourselves fortunate in being allowed to go through at leisure and with a well informed guide.

The ante-room is similar to many others of the kind, except that it is full of relics of Washington and his day. The lodge room is an oblong, about 30x60 feet, with a room about 20x60 feet to one side, devoted exclusively to placing relics, mementoes, etc.

Once inside the lodge we involuntarily lifted our hats and reverently bowed to the same letter G that hung over Brother George Washington's head and to which he had often pointed when cautioning the young Fellows of Crafts against profanity. We slowly walked to the station of the Master in the East, and with strange feelings seated ourselves in the very chair so frequently occupied by the Father of His Country while presiding over the lodge. The chair is strongly made and covered with leather. The back is about four feet high; some scamp cut a piece of the leather out of the seat leaving a hole which has by use become enlarged. The chair is used regularly now. The hour glass which measured time for Washington still stands on the Master's table. The chairs used while Washington was Worshipful Master are still used by the members and in good condition. Only a few new chairs have been placed in the lodge. Here is the original charter of Alexandria Lodge issued in 1788. The is now called Alexandria-Washington lodge. Here are the working tools of the three degrees just as used by the great man. Here is the silver trowel, with ivory handle, he used at the laying of the corner-stone of the Capital building at Washington City. Here are the same three candlesticks; they are of mahogany and only two feet high. Here is the apron made by Mrs. Lafayette for Washington, and the pink sash. Here, in a case, is the hatcoat with which he put the cherry tree, and here his wedding gloves. In another case are a pair of his spurs, a piece of Braddock's coat, and one of the big boot straps from Washington's army boots. Carefully preserved is the knife given to Washington by his mother and which he carried fifty-four years. It has one blade and a pearl handle. Here is the clock that stood in Washington's room when he died. At the moment of his death, 10:20 p. m. Dec. 14, 1799, the attending physician cut the weight cord. It has never run since, but points evermore to that sad hour. On the wall is a life-size painting of Lafayette as a Knight Templar, with triangular apron on which are skull and cross-bones. There are many other things of interest, but our time is up and we must leave the place hallowed by the associations of Washington and Lafayette.

We took the train for Washington City, arriving at the Pennsylvania depot where Giteau shot down the beloved Garfield. A brass star marks the spot on the floor where Mr. Garfield fell.

At 8:15 p. m. Wednesday, May 27, we left Washington City for Philadelphia, arriving at the latter place at 4 o'clock next morning. At 6:50 a. m. we left Philadelphia over the Pennsylvania road and arrived at New York 9:20 a. m. We walked across the great Brooklyn bridge and from its heights viewed New York, Brooklyn and Jersey City, N. J. At one sweep we could see the Bartholdi Statue of Liberty Enlightening the World, New York bay, East river, North river, Hudson river and Governor's island. We took an elevated car through Brooklyn and by change of cars to Coney island in thirty minutes, running at times as fast as sixty miles an hour. At Coney island we beheld the broad Atlantic ocean and spent two hours among the shells and sands of its beach. Here is Brighton beach, a well attended resort, and further up a mile is Manhattan beach, where Jay Gould, Vanderbilt, and the like bathe their tired bodies and rest their weary limbs at a cost of say twenty-five dollars a day per individual.

Returning to New York we hired a carriage and guide and visited Central Park, the Museum, Vanderbilt's residence, Fifth Avenue, the Tooms (prison), and other places of curiosity. In the great drive in Central Park we saw people driving and riding for exercise and sport on all sorts of animals and in all kinds of vehicles. Some were driving three horses single file to two-wheel carts, going at a rapid rate; a lady rode one horse and drove another before her. We could not see the fun in that. Going to New York from Philadelphia we passed Trenton and Princeton, N. J., and other large towns. In fact it is almost a solid city from one city to the other—90 miles. Trains run every 30 minutes. We passed through the great seed farm of Landreth. One of the curiosities of the run was the engine taking water while running at the rate of 40 miles an hour. The water tank is a trough in the bed of the road, and as the train runs a huge shovel or dipper dives into the trough, fills itself and brings the water to its place, and no halt is made. We spent all day in New York and got back to Philadelphia at 10 p. m.

In Philadelphia we spent part of next day visiting points of interest. Our first point was John Wan-

maker's mammoth store, the largest in the world. It occupies an entire block and is entered from four streets. We went to Independence Hall, saw the wonderful Liberty Bell and other curiosities. We left Philadelphia at 11:35 a. m., May 29. Dinner at Baltimore, Md., supper at Cumberland, Md., and breakfast at Cincinnati May 30. Dinner at Vincennes, Ind., and supper at St. Louis 8:25. Here we left our comfortable sleeper, the good Proteus, and shipped on the Iron Mountain for Little Rock, where our company disbanded after nearly two weeks pleasant association and travel. The members of the excursion party were: J. W. Adams, Pine Bluff; W. S. Burnett and wife, Helena; Allen W. Clark, J. H. Dye and wife, Geo. Thornburgh and daughter and Miss Rosa Bennett, Little Rock; J. W. Gardner and wife, Prescott; E. L. Vaden and wife, E. Lanvoigt, Forrest City; W. A. H. McDaniell, Paragould; J. H. Page, Warren; I. M. Partridge, Fayetteville; J. W. Underhill and wife, Conway; J. M. Weaver, Van Buren; E. E. Kerr, John Holland and wife, Searcy; H. A. Turner, Lockesburg; Mrs. Sue L. James and daughter, Miss Z. Brooks and George Lower and wife, Hot Springs; R. S. Deener and wife, Batesville; B. L. Emmerson and two daughters and A. W. Davies, Magnolia; Arthur Murray, Pine Bluff; Emmett Rodgers, Jonesboro; B. E. Jobe and daughter, Russellville.

Bro. Lower was put in charge, and well did he perform his duty. We shall retain pleasant memories of this excursion, and of the companionable ladies and gentlemen composing the party.

GEO. THORNBURG.

PERSONAL AND OTHER NOTES.

Mr. Albert Thornburgh of West Plains, Mo., is paying his uncle, our Business Manager, a pleasant visit this week.

Last Thursday our office was honored with a call from Judge M. T. Sanders of Helena.

Prof. Chris Eaton of Valley Springs Academy called Saturday. Prof. Eaton has accepted a position in the Yellville District High School and will be found there hereafter. The Business Manager has known Prof. Eaton from boyhood and is pleased to know of his prosperity. He is worthy of it.

Revs. F. A. Jeffett and I. B. Manly gave us a cheerful visit Monday morning and reported a delightful and profitable Quarterly meeting at Frenchman Mountain Church on the Mineral C't. Bro. Jeffett had spent several days there and was highly pleased with the great religious interest in that community.

Rev. J. P. Hilburn, host of the recent Garmesville District Conference, is thus kindly mentioned in the Florida Advocate: J. P. Hilburn makes a model host and won the hearts of the brethren by his cordial manner. His wife is an estimable cultivated lady, a good musician and sings well. She is "organist." Happy the preacher whose organist has promised to "love, honor and obey."

Rev. W. M. Baldwin of the Arkansas Conference will this week assume editorial charge of our Brother in Red, organ of the Indian Mission Conference. His son Rev. J. W. Baldwin will be assistant editor and Business Manager of the paper. We heartily wish them great success. In a business letter Bro. Baldwin says: "I am loth to leave Arkansas and the brethren with whom I have been so pleasantly associated for many years. May God bless THE ARKANSAS METHODIST, its Editor and Business Manager."

Monday p. m. we had cheerful visits from Revs. Horace Jewell and W. A. Fendegars of Searcy.

Rev. W. A. Freeman, P. C. of Okonoma C't, writes June 29: "Okonoma is one of the chosen places of the Lord. He is here in great power; 9 conversions last night. One of the best revivals you ever saw. On we go till end of week."

Rev. Dr. and Mrs. J. H. Dye returned Friday from an extended visit to Washington City, New York, Boston and other cities.

