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." TERMS, IN ADVANCE, One Year, $1.50. To Preachers, $1.

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OUR SCHOOLS.

MR. EDITOR: Having attended the Commencement exercises of some of our schools, read favorable reports of others, and waited until the enthusiasm, awakened by personal contact, has sufficiently subsided to enable me to write calmly, I feel like saying a few things. Galloway, our Female College, was, from the start, a vigorous plant; and has fully demonstrated the necessity for a first class college for the girls of our State. Its progress, for the last two years, has been marked by a success unprecedented and unanticipated by the most sanguine. Who could have believed that, in the second year of its existence, it would enroll nearly 300 of the fairest daughters of our State, so long the pasture grounds for schools of high grade in other States? This I take to be prophetic of the great prosperity which is to mark its career, in the on-coming years, as our daughters, educated and cultivated, go out from there into the various sections of the State, as so many living agents to advertise their *Alma-mater*. One thing that needs to be done, and that right away, is to enlarge the building, so as to furnish needed accommodation for the many bright girls now ready to enter this splendid school.

Wisdom was displayed in the selection of the place for the college. Searcy, long known as a favorite health resort, as well as for the culture and high moral tone of her citizens, is centrally located, and of easy access to the different portions of the State.

President Babcock has given satisfaction to the patrons of the school, and by the unparallelled success achieved, proved his fitness for the place he fills. To parents, looking for a female college of high grade, in which their daughters can have the advantages of all the accomplishments taught in the best schools, convenient to their homes, in the midst of culture, refinement, morality and good health, I recommend Galloway Female College.

Hendrix College has just closed the most successful year, all things considered, in its history. When it is remembered that, the school opened last September at a new place, with some feelings against the place (through no fault of the citizens of Conway, however) engendered by the contest for the location; the meanness of human nature that was displayed, by some, in their slanderous reports about Conway being a "frog pond," "a low sickly hole," and other mean and unwarranted remarks about the character of the citizens of the town; and when it is further remembered, that the school has been in cramped quarters (occupying a dininghall), that the President was unable to canvass the territory, and yet the number in attendance, almost, if not quite up to other years, to thoughtful minds this demonstrates that the Methodists of Arkansas will stand by this splendid school, until it stands in the fore front of the first class schools of our country. With that magnificent building (perhaps the finest in the State) completed, and ready for occupancy by the opening of the next term, and with the present prospect for the best crop we have had for years, it is confidently believed that, the number will be greatly increased next year. Having attended the Commencement, and considered the location with reference to health, to population, (it being near the geographical center of the State) and the social vices found in other towns, I am now persuaded that, the selection of Conway, for the seat of Hendrix College, was providential. Our selfish nature led us to hope, that some place in our Conference territory would be selected; but when the question was finally settled in favor of the gallant little town of Conway, we re-assured the friends of the enterprise, of our loyalty, and said to our successful rivals, that we could not hazard our Educational Policy, so wisely planned, by nursing our disappointment. And at the next session of our Conference, we repledged our support to the school. This was as it should have been. The Methodists of Arkansas are to be congratulated, upon having secured the services of such a man as President Millar for their school. His executive ability is very fine. He is destined to stand in the front rank of educators. The Faculty is composed of Christian gentlemen of both ability and staying qualities. The work done is of the highest order. The boy who goes from there, with the indorsement of that Faculty, will be well educated and equipped for the battles of life. The young gentlemen, who have been in attendance, led by their teachers, have established a high moral standard. The spiritual influences in the school are just such as every Christian parent could desire. It is indeed a Christian school. Conversions have occurred all along through the year, until every boy who entered the school last year, except two (if I mistake not), was converted. If you want your sons to become educated, Christian gentlemen, trained to think and to work, send them to Hendrix College.

The necessity is upon us to endow this college. With this done, and the Faculty enlarged as the demand requires, the stain, which has so long rested upon the fair name of Methodism in Arkansas, will be wiped from our escutcheon, and we will move grandly forward to yet greater triumphs. These schools, Galloway and Hendrix, are the property of all the Methodists in the State, endorsed and adopted by the three Annual Conferences. Now with Quitman, a co-educational college of the Arkansas Conference, of which I heard a good report, and the Arkadelphia Methodist (of the same character) of the Little Rock Conference, which has just closed a year far more successful than its friends had anticipated, I learn, together with the Training Schools already established and those being projected, why may not we Methodists be indulged in a little vanity over our educational facilities? With a few suggestions, I will close this article.

1. We ought to teach some State pride to our children. This cannot be done if we send our sons and daughters to schools out of the State, where they will hear little else than Arkansas decried and slandered.

2. We ought to foster and build up those institutions that look toward the mental and moral elevation of the people of our State. This certainly cannot be done without giving patronage to them.

3. These schools are destined to have representatives in every neighborhood in the State, in the near future. By patronizing them our children extend their circle of acquaintances all over the State, and thereby learn to love our State and people. Let us endeavor to fill these Christian colleges to overflowing next year.

THOS. H. WARE.

Washington, July 10.

"WOMAN'S SPHERE."

MR. EDITOR:—When the address before the young ladies of Galloway College was given to the public, I did not hope to escape criticism, nor will I shun controversy. It is one of the live questions of the day. In one way or another, it will be aired. I have read with interest the article of Mrs. Hattie Copeland in your issue of July 8. Sister Copeland does not approach the argument from the right standpoint. The Address took the position that suffrage is not a duty or privilege accorded to women by the Bible. The address had nothing to say about Prohibition. The position and duty of woman as set forth in the Word of God, and the damage to character that results from following any other rule, were the dominant thoughts in the address. If it is sophistical, it must be shown to be contrary to the Word of God. Sister Copeland views the question from the standpoint of expediency; the address plants itself upon the Eternal Utterance. Her standpoint is creditable to the mother's heart, but it pushes God aside.

But our sister's argument is fatally defective. Put these two quotations together: "So far as women desiring the right of suffrage is concerned, we only wish it that we may help rid our land of the rum power" * * * "Arkansas has many prohibition towns, cities, within her borders, and if it were not for the women's vote (by petition) there would be more saloons than churches in every town."

Is not every thing that is asked for, already obtained by these quotations.

But our sister's argument proves too much. If with the right to vote (by petition) the traffic is not outlawed, is it probable that the right to vote by ballot would be more successful? Indeed under the present law of petition females of eighteen years exercise the right, while the right to vote by ballot is restricted to those who are twenty-one.

Doubtless all that Sister Copeland desires the right of suffrage for, is that the rum power may be pulverized, and no doubt if the right were given *she* would be willing to stop there. But she does not represent the class which the Address opposed. It censured those women who "want the right to unsex themselves, to do that which God says in their mental and physical constitutions they can not, shall not do," as well as those who make themselves the "playthings" or the "servants" of man.

If Sister Copeland desires to debate this question, she must show that the position assumed in the Address is false to the Bible. On that alone I stand.

J. R. MOORE.

MONTICELLO DIST. CONFERENCE.

The Monticello District Conference convened in Arkansas City, Ark., July 2, 1891, at 9 o'clock a. m., Rev. E. N. Evans, the P. E., in the chair. Most of the preachers and delegates came in the day before, Wednesday, and were in their places promptly at 9 o'clock, as per announcement. The writer was appointed to preach the opening sermon Wednesday evening, which he did to a moderately good audience. A preacher knows how to listen to preaching, and it is an inspiration to preach to a congregation composed, in part, of preachers.

The P. E. opened the Conference with the singing of hymn 750, prayer and the reading of 1 Tim. 4. C. H. Lyman, a lay delegate, was elected secretary, and Bro. E. F. Wilson, Hamburg circuit, was elected assistant. When the roll was called nearly all of the preachers and lay delegates responded to their names. The large attendance is very gratifying. Bro. F. A. Jeffett, Agent for Galloway College and THE ARKANSAS METHODIST, was introduced to the Conference. It is a pleasure to meet and associate with such men as Bro. Jeffett. He told us about Galloway College, its work, worth, prospects and that debt. Pity our full-handed Methodists will not free our institutions of learning from all debt, and that without a "Galloway Day," or any other kind of a day. May the religion of our Lord open the hearts and pocket-books of our people to do this thing. Bro. Jeffett came to us on Wednesday, when he thought the Conference would begin, and as he had planned to remain only one day he could not see much of the Conference.

After the appointment of the necessary committees, the order of work given in the Discipline was taken up. The first thing was careful inquiry with reference to the spiritual state of the Church, the attendance upon the ordinances and social meetings of the Church. The brethren did not fall into any old ruts or stale phrases in making their reports, but tried to present the facts, whether good or bad. There seems to be a determined effort to exercise discipline and purge the Church of ungodly members. If the aim is made to grow and bear fruit, it must be pruned of all dead and rotting branches as well as enriched, watered and carefully tended by the husbandman. The pruning may, at times, seem destructive to the vine, but it proves to be necessary to its life and usefulness. So with the Church. Let us, in the spirit of Christ, exercise discipline. Very few of the brethren have held revivals this year. In some charges there has been decrease in membership. In some cases the Church Record has not been corrected and pruned for several years; and when this is finally done the P. C. finds his membership very much decreased.

At the conclusion of the reports under this head, Bro. L. B. Hawley and T. D. Scott offered the following, which was adopted:

Resolved, 1. That the preachers be requested to study and submit themselves to the Discipline in all things carefully and punctually.

2. That we instruct our laymen and request them to study well the Discipline, and assist, as far as possible, in instructing the entire membership of their respective Churches in the same, thus increasing their loyalty.

3. That the preachers fearlessly but prayerfully enforce the Discipline, so that any unloyal ones who cannot be cured shall have no place among us.

At this point were introduced to the Conference Dr. C. Pope of Millersburg, Ky., Rev. W. C. Parham, recently elected to a professorship in Galloway College, and Rev. A. C. Millar, President of Hendrix College.

On the first day Bro. J. B. Thomas preached at 11 o'clock, Dr. C. Pope in the evening and Bro. F. J. Shaw preached for the brother in black in the evening.

On the second day of the Conference, in the morning, the subject of education was taken up. Bro. A. C. Millar addressed the Conference at some length in behalf of Hendrix College, and at 11 o'clock preached to us on the subject of Christian Education. When Bro. Millar and I were students in Central College, Mo., we did not dream that we would ever become Arkansaw Travelers, but so it is.

Dr. Pope represented his school at Millersburg. We commend Bro. Pope's school to those who wish to leave Arkansas in search of an education, but Methodism can now supply all educational demands below the highest University grades. Bro. J. H. Hinemon modestly represented his school at Monticello, and the writer added his "amen," and something more to his words. A resolution urging the importance of Christian education was presented and adopted. At another time more will be said, through your paper, on this subject.

The Conference next discussed finances and financial systems. It is a matter to be deplored that our preachers, in many places, are so meagrely supported. The stewards have this matter in their hands, and if they adopt no system and do not diligently manage the system when adopted, the preacher will not receive the little salary that may be promised. That our preachers can support themselves and their families on the salaries which in many cases they receive, is one of the wonders of the nineteenth century. The gospel effects and maintains the peace and harmony of every community, meets the highest spiritual needs and always enhances the value of real estate and stimulates all honest business pursuits; and yet the meagre support of the ministry indicates a lack of appreciation of these facts.

The following were elected lay delegates to the next annual Conference: J. H. Hinemon, Hugh Bradley, E. J. Camak and C. H. Lyman.

Bro. Pipkin presented the claims of the American Bible Society, and we "resolved" to take up collections for its work. The District Conference will be entertained next year by the people of Hamburg. Those of us who have been to Hamburg like the way they entertain and love the people. We passed a resolution memorializing the next Annual Conference to make the Recording Stewards ex-officio members of the District Conferences. This will be a good move.

Bro. J. M. Pinnell of Warren, preached at 11 a. m. Bro. Tom Scott was announced to preach in the evening; Sunday services announced: Bro. E. N. Evans for 11 a. m., Bro. W. M. Crowson for evening service; love feast at 9:30 p. m., and children's service at 3:30 p. m. I must not forget to mention that, at the suggestion of Bro. Pipkin, thirty dollars were paid in by the Conference to make our P. E., Bro. Evans, a life member of the American Bible Society.

After some resolutions and concluding work, the Conference adjourned *sine die*, 3:30 p. m., July 4, 1891. We have had a pleasant session. Notwithstanding the prevailing sickness of the place, we have been splendidly entertained. The preachers enjoy these occasions. The P. E. is in most hearty favor with all the people. His District is too large for any one man at this day in our history. There are now seventeen pastoral charges and should be more within the bounds of the District. We should keep apace with the advancement of the opening up of the country. To God we are thankful for all blessings of the past, and in His name go forth with renewed zeal. In conclusion I will say, THE METHODIST was not forgotten. We love it and want all of our people to read it.

BOONE KEETON.

Independence Day, '91.

The principal foreign missionary societies of Great Britain have 2,167 male and 798 female missionaries, with 24,517 native helpers and 348,081 communicants. Those of the United States have 1,054 male and 1,296 female missionaries, with 10,020 native helpers and 236,187 communicants. The British societies have an income of $5,150,373, and the American societies have $3,977,701. In all there are 7,407 mission stations.—N. O. Advocate.

"The Year Book of the Methodist Episcopal Church gives the increase of membership in that Church of the past year to be 46,691. The increase in the membership of the Methodist Episcopal Church, South, was 41,411, thus making the increase in these two branches of Methodism the past year, 81,102. There are thirteen other branches of the Methodist tree in the United States." From this it will be seen that the ratio of increase in the Methodist Episcopal Church, South, is much greater than in the Methodist Episcopal Church. No doubt the aggregate Methodist increase in the United States the past year was fully 100,000, possibly more. This ought to inspire new zeal and courage, a deeper consecration to the work, and a more untiring effort to win the world to Christ.—Central Methodist.

ARKADELPHIA DISTRICT CONFERENCE.

The Arkadelphia District Conference for the current year 1891 convened at Gurdon, July 8, at 8:30 o'clock a. m. with Rev. H. D. McKinnon, P. E., in the chair. The organization of the Conference was preceded by a half hour's season of song and prayer. Rev. M. W. Manville was elected secretary and discharged the functions of his office with dispatch and to the entire gratification of the Conference. Of course Bro. McKinnon presided with ease and dignity, being a man of affairs, with practical business tact and of a number of years' experience in the Presiding Eldership.

All the pastors together with about forty delegates were present. The absence of local preachers was noticeable. Strange these honored officials will not avail themselves of this means of grace.

The opening sermon of the occasion was ably preached on Wednesday evening by Dr. J. R. Harvey of Malvern station. The preaching that has followed has been "good to the use of edifying" and of a good type of spirituality. The following brethren have filled the pulpit from time to time respectively, following Dr. Harvey, Rev. J. M. G. Douglas, Dr. Z. T. Bennett, Revs. O. H. Keadle, M. W. Manville and C. A. Boyless. The preaching has nearly all been directed toward the promotion of a revival of religion. Prominence, as the Discipline directs, is being given to the religious feature of the occasion. All the interests of the Church are being carefully looked after—the various subjects of interest being prepared and brought before the Conference by committees appointed for that purpose. We have committees on the Spiritual State of the Church, Finance, Mission Territory, Sunday-schools and Education, Temperance and Quarterly Conference Records. Most of these reports have provoked lively, interesting and doubtless profitable discussion. The best of social and Christian spirit and feeling has prevailed throughout.

We have been honored with the presence of a number of visiting brethren who have added no little to the interest of the occasion. Of these as called to mind now we mention the beloved Editor of our ARKANSAS METHODIST whom we are always proud to honor and to have honor us; our beloved brother, Rev. E. M. Pipkin, Profs. Parham and Sledd representing our schools at Searcy and Arkadelphia. Also Rev. Henry Bullock (col.) representing Haygood Seminary located at Washington, Hempstead Co., who entertained the Conference in a racy speech in the interest of his school and the education of his race in our midst. About $25 was raised for the interest he represents and a number of books given and promised for their library. The good people of Gurdon, led by our dear Bro. Davis, the meek spirited pastor, have fully maintained their record for large-hearted liberality and royal hospitality. The next District Conference goes to Malvern.

The following delegates were elected to the ensuing Annual Conference: R. B. F. Key, H. A. Butler, T. M. East and S. C. Dean. Alternates, J. H. Shoppach and W. B. Pullum.

