The Arkansas Methodist.

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

BY BENNETT & THORNBURGH. "Speak Thou The Things That Become Sound Doctrine." TERMS, IN ADVANCE, One Year, $1.50. To Preachers, $

Vol. XII. LITTLE ROCK, ARKANSAS, THURSDAY, JULY 6, 1893. No. 7

DISTRICT CONFERENCES.

The District Conferences of our Church in this State will be held at the places and begin on the dates named below:

DISTRICT.	PLACE.	DATE.
Jonesboro	St. Francis	June 22.
Dardanelle,	Belleville,	" 22.
Monticello,	Monticello	" 28.
Pine Bluff	Stuttgart	" 28.
Camden,	Waldo	July 5.
Washington,	Nashville,	" 6.
Harrison,	Yellville,	" 6.
Little Rock,	Hazen	" 12.
Arkadelphia,	Holly Springs,	" 12.
Hot Springs,	Black Spring,	" 13.
Ft. Smith,	Cauthron,	" 14.
Helena	Clarendon	July 19.
Batesville	Salem	" 20.
Searcy	Cabot	" 26.

LETTER FROM BISHOP FITZGERALD.

THE ARKANSAS METHODIST meets me in my travels hither and thither, and is always read with lively interest. The names of men and places within the bounds of the patronizing Conferences are familiar to me; the work in Arkansas lies near my heart. The paper is a Kaleidoscope. Its pictures are many-colored. The revival notes, bright with heavenly joy, the accounts of College Commencements rosetinted and hopeful, Church dedications marking the progress of the work of planting the gospel more deeply, gladden the heart. The record of a delinquency and defection, though nothing new from the days of St. Paul until now, sadden us as we read.

I judge that, on the whole, Arkansas Methodism is doing fairly well, and that the summing up at the close of the ecclesiastical year will show that real progress has been made. Toils, trials, sorrows come to the laborers in their holy vocation. These are the conditions of their success and the means of their growth in spiritual power and fruitfulness. When they come, let no brother think that any strange thing hath happened unto him. This is the way our fathers trod. Heaven will repay.

You have heard it said before that Arkansas Methodism has a great field. I have said it before, and I now say it again. The rich cotton lands of the low country, and the salubrious and fruitful hill country, both are yours. May the religious experience of Arkansas Methodists be as rich as the alluvial of your river lands and as sweet as one of Vincenheller's premium apples ripened on the breezy hills of the uplands!

In my travels I hear almost everywhere the cry of hard times, and in some places I have met what seemed to be hard times sure enough. Some of our preachers are enduring hardness, with scant pay and heavy work. But they are happy in God, and are pushing the work. Revivals have literally "broken out" like prairie fires and are sweeping entire communities here and there. These "hard" years sometimes are good years for the cause of Christ. Temporal prosperity does not make all professors of religion grateful and liberal.

The approach of the General Conference is, as usual, eliciting discussions of ecclesiastical questions, questions of polity and administration. This is right and proper. Every generation thinks and acts for itself. Prove all things, hold fast to that which is good, is a motto that expresses the spirit of Methodism. Its history is in accord therewith. The spirit of our coming General Conference will be progressive, but not at all revolutionary, I think. Of all the larger religious denominations Southern Methodism has had the largest percentage of increase during the last ten years. In the face of such a fact, we should be humble, thankful and conservative. Our system is wise and efficient; let us seek a fuller measure of grace in its administration.

The approach of General Conference elicits canvassing of men as well as measures. Here we should be on our guard. Beware of unbrotherliness. Beware of undue partisanship. Beware of cliques and combinations. The choice of delegates from the several Annual Conferences, and of Connectional officers by the General Conference, might be made in such a way as not to grieve the Holy Spirit. Let brotherly love continue and abound. Christian magnananimity is not a myth. Christian chivalry, such as shines upon us from the sacred page in the tenth verse of the twelfth chapter of the Epistle to the Romans, is a living glory of the Church of today. Jesus reigns and grace abounds.