We regret very much the failure in business of Col. Thos. W. Baird of this city and so well known through Arkansas. From the Arkansas Democrat we quote: Late Saturday evening Thos. W. Baird, one of the largest wholesale machinery dealers in the State, appeared in the circuit court

and confessed judgment in favor of the Ames Iron Works, of Oswego, N. Y., for \$20,535.11. Execution was thereupon issued and Col. Baird's store taken in hand by the sheriff. It is estimated that the liabilities are about \$80,000, and it is thought the assets will exceed this amount by fully \$15,000. Bad collections and dull trade are the main cause of the failure—bad collections having a great deal to do with it. Col. Baird is a man of great push and energy, and has never been lacking in public enterprise. He is a shrewd business man; and his friends hope to see him again in the lead and enjoying prosperity.

Referring to Rev. J. M. Cantrell's appointment as Agent for Quitman College, the Baxter County Citizen says: "Mountain Home circuits regret very much to lose Mr. Cantrell; for he has endeared himself to all the people within its bounds, and enjoys the friendship and confidence of those whom he has served the past two and a half years as pastor to that degree attained only by those who are consecrated to their work, earnest and industrious and unswerving in their endeavors to do good. But for the cause of education we willingly consent for him to enter this new field. Quitman College is one of the oldest educational institutions in the State and is the pride of the Arkansas Conference. The past year has been one of great success and with such a competent, earnest and zealous worker in the field the college is destined to take a sudden bound upward. He will enter into the work at once and his family will remain at Mountain Home till September."

We invite the special attention of our readers to the advertisement of the Arkadelphia Methodist College, which has quickly and deservedly won the unqualified endorsement of its patrons and friends, and has cheering prospects of large and increasing patronage.

Our sales of Plantation Chill Cure exceeds all others together. Ask for a bottle—we do the rest. For sale by C. J. Lincoln Co., Little Rock, Johns Schapp, Ft. Smith, J. H. Soull & Bro., Pine Bluff.

AN EXCELLENT TRAINING SCHOOL.

Its Students Admitted to Leading Universities Without Examination.

On recommendation of the Principal, graduates and proficient of the University School, Monticello, Ark., are admitted to the higher classes of the University of Tennessee and other leading Universities without examination. Speaking of the Principal of this school, Prof. T. C. Karns, A. M., says: "I have known Prof. Hineson several years. He is a most excellent teacher and Christian gentleman. His ability in his chosen line is very marked. Fathers can entrust their sons to him without any hesitancy. He will make scholars and good citizens of them." For circulars, address, J. H. Hineson, Monticello, Ark.

AN URGENT APPEAL.

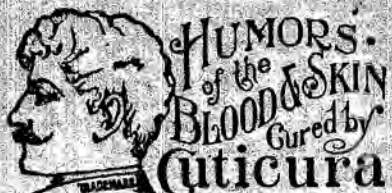
DEAR BROTHER BENNETT:—I have been reading the report of the Mission Board of our Church, and my heart grows sad to see the falling behind of several thousand dollars less than last year.

It becomes painful to me to see our missionaries in the foreign fields laboring for the salvation of the people, and our collection for their support falling so far behind—\$118,000 in debt and interest accumulating each day. It is true there is a fearful financial pressure upon the people in the U. S., but our preachers in the South scarcely feel it in their homes and our people spend very nearly as much money now as this time last year.

While the Board is planning to raise the amount we want to appeal to every superintendent, teacher and scholar in the bounds of the Little Rock Conference to give the month of August, and let every child, teacher and visitor bring an offering to God to raise this indebtedness from our Church. We have as reported at our last Conference, over 16,000 Sunday-school scholars, and if each will contribute five cents each Sabbath during the month of August—five Sabbaths—the nice little sum of \$4,000 will be raised and every scholar paying only twenty-five cents each. Let us observe the month and give the children an opportunity of feeding our missionaries and their children, who are carrying the gospel to heathens for us. Talk up this work in your homes and among your neighbors and friends. Speak of this to the children. Give them a word of encouragement and cheer. How many of our pastors will give this movement their kind endorsement and will urge their Sabbath-schools to observe the five Sabbaths in August as a month for missions? How many superintendents will give this movement an opportunity of interesting the children and in raising a part of \$118,000 now wanting?

Children, will you help? It is as much your work as ours. There are probably more children among the heathens than there are grown people. Will you not help these poor children to find the Savior? Yes, I know you will; you are eager now to begin. Let us all observe the same time, take up the collection each Sabbath and on the fifth Sunday make a grand rally and do your best and send the amount to Bro. A. D. Jenkins, Treasurer of the Board of Missions, Little Rock Conference, and let it be reported as special help from Sunday-schools.

Yours, W. A. STEEL.
Little Rock, June 29.



HUMORS OF THE BLOOD, SKIN AND SCALP.
Itchy, burning, bleeding, scaly, crusty, simply blotchy, or copper-colored, with loss of hair, either simple, hereditary, or contagious, are speedily, permanently, economically, and infallibly cured by the Cuticura Remedy, consisting of Cuticura, the great skin cure, and Cuticura Soap, an exquisite Skin Purifier and Beautifier. Cuticura Resolvent, the new Blood and Skin Purifier and greatest of Humors Remedies, when the best physicians and all other remedies fail. Cuticura Resolvent is the only infallible blood and skin purifier, and daily effect more great cures of blood and skin diseases than all other remedies combined.

Sold everywhere. Price, Cuticura 60¢; Soap, 25¢; Resolvent, \$1. Prepared by Rogers' Drug and Chemical Corporation, Boston, Mass. U. S. Patents 1,234,567 and 1,234,568.

Pimples, blackheads, chapped and oily skin prevented by Cuticura Soap.

Backache, kidney pains, weakness, and rheumatism relieved in one minute by the celebrated Cuticura ANTIPAIN PLASTER, 25¢.

FIRST CHURCH, LITTLE ROCK.

The Rev. E. A. Tabor has been appointed by me to the pastorate of our First Church, Little Rock, left vacant by the departure of the former pastor. This appointment disrupts no existing pastoral relations, secures the much-needed service of a true and tried man, one of our best workers, well known and much esteemed by all our people in Arkansas.

This service for First Church will not sever the relation of Bro. Tabor as Agent for Hendrix College in which he has done, and is doing, such good work for the cause of Christian education.

O. P. FYZGEBALD.

[Bro. Tabor will this week enter upon the duties of his new and important charge, and will receive a cordial welcome. We wish him the largest possible measure of success.—Ed.]

GIFTS FOR THE LADIES.

Do you want to know all about Watches, Diamonds, Jewelry, Silverware for the Table, Cutlery, Music Boxes, Lamps, Silk Umbrellas, Cutlases, Silver Toilet Articles. Then write for the great Catalogue of 2,000 engravings of the finest things in Jewels, Silver Wares and Clocks—free which will be sent to you free by the Mermoid & Jaccard Jewelry Co., Broadway and Locust street, St. Louis, Mo., "the grandest jewelry establishment in the world."

We guarantee satisfaction on all orders and invite you, when in St. Louis, to visit their magnificent establishment.

In writing, kindly mention this paper.

FROM SAM JONES HIMSELF.

The great revivalist writes:

WEST POINT, Miss., Aug. 23, 1890.

Mr. H. B. Logan, Agent the Mutual Life Insurance Company, of New York:

DEAR SIR:—I believe in life insurance. I believe you represent the best company in the world. I heartily recommend you as an old Georgia friend, and the company you represent, myself holding a policy in it. I believe every man ought to provide against the uncertainties of the future in the interest of loved ones by procuring a policy in a safe life insurance company. Yours truly, SAM J. JONES.

The best company: The Mutual Life Insurance Company, of New York. Geo. Tilles, State Manager, Little Rock, Ark.

MARRIED.

June 23, 1891, at the residence of the bride's parents in Magnolia, Ark., by Rev. J. R. Sanders, Mr. Oscar P. Marph and Miss Anna L. Beasley, all of Magnolia, Ark.

At the residence of Mrs. Miller of Russellville, by the Rev. W. J. Stone, Mr. R. C. Garner and Mrs. Textie Jones, June 23, 1891—all of Lamar, Ark.

At the residence of the bride at Tuckerman, Ark., June 23, 1891, by Rev. D. W. Reid, Mr. W. G. Hogan and Miss M. E. Layton.

