The Arkansas Methodist.

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

BY BENNETT & THORNBURGH.

"Speak Thou The Things That Become Sound Doctrine."

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ATTENTION, PREACHERS!

Office of the Preachers' Aid Association, Little Rock, Ark., July 25, '92.

Due notice of the death of Rev. J. C. Hooker, a member of the Association having been received, Assessment No. 2 is due and is hereby called to be paid not later than sixty days from this date.

JOHN B. BOND,
Sec'y-Treasr.

IN MEMORIAM

Rev. Jacob Custer, M. D., another companion of my early itinerant ministry, passed away at his home at Center Point, Howard county, on the 1st day of July last. He was a native of Tennessee, reared on Hickory Creek, Warren Co. He was raised on a farm. From memorandum in my hands he says, "I received a moderate English education. I had poor opportunities for moral culture. My parents were irreligious. My principal religious instructions were under the Baptist ministry. I was frequently the subject of deep religious conviction, but never amid any special revival influence until the fall of 1833. Whilst in my 20th year I attended a Methodist camp-meeting—the first I ever attended. It was under the ministry of Rev. John Kelly and John C. Parker. The work became deep and general. On Tuesday evening about dusk while under deep conviction I purposed in my heart to give myself with the remnant of my life to God. I set about the work immediately and on the following morning about 2 or 3 o'clock God for Christ's sake pardoned my sins and invested me with a lively evidence of a change of relation and state. After a few days' trial and reflection I gave my hand to Rev. J. C. Parker and cast in my lot with the Methodists. I soon felt there was work for me to do in the Church and commenced exercising in prayer and exhortation. I continued to operate as class-leader and exhorter until May 1835, when I was licensed to preach and in the fall of the same year was recommended to and received on trial into the Tennessee Conference as a traveling preacher. My first appointment was junior preacher on Paducah circuit, Ky.; next on the Caney-fork circuit as junior. At the close of this year there being a loud call for ministerial aid in Ark., having been received into full connection with the Conference and ordained Deacon, I responded to the call and met the Arkansas Conference in the city of Little Rock, Bishop Andrew in the chair." It was at this Conference in the fall of 1837 I met Jacob Custer, a hale, ruddy-faced young man, weighing perhaps 160 pounds. He was one year my senior as a preacher. He was received into the Tennessee Conference 1835, I into the Arkansas in 1836. I was born in 1813, he in 1814. From the time he came to Arkansas in 1837 until he located in 1847, our lives ran on together. He served circuits, stations and traveled Districts, and for two years was agent for a Seminary the Conference had projected at Washington in South Arkansas. He was a delegate to the Louisville Convention, when the M. E. Church, South, was organized, and when a local preacher was a member of the Convention that formed the present Constitution of the State of Ark. He located on account of throat trouble, took two courses of medical lectures and was graduated to the degree of Doctor of Medicine from the University at Louisville, Ky. in the year 1849.

Dr. Custer was thrice married, first 1846 to Miss Caroline Hill, daughter of Gen. George Hill of Columbus, Ark. She only lived four months and a few days. Hers was a great triumph over the last enemy. In 1850 he was married to Miss Josephine Vaughn. For over thirty years they lived happily and raised a large family. A few years since she was taken to her rest, leaving seven children. In 1881 he married Mrs. N. E. Wafford, a worthy Christian woman who was a great comfort to him in his declining years. Dr. Custer was a *man*; in every place he ever was tried, he proved himself a man renewed by the grace of God. He was a safe doctrinal preacher, eminently fitted for the office of P. E., which he filled with credit to himself and great usefulness to the Church. For over forty years he served the Church as a local preacher, a model to that large class of officials in Southern Methodism. As husband, father, neighbor he was all that these relations imply; but he is gone from the endearments of home, from the fellowship of the people of God below to the Church above. Peacefully as an infant goes to sleep on its mother's bosom, so he went to sleep on the first day of July. In the cemetery at Center Point his body will rest until the resurrection morning. Farewell, my old friend, companion of all these years; we'll meet again.

Only three of the "old guard" remain as far I know. They are A. W. Simmons, Alexander Avery and myself—all on the superannuated list. "Thy will be done." I frequently sing "I'll suffer on my three score years till my deliverer comes," but must now change the words to *four score* as my next birthday day will introduce me to the beginning of my 80th year. But whether I live or die, I am the Lord's by creation, redemption and adoption.

ANDREW HUNTER.

Bryant, Ark.

OUR METHODISM IN KANSAS CITY.

Southern Methodism is planted in Kansas City on a scale that guarantees permanency and insures growth. The Methodist Episcopal Church, South, holds property in this city whose present value, on a conservative estimate, is a quarter of a million of dollars—whose prospective value no man can compute. Our total membership is fifteen or sixteen hundred, including no small number of devoted men and godly women who spare neither their money nor themselves when the cause of Christ, as committed to our Church, is at stake. They are lovers of God and of their kind. After a careful survey of the field, confessedly a difficult one, during a pastorate of nearly two years at Walnut Street, I am persuaded that our condition is better and our prospects are brighter than at any other time since I have been acquainted with the work.

The great forward movement, of course, has been the Training School. A missionary institute of connectional importance and support domiciled in a $50,000 house, eligibly located on valuable grounds, with a competent faculty and a large medical staff in charge of a thoroughly organized and equipped hospital, and last, but very far from least, with the women of the Church at work in all the Conferences on various forms of endowment-general, lectureships, scholarships, etc., means necessarily a new era, not only for the general, but also for the local Church. The direct and indirect benefits and influences in this community are simply incalculable. However it may be accounted for, our Southern women have developed and continue to exhibit surprising financial sagacity and skill. I leave it to the philosophers and economists to theorize about, and content myself with pointing out that results—the only safe test in monetary matters—demonstrate the women's ability. Their finances have been managed with distinguished success. Their simple plan of a dime a week from members organized into societies in the local Churches, or of an Easter free-will offering extending over the whole Church, has yielded relatively larger returns, has created no embarrassment from debt, and has constituted a safer basis for appropriation than assessments of thousands of dollars sent down to the several Annual Conferences. The women work from beneath, up; the men from above, down. With the Methodist women of the West and South behind it, Scarritt Bible and Training School is an assured success from the beginning. Our beautiful Melrose Church, which, like the Training School, owes its foundation to the liberality and foresight of Dr. Scarritt, is within a stone's cast. It will be the Training School Church, as West End is the Vanderbilt Church in Nashville. Each will help the other. The home of our resident Bishop is about equally distant from School and Church. The north-eastern suburb of Kansas city, by every token, belongs to our Methodism forever.

On another hilltop on the South side lies the old burying ground of the Porter family, of Methodist preacher stock and loyal to Methodism to the third and fourth generation. Years ago this property, consecrated to the holy dead, was deeded to us to be dedicated afresh to the sacred uses of the living. Around it, within easy reach, are grouped the homes of the Porters, the Halls, the Thorntons, the Moores the Bartons and other staunch Methodist families, who with the McDonalds, the Scarritts, the Chicks and many other not less liberal contributors, have united to build a handsome church in the midst of the beautiful cemetery grove. It is by common consent the most commanding church site in the city. On this ample Troost Avenue lot (100 by 140 feet) is now rising a chapel, capacious and convenient, with assembly room, class rooms, parlors, library, dining hall, etc., etc., unexcelled in beauty and arrangement by any similar structure in the city. The architects have carefully adapted it for connection with a main auditorium to be built in front of it when necessity demands. This chapel crowns the Southern eminence of Kansas City and fronts the leading residence avenue. In a surrounding region of eight or ten square miles, from Fifteenth to Fortieth Street and from Brooklyn to Grand Avenue, there is hardly a house of worship of any denomination and none in any degree comparable with the Troost Avenue Chapel. Through the years a kind Providence has waited upon our tardy movement, seeming to preserve this inviting territory for our occupancy. It is ours for Christ and the Church.

There is no more valuable business property in the city than the lot now occupied by Walnut Street Church. The new Custom House is about to be erected within a block. From the Midland Hotel to the store of Bullene, Moore, Emery & Co., Walnut Street is filling up with substantial commercial establishments. Our Walnut Street property is free of incumbrance or debt of any kind. It is the nucleus, financial and otherwise, for a fresh crystallization at the center, which Walnut, Centenary and Brooklyn now hold. The mother Church, the oldest Protestant organization in Kansas City, will yet renew her youth and extend hands of benediction over a large family of comfortably settled and well-to-do daughters.

By invitation the Bishops, the Board of Missions and the Woman's Missionary Board, hold their next annual session in Kansas City. We shall be glad to see them all and to entertain them with true Western hospitality. Kansas City, after a protracted depression, whose causes are well understood, is already entering upon a new era of increased and more solid prosperity. When the readjustment is completed and the tides of population again flow in, our Methodism confidently expects to be able to take care of her own and to move forward with equal pace, sharing and hastening the manifest destiny of this highly favored city. When our visitors come in 1893 we hope to show them a vigorous and flourishing Methodism, planted on the frontiers of Missouri and Kansas, such as shall make their hearts rejoice in the stability and strength of the border.

Other men labored and we are entered into their labors. One lays the foundation, and another builds thereon. But it is God's building and we are all laborers together with him. One sows and another reaps, but it is God's husbandry, and He alone gives the increase. Soon sower and reaper may rejoice together, that they have gathered fruit unto life eternal.

JNO. J. TIGERT.

Kansas City, Mo. July 30.

Two influences, which ought to be as strong as prohibitory laws, are steadily at work in favor of total abstinence, one in social and the other in business circles. More and more young men addicted to drink are socially ostracised. More and more it is regarded a calamity and disgrace for a woman to be wedded to a man who is even a moderate drinker. Drinking is more and more falling under social ban. And business also frowns on it. Railroad companies, banks, and other business corporations want no frequenters of saloons for trusted employees. A known drinker has little prospect of profitable employment. Every young man should understand that he is closing the gates of social and buisness promotion against himself when he yields even once to the temptations of drink. However brilliant and capable and well connected you are, two words are enough to cast a shadow over your good name and your fair hopes: "He drinks."—Cumberland Presbyterian.

Suppose we saw an army sitting down before a granite fortress, and they told us they intended to batter it down. We might ask them, How? They point us to a cannon-ball. Well, but there is no power in that. It is heavy, but no more than a hundredweight. If all the men in the army were to throw it, that would make no impression. They say, No, but look at the cannon. Well, but there is no power in that; it is a machine, and nothing more. But look at the powder. Well, there is no power in that; a child may spill it, a sparrow may pick it up. Yet this powerless powder and powerless ball are put into this powerless cannon; one spark of fire enters it and then in the twinkling of an eye, that powder is a flash of lightning, and that cannon-ball is a thunder bolt which smites as if it had been sent down from heaven. So is it with our church machinery. We have our instruments for pulling down the strongholds, but, oh, for the baptism of fire!—W. Arthur.

ATTENTION, PREACHERS!

Office of Preachers' Aid Association, Little Rock, Aug. 10 '92.

1 2

The following fees under Assessment No. 2, were received by me during the past week and are so registered. W. B. Johnsey $3.00, Jesse L. Deloney $2.00, G. W. Hill $3.00, G. W. Daman $3.00, James Cox $3.00, C. M. Keith $3.00, M. B. Corrigan $3.00, R. J. Raiford $3.00, Etta Clark $2.00, F. M. Smith $3.00, N. E. Skinner $3.00, B. C. Mathews $3.00, A. B. Winfield $3.00, J. H. Anderson $3.00, Z. W. Lindsy $3.00, J. R. Rushing $3.00, J. A. Peebles $3.00, A. Turrintine $3.00, C. C. Goddin $3.00, S. L. Cochron $3.00.

JOHN B. BOND
Sec'y-Treas.

APPEAL FOR A WORTHY MAN.

When an itinerant preacner has worn out in the active ministry and is laid on the shelf by being superannuated, it evidently means he shall cease to labor and itinerate as heretofore. But in some cases those old veterans of the cross are forced to keep on the go in a great measure, because they have no home of their own and have to rent houses to live in from year to year, and change from place to place is as imperative with them in their old days as in their younger. This ought not so to be, but how can it be avoided? They have no home and no means by which to procure one, and the amount received by them as a bounty from the Conference fund is so meager, that it is barely sufficient to meet current expenses, and that on a very small scale or poor living.

We have a case in point and the object of this article is to relieve from the pressure and embarrassment above described. Bro. A. B. Winfield, one of the most worthy of this class, is without a home and is forced to rent and move and worry and has not the rest contemplated in the superannuated relation. He has rented a place here at Okolona for $100 per year, and the place is a very desirable one as a permanent home for him. The party owning the place has proposed to sell him the same for $750, and on the following conditions: That he, A. B. Winfield, pay the above sum by three installments, $250 each per annum. Now the friends of Bro. Winfield throughout the Conference can pay this sum for him and never feel the burden, and by so doing will confer a great favor and relieve him of a great burden.

Now will not 250 friends to Bro. Winfield join with me in an agreement to pay for the above mentioned purpose $1.00 per year for three years, that he may have a home and be relieved from the necessity of paying rents or moving from place to place in his old days?

I suggest Bro. T. M. East of Okolona, Ark., as the treasurer of this fund, and all who will assist in the good work send your name to him on a card and the same will be acknowledged through THE ARKANSAS METHODIST.

A. TURRENTINE.

Okolona, Aug. 1.

THE A. & M. COLLEGE OF MISS. AGAIN.

My article on the Agricultural and Mechanical College of Miss., located at Starkville, elicited this information: "that it is the custom of the President to call on visiting ministers, and not on the pastors who are acting chaplains of the college, to officiate during the Commencement exercises." This fact would not have been known to the pastors or the public but for my article. No notice would have been taken of the apparent, though not real, neglect of Bro. Randolph, if the President of the College had not been so severe in his criticisms of the pastor's course in condemning card playing on the campus and among some of the Professors and in condemning the Commencement ball. If the President of the College will be less critical of the pastor and his methods then the pastor and his people will be less critical of the President and his Commencement customs. It is not to be inferred from this, that the President favored card playing or approved the ball, but he did criticize severely the preacher's method of dealing with social problems. If this fact be called in question, I will furnish the proof of it in the President's own hand-writing and over his own signature. I try to deal in facts.

Yours,
GILDEROY.

W. M. S. ARK. CONFERENCE.

DEAR METHODIST:—Sickness and other urgent demands on my time have prevented me until now from telling you about the annual meeting of our W. M. S., which convened in Ft. Smith in June. As a delegate from your "Switzerland" the comprehensive view of our Woman's work (as represented by the different Auxiliaries of the Ark. Conference) impressed me favorably and hopefully. I was glad to be there and glad to come in contact with a thoroughly awakened Christian womanhood, each one feeling that she was individually interested in helping the Christless wives and mothers of heathen lands.

Central Church, where we held counsel together day after day, was pleasant; and though inanimate, it too contributed to our pleasure. Our worthy President, Mrs. O. H. Tucker, was in the chair, and her earnestness stirred the hearts of her listeners to a more consecrated purpose. We had the usual introductory exercises, followed by an address of welcome by Mrs. Miller of Ft. Smith. I would be glad to give a synopsis of this cordial greeting to the hearts and homes of Ft. Smith, but space forbids.

Our reports from our Corresponding Secretary and Treasurer, Sisters Harlan and Parke, were words fitly spoken and both might be considered as personal appeals for more vine-dressers. Rev. G. W. Hill preached for us Sunday morning. He treated his subject in a masterful manner, and it was highly appreciated by a large congregation. Preceding the sermon, however, came our love-feast; and surely it was not misnamed, for we "sung unto the Lord," and the eagerness with which the many "living witnesses" testified to a Christian experience spoke well for the spiritual harmony at Central Church. Bro. Stephenson, the people's much loved pastor, is Wesley's type of a preacher—one who fears nothing but sin, and one who constantly abides in the over-fullness of the Spirit.