O. P. FITZGERALD.

Nashville, June 26.

What the world most needs is not argument, but experience; not logic, but salvation; not ceremony, but holiness. If the present tide of infidelity is arrested and turned back, it will be by a red-hot gospel proclaimed by those who know its power. It was not Peter's logic which in a single day captured three thousand souls for Christ from the rebel hosts of sin; but the Spirit, the power and the fire of the Pentecost. —Christian Witness.

NOTES EDUCATIONAL.

The two days spent at Hendrix College will be a pleasant chapter in the history of memory. The sermon of Dr. J. D. Hammond of Central College, Mo. was profound in thought, clear in exegesis, felicitous in expression and strong in logical statement. The Literary Address by the same speaker was up to high water mark. He handled the subject of government in a most unique and forceful way. The address was unctious in a high degree. My home while at Hendrix was in Tabor Hall, managed with such tact, economy and motherly kindness by Sister Taliaferro. I turned myself loose among the boys and had a good time. By common consent they are as diligent, exemplary and pious a company of young men as ever blessed a college. They love and honor the President and faculty and are making good advancement in self culture. Young ladies who read this will take notice, that these young men are their own housekeepers—taking care of their rooms and furnishing themselves. Striving to cultivate industry, economy and domestic habits in connection with their college course, they will make not only the preachers, teachers and professional men of the future, but also the good husbands for the young ladies of Arkansas. I am not surprised that the echoes of the graduating speech of my friend Goddard had scarcely died away before a fair maiden said "I will" at Hymen's altar. Success and happiness to you and yours, my brother! I am pleased to note the religious influence which pervades the institution and "the great boldness in the faith," which characterizes many of the young men. The "nuggets of experience," which fell from lips not ashamed of Jesus during the farewell Y. M. C. A. meeting were "like apples of gold in pictures of silver." President Millar and his able faculty are doing their uttermost to give to Church and State young men of character and scholarship. It is their purpose to turn out a finished product—young men of integrity, culture and piety. A good endowment would be a great blessing to this young and growing college.

The State Teachers Association which held its twenty-sixth annual session at Morrilton June 27-30 was the largest gathering of teachers ever known in the State. There were 225 in attendance, 170 of whom enrolled themselves as members of the Association. It was truly a representative and enthusiastic meeting. There were present such high school men as Futrell, Parham Lee, Doyne, Barnett, Jordan, Toon Murrey; such college men as Laughlin, Conger, Tucker, Dye, Millar, Long, Key, Thomas; and such University men as Kerr, Droke and McNeil—besides a host of consecrated teachers, men and women, too numerous to mention, who are doing their best to train the teeming thousands of Arkansas children. We are all justly proud of our State Superintendent, Prof. J. H. Shinn. His great cause has mastered him, and he is doing his uttermost to bring Arkansas to the front in the matter of public education. A large audience listened with great pleasure to his able address delivered in the Opera House Thursday evening. Time would fail me to tell of the many excellent papers and speeches which the occasion called forth, but suffice it to say that the teachers of Arkansas have upon them the burden of soul culture and stimulated by the highest motives, they are seeking the best text books and the best methods. I listened in vain to hear an unchristian remark. This was my first visit to the Association. I went to hear and not to be heard. I went to feel the educational pulse of Arkansas. I went to enroll myself with the brotherhood of teachers in our great and growing State. Noble brotherhood! The Association has taken into itself the best teachers of the State and there is an *esprit de corps* and a breadth of view among them which betoken great blessing to the cause of education.

There is now an Examiners' section, High School section and a College and University section, acting with the Association. This annual fellowship and Conference of all the schools we can but hope will result in the right articulation of all our Institutions of learning and their harmonizing co-operation in the one work of uplifting of the generations of our children and youth.

Morrilton dispensed a royal hospitality. I had elegant entertainment in the home of Bro. R. A. Dowdle, in whose charming family I felt the tightening of that three-fold cord, which cannot be broken.

SIDNEY H. BABCOCK.

July 1.