June 24, at the residence of the bride in Faulkner Co., Miss Allie Bennett and Mr. W. H. Benedict of Texas, Rev. E. H. Owen officiating.

THE LARGEST IN THE WORLD.

The Mutual Life Began Business in 1843.

It is the oldest Company in the United States and the largest in the world. It is Purely Mutual, having no capital stock. All the profits of the business are paid to Policy-holders, and its entire accumulation and surplus belong to them exclusively. Up to December 31, 1890, it had paid its Policy-holders in forty-seven years the immense sum of \$204,000,147.17, which is DOUBLE THE AMOUNT EVER PAID BY ANY OTHER LIFE COMPANY. In the same period it accumulated \$147,154,981.20 in assets for paying future Claims and Dividends. Its Policy-holders have already received \$88,326,567.38 in Cash Dividends, and it still holds an Undivided Surplus of \$9,931,233.33, payable at the distribution period named in contracts made with the insured. Including present surplus, it has earned for its Policy-holders \$98,607,800.74 in profits on policies entitled to dividends, or nearly double that of any other company. TAKE ONLY THE BEST.

The Mutual Life Insurance Company of New York,

Richard A. McCurdy, President.

GEO. TILLES, Manager for Arkansas,

106 and 108 Center Street, Little Rock, Ark.

Write for rates, stating your age.

WHO

is it, in this world, that would not like to do just a little bit better than he is doing? May be there may be some who do not, but we have failed to run against such an one yet. It

IS HOT

weather and the way we turn out goods, it makes us think of our boyhood days and the harvest field, but "what are we here for?" Answer—"We want to increase our trade just \$100,000.00 in the next twelve months, and think by the way we are increasing now, we will be able to do it. We give our personal attention to all mail orders; every letter answered by return mail. Prices and samples sent on application. Give us a trial.

H. J. GEORGE & CO.,

201-203 EAST MARKHAM.

Plenty good ice water always on hand.

If the following press dispatch be true our brethren of the Primitive Methodist Church in England are mixing political and ecclesiastical affairs:

"At the Primitive Methodist Conference now being held at Northampton several speakers denounced the Prince of Wales for the share he took in the baccarat scandal. In addition some of the speakers urged that the Prince of Wales should not be allowed to ascend the throne unless he abandoned gambling. The Conference will consider to-morrow some resolutions upon this subject which will be presented to it."

If a gathering of citizens were to discuss and express such sentiments by resolution, we should be neither surprised nor grieved if Methodists should compose a large part of the gathering; but for a body purely ecclesiastical to pass such resolutions, we think, is going beyond the proprieties.

We fully approve the foregoing from the Texas Advocate. We do not think it proper or best for the Church to ignore the clear distinction between a purely ecclesiastical assembly and a secular meeting or gathering of citizens. In a mass meeting, Methodists may, as citizens, consistently and rightfully say and do things improper to be said and done in a Methodist Conference.

In the former speaking and acting as subjects of the State, they may endorse or condemn political leaders and measures; but in the latter, as representatives of a Christian Church, they should not seek to commit their constituency to any party or measure wholly political, however moral it may appear.

As we guarantee Plantation Chill Cure why not try it? If it does no cure you it will not cost you anything. For sale by C. J. Lincoln Co., Little Rock, Johns Schapp, Ft. Smith, J. H. Soull & Bro., Pine Bluff.

WANTED.

By an experienced teacher as Prin. or Prof. in some High School or College. For particulars address, J. T. CLARK, 3638 Cook Ave., St. Louis.

FREE SCHOLARSHIPS FOR YOUNG MINISTERS.

There are twenty-three free scholarships of \$100 each in the Biblical Department of Vanderbilt University, open to A. B. graduates of colleges or universities who are preparing for the ministry of the Methodist Episcopal Church, South. These scholarships were held the past session by graduates of Randolph Macon College, Emory and Henry, Trinity, Wofford, Emory, Southern University, Centenary, Southwestern University, Hendrix, Central (Mo.), Kentucky Wesleyan, and the Academic Department of the Vanderbilt. They are sufficient to meet the cost of board at Wesley Hall and the entrance fees of the University. Tuition and room rent are free. These scholarships are distributed among the graduates of the various colleges and universities and are awarded to the most meritorious applicants. Those desiring scholarships for next session should make early application to Dr. W. F. Tillet, Dean of the Biblical Department, Nashville, Tenn.

A Trip "Down East."

It is safe to say that the large majority of those who take an annual vacation of from two weeks to a month, do not go for rest, but for recreation and a change of scene—a change which of itself brings rest. To such, the East, with its great cities, its historic places, its scenic and mountain resorts, lakes, glens and highly cultivated landscapes, offers an inviting field.

The number of places which may be reached in a few hours ride by rail or steamer in the East, enables the tourist to see more in a week than he could see in a month of travel in the great central West.

Many of the eastern resorts may be visited by holders of through tickets, reading over routes of through lines, stop-overs being allowed, thus effecting a considerable saving both in fares and time, as through rates are always less than local rates.

Notable among the through car routes affording this facility, are the Ohio & Mississippi R'y and its eastern connections. With the Baltimore & Ohio Route it runs both morning and evening lines of Pullman Vestibule Buffet Sleepers from St. Louis through Deer Park and Oakland (the twin mountain resorts of the Alleghenies), Harper's Ferry, Washington, Baltimore and Philadelphia to New York without change.

In connection with the Erie R'y, the O. & M. R'y affords a direct route for Lake Chautauque, Niagara Falls, Watkins Glen, Saratoga and Lake George. Erie R'y trains pass directly through Lakewood on the southern border of Lake Chautauque, affording easy access to that favorite resort.

For White Sulphur and other healing springs of the Virginias, Richmond, Old Point Comfort, Washington, Baltimore, Philadelphia and New York, the O. & M. makes direct connection in Union Depot, Cincinnati, with the Chesapeake & Ohio Route.

Summer Excursion tickets to all the Eastern Resorts are now on sale at O. & M. offices in St. Louis at reduced rates.

Rates to New York and other eastern points by this line are lower than by any other through car route from St. Louis, and our accommodations are unsurpassed.

Those who contemplate a trip East this summer, should communicate with the undersigned, who will be glad to furnish descriptive pamphlets of the different resorts, reserve sleeping car berths, and supply any additional information as to rates, time and routes.

A. J. LYTLE, Gen. West'n Pass' Agent, Ohio & Mississippi R'y, 105 N. Broadway, St. Louis, Mo.

J. S. BRADDOCK'S

REAL ESTATE COLUMN.

NO. 101.

Two sections, two miles from two different railroads, of rich bottom lands; 12 miles from state house; 20 acres under cultivation, with cabin on it; 60 acres deadened. Over 1000 acres have never been culled; choice timber—oak, hickory and ash. This tract will make a fine cotton, corn and cattle farm. Will sell the whole tract together at a low price, or divide into 40 or 80 acre tracts and sell on long time payments.

NO. 102.

Two very choice lots, corner of Twenty-seventh and Marshall streets. The other ten lots on this block have been sold for \$3450. These are two of the choicest, with an east and south front, covered with shade trees. Price \$700, on any kind of payments wanted. A bargain!

NO. 103.

Lumber wanted.—In exchange for three choice lots, corner Twenty-sixth and Marshall streets. Price \$1100. Will take it all in frame lumber at \$10 per 1000 feet.

NO. 99.

Contractors and builders: I am now prepared to furnish building stone from my beautiful white granite quarries on short notice and at lowest prices. Call and examine specimens in front of my office.

NO. 100.

Choice lots in Braddock's boulevard addition at prices ranging from \$150 to \$400, on payments to suit purchasers. You should not close a deal elsewhere until you shall have seen them.

NO. 97.

Five choice vacant lots on corner of Braddock and Nineteenth streets, five blocks from dummy line park, high and dry, covered with nice shade trees. Price, \$200 per lot, on time payments. Discount of 10 per cent, if any party takes all, and an additional discount of 10 per cent for all cash down.

NO. 98.