We had written reports from our different auxiliaries that were not represented in person, and many essays and papers, entertaining and profitable, were read from gifted sympathizers in our missionary enterprise. For some localities new officers were elected and new fields are to be opened, but for that work there are hands that will not falter and hearts that are eager to be about their Master's work. Pending our adjournment plans were adopted by which the Arkansas Conference could furnish a room in our Scarritt Training School at Kansas City, Mo. The amount for each District was apportioned and with a little timely beneficence on the part of every Methodist the aggregate can be raised. In connection with this I must tell you of the "Earnest Workers" at Harrison. They are mostly the juveniles of our Church, but their constant activities in our various missionary enterprises indicate a force of character that older Christians might gladly imitate. This mission band is gathering here and there (as so many bees) for the Lord's storehouse, and God grant their continued and unselfish efforts may arouse adults to a consecration of part of their earnings and a portion of their income to this grand work of the Church.

Our next annual session will be held at Clarksville, Arkansas. Till then may every faithful worker "tend a little plot with loving care," for 'Tis ours to sow, 'Tis God's to give the increase."

JOSEPHINE B. CRUMP.

Harrison, July 29.

HELL UNCAPPED!

If physical, mental, moral and spiritual forces work along the line of least resistance, then we dare say that the foundation of an average St. Louis saloon would afford least resistance to the sudden uncapping of hell. The God of Sodom and Gomorrah, of Pompeii and Herculaneum, has not ceased to preach by the very forces of nature, warning sermons, with awful and terrible emphasis. A few evenings ago we were vividly reminded of a Sunday excursion train that went out from Jefferson City several years since, when every member of the party was either suddenly and horribly killed or mortally wounded. The men on both sides of the counter of a South Fourth street saloon were as complacent and as carnally secure and serene as those who laughed at Noah in the building of the ark. The owner and his bar-tender, on one side of the counter, were engaged in passing ten-cent drinks, on which they were eagerly receiving eight cents profit in return. Some of the unwary patrons were passing the glasses to their lips when, in the twinkling of an eye, the foundation was blown from under them and they fell together, the debauched and the debauchers, into the chaos of the bottomless pit!

One of the largest sewers in the city—measuring possibly 15 or 20 feet in diameter—passed immediately under the cellar of this saloon. In this sewer gases had accumulated to such an extent as to explode by spontaneous combustion, with the noise of a great cannon and the tremor of an earthquake. Thousands of people rushed to the scene, many of whom fainted and were almost suffocated by the noxious gases and odors rising from the exploded sewer. The dram-sellers and drinkers, together with furniture and 50 barrels of whiskey in crashed chaos and miserable mutilation, went down into the dark undercurrent of the city's filth, from which the fumes of hell seemed to have been rising with such stifling power as to entirely overcome the firemen who were trying to rescue the mangled bodies of the lost! Wicked men of the world looked on the awful scene tremulous and pale, saying it was an unmistakable lesson to drunkards and drunkard-makers from the smiting hand of God! On one side of the saloon was a dry goods store and on the other a meat market, from which it was separated by single walls. In these adjoining rooms there was not a scintilla of damage either to person or property. It was difficult to look upon the scene without feeling that the patience of a long suffering God had been overtaxed. When we think of thousands of such institutions in this city doing their fiendish work, not only six days and nights in the week, but also on the Holy Sabbath opening their side and back doors in desolating defiance of God and man, it is surprising that the city itself is not blown into perdition by the breath of an outraged God! "The wicked shall be turned into hell with all the nations that forget God." * * * *
—St. Louis Advocate.

DEATH OF MRS. J. M. DUNN.

A sentence in a private letter from Little River Co. prompts me to write. The sentence is this: "Mrs. Dr. J. M. Dunn is dead." There is not a preacher that ever served the Church in that county, who will not join me in the sorrow that I feel in reading that short sentence. That was my first charge as a member of the Conference, and she the first to give encouragement and help in my work; and not to me only, but to all who followed me, was she the same true helper and Christian friend. And yet somehow you felt that it was not a personal friendship, but the love she bore the Master made her the friend of his servant. And a better friend, no servant of the Master ever had. Her home was open for his comfort and her purse for his support—ever ready with counsel wise and good and equally ready to work under the advice of others for the upbuilding of the Church. It may be truly said of her in regard to the Church, that this following stanz was fully made her own:

"If e'er to bless her sons
My voice or hands deny,
Let useful skill these hands forsake,
This voice in silence die:"

In every social circle she was the life and joy of it, and in her home she was a perfect model of hospitality, and invariably captivated all who came as guests into the atmosphere of that sacred place. Brethren of the ministry, we will miss her, sadly miss her when we come again to Richmond. McSwain misses her now. This is true. But what must be the feelings of the good Doctor, alone in that home, with its life and light gone out, no more merry peals of laughter, no more the voice of love, no more the touch of sympathy; alone and she who for so many years has stood by his side, in joy and grief and light and shade, in sickness and in health, now sleeps quietly in the valley. And he is alone. God bless and comfort the good old Doctor and help him in this dark hour to see beyond, and know that the parting is not forever, but only till the resurrection. And again I say, God bless him.

LEWIS B. HAWLEY.

Arkansas City, Aug. 5.

The Australian ballot tends to purify elections. Political scamps who buy and sell votes do not trust each other, and the "kangaroo plan" of voting makes it impossible to ascertain whether corrupted ballots are actually delivered according to contract. Thirty-five States have adopted the secret voting booth.—Northwestern Advocate.

We have a good stock of Bibles in various styles, also New Testaments and Psalms combined in large print. We offer bargains in Family Bibles, Pulpit Bibles and Teachers' Bibles. Write for catalogue and prices.

We will sell any book or periodica as cheap as it can be bought of our Publishing House. We sell at same price and give same discounts to the preachers as the Publishing House.

ARKANSAS METHODIST
THURSDAY, AUGUST 11, 1892.

WHISKY IN POLITICS.

Advocates of prohibition have been told repeatedly, that their anti-whisky principles had no place in politics, but belonged to the pulpit. The devil is the father of lies. If prohibitionists are successful in their demands they must fight the enemy on every ground he takes. The saloon has put itself into politics and has purchased all its blind devotees to secure its election to the most sacred trusts of the people. As American citizens and as free voters, we are privileged to favor or oppose any man or any principle that enters the political race for our posts of honor and trust.

Government exists for the good of society. Society and government act upon each other. Good society makes good government, and good government exercises a wholesome and elevating effect upon those under it; bad society is sure to produce bad government, and bad government has a debasing influence upon the people it serves. Then, next to our religion, we should hold sacred our politics. In truth, a man's religion imposes political obligations upon him, and to shirk them means to plunge himself into religious inconsistencies. This year the issue is clearly before us—in Arkansas especially. I know one county in which every man nominated by one party is a habitual whisky drinker; and most of them, if not all, secured their nomination over good men by putting out an abundance of whisky to purchase the votes of the lower class. Many counties in this State are in the same condition. It is whisky, in its political costume, riding boldly and shamefully over our hearts and homes and threatening to lay desolate our country. Yet we are told that we must not urge our convictions in these political campaigns, but vote for the man nominated. A bitter pill rolled in iniquity with which the devil would gag his opposers! Men claim that their adherence to party principles will not allow them to vote against the nominee though he be a drunkard—they think too much of the party to go back on it. I think too much of my party and my principles to trust them into the hands of a man who would degrade them; and as the old Roman who took the life of his own daughter rather than give her in marriage to a wretch unworthy of her, I would see my party, with its principles I hold dear, lowered into the grave of oblivion rather than give it into the hands of whisky men.

Besides, the whisky traffic is one of the greatest questions with which the Church and State have to deal. The tariff, pensions, Force bill, Silver bill, etc., are issues scarce deserving a passing thought until we have dealt political and moral death to the worm of the still.

Yes, whisky is in politics, and if we meet it with due opposition, it will be on the political arena. It has been said that "public office is a public trust," and a man who drinks whisky and strengthens the hellish traffic by his influence is not worthy to be the exponent of party principles nor to hold offices of public trust. No man, who loves himself, his family, his country, his party as he should, can vote them all into the hands of whisky men. We should show that prohibition will at least prohibit unworthy men going into office.

W. P. WHALEY.

Plummerville, July 26.

THE LIQUOR TRADE WITH AFRICA.

The exporation of liquor from this country to Africa is largely on the increase:

"From 1885, when 803,437 gallons were exported, down to 1890, there was a gradual decrease in the exports, so that the figures on June 30, 1890, showed only 251,501 gallons exported during the previous twelve months. But for the year ending June 30, 1891, 808,737 gallons were exported to Africa from the port of Boston, the money value being $964,694. In the year ending June 30, 1890, the total amount exported from the United States to Africa was 555,749 gallons, while the next year the amount was 1,025,226 gallons. It seems that new areas in Africa are opened for the traffic, for while in the year 1889-90 no rum was exported to the French possessions in Africa, in the year 1890-91, a total of 193,852 gallons were sent to these French possessions."

It has been the general understanding that the exportation of liquor to Africa was forbidden by treaty stipulations. Even Senator Sherman the other day, in calling for the statistics of the liquor trade with Africa, said:

"This trade, which had almost died out, is now growing up again. It is in violation of a treaty between all nations, which, while not yet ratified, has been practically agreed upon by this Government. These statistics will show the need of the treaty."

But it now appears that this is not so. Rev. Dr. Strong of the American Board of Commissioners For Foreign Missions, said:

"The treaty referred to by Senator Sherman was not made in Berlin, but at Brussels, and was entered into by the plenipotentiaries of the seventeen great Powers, England among the rest. The treaty has been ratified, but it is, after all, merely a perliminary affair. There is really no violation of the treaty in this trade, if they keep the trade outside of the twenty-second parallel, North latitude, and the twenty-fourth, South latitude. That is to say, the United States (and every other country) agrees that if the countries holding territory in Africa wish, they may prohibit the importation of liquor within their domain in Africa."—Presbterian Banner.

FROM LOUISIANA.

MR. EDITOR:—On Sunday June 12 it began to rain here, and has continued almost every day since. Twice we had a short intermission, but when the rain did come again it made up for lost time. Early corn is fine, but late corn is in the main drowned out. Other crops are more or less injured except rice, which is in its most congenial element, and bids fair to remunerate the planter handsomely. A number of small planters in this and adjacent parishes have planted no cotton. They have large crops of Irish and sweet potatoes, and sugar. Rice is grown in the main by extensive planters. The sugar bounty is getting to be quite an item. Almost $1,000,000 this year.

Our pastors are doing what they can, though a number of them have had to abandon their charges on account of overflow, and their parishioners are making nothing to sustain them when they return. My charge is high and dry comparatively, and it is moving on harmoniously and successfully. This place and Crowley, twenty miles west of here, comprised one pastoral charge last year, and now each has a pastor. Three passenger trains arrive here and dine near the same time each day: One from New Orleans, one from Alexandria and one from Houston and San Francisco. With a population the first of the year of 3,500, I think one hundred dwellings have been built and occupied since.

At our Centenary College Commencement recently, two of our ministers were doctored: L. H. Laprade and J. T. Sawyer. Some preachers it seems never need doctoring, and others are doctored in early life. Rev. Geo. G. Smith of Ga. visited the Louisiana Conference a few years ago, and in a pleasant and humorous public talk said: "Some call me Dr. Smith, but I have never been doctored. My divinity never needed doctoring."

I love THE ARKANSAS METHODIST, first because it brings me a budget of news each week from old friends, and in the second place, because it is a first class religious newspaper; but it often brings sadness to my heart. Every few weeks I learn through it that some old soldier whose hospitalities I have enjoyed, and with whom I have mingled my prayers and tears has crossed the last river. Very recently it published the departure of Rev. Jacob Custer and Sister J. G. Ward. Dr. Custer assisted me in a meeting twelve years ago in Mineral Springs and I was associated with him in the Pump Spring and Center Point camp meetings, and learned to love him dearly. He was an able minister, and a sweet-spirited, saintly man. May his rest be sweet! I was "Aunt Ward's" pastor in 1880, and lived in the same town with her, and she was to myself and wife as a mother true and loving. Once in her presence the hardships of the itineracy were discussed, and a lady remarked that "she would not like to be a preacher's wife and be dragged around." Sister Ward resented it and replied, do not say dragged around. Said she had had the honor of being a traveling preacher's wife for many years, and had often moved, but it was a pleasure for Jesus' sake. "Do not say dragged around." In Dec. 1880, before leaving Mineral Springs for Auburn, Bro. and Sister Ward said: "Come and stay with us until you get ready to move." We did so, and enjoyed their kindness for two weeks. On leaving I had some bills for tuition unpaid, having been connected with the High School there, and said, "now my dear friends, I leave these bills with you, and when they are paid, reserve pay for taking care of us; you are old and needy." They walked with us to the gate, and with deep emotion and a most affectionate farewell said: "You owe us nothing but your prayers. Pray for us, that we may meet again." We have never met them since, but we expect to meet them. Heaven has more attraction now. God bless you!

H. ARMSTRONG.

La Fayette, La., July 20.

ASK YOUR FRIENDS

Who have taken Hood's Sarsaparilla what they think of it, and the replies will be positive in its favor. One has been cured of indigestion and dyspepsia, another finds it indispensable for sick headache, others report remarkable cures of scrofula, salt rheum and other blood diseases, still others will tell you that it overcomes "that tired feeling," and so on. Truly, the best advertising which Hood's Sarsaparilla receives is the hearty endorsement of the army of friends it has won by its positive medicinal merit.

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HISTORY OF METHODISM.

BRO. BENNETT:—You have on several occasions requested me to give you some extracts from my "History of Methodism." I have concluded to give you an account of a District Conference that was held in Arkansas in 1822. It was called the Arkansas District Conference, and included the whole State of Arkansas, and was held at Ebenezer Camp-ground in Hempstead county:

EBENEZER CAMP-GROUND, Ebenezer Prairie C't, September 6, 1822.

This brings the day appointed for the first sitting of the Arkansas District Conference. Those who had attended agreeable to appointment, convened at a place near the Camp-ground when the business of the Conference being opened by singing and prayer, it was found that the following persons were members: Licensed preachers, Benjamin Ogden, Joseph Reid, Gilbert Clark, Salmon Riggle, Daniel Rawles, John Tollett, Wm Harned, Thos. Tennant, James Blackburn; Deacons, John Harris, Henry Stephenson; Elders, Wm. Stephenson, Francis Travis, John Henry. John Scripps, P. E., in the chair. The Conference then proceeded to the election by ballot of a Secretary and on counting the votes it was found that Gilbert Clark was elected by a unanimous voice. It was then moved by Bro. Reed, seconded and carried that one of the circuit preachers be elected to co-operate with the committee appointed to superintend divine service on the camp-ground and John Harris was elected." "A recommendation from the Mt. Prairie Quarterly Conference for Green Orr to preach was read, his character examined and he was licensed" John Scripps, P. E. The District Conference for 1823 was held at the same place Thursday Sept. 11, 1823. "This brings the day appointed for the second sitting of the Arkansas District Conference. The following persons were present: Licensed Preachers, John Tollett, James Blackburn, Henry Stephenson, Gilbert Clark, Wm. Harned, Benj. Ogden, John Sexton, John Henry, Joseph Reed, Salmon Ruggles, Friend McMahan, Samuel Laird, Daniel Rawles, Thos. Tennant."

The following item of business shows, that the brethren were troubled by the slavery agitations of that day:

"Bro. J. Reed's case was then taken up again by the Conference. Bro. Reed stated that he would give up the slave Jeffrey to the Conference, provided they would not bring him under any obligation with which he could not possibly comply. After some desultory remarks on the subject, a motion was made, seconded and carried, that Bro. Reed retain the slave and his license was accordingly renewed.

JOHN SCRIPPS, P. E."

"HEMPSTEAD COURT HOUSE, September 6, 1824.

Wm. Stephens in the chair. Green Orr was recommended by this Conference, as a proper person to ride the circuit. Gilbert Clark likewise.

WM. STEPHENS, P. E."

GILBERT CLARK, Sec.

It will be seen from these extracts from the old Minutes, that the District Conference had the authority to grant license to preach and to recommend for admission into the Annual Conference.

HORACE JEWELL.

Seercy, July 30.