Several resolutions upon various important subjects were passed by the Conference and will be prepared and furnished for your columns by the efficient Secretary, Bro. Manville. Fraternally,

C. M. KEITH.

From the press report of the second memorial to the Pope asking the appointment of a large number of German clergymen as Bishops in the United States, we quote these statements: "As is proven by the table of statistics appended to this memorial, 439,400 Catholics left Europe for the American continent during the year 1889; of this number, 178,900 went to the United States. The same country received, moreover, thousands of emigrants from Canada, Mexico, Brazil and other countries of Latin-America. Calculations based upon the most authoritative statistics go to show that Catholic immigrants and their children ought to constitute in the United States a Catholic population 26,000,000. But the fact is that the number of Catholics in this vast country scarcely exceeds 10,000,000. Catholicity, therefore, has up to the present date, sustained a net loss of 16,000,000 in the great American Republic."

CAMDEN DISTRICT CONFERENCE.

The 25th session of the Camden District Conference met at Stephens, Ark., July 8, 1891. There was a full attendance, and the general opinion expressed by the brethren —"It has been the most delightful and spiritual District Conference ever attended." The good people of Stephens know just how to entertain a District Conference, and are unsparing in putting into execution this knowledge. The Secretary has fared so sumptuously that he feels like lingering "*along this line*" and multiplying nice things which the Stephenites deserve to have said about them. Favorable mention is due our host, Bro. Sage.

Our most excellent P. E., Rev. H. H. Watson, presided with the dignity and ease of a Bishop and in the spirit of love. He is deservedly popular with all his preachers. It was delightful to behold so many evidences of brotherly love in all the proceedings. The religious feature was stressed from beginning to ending. Penitents have been to the altar and souls converted. The opening sermon excepted, the preaching has been good. Special mention should be made of the sermon preached by our beloved Bro. E. N. Watson. Many hearts in the Little Rock Conference were made sad when this noble brother and leader among us was discontinued on the effective list, and it was highly gratifying to hear him preach with the old time clearness. Interesting sermons have been preached to date by Bros. J. F. Carr, E. L. Beard, W. C. Parham, E. M. Pipkin and last but not least, Z. T. Bennett. I hear the sound of the gospel as it is now being preached by Bro. J. R. Sanders. His power of exhortation has been called into requisition every night. There will be souls in glory saved through the instrumentality of earnest and faithful Bro. Sanders. We had but few of our connectional brethren. Profs. W. C. Parham, of Galloway, J. H. Sledd, of Arkadelphia, Granville Goodloe, of Fordyce, and Editor of THE ARKANSAS METHODIST, were with us and added their full share to the interest and pleasure of the occasion. Bro. Bennett paid our ladies and laymen a very high compliment, and one that would afford me great pleasure to repeat, but for the danger of getting him into trouble at other places.

Reports from the various charges show the District to be in a healthy and growing condition. A revival reported by several of the brethren, and all seem to be entering upon the approaching campaign with unusual faith and hope. The Conference performed the accustomed resoluting upon the questions of Temperance, Education, &c., which will, in part, be furnished THE ARKANSAS METHODIST for publication.

Delegates elected to Annual Conference: Granville Goodloe, J. A. Proctor, Dr. A. D. Wren and Dave Dixon. Alternates, A. T. Blount, Dr. S. L. Gladney. El Dorado place of next District Conference. We are looking forward in expectation of large results from services of to-morrow.

J. R. CASON, Sec'y.

LATER.—Bro. Bennett preached at 11 (Sunday) to a crowded house. The occasion was the dedication of the Methodist church. The sermon was a discussion of the doctrines and government of the Methodist Episcopal Church, South, and it would be difficult for any one to give a closer and more forcible presentation of the question within the time occupied. Many left rejoicing that Bro. Bennett preached on Methodism. At the close of the sermon, Bro. H. H. Watson, assisted by Bros. E. N. Watson and G. W. Logan, in an impressive service, dedicated the house to the worship of God. There were five applicants for membership upon profession of faith. The love feast was a Bethel to our souls.

J. R. C.

The ministers and other Christian workers of America are to have a rare opportunity during the months of July and August to hear two of the most eminent preachers of Great Britain. Rev. John Smith of Edinburgh, Scotland, who has come into prominence so rapidly in that country and exerted such a wide-spread influence among the ministers, is to be at the Bible Institute in Chicago from about the 10th of July to the 5th of August. Immediately following him, Rev. F. E. Meyer of London, England, will speak at the Institute through the remainder of the month of August. Mr. Moody sends out a cordial invitation to all Christian workers to spend their vacation listening to these able men. There is no charge for attendance upon the lectures. Further information can be had from R. A. Torrey, 80 W. Pearson St., Chicago, Ill.

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LETTER FROM NORTH MISSISSIPPI.

The Summer tide is upon us, and the temperature has been highly tempered. For some days the heat was excessive, but since a little "squall" from the Northwest the weather has been more pleasant. Our seasons have been irregular, with a tendency to drouth. Farmers watch anxiously for rain. Our papers are still profuse in commencement reports, complimentary to church schools, college presidents, literary orators and addresses, annual sermons and those who preached them. District Conferences also occupy a full share of space in the columns of the church papers, the reports telling of the grace and dignity of the "beloved Presiding Elder," or Bishop who occupied the chair, and of the careful inspection of the work of the "field hands." The protracted and camp-meeting season approaches, "the time when kings go forth to war," when the preachers in charge marshal their forces, call in their allies, and set the battle in array against the kingdom of Satan. May the slain of the Lord be many and the victory glorious. Isn't it a pity that our Bishops, by stress of other duties, are debarred the privilege of holding protracted meetings? Who ever heard of a Bishop having an appointment for such a meeting; Leading the hosts, joining the battle shout, sharing the spoils, and counting up the converts? The protracted meeting is a characteristic of Methodism. Would it not help us to keep the old lines, if our chief pastors could countenance by their presence and their preaching this time honored and heaven blest usage. Neither culture nor titled dignity nor the functions of high office should ever disqualify a Methodist preacher for revival work. One of the most scholarly and cultured preachers of Mississippi was the lamented T. A. Adams. Poet, scholar and preacher, his sermons were unique, combining science, poetry, eloquence and gospel truth, with such unctious power as would make the rustic hearer shake with joyful emotion.

In our Conference necrology for the present year, will be noted the death of Rev. T. Y. Ramsey. He was a veteran in the itinerant ranks. Educated at the State University in Tuscaloosa, Alabama, brought up to the profession of the law, he was constrained of the spirit of the Lord to abandon worldly aspirations and to go forth in his early manhood to preach the gospel. Thence forward, he spent his life in the service of the Church. Forty-seven years a Methodist preacher! And after the end he had this witness by one that knew him well: "He loved God with his whole heart, and the Church better than life." He died in the midst of his family, March 15 of the present year. One of nature's noblemen, he never lowered his knightly crest to anything beneath his high calling. A worthy son, Rev. T. Y. Ramsey, jr., bears his name and serves the Church as preacher in charge at Corinth, Miss.

Rev. George W. Brown, another of our veteran preachers, has been called to his reward since our last session. Modest and retiring in manner, he was yet earnest and faithful as a pastor. He was an excellent preacher, and was greatly beloved by those who knew him best. Superannuated at the last Conference, his friends in Durant, where he had served as pastor, had nearly completed a house for his occupancy during lifetime.

Millsaps College has at last found a local habitation, as well as a name. Jackson, the capital of the State, is the fortunate place in securing this Mississippi Methodist College. The friends of the Baptist College at Clinton, not many miles distant from Jackson, are disposed to more maneuvering for position. Meridian I am told, has offered them land and $50,000 for building purposes. They may decide to go to Jackson and sit down by the side of Millsaps College, and this might do well for both. Drawing patronage from the two great religious bodies of the State, the Methodist and the Baptist Male Colleges might stimulate one another, and enter into a generous rivalry for the best results.

The Agricultural and Mechanical College for the State of Mississippi is located here in close proximity to Starksville. It is ably presided over by Gen. Stephen D. Lee, who was a fighting general during the war. This is said to be one of the best institutions of its kind in the country. Its success has been almost phenomenal, averaging about 300 students annually since its organization some ten or twelve years ago. The discipline is military, under the direction of a United States army officer. Students have regular hours for work on the college farm. A building for the mechanical department is being erected and it is thought will be ready for occupancy by the opening of the Fall session. The pastors of the town alternate as chaplains to the college, conducting services in the large chapel every Sabbath afternoon.

The report from your Hendrix and Gallaway Colleges, and other Arkansas schools, is cheering. Mississippi extends congratulations and rejoices with Arkansas in the progress of educational work and sentiment.

T. C. WIER.

Starkville, Miss.

WHERE ARE EXPELLED RUSSIAN JEWS TO GO?.

Under this question The Churchman, New York, says: "The expulsion of the Jews from Russia, on which the czar and his advisers seem to be immovably resolved, is not only a calamity to the immediate victims of this gigantic national atrocity, nor will the inevitable retribution fall only on the subjects of the czar. The deportation of 5,000,000 of the people from Russia means that they must find homes elsewhere, and there is no European nation which can or will allow its labor market to be overstocked, its industries to be disarranged and its economic system to be threatened with revolution by the introduction of large numbers of superfluous laborers. Even in England, where there is a traditional reluctance to refuse the right of asylum to any people which has need of it, the large influx of Polish Jews which has taken place in recent years has done great harm to the laboring population of London, and the apprehension that a great influx of the expelled Russian Jews must do yet greater harm has only been set at rest by an assurance from representative Israelites that no such influx will take place. Since there is no other European country that can afford to offer them a refuge, the next question is, What is to become of them? Baron Hirsch is reported to have said that in the United States there are Jews enough already, and it is understood that not many of the Russian Jews are to be brought here. The baron has proposed to provide for many thousands of them in South America within a term of years, if so much time should be allowed; but even after a long term of years he should be able to remove only a fraction of the whole number, and the time asked has been refused. Needless to say that, for so suddenly enforced emigration, South America and Australia are too distant. The cost of transportation alone, to say nothing of the unpreparedness of the people for the place and of the place for the people, would be an insurmountable difficulty. What, then, is to become of those 5,000,000 of unfortunates? Where are they to go?

In the opinion of Major Conder—and no living man is better acquainted with the Holy Land than he—the Russian Jews could be successfully colonized in Palestine. It is not far from Russia; the problem of transportation would be comparatively easy; and, apart from all sentimental considerations, there would be room enough, in Palestine for the greater number of them. It is commonly supposed that Palestine is a desert country, no longer capable of cultivation, and therefore not capable of sustaining a large population. To a large extent this impression is true of the country west of the Jordan; but even there it is the destruction of timber and the consequent disturbance of the rain-fall which has caused the existing desolation. Where trees have been planted of late years the rain-fall has been notably increased, and winter torrents have shown signs of becoming once again the perennial streams that they once were. Taken at the worst, however, there are large districts where nothing but the hand of industry is needed to make the desert rejoice and blossom as the rose. The whole plain of Philistia and the plain of Sharon might be made one universal garden like the country immediately surrounding Jaffa. In the neighborhood of Nablous (Shechem) the lands are as prolific as in the days of Jacob. Nothing but drainage is required to make the plain of Esdraelon one of the most fruitful spots on earth. The ancient fertility of Galilee is not entirely a thing of the past, since Renan describes it in our own time as "a country clothed with verdure, full of shade and pleasantness—the true country of the Canticles and of the Songs of the Well Beloved." There was a time when every acre of Galilee nat under tilth or pasturage was verdant with the foliage of trees. When the trees reappeared, as they might within a few years, Galilee alone would be capable of maintaining an immense population in rich abundance.

But the greater Palestine is beyond Jordon, and there the oaks (or terebinths) of Basham still spread out their mighty arms; the streams run all the year round; the pastures never fail; and every year long lines of camels bear their loads of grain westward across the Jordon, past the hills of Nazareth, and near by Sefuriyeh, the ancient capital, to Acre, which two hundred ship-loads of grain from beyond the Jordon are sent every year to European markets. The country beyond Jordon needs but to bs occupied and tilled to give sustenance to a teeming population. In the Roman period it had such a population. The remains of great cities are still there, and it is there that antiquarians still find the domestic Roman architecture of nearly two thousand years ago in its best state of preservation. Immense tracts of that country might at once be thickly settled, and would afford a rich support to an industrious population.

Why should not Palestine be settled by the Jews whom Russian bigotry expels? There seems to be no reason, if the Turkish government should consent. Nor does there seem to be any good reason why that government should refuse to consent. It would gain millions of subjects on whose fidelity it could rely. It would conciliate the money interests of the world, in which the Jews hold at least the balance of power; and in the coming struggle, which may be postponed, but which is sure to come before many years, the money power is more than likely to decide the issue. The immigration of the Jews would soon enrich the country. It would not be long before the long lines of camels slowly trudging with their burdens from beyond Jordon would give place to a railway which would connect Bashan with the port of Acre. Already the line from Jaffa to Jerusalem has been surveyed; another would be easily built from Jaffa to Acre; and if the lack of a safe port seems to be an insuperable obstacle to the creation of an extensive commerce, that lack might be as easily supplied in the nineteenth or twentieth century as it was by the artificial port of Cæsarea in the time of Herod.

A sentimental wish to assist Providence in the fulfillment of Hebrew prophecies has often led both Jews and Christians to make plans for the restoration of the Jews to the land of their fathers. Perhaps there has been more faith than indifference in the coldness with which eminent Jews have declined to enter into any such schemes. Once, when the Porte was in one of its periodic crises of impecuniosity, it was hinted to the head of the house of Rothschild that perhaps the Jews might now be able to purchase Palestine for a small consideration. "Never!" was the noble reply. "The Jews will never purchase Palestine. Palestine is their birthright!" If it is the will of Providence that the Jews shall return to their ancient heritage, that event will not occur through any sentimental plans of men, but by the manifest Providence of Him who wills it, and in all probability through some access of human folly or cruelty. Russian barbarism may have widely different results from any that are dreamed of in St. Petersburg. It expels 5,000,000 of human beings from their birthplace and heaps upon them every sort of shame and outrage. The nations of Europe cannot receive them. The new world is too far off to be reached by these outcasts of Israel. But the land of their forefathers is at hand, and it is now an empty land. Is it indeed destined to be once again filled by the ancient people, and again to blossom as the rose, "a land flowing with milk and honey?"

It is an old song long sung which Bishop Turner of the African Methodist Episcopal Church takes up when he declares, as he did the other day, that the social prejudice against his race in this country will never be obliterated, and his race, as he says, must go back to Africa. To quote his own words, "The only remedy," as he says, "is for the self-reliant, self-respecting negro, conscious of his own worth, to return to the land of his fathers, taking his civilization and Christianity with him, to establish civilized colonies and build up civilized nations in Africa." The Bishop adds that thousands of negro farmers, carpenters, blacksmiths, and machinists in the South are ready to go, and he thinks the Government should assist in the exodus. Doubtless the Bishop is right in his statement that the sentiment is growing among the Southern negroes in favor of emigration to Africa. The officers of the American Colonization Society at Washington assert that thousands are anxious to go as soon as they can arrange their affairs and secure the means of making the momentous and expensive change. Philadelphians who are interested in the proposed steamship line to West African ports have reported that the line would find steady and growing traffic in the expected emigration to Africa. Mr. Heli Chatelain, our commercial agent at Loando, also says that many hundreds of Southern negroes are eager to go to Africa. In like manner Dr. Blyden of Liberia, one of the most distinguished members of the negro race, prophesies that "fifty years hence the current of African humanity setting eastward will be absolutely irresistible," and he further says that "with astonishing success has Liberia been able to impress the aboriginal tribes in favor of her Government and laws. The aborigines are getting to understand the political creed of the republic and to sympathize with the national aims. They are beginning to look upon Liberia as their own, a social, political and industrial commonwealth which includes them and contemplates their highest interest."
—Christian at Work.

GUSTAVE S. SMITH.

It is with sad hearts that we chronicle the death of little Gustave Stoddard, son of Rev. M. M. and M. L. Smith. He was born in Jonesboro, Ark., August 17, 1888; was dedicated to God in baptism, Dec. 25 of the same year, and departed this life and went to heaven, July 5, 1891, (aged 2 years, 10 months and 18 days,) after a protracted illness of more than three months. Prior to his sickness he was a healthy, happy child, and by his prattle and smile often made the hearts of his parents glad. He was of such a strong constitution that it seemed to take disease a long time to accomplish its work, but while his illness was protracted and severe he met it with wonderful fortitude for a child of his age, and I think I have never witnessed a more striking example of patient watching on the part of parents than in this case. The example has been a real blessing to this pastor. For three long months Brother and Sister Smith watched and waited, entertaining hope that their promising little boy would soon be restored to them in his former health. But this it seems could not be. God, who sees the end from the beginning, knew what was best for them, and though they loved their child much, he loved him more.