Farm—360 acres—six miles from State House; quarter mile from station on Little Rock and Memphis railroad; large house and three cabins; 140 acres, with 10-rail fence, under cultivation, remainder good timber, oak, ash and hickory, never been culled. Excellent farm for corn, cotton and cattle. Price \$25 per acre. Terms, \$1000 cash and \$1000 per year. This is a bargain.

NO. 95.

Investments in and around Little Rock have no equal. You can make no mistake. Your money can be doubled every year. Investments for non-residents carefully attended to. Correspondence solicited. Send for maps and circulars, also plate and printed of Braddock's boulevard addition.

NO. 96.

Granite Quarries.—The beautiful blue inexhaustible granite quarry two miles south of Little Rock, suitable for paving and building purposes; also the unequaled white inexhaustible quarry, 1-2 miles south, now being worked, directly on the Arch street pike, a fine stone for building purposes, can now be purchased at one-tenth their real value. Any one with capital to operate these quarries can make an independent fortune. Write for samples of this beautiful building and paving stone. Price \$30,000 on terms to suit.

NO. 92.

House and lot on Denton street, one block from dummy line. High, dry lot, with fruit trees; house contains 3 rooms. Price \$700, on payments of \$100 cash and \$10 per month. I'll stop paying rent!

NO. 89.

SPECIAL OFFER! Parties desiring to build houses in Braddock's beautiful boulevard addition can make a cash payment of \$25. After a house shall have been built no further payment will be required for one year, after which time \$5 per month only. Secure a home!

NO. 90.

Choice lot, corner of Twenty-fifth and High streets, covered with nice growth of shade trees, convenient to street cars, adjoining the beautiful Little and Steele addition—lots across the street selling rapidly at \$800—this lot can be bought at \$400, on payments of \$20 cash and \$10 per month.

NO. 91.

Lots on Wolfe street, with fine growth of shade trees, only 4 blocks from the beautiful residences of Gleason, Coy, Bradford, Orloff and Kneaser, at the low price of \$350, on payments of \$20 cash and \$10 per month. Lots on adjoining block selling at \$600.

NO. 92.

Renters, attention! I will build nice cottages on as fine lots as Little Rock affords and sell on payments of \$100 cash down and remainder at \$10 per month. Why pay rent, when you can have your own home for what the rent would be.

NO. 77.

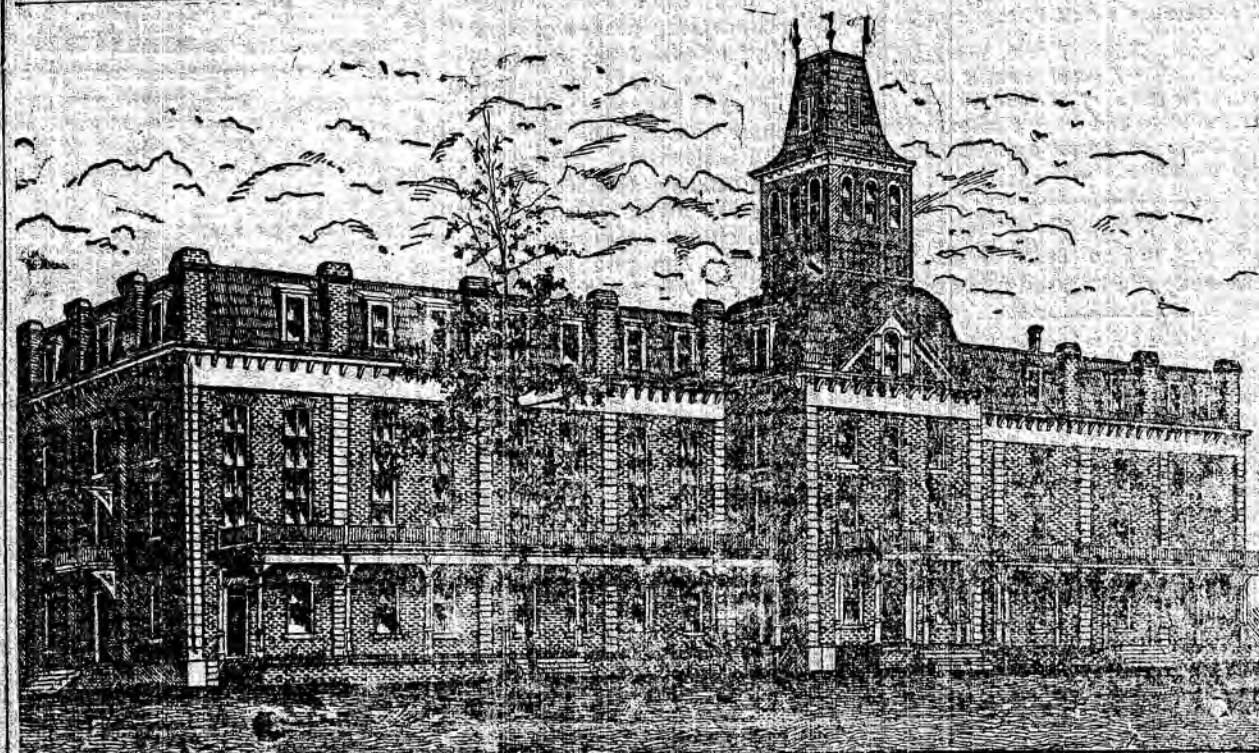
Choice vacant lots on Izard, Chester, Ringo, Cross and Pulaski streets, at prices ranging from \$110 to \$135 each, on payments of \$10 cash and \$5 per month. Why pay rent when you can get a home for what the rent would be?

John S. Braddock,

REAL ESTATE DEALER

816 West Markham Street,

LITTLE ROCK, ARK.



Galloway Female College,

Located in the Town of Searcy. Near the Famous Searcy Springs.

BUILDING A four story brick. Rooms large, well furnished and comfortable. A Campus of eighteen acres, shaded with native oaks. Eighteen teachers and officers well qualified for the work.

Twenty new pianos. The best advantages in

Language, Literature, Science, Art, Elocution and Music.

Special attention to Sight Singing and Physical Culture. Terms as low as can be. Many rooms already engaged for the next year. Apply for Catalogue to

S. H. BABCOCK, President.

My Nerves Are All Right

And I have gained 10 pounds in 6 months, as the result of taking Hood's Sarsaparilla, says Mr. P. H. Rose of the firm of Rose & Eddy, Rochester, N. Y. "I had almost

Chronic Dyspepsia
My digestion being very bad, and I was broken down from overwork so that I could not sleep nights. But my stomach is now in perfect condition, and for all the above benefit my gratitude is due Hood's Sarsaparilla."

"Water-Brash"

And dyspepsia troubled me for 10 years, and after trying various things I concluded to take Hood's Sarsaparilla. The effect is marvellous as I seem to be almost entirely cured." J. M. JOHNSON, 427 10th Street, Toledo, Ohio. If you suffer from

Indigestion

Or dyspepsia troubles try Hood's Sarsaparilla. It gently tones and stimulates the stomach, assists digestion and creates an appetite.

Hood's Sarsaparilla

Sold by all druggists, \$1.12 per box. Prepared only by C. I. HOOD & CO., Apocothecaries, Lowell, Mass.

100 Doses One Dollar

ARKANSAS METHODIST

WEDNESDAY, JULY 1, 1891.

CHRISTIAN LIFE.

HOW TO LOVE HIM.

A woman once said to her pastor: "I do love God very much, but I don't love more. How can I?"

"You must become better acquainted with him," was the reply.

"We love those who are worthy of our love in proportion as we become acquainted with them."

"How can I get better acquainted?" she asked.

"Study the Bible more," he said.

"God speaks to you, reveals himself to you in the Bible. Read in the New Testament the life of Jesus, and imagine you had been with him, as John, and Peter, and Mary were."

"And pray more. Tell him all your joys and troubles and needs. He will answer you, and every answer will draw you closer and closer to him."

"Then try to please him in everything you do and say. We always love those whom we try to please. Love makes us wish to please the Lord, and love rewards us when we have done it."

The woman followed these rules, simple as they were, and her love to God grew and spread all through her heart.—Word and Work.