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J. W. GRAY, M. D.,

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Rev. J. W. Honnoll, Pastor of Methodist Church at Holly Springs, in a letter to New Orleans Christian Advocate of April 30, 1891, after discussing Tobacco and Liquor, says: "The Morphine Habit, which is such a curse in many places, is not so common here. We have in Holly Springs an Infirmary for those addicted to the Morphine Habit, presided over by Dr. Gray, one of our regular physicians, who never fails to cure the worst of cases sent to him."

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ARKANSAS METHODIST.
THURSDAY, AUGUST 11, 1892.

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Sarsaparilla, and the swelling disappeared."—W. F. Kennedy, McFarland's, Va.

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ARK. HOLINESS ASSOCIATION.

Writing of his visit to the Arkansas Holiness Association in session in Little Rock, Rev. De Jalma Leake said: "I arrived in time for 3 o'clock service (Wednesday); found the meeting under full headway, conducted by Steel, Hill, Godbey, Dodge and Collins. What a team this it! No wonder our Church is beginning to see and feel the necessity of entire sanctification, when led by such men. God bless them is my prayer. I staid with them two days and I must say, never in my life did I hear such preaching, singing and praying; everyone seemed to be low down at the cross, asking for pardon and purity, and at every service there were conversions and sanctifications. The tabernacle was crowded every night to overflowing. The pastor enjoys the blessing of holiness and of course he is happy. This is his fourth year at Asbury. His people dislike very much to give him up for fear the next pastor will oppose the doctrine of holiness, but they are loyal and will submit to the powers that be. This Association organized three additional associations, Little Rock, White River and Arkansas, each one to meet at such places and times as they think best. There is a plan on foot to buy a plot of ground five miles from Little Rock on the railroad to establish a Holiness Campground for all of the Associations in Arkansas to meet as a rallying point and for disseminating the Bible doctrine of entire sanctification. Praise the Lord, the holiness movement is spreading and the day is not far in the distance when every preacher will preach the doctrine fully of John Wesley and the Bible."

BLAYLOCK AND FAIR DEBATE.

DEAR BRO. BENNETT:—If you will allow a little space in your paper, I will give you a few items concerning the Blaylock and Fair debate. As you well know, it is the object of Methodists to live in peace with all men, especially with those who believe in Christ and are laboring to get souls saved. But sometimes this is hard to do, from the simple fact that some men mistake this language, "I am set for the defense of the gospel," and think that it is their mission to be always on the war-path in the defense of their own peculiar creed. And, in thus doing, they feel called upon to pounce on all those who do not agree with them, and thereby bring on heated controversy between themselves and those whom they admit to be Christians.

We have just passed through something of this kind. Last winter one Rev. Mr. Blaylock of the Missionary Baptist Church was sent into this county as a missionary for the Benton Co. Association. Perhaps I am not apprised of what it takes to constitute a missionary in that Church, but his business seems to be "to strengthen the brethren in the faith" and at the same time, in an indirect way, attack others, and especially the Methodists. So he came to old Bethel, one of our churches, and after being granted the privilege of preaching there he proceeded to publish abroad that he would preach on the "communion question." He requested everybody to come, and especially preachers. He also invited interrogation by saying, that he would answer all questions that might be asked, "provided they were to the point." But mark you he always decided himself as to whether the questions were germane or not. Finally the day came and it is needless for me to tell you, that it was a great day for Baptists. But Methodists are not afraid of the truth, so numbers of them were there also. Among the rest Bros. J. A. Fair and T. E. Doran, local preachers in our Church, were present. They, in connection with others, propounded many questions to the old brother. Some of these he answered and some he did not; when he failed his plea was "it is foreign." You can very easily discover the place where he got out. He preached two discourses on the communion question, one in the morning, the other in the evening. After it was over, Bro. J. A. Fair, a man who is not afraid to speak his convictions, wrote a short article to the Benton Co. Democrat, in which he offered some comments and stated that the preacher failed to "enlighten the people." At this the brother took great offense and said that Fair had misrepresented him, and upon these grounds sent a challenge to debate the communion question orally. He stated time and again, that we were afraid to meet him and called Bro. Fair a moral coward. The brother was mistaken; he mistook our disposition to live in peace for fear. Bro. Fair met him and he went away with his cause badly disfigured. We are very much in hopes the old brother has learned a lesson or two: first, that Methodists are not afraid to defend their doctrines; and, second, that hereafter when he preaches and has an auditor who does not agree with him in everything he says, and that auditor goes out and states that the preacher failed to enlighten the people on the subject under consideration, he will have courtesy enough to allow the man that privilege. J. P. HUMPHREYS.

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GOSPEL EVIDENCE.

BRO. BENNETT:—The phrase "Gospel evidence" appears to be peculiar to the Missionary Baptist Church. When an offender is put on trial in the Baptist Church Baptist evidence alone is considered valid. This is the usage in all Baptist congregations with which I am acquainted. Baptist evidence and Gospel evidence are convertible terms! This is deduced from the premises that the Baptist Church is the only Church, and that Baptist ministers are the only vicegerents of Christ upon earth! I am acquainted with a Baptist minister who drank to intoxication, and when his brethren were going to prosecute him in the Church he vehemently denied the charge until he found that a pious and truthful brother Baptist had witnessed his drunkenness; and then with great humility he acknowledged his sin and asked the "forgiveness of the brethering." Selah.

Other instances can be pointed out where members of the Baptist Church have been guilty of immoralities and could not be dealt with by the Church, not for the want of Gospel evidence, but for the want of Baptist evidence. We do not unchristianize our Baptist brethren on account of this usage by any means. There are many Baptists who are true and are earnestly trying to build up the cause of Christ upon earth. We can readily understand how it is that an ignorant man can tolerate such a usage in the Church, but how it is that an intelligent and pious Baptist minister can tolerate such is more than I can understand.

Fraternally yours,
JOHN R. GIDDENS.

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FROM CONWAY TO ALMA.

On the 5th of July I began my summer's canvassing in the Ark. Conf. The first point reached was Morrilton. When I attempted to preach to Bro. Massey's congregation I found my preaching machinery rather rusty; but despite the painful consciousness that I had failed to preach, I enjoyed my stay in Morrilton because Sister Nally knows how to make her home pleasant for preachers.

I next found myself at Atkins enjoying the kindnesses of Bro. E. L. Massey. Bro. Massey is closing out his fourth year with these good people and they would gladly hold him longer were it in their power. He is so congenial that all love him, so consecrated that all are influenced by his piety, and his work is so thoroughly Biblical that men converted under his ministry will not have to be reconverted annually. We had a very precious service at the church that night. The Holy Spirit was there.

The next point touched was Russellville. Arriving here I learned that Bro. Matthews, the pastor, was taking a vacation in East Tenn. and that my special friend and schoolmate, Bro. J. M. Hughey was filling his pulpit. Bro. Hughey is some of their home talent, having been reared in the country four miles from Russellville. I spent some time very pleasantly with him in his country home. On Sunday and Sundaynight I had the privilege of preaching to appreciative audiences in Russellville. The kind reception and hearty co-operation shown me by these good people will be long remembered. Some of the excellent young men of Russellville will be in Hendrix next year.

I went to Dardanelle Monday afternoon, expecting to have the opportunity of preaching in Bro. Futrell's handsome new church, but as so many of the people were gone to summer resorts the appointment had not been announced. My only desire was to see the young men who would attend college next year. I was told that such young men are rare in Dardanelle. Then I looked down the street and counted five saloons and began to think of cause and effect.

Thence I went to London, where I enjoyed the night with a former schoolmate, Mr. W. F. Miller, an alumnus of Hendrix. Mr. Miller has been quite successful as principal of the public school in Akins, which position he continues to hold, but is now spending his vacation (?) by teaching a short session in London. While walking the streets of London I was in five miles of Berlin and not further than fifteen miles from Dublin. This showed me the American audacity in naming, and I wondered why I was not named Paul, Luther, Wesley or Pierce.

At Knoxville and Lamar I had the privilege of attending some temperance picnics. On enquiring into the meaning of these gatherings I found that Capt. A. S. McKennon, Rev. H. B. Milner and others of the good people of Clarksville had held a temperance meeting in that town which resulted in a temperance revival. They organized a choir, secured the services of some young ladies to recite, and started out to communicate the revival to every precinct in the county. This is certainly a noble effort that they are making and in Sept. Johnson Co. will poll a large majority against license. I feel like saying to the temperance people in other counties, "Go thou and do likewise." On Sunday morning I enjoyed the good sermon preached by Bro. Traylor in his church at Clarksville. At night the writer found that his preaching machinery was not sufficiently lubricated to run without friction. While in Clarksville I was kindly entertained at Dr. Tankersley's, a home in which my elder brother had the fortune to win a most excellent itinerant wife.

At Hartman I found the pastor, Bro. Aston attempting to hold a meeting. The spirit was willing but the flesh was weak and the meeting closed without any apparent results. On Tuesday afternoon I arrived at Ozark. Here I enjoyed the hospitality of my friend and brother, Clinton, the zealous Sunday-school worker, who has succeeded in organizing a Sunday-school in every church and school house in his township. I was glad to learn that Bro. McClintock is making special efforts to reach the young people. How many pastors in Ark. are reaching the young men?

At Mulberry I found Bro. S. F. Parter, the section boss on the railroad, the superintendent of the Sunday-school, and a local preacher, the busiest man in town. When I stood in the pulpit there I thought of the felings I had the first time I was in that house. It was during the debate between Bros. Watson and Petty, more than five years ago. Now I pray that the Lord may help us to go about to save souls.

At Alma I had the pleasure of meeting Bro. W. J. Stone, with whom I had been intimately associated in the past. Despite his ill health, Bro. Stone is one of the strongest pulpit men in the Ark. Conference. This small town of about 1,000 inhabitants has four handsome church houses, several good halls for secret orders, and runs a ten months' school, employing three teachers. I would pause and pass a compliment, were it not that in walking up the streets I noticed they still have the "Palace Saloon." * * *

Respectfully,
O. E. GODDARD.

Hartford, Ark.

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The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of Testimonials. Address,

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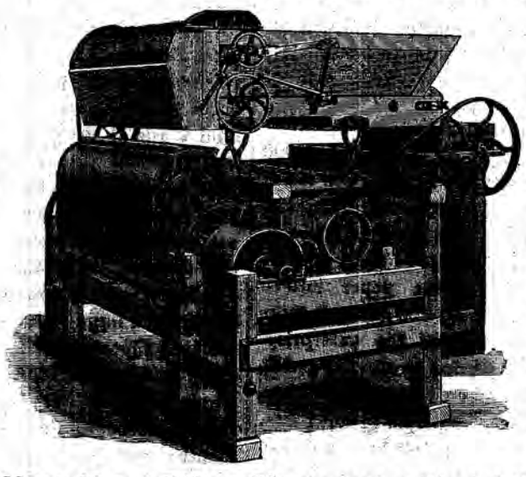

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ARKANSAS METHODIST.

Z. T. BENNETT, D.D., Editor

GEORGE THORNBURGH, Business Manager.

THURSDAY, AUGUST 11, 1892

TO EPWORTH LEAGUES.

Beginning with its first issue in September this paper will have an Epworth League department, conducted chiefly by Bro. W. C. Workman, who has kindly consented to render this service, as a labor of love. He is a member of our First Church in this city and engaged in work for the Young Men's Christian Association. By August 30 we request a short report giving the number of members and the names of the officers of each Epworth League of our Church in this State. These reports and brief notes should be addressed to THE ARKANSAS METHODIST, (E. L. Dep't) Little Rock, Ark.

In this issue Rev. Irvin F. Harris reports 16 new subscribers gotten for THE ARKANSAS METHODIST in one meeting, and 'several more in the trap.' Now an average of 20 new names from each pastoral charge in our three Conferences would increase our circulation more than 5,000. Our preachers and other readers can by timely and diligent efforts secure 3,000 to 5,000 new names before the first day of October.

The addition of 3,000 to 5,000 *new* names to the subscription list of THE ARKANSAS METHODIST would be a grand movement in a worthy cause, resulting in benefits to every reader, besides putting the paper into so many new homes, and giving it more power in behalf of the enterprises of our Church and in shaping public sentiment on the great moral questions before the people of this State. Brother, help us now by getting 5, 10 or 20 names on a credit till Conference.

During this protracted meeting season the 850 traveling and local preachers of our Church in this State can secure for THE ARKANSAS METHODIST from 3,000 to 5,000 *new* subscribers under our special offer to send the paper on a credit to all *members* of our Church willing to subscribe and promising to pay by the session of their Conference. We do not ask the preachers to become personally responsible for the payment of the subscriptions sent under this offer and request.

While they are holding their protracted meetings, we wish all our preachers in this State would present and press the claims of THE ARKANSAS METHODIST in line with the suggestions in this paragraph from the Raleigh Christian Advocate:

Rev. D. P. Tate, one of our most successful preachers, follows up his revival meetings with special work for the church paper. We notice that in reporting his revivals he always sends a club of new subscribers to the Advocate. On our 6th page this week he reports a revival at Palm Tree Church. He sends us nineteen new subscribers as one result of the meeting. This is a pretty good sign that the new converts are going at it right—they want to know what their Church is doing. We heard one of our Bishops say once, that he didn't have much confidence in the results of a revival where many join the Church and there is no increase in the number of subscribers to the church paper and no increase in the misssionary collections. Every person who joins the Church ought to be urged to begin at once to take the church paper. Do our pastors press this matter as they ought? Let it be looked after at every meeting. Get the young converts started right at once to reading the church paper. It will pay to do it.

We notice that several of our religious exchanges, and at least one of them an official paper of our own Church, have begun to write reviews of, and comments on, the political situation, and to forecast the presidential possibilities of the coming contest. It is fire from a strange altar, and should not be mingled with the sacred flame of the temple of God. A religious newspaper is only a moving pulpit, and its integrity and sanctity should be protected by the same restriction that the altar is.—Pacific Methodist Advocate.

We have always regarded the religious paper as "a moving pulpit" and have been exceedingly careful to keep this one out of partisan politics. We deprecate a tendency in some branches of the Church and on the part of some religious papers to plunge into partisan politics. A religious paper ought to be free from passion and party prejudice, and instead of exciting and keeping alive such bitterness and strife its mission ought to be to allay it as much as possible. There is entirely too much political strife in this country. The Church and its papers ought at all times to speak a peace to the troubled waters and bid the surging waves of political passion be still.—Raleigh Advocate.

We have been studiously careful to keep THE ARKANSAS METHODIST wholly free from any just charge of engaging at all in partisan politics. On one occasion we copied from a politico-religious (Republican) paper an article condemning frauds in the Pension office, and certain drawers of pensions supposed we must be an unterrified Democrat from the headwaters of Bitter Creek. On another occasion a man indignantly ordered this paper stopped, saying he would not take any paper, even a church paper, edited by a Republican. In both cases we passed the complaints in utter silence, feeling that such subscribers needed "boring for the simples" before they could appreciate a non-partisan religious paper.

TO PREACHERS AND READERS

Two Urgent Appeals

We feel profoundly grateful for the clear and strong endorsements of THE ARKANSAS METHODIST at the four consecutive sessions of each of our three Annual Conferences and at the sessions of so many District Conferences for five years. In all these kind words of hearty commendation the paper has been honored more than we would have asked or could have reasonably expected. We have not had at any time sufficient reason to doubt, that the paper was satisfactory to our readers generally, and from a large number we have received repeated and most gratifying evidences of high appreciation. These have been very gracious and helpful through the days, weeks, months and years of unremitting care and toil, inspiring continued and cherished hope of larger patronage and greater usefulness for THE ARKANSAS METHODIST. We have constantly and most sincerely wished, that it was taken regularly in at least one-half of the Methodist homes in this State, both for the greater service it could then render our Church, and for the desirable and contemplated improvements of the paper.