The child was God's anyway, and he had given him to these parents to cheer their hearts and brighten their home for a time, and then took him back to himself where he will evermore be out of reach of sin and sorrow. This is the sixth child taken from this now bereaved family, while only four are left. More than half already in heaven. Take courage, dear parents; when God calls you hence, you will find a majority of those committed to your care in this world already on the other side, waiting and watching at the beautiful gates for your coming. In deep sympathy with you in this sad hour of bereavment, we thus commend you and the remaining little ones, to the consolations of the gospel we preach.

E. G. KILGORE.

Jonesboro, Ark.

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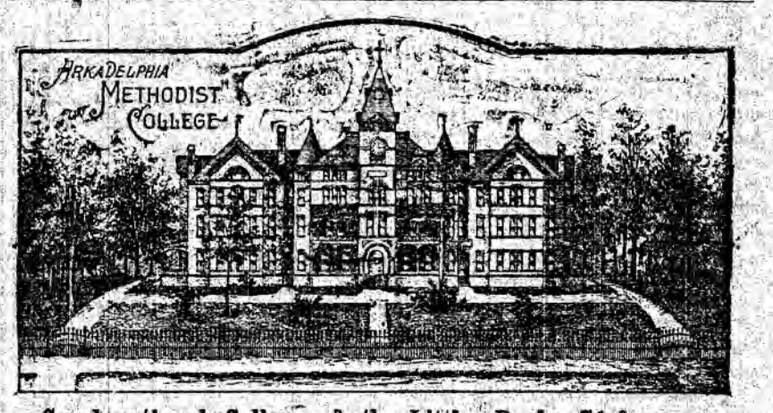

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ARKANSAS METHODIST

WEDNESDAY, JULY 15, 1891.

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READ THIS TESTIMONIAL.

"For many years I was a sufferer from severe sick headache and experienced great relief from the use of Bailey's Saline Aperient, and recommend it with confidence to all affected with headache or indigestion.—ROBT. SKENE, Ass't Pastor First Christian Church, Louisville, Ky."

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RESOLUTIONS.

At the Little Rock District Conference held at Mt. Tabor July 3, a full delegation clerical and lay being present, the following preamble and resolutions was adopted by a rising vote:

WHEREAS, The Arkansas Daily Gazette, the only morning newspaper publish at our State Capitol, under its present management has assumed a position hostile to the Church and on the wrong side of every moral question, and has lent its columns and the weight of its influence in favor of the lawless and immoral elements in our society. And,

WHEREAS, It has recently, in connection with the meetings held at Little Rock, under the leadership of the Rev. Sam P. Jones, a minister of our Church and thereby invitation of our brethren, entirely dropped the mask it has hitherto worn and falsely, maliciously and wickedly misreported said meetings and wantonly and gratuitously insulted the Churches and especially our own Church, towards which it has shown a spirit of malice and hate, demonstrating its inability to publish the truth in the lines of its duty as a newspaper. Now, therefore, be it.

Resolved, By this Conference that said paper under its present management is unfit to be received into the households of our people and calculated to demoralize and pervert our children, and we hereby recommend to them the looking at other sources of supply for their news.

Adopted by rising vote July 3, 1891.

J. R. MOORE, Pres.
W. A. STEEL, Sec'y., L. R. Dist.
July 8.

BROWN'S IRON BITTERS
Cures Dyspepsia, Indigestion & Debility.

FIELD NOTES.

WHITE RIVER C'T.—I have just closed a grand success in the way of a revival. We are indebted to Rev. C. B. Brinkley, of Lakeside Church, Pine Bluff, for a week's work. He came here armed with the sword of the Spirit and he preached with power to the large crowds that attended our meeting. Sinners were convicted, mourners converted, backsliders reclaimed, the Church greatly revived, 24 accessions. Our Church is here to stay. I want to say here, wherever I can get a family to take THE ARKANSAS METHODIST and attend the Sunday-school it is no trouble to have a revival.

We want our people to fast oftener than they do and pray more, and God will give us a revival all over this land.

I leave to-morrow for a two weeks' meeting at St. Charles. Brethren of the Pine Bluff Dist. please pray for us. Please send me one doz. Mrs. Thornburgh, Infant Catechisms, they are the very thing in the Sunday-schools, children like them.

Success to you and our paper is the prayer of you servant.

GEO. E. PARSONS.

DEVIEW C'T.—My third Quarterly meeting is just over. We had a good meeting. The communion on Sabbath was solemn and impressive. Many wept and sinners felt that religion is a grand truth. Brother Umsted, our P. E. was with us, gave us three fine sermons, administed the holy communion, took up a missionary collection of near $50 and left us followed by the prayers of the Church. He is doing a fine work, and if he is not returned to the District next Conference, preachers and people will regret it. Dr. Scarborough, Local Elder, was with us. and delivered a fine lecture to the Sunday-school.

We are working for and expecting a revival. The Lord baptize preachers and people, and bring the welcome day. R. G. BRITTAIN.

DeView, July 6.

OKOLONA C'T.—The battle is over, the victory is ours, and I stop now to tell you the good news. In summing up I find the following facts for our encouragement: 32 professions, 16 accessions, 58 reclamations, the whole Church stirred as I never saw a Church before, scores of men and women who did not make a formal profession gave the preacher their hands and said, "we will lead a better life." The meeting reached everbody, even the "current reformation"—they kicked—Methodists, Baptists, Presbyterians, worked, wept and shouted side by side, while God's Holy Spirit burned and fired their hearts. The spirit of the meeting radiated for miles around, and a great number came who do not usually attend meetings of any religious character. Among the converts were some of the best men and women in our community. One man about 65 years old was converted and meeting at the altar by the side of his youngest child, a girl of 12 years, were both baptized and received into the Church. The little girl was also a convert of the meeting.

Bro. Douglas assisted us the first three days of the meeting, and Bro. Hearon of the Smithton circuit also preached three times for us. Both of these brethren greatly endeared themselves to our people. Bro. A. C. Kelley, a young local preacher, did excellent service in pulpit and out of it. We had also a very efficient helper in Rev. T. J. Lowdermilk of the M. P. Church, who is also greatly beloved by our people. "Salvation's rolling on."

W. A. FREEAN.

Okolona, July 7.

HARRISON & BELLEFONTE STA.—We are not moving with the speed of the lightning steeds. But we are moving forward at a lively pace, and holding every inch of the ground we take. Southern Methodism is the only Methodism that is doing much good in these parts. It is well established at Harrison and Bellefonte, and while we don't startle the world with brilliant victories and rapid progress, we are moving and building on a sure foundation, and our work will abide. And when the storm of life shall have blown over, and the smoke of the last battle shall have cleared away, the Lord will find some precious jewels here that will shine forth as the stars of the firmament forever.

Our energetic and consecrated women concluded, that the parsonage was not good enough and went to work and had a part of the old one torn down and a new building erected, a beautiful residence of seven rooms adorns our parsonage lot, which will be as a pleasant Oasis in the path of many a weary itinerant.

T. A. MARTIN.

Harrison.

SUGAR LOAF C'T.—We have had a gracious revival at Huntington, which closed June 21, conducted by Rev. W. H. Evans of the Memphis Conference. The following is part of the result: Many souls were converted, the Church greatly revived, and 45 additions to the Church; also 20 babies baptized. Bro. Evans is a great revivalist, a faithful and devoted worker, and the Lord blesses his labors wherever he goes. He wins the love and esteem of those with whom he associates, and we would be glad to see him in Huntington again. Thanks to Bros. J. A. Anderson, J. M. C. Hamilton and other visiting brethren for efficient services in the meeting. While we have been wonderfully blessed here we give God the glory and pray that such or greater blessings may be realized throughout the connection. Yours in Christ,

J. B. WINSETT.

Huntington.

PRINCETON C'T.—The Summer's revival campaign is now just about upon us. It is a time for serious reflection, solemn prayer ann earnest concurrent action. We ought to have at least fifteen thousand conversions in the three Conferences in Ark. during this year. Why not? Is it not the will of the Lord? Is such a work not needed? Is it an impossible task? "Therefore, I say unto you what things soever ye desire when ye pray, believe that ye receive them and ye shall have them." "And this is the confidence that we have in him, tnat, if we ask anything according to his will he heareth us; if we know that he heareth us, whatsoever we ask, we know that we have the petitions that we desired of him." Brethren, let us bestir ourselves. "Have faith in God" and go forward in loyalty to his will and the work will be accomplished. If it is done the glory will be the Lord's and the profit will be ours. If it is not done fearful will be the responsibility incurred by us, his ministers and the Church as his body and representatives. God has already indicated his readiness to second and bless our labors in this great work by the numerous gracious revivals he has blessed us with all along during the Winter and Spring months. Never, since I have been paying attention to such things, have there been so many glorious revivals within our bounds during the months of Winter and Spring. Let us "thank God and take courage" and push the battle to the gates of the enemy.

We are planning, praying and working for a mighty work of grace on "old Princeton" this Summer and Fall. We are endeavoring to get the membership aroused and their prayers and co-operation enlisted in this grand work. O may the Holy Spirit come upon pastor and people until we all "have a mind to work!"

We had one accession from the Baptist Church last Sunday, but he was not proselyted.

Some of our congregations are having splendid prayer and class-meetings; and the Sunday-school interest within our bounds was perhaps never better. Only three of our schools observed Children's Day, and they have all realized blessings from it. Two of them have increased in interest, general attendance and membership since the observance—one of them, Mt. Carmel, about doubling. We do hope every school on the circuit will observe Children's Day next year. The collection taken this year amounted to $20.60—las year, $14.10. There is no telling the good this money may accomplish to say nothing of the direct personal benefit derived from the giving and the services. We have two mission schools branching out from the regular schools. Only one of the "regulars" went into winter quarters last Winter. God help us to keep the spiritual temperature as high in Winter as in Summer, and at least up to "blood heat" all the time.

Fraternally, C. M. KEITH.

Princeton, July 8.

ARE YOU SICK?

It is well to remember that three-fourths of all diseases are traceable to bad blood

-ALSO-

S. S. S. never fails to remove all impurities and enable nature to restore lost health.

Treatise on the blood mailed free.

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DON'T FORGET, when starting on vacation to take with you. You are sure to need it, perhaps VERY MUCH indeed.

REFUSE SUBSTITUTES probably worthless. Accept POND'S EXTRACT only.

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Every time a Christian does right, the devil has less hope of getting his soul.

Why pay other dealers 75 cts, and $1.00 for chill cure when you can get Plantation Chill Cure, a better one for 50 cts? For sale by C. J. Lincoln Co., Little Rock, Johns Schaap, Ft. Smith, J. H. Scull & Bro., Pine Bluff. tf.

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

That lady, married or single, who has become irregular each month, who is feeble, pale and emaciated, who is annoyed with aches and pains, should use one or two bottles of ENGLISH FEMALE BITTERS. Its action is prompt and satisfactory. It is prepared specially for these troubles.

NOTICE.

The preachers and delegates expecting to attend the District Conference of the Helena Dist. July 22nd will please notify me by the 18th. Brethren come praying and let us take Wynne for Christ.

F. C. STERLING, P. C.

The Best and Cheapest.

Mr. E. H. Mitcham, Rosetta, Ky., writes: "Have been selling Hughes' Tonic for years. It is the best and cheapest remedy for chills and fever, curing several cases with one bottle. Hughes' Cough Syrup is a splendid remedy. They are honest and valuable remedies." Sold by druggists.

It is hard to understand how anyone who always hides his money before he prays can expect to attract attention in heaven.

If you feel weak and all worn out take BROWN'S IRON BITTERS

Men would be very wise if they only could learn as much as their boys think they could teach them.

Do not let other merchants palm off other preparations on you because they have not Plantation Chill Cure in stock. Apply to agents named below who guarantee it. For sale by C. J. Lincoln Co., Little Rock, Johns Schaap, Ft. Smith, J. H. Scull & Bro., Pine Bluff. tf.

WARNING ORDER.

W. B. CRENSHAW
vs
MEMPHIS, LITTLE ROCK & INDIAN TERRITORY RAIL ROAD 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 Rail Road Company, are hereby warned to appear within three days and answer the complaint of W. B. Crenshaw, plaintiff herein.

T. W. WILSON, J. P.

MASTER'S SALE.

Notice is hereby given, that in pursuance of the authority and directions contained in the decretal order of the Pulaski Chancery Court, rendered in the cause (No. 2511) pending in said court on the 30th day of June, 1891, wherein W. A. Counts et. al. as trustees, are plaintiffs, and the First Zion M. E. Church is defendant, the undersigned as Master of said court will offer for sale at public outcry to the highest bidder, at the east front door or entrance to the Pulaski county court house, in which said court is held, in the city of Little Rock, Arkansas, within the hours for judicial sales, on

WEDNESDAY, THE 5TH DAY OF AUGUST, 1891,

the following described real estate, to-wit: Seventy-five (75) feet off of the west end of lots one and two (1 and 2) in block one hundred and ninety-five (195) in the city of Little Rock, Arkansas.

Terms of Sale:—On a credit of three months, the purchaser being required to execute note with approved security and a lien to be retained on the premises sold to secure the payment of the purchase money.

Given under my hand this 10th day of July, 1891.

I. J. HICKS,
Master in Chancery.

RATCLIFFE & FLETCHER Solicitors for plaintiff.

COMMISSIONER'S SALE.

Notice is hereby given that in pursuance of the authority and directions contained in the decretal order of the Pulaski Chancery Court, rendered in the cause (No. 2468) pending in said court, on the 9th day of May, 1891, wherein Farrer & Jones are plaintiffs and M. Cooper, et. al., are defendants, the undersigned as commissioner of said court will offer for sale at public outcry to the highest bidder, at the east front door of the court house in which said court is held, in the city of Little Rock, Arkansas, within the hours for judicial sales, on

WEDNESDAY, THE 5TH DAY OF AUGUST, 1891,

the following described real estate, to-wit: The East half of the North-west quarter of Section six (6), in township one North of range twelve West, (T. 1 N. R. 12 W.), containing eighty acres more or less, in Pulaski county, Arkansas.

Terms of sale—On a credit of three months, the purchaser being required to execute note with approved security, and a lien to be retained on the premises sold to secure the payment of the purchase money.

Given under my hand this 10th day of July.

I. J. P[illegible]
Commissioner in Ch[illegible]

RATCLIFFE & FLETCHER, Solicitors for [illegible]

D. R. WING. C. B. STEPHENS. J. S. BOGLESTON. O. M. WING.

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ARKANSAS METHODIST

Rev. Z. T. BENNETT, Editor.

WEDNESDAY, JULY 15, 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.
Camden,	Stephens,	July 8.
Arkadelphia,	Gurdon,	July 8.
Morrilton,	Quitman,	July 9.
Eureka Spr'gs,	Huntsville,	July 9.
Ft. Smith,	Paris,	July 14.
Harrison,	Valley Springs,	July 15.
Hot Springs,	Dallas,	July 15.
Batesville,	Newberg,	July 16.
Washington,	Nashville,	July 22.
Helena,	Wynne,	July 22.
Clarksville,	Van Buren,	Aug. 5.

Referring our readers to the article (page 2) on the expelled Russian Jews, we quote these sentences from the N. Y. Witness: "The truth hidden in the old legend of the Wandering Jew is again being illustrated. The legend was that a certain Jew, who had mocked at Christ when on His way to Calvary, was condemned by Him to wander over the earth till the judgment day without being able to die. Not one Jew but the Jews as a race have been wanderers on the face of the earth from the time of Christ till now. When persecuted in all Roman Catholic countries, including England, in the times of the crusades, the Jews found shelter in Russia, and there grew and multiplied and became rich, as they have done wherever they have been allowed a fair chance. Now Russia has taken up the persecution of the Jews at the point at which the nations of Western Europe left it six or eight centuries ago, and the mass of the Jewish people, until now living and thriving under the iron rule of the Czar, are compelled to go forth once more to seek a new home."