TOWN LIFE.

From the Richmond Christian Advocate's leader on Town Life, we quote the following:

When we turn to the moral and religious side of education, there arise grave doubts about the excellence of our town cultivation. For the corrupting fashions, allurements, pomp and show and gilded ungodliness of town life are among the chief forces of "the god of this world," whose capital and citadel are in the haunts of dense populations. Here, emphatically, "the world" with its "lusts" has its headquarters. The temptations to luxury, extravagance, gayety, frivolity, vain and polluting pleasures abound. The great "lust" of ungodliness and worldliness, "the love of money" ("the root of all evil") is the giant iniquity of the city and town. Here are the great marts of trade and commerce which form the arena for its most energetic displays; here the "money kings" who are its high priests and attendants of less degree; here the exchanges, the Bourses, the Wall Streets, where ferocious and noisy, clamorous and inappeasable vices abound in a "sulphurous canopy." During the short hours of a conflict for gain as impassioned as the battles of blood or love. The love of money and fashion have in their service every vice and every weakness of human nature. Temptations to the commission of crime in order to procure the means of gratification and indulgence in some of the numberless avenues opening on every side, are abundant; every year has its list of victims.

But the picture is not wholly dark. In town life there are great and priceless religious opportunities and advantages. The appointments for worship are numerous and exceptionally attractive. The agencies of piety and religion abound. Churches, Sunday-schools, religious societies, fields for religious activity, occasions of stimulation to holy living are numerous and accessible. He who "hungers and thirsts after righteousness" must perish ungratified only by gross neglect. And, therefore, perhaps the finest specimens of true religion, active and influential, are here. Certainly the best Christians of towns are not surpassed by the dwellers amid any other scenes. They display every grace and illustrate every virtue. They are ready for every good word and work. If their cultivation and knowledge of the world may seem to deny them the engaging innocence and Eden-like, dove-like purity of the lowliest country religion, they are not devoid of a genuine and elevated simplicity of spirit and character. Meantime, how capable of wise and well-directed beneficence, of sweet and inexhaustible kindnesses, of cordial and unpretentious hospitality, of unflinching and undiminished labors in unenvied fields, of unforgetting attention to the poor, the sorrowful, the anxious and distressed around them, of a sweet inventiveness in devices to accomplish good purposes and compass good ends by harmless means! Especially is the grace of Christian liberality developed in a town life. There is no reason why country people should be less liberal in spirit, nor are they. Nor yet is it true, as so many country people innocently suppose, that money is so abundant in town that everybody can readily give away all he chooses. The average ability is no greater; there is much poverty in town; the proportion of necessary expense to income is quite as large as it can be in the country. There are a few very wealthy people and a great multitude of poor or barely living people among Christian Churches in towns. But the worshiping more frequently, the being in a compact body reached often and in a more effective manner by all the agencies of religion, the stimulus so much needed for giving and the contagious effect of good example, and other like causes,

contribute to develop a standard of giving to Church work and beneficence not often reached in the country. The largest and most continued givers and the most generous and free in proportion to ability have always been in town.

On the whole, with one proviso or not the saying that "God made the country; man the town?" There are evils in country life; we may not take time or space to mention them now. Town life, hereafter in the South to be more and more the life of our people, has its blessings, its advantages, its goods as well as its corruptions and temptations.

WHY CHRISTIANS DIE.

More Christians die from starvation than from any other cause. They starve not for lack of meat, but from neglect of eating. And strange to say that one of the first effects of negligence to eat is the loss of appetite. The starving Christian never suffers from hunger. Therefore many are deceived. They do not know their condition, and therefore persuade themselves that they are in good health when they are really dying. They imagine that they are eating meat when really they are not. The disciples of the blessed Master were astonished once when in reply to an invitation to eat, he said: "I have meat to eat that ye know not of." They said among themselves: "Hath any man brought him to eat?" Then "Jesus saith unto them, my meat is to do the will of him that sent me and to finish his work." This is the meat for which a greater part of the church is perishing today. The true disciple is like his Master. Christianity is Christ. The Christian is a reproduction of the characteristics of the Christ. To do the will of God is the meat and drink of the true Christian. A want of appetite is the sign of disease. The man of sound health gets hungry when the body needs meat. Meat satisfies hunger and gives life and strength to the body, and there is nothing more agreeable to the taste of a hungry man in sound health than meat. The same is true of Christian work and the Christian. Doing the will of God satisfies the deepest hunger of the soul. It sustains life and gives strength, and there is nothing which yields so much in solid joy. "It is more blessed to give than to receive." This is the highest ideal attainable in Christian life. Not until doing the will of God becomes the daily food of the soul can it be said the disciple is like the Master. In the Christian life work is food and idleness is starvation.—Texas Christian Advocate.

THE ROLL-CALL IN HEAVEN.

An incident is related by an army chaplain. The hospital tents had been brought to the rear. Among the number was a young man mortally wounded, and not able to speak. It was near midnight, and many a loved one from our homes lay sleeping on the battle-field that sleep that knows no waking until Jesus shall call for them.

The surgeons had been on their rounds of duty, and for a moment, all was quiet. Suddenly this young man, before speechless, calls in a clear, distinct voice, "Here." The surgeon hastened to his side, and asked what he wished. "Nothing," said he; "they are calling the roll in heaven, and I was answering to my name." He turned his head and was gone, gone to join the army whose uniform is washed white in the blood of the Lamb. In the great roll-call of eternity, will your name be heard; can you answer, "Here?" Are you one of the soldiers of Christ, the great Captain of Salvation?—Christian Commonweal.

AS A DRINK IN FEVERS.

Use Horsford's Acid Phosphate.

Dr. Chas. H. S. Davis, Meriden, Conn., says: "I have used it as an accessory in cases of melancholia and nervous debility and as a pleasant and cooling drink in fevers, and have been very much pleased with it."

The Bible promises to save every body to-day, but no hope is offered that anybody can be saved to-morrow.

The Great Benefit

Which people in run down state of health derive from Hood's Sarsaparilla, conclusively proves that this medicine "makes the weak strong." It does not act like a stimulant, imparting fictitious strength, but Hood's Sarsaparilla builds up in a perfectly natural way, all the weakened parts, purifies the blood, and assists to healthy action those important organs, the kidneys and liver.

Only about one person in a thousand can undertake to write poetry without fooling his time away.

HACKETT, ARK., Aug. 20, 1897.

Dr. A. T. SHALLERBERGER.

Rochester, Pa. Dear Sir:—I wish you to send me a bottle of your Antidote for Malaria, which I see advertised in the Methodist Advocate, Chattanooga, Tenn., and which I cannot get here. Fifteen years ago my mother had third day chills, and after trying the doctors and other medicines without relief, a friend recommended your Antidote; she tried it, and one dose effected a permanent cure.

Truly yours,
J. S. EDWARDS,
Pastor M. E. Church.

OUR YOUNG FOLKS.

THE TWO WORDS.

One day a harsh word, rashly said,
Upon an evil journey sped,
And like a sharp and cruel dart,
It pierced a fond and loving heart.
It turned a friend into a foe,
And every where brought pain and woe.

A kind word followed it one day,
Flew swiftly on its blessed way,
It healed the wound, it soothed the pain,
And friends of old were friends again.
It made the hate and anger cease,
And every where brought joy and peace.

But yet the harsh word left a trace,
The kind word could not quite erase,
And though the heart fast loved and trusted,
It bore a scar that long remained.
Friends could forgive but not forget,
Or lose the sense of keen regret.

If we could but learn to know "the two words" and use our words can so.
How would we weigh with utmost care
Each thought before it sought the air,
And only speak the words that move
Like white-winged messengers of love.
—Sunday-School Times.

MANNERS FOR BOYS.

In the street.—Hat lifted when saying "Good-by" or "How do you do?" Also when offering a lady a seat, or acknowledging a favor.

Keep step with any one you walk with. Always precede a lady upstairs; but ask if you shall precede her in going through a crowd or public place.

At the street door.—Hat off the moment you step into the house or private office.

Let a lady pass first always, unless she asks you to precede her.