In this State our Church has about 75,000 members who are distributed in perhaps 25,000 homes. Now in all candor we think it possible for our preachers and other readers to render THE ARKANSAS METHODIST such helpful service as to have it taken in 15,000 of the 25,000 homes before the next sessions of our Annual Conferences. To this end we urgently appeal to our preachers in particular and to our readers generally to present and press the claims and merits of their Conference organ during the present revival season. We know money is so scarce, that it will generally be difficult to get cash for new subscribers; but we repeat and *urge* the request made verbally on different occasions, that our preachers get and send us the names of all *members* of our Church willing to take this paper and promising to pay for it by the time their Annual Conference shall meet again. We do not ask the preachers to become personally responsible for the payment of the subscriptions thus taken on a credit, and they will not be charged to their accounts, unless they so direct. When a subscription is charged to a preacher we expect him to pay it, as the subscriber is credited for the time and amount charged to the preacher. But under the request we made and now urge several thousand new subscribers can be gotten in a few weeks. Brethren, help and help now!

Further, as our cash expenses are just as large in summer as in winter, and our receipts from subscribers have been so small during this dull season, we are in great need of money to meet necessary cash expenses. For this urgent reason we respectfully and earnestly appeal to our subscribers, who can reasonably do so, to make us prompt remittances on their subscription accounts. It is true the amount from one subscriber may be small, but the aggregate from 500 or more would be very large and quite helpful just now. We suppose fully 1,000 of our subscribers can send us $1 to $2 each without much inconvenience to themselves, and we believe they would promptly do so, if they really knew and properly considered how greatly we would be relieved by their remittances. Many would gladly pay now, if they had the money; but with many others the delay is the result of oversight or neglect. Kind readers, help us and help *now*, and thereby delight us with helpful tokens of your appreciation of THE ARKANSAS METHODIST.

CAMPAIGN SUGGESTIONS ONCE MORE.

Renewing our earnest appeals to preachers and other friends of the anti-license movement to preach, speak and work against the license of the liquor traffic, we again emphasize the *urgent* importance of securing *at once*, in all the local papers possible, the publication of strong articles against license. We repeat this timely suggestion for two reasons: first, the local papers of our State have usually been favorable or at least not opposed to prohibition under the laws we have; and, second, because so few of them are now saying anything at all on the question of the liquor traffic. In most cases the editors of these papers would publish from local contributors non-partisan articles in favor of prohibition, and such articles would thus be read by thousands of readers not otherwise reached by anti-license literature. Now, Brother, act immediately upon our suggestion and get your local paper to publish a pointed article, which will arouse the conscience of its readers in favor of righteous law and pure morals. You need not be at any loss for facts and arguments best suited to your own locality.

Surely the people of Arkansas can be so aroused as to increase largely the vote against license and greatly curtail the liquor traffic, which is causing numerous and distressing evils besides the waste of millions of dollars each year; for at one-third of the direct and indirect cost (per capiata) of the liquor traffic, as usually estimated by writers on this subject, the people of Arkansas are spending annually more than ten million dollars for intoxicating liquors. In Little Rock alone licenses have been issued to 2 brewery agencies, 5 wholesale liquor houses and 64 saloons, which are paying for license, employes, rents and other running expenses, perhaps, more than $300,000 annually. If the sales are only five times as large as the current expense account, the liquor dealers of this city alone have a yearly traffic of nearly $2,000,000. In each of the cities of Pine Bluff, Helena and Fort Smith there are nearly or quite half as many liquor dealers as in Little Rock, besides a considerable number in smaller places, as Van Buren, Hope, Newport, Wynne, &c., and scattered here and there in localities from which they might have been excluded by the three-mile law.

In conclusion, to show our readers the situation two years ago and what must now be done to insure victory in a larger number of counties, we republish the vote for license and against license, as prepared after much correspondence by the late Maj. J. L. Palmer:

COUNTIES.	FOR LICENSE.	AGAINST LICENSE.
Arkansas,	775	988
Ashley,	797	1,044
Baxter,	684	636
Benton,	2,280	1,692
Boone,	1,045	924
Bradley,	371	685
Calhoun,	392	312
Carroll,	1,191	804
Chicot,	1,310	398
Clark,	1,136	1,225
Clay,	1,112	924
Cleburne,	585	241
Cleveland,	712	872
Columbia,	887	1,427
Conway,	1,983	1,970
Craighead,	1,309	872
Crawford,	2,084	1,164
Crittenden,	1,133	158
Cross,	1,189	303
Dallas,	568	848
Desha,	1,257	247
Drew,	1,374	1,073
Faulkner,	1,990	1,368
Franklin,	1,213	1,585
Fulton,	761	720
Garland,	2,377	357
Grant,	340	634
Greene,	886	1,128
Hemstead,	2,984	748
Hot Spring,	848	581
Howard,	1,029	923
Independence,	2,314	1,644
Izard,	928	881
Jackson,	1,986	568
Jefferson,	4,086	201
Johnson,	1,276	1,340
Lafayette,	682	428
Lawrence,	1,194	939
Lee,	1,991	1,045
Lincoln,	1,294	360
Little River,	883	373
Logan,	1,385	1,750
Lonoke,	1,147	1,152
Madison,	1,330	1,310
Marion,	561	662
Miller,	1,240	880
Mississippi,	1,203	661
Monroe,	1,084	1,251
Montgomery,	598	472
Nevada,	1,383	1,061
Newton,	624	496
Ouachita,	1,798	714
Perry,	581	382
Phillips,	1,917	763
Pike,	733	416
Poinsett,	595	283
Polk,	682	673
Pope,	1,265	1,745
Prairie,	1,110	460
Pulaski,	4,754	1,293
Randolph,	1,657	698
Saline,	807	873
Scott,	931	856
Searcy,	654	515
Sebastian,	2,781	1,988
Sevier,	614	705
Sharp,	694	525
St. Francis,	1,455	565
Stone,	643	335
Union,	729	1,012
Van Buren,	697	550
Washington,	1,404	1,881
White,	1,792	2,040
Woodruff,	1,491	751
Yell,	1,583	854
Total,	98,208	64,351

SOLID FACTS

In the last issue of the Wesleyan Christian Advocate Rev. Dr. Walter R. Lambuth, one of our Missionary Secretaries, presents these "solid facts," which should stimulate lively faith and zeal in efforts to evangelize China and Japan:

When General Grant had made his tour of the world, upon being asked who were the greatest men he had met, replied: "Gladstone, Bismarck and the Viceroy, Li Hung Chang, of China; and perhaps the greatest of the three is the Chinaman."

This Viceroy for two great provinces, commander-in-chief of army and navy, and the highest official in an empire of four hundred million people, offers positions and employment upon his expanding railway system to all the graduates of the Peking Methodist University, and agrees that they shall be permitted to observe the Christian Sabbath.

The most powerful heathen in the world brought to recognize the influence of a Christian institution and to respect the rights of a Christian convert in observing the Sabbath.

Coupled with this significant fact is another, that in the Chinese imperial maritime customs service, in which over one thousand foreigners and natives are employed, the Lord's day is recognized by cessation from labor.

In neither case are there religious scruples, it is true, but it cannot be denied that there are evidences here of a recognition of the rights of the individual man, and of the necessity for free enjoyment and exercise of religious privileges which put some of our professed Christian statesmen and officials to the blush.

Nor are these statements without confirmation. The writer, while in 1885-'6 in charge of the hospital and medical department of the Methodist University in Peking had a bright, young Chinese doctor pass under his instruction to the medical charge of the viceroy's silver mines near Jehol, beyond the great wall. This surgeon was not only permitted to choose, but was given permission to propagate the Christian faith, and was instrumental in leading several of his countrymen to Christ.

And now, by a recent mail from Japan, we learn that the native Christians have drawn up a petition to the World's Fair Commissioners urging them to close the gates upon the Sabbath, lest the action of America might prove a stumbling block to the nations of the Orient, who are looking to Western races as exponents of light and truth.

May power and possessions wither in our hands and perish from us if we fail to bear aloft the high and mighty standards of our forefathers, which had engraven upon them, "obedience to God and love to man."

Congress adjourned sine die at 11 o'clock last Friday night. The Senate and House finally agreed on the World's Fair bill at $2,500,000, one-half of the amount asked by its managers and agreed to by the Senate. It was stated that the appropriations for the first session of the former Congress were $463,000,000 against $507,000,000 during the first session of the present Congress—the principal increase being for the pension and post-office departments.

Gilderoy, our popular Mississippi correspondent, writes: "Yes, the University of Miss. had a Commencement ball, and the Board of Trustees appropriated one hundred dollars of the people's money to pay for the ball. While the Board of Trustees was in session during the late Commencement a member of the Board came out and said to a student: 'I got *that* through for you. The Board has just voted one hundred dollars to the ball.' Just then he noticed a reporter for the Times-Democrat of New Orleans standing near, and said to him, 'Don't report that item for your paper.' Why did he wish this item to be kept from the public? This hundred dollars was paid to the ball. About seven students and one Professor danced at the ball. It cost the tax payers twelve dollars and fifty cents per head to have the State wards at the University to engage in a dance one night. Pretty dear fun for one night. It is said 'the managers of the ball made fifty dollars clear money.' This is a nice state of affairs for the University of a great State. Such a Board of Trustees is unworthy of the trust they hold. If there must be a ball it ought to run itself without drawing on the hard earned educational fund of the State. At this rate balls and dancing will soon come to be a part of public school education. This is a great shame."

GARBLED UTTERANCE.

Rev. Dr. G. C. Rankin, pastor of one of our Churches in Kansas City, was transferred there from the Holston Conference situated chiefly in Tennessee, where he was deservedly recognized as one of the ablest and most zealous advocates of the legal prohibition of the liquor traffic. But some weeks ago we saw it stated in several papers, that Dr. Rankin, having changed his views on the subject, had written for publication his deliberate opinion, that 'the prohibition of the liquor traffic by law was a failure.' We did not criticize nor copy the statement attributed to him, as we then believed and now learn he was not correctly reported. In the last issue of the Richmond Christian Advocate Dr. Rankin says:

Some time ago I wrote a communication to the Chattanooga Daily Times, and among other things I made mention of the prohibition movement as a partisan political issue in the West. In that connection I said, "Third Party Political Prohibition is a failure." Then I proceeded to show that prohibition as a moral issue was a success, and ought to be kept out of party politics. Then I cited the prohibition campaign in Tennessee to show that when we kept it out of party politics it received about 177,000 votes, whereas in that State, since it rushed into third partyism, it had not received one-tenth of that number of votes. I furthermore cited the case of Kansas as an example of the success of prohibition when kept in its legitimate sphere as a moral and a constitutional issue. And I here add that when you get away from the border where other States sell whisky, the prohibition law is just as successful in the State of Kansas as any other wholesome law on the statute books of that commonwealth. I say this after having made a close observation of the operation of this law.

I can easily see the cause of your mistake. The secular papers of Tennessee, knowing my "campaigning" for prohibition in the "days agone" in that State, garbled my utterance, in quoting it from the Times, and made it read just about like you had it in the Advocate, and from thence it found its way into the columns of some of our religious papers.

Yes, sir; I am a firm believer in prohibition separate and distinct from the slums of partisan politics: and in that respect I still say "the horse is eighteen hands high." The fact is, I believe that "prohibition by law," backed by public sentiment, is a big success, and I shall never cease to put forth my best efforts to aid in the promotion of that sort of prohibition. But when it is forced by zealous advocates into the slums of partisan politics, then as a minister of the Gospel I beg to be excused. But when it depends upon legal enactments, such as all our Southern States have given us, or upon constitutional amendments, such as we have in Kansas, Maine and Texas [?], then I am in for the war "head and heart, tongue and pen, one and indivisible."

The foot races advertised for the park last Saturday evening failed to come off. Mayor Hanna notified the participants, that if the races were run for money he would fine each and every one of them. When the money part was eliminated all interest was lost, and a thunderstorm coming up late Saturday evening gave them a good excuse to declare the races off. The aggregation left for more congenial race courses Saturday night.—Morrilton Headlight, Aug. 4.

The good people of Morrilton are honored in the Christian manhood and lofty patriotism of their intelligent and fearless Mayor. If each city and town of our State could and would place at the head of its municipal government such a true gentleman and faithful officer as Mayor Hanna, then gambling in different forms and other notorious evils would be as rigidly prohibited as possible under our wholesome laws against crime. Our State and municipal laws are generally such as all good people can heartily approve, but in some cases the officers chosen to administer these laws have not only dishonored their manhood but have justly incurred the condemnation of patriotic and Christian citizens.

A BROTHERLY WELCOME

MR. EDITOR:—Bro. Preston's letter in THE ARKANSAS METHODIST is so straight forward and manly, and breathes such a spirit of humiliation over his great mistake, and expresses such an earnest desire to return to the home of his youth and mature manhood, and gives such evidences of his unshaken fidelity to the doctrines and discipline of the M. E. Church, South, and pledges such loyalty thereto in the future, that I am led to write a few lines touching this matter.

I dare say that no Methodist read that article without feeling great sympathy for the man around whom has gathered the lonely feelings of orphanage, away from home, for the past three months. And then, I presume, mingled feelings of joy and admiration were awakened in them for him who had the courage to retrace his steps, undo the wrong and confess his fault. A less courageous man would have acted very differently. Well, we welcome him home with all the ardor and tender affection that a mother would the return of her "prodigal son." And in recalling the labors and hardships, trials and triumphs of the past sixteen years in the itinerancy where he has expended the energies of his young manhood, and given the services of his maturer years, we will forget this one misstep he has made, and will encourage him to go forward in his "loved employ."

It is no part of my purpose to write of the legal status of the case. It is in the hands of the brethren of the White River Conference and they will, I dare say, do the right thing. He is now happy in that he is once more at "home" with his wife and boys, who remained true to their "first love." How shall we sing the "Lord's song in a strange land?" Bro. P. tried it and failed. He comes back to do the work of the Master in congenial relations, donning Methodist harness, without breeching or hold-back straps, and is determined to succeed along this line or die in the traces. Well, Brother, some of us felt sad when you bade us goodby and started away; now that you have returned we most cordially extend to you the "right hand of fellowship" and bid you a hearty welcome to our home and hearts again.

That letter was transparent and represents the man and the case fully. Read it.

THOS. H. WARE.

Prescott, Aug 8.

From the Jonesboro Times we learn about seventy-five prominent citizens organized a law and order league, pledging themselves "to cooperate with each other in all honorable and legal ways necessary to secure the successful legal prosecution of all who engage in the so-called blind tiger business in Craighead county." They declared they meant to maintain the dignity of the law, and we believe they will not only do so but also strengthen public sentiment in favor of prohibition. Jonesboro is a prosperous city of more than 3,200 population, and its rapid and substantial growth has demonstrated, that the liquor traffic was not necessary for commercial business, as some have ignorantly believed and others have falsely contended. The predominant moral sentiment in Jonesboro will largely determine the public sentiment of a great part of Craighead county, and the uncompromising attitude of its leading citizens, as indicated above, is truly commendable, and also eminently worthy of imitation in all other counties, where the liquor traffic has been prohibited.

The saloons send $50,000 out of Lawrence county this year. And that amount of money is taken from the legitimate business of our merchants. Every dollar paid to these saloons, except the saloon keeper's margin of profit, is sent out of the county, and for all this enormous outlay there is nothing of value received in return, a large amount of money actually wasted and yet there are some who will vote for this useless loss; this waste of means, and yet complain of the scarcity of money in the county. Is this right?—Black Rock Blade.

Now add the margin of profit on the retail and tippling sales of the liquors costing at wholesale $50,000, and it will be seen the consumers have paid at least three times as much, or $150,000, which was worse than "actually wasted," because of the loss of time from honorable industry, the physical, mental and moral injury of the drinkers, and the sad demoralization in the community from the iniquitous traffic. During this year we visited a small town, in which according to our information two or three saloons last year made sales of perhaps $40,000, mostly to consumers in that immediate section, and that amount of money was really taken from the channels of legitimate business. When honestly and intelligently considered on economic principles alone, the liquor traffic merits banished from the land.

ARKANSAS METHODIST.

THURSDAY, AUGUST 11, 1892.

PERSONAL AND OTHER NOTES

Tuesday morning we had a brief call from Rev. Dr. S. H. Buchanan, who informed us he had about 1,100 subscribers for his forth-coming book, "The World and The Book."