The Methodists and Presbyterians of Dallas, Polk county, do not appear to be active Sunday-school workers, if we may judge by the following from Rev. E. L. Compere in the American Baptist (St. Louis): The Methodists have a house, and so have the Presbyterians—and the Baptists are collecting means to build. But though we have no house, the Lord has given us a Sunday-school—a real Baptist Sunday-school in a Presbyterian house. The Sunday-schools of the town had always been union, and the Baptists felt that it was best for them to to teach such literature as their children would certainly study. Hence they accepted positions as teachers in the union school. The Methodist superintendent came to feel that God intended that the Baptists should have the school. He consulted his pastor, and the Presbyterian minister, and they all agreed. And the school was given to us without it being sought for or asked for. And now that God has given us the school, a Baptist school, in a Presbyterian house, we are planning and praying that He will give us a Baptist house in which to put our Baptist school." "There is only one Baptist meeting house in any town within sixty miles of this place, and half of that house and the lot it stands on belong to the Odd Fellows."

We commend to our readers the following from the Texas Advocate: "Since knowledge does not teach nor even imply virtue, intellectual development and secular learning are not unmixed blessings. The modern infidel thinks that if education were general, freedom from superstition and vice would result, and we would not need that heaven which the Bible declares is the true home of the soul. Happiness depends on virtue, and education in itself does not pre-suppose virtue. When you say of one, "He is educated," you attach no religious meaning to the statement. You do not intimate whether he is saint or sinner, whether he prays or scoffs. Satan illustrates this beyond doubt. Who so strong-minded as he? so intellectual, so wise, so encyclopedian in knowledge? If the modern theory, that to be virtuous and happy you must simply and only develop to the utmost intellectual faculties, be true, Satan would enjey extreme felicity. Unsanctified learning is a dangerous thing. It increases opportunity, stimulates but does not restrain desire, and ends in many cases in rankest skepticism.

Then the question, 'Where shall my boy complete his education?' is an important one, probably the most important that shall ever confront me in reference to my child. Shall it be in a secular or church college? Secular schools are of two kinds. One in which religion is barred out as an intruder, and irreligion, under the guise of science, falsely so-called, is escorted in and seated with gracious smiles. Other secular schools reverence religion and often employ Christian men as teachers. But even these touch morals at a tangent. Their business is to train mind; heart-culture is a different thing."

IN THE OUACHITA VALLEY.

Along the Ouachita River, on its adjacent and neighboring uplands, many of the earliest settlements were made by citizens representing the best types of society in enterprise, education, morals and religion. Out of these settlements, as their commercial centers, grew two of the oldest and now best towns in our State, Arkadelphia and Camden. These names are used to designate two of our leading P. E. Districts, in each of which a Conference was held last week.

The Arkadelphia District Conference was held at Gurdon, on the St. L., I. M. & S. R'y, 81 miles south of this city. Gurdon has grown chiefly from the pine lumber business carried on by many large and fully equipped mills, and its citizens are noted for industry, sobriety, hospitality and religious enterprise—the last clearly indicated in the Methodist and Presbyterian churches, both neat and substantial frame buildings, well finished and furnished in tasteful style, which would be creditable to towns of larger size and wealth. The Methodists have, also, a good parsonage, occupied by our pastor, Rev. W. J. Davis, who was untiring in thoughtful attention and courtesies in the entertainment of the Conference, which opened Thursday morning with an unusually large attendance for the first session—all the pastors were present during the first day. On taking the chair Rev. H. D. McKinnon, P. E., made brief and timely remarks upon the work of a District Conference and the importance of having a good religious session—that the preachers and laymen ought to get such a baptism of the Holy Spirit as to "set this whole country on fire." He announced that the pastors would make reports on appropriate printed blanks, which would be turned over to the chairmen of committees on all subjects to be inquired into and discussed by the Conference, and that he had previously appointed suitable brethren as chairmen of the respective committees, subject to the approval of the Conference. On the first day of the session these statistical blanks were filled, read and referred to the proper committees, which were to make reports and present such resolutions as they judged best for discussion and adoption. We could not remain long enough to hear the committee reports made upon the information furnished them, but it appeared to us that such information would in many cases be incomplete and unsatisfactory, as the present pastors could not accurately report the 'adults and infants baptized,' 'accessions by certificate and on profession of faith,' and the amounts 'expended on churches and parsonages,' '*since the last* District Conference.' On account of changes in pastors and charges, boundary of the District and time of holding its Conference, we have never attached much value to the statistical feature in a District Conference; but from his long and successful experience we think Bro. McKinnon can, with or without statistical blanks, direct the proceedings pleasantly and profitably.

Judging from the reports we heard read the charges are generally and some of them considerably behind in the assessments for ministerial support and the collections ordered by the Annual Conference; but the preachers were cheerful and especially hopeful. Protracted meetings had been held in a number of charges and more conversions were reported than we had heard at any District Conference this year. The District is well manned by a corps of efficient preachers—Bayless, Davis, Douglas, Freeman, Garrett, Harvey, Keadle, Keith, Manville, Whaling and others, from whose labors this year fruitful results are confidently anticipated.

On Wednesday night we had the pleasure of hearing Dr. J. R. Harvey in the opening sermon, which was an able, logical and fervent discourse upon the Christian ministry, and at 11 o'clock the next day Rev. J. M. C. Douglas preached to the edification and delight of appreciative hearers. As we had to leave at the time for public service on Friday, we missed the pleasure of hearing Rev. O. H. Keadle at that hour.

While in Gurdon we were comfortably entertained in the home of Bro. Alford, who had been sick for three weeks with slow fever, and whose daughter and housekeeper, Miss Mollie, is pleasantly remembered for kind attention; and with several others we ate one meal with Bro. R. B. F. Key, who moved into town temporarily to board two dozen visitors or more, if necessary.

With many stops and more violent jerks the mixed train over the Gurdon branch was about four hours going 34 miles to Camden, where we waited at the Ouachita Hotel, one of the best in Arkansas, nearly two hours for the south-bound train on the St. L., A. & T. R'y. As we started we heard cheering report of the Camden District Conference in session at Stephens, 20 miles distant, where we arrived before 7 p. m. and spent the night very pleasantly in the new and spacious residence of Dr. and Mrs. Parker, whose numerous guests indicated both their popularity and hospitality. Soon we heard from preachers and visitors superlative expressions about 'the best Conference they ever attended,' and the large congregation to which Rev. E. M. Pipkin preached a thoughtful and vigorous sermon at night, indicated in part the great religious interest in that community. At each public service the beautiful new church was well filled and nearly so part of the time during the sessions of the Conference, which we think drew more visitors than any District Conference we ever attended; and we do not remember ever having seen so nearly all the preachers and delegates remain for the Sunday services.

The business of the Conference was ably conducted in the usual manner, members making notes for criticism and discussion *after* all the charges had reported on the subject in hand. The reports we heard Saturday morning were on the financial system, collections, &c. With few exceptions the assessment plan was reported in favor and being used successfully; and the collections both for ministerial support and the Church's benevolent enterprises were reported full to date in more charges than we have heard at any other District Conference this year. In the afternoon much interest was manifested in the selection of the place for the next District Conference and in the election of delegates to the Annual Conference. For the latter many ballots were taken, electing on the first ballot Prof. Granville Goodloe, who has quickly and deservedly won the high esteem of his brethren in the ministry as well as in the laity. After the reports of committees the Conference discussed and adopted a motion to have the minutes of its session printed in 1,500 pamphlet copies for distribution in all the charges of the District and the money to pay for the printing was then and there pledged. That was in the line of Annual Conference action and was an expression of the general enthusiasm felt by all in attendance upon this very delightful occasion. That "it was catching" we know from experience, and how could we help it? Such warm brotherly greeting with the sweet religious influence prevailing, such attentive hearing by so large congregations at 11 o'clock on two days and more money for THE ARKANSAS METHODIST than we have received at any one of nearly forty District Conference sessions, we shall never forget our very delightful visit to Stephens, which is certainly one of the most inviting residence towns we ever saw. Situated on the pine hills the cozy and commodious homes, supplied with excellent water, together with the very cordial sociability of its citizens generally and the sumptuous fare gracefully dispensed to its guests, visitors were naturally and easily impressed that Stephens is both an attractive and desirable place. We had the pleasure of taking one meal each in the homes of Rev. J. A. Sage, the worthy and efficient pastor, of Rev. H. H. Watson, the much beloved and very successful P. E., who occupies one of the most inviting District parsonages we have ever seen, and of Prof. W. A. Garner, one of the noble pioneer educators of our State. We can scarcely resist the temptation to indulge in many remarks on our pleasant visits to these families and especially of our delightful home with Mr. and Mrs. E. H. Blake, whose gracious hospitality was also enjoyed by Misses Lizzie Sharmon of Magnolia, Maggie Sewell of Texarkana, Anna Sifford and Mr. and Mrs. Stinson of Camden, besides many others for single meals. Stephens captivated its visitors, who will long remember its royal hospitality as well as the "best District Conference" and the gracious revival and happy conversions. We have not space to write of the good sermons we heard and reported by Bros. Beard, Bradford, Carr, Cason, Hill, Sanders, E. N. Watson and others. It was good to be there.

PREACHING DEFEATED BY ITS OWN SUCCESS.

Under this heading in the last issue of the Nashville Advocate, Rev. Dr. W. A. Candler, President of Emory College, Oxford, Ga., wrote the following timely and forceful utterances, which we copy with most hearty approval:

Some days ago a number of preachers discussed at length, in my hearing, the methods of a well-known evangelist. The argument between them seemed to turn upon a single matter of fact—viz., Was he successful? I do not now care to express an opinion about the evangelist or his methods, but I wish to express decided dissent from the standard set up by which to judge the matter—mere success. It is a standard which would in many instances approve bad men and bad methods, and condemn good men and good methods.

The attendance of multitudes on the preaching of a man, and the profession of conversion by thousands, are facts which in nowise determine the piety of the preacher or the scriptural character of the preaching. The Scriptures represent this false standard as the delusion of some even at the final judgment: "Many will say to me in that day, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

If these words mean anything, they imply that one may be apparently successful as a preacher, and yet be a worker of iniquity, and be lost at last. Nothing can be worse than making mere success a test of any work or character. To erect such a standard is to tempt men to adopt methods which will secure success at any price. If this practice becomes general with preachers, doctrine will be corrupted and morals defiled. When the preaching of a people has become bad, they have passed the last mile-stone on the way to destruction; the light within them has become darkness, the instrument for their regeneration and instruction has been turned into the means for their misguidance.

I have no attacks to make on any man or class concerning this matter; but I respectfully raise the question if certain methods of preaching which are now more or less prevalent do not defeat the very ends of preaching. Is not reverence an element of religion? If a revival of religion is accomplished, will there not be also a revival of reverence? Can irreverence in the pulpit produce a revival of religion? These questions go to the heart of the matter, and I submit them "to all whom it may concern."

EUREKA SPRINGS.

Eureka Springs station has built a parsonage this year. Three and a half lots were purchased in 1888 by Rev. H. J. Brown, two blocks east of the Church, $200 donation was obtained from the Woman's Dept. of Church Extension in 1889, nearly as much has been raised at home this year, and it will take two hundred more to finish it. The ladies are organized and at work to raise this amount, and to furnish the parsonage. They have bought furniture, and have purchased a full set of Encyclopedia Britannica. A protracted meeting was held in May, good was accomplished, confidence restored. Another meeting will be held. Bishop Key is on a visit to these health restoring waters for the benefit of Sister Key, and will probably remain through July.

We have great confidence that she will be permanently helped by her visit. The Presiding Elder has his headquarters with us. Ministers from abroad are often in our midst. At present Rev. W. L. Clifton, P. E. of Terrell District, North Texas Conference, a cousin of that foremost layman in good works, W. M. Clifton, of Morrilton, and Rev. J. W. Lewis, of St. Louis Conference, are recuperating their wasted and worn energies in our pure air and at our sparkling fountains. Several distinguished laymen are among us. We note the the presence of Dr. Sayle and J. R. Balthrop and families, of Greenville, Texas, B. H. Hines and family, of Farmersville, Texas, Bro. Boogher, of St. Louis, W. W. Martin and W. H. Grisard of Conway, Col. McEachin, of Ft. Smith, Bro. Skillern and family, of Searcy, E. H. Carson of Hamburg, Bro. Rose, of Little Rock, the Misses Park, of Galveston, Tex., and others whose names do not now occur to my mind. Southern Methodism turns out a goodly company of visitors for Eureka Springs, and it gives us great pleasure to say that they attend their house of worship on the Lord's day. The citizens of this city have undertaken the establishment of an Interstate Summer Normal School. They have spent several thousand dollars to erect suitable buildings, to employ distinguished teachers, lecturers, preachers, to publish the enterprise, and to interest the whole body of teachers in the States of Arkansas, Kansas, Missouri and Texas. The Institution opens July 15, and continues till the last of Aug. Teachers wil have a rare chance to broaden their fields of usefulness while they drink and breathe the health giving purity of this charming resort of the Ozarks. Preachers and editors might help themselves and their flocks by attending and taking part in this Summer Normal School. Reduced R. R. rates, one cent per mile, round trip, are guaranteed to all who enter the school. A committee is at work to secure reduced hotel and boarding accomodations, and it is thought something can be done in this matter.

J. A. WALDEN.

FROM DR. ANDREW HUNTER.

DEAR METHODIST:—Since you last heard from me it has been my good fortune to be housed in a home where there is an abundance of good books on many subjects. While at Vanderbilt Commencement, Nashville, Tenn., a few weeks since, Bishop Keener asked "have you ever read 'In Darkest England?'" Since I have been here I have read the book and have been greatly interested in its perusal. If what Gen. Booth says is true—and I doubt not it is—London is in its slums one of the darkest places in Christendom. Thousands of men and boys, women and children every day not knowing where to get employment and actually begging for work at any price, that they may be able to get a morsel of food to sustain their famishing bodies. Thousands live in tenement houses, sometimes twelve or fifteen families in the same building, each family having but one room, some of the rooms not more than ten feet square and many of these without a window. From the cellar to the attic they are full. The rents are in proportion to the size of room and the floor on which it is located. These tenement houses are the moral pest-houses, where sins of all grades and shades are committed and propagated. Here one generation dies out to be followed by another sunk still lower in the "mire and clay" of sin. Gen. Booth with his Salvation Army—and for that matter every other Christian—has in the great cities a field "white unto the harvest." When we look at poor fallen humanity as it shows itself in the great cities of the world from a human standpoint, it would seem millennium must be a long way off. So it seems to men who view this problem from a merely human standpoint, without reference to the gospel of Jesus Christ and its saving power.

Methodism in its beginnings won its greatest victories among the lower classes of society and thus wrought from the "least to the greatest." The trouble with Methodism now is she is disposed to stay with the greatest. This is especially true in many of the cities of the land—so much so that in all the cities now there is a large class who are never seen at church and who are not sought for, as they should be, by pastors and their flocks. Since I have read in "Darkest England" I am convinced that God has raised up the Salvation Army to do a work that should have been done by the Church. When the Lord wants some great work done he always has had men to do it. Luther appeared at an opportune time, later Wesley and his associates, and now we have Booth and his army corps attacking the very breastworks of the devil and winning trophies from the very edge of the bottomless pit. Booth has a genius for organizing; every subordinate knows his place and acts under orders from the controlling head. Thousands have been rescued by the gospel as preached through this instrumentality who were in the veriest slums and who were considered beyond redemption; but now like the Corinthians "they are washed, they are justified, they are sanctified in the name of the Lord Jesus and by the Spirit of our God." What if they do accompany the singing with tambourines and other instruments, making much noise jarring on ears polite, men are always attracted by noise and go to it, and in going to the noise made by the Salvationists they hear prayer and song and sermon, and some are saved that would not be saved otherwise. Some of the disciples complained at one time, "Master, we saw one casting out devils in thy name and we forbade him." Jesus said, "forbid him not." As though he had said what difference does it make, so the devil is cast out; let the man alone; he is doing it in my name and if he is not of our company, nevertheless he is doing a great work. The Devil is being cast out. Bigotry, exclusiveness was their sin and it is still one of the hindrances to the growth of that charity that "suffereth long and is kind."