In the parlor.—Stand till every lady in the room, also older people, are seated.

Rise, if a lady enters the room after you are seated, and stand till she takes a seat.

Look people straight in the face when they are speaking to you.—S. S. Visitor.

LEARNING IN YOUTH.

Daniel Webster once told a good story in a speech and was asked where he got it. "I had it laid up in my head for fourteen years, and never had a chance to use it until to-day," he said.

My little friend wants to know what good it will do to learn the "rule of three," or to commit a verse of the Bible. The answer is this: "Some time you will need that very thing. Perhaps it may be twenty years before you can make it fit in just the right place some time. Then if you don't have it, you will be like the hunter who had no ball in his rifle when the bear met him."

"Twenty-five years ago my teacher made me study surveying," said a man who lately lost his property, "and now I am glad of it. It is just in place. I can get a good situation and high salary." The Bible is better than that. It will be in place as long as we live.—Selected.

ALL CAN DO SOMETHING.

There is work in the world for even the youngest to do.

A lady was going to visit a poor woman, when her nephew five years of age, brought a biscuit to her and begged her to take it to the sufferer.

"I can do without lunch," said the child; "I have had a good breakfast." And accordingly he did without lunch that the poor woman might have a biscuit.

A young girl fifteen years of age, being obliged to go into a shoe-maker's shop to inquire for a poor boy who was in her class in the temperance school, said kindly to the cobbler who had given her the information she sought:

"Are you a temperance man?"

"No; but I ought to be," was the answer. "When I was, we were better off than we are to-day."

After further conversation the young girl asked:

"Will you come next Sunday evening to our temperance meeting?"

"I will," he promised.

He came, was converted, signed the pledge, and subsequently joined a Methodist Church, and is to-day happy and prosperous. He said to a comrade not long ago:

"That girl is my guardian angel." You can all do something. Are you trying? Are you thoughtful of the poor? Are you self-denying that you may help some one less favored than you? Have you signed the pledge? Have you asked any one else to sign it? Do you speak pleasant, encouraging words to some one each day? Are you courteous and polite to all? Are you constantly watching for opportunities to say a cheering word or do a kind act? Have you given your heart to Jesus, and are you praying by name for those of your friends who are not Christians? O how much there is for even the smallest child to do for Jesus!

The people most in danger of going to hell are those who intend after a while to start for heaven.

TO DISPEL COLDS.

Headaches and Fevers, to cleanse the system effectually, yet gently, when costive or bilious, or when the blood is impure or sluggish, to permanently cure habitual constipation, to awaken the kidneys and liver to a healthy activity, without irritating or weakening them, use Syrup of Figs.

June 17-1m.

CANCER and Tumors CURED, no knife, no blood. Free. Dr. GRANTON & CO., No. 143 Elm St., Cincinnati, O.

Bstey

Is the name which we ask you to remember when about to purchase an Organ.

BRAVE LITTLE MARIAN.

One of the most heroic acts performed during the Revolution, when the whole nation rose to a high plane of heroism, was that of a child in South Carolina. During the investment of Charleston, the country north of Cooper's River was ravaged by Col Tarleton and the British.

Some of his men reached the plantation at Mr. Robert Gibbes at night, and, after killing the cattle and shooting down the terrified negroes, proceeded to shell the house.

Mr. Gibbes was a helpless cripple, whose wife had recently died. His eldest daughter, Marian, a little girl of thirteen, with the help of one or two house servants, carried her father and younger sisters to a place of safety in the swamp. She then discovered that the baby, a boy of two years, had been left behind.

The house was in flames. The shells were falling thick upon it. The field between her and it was filled with drunken, riotous soldiery. But she did not hesitate. She kissed her father, and with a gulp of terror, darted toward the house. A soldier caught her.

"Where are you going," he demanded.

"For our baby," breaking loose. The men stopped firing. As she entered the house, the walls began to crumble and the flames shot high above the roof. But in a moment she reappeared with a white bundle in her arms.

Tradition says that Tarleton's men cheered her loudly as she ran back to the swamp. She was badly burned, but recovered, and lived to be one of the most patriotic of Carolinian women. The baby whom she saved was afterward the gallant Lieut. Col. Penwick.—Women's Journal.

Deafness Can't Be Cured.

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

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that we cannot cure by taking Hall's Catarrh Cure. Send for circulars, free.

F. J. CHENEY, & Co., Toledo, O.
Sold by druggists, 75 cents.
June 17 1m

CONCRETE BELL FOUNDRY
Bells for Churches, Chimes, Schools, Fire-Alarm Bells, Pure Copper and Tin. Also, Brass and Cast-iron bells. VAN DUZEN & TIFT, Cincinnati, O.

CANCER and TUMORS
Scientifically treated and cured without the knife or loss of blood. Book sent free. Dr. GRANTON & CO., 143 E. 14th St., Cincinnati, O.

SELLERS LIVER PILLS
Use the pills sold by all druggists, which have been made by a special process, and are guaranteed to cure all cases of Biliousness, Indigestion, Liver and Stomach Troubles, Headaches, and all the ailments arising from a disordered Liver. They have failed to cure all druggists and country dealers. Sold by all druggists and country dealers. Dr. J. C. Rogers, Cincinnati, O.

THE CELEBRATED COTTON GIN
WITH LATEST IMPROVEMENTS
Free of Freight. Fully Guaranteed.
H. W. HUBBARD, BIRMINGHAM, TEXAS.
We carry stock at various Southern points for quick delivery upon receipt of orders.

"OSGOOD" U. S. Standard WAGON SCALES
Sent on trial, freight paid. Fully warranted. 3 Ton \$35. 5 Ton \$55. 10 Ton \$85. 15 Ton \$115. 20 Ton \$145. 25 Ton \$175. 30 Ton \$205. 40 Ton \$275. 50 Ton \$345. 60 Ton \$415. 70 Ton \$485. 80 Ton \$555. 90 Ton \$625. 100 Ton \$695. 120 Ton \$835. 150 Ton \$1035. 200 Ton \$1335. 250 Ton \$1635. 300 Ton \$1935. 400 Ton \$2535. 500 Ton \$3135. 600 Ton \$3735. 700 Ton \$4335. 800 Ton \$4935. 900 Ton \$5535. 1000 Ton \$6135. 1200 Ton \$7335. 1500 Ton \$9135. 2000 Ton \$11935. 2500 Ton \$14735. 3000 Ton \$17535. 4000 Ton \$23135. 5000 Ton \$28735. 6000 Ton \$34335. 7000 Ton \$39935. 8000 Ton \$45535. 9000 Ton \$51135. 10000 Ton \$56735. 12000 Ton \$68735. 15000 Ton \$86735. 20000 Ton \$114735. 25000 Ton \$142735. 30000 Ton \$170735. 40000 Ton \$226735. 50000 Ton \$282735. 60000 Ton \$338735. 70000 Ton \$394735. 80000 Ton \$450735. 90000 Ton \$506735. 100000 Ton \$562735. 120000 Ton \$682735. 150000 Ton \$862735. 200000 Ton \$1142735. 250000 Ton \$1422735. 300000 Ton \$1702735. 400000 Ton \$2262735. 500000 Ton 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SYRUP OF FIGS



ONE ENJOYS

Both the method and results when Syrup of Figs is taken; it is pleasant and refreshing to the taste, and acts gently yet promptly on the Kidneys, Liver and Bowels, cleanses the system effectually, dispels colds, head-aches and fevers, and cures habitual constipation. Syrup of Figs is the only remedy of its kind ever produced, pleasing to the taste and acceptable to the stomach, prompt in its action and truly beneficial in its effects, prepared only from the most healthy and agreeable substances, its many excellent qualities commend it to all and have made it the most popular remedy known.

Syrup of Figs is for sale in 50c and \$1 bottles by all leading druggists. Any reliable druggist who may not have it on hand will procure it promptly for any one who wishes to try it. Do not accept any substitute.

CALIFORNIA FIG SYRUP CO.
SAN FRANCISCO, CAL.
LOUISVILLE, KY. NEW YORK, N.Y.