Monday p. m. we received a brotherly call from Rev. T. H. Ware of Prescott. He was suffering from a carbuncle on his neck. His wife has been sick and accompanied him to this city to spend a few days with their daughter and grandson.

Rev. Joseph H. Collins writes, that he will soon hold meetings in Washington Co. and that letters will reach him at Fayetteville.

Last Friday p. m. we had a cheerful call from Rev. Thos. Whitaker, who has been attending Searcy Springs and expects to return to his charge, Haynes C't, the last of this week, greatly improved in health.

The press notices of Dr. J. R. Harvey's election, as Superintendent of the Arkansas School for the Blind, have been very favorable without a single exception so far as we have seen.

Our next issue will contain Rev. J. S. Clower's address on Doctrinal Teaching of Children, made at the late session of the L. R. District Conference.

Bro. W. H. Carruth informed us last week, that Rev. Geo. M. Hill and wife are visiting her mother at Bearden, where Bro. Hill expects to remain till able to resume his duties on Washington District.

Rev. Luther C. Craig, P. C. of Mineral C't, gave us a pleasant call Monday morning, and reported glorious revivals in his charge.

Rev. J. R. Sanders, P. C. of Magnolia station, wrote Aug. 5 this sad note: "Miss Etta Fomby, one of the best young lady members of our Church here, died of slow fever this a. m. in Atlanta, Ark. Our whole community is in mourning with the sorely bereaved loved ones. The Lord bless this very sad home."

Last Friday we were favored with very pleasant calls from Bro. W. A. Yarnell of Searcy and Bro. W. H. Carruth of Washington—both noble and honored members of our Church and true friends of its preachers.

Last Friday p. m. we had a brotherly visit from Rev. E. N. Evans, who was to leave the next day for Trippe, Ark., which will be his postoffice till further notice. Bro. Evans appreciates very gratefully the many expressions of loving sympathy from his brethren in the ministry since the death of his wife.

Bro. S. E. Langford of England circuit called Wednesday last. He reported some good meetings on Bro. Scott's work.

Bros. J. M. and A. C. Phelps of Walnut Ridge, and Capt F. W. Tucker of Clover Bend, called Saturday.

Mrs. M. L. Whitsett of Jonesboro is in the city visiting the family of Rev. F. B. Sinex.

Rev. Horace Jewell called Tuesday. He has placed his book in the hands of the printers.

Superintendent Sinex of the Winfield Memorial Sunday-school has organized a class of teachers to whom the lesson for each Sunday will be taught Tuesday night preceeding. This is a good plan for preparing teachers for their classes.

Last Thursday we had a pleasant and helpful call from Bro. F. A. Martin of Mabelvale. It was gratifying to hear him express very great appreciation of his pastor, Rev. J. A. Henderson.

The article in our last issue on the Southern Summer School was written by Bro. Chapman Adachi, the Japanese student of Hendrix College.

Brethren, please send us many field notes, but always *fresh* and *short*. These will be given right of way and will be read, but dry, old and long ones are not wanted in THE ARKANSAS METHODIST.

We regret that we cannot accept the cordial invitations to attend the camp-meeting at Biswell Springs near Fort Smith. We now expect to attend Sardis camp-meeting a week later, and possibly we may get to Davidson camp-meeting also.

Rev. W. A. Steel reports his meeting at Asbury a very gracious season—12 accessions and many conversions. At the services last Sabbath he cleared the decks in providing for his Conference collections.

Of the Gospel tent meeting at Shady Grove, Springfield C't. Rev. Irvin F. Harris wrote Aug. 3: "We are having a very good meeting. I enclose eleven subscriptions to THE ARKANSAS METHODIST, which I got yesterday. Bro. Weems also got five or six here this week. This is part of the result of the meeting. I set THE ARKANSAS METHODIST trap the other night, and I made a good haul. Bro. Weems and myself have already taken out sixteen and there are others in the trap whom we may succeed in getting out."

Kind Readers, can *you* respond now to our urgent appeal for cash remittances from subscribers, who are now able to pay for arrears or renewal? If so, help us now; will YOU ?

Sardis Camp-meeting

Sardis Camp-meeting will open on Thursday night Sept. 1st. All are invited to attend. 'Twill be conducted on self-supporting plan. Visiting ministers warmly welcomed.

C. A. BAYLESS, P. C.

Bryant, Ark.

Keener Camp-meeting

The camp-meeting at Keener Camp-ground will begin on Tuesday night before the 3rd Sunday in August. Bro. A. O. Evans will be with us and take charge the meeting. We are having some splendid revivals on Berea circuit. Yours, &c.

E. F. WILSON.

Hamburg, Aug. 5.

IMPORTANT

To the Pastors of the L. R. Conference. DEAR BRETHREN:—The Parent Board of Church Extension is urgently and earnestly calling for the funds due it from our charges. If you have your Church Extension assessment in hand, or can possibly raise it before this month closes, please forward it to me, so I can send to Dr. Morton what is due his Board.

J. R. SANDERS,
Treas. of Conf. Board.

Magnolia, Aug. 5.

Death Notice

My pen falters and I brush away a tear as I attempt to write that Sister M. J. Dunn of Richmond, Ark., is dead. She died in great peace at her home in Richmond, Ark., July 30, 1892. She was one of the best women the writer ever knew. The success of the Church at Richmond owes more to her than any one else. Eternity alone will reveal the work of that dear woman. "She hath done what she could."

C. D. MCSWAIN.

Richmond, Aug. 2.

Davidson Camp-meeting

The Camp-meeting for the Clark and Okolona circuits will be held at the Davidson Camp-ground, commencing on Friday night before the 4th Sunday in August. The meeting will be run on the "self-supporting" order, therefore let all come prepared to take care of themselves. The preachers who come to assist us will be well taken care of. Let all the preachers who can come and help us. Mr. Editor, we want you to come. Other good preachers have been invited.

J. M. G. DOUGLASS,
A. TURENTINE.

—Ho! Traveller, take BEECHAM'S PILLS with you.

MARRIED.

At Benton M. E. Church, South, Aug. 3, by Rev. Dr. Andrew Hunter, Miss Edna, eldest daughter of J. W. Ashby and J. G. Steele of Malvern.

At the residence of the bride's father, J. H. Helms, July 31, 1892 by Rev. W. H. Metheny, James M. Chastain and Miss Ida F. Helms, both of Liberty, Ark.

At Kearney, Jefferson Co., Ark. July 31, 1892, by Rev. J. R. Sherwood, Mr.——Hope of Saline Co. and Mrs. Ocie Hodges.

At Haynesville, Oregon, at the residence of Rev. J. W. Bryant, July 13, 1892, Mr. Henry Farrar and Miss Mattie Bryant, the father of the bride officiating.

When the hair begins to fall out or turn gray, the scalp needs doctoring, and we know of no better specific than Hall's Vegetable Sicilian Hair Renewer.

BIG EVENTS AT KANSAS CITY, MO

August 1892. One Fare for the Round Trip. Kansas City will don a holiday attire during the latter part of August. Two important meetings will be held within her gates; Supreme Lodge, Knights of Pythias, August 22, and German Veteran Association, August 20 to 24. To encourage travel the Iron Mountain Route will sell tickets from all points on its lines to Kansas City at One Fare for the Round Trip. For further information in regard to dates of sale, limit of tickets, etc., call on or address nearest ticket agent.

SONG BOOKS.

We have on sale Triumphant Songs, Prayer and Praise, and our own Hymn and Tune Book.

EDITOR'S APPOINTMENTS.

In compliance with many requests from Northwest Arkansas the Editor of this paper has planned to preach at the following places and dates:

Mt. Home,	Wed. 8 p. m.,	Aug.	10.
" "	Thur. 10 a. m.,	"	11.
Yellville,	Thur. 8 p. m.,	"	11.
"	Friday 10 a.m.,	"	12.
Valley Sp'gs,	Sat. 10 a. m.,	"	13.
Bellefonte,	Sat. 3 p. m.,	"	13.
Harrison,	Sunday,	"	14.
Carrolton,	Mon. 8 p. m.,	"	15.
Berryville,	Tues. 8 p. m.,	"	16.
Huntsville,	Wed. 8 p. m.,	"	17.
Goshen,	Thur. 11 a. m.,	"	18.
Fayetteville,	Thur. 8 p.m.,	"	18.
Springdale,	Fri. 8 p. m.,	"	19.
Rogers,	Sat. 11 a. m.,	"	20.
Bentonville,	Sunday,	"	21.

We hope these appointments will be extensively circulated by our pastors and other readers. At each place we must depend on friends to provide us conveyance to the *next* place till we reach Fayetteville. Where desired and previously notified, we will deliver a discourse on the Doctrines and Government of our Church. We expect to go Tuesday night, Aug. 9, to West Plains, Mo., then on to Mountain Home. All letters for THE ARKANSAS METHODIST addressed as heretofore will receive due attention, but personal letters should be marked "Personal" or "Private."

☞We will carry a case of good books and duplicate lists of our subscribers at each place visited.

Mrs. Anna Sutherland

Kalamazoo, Mich., had swellings in the neck, or Goitre From her 10th year, causing 40 Years great suffering. When she caught cold could not walk two blocks without fainting. She took

Hood's Sarsaparilla

And is now free from it all. She has urged many others to take Hood's Sarsaparilla and they have also been cured. It will do you good.

HOOD'S PILLS Cure all Liver Ills, jaundice, sick headache, biliousness, sour stomach, nausea.

Quarterly Meetings.

Harrison District, 3rd Round. S. F. Dykes, P. E. Omaha June 11, 12: Valley Springs 18, 19: Bellefonte 25, 26: Yellville ct July 2, 3: Yellville sta 9, 10: Powell 16, 17: Harrison 23, 24: Lead Hill 27, 28: Oak and 30, 31: Wiley's Cove Aug 13, 14: Archie 15, 16: Big Flat 20, 23: Mountain Home 27, 28:

Clarkesville District, 3rd round. Geo W. Hill, P.E. Clarksville Sta June 23; Dyer Ct July 2, 3; Ozone Miss at Ozone 9, 10; Lamar ct at Breckenridge 11, 12; Altus and Webb city at Webb city 23, 24 Ozark sta at camp-ground 28, 29; Alma and Mulberry at Alma 30, 31; Chester Miss at Chester Aug 1, 2; Clarksville ct camp-Meeting 6, 7; Vanburen ct 11, 12; Ozark ct at Lone Elm 13, 14; Coal Hill ct at Bethlehem 16, 17; Mulberry Mission 20, 21; Van Buren sta 20, 21. Altus ct 23, 24; Clarkesville ct at Mt Zion 29, 30;

Camden District; 3rd round. J. R. Cason P. E. Atlanta cir. July 16-17: Magnolia Sta. 18. Stephens & Waldo 20: Carolina cir 23-24: Camden cir 25: El-Dorado cir 30-31: Lapile cir Aug 1; Bearden cir 6-7: Hampton cir 8: Fordyce cir 10: Lewsville cir 13-14: Magnolia cir 16: Buckner cir 23: Ouchita cir 27-28: Camden sta 29.

Monticello Dist., 3rd round. A. O. Evans, P. E. Warren, June 18, 19; Hamburg, July 2, 3; Lacy ct, 9, 10; Monticello, 13; Arkansas City, 16, 17; Bartholomew ct, 23,24; Tillar ct, 30, 31; Macon Hills ct, Aug 6, 7; Lake Village and Carriola, 8, 9; Mt. Pleasant, 13, 14; Berea ct, 20, 21; Hamburg ct, 27, 28; Palestine ct, 3, 4; Star City ct, Sept. 10, 11

Searcy District, 3rd round. F. A. Jeffett, P. E. Searcy First church, June 25, 26; West Searcy, July 2, 3; Beebe ct, 9, 10; Beebe sta, 16, 19; Center Hill ct, 23, 24: West Point ct, 30, 31; Jacksonville ct, Aug 6, 7; Augusta sta, 13, 14; Union and Revels 20, 21; Argenta sta, 25, 26; Mineral ct, 27, 28; Auvergne sta, Sept. 3, 4: Weldon ct, 10, 11; El Paso ct, 17, 18; Bradford ct, 21, 22.

Pine Bluff District, 3rd round. J. H. Riggin, P. E. Lakeside June 22; Redfield at White Sulphur Springs July 6; New Edinburg at Pleasant Grove 9, 10; Kingsland at Grace 16, 17; Sheridan at Carmel 23, 24; Goldman at Crooked Creek 28; De Witt 30, 31: Stuttgart Aug. 6, 7; White River at Crockett's Bluff 13, 14: Arkansas Post at Camp Ground 20, 21; Pastoria at Curlins 27, 28: Toledo at Bethlehem Sept. 3, 4: Lehi 10. 11: Old River 17, 18; Pine Bluff First Church 24,25.

Newport District, 3rd round. F. E. Taylor, P. E. Corning and Reyno sta July 9, 10; Reyno ct 16, 17; Warm Springs miss 23, 24; Siloam ct 24, 25; Pocahontas ct 30, 31; Walnut Ridge, Black Rock, Aug. 6, 7: Newport sta 13, 14; Cache miss 20, 21; Mammoth Spring 27, 28; Walnut Hill Sept. 3, 4: Swifon ct 10, 11; Clover Bend ct 11, 12; Imboden ct 17, 18; Smithville ct 18, 19: Jacksonport ct 21, 22; Portia ct 24, 25.

Little Rock Dist. 3 round; H. H. Watson P. E. Mabelvale at Mabelvale June 25- 6: Asbury Sta. July 2-3: Austin at South Bend 9-10; Lonoke Sta. 16-17; Hazen and Carlisle at Zion 23-24: Des Arc and DeValls Bluff 30-31; Winfield Memorial Aug. 6-7; England at Barn? Chap. 6-7; Wattensas 13-14; Maumelle at Camp Ground 20-21; Hickory Plains at Crossroads 20-21; Liberty Sta. 27-28; First Church Sept. 3-4.

Batesville District; 3rd Round Henry T Gregory, P. E. West Batesville miss June 18-19; Batesville sta 19-20; Oil Trough cir July 2-3: Sulphur Rock cir 9-10; Evening Shade cir 16-17; Calamine cir 23-24; Ash Flat cir 30-31; Viola cir Aug 6-7; Salem cir 13-14: Melbourne cir 20-21; Newburg cir 27-28: Bethesda cir Sept 3-4; Mountain View cir 10-11: Cedar Grove cir 17-18: Jamestown cir 24-25.

Washington Dist., 3rd round. George M. Hill P. E. Lockesburg ct. July 2, 3; Washington ct, 9, 10: Prescott ct, 16, 17: Hope ct, 17, 18: De Ann ct, 23, 24: Nashville ct, 30, 31: Center Point ct, 31, Aug. 1: Emmet ct. Aug 6, 7: Fulton and C. H., 13 14: Genoa ct, 14, 15: Mineral Springs ct, 20, 21: Chapel Hill ct, 27, 28: Little River ct. sept. 3, 4: Richmond and R. C., 4, 5: Peytonville ct, 10, 11.

Morrilton District, 3rd Round, D. J. Weems, P. E. Plummerville at Hill Creek May 21, 22; Quitman sta 28, 29; Springfield at Greenbrier June 4, 5; Conway sta 5, 6; Martinville at Steel's Chapel 18, 19: Morrilton sta 25, 26: Perryville ct at New Tennessee July 2, 3; Ada mis at Bryant's Cove 9, 10; Perryville mis at Bethel 12; Mt Vernon at Pleasant Valley 16, 17; Conway mis at Gold Creek 23, 24: Quitman ct at Camp-ground Aug 6, 7; Quitman mis at Parish Chapel 13, 14; Clinton at Mountain Home 20 21: Cleveland mis at Cleveland 27, 28. District Conference at Conway June 9-12. Local Preachers Conference at Shady Grove July 29-31. Clear Creek Camp-meeting Aug 5-9.

Eureka Springs District. 3rd Round. A. H. Williams, P. E. Hindsville ct June 4, 5; Eureka Springs sta 11, 12; King's River mis 18, 19; Berryville ct 25, 26; Carrolton ct 29; District Conference 29, July 3: Kingston ct 9, 10; St Paul mis 16, 17: Jasper mis 23, 24: Cassville mis 30, 31; Huntsville ct Aug 6, 7; Wesley mis 13, 14: Goshen ct 20, 21.