I have preached three times since I have been here. Methodism has a footing here. She has had a hard struggle to hold her own among Lutherans, Evangelical Reformers, United Brethren and I don't know how many more, besides the Presbyterians. We have preached, prayed and sung over these lands, until we have "conquered a peace." Now Churches who opposed us and preachers who a hundred years ago thought Methodism a great heresy and whose ministers warned their people not to hear our preachers, recognize us as Christians and Methodism as a legitimate branch of the Church of Christ. "The world do move." I have lived to see the time when all the preachers and Churches who desire a good meeting preach Methodist doctrines and use our methods. Love to everybody in Arkansas.

A. HUNTER.

Wellsville, Pa., July 9.

MORRILTON DISTRICT CONFERENCE.

The Morrilton District Conference met in Quitman July 9, and closed its session the 11th. The pastors were all present except Bro. Cullum, P. C. of Oppelo Miss., who was hindered by family affliction. No person was from his charge. The attendance was as full as is usual, but far behind what it should be. The painstaking P. E., Bro. Weems, looked carefully into all the interests of the Church. The reports showed some progress this year. Gracious revivals have been held in some charges. There have been about 175 conversions and 250 accessions.

The finances are sadly behind; only about one third of the pastors' support paid. That means that the Church now owes its pastor for three months' service. How has he lived? Do his parishioners know? Some have not received one third, for a few charges have paid over that sum. Yet the preachers are very hopeful and happy.

The delegates to the Annual Conference are W. M. Clifton, D. S. Cargile, J. S. Massey and Rev. J. B. Maddox. Conway gets the next session.

Dr. Lambuth, Superintendent of our Japan Mission, was a notable visitor. He delighted the audiences twice in the pulpit and twice on the platform. His presentation of the religious condition of Japan, and the great need of missionaries was stirring, and on Thursday the Conference resolved to undertake the support of Bro. Mosely another year. At night a collection was taken which amounted to $834. A resolution expressive of the appreciation of Dr. Lambuth's visit was passed.

Bro. Babcock, President of Galloway Female College, was present, and delivered an excellent address on Christian Education Friday night to a large and appreciative audience. We were very sorry that he was sick thereafter. His sickness was a double affliction—one to himself and one to his very many friends who were anxious to enjoy his visit socially and in the pulpit.

Saturday was a proud day for Quitman. The corner-stone of the new college building was laid by our popular Weems, assisted by Bros. Ray, Tucker and Clower. A collection to aid in the building was taken which ran up to $516. All of Quitman was out with gladness of heart to witness the ceremony. Divine Providence lent approval of the occasion by hiding the sun behind the clouds while the 1,000 people stood and joyously watched the stone placed in its position; its solidity being a prophecy of long years that Quitman College will continue to do enduring work in the moral and mental training of the young, who shall become sturdy the manhood and womanhood of this great State in future generations.

The preaching was earnest and spiritual. Bro. Harris' opening sermon gave great satisfaction. On Sunday the shout of praise went up, not only in Quitman, but also at two appointments on Quitman circuit. I hereby tender in my own behalf as well as in behalf of my people, thanks to Bros. Culpepper, Harris and Smith for the excellent sermons they delivered on my circuit.

The Woman's Missionary Society were given opportunity Friday evening to report their work, which showed that the good women had interest and and push in the prime interest of Christ's kingdom. It was sad to note that several charges had no W. M. S. Quitman station made the best report on this line.

The hospitality of Quitman was with great pleasure dispensed in a royal manner. Homes had been provided for every member and several for visitors. Some of the members failing to come, the good people will have some extra eating after the guests are gone. It could not be otherwise in view of Quitman having so many Garners for grain, Spences for lard, butter and such like, and Martins to keep hawks from the chickens. My hostess for the session was the beautiful and charming wife of the P. C. of Quitman circuit. This mention is sufficient to show the pleasure of my stay at Conference. Rev. J. M. Williams was the ready secretary with the writer as assistant.

Brethren E. S. Dean, L. P. on Martinville circuit and J. A. Davis, delegate elect from Oppelo mission have recently passed to the better land, and suitable resolutions expressive of our sorrow were passed.

J. S. CLOWER.

Quitman, July 13.

Rev. A. C. Graham, P. C. of St. Francis circuit, White River Conference, writes: "We are getting along splendidly, every appointment growing. We are just in our new parsonage. It is very nice."

The afflicted brother mentioned in THE METHODIST of March 4 desires us to thank Dr. J. W. Brown and Bro. Geo. L. Craven for helping to pay for THE METHODIST for him.

ARKANSAS METHODIST.

WEDNESDAY, JULY 15, 1891.

PERSONAL AND OTHER NOTES.

The P. O. address of Rev. F. S. H. Johnston is changed from Springdale to Fayetteville.

Mr. J. C. Wallace and family have recently moved into the city from New London, Ark. They are located near Asbury Church, and will attend that Church. We bespeak for them a hearty welcome. Mr. Wallace called and had THE METHODIST changed.

Mrs. Thornburgh is visiting her parents and friends in North Arkansas.

Mrs. W. H. Pemberton of this city writes us a cheery letter from the Alleghany Mountains in Virginia.

Bro. Talbot, one of our useful members at Center Point, called Monday. He was in the city to make his settlement as Collector of Howard county.

Read on page 8 important letter from Bro. A. L. Malone.

Rev. E. C. Castlebery of Beebe gave us a pleasant call Monday p. m. Glad to know he will assist in the meeting at El Paso.

The report of the Monticello District Conference was sent in time for our last issue, but was held for postage without our knowledge till Wednesday morning.

We call attention this week to the Wall & Mooney school at Franklin, Tenn. It is endorsed by the best men in our Church.

SOME RELIGIOUS MOVEMENTS.

Kansas City's religious waters are slightly stirred just now and there is a corresponding commotion in her irreligious puddles. A tent meet-meeting has been in progress here for some weeks, under the leadership of Bro. A. G. Whitton of the Mo. Conf. Now, Bro. Whitton has aided in turning Sunday base ball out of Moberly, and is anxious to do our people the same good turn. Backed by some Christian finance, an effort is being made in that direction. Previous efforts for Sabbath observance in Kansas City have ended in failure. Just now the barbers are engaged in the same fight; a large number having taken to Sunday closing and now endeavoring to compel the rest of the fraternity to do likewise. The city dailies pursue their usual course. They print interviews with "leading citizens," deprecating such action. As their list does not yet include the chief merchants, chief lawyers, bankers, or doctors, it provokes the curious to inquire who constitute that influential class, the "prominent citizens." Such is the common action of the great dailies and the class to which they pander. They embrace the cause of the world rather than that of the Church. In church matters they are characterized by looseness of views, which they call breadth or liberality. A case in point is afforded by the recent winning of the trip to Europe, offered by the St. Louis Republic for the most popular minister in St. Louis. It was won by Dr. Cave, a man almost unknown to the city at large before his recent onslaught on orthodoxy and the divinity of Christ, at the State University. The recent Briggs controversy affords another illustration. The secular papers were nearly all on the side of the Doctor. But nothing shows more clearly the status of Union Seminary than the fact that in a recent foot ball match between that school and Princeton, the latter dubbed themselves the "Pan-Presbyterian Council," while the Unionists were called the "Evangelical Alliance." Every theologian in Princeton was a member of the Presbyterian Church, while at Union but 37 out of 170 were Presbyterians. The Briggs case is practically settled. Not many Presbyterians seem to care very much what action Union takes. It can retain Briggs and cut loose from the Assembly, or displace him and retain Presbyterian endorsement. The Church has no hold upon the Board of Trustees to compel action either way. And the head of the school is a high-church Lutheran. Our Covenanter brethren—the Reformed Presbyterians—have also been engaged in a church creed war, which has resulted in the numerical increase of the United Presbyterians. Several younger ministers have been engaged in a contest for more liberty. The new Covenant of 1871, does not allow to members the exercise of the right of franchise, or to take the oath of allegiance to the government. This was amended in 1879 so as to allow voting on constitutional amendments, but not for officials. The contest has been on the exact length to which a member might go. Some young ministers, condemned by the Pittsburg Presbytery, appealed to the Synod. The Presbytery was sustained and the expelled ministers went promptly into the U. P. Church. While the platform of the R. P. Church is not in harmony with our ideas of the duties of citizenship, there is nothing unjustifiable in the Synod's action. The ministers could hardly expect to eat Covenanter bread while sowing liberal tares. They would have gained by openly withdrawing instead of waiting to be "thrust out violently."

A. H. GODBEY.

Scrofula

is more especially than any other a hereditary disease, and for this simple reason: Arising from impure and insufficient blood, the disease locates itself in the lymphatics, which are composed of white tissues; there is a period of fœtal life when the whole body consists of white tissues, and therefore the unborn child is especially susceptible to this dreadful disease. But there is a potent remedy for scrofula, whether hereditary or acquired. It is Hood's Sarsaparilla, which expels every trace of the disease and gives to the blood the quality and color of health. Get Hood's.

Hood's Sarsaparilla

"When my boy was two years old he was attacked and suffered a long time with scrofula sores. The physician at length told us to give him Hood's Sarsaparilla, which we did. Two bottles cured him. He is now 10 years old and has not had any sign of scrofula since. We recommend Hood's Sarsaparilla to all our friends." MRS. E. C. CLIPPER, 8 Kidder St., Cleveland, O.

Entirely Cured My Boy

Hood's Sarsaparilla

Sold by all druggists. $1; six for $5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar

CAMDEN DIST. CONFERENCE.

RESOLUTIONS.

Your committee on Education find great reason to rejoice at the state of our schools. Vanderbilt University of which the Conferences in Ark., own about one-half, has had the most prosperous session in the 16 years of its existence. The enrollment was near 700. The standard of scholarship is equal to that of any other University in America; it is doing a great work for our Church and country.

Hendrix College, the property of the three Conferences in Arkansas, is established for the Collegiate education of young men. It has a strong faculty who are nobly trying to meet the exacting demands upon them, and are worthy of our support.

Galloway College for young ladies has succeeded beyond the most sanguine expectations of its friends. With such fine appointments as it has, there is no longer any necessity for sending our daughters out of Arkansas to be educated.

Resolved, That we reaffirm our allegiance to these three connectional schools, and call to them the favorable attention of parents, who have children ready to take the college course.

2, That we recommend to the Trustees of Hendrix College, that as soon as the financial condition of the college will permit, they discontinue the sub-college classes, and the attendance of young ladies.

Arkadelphia Methodist College is the property of the L. R. Conference. It is for the co-education of our young people. The first year has been successful. Pres. Jones and his co-adjutors deserve our co-operation.

Resolved, That we will continue to support this school and recommend all our people, who prefer a co-educational college to patronize Arkadelphia Methodist College.

2, That we suggest to the Trustees discontinuance of the sub-college classes as soon as the financial condition of the school will permit.

The Little Rock Conference Training School at Fordyce has done exceedingly well, when all the circumstances are considered. The first burn was Oct. 20, 1890. Next morning after the fire, the school opened in a rented building, and immediate steps were taken towards a new building, a duplicate of the first. On March 4, a second fire occurred, destroying the rented building and books to the value of $400. March the 5th, the school entered the new building, which was burned March 25. Immediate work was commenced on temporary building, which was completed and occupied April 6. Another building, in all essential particulars, a duplicate of the two burned, is in course of erection and will be completed by the opening of the Fall term.

Prof. J. D. Clary, for satisfactory reasons to the Board of Trustees, resigned as Principal and Prof. Granville Goodloe was elected.

Resolved, That we sympathize with the people of Fordyce in the repeated misfortunes which they have sustained.

2, The loyalty manifested amid their misfortunes, calls for a corresponding increase of support from us, and we as a District Conference, pledge the renewal and redoubling of our energies and efforts in behalf of the school.

3, We regret the loss of Prof. J. D. Clary from the school and commend his faithfulness and efficiency.

4, We rejoice that the Board of Trustees has been fortunate in securing as Principal Prof. Granville Goodloe, M. A., who comes recommended, in a pre-eminent sense, as a scholar, Christian gentleman and efficient teacher.

5, We recommend the L. R. Conference Training School as being in every way worthy our patronage and urge upon our people the importance of building up such schools in our midst.

J. R. CASON,
J. A. PROCTOR,
W. J. BUNN,
DAVE DIXON, } Com.

We rejoice to note the continued success of THE ARKANSAS METHODIST. At present it has a circulation of 10,000. By proper zeal and energy on the part of its agents, it should reach a circulation of 20,000 which it deserves. THE ARKANSAS METHODIST going into the homes of the membership prepares the way for the pastor. The spiritual food which its weekly visits give, sharpens the appetite for that which the preacher gives from the pulpit. Bros. Bennett and Thornburgh give their time and powers wholly to the work. We here pledge our prayers and support. May God bless them in the work.

J. R. SANDERS, Ch'm'n.

WHEREAS, The Christian people, together with all lovers of morality in La., are engaged in a fierce conflict with a great moral evil—the Louisiana State Lottery, and whereas, this is a contest that cannot be bounded by State lines, but Louisiana is simply made the battle ground of a great principle in which every lover of God and our holy religion is profoundly interested; therefore be it—

Resolved, That this District Conference send greetings to the good people of our sister Commonwealth, with expressions of hearty sympathy with them and their cause, and we pledge them our earnest and sincere prayer for complete triumph over their foe. Copy ordered sent THE ARKANSAS METHODIST.

E. L. BEARD,
J. R. CASON.

Resolved, That we have heard with pleasure, through our brother, H. H. Bullock, of the work and progress of the Haygood Seminary, located at Washington, Ark., and that we assure him of our continued care and co-operation with him in the work of the school.

J. A. SAGE,
W. P. WHALEY.

Resolved, That the thanks of this District Conference are extended to the "big-hearted" people of Stephens for the munificent entertainment enjoyed in their hospitable homes, and we devoutly pray that wherein they have ministered to us in material things, they may receive even more abundantly in spiritual blessings; also to the Baptist Church for the use of their house of worship, and to the S. W. R. R. for reduced rates.

J. A. PROCTOR,
J. R. CASON.

REVIVAL AT BATESVILLE.

DEAR DR. BENNETT:—Our meeting has been in progress one week; 21 conversions, 15 accessions to date. Yesterday (Sunday) was a glad day with us. My dear friend, Jno. P. Lowry, is preaching with even greater power than usual. He is one of the "salt of the earth." The Church is much moved. And every indication points to the greatest revival known here for years. I am a happy pastor.

Yours cordially,
R. S. DEENER.

Batesville, July 13.

A CALL

For a National Conference of the Friends of the Farmers' Alliance Who Believe in Prohibition.

It is universally conceded that the basis of a nation's material prosperity consists chiefly in its agricultural interests. An injury to those interests is an injury that affects all interests and classes. On the other hand it is a fact patent to all observers, and asseverated with solemn force time and again by the Supreme Court of the U. S., that the liquor traffic is an enemy not less to the material than to the moral and social interests of the nation. There can be and there should be no fraternity between the agricultural interests and the liquor traffic. There is no State in the Union where the iniquitous class legislation that has wrought such disaster to the farmers has not found in the legalized saloon a potent political ally. The saloons have, by their power in politics, filled our legislatures with men open to the corrupt influences of unprincipled monopolies, soulless corporations, and self-seeking jobbers of all kinds, until an appeal to mere justice, however strong, unless backed by a bribe, has had little chance even to be heard. The liquor traffic is itself the greatest monopoly in the land and is the tool of all other corrupt monopolies.

We believe that the time has come when the power of money in politics should be rebuked and destroyed; when the Government should become again in fact as it is in theory—"Government of the people, for the people and by the people." But we believe that one of the first steps to be taken to insure this end is to destroy the legalized liquor traffic.

The undersigned, therefore, being identified with the farmers' organizations of the land, or otherwise deeply interested in them, herein unite in this Call for a Conference of all who agree in the main with the sentiments above set forth, to meet at Prohibition Park, Staten Island, New York, August 10, 1891. The Conference to be for simply an exchange of views. It will be non-partisan. No action will be taken, no resolutions adopted.

Every one who is friendly to the interests of the American farmers and who believes that the liquor traffic should be opposed politically, will be welcomed as a member of the Conference.

All communications should be sent to Col. R. S. Cheves, Prohibition Park, West New Brighton, Staten Island, New York.

CHARLES F. DEEMS,
President of the Park Association.
R. S. CHEVES,
Secretary of the Park Association.
I. K. FUNK,
Treasurer of the Park Association.