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Anything in the Dry Goods Line

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MUSICAL CURRICULUM. For Piano Instruction. Issued by G. F. Root. Price of either Fingering and Foreign Fingering. Price of either Fingering and Foreign Fingering. Price of either Fingering and Foreign Fingering.

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Orders by mail promptly attended to.

624 MAIN ST.,

LITTLE ROCK, ARK.

ARKANSAS METHODIST.

WEDNESDAY, JULY 1, 1891.

OBITUARIES.

COOK.—Little Phemie Hays Cook, daughter of C. M. Cook and Ida M. Cook, was born March 26, 1887, and died June 11, 1891. Little Phemie was a sweet little child, the joy of the home, but heaven has been made dearer to the parents. May the grace of our God sustain them and bring them at last to a happy re-union in our Father's house on high.

J. H. BRADFORD.

DICKSON.—Florence Dickson (nee Givens) was born in Lowndes Co., Miss., Sept. 26, 1861; was converted to God when very young and joined the Cumberland Presbyterian Church, of which she was a consistent member until August, 1886, when she joined the M. E. Church, South. She was married to H. T. Dickson March 5, 1885, in Van Buren Co., Ark. She died March 27, 1891, at Muskogee, I. T. Sister Dickson was a faithful, earnest Christian, having an experimental knowledge of God. She left a devoted husband and three sweet little children to mourn her departure—also her father and three sisters. The ways of God are past finding out, but we know he doeth all things well, and while loved ones are sad because of our sister's departure, yet they rest in the assurance of hope, remembering our Lord said, "Blessed are the dead who die in the Lord." The hope of the resurrection and a happy re-union comforts the bereaved.

M. L. BUTLER, Pastor.

FARRISH.—William F., third child of W. T. and N. T. Farrish, was born Dec. 6, 1885. When about six months old, little Frank was afflicted with dropsy of the heart, and suffered almost incessantly, and a large portion of the time intensely, until May 14, '91, when the death angel bore him away from the bosom of devoted parents up to that home which Jesus has prepared for the good. He was a great sufferer, but suffered with patience and submission, and with the fortitude of one much his senior in years. He was an excellent child, and though only a little more than five years old, to my mind, thought and acted like an older person; and seemed often to commune with God. He loved the Church and Sunday-school. The day the Sunday-school at Mt. Tabor organized, though quite sick, insisted on going, fearing he would forfeit membership if absent. He expressed a desire to go and be with Jesus. I know that father, mother and all the family miss little Frank very much. He is gone from you, but is the companion of other happy spirits, free from pain and suffering. He feels no want, knows no care, he is happy with angels in the presence of God. Soon you must take your departure; "Be ye also ready," that you may overtake and rejoice little Frank, and with him enter "that rest that remaineth to the people of God."

Pastor, J. M. D. S.

MCDONALD.—Rev. N. S. McDonald was born Aug., 1826, in N. C.; professed religion at the age of 18 and joined the M. E. Church, South, which act he honored all his life. He was faithful to the end. He was licensed to exhort soon after his conversion and served in that capacity for two years and was then licensed to preach. He removed to Tennessee and stayed a few years and then came to Arkansas. In due course of time he was ordained both Deacon and Elder, and was a faithful preacher for forty years, filling some important places as a supply, both in Arkansas and Texas. He was a successful preacher and won many souls to Christ as stars in his crown. His first wife was the daughter of Bro. Tisdale, who died several years ago, he then married Miss Laura Kilgore, who survives him to mourn over his departure. He died Dec. 20, 1890, at the full term of his life, in the full triumph of faith. The writer stood by his bedside and saw him pass away, and it was a triumph. Farewell, Bro. Mc.; thou hast gone to rest. Bereaved ones, dry up your tears; you will soon meet on the other shore.

Rev. H. HARDIN.

BLACKARD.—Miss Cora Blackard, daughter of L. H. Blackard, was born July 31, 1876, and died April 20, 1891. She was baptized at her earnest request by Rev. Jas. A. Anderson before her conversion. At a meeting conducted by her pastor, Rev. W. M. Taylor, she received a happy conscious change, and was received into full connection in the M. E. Church, South, by Rev. D. J. Weems. From the time of her conversion Cora lived a happy Christian life, obedient to parents, loving to brothers and sisters, considerate and kind towards all. Her parents removed from their home in Johnson Co. to Altus for the purpose of completing her education in Hiram and Lydia College, but she having had measles, relapsed before entering school—the case becoming complicated with a spinal affection it was soon evident that her recovery was hopeless. She seemed to have had some premonitions of approaching death and in several ways made preparation for its coming, and at different times expressed herself as not being afraid to die. She left a message for her brother Roby in Oregon. "Tell him that my last prayer on earth was that he might be saved." Her sufferings towards the last were intensely excruciating, depriving her sometimes of consciousness, but in her last season she enjoyed a happy foretaste of the presence of the Lord. Her life was a worthy model for us to follow and her death was a glorious, triumphant vindication of the truth and comfort of religion. Her last words were telling where she wished to be buried and her last expression was "glory! glory!" clapping her hands together then laid them across her breast, quietly fell asleep as gently sets the Summer evening sun.

Altus, Ark.

MILLER.—Barbry Miller was born in Coffee Co., Kansas in 1861; was married to W. A. Smith 1876 in Kentucky and in 1888 came to Arkansas. In 1873 she professed religion and joined the M. E. Church, South. She lived a consistent member of this body until her death which occurred April 20, 1891. While standing upon the margin of death's cold Jordan she uttered sufficient words to make the writer believe she saw with the eye of faith the beautiful canon just beyond. In a moment more the Lord came and bore her safely over. She leaves a husband and four children (following on) besides many other friends to mourn her loss but our loss is her gain. Be faithful until death and meet her again wearing a crown of life.

W. D. ELLIS, P. C.

ALPHIN.—Julius Alphin was born in Bibb Co., Ala., Oct. 28, 1817, and died at El Dorado, Ark., June 18, 1891. He was married Dec. 27, 1840, to Miss Martha Phelps with whom he lived happily until July 10, 1878, when she crossed the river and joined the Church triumphant. God blessed them with nine children, six of which survive their father. Brother Alphin moved to Arkansas over 40 years ago, and settled in Union Co., where he spent the remainder of his life. He professed religion in early life and joined the M. E. Church, South, of which he remained an honored member until God called him on high. He was an honored member of the Masonic Fraternity. He was married a second time Nov. 13, 1879 to Miss Nancy J. Pickering, whose devotion to her husband in his old age and affliction was prompted by that love that cannot be dissolved by death. His five daughters I believe are all members of the Church; his only son a merchant at El Dorado is not religious. The preachers who have preceded me on the El Dorado circuit remember what a friend they had in Bro. Alphin and the many kind greetings received at his home. His funeral was preached last Sunday by the writer at Bethel Church, of which he was a member and an officer for many years. He was buried by the Masonic Fraternity. The multitude of weeping friends attending shows how badly he will be missed. Surely a good man is gone. The Church has lost a useful member, the pastor a true friend and brother, the community a neighbor and helper in every good enterprise, the Masonic Fraternity a devoted member, his children a kind and affectionate father and the broken-hearted widow a kind husband. But blessed be God we sorrow not as those who have no hope. He left the living testimony behind, that he has been translated from the Church militant to the Church triumphant and he is not dead, but has only fallen asleep. God bless the widow and children and give them a happy reunion in the sweet by and by.

Redeemed from earth and pain,
Aid when shall we ascend,
And all in Jesus' presence reign.
With our translated friend!

J. H. BRADFORD.

GRADY.—My Aunt, Mrs. Harriet Grady, (nee Pickens) was born in Giles Co., Tenn. Feb. 7, 1815 and was married to Robert Grady Sept. 6, 1838. With her husband and young family she moved to Arkansas in 1849 and settled near Belleville, Sevier Co., where she lived a long eventful and consistent Christian life until it peacefully ended Oct. 6, 1890. She was loved and honored by all who knew her as a worthy Christian woman.