Hot Springs District. 3rd Round. A. D. Jenkins, P. E. South Hot Springs June 4, 5; Malvern Hill and Glenn Street 18, 19; New Liberty ct 25, 26; Saline ct 16, 17; District Conference at Amity 20, 24; Amity ct 20, 24; Mt Valley mis 30, 31; Mt Ida ct Aug 6, 7: Crystal Springs 13, 14; Amity ct 20, 21; Mt Fork ct 27, 28: Dallas ct Sept 3, 4.

Fayetteville District. 3rd Round. F. S. H. Johnston P. E. Bentonville sta May 28, 29; Center Point ct at Hazle Valley June 18, 19: Sulphur Springs mis at Sulphur Springs 25, 26; White River mis at Brentwood July 2, 3: Fayettville sta 3, 4; Springtown ct at Springtown 9, 10; Wedington ct at Amity 16, 17: Bentonville ct at Post Oak 23, 24: Elm Springs ct at Farmington 30, 31: Robinson ct at Pleasant Hill Aug 6, 7; Rogers sta 13, 14; Boonsboro ct 20, 21; Prairie Grove ct at Stonewall 27 28.

Dardanelle Dist., 3rd round. S. S. Key, P. E. Atkins ct at New Hope, May 21, 22; Dover ct at London. June 4, 5; Appleton ct at Oakland; 11, 12; Prarie View ct at Morrisons Bluff, 18, 19; Danville ct at Corinth, 25, 26; Dardanelle ct at Centerville, July 2, 3: Chickalah ct at Buckingham, 9, 10: Rover ct at Mineral Springs, 16, 17; Gravelly Hill ct at White Church, 23, 24; Walnut Tree ct at Walnut Tree, 27, 3 p. m.: Dardanelle sta. Aug. 6, 7: Russellville sta, 13, 14:

Ft. Smith District. 3rd Round. Jas. A. Anderson, P. E. Huntington June 11, 12: Ft Smith ct 18, 19: Hackett City 25, 26: Sugar Grove July 2, 3: Greenwood 9, 10: Central 16, 17: Mansfield 23, 24: Cauthron 30, 31: First Church Aug 6, 7: Waldron 13, 14: Charleston 20, 21: Booneville 27, 28: Roseville 27, 28; Paris Sept 3, 4.

Jonesboro District. 3rd Round. J. C. Ritter, P. E. Vandale and Harrisburg sta July 2; Harrisburg ct 9 Jonesboro ct 16: Jonesboro sta 24: Paragould ct 27: Paragould sta 30: Gainsville ct Aug 2: Boydsville ct 6: Marmaduke mis 9: Lake City mis 13: Marion ct 20; Shiloh ct 24: St Francis ct 27: Lorado mis Sept 3: Pecan Point ct 10: Chickasawba ct 17: Osceola ct 24.

Helena District. 3rd Round. M B. Umstead, P. E Marianna sta June 13: Cotton Plant and Howell 21: Wynne and McCrory 27: Wheatley ct July 4: Clarendon sta 8: Holly Grove ct 9, 10: Helena sta 11: Taylor's Creek ct 23, 24: Forrest City sta 25: Cypress Ridge ct 30, 31; Spring Creek ct Aug 6, 7: Brinkley and Anderson 8, 9: La Grange 13, 14: Poplar Grove ct 20, 21: Haynes ct 22, 23: De View 27, 28.

Arkadelphia District, 3rd round. H. D. McKennon, P. E. Dalark at Pleasant Hill July 2, 3; Malvern sta 9, 10; Clark ct at Mt Zion 16, 17; Smithton at Hart's Chapel 23, 24; Lono at Cypress 30, 31; Social Hill at Social Hill Aug 6, 7; Gurdon at Gurdon 13, 14; Arkadelphia sta 14, 15: Princeton ct at Sandy Springs, Aug. 13, 14; Gurdon ct at Gurdon, Aug. 20, 21; Arkadelphia Sta. Aug. 21, 22; Okalona ct at Camp Ground, 27, 28; Bryant ct at Sardis Camp Ground, Sept. 3, 4; Murfreesboro ct at Camp Ground, 10, 11; Benton Sta. 16; Collegeville ct at Salem Camp Ground, 17, 18; Holly Springs ct at Mt. Olivet, 24, 25.

Dardanelle District, 4th Round, S.S. Key, P. E. Atkins ct Bells Chapel, August 13, 14; Appleton ct at Pea Ridge Sep't. 3 4; Dover ct at Gravel Hill 10, 11 Danville ct at Danville 24, 25, Dardanelle ct at Oak Grove Oct. 1, 2; Chickalah ct at Chickalah 8, 9; Rover ct at Rover 15, 16; Gravelly Hill at Gravelly Hill, 22, 23; Walnut Tree ct at Egypt 29, 30; Russellville Nov. 12, 13; Prairie View ct at Elizabeth Hall 19, 20; Dardanelle station 26, 27.

Gravel Hill camp-meeting will commence Saturday September 10. I hope all of the tent-holders will move in on the 9th.

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THURSDAY, AUGUST 11, 1892

THE FAMILY.

THE PETITION OF THE WORLD'S W C T U

for the protection of the home, addressed to the governments of the world, beseeches each ruler "To raise the standard of the law to that of Christian morals, to strip away the safeguards and sanctions of the State from the drink traffic and the opium trade, and to protect the homes of the people by the total prohibition of these curses of civilization throughout all the territory over which his or her government extends."

This petition has lately received hearty indorsement from the "International Missionary Union," composed of missionaries from many lands, and the "Young People's Society of Christian Endeavor" at their annual meeting held in the city of New York.

These, with indorsements from Churches, Missionary Societies, Peace and other moral associations, The Salvation Army, Good Templars, Y. M. C. A. and other bodies, aggregate millions, who have thus said we desire the complete banishment of intoxicants, opiums and other narcotics, and with the Womans' Christian Temperance Union, appeal to the rulers of all nations to exercise all power in them vested to accomplish this deliverance.

We therefore most earnestly request, that all these will unite with us in prayer, that as leading Christian women, in the presentation of this petition stand face to face with rulers, pleading for the protection of their homes, the Spirit of the Lord will move upon royal hearts to grant request.

MARY A. WOODBRIDGE,
Sect'y World's W. C. T. U.

AN APPALLING LESSON

Judge Depue, of New Jersey, sentenced Alden Fales, a boy sixteen years old, to be hanged on Aug. 11, next, for murder. A motion was made for a new trial and denied. The only resource now is the Court of Pardons. Should it interfere, the execution of the boy may be avoided; but it is a painful thought that neither the judge nor any discriminating person who attended the trial doubted the justice of the sentence, and that no good reason can be assigned for interfering with the course of the law, as the boy's whole conduct showed him a man in intelligence and crime.

This is part of what the judge said in sentencing him:

You had opportunities for education and religious instruction superior to most persons of your situation in life. You were a member of a Christian church; you attended its Sabbath school, and were admitted to its communion. Unfortunately, you gave yourself up to a literature which stimulated your propensity to obtain property dishonestly, and taught you the manner in which noted criminals committed crimes of great atrocity, and the means by which they were successful in avoiding detection. You did not intend to kill the deceased, but in perpetrating the robbery you designed you took his life. Be it said in your favor that after you learned of the death of your victim you for that reason abandoned the enterprise for which you committed the crime, and, with tears in your eyes, admitted your guilt. For the crime you committed the statute prescribes the highest penalty known to the law. Your fate should be a solemn warning to the youth who are pursuing the course of life which has brought you to your destruction.

FATHERS and MOTHERS: do you know positively that your boys are not reading these dime novels? And there are, if possible, worse books finding their way into schools, stimulating the baser passions out of all proportion to the growth of reason, one of which may have more power to corrupt than a hundred sermons to reform.

Do not think that *your* children cannot go astray. The most religious reader of this paper might have a son who would become a criminal or a vicious person, a daughter whose name would have to be mentioned with bated breath. Man is endowed with free will; evil surroundings are everywhere—the gilded saloon, the pool room, the bad book, the vicious companion.

What, then, shall be done? Secure the best surroundings; teach the highest moral principles; keep your children busy in congenial but elevating work, and find for them the best company; furnish them not with dry, but vivacious and instructive reading; make each child a study; be interested in their sports; retain their confidence; let love go hand in hand with authority. The greatest business responsibilities, the highest office in the Church, cannot justify a wall of separation, palpable or impalpable, between parents and children; mere repetition of "Be good" will not suffice; rising for prayers and becoming a probationer and being received into the church furnish no sufficient ground to hope for escape. YOUNG PEOPLE: do you know that the readers of any book that you would not be willing to read aloud to your father or mother, the associates of persons whose conversation you could not repeat, are on the downward road, whether they kneel by the side of their mothers at the holy communion table or not?—N. Y. Advocate.

HOW TO MANAGE A WIFE

It is said the letter below was written by Rev. Dr. C. F. Deems, and won the prize offered by the N. Y. World for the best letter telling "how to manage a wife."

TO THE EDITOR: "Manage?" What is that? Does it mean to control? We manage a horse. We use our superior human intellect to control and guide his superior physical strength so as to obtain the best results. But a wife is not a horse. Where two persons are well married the wife is superior to her husband in as many respects as he is superior to her in others. If happiness is to be the result of the union the first business of the husband is to so manage himself as to keep himself always his wife's respectful friend, always her tender lover, always her equal partner, always her superior protector. This will necessarily stimulate the wife to be always an admiring friend, always an affectionate sweetheart, always a thrifty housewife, always a confiding ward. And this will always re-act upon the husband that this love for his wife will grow so as to make it easy for the husband, with all his faults, to bear with all infirmities of his "one and only" wife.

SINFUL AMUSEMENTS.

In his farewell sermon in Music Hall, Cincinnati, last winter Mr. Mills, evangelist, said:

There is a kind of card-playing that prompts the feeling within of getting something by some other means than by toil. It arouses the spirit of gambling. If the children are brought up under the influence of what seems to you a trifling matter, you must not complain if it inspires in them a spirit that ultimately leads them to a gambler's life.

There is a kind of dancing that is wrong in itself. There is no body of men cleaner and purer than these ministers gathered around me now, and I will venture to say that you would not allow any of them to sit by the side of your wife or your daughter in the attitude that at every ball men whom you know to be impure are sure to do; that you see them doing and make no complaint. If one of these ministers would do such a thing you would stop him in rage. If you killed him, the jury would acquit you, and you know it.

A young lady told me that she danced with only the most respectable young men. She named some of them to me. I took the trouble to inquire about them, and I found that these young men were among the vilest, most lecherous scoundrels in your city.

I was driving with one of your young people a short time ago, and she pointed out to me the homes of many of the wealthy citizens where the young men of society live. I will venture to say that there is hardly a young man in these houses who has not frequented some of the vilest haunts of your city, and whose associates, at times, a resickening.

A Catholic priest once told me that the secrets of the confessional revealed that nearly all of the fallen women were victims of the round dance—the dance of the balls that people patronize.

From the Missionary Review we clip these two items: There are more missionary societies represented in India today than in any other section of the world. There are more missionaries, more schools, more churches, more communicants, a wider opportunity for every form of Christian endeavor, the use of every weapon of Christian warfare, the application of every Christian principle." And well may it be so; for the population numbers 288,000,000, and the idols worshiped, 330,000,000. Of the women, 40,000,000 are shut up in Zenanas, 23,000,000 are widows, and 79,000 were widows before they were nine years of age. Only one woman in 800 is under instruction, and but one Protestant missionary is found to 500,000 of the population.

The Chinese Government has been so favorably impressed with the educational work the Methodist Missions are doing in Pekin that it has promised to give positions upon the railroad or in telegraph offices to all graduates, at a fair salary, and the privilege added of keeping the Sabbath. All graduates from the Medical Department will receive appointment in the army or navy. To give an earnest of what will be done, a physician from the United States was requested for the Customs Service of Chung King, the very city from which the missionaries were expelled in 1886; and besides granting a handsome salary, it was agreed that he should spend all his spare time in medical missionary work.

FOR MENTAL DEPRESSION

Use Hosrford's Acid Phosphate.

Dr. L. C. S. TURNER, Colfax, Ia., says: "I am very much pleased with it in mental depression from gastric troubles."

Ripans Tabules: pleasant laxative.

Children's Corner.

Conducted by Mrs. Carrie Thornburgh. Letters rom the children for their CORNER should be addressed thus: "AUNT CARRIE, care of THE ARKANSAS METHODIST, Little Rock, Ark.

DEAR CHILDREN:—We have this week letters from two "old boys." Grown people are all only old children—did you ever think of that? What we are as children, we are very likely to be when we grow up. Let me tell you something: All grown people do not feel old, they just feel like you do and they know all your little joys and sorrows. They are only children whose Father is the kindest of all fathers and who has said: "Except ye become as little children ye shall not enter the kingdom of heaven." We are glad to hear from these older ones and to know that they are interested in us and our work. AUNT CARRIE.

The answer to Enigma No. 8 is Sin-ai.

Paris, Ark., May 12, 1892.

DEAR AUNT CARRIE:—I am so glad that you have a corner in the METHODIST for the dear, sweet little children. I read their sweet little letters with a great deal of interest. I am a little boy, only forty-three years old last September. I have been a member of the M. E. Church, South, since the 10th of August, 1867, and I am not tired of the Church yet, neither of the services of my blessed Savior. The Lord has been very good and kind to me, for which I am truly grateful and thankful. We have a splendid Sunday-school here in Paris. Bro. Zell Pilgreen is our Sup't. I am Sec'y of the Sunday-school. We have a splendid good man here for our preacher, Bro. James L. Hays. Should this not go to the dreadful waste basket I may write again some time in the future. With much love to and for all the dear, sweet little girls and boys who write for the METHODIST, I am your little nephew, WM. M. JENKINS.

"'Tis Religion that can give,
Sweetest pleasures while we live,
'Tis Religion must supply,
Solid comforts when we die."

WM. M. J.

Paris, Ark., April 26, 1892.

DEAR AUNT CARRIE:—I will write to the children's corner. I have been thinking of writing a good while but had not the courage. I go to Sunday-school every Sunday. Mrs. Emma Titsworth is our teacher. We have a nice Sunday-school, our superintendent's name is Mr. Pilgreen. Our pastor's name is Bro. J. L. Hays. We like him splendid. I have one brother and two sisters, one larger than myself and one smaller than myself. I am eleven years old. Well, I will close, hoping to see this letter in print.

Your niece,
EDNA HARLEY.

Palestine, Ark., March 24.

DEAR AUNT CARRIE:—I am a little girl eight years old. I live in Palestine on the Memphis and Little Rock R. R. We have a good Church and Sunday-school. Bro. Brittain is our preacher. Bro. Mason preaches once a month. Father takes THE ARKANSAS METHODIST. The ground is covered with snow. I hope to write again when the flowers bloom. Your niece,
PEARL MARTIN.

Dear Pearl:—We have had so many little letters that we could not publish yours until now; but it is a real good time to read about snow, and makes us all feel cooler over here with the thermometer at 96 in the shade.

Mulberry, Ark. Aug. 1, 1892.

DEAR AUNT CARRIE:—I am a little girl eleven years old. My papa takes the METHODIST. I like to read it very much. I attend Sabbath-school every Sunday. My papa is superintendent and a preacher also. He has only been preaching a short time, will join the Conference next winter, and be an itinerant worker. My mamma has been sick some time. She is better now, and gone away to visit Little Rock and other points for her health. Enclosed find 10 cents for the S. B. and T. School. As it is my first letter, fearing it will be too long and cast into the waste-basket, I discontinue at present. With great love to all the cousins, and a due portion for yourself,
MAMIE PORTER.

Mineral Springs, Ark, April 5.