TRUSTEES: William T. Wardwell, Horace Waters, W. Jennings Demorest, John P. St. John, Wm. H. Boole, Geo. R. Scott, Jos. A. Bogardus, W. A. Van Cott, Freeborn G. Smith, J. C. Rose.

WANTED:—By middle aged lady a situation as working House-keeper for a Christian gentleman; understands care of small children, country preferred, best of reference; address this paper.

LITTLE ROCK UNIVERSITY.

No matter what people say about the advantages of other schools, you send for the catalogue of Little Rock University before you make up your mind where to go to school. It will cost you nothing. You will be surprised at the advantages offered and the low expenses—lowest in the State. Try it, and send postal to

M. L. CURL, Little Rock, Ark.

Cuticura Soap

FOR BAD COMPLEXIONS RED ROUGH HANDS AND BABY HUMORS.

BAD COMPLEXIONS, WITH PIMPLY, blotchy oily skin, Red, Rough Hands, with chaps, painful finger ends and shapeless nails, and simple Baby Humors prevented and cured by CUTICURA SOAP. A marvelous beautifier of world-wide celebrity, it is simply incomparable as a Skin Purifying Soap, unequaled for the Toilet and without a rival for the Nursery. Absolutely pure, delicately medicated, exquisitely perfumed, Cuticura Soap produces the whitest, clearest skin, and softest hands and prevents inflammation and clogging of the pores, the cause of pimples, blackheads, and most complexion disfigurations, while it admits of no comparison with the best of other skin soaps, and rivals in delicacy the most noted and expensive toilet and nursery soaps. Sale greater than the combined sales of all other skin soaps.

Sold throughout the world. Price, 25c.

Send for "How to Cure Skin and Blood Diseases." Address POTTER DRUG AND CHEMICAL CORPORATION, Proprietors, Boston, Mass.

Aching sides and back, weak kidneys and rheumatism relieved in one minute by the celebrated CUTICURA ANTI-PAIN PLASTER. 25c

4

MARRIED.

At the home of Mr. John Vinson near Center, Ark., July 2, 1891, by Rev. Z. T. McCann, Mr. Red Thomas to Miss Mattie Vinson, all of Cleveland Co.

At Steelville, Mo., Rev. J. W. England, P. C., of Thayer, Mo., to Miss Emma A. D. Everson of Steelville, Mo. C. E. W. Smith officiating.

Hundreds of people drag along through the weary Summer months, their lives made miserable by chills and fever and who could be well and happy if they would only take Cheatham's Tasteless Chill Tonic. It never fails to cure, and is only 50 and 75 cents per bottle. "No cure, no pay."

Quinine is unquestionably a good medicine, but it has been much abused by the people living in the malarious districts of the South, who fly to it for relief, and continue its use until their nervous system is perverted and their hearing impaired. Cheatham's Tasteless Chill Tonic is more effective, cheaper and entirely harmless. Try it. Price, 50 and 75 cents per bottle. "No cure, no pay."

A good many people are prejudiced against patent medicines because some they have used proved worthless. This is wrong—each remedy, like each individual, should be judged by their own merits, not the demerits of others. Cheatham's Tasteless Chill Tonic is a remedy of sterling worth. Be fair and give it a trial. Price 50 and 75 cents. "No cure, no pay."

No more trials for tired mothers in administering castor oil to their hopefuls. Cheatham's Tasteless Castor Oil has solved the problem. It is so pleasant children actually wake their parents up at night and ask for a dose of it. Price 25 cents.

Cheatham's Tasteless Castor Oil is prepared from the purest quality of castor oil. It is so treated that one wouuld not know what it was if not told, yet the effect is exactly the same as that of the plain oil. Price 25 cents.

Itch is a most disagreeable and disgusting affliction and should be at once checked. Hunt's Cure will do it—seven year or any other variety. Also Tetter, Ringworm, etc. Guaranteed to cure. Price 50 cents per box.

June 24-1m.

NOTICE.

A graduate of Normal College and of University and a teacher of nine years' experience desires a situation for the next session. Good references given. Address, "A."

Room 24 Office Building,
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For Housekeepers and Wedding Gifts:

Berry Bowls,	$ 4 00 to 12 00
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Pickle Casters,	3 00 to 8 00
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When in St. Louis come and see our wonderful establishment, *"the grandest in the world."*

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A SUPERIOR FITTING SCHOOL.

Speaking of Prof. Hinemon's school at Monticello, Presiding Elder H. D. McKinnon says: "I have patronized Prof. Hinemon for three years. He has my unqualified endorsment as being better adapted to the work of training young men for college than any man in my knowledge. Those desiring to give their children a thorough, Christian education can, with perfect safety entrust them to his care." For information, address,

J. H. HINEMON,
July 15-2t. Monticello, Ark.

Dardanelle Dist. Fourth round. S. S. Key P. E. Dover ct at Bowdens Chapel, August 29, 30; Danville ct at Bellville, Sept. 5, 6: Atkins ct at Bell Chapel, 12, 13: Appleton ct at Boiling Springs, 19, 20: Dardanelle ct at Oak Grove, 26, 27; Prairie View ct at Elizabeth Hall Oct. 3, 4: Rover ct at ——— 17, 18: Gravelly Hill ct, 24, 25: Walnut Tree ct, 31, Nov. 1: Dardanelle sta, 14, 15: Russellville sta, 21, 22.

The Gum Log Camp-meeting will embrace the fifth Sabbath in August. Opening sermon Wednesday night, August 26.

Monticello Dist. E. N. Evans, P. E. Part of 3rd round. Warren, July 18, 19: Holly Grove at Dermott, 25, 26: Hamburg sta, 25, 26; Lacey ct, Aug. 1, 2; Palestine, 8, 9; Lake Village, 8, 9; Cariola, 15, 16: Monticello, 15, 16; Selma ct, 22, 23; Hamburg, Ft. Hill, and Bartholomew c'ts at Keener Camp-ground, Aug. 29, 30.

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.

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Plenty good ice water always on hand.

COTTON GINS REPAIRED.

C. J. Fischer repairs all kinds of Cotton Gins, Feeders and Condensors. I have experienced workmen and a machine for fitting gin saws superior to any other in use.

A few new Gins, Feeders and Condensors for sale cheap. Office corner of Water and Arch Streets, Little Rock, Ark.

I CAN RECOMMEND IT TO ANY ONE.

BOOTHE, ARK., MAY 19th, 1891.

Mr. H. W. HUBBARD, Atlanta, Ga. DEAR SIR:—The Cotton-Bloom Gin I purchased from you has given perfect satisfaction in every particular. I can recommend it to any one wishing to purchase a Gin. Very respectfully,

T. BOOTHE.

See adv. in another column. Send for descriptive circular to H. W. Hubbard, Atlanta, Ga.

FOR YOUNG AND OLD.

CHRIST HIMSELF. By Rev. Alexander McKenzie, D.D. 12mo. $1,00.

The personality of Christ, the human and the divine essence, as portrayed in the four Gospels, is presented in these papers with a tenderness and a fine spiritual insight that will bring it close home to every earnest, thoughtful reader.

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The vigor, beauty and irresistible eloquence of McDonald's earlier works appear with renewed power in this latest production of his genius.

It is the culmination of that practical yet ideal Christianity which lends charm and value to his every writing.

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The trials, joys and perplexities of a minister's life are told with rare appreciation and sympathetic touch.

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The touching story of a little "shut-in."

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This is one of those studies of genuine boy nature in which Margaret Sidney excels. All alive with boyish fun and jolity, it yet has the helpful quality which makes her stories so valuable to young readers. Its touches of pathos and tenderness are as inimitable as its contagious mirth.

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"The book is the ripe result of a sympathetic assimilation on her part of the essential spirit of Wordsworth's poetry; and I am persuaded it will shed an influence in the hearts of the young as will put them into that harmony which is the first essential means of opening their spiritual natures."—Hiram Corson, Professor of English Literature in Cornell University.

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The story of a conflict between human love and love for God. It was a hard battle for a young soul to fight, but help was given from above and right came off victor. The result was that human and divine love came at length into harmony.

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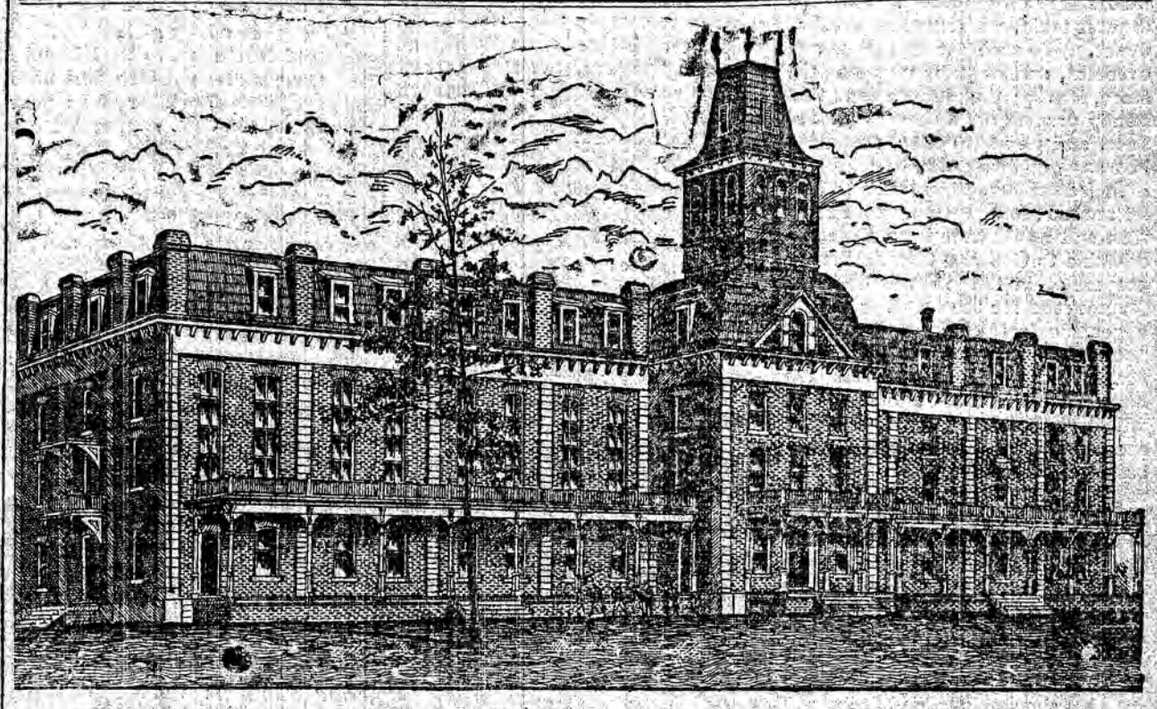

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S. H. BABCOCK, President.

ARKANSAS METHODIST.

WEDNESDAY, JULY 15, 1891.

CHRISTIAN LIFE.

THE BLESSING OF THE IDEAL

There is a homely old proverb which says, "You will never hit the weather cock if you aim at the barn door," meaning simply that one's success is measured by one's aspirations. When a man is satisfied with himself, or his attainments, you may rest assured that he will never be anything better than he is at present. There is no success without effort, and no successful effort without system and object.

We cannot steer through life by general direction, a fixed definite object is indispensable. Let a man have a high ideal, no matter how impracticable, and he cannot fail to be better for having it; for even if he does not succeed as he hopes, his very hope is a stimulus to greater effort.

He loses his life to find it again in the ideal. He forgets the toil and care, in the thought of what he hopes to accomplish, and in that thought finds a panacea for weariness and discouragement.

Is the artist thinking of the long years of study which his art requires, or the lack of appreciation on the part of critics and buyers, as he stands before his easel, brush in hand? O, no! he thinks only of the masterpiece which is going to make his name immortal.

The mother, whose prime object in life is the worldly success of her children, dreams and plans for them till she forgets poverty and care in visions where her daughter is the centre of a brilliant, social throng, or her son is taking his place among the great men of the nation.

The author dreaming of the days when his works will become popular, is content to ascend Parnassus by very easy stages.

Thus each soul is privileged to build of its hopes, its joys, its longings, a lofty pleasure house wherein to revel happier than kings or princes. And so it is that all successful lives are lived, not in the daily toil, but in looking forward to the final result. Christ himself had a great purpose in life: "My work is to do the will of him that sent me,"—not the feeding of the five thousand, not the raising of Lazarus, or the healing of the lepers, these were but means to the great end for which he came into the world. And Christ has set a high ideal before all his followers, "Be ye also perfect, as your Father in heaven is perfect."

Impossible! you say. In amount, but not in kind. Learn another lesson from the artist. He stands for hours copying the work of one of the old masters. He knows that he cannot equal the work of the hand long ago turned to dust, but as he stands and gazes, something of the inspiration of the picture comes to him, and he paints his copy, rejoicing if the faintest shadow of the life and meaning of the great painter can be seen in it. So we, in beholding him, are changed more and more into his image, not by dogma, or creed, or striving, simply by first contemplating, then copying.—X. Y. Z. in Christian Observer.

FAMILY PRAYERS.

In the N. Y. Observer Rev. Dr. T. De Witt Talmage says: "Family prayers are often of no use. Perhaps they are too hurried. We have so much before us of the day's work, that we hustle the children together. We get half through the chapter before the family are seated. We read as if we were reading for a wager. We drop on our knees and are in the second or third sentence before they all get down. It is an express train, with amen for the first depot. We rush for the hat and overcoat, and on the way to the store, leaving the impression that family prayers are a necessary nuisance, and we had better not have had any gathering of the family at all. Better have given them a kiss all around; it would have taken less time and would have been more acceptable to God and them. Family prayers often fail in adaptedness. Do not read for the morning lesson a genealogical chapter, or about Samson's setting the foxes' tails on fire, or the prophecy about the horses, black and red and speckled, unless you explain why they were speckled. For all the good your children get from such reading you might as well have read a Chinese almanac. Rather give the story of Jesus and the children climbing into his arms, or the lad with the loaves and fishes, or the sea of Galilee dropping to sleep under Christ's lullaby. Stop and ask questions. Make the exercise so interesting that little Johnny will stop playing with his shoe-strings, and Jenny will quit rubbing the cat's fur the wrong way. Let the prayer be pointed and made up of small words, and no wise information to the Lord about things he knows without your telling him. Let the children feel they are prayed for. Have a hymn if any of you can sing. Let the season be spirited, appropriate and gladly solemn. Family prayer also fails when the whole day is not in harmony with it. A family prayer, to be worth anything, ought to be twenty-four hours long. It ought to give the pitch to all the day's work and behavior. The day when we get thoroughly mad, upsets the morning devotion. The life must be in the same key with the devotion."

After describing a pleasant scene at family worship, followed by little Effie repeating the child's prayer, Geo. R. Scott says in the N. Y. Witness: "A child in prayer is one of the sweetest sights in life, especially when its acts correspond with its devotions.

How old that little prayer is—'Now I lay me down to sleep.' But, to me, it grows better as age creeps upon me. And so it is with that older and better prayer given to us by our Lord, 'Hallowed be Thy name.' What better and more appropriate words could introduce our petitions to our Divine Father? Sweet in childhood and blessed in more mature age. Old, yet ever young; stale, yet fresher than the morning dew.

I cannot conceive of any words (put together by man) more appropriate for a child, a woman or a man to say, before closing their eyes in slumber, than 'Now I lay me down to sleep; I pray the Lord my soul to keep.' What a safe and sure resting-place to be in, during the lonely hours of the night, are the strong arms of the Lord!

You who have little children, do not fail to teach them to repeat nightly that beautiful and simple prayer. They call it to memory in after life, when the winds blow and the storms of life beat upon them.

If to-day I was an artist, I would paint two pictures for the people of America to look at: One a child at her mother's knee, offering up this prayer; the former should look like my little friend Effie, and the latter a quiet, unassuming young mother in Israel. The other picture would be Effie and her mother in heaven, with not a care upon their brows, but with faces all aglow with the glory of him who 'shines like the sun,' and surrounded by the pure and good, who had washed their garments and made them white in the blood of the Lamb. Under one picture I would paint these words, 'Now I lay me,' and under the other, 'Wide Awake and in Glory.'"

It is said of Lord Elden that he "prevented more good than he ever did." There are Christians that prevent good. Inconsistent Christians prevent good. The best way not to hinder good is to do good. Take hold and help. Do the next thing. "Why stand ye here all the day idle?"