She was the mother of nine children, six of whom preceded her to the home on high. She was left a widow during 1870, in which state she remained till the day of her death. In those years of lonely widowhood she was faithful in rearing her two sons, one daughter and a niece—the writer of these lines—who was committed to her care in infancy. She early impressed upon us the truths of our holy religion by her sweet modest life and godly conversation.

There was exhibited, in the person of my Aunt, one of the sublimest and most beautiful lives I think I ever have known. One marked feature of her life was cheerfulness in the midst of any and all surroundings; and added to this was another noble trait that ever abided with her—that of sweet motherly patience. It was in the home circle where her blessed life shone out most glorious as a mother.

She was a Christian for more than half a century. She loved her Church (Methodist) and the Lord's servants. Her home was the home of the itinerant for many years, and they always found a hearty welcome under her generous roof. Her life was a living and practical comment on the truths of our blessed Christianity.

When nearing the end she was asked by her little granddaughter, if she wanted to get well? She replied "No, I want to go home and be at rest." She had almost completed her three score and ten, and doubtless she was anxious to "depart and be with Christ," whom she had loved and served from her childhood. No doubt she gathered many sheaves for the Master during her long life of service in His cause. How often have I heard her, in my early childhood, relate the scenes and incidents of glorious Camp-meetings and grand revivals she witnessed and enjoyed back in old Tennessee. Her face would become radiant and her eyes moistened with tears as she would tell us of these happy times.

The last parting with my dear Aunt was only two years before her death, and if I am permitted to visit the home of my childhood this year, O, how I shall miss her! The brightest and most precious of all will be gone; and the home will be vacant. I shall not be able to help like saying "I will miss the grace of God I will miss your dear mama, again. O may her loved ones imitate the good example she left! May we meet our mother again. We praise the Lord for the Christian home, "Where sickness, sorrow, pain and death are fall and feared no more."

Mrs. W. R. HARRISON.

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My little four year old girl had an aggravated case of eczema. The best physicians treated her, without any good results. A single bottle of S. S. S. cured her sound and well. This was four years ago, and she has had no return of the disease since; and her skin is perfectly smooth and clean.

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For this occasion the St. L. I. M. & S. R'y and associate lines will sell excursion tickets from all connecting stations to Chattanooga and return at one lowest first-class rate and a round trip. Tickets will be valid July 5th to 9th, good until Sept. 1st returning. Rate from Little Rock, \$14.25. For further particulars, call on any of Company Agents, or

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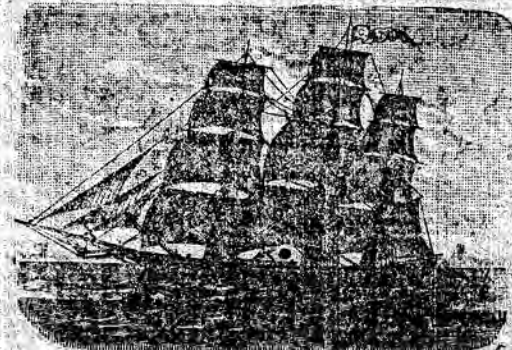
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Prof. W. C. Parham is already widely known in Arkansas as a first-class educator, having been connected with the best Church Schools before going to Millersburg. With him in the chairs of ancient languages and book-keeping, we expect the greatest success.

Miss Walker is graduated from the Mississippi Industrial Institute and College for Women. Her collegiate course there was full and thorough, as shown by the testimonials of the president and teachers. She paid special attention to science with a view to teaching, and has taught it successfully several years.

Prof. J. W. Mallet, Professor of Chemistry at the University of Virginia, says: "Miss Walker has pursued a course of study in the Laboratory at this University as a member of my private class for two vacations. I do not hesitate to say that among some twenty young men forming the two classes in question, there was no one who could be considered her superior, and only one whom I should look upon as her equal. She has naturally good, clear intellect, and has cultivated it by assiduous, steady, well-directed study, not merely in books, and by lectures, but by practical work—analytic and other—in the Laboratory."

E. Tourgee, late Director of the New England Conservatory of Music, recommended Prof. E. S. Luce as a "cultured, thorough musician, a painstaking, enthusiastic teacher, and a man of high moral character and strict integrity."

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Prof. Luce has his musical diploma from the New England Conservatory. He also teaches violin, guitar and cornet. Mrs. Luce is also an accomplished musician.

Miss Barker, of Baltimore, Md., has had thorough training in voice culture and singing in the Boston schools. She has taught successfully in Norfolk College for young ladies, at Norfolk, Va., the Wesley Female College at Macon, Ga., and the Beecher School of Tenn. Dr. Bass of the Wesleyan, says: "I have never had a teacher better qualified for her work or more willing to do it. She is a model of propriety to the young ladies under her influence and I can sincerely recommend her to any college needing a superior teacher in vocal or instrumental music. She is a lady of the most refined Christian character."

J. L. Roper, of Norfolk, says: "Miss Barker is thoroughly acquainted with the science of voice training, has had great advantages in the way of instruction and is herself an accomplished singer, having acquired for herself the title of 'Norfolk's favorite.'"

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In class No. 1 Benefit Certificates are issued for \$200, \$400, \$600, \$800 and \$1,000. To carry a certificate for \$1,000 costs 70 cents per week, and for a less one, in proportion. A member carrying a \$1,000 certificate, when sick or disabled by accident, receives \$25 per week, and at the end of seven years receives the face value of the certificate, less the amount he has received during the time in sick or accident benefits. On total disability at any time during the seven years, either from sickness or accident, one half of the certificate is paid.

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An address will be delivered by Rev. J. A. Walden, subject, the chief purpose of Sunday-school work and its relation to the Church. Also by Rev. B. Monk, subject, Christian Education. Rev. Z. W. Lindsey the Epworth League.

Remarks will be made by pastors and superintendents relative to methods of conducting, chief difficulties encountered and how to overcome them.

Pastors will please see that the Q. J. Conf. Journals are on hand as Discipline directs.

A. H. WILLIAMS.

June 25, '91.

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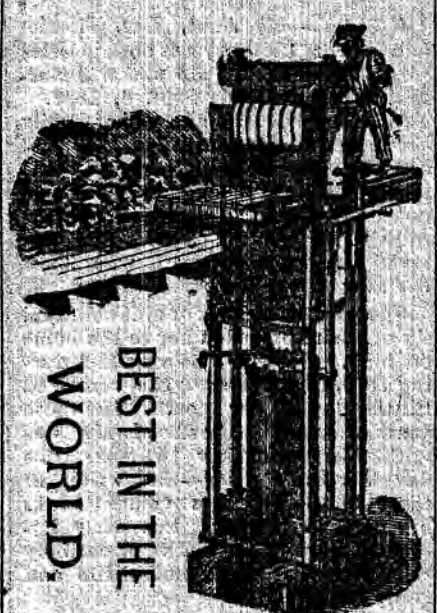
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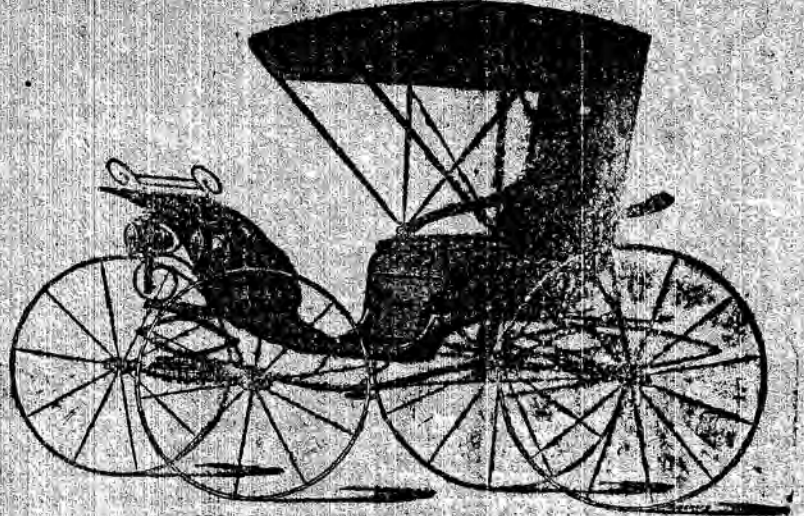
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