DEAR AUNT CARRIE:—I want to be counted one of your nieces. I am a little girl fourteen years old. My mamma takes the METHODIST, and I love to read the letters very much. My papa died when I was four years old. I have five brothers and one sister. I am a Methodist. I go to church and Sunday-school. I had a long spell of sickness nearly two years ago, which crippled me a long time. I was not able to walk for eighteen months, but now I can walk around home and to my nearest neighbors. Your niece,
ELLEN CLICK.

Dear little niece:—How thankful you should be, and I know you are, that you can walk. Our kind Father often gives us trials like yours, that we may be better able to appreciate his blessings.

MY DEAR AUNT CARRIE:—I am an old boy, but I was once a young one. All boys meet with things that are pleasant, and some that that are unpleasant. It is strange how small things will give a boy pleasure, and how little some things are that give him pain. A source of great pleasure to me was a red bird which had his nome near my father's house. While a school boy, I used to get up early, and one of the first things I heard was that red bird calling out in his loudest tones—"Jimmy Moore! Jimmy Moore! Git your book! Git your book!" I loved books, and the red bird and I were great friends. But good times do not last always, and the time came when I had to lay aside my books, and take the plow handles. In the fields were a number of tall, lovely pines, and there was a mocking bird that every day about eleven o'clock, when the sun was hottest and the boy was tired and hungry and the trees outside looked so cool and green, would perch himself on the tip-top of those old pines and in a volume of song, that my sister said was divine, he would tantalize me with his freedom, while I must keep that plow going. I have always had a fondness for red birds; but mocking birds have never seemed to me to be such fine things as girls who had nothing to do but to stay in doors thought they were.
J. R. MOORE.

Grand Lake, Ark., April 21.

DEAR AUNT CARRIE:—I am a little girl 10 years old. I will write to the children's corner. I have been thinking of writing a good while. We haven't any Sunday-school now but anticipate one soon. We have preaching every Sunday. Our preacher's name is Bro. Dunkins we, like him so much. Grandma Mathis takes the METHODIST. I love to read the letters from our little cousins. My father is an agent and he is gone most of the time. We miss him so much. I will close, hoping to see this in print.

Your niece,
WILLIE ELLIS.

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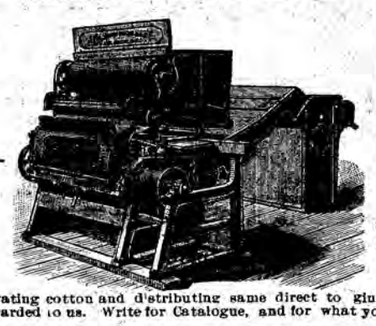

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Buy a can of EIGHTY-NINE from your grocer: give it a fair trial. That's all we ask. Two pound can for 50 cts. Smaller sizes if you want them.

CAUTION.—Beware of dealers substituting shoes without W. L. Douglas name and the price stamped on bottom. Such substitutions are fraudulent and subject to prosecution by law for obtaining money under false pretences.

W. L. DOUGLAS $3 SHOE FOR GENTLEMEN.

A genuine sewed shoe that will not rip; fine Calf, seamless, smooth inside, flexible, more comfortable, stylish and durable than any other shoe ever sold at the price. Equals custom-made shoes costing from $4 to $5.

The only $3.00 Shoe made with two complete soles, securely sewed at the outside edge (as shown in cut), which gives double the wear of cheap welt shoes sold at the same price, for such easily rip, having only one sole sewed to a narrow strip of leather on the edge, and when once worn through are worthless.

The two soles of the W. L. DOUGLAS $3.00 Shoe when worn through can be repaired as many times as necessary, as they will never rip or loosen from the upper. Purchasers of footwear desiring to economize, should consider the superior qualities of these shoes, and not be influenced to buy cheap welt shoes sold at $3.00, having only appearance to commend them. W. L. DOUGLAS' Men's $4 and $5 Fine Calf, Hand Sewed; $3.50 Police and Farmers; $2.50 Fine Calf; $2.25 and $2.00 Workingmen's; Boys' $2.00 and Youths' $1.75 School Shoes; Ladies' $3.00 Hand Sewed; $2.50, $2.00 and Misses' $1.75 Best Dongola, are of the same high standard of merit.

Will give exclusive sale to shoe dealers and general merchants where I have no agents. Write for catalogue. If not for sale in your place send direct to Factory, stating kind, size and width wanted. Postage free. W. L. Douglas, Brockton, Mass.

ARKANSAS METHODIST.
THURSDAY, AUGUST 11, 1892.

OBITUARIES.

SIBLEY.—J. W. Sibley was born in Hot Spring Co., Ark., Sept. 27, 1862; was happily married to Mrs. Nancy Gilmore May 5, 1887, and died near Donaldson, Ark., June 21, 1892. He was happily converted to God and received into the Church at a meeting I held at Midway Church when I was on this circuit in 1882. He lived an humble Christian until death removed him to the God-built city above. He said that he was prepared and ready to go. His only regret was leaving his loving wife and little girl. He leaves behind him a wife and two children, one a step-child, a father, mother, several brothers, sisters and a host of loving friends. May great grace rest upon the bereaved ones; and, Nanie, may you so live that you may meet your husband in the sweet by and by. E. GARRETT.

Friendship, Ark.

GARDNER.—Talmage Gladstone Gardner, little son of the Rev. N. E. and Susie Gardner, was born at La Crosse, Izard County, Ark., Dec. 27, 1888, baptized by the writer June 9, 1889, and died at Brinkley, Ark., June 23, 1892, aged 3 years, 5mo. and 27 days. One less on earth! What a sad thought, of which there are so many things around the home to continually remind the sad parents of their loss, the empty chair, the vacant place at the table, the hushed prattle of the loving voice, the unused toy—all say "One less on earth!" But, dear parents, there comes the joyous thought "one more in heaven." Earth poorer, heaven richer. "They are gathering home one by one." A child in glory, what a magnet to draw us nearer the glory land, a star in the celestial firmament to twinkle and shine upon us in our nights of darkness, trouble and sorrow in this world.

Little Talmage was the joy and ambition of his parents. Their hope for him of a life of usefulness and renown was nipped in the bud. The Master had need of him. Only lent for the short space of 3 1-2 years and then transferred from earth to heaven to be a bright shining diadem in his Redeemer's Crown.

J. S. BROOKE.

OWEN.—Uncle Jimmie Owen departed this life March 25, 1892. He was born in Virginia Feb. 24, 1810, being 82 years, 1 month and one day old at time of his death. He was licensed to exhort in Greene Co., Ark., Gainesville mission, July 15, 1855, Thos. B. Hilburn, P. C. He filled his office faithfully for nearly 37 years, and he was loved and esteemed by all who knew him. He was like one of old; he chose that good part which could not be taken from him. We would say to his children, grandchildren and many friends, that he can not come to us, but we can go to him. Therefore be it resolved,

1. That we cherish his memory here, follow his Christian example and strive to meet him in the sweet by and by.

2. That we duly sympathize with the bereaved wife and children and commend them to the care of Him who doeth all things well.

3. That these resolutions be spread on the Minutes of our Quarterly Conference record and a copy be sent to the bereaved family and one sent to THE ARKANSAS METHODIST for publication.

W. P. BELK,
T. A. SPILLMAN,
Committee.

By order of Quarterly Conference.
C. G. JOHNSTON, Sec'y.

THOMAS—The committee appointed by Hickory Plains Sunday-school to draft resolutions commemorative of the death of our beloved superintendent, A. J. Thomas, who died July 19, 1892, would respectfully submit the following:

Bro. A. J. Thomas was one of nature's noblemen and a consistent Christian. He was perfectly transparent, incapable of deception, and always frank and confiding with his family and his friends. He imitated our Savior in his love for little children. It was his heart's desire to instruct the youth, as well as older persons, in the way they should go, and was never happier than when he had charge of the infant class, which he said was the hope of the Church. He went in and out before the Hickory Plains Sunday-school as its superintendent for about thirty-five years.

Resolved, 1st, That in the death of Bro. Thomas we devoutly bow with reverence and awe to the order of the Supreme Ruler of the universe, believing that he has called Bro. Thomas from his labors here to be present in that Sunday-school that has no ending.

2. That we deeply mourn the loss of our worthy superintendent, and offer the bereaved family our heartfelt sympathy in their sad bereavement.

3. That a page in our Minute book be set apart for the recording of this last tribute to Bro. Thomas' memory, and that we wear the usual badge of mourning for thirty days.

4. That a copy of these resolutions be sent to THE ARKANSAS METHODIST and the Nashville Christian Advocate for publication.

MRS. F. T. JOHNSON,
MRS. S. E. REINHARDT,
MRS. M. L. HARSHAW,
MR. JOHN R. HARSHAW,
Committee.

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WINCHESTER, TENNESSEE.

For Malaria, Liver Trouble, or Indigestion, use BROWN'S IRON BITTERS

WARNING ORDER.

A. B. Lemay, Plff., vs. A. Lamar, Df't.

The defendant, A. Lamar, is warned to appear in this court within thirty days and answer the complaint of the plaintiff, A. B. Lemay.
July 18, 1892. T. W. WILSON, J. P.
Big Rock Township, Pulaski County, Ark.

WARNING ORDER.

In Pulaski Chancery Court.
Elizabeth Barclay, Plaintiff, vs. Thomas J. Barclay, Defendant.

The defendant, Thomas J. Barclay, is warned to appear in this court within thirty days and answer the complaint of the plaintiff Elizabeth Barclay. J. J. HICKS, Clerk.
July 18, 1892.
W. P. Hill, Sol. for Plff.

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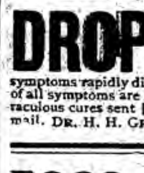

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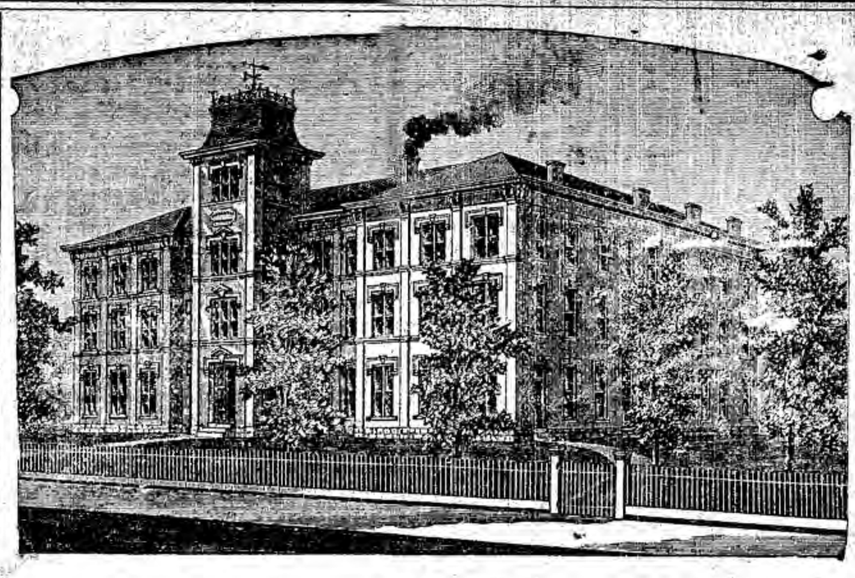

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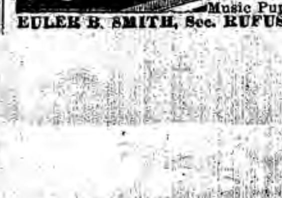

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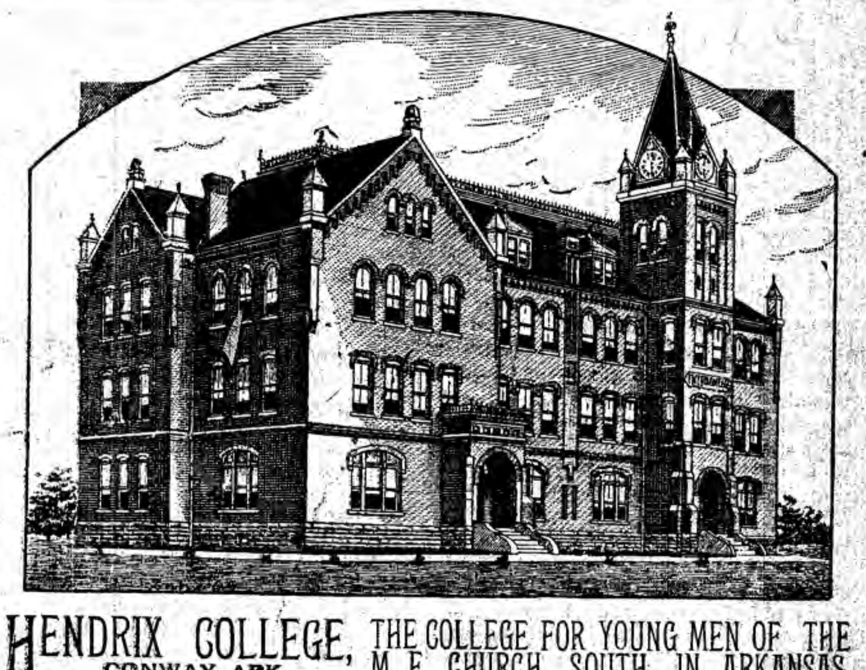

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ARKANSAS METHODIST.

THURSDAY, AUGUST 11, 1892.

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Entered at the Post-Office at Little Rock, Arkansas, as second-class mail matter.

FIELD NOTES

LAGRANGE C'T.—As you know, Bro. Brown was released from this charge on account of his disability, relieved for the summer, that he might go to the pure atmosphere in the "Old Virginia" hills and recuperate his health, and return in the autumn to enter afresh the itinerant campaign. I was appointed by Bro. Umsted to fill the charge during his absence, which work I began with a glad heart—.or I am never happier than when performing the duties of an itinerant preacher. My first impulses were to remain at Wynne—where I was living at that time—but the good people insisted on my coming to the charge, and after consultation with my P. E. I determined to do so. And on my arrival on Friday last the people at once began to look after my financial interests, and as a proof of the concern they took in us they brought supplies, such as are necessary to subsist upon, flour, sugar, coffee, lard, ham, soda, rice, molasses, butter, milk and vegetables of all kinds and other things, for which we are truly thankful. Now as they have ministered to me in temporal things, God grant that I may minister unto them in spiritual things, by preaching the untarnished truth as it is in Christ Jesus, our Lord. Bro. B. has a good work, and one where the preacher will be cared for. The people speak kindly of Bro. B. and wife. We expect great things from the Lord during our stay on this charge. God has promised us replenishing showers of his divine grace, and we believe we will have them here this summer. He says, ask and ye shall receive. I want to be a faithful and true minister of the New Testament. Pray for me. I need the prayers and sympathy of my brethren. Send me some copies of your paper; I want to work for it. W. A. MANLEY.

Lagrange, Aug. 1.

SALEM C'T.—My meeting at Camp resulted in 16 conversions and 14 accessions to the Church. Uncle Mose Clark was with us in feebleness of body, strong in faith, preached once and took sick—up now. My meeting is in progress. Bro. Jernigan is with us. You ought to hear him pray, preach and sing. Loose him and let him go evangelizing. Two conversions last night. My son David has been very sick with malaria fever, a little better this morning. F. R. NOE.

Salem, Aug. 3.

CAMDEN C'T.—My first protracted meeting was held at Silver Springs in connection with my third Quarterly meeting. Bro. Cason, P. E., reached us Sunday night and remained until Tuesday night, doing good work in the pulpit and in the social circle. The Quarterly Conference session will not be forgotten soon. The spiritual state of the Church was stressed and rigidly inquired into. We had a good meeting, hearts were fused in the love of God and those who had been long estranged were brought together in loving Christly embrace. Two professions; two accessions.

Uncle "Daniel" Pipkin, as every one calls him, was there, encouraging us by his presence and stimulating us with his prayers and shouts of triumph. Some of our Baptist brethren gave us friendly, helpful aid by their presence, songs and prayers. E. L. BEARD.

July, 30.