Canon Wilberforce says that a Christian's duty is to admit, submit, commit and transmit. You admit the truth of Christ, you commit your soul to Christ, but what do you transmit to others! Begin now to do some personal work for Chrsit and souls. The Lord is watching to see you work. "Let every hearer become a herald."—N. Y. Evangelist.

The Independent calls attention to the fact that last year the Presbyterion Board of Foreign Missions received more money from the women and children than from the Churches. The contributions of the Churches were $346,780, and those of the woman's societies and Sunday-schools $374,258. Of course, all these moneys came from substantially the same people, and the comparison is interesting as showing the merits of different methods of collecting money. The Churches give in large contributions once a year, while the woman's societies and Sunday-schools give small sums, even pennies, frequently and regularly. By these methods the latter surpass the former. The many little contributions systematically gathered make in the end a sum so large as to overtop the giving of the Churches. There is an important lesson in this for the managers of all benevolent finances.—Pittsburgh Advocate.

FOR SUNSTROKE

Use Horsfourd's Acid Phospaate.

Dr. A. L. Zurker, Melrose, Minn., says. *"It produced a gratifying and and remarkable regenerating effect in a case of sunstroke.*

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

Chapter 1: Weak, tired, no appetite.

Chapter 2: Take Hood's Sarsaparilla.

Chapter 3: Strong, cheerful hungry.

Who knows but that the sufferings of this life are the a b c with which, after awhile, the joys of heaven are to be made known to us.

Maguire's Benne Plant

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OUR YOUNG FOLKS.

IF! IF!

If every boy and every girl
  Arising with the sun
Should plan this day to do alone
  The good deeds to be done;

Should scatter smiles and kindly words,
  Strong, helpful hands should land,
And to each other's wants and cries
  Attentive ears should lend.

If every man and woman, too,
  Should join these workers small,
O what a flood of happiness
  Upon our earth would fall!

How many homes would sunny be
  Which now are filled with care!
And joyous, smiling faces, too,
  Would greet us every-where,

I do believe the very sun
  Would shine more clear and bright,
And every little twinkling star
  Would shed a softer light.

But we, instead, must watch to see
  If other folks are true,
And thus neglect so much that God
  Intends for us to do.

—Golden Days.

THE CANDLE-FISH.

Of course where it is night people must have some sort of light to see by. Among us, lamps, gas, and so on, are used. But what do you suppose people do where there is nothing of this kind? Why, in some places they use one thing; in others, another. In Alaska, and other far away lands to the North, all they have to do is to set a candle-fish on fire, and they have a good, clear light, which will last more than an hour.

The candle-fish is about ten inches long, and somewhat the shape of our slender smelt. It is very fat, and just the thing to make a lamp of. The natives fasten it in a rude kind of candle-stick, made of strips of white oak, and set it on fire. They light it at the head, and it burns steadily away down to the very tail.

Of all the queer ways to make a lamp to read or sew by, I think this is the queerest. Nature seems to provide almost everything needed by the people in the place where they live. The candle-fish is so oily that it cannot be preserved, even in alcohol. The nights at the far North are very long, and if it were not for this fish the people would be most of their time in entire darkness.—Our Little Ones.

THE LITTLE HOUSEHOLDER.

"O, yes, I have all kinds of tenants," said a kind-faced old gentleman; "but the one I like best is a child not more than ten years of age. A few years ago I got a chance to buy a piece of land over on the west side, and did so. I notice that there was an old coop with a house on it, but I paid no attention to it. After awhile a man came to me and wanted to know if I would rent it to him.

"'What do you want it for?' said I.

"'To live in,' he replied.

"'Well,' I said, 'you can have it. Pay me what you think it worth to you.'

"The first month he brought $2, and the second month a little boy, who said he was the man's son, came with $3. After that I saw the man once in awhile, but in the course of time the boy paid the rent regularly, sometimes $2 and sometimes $3. One day I ask the boy what had become of his father.

"'He's dead, sir,' was the reply.

"'Is that so?' said I. 'How long since?'

"'More'n a year,' he answered.

"I took his money, but I made up my mind that I would go over and investigate, and the next day I drove over there. The old shed looked quite decent. I knocked at the door, and a little girl let me in. I asked for her mother. She said she did not have any.

"'Where is she?' said I.

"'We don't know, sir. She went away ofter my father died, and we've never seen her since.'

"Just then a little girl about three years old came in, and I learned that these three children had been keeping house together for a year and a half, the boy supporting his little sisters by blacking boots and selling newspapers, and the elder girl managing the house and taking care of the baby. Well, I just had my daughter call on them, and we kept an eye on them. I thought I wouldn't disturb them while they were getting along. The next time the boy came with the rent I talked with him a little, and then I said: "My boy, you are a hero. Keep on as you have begun and you will never be sorry. Keep your little sisters together and never leave them. Now look at this."

"I showed him a ledger in which I had entered up all the money that he had paid me for rent, and I told him it was all his, with interest. 'You keep right on,' said I, 'and I'll be your banker, and when this amounts to a little more I'll see that you get a house somewhere of your own.' That is the kind of tenant to have."—Chicago Herald.

Last year:
  Her eyes were sheamy, and weak and red,
  Her breath—you could smell it afar,
  She had ringing and dizziness oft in her head,
  And the cause of it all was catarrh,

This year:—
  Her breath is as sweet as the new medow hay,
  Her eyes are as bright as a star,
  And the cause of the change, she is ready to say,
  Was the Dr. Sage Cure for Catarrh.

Dr. Sage's Catarrh remedy will positively cure catarrh, in the head, no matter how bad or of how long standing. Fifty cent, by all druggists.

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It is hard to understand how anyone who always hides his money before he prays can expect to attract attention in heaven.

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

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There was a young lady of Natchez,
  Who was covered with burns, bites and scratches,
  But she said "I don't care
  I'll to-morrow be fair,
  For Pond's Extract much more than their match is."

Every time a Christian does right, the devil has less hope of getting his soul.

This has often been spoken of as an age of shams. Certainly in nothing is there more deception than in some of the so-called hair restorers. They dry up the hair and aid, rather than overcome baldness. There is ample testimony that not a few of them are actually injurious.

The greatest thing in favor of the Louisiana Creole Hair Restorer is that it has the public confidence, having established a just claim in thousands of cases where it has been used, extending over a long period of years. Its gentle stimulating properties invigorate the roots of the hair, All the chemical constituents necessary to nourish the hair are found in this most admirable of of preparations.

Under its influence the denuded scalp acquires again its powers; the loosened filiments take their place again. And the hair begins to grow, and rapidly assumes a plossy and vigorous appearance.

It is used all through the South where the beauty of the hair of the women is so familiar. No preparation offered surpases it as a dressing. Mansfield Drug Co., Memphis, Tenn.

Men would be very wise if they only could learn as much as their boys think they could teach them.

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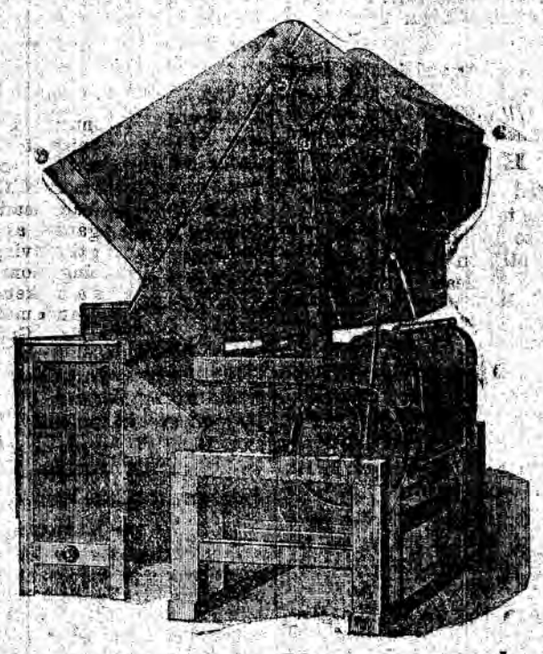

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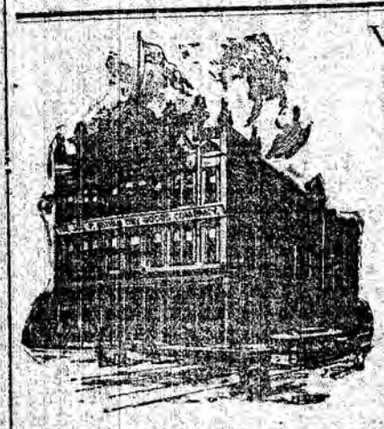

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WEDNESDAY, JULY 15, 1891.

OBITUARIES.

WILLIAMS—John M. Williams was born in Union Co., N. C. May 23, 1851, and died in Union Co., Ark., June 24, 1891. He was married to Miss Clarissa J. Nash, January 15, 1871; professed faith in Christ and joined the M. E. Church, South, in 1884 and lived a conistent Christian life until the Master said 'come up higher.' He moved from N. C. to this county Jan. 1890; had made many friends, and was regarded as a very useful man. He left the living testimony that he was going home to die no more. He leaves a broken-hearted widow, five children and many other relatives and friends. God grant them a happy reunion in our Father's house on high. J. H. BRADFORD.

EVATT.—Abba Riller Evatt was born in Pickens District, S. C., Jan. 10, 1814; was married to R. B. Evatt in 1822. She professed religion in early life and joined the M. E. Church. She removed with her husband family to Scott Co., Ark., in 1879. She died at the home of her son-in-law, Geo. W. Hammons, May 29, 1891. She was the mother of eleven children, six of whom are still living—all members of the Church. Sister Evatt was a meek, sweet spirited Christian. She was not very emotional in her religion, but she was an every-day Christian. She was feeble in body for some time before her death, but she was strong in faith and religious zeal. The writer had been personally acquainted with her only a few months, but neighbors, friends and acquaintances all testify that she was an exemplary Christian. May God bless the surviving relatives and may her children and grandchildren live as she lived and die as she died. W. H. METHENY.

Waldron, Ark.

HARRIS.—The M. E. Church, South, in the town of Waldron, has sustained a great loss in the death of Sister Lucretia Harris, daughter of James and Elizabeth Hobbs. She was born near Jacksonville, Ill., Dec. 3, 1822. She removed with her parents to Dale Co., Mo., in early girlhood and was happily converted to God in the year 1836. She was baptized and received into the M. E. Church, the same year by the sainted Peter Cartwright. She removed with her parents to Hunt Co., Tex., in early womanhood. Here she was happily married to Virgil H. Harris Feb. 21, 1850. She removed with her husband to Scott Co., Ark., in 1852. She died in great peace at her home with her son-in-law, Geo. P. Caver in the town of Waldron April 11, 1891. Four children still living, one son in Texas, three daughters here in Arkansas. Three are gone on to rejoin loved ones. Her husband had only been in the new bright world eleven months and a few days, when the "weary wheels of life stood still," and the Lord took her. Few women filled up the measure of Christian womanhood to greater faithfulness than Sister Harris. Her piety was as fully exemplified in the social circle as in the house of God. Her seat was always occupied in church, when she was able to go. The writer met her the first time at church, at his first appointment at this place. The preacher announced class-meeting. This was a great pleasure to Sister H. At the hour appointed for this meeting she was the first one in her place at the house of God. One of her daughters soon came in. Sister H. said to her, "Come up close here, Ellen; we old members of the Church will soon be gone and you younger women will have to fill our places." Her eloquent powerful prayer that afternoon will never be forgotten by those who were present. Her talk in class-meeting was a ripe experience of the Christian religion. This was the last public religious service she ever attended. While enjoying reasonable health she was attacked with the measels—this merged into complicated trouble, and despite of medical skill and faithful nursing she yielded as before stated after near two weeks' patient and unmurmuring suffering. A mother in Israel is fallen—a vacant chair here. A sad home, weeping children and sorrowing friends, but there is rejoicing in heaven. May God comfort and sustain the sorrowing ones in this hour of sadness and grief. The burial service was led by the writer and her remains laid beside her husband at Pilot Prairie. When God comes to make up his jewels she will be one of the brightest. W. H. METHENY.

Waldron, Ark.

CAVER.—Emma Calperna Caver (*nee* Harris) was born in Hunt Co., Texas, Feb. 15, 1864. She removed back with her parents to Scott Co., Ark., in 1865 (they had lived here before the war). She was baptized in early childhood by Rev. E. Smoot. She was born into the spiritual kingdom of grace and glory in girlhood under the ministry of Rev. F. A. Taff and was received by him into the M. E. Church, South. She was joined in holy wedlock to Bro. Geo. P. Caver March 5, 1889; died of tuberculosis in the full triumph of the Christian's faith at her home in Waldron June 2, 1891. These few statements epitomize the life of an elect lady. Sister Caver had been a patient sufferer for several long weary months, but she was calm, quiet and resigned. She talked freely in reference to her approaching dissolution. She often said if it was the Lord's will she would like to live; but she was prepared and willing to die. She said to the writer (who was a frequent visitor in her last illness) just a few days before she died, "I have thought much about what you said day before yesterday, but if I do die, I will have more to gain than to lose"—referring to the imperishable rewards of heaven. She said to her affectionate husband just a few minutes before the spirit went to glory, "Wake me up, or I will be in heaven in a few minutes." Seemingly without a pain or struggle she closed her eyes on this world, to open them in her beautiful mansion home above. She was laid to rest in Pilot Prairie cemetery close to her father and mother where her dust will remain till raised by the power of God on the resurrection morn. Father had just preceded her a little over a year and mother scarcely two months. May our kind Father sustain her lonely and sorrowing companion in this the greatest trial of his life.

W. H. METHENY.

Waldron, Ark.

HOLDERNESS.—At a meeting of the Church Conference, Fordyce station, the following resolutions were adopted:

Resolved, That in the death of our brother, Geo. D. Holderness, which occurred July 4, 1891, the Church has sustained a loss in all departments of her work. He carried his religion into his business relations and under all circumstances his bearing was that of a consecrated Christian gentleman. The life that has ended by its gentle and quiet spiritual influence has impressed all who knew him with the sincerity of his conversion and was an example of true Chistianity.

2. That we loved him for his Christian virtues and that our deepest sympathies and prayers are with his sorrowing wife and family in thefr grief.

3. That we direct his family for true Comfort to the God of all grace who by taking Brother Holderness to Himself has only made heaven dearer and more attractive to them.

4. That a copy of these resolutions be sent to his wife and a copy to THE ARKANSAS METODIST and town papers for publication.

W. J. BUNN,
PARKS CHANDLER,
J. D. CLARY,
Committee.

"My grace is sufficient for thee."

WEBB.—Mary E., wife of Wm. E. Webb, and daughter of R. G. and S. A. Brittian; was born in Augusta, Ark., Nov. 7, 1857, and died of pneumonia at her residence near Rector, Clay Co., Ark., May 14, 1891. The subject of this memoir, professed religion when eleven years old under the ministry of Rev. T. A. Graham, when a pupil at Quitman College. She joined the M. E. Church, South, received baptism and was numbered with the people of God. She read the Discipline to learn the rules of the Church, that she might keep all her vows inviolate. She was frequently invited to balls and parties, and as often responded, "I cannot take my religion into any company where it is not respected." The life of holiness to which her conversion introduced her was the Bible standard of Christian living. Duty and not pleasure beautified the steps of her life. When she embraced the Savior by faith and and the Holy Spirit turned the river of life into her heart, she then understood the great problem of early parental teaching. She ever held in grateful remembrance the lessons of piety taught her in early life by her sainted mother. Her faith and confidence in the promises of the Bible, and in the blood of Jesus Christ as her personal Savior gave her many happy interviews with the sacred Comforter at the mercy seat. From the effects of the disease, her mind was not rational through most of her illness. About five minutes before she expired reason returned and resumed the throne, but she could not speak to be understood. A heavenly smile lighted up her face as she raised her eyes to heaven and calmly passed over the river and was at rest. She was happily married to W. E. Webb Oct. 20, 1886. On entering her new home, her first act, was to consecrate home and family to God. But her work is done, the battle fought and victory won. The pious Christian, the affectionate child, the faithful wife and devoted mother is no more on earth. How sad to bury one so dear and so much beloved. But thanks to a gracious Father, that the heart's sad throbbings are hushed into silence as hope immortal springs up, that the grand resurrection will bring us together again.

God bless the sorrowing husband and help him to lead his two little girls to their mother's bosom in the home of cloudless beauty.