JASPER MIS.—My first protracted meeting has just closed, resulting in 4 conversions and the Church greatly revived. Bro. A. H. Williams, my P. E., was with me Saturday and Sunday, and held my third Quarterly Conference, preaching as usual with power and demonstration of the Spirit. During that time Prof. Millar came to Jasper in the interest of Hendrix College; sorry that I was not at home to assist him—hope that he will come again. We are moving along smoothly on our work, hoping for a general revival. As we resolved in our District Conference to fast and pray for a general revival in the District, I hope that all of the brethren will observe the same.

Yours fraternaly,
J. S. SIMMONS.

Jasper, July 30.

ROSEVILLE MIS.—My first protracted meeting closed last Saturday, resulting in 40 professions of religion and 17 additions to the Church and others to follow. The Church was greatly revived. We started our second protracted meeting last Sunday. The prospect is now good for a sweeping revival, though I have no preaching help at all, but the best of all God is with us in convicting and converting power. J. F. GATES, P. C.

August 2.

CAMDEN C'T.—I closed an interesting meeting at Union last night. Five or six professions, one accession, the Church much revived. Bro. Carr was with me He endeared himself to all by his pulpit ministrations, as well as by his genial manners in the social circle.

Just looked over THE METHODIST of the 4th. It has an appetizing bill of fare. You are making it red-hot for the whiskyites. Amen. Thanks for statistics. Let us bombard all along the line. Respectfully,
E. L. BEARD.

Camden, Aug. 5.

BOONEVILLE C'T.—I have just returned from a visit to Logan county, where I assisted Bro. J. M. C. Hamilton in a meeting. Up to the time I left there had been about 36 conversions and the meeting was still going on. Bro. H. has a large tent which he uses in conducting his protracted meetings. Sister Hamilton goes along and camps on the ground and renders very efficient help in the singing, praying and altar work. I record it as my opinion, that J. M. C. Hamilton and wife and the tabernacle are a blessing to any Church or community. It would be a blessing to our Methodism if we had a Hamilton and tent in every District and just let them reach out in every direction. Fraternally,
J. B. STEVENSON.

Ft. Smith, Aug. 3.

PRAIRIE GROVE C'T.—I closed my first protracted meeting last night at Illinois Chapel, which resulted in a gracious revival in the Church, six professions of faith, several backsliders reclaimed, and we think much good was done. P. B. SUMMERS.

Aug. 1.

MT. VERNON C'T.—We closed a very successful meeting at Pleasant Valley July 26. God was with us in great power. Souls were converted, backsliders reclaimed. During the meeting we received 11 members, 4 by baptism, the others by vows and letters, and baptized 2 infants. By the way it was Quarterly meeting occasion and Bro. Weems was with us and did some excellent work. We are under many obligations to Bro. John W. Head for some genuine gospel and soul-stirring sermons. God bless him and may he be enabled to get back into the Conference this fall. The Church was wonderfully revived. We are at Mt. Vernon now. Pray for us.
JOHN H. SMITH.

Mt. Vernon, Aug. 2.

MANSFIELD C'T.—We held a good meeting at Liberty and we are now at Center Bluff in the midst of a glorious meeting; interest still increasing. It will perhaps continue for several days. Over 20 penitents at the altar last night, 18 been converted at both these places up to date. Tell Bro. J. "salvation is rolling on." All praise to our God. W. H. METHENY.

Aug. 3.

BOONEVILLE C'T.—We set the tent here just one week ago; there has been 22 conversions to date and the work seems to be widening. There were perhaps 40 in the altar last night. Pray for us. Yours,
MRS. J. M. C. HAMILTON.

Chismville, Aug. 4.

GOSHEN C'T.—We are just entering our protracted services for Goshen C't; have held one protracted meeting which resulted in 8 professions and 6 accessions. The whole Church was greatly revived. Bro. J. W. ——assisted in the meeting (the last four days) during which time he did some excellent preaching besides other important work which was greatly appreciated by our people. Our prospects are very flattering for good revivals at most appointments. Pray for us, and also for the success of Christ's kingdom in these ends of the earth. J. N. VILLINES, P. C.

Goshen, Aug. 4.

BUCKNER C'T.—We have just closed a profitable meeting at Mt. Pleasant Church, resulting in the conversion of 8 precious souls, 10 accessions and many backsliders reclaimed and the Church edified. Bro. Lewis Christian, L. P., was with me most of the time and did efficient work both in the pulpit and altar. This is our first protracted meeting since Spring. Will begin at Sardis today. I am praying for and expecting a revival of religion at every appointment on the Buckner C't. "Salvation's rolling on." Praise the Lord. Pray for us. Success to THE METHODIST.
J. J. MENEFEE.

August 6.

KINGSLAND C'T.—We are having some gracious revivals on Kingsland circuit. We held one at Cross Roads Church last week. Bro. Parsons of St. Charles was with me; he preached the gospel while the Christians rejoiced and sinners cried for mercy. He is a man of God and we had a gracious meeting. Last Thursday night we closed a most gracious revival at Camp Springs Church, Bro. White of New Edingburgh was with me; his preaching demonstrated the fact, that he walked with God. In some respects it was the grandest meeting I have witnessed in a long time. This is our third year and we are laboring to leave the work in good condition. Pray for us. Allow me to say that the weekly visits of our dear paper have been a source of inspiration to both preacher and people on this C't. It ought to be in every home. F. N. BREWER, P. C.

Kingsland, Aug. 6.

MABELVALE C'T.—We have just closed a ten days' meeting at Mt. Pleasant Church. It is said to be the grandest revival ever known at that place. There were 25 conversions and 18 additions to the Church and some of these were skeptics but the Spirit came in such power, that they came to the altar trembling, asked the prayers of the Church and were happily converted. The Church was greatly revived and a number that had grown cold were reclaimed. The congregations increased from the first till the close, in fact they grew so large, that we had to build an arbor in order that all could be accommodated. We were assisted by our good old local preacher, Bro. Prichard. He did us good faithful preaching. May God bless the local preachers. Rev. F. P. Doak preached two grand sermons for us, and we learned to love him. We hope he will be with us again. Pray for us.
J. A. HENDERSON, P. C.

Mabelvale, Aug. 6.

MINERAL C'T.—The waters are being troubled mightily, "salvation's rolling on" and many precious souls are being healed. We opened up the campaign Saturday July 30 at Cato. According to appointment we held a Sunday School Convention for the circuit on the 30th, which was well attended and much interest manifested. The greatest point emphasized was that the need of the S. S. is the baptism of the Holy Spirit. Praise the Lord, our teachers are all seeking this and some have been all ready anointed.

Rev. J. H. Collins of Bardwell, Ky, assisted me from the 30th until the 7th inst. in our revival. It has never been my privilege to be in such a glorious meeting before. The Spirit came upon us in great power, and souls were blessed in nearly every meeting. Up to date there have been about 20 conversions, 10 or 15 reclamations and 5 or 6 sanctifications. Family altars are being raised in many homes. I praise the Lord for sending Bro. Collins to assist me. His preaching is Scriptural and powerful in the Spirit. What a simple, pure minded, holy man he is. Every effort put forth by him was to strengthen the pastor. To any brother that desires a helper, one that is thoroughly furnished to every good word and work, one that follows the Wesleyan landmarks of Justification an Sanctification by faith, I commend him in the love of God. He expects to spend two or three months beginning in Sept. in Northwest Arkansas. Give him a call. Our meeting is still progressing. We are expecting greater things yet.
L. C. CRAIG.

Cato, Aug. 8.

STEPHENS & WALDO C'T.—We have just closed our meeting at Mt. Prospect Church. The Church was greatly revived, about 15 conversions, 16 accessions to our Church—only two by letter—and the whole community greatly stirred. At the close of the meeting some 15 or 20 persons came forward and gave their hands as a pledge to lead better lives and seek God in the pardon of their sins.
J. A. SAGE.

Stephens, Aug. 8.

ELM SPRINGS C'T.—We have been engaged in a meeting at Farmington for two weeks. Had 22 accessions to the Church yesterday, 6 conversions last night, and the altar full of penitents. Bro. Johnston is with us. More anon. W. H. DYER.

It is what Hood's Sarsaparilla actually does that tells the story of its merit and has given it the largest sale of any medicine.

WARNING ORDER

In Pulaski Chancery Court.

Dudley E. Jones Co., Plantiff, *vs.* R. M. Fisher, et al, Defendants.

The defendant, R. M. Fisher, is warned to appear in this court within thirty days and answer the complaint of the plaintiff, Dudley E Jones Co.

Aug, 5th, 1892. I. J. HICKS, Clerk.
By Chas M. Connor, D. C.
Ratcliffe & Fletcher, Sols, for Plff.

NOTICE OF CONFIRMATION.

Notice is hereby given that the following described lands lying in the county of Pulaski and State of Arkansas, to-wit: The West part of the West part of Spanish Grant No. 497, and the East half of the North West quarter of Section seven (7) in Township one (1) North, Range eleven (11) West, containing 245 acres, were pursuant to law forfeited to the State for the nonpayment of the taxes legally assessed thereon for the years 1873, 1874 and 1875, and on the 8th day of November, 1878, the Commissioner of State Lands at a public sale thereof duly advertised according to law, sold the same to me at and for the price and sum of One Hundred and Twenty-two Dollars and Fifty Cents ($122,50), which sum I then paid therefor, and said Commissioner then and thereupon executed and delivered to me a deed conveying said lands to me pursuant to law and to my said purchase, and I now own, hold, and claim title, to said lands by virtue of said sale and conveyance so made.

Now, all persons who can set up any right to the said lands so purchased, or any part thereof, in consequence of any informality or any irregularity or illegality connected with such sale, are called upon to show cause at the April Term A.D. 1893 of the Pulaski Chancery Court, why the sale so made should not be confirmed.
MATILDA A. DOOLEY,

John H. Cherry, Att'y.

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 made and entered on the 27th day of June, 1892, in the cause (No. 3394) wherein the Mechanics' Building and Loan Association is plaintiff, and Geo. W. Barber, Lethia Barber and the Anderson Lumber Company 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 Pulaski County courthouse (in which said court is held) in the city of Little Rock, Ark., within the hours for judicial sales, on

THURSDAY THE 25TH DAY OF AUGUST, 1892,

the following described real estate lying in Pulaski county and State of Arkansas to-wit: The North half of lot nine (9) in block three hundred and forty-seven (347) in the city of Little Rock.

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

Given under my hand this 1st day of August, 1892. I. J. HICKS,
Commissioner in Chancery.

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. 3464) pending in said court on the 9th day of July, 1892, wherein J. R. Wayne is plaintiff, and A. F. Brady, Lilian Brady, 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 Pulaski county court house, in the city of Little Rock, within the hours prescribed by law for judicial sales, on

Wednesday, the 31st Day of August, 1892,

the following described lands, to-wit: The North East quarter of the North West quarter of sect on twenty nine (29): the South West quarter of the North East quarter of section fifteen (15): the South East quarter of the North West quarter of section fifteen (15): the North West quarter of the South West quarter of section fifteen (15) the North West quarter of section twenty-two (22) in township two North of range fifteen West, Pulaski County, Arkansas.

Terms of sale: On a credit of three months, the purchaser or purchasers to execute notes with approved security, and a lien to be retained on the premises sold to secure the purchase money.

Given under my hand this 11th day of August, 1892. I. J. HICKS.
Commissioner in Chancery.

A CASE OF CHILLS AND FEVER

OF LONG STANDING FINDS A CURE.

Extract from a Medical Lecture by Dr. S. B. Hartman.

Several years ago a man forty-five years of age, from a malarious district, came a long distance to consult me for a chronic malarious affection for which he had doctored without intermission for over ten years. The treatment which had been mainly relied on by the various doctors he had consulted was quinine and other derivative of chinchona bark. Of these preparations he had taken many pounds, and during several intervals he had taken a great many chill cures, but nothing seemed to have any permanent effect.

His complexion was of that dirty yellow so characteristic of old ague patients, and his sunken, lusterless eyes, surrounded by dark circles, indicated how completely his health had been undermined. The tongue was heavily furred with a thick brown coating, breath very offensive, and he complained of a constant, dull headache. A poor appetite, indigestion, biliousness and constipation completed a tale of woe so commonly heard in a malarious locality. The chills came on at intervals. Sometimes he would not have one for a month; then again every day for awhile.

For this man I prescribed Pe-ru-na and Man-a-lin as directed on the bottles, the Man-a-lin to be used until the bowels became regular and digestion good. A few weeks after I received a very enthusiastic letter from him, in which he declared himself nearly well, and better than he had been in ten years, and had taken no quinine since beginning my treatment. I instructed him to gradually leave off the Man-a-lin, which he did, but continued the Pe-ru-na a few months longer, and made a complete recovery, continuing to enjoy the best of health.

This case is one of which there are thousands in every malarious district who have been many years and still are searching for something to bring relief to their miserable condition. I am positive that Pe-ru-na and Man-a-lin would cure every one of these, for I have watched its effect a good many years, and I do not know a single failure.

For a complete treatise on Malaria, Chills, and Fever and Ague, send for The Family Physician No. 1. Sent free by the Pe-ru-na Drug Manufacturing Co., Columbus, O.

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Smithville has a weekly paper and a newly erected flour mill. Churches of the leading denominations are found here—Methodist, Baptist, Christian and Presbyterian. The Principal, Prof. W. P. Maury, is a West Pointer and a splendid disciplinarian. He has made arrangements for the accommodation of 75 boarding students. His faculty is unexcelled. Music and art departments, represented by the best talent from Price's school (Nashville). First-class instruction guaranteed. The people of the community of Smithville have at the request of the Principal placed board at nearly cost. This was done in the interest of the school. The college property now owned by the Principal is a three story brick, erected at a cost of $10,000. It has eight recitation rooms and an auditorium or chapel capable of seating comfortably 800 people. There are in the school 250 patent double-desks, seating 500 students. The building is in the center of a ten acre grove, well shaded by beautiful forest trees. In the midst of this is a well of pure freestone water, with a temperature of 50° Fahrenheit—an unfailing reservoir summer and winter. The course of study embraces Latin, Greek, German, French, Mathematics, Science, English, Elocution, Book-keeping, Declamation, Debate, Composition, Pedagogy, Music and Art. Gold medals awarded in all the leading branches.

The Discipline of Fountain College

invites honesty, candor and confidence. Boys and girls are encouraged to act more from a sense of duty than from a fear of penalty.

One hour every morning from 7:30 to 8:30 will be devoted to study in the college chapel, at which time opportunity will be given students to have explained away difficulties encountered the night before. From 8:30 to 9 a. m. will be devoted to opening exercises, consisting of Bible readings, prayer, vocal and instrumental music.

The instructors in the college department will be Profs. W. P. Maury and C. J. Denton and Miss Eggleston. It may be readily seen that with such a force, all the time and attention necessary will be given the students of this department. We do not claim superiority over the teachers of other colleges, but we do claim that the number of teachers employed by a school has much to do with the efficiency of the work. When the teaching force is inadequate, it is often the case that a difficult question arises in the class which should be explained and elucidated. About the middle of the explanation, the bell taps and the class is dismissed before the point is satisfactorily settled. Such is the record of most of our schools. Good teachers but too little time—everything is a rush. Recitation periods in Fountain College will be long enough to bring out thoroughly any intricate or difficult point that may possibly arise.

Students to a considerable extent will be encouraged to act from motives of honor—to refer matters of morals and conduct to the bar of conscience and good judgment. If there are any who are addicted to the habit of using profane language, or given over to vicious habits or determined to disregard rules and regulations—to such in all candor we say keep away. Fountain College is not the place for you. We want only those who are thoroughly aroused to the importance of an education. Indeed, a bad student—one whose influence is upon the sides of immorality and vice—cannot remain with us longer than it takes to find him out. Upon one thing we are determined, the earnest, faithful and moral student shall not be contaminated by the presence of any irresponsible or evil person. Parents and guardians may be assured that their children or their wards will be protected in every way, that no effort will be spared to surround students by such influences as will completely shield them.

Students will not be allowed to leave their boarding houses at night except by permission of the president.

Monthly reports will be sent to parents or guardians except when the student is schooling himself, in which case he may make any disposition of the report he chooses.

Fall Session Begins August 29, 1892.

For further information or for catalogue, address

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