R. G. BRITTIAN.

HODGE.—Mrs. Susan E. Hodge was born in Harden Co., Tenn., July 7, 1831. She was the daughter of Andrew E. and Nancy R. Sorrells, with whom she moved to Marshall Co., Miss., in 1836, where she professed religion and joined the M. E. Church, South, in 1844. In 1847 she moved with her parents, to Dallas Co.. Ark., where she was united, in marriage with Dr. Hodge in 1849. This union was blessed with eleven Children, six of whom are still living, five had preceded their mother to the spirit land. Sister Hodge was left a widow several years since with the burden and care of the family principally on her hands, but she met the responsibilities of life like the true woman that she was. She was respected and, I believe, loved by all who knew her. Her aimable disposition and gentle manner attracted attention and won friends wherever she went. Her religious enjoyment seemed to be deep and abiding. For sometime before her death her health was not good, and she spoke often to her aged mother about dying, and expressed herself as being willing to depart at any time, feeling that for her to die was gain, assuring her that they would soon meet again, and requesting her to pray for her children—some of whom are not religious—and urge them to seek the Savior and meet their mother in heaven. May God grant the dying request of the sainted mother.

Sister Hodge's last days were spent in the home of her son, Dr. J. K. Hodge, at Princeton, Dallas Co., Ark., where she sweetly fell on sleep Oct. 19, 1890. We laid the body away in the cemetery at Holly Springs, Ark., to await the resurrection morn and the reunion of loved ones beyond the river. T. Q. C. HOUSE.

ROGERS.—Franklin J. Rogers was born Nov. 6, 1846 near Atlanta, Ga., and died June 4, 1891 in St. Louis, Mo. His early childhood (fourteen years of his life) was spent in Ga. After which time he came to Arkansas, where he spent his life in the employ of different railroads. When he began his public life he was not a Christian but was honest and true. He rose from a day laborer to an engineer on the Miss. and Water Valley railroad where he spent some years. After leaving the road mentioned he was employed on the M. & L. R. R. R. Immediately after the completion of the L. R. & Ft. S., road he took charge of an engine and run a passenger train on that road till May 1891. During his life as an engineer he was watchful and brave, knowing as he did that many lives depended upon the skill of his hand. While thousands of human lives have been carried to their destination, through accidents that surround all who trust their lives on the train, never did there a life perish at the hand of "faithful Rogers."

Bro. Rogers was true as a man, faithful as a friend, reliable and strict in business as a citizen; constant and devoted as a husband and father, while manliness, truth and integrity were predominant in his character. He was a member of the Masonic Order also belonged to the Brotherhood of Engineers. In both he was an honored member.

In 1882 he professed religion and joined the M. E. Church, South, under the ministry of Rev. G. A. Dannelly, and from that time he was a reader of the Bible; was constant at his Church and gave liberally to every charitable purpose. Considering the temptations that surround a railroad man's life he was an exception; for the religion that he professed at Church and which he loved at home characterized his life both among moral men and hardy "roughs." While he was plain and simple in his style, the writer can say, that he was friendly to his neighbors, kind to all and acted a brother to his pastor, giving him all the advantages of a free and hospitable home. Free-hearted, good friend, how I miss you! But consoling is it that there is a land ahead, a home in heaven where on the blissful shores of Eden separation is known no more. Bro. Rogers went to St. Louis to recuit in health, but had been there but a few day when he was taken with a congestive chill, on June 4, and died that afternoon away from home and loved ones. He did not talk to any one during his short, but severe sickness, but before he died he was heard to pray very sweetly. He did not send any word to his family, but died like he lived. His remains were brought to his home, near Cato and laid away in the Frenchman Mountain cemetery. He leaves a wife, seven children and many friends to mourn the loss of one so true. The Church will miss him, all will miss him, but O may we meet in heaven. Tenderly, and in long remembrance,

His pastor,
Cato, Ark. IRVIN B. MANLY.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, they pronounced it incurable. Science has proven catarrh to be a constitutional disease, and therefore requires constitutional treatment. Hall's Catarrh Cure manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from ten drops to a teaspoonful. It acts directly upon the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address,

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PASTOR KOENIG'S NERVE TONIC

The Best Remedy III

In this world, says J. Hofherr, of Syracuse, N. Y., is Pastor Koenig's Nerve Tonic, because my son, who was partially paralyzed three years ago and attacked by fits, has not had any symptoms of them since he took one bottle of the remedy. I most heartily thank for it.

Prejudiced, Yet Convinced.

So. Norwalk, Conn., May, 1890.

Although I took pastor Koenig's Nerve Tonic with a certain prejudice, it has done me so much good that I must thank him for it, because now I can sleep again. Since the terrible catastrophe of the Johnstown flood, where I lost five members of my family, terrible fictions occupied my mind, so that I was since quite despondent. But now I come to myself again, and attribute this to the good effect of the Tonic.

Box 557. B. CUNZ, Pastor.

FREE—A Valuable Book on Nervous Diseases sent free to any address and poor patients can also obtain this medicine free of charge.

This remedy has been prepared by the Reverend Pastor Koenig, of Fort Wayne, Ind., since 1876, and is now prepared under his direction by the

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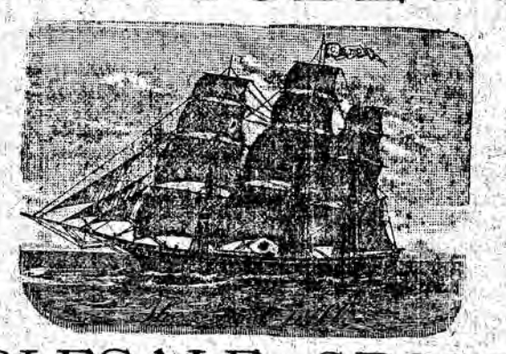

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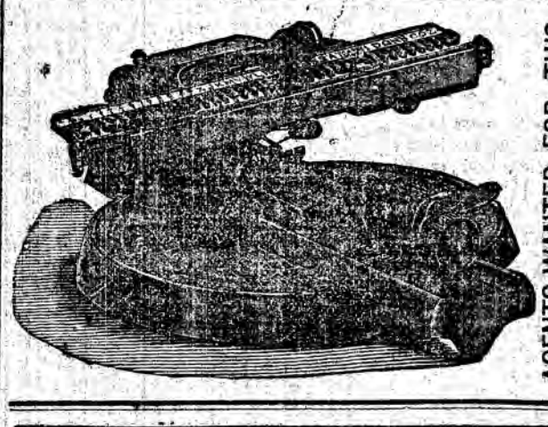

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GROVE'S TASTELESS CHILL TONIC

BEST BLOOD PURIFIER

It is as pleasant to the taste as lemon syrup.
The smallest infant will take it.
Chills once broken will not return.
Cost you only half the price of other Chill Tonic.
No quinine needed. No purgative needed. Contains no poison.
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Our bottle holds full 6 ounces—48 doses.
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RETAILS FOR 50 CENTS.
THERE ARE MANY IMITATIONS. TO GET THE GENUINE ASK FOR GROVE'S.

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Messrs. Paris Medicine Co.,
DEAR SIRS:—Ship us as soon as possible 2 gross Grove's Tasteless Chill Tonic. My customers want Grove's Tasteless Chill Tonic and will not have any other. In our experience of over 20 years in the drug business we have never sold any medicine which gave such universal satisfaction.
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I am State Agent for the sale of Dr. A. Wilord Hall's Health Pamphlet. A wonderful triumph over diseases, without medicine. This pamphlet gives a knowledge of the remedy by which all future outlay for medicine can be avoided; and costs only four dollars. Thousands of testimonials of eminent divines and prominent men everywhere can be had. It was given to the public two years ago, and over three hundred thousand copies have been sold. Send 2 cents for 15-page extra free, giving the author's views and many strong testimonials. I want a few good agents in every county. Write at once for terms, which are very liberal. Address all letters and orders to F. A. HAMES,

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NOTICE OF CONFIRMATION OF TAX TITLE.

All persons who can set up any right to the hereinafter described tract of land which has been purchased under sale for non-payment of taxes, in consequence of any informality or any irregularity connected with such sale, are notified to show cause at the April term A. D. 1892, of the Pulaski Chancery Court of Pulaski county, Arkansas, which begins at the court room of said court in the city of Little Rock, Arkansas, on the first Monday in April, 1892, why the sale so made should not be confirmed, to-wit: The NW. 1-4 of SE. 1-4 Sec. 11, Township 1 N. Range, 13 W., 40 acres, in Pulaski county, Arkansas—which said land was forfeited for non-payment of taxes of 1888, not redeemed within time required by law and duly certified to the Commissioner of State Lands for the State of Arkansas, and sold and conveyed by him to the undersigned on the 6th day of July, 1891. Amount paid Fifty (50) Dollars. Title is held undisputed deed.

R. W. MARTIN, Purchaser.

RATCLIFFE & FLESSNER, Attorneys.

WANTED.

A Principal for the Preparatory Department of QUITMAN COLLEGE. He must be a married man and a Methodist. None but first-class teachers need apply. O. H. TUCKER,

President.

MANY PERSONS are broken down from overwork or household cares. Brown's Iron Bitters Rebuilds the system, aids digestion, removes excess of bile, and cures malaria. Get the genuine.

FIELD NOTES.

MOUNTAIN HOME C'T.—I reached Mt. Home June 20. Have made one round on the circuit, and must say that I am well pleased. I find the spiritual condition of the Church good, better I believe than in most charges at this season of the year. We have good Sunday-schools at every point, except Fair View, on the circuit. An interesting prayer meeting and Woman's Missionary Society at Mt. Home. Fine prospects for a revival of religion on the entire charge. God grant that souls may be converted by the hundreds. The people received us warmly and as a token of their love for God's servants they "stormed" us the fourth night after our revival. They began to come in with flour, coffee, soda, bacon and ham, sugar preserves, shoes and some dry goods. Well, I frankly admit that I did not know what to do; however, I lived over it and am glad I did. I humbly trust and pray God to make me efficient in his hands, that many souls may be added unto the Church this year. Brother Cantrell, our Agent for Quitman College, is moving out splendidly. I predict success for him. He is an untiring worker, at work all the time; he is "instant in season out of season." May God bless him and our dear old Quitman College.

J. C. HOOKER.

DOVER C'T.—The Dover circuit is only moderately spiritual, but we are laboring and praying for a revival on it, and the signs are good. Financially we are behind, as yet, but with an earnest effort we hope to clear the deck by Conference. The annual camp-meeting at Bowden Chapel (or better known as Gravil Hill) will embrace the fifth Sunday in August 1891, commencing on Thursday night before. We hope all campers will move in on Thursday. The meeting will be self-supporting let all come to take care of themselves. Ministers from abroad are invited, ample entertainment will be provided for them, and you, Mr. Editor, we would be pleased to see you there. Success to THE METHODIST.

J. W. O. DAVIES, P. C.

Gum Log, July 10.

Have you suffered long by reason of Malaria; tried everything, and finally come to the conclusion that "all men are liars?" Send one dollar to Dr. A. T. Shallenberger, Rochester, Pa., and get a bottle of his Antidote for Malaria. If not cured in a week, say so, and the money will be immediately returned to you.

COLD SULPHUR SPRINGS, VA.

DEAR METHODIST:—I missed your cheery face yesterday, and now I must tell you where to find me before another week slips by. We reached Cold Suplhur Springs, Va., a few days ago, and it is a quiet and delightful spot in which to regain strength. The atmosphere is cool and bracing, and we wish some of it could be sent to friends in L. R. These breezes, unlike those of Pandora's box, would carry only pleasure and "healing in their wings." The place is well named, for the sulphur water is icy cold. After drinking it a few days one is as "hungry as a wolf," and the "best cook in the country" is highly esteemed. About a hundred guests can be entertained, and everything is done to add to their comfort and enjoyment. We are only two miles from the busy world, but this shady dell is surrounded by mountains, and nature invites us to invade and enjoy her favorite haunts.

Did you know dignified old Virginia is "on a boom?" They say it started two years ago, and still it goes on. Her own people (among the best in the world) are rapidly developing the resources of this grand old State. Yesterday we drove over to the new city of Goshen—a quiet railway station a year ago. Now a hotel of magnificent proportions and beautiful design is nearly completed in stone and brick. It is somewhat after the style of an old Moorish castle with tower, turrets, and minarets. As we looked up with admiration, old legends of the of the Moors came flitting through the mind. Our attention was soon called to the number of residences being built—while the Rolling mill, Car works, Electric plant, huge Iron furnace, &c., reminded us we were in a work-a-day world. The Goshen Blade is a newsy weekly, and we had a peep at its fine press, and complete equipment in each department. We were much amused at the ingenious little wood cuts of the "fighting editor" prepared for a future edition. Remember these were made before the invasion of the ladies! Goshen is situated in a beautiful valley in the coal and iron belt, and in the region of the famous mineral Springs of the Alleghany Mountains. We found pleasure in looking at the skillful works of man, but a greater pleasure came as we gazed upon the wonderful works of God. "The everlasting hills" are His handiwork, and "He stretchest out the heavens like a curtain." The celebrated Panther Gap (an opening between two tall mountains) was bridged by clouds of radiant white and gold; the sparkling river encircled the foot hills; a range of lofty mountains guarded the valley; in the distance we saw Elliott's Knob, a majestic mountain, clothed in a royal robe of purple, a panorama of surpassing beauty never to be forgotton.

***

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1. Purifies the blood.
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4. Makes the weak strong.
5. Overcomes that tired feeling.
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7. Invigorates the kidneys and liver.
8. Relieves headache, indigestion, dyspepsia.

NOTICE.

The preachers and delegates expecting to attend the District Conference of the Helena Dist. July 22nd will please notify me by the 18th. Brethren come praying and let us take Wyane for Christ.

F. C. STERLING, P. C.

Dr. Price's Cream Baking Powder.

'Used in Millions of Homes—40 Years the Standard.

PREACHERS' AID ASSOCIATION.

To members of Preachers' Aid Association, of the White River Conference. DEAR BRETHREN:—Many of you have not yet paid assessment No. 8 made on the death of Bro. Baker. Under our By-Laws, those of you who have not paid, stand suspended and were any of you to die while under suspension, I could not pay your wives anything. Wont you please pay up just as soon as possible so that you may again be placed in good standing? Remember that the "death reaper" is causing thousands to fall upon the right and upon the left, and some of you may be next. I paid Sister Baker $150.40 and I know it was a great help to her just when she needed it badly. If every member would pay ass't 8 we would have nearly $200.00 to pay on the next death.

Are there not at least 50 preachers in the three Conferences in Arkansas who will send me $3.00 each and become members? All you have to do to become a member is to send me $3.00 and you name will be enrolled.

Are there not 25 laymen in the State who will send me $2.00 each and become honorary members? My dear lay brethren, we cannot become beneficiary members, but we can assist the widow and the orphan by contributing $2.00 on the death of each member. There is nothing that I pay more cheerfully than this. Are there not a few converted Methodist ladies in Arkansas who would like to become honorary members? If so send me your name and $2.00 and I will be proud to enroll you. We have not a single lady member as yet but we ought to have one hundred. There are many who could pay the $2.00 on each death and never miss it. What lady would like to have the honor of being the first lady honorary member? I will publish in THE ARKANSAS METHODIST the name of the first lady who sends me her name. Now lot names and money come thick and fast. All can speak at once, if you so desire. Remember we have only had one death in more than two years.

Fraternally,

A. L. MALONE, Sec'y.

Jonesboro, July 11.

Tutt's Pills CURE CONSTIPATION.

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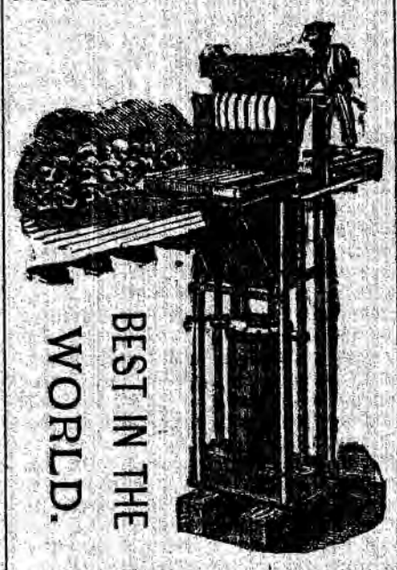

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