QUITMAN COLLEGE AND ELSE.

MR. EDITOR:—After an interval of five years I am permitted to meet and mingle with the kind friends of Quitman, Ark. The trip from my distant home in the B. I. T. though tedious and delayed by high waters was safe and pleasant especially so, after my arrival in Searcy, where I was kindly entertained at the elegant home of Mr. and Mrs. Ed. Robbins. The Commencement of Galloway College being in progress afforded an opportunity to witness the exercises for Monday evening. Accompanied by my thoughtful and attentive host, I was given a seat near the rostrum, where I enjoyed the proceedings very much, particularly the original essays and musical performance. The handsome and genial Dr. Dye extended a cordial greeting to the vast crowd that thronged the beautiful building. The music thrilled the hearts of the bright and happy girls who flitted to and fro in their glittering costumes full of that pleasurable excitement and anticipation so usual upon such occasions. Dr. Dye is enthroned in the hearts of his pupils and well deserves their commendation and high regard. The lengthy drive from Searcy to Quitman was rendered very agreeable by the genial companionship of Revs. G. W. Hill and F. S. H. Johnston, whose interesting conversation and pleasing humor beguiled the otherwise weary journey. At last we spied the cozy homes of dear old Quitman nestling among the trees and soon our faithful team was reined before the doors of the College Home, where a kind and generous hospitality was extended by President Tucker and his estimable wife.

The Commencement exercises of Quitman College began with an entertainment upon Friday June 2, under the control of their kind and faithful teacher, Miss Ida Witt. The Baccalaureate sermon was delivered the following Sabbath by the former President, Rev. Jerome Harralson, now of Hubbard, Texas. As this occasion was a reunion of former teachers, who had taught at the same time for several years past, it was a great disappointment that I was detained by the rising waters at Conway; however, I arrived in time to enjoy the remainder of Commencement week. The declamation contest occurred Monday—Mr. Ragsdale, a very excellent and laborious student securing the medal. The recitation contest resulted in Miss Alma Tatum securing the medal. The Young Ladies' contest for prize essay was secured by Miss Josie Williams. The oratorical contest medal was hotly contested by Messrs. Guy Garner and Dan Hammons, both of whom were so nearly equal, that the committee with difficulty decided in favor of Mr. Garner. The Young Ladies' medal for prize essay was obtained by Miss Hattie Lay. The closing exercises of the week occurred Wednesday forenoon. A lovely day with all of the surroundings inviting and propitious witnessed the assembling of the largest audience that has yet assembled within the commodious hall of the College, that stands towering above the town, a magnificent monument of architectural skill and a silent yet impressive evidence of the liberality of the noble-hearted citizens and the unflagging zeal of President Tucker, who has achieved wonderful success in equipping and sustaining a model Christian college, than which there are none better or more successful in Southern Methodism. I repeat with emphasis, a model school of thorough scientific culture and exalted piety, and a model town where the prevailing element is of the purest type of morality. This town is thirty miles from the R. R., which is easily and safely reached by private conveyance. There are no saloons, no gambling dens, no theatrical performances, no euchre parties and no assembly for dancing and dissipation. The Holy Sabbath is willingly, cheerfully spent first in the Sunday-school, then morning and evening sermons, with class meeting, missionary meeting, and the Epworth League. The idea that there are too many calls upon the poor little tired children after the exhausting Sunday-school lessons are over, has not as yet obtained within this godly town, and morning, afternoon and evening finds the house of God filled with bright obedient children, reverent young men and maidens, and devout mothers and fathers in Israel, all humbly, meekly, gladly singing God's praise or listening with eager reverent men to the sermons and prayers throughout the day. Such a blessing has rested upon my heart while under these influences, that I leave this dear people with regret, and am glad to announce that the Board of Curators, fully appreciating the grand work that President Tucker has accomplished, have secured his services for the ensuing term, so that friends and patrons of Christian education who desire a thorough and Christian education for their children, can find within the classic precincts of Quitman College every advantage of the best and most exalted type of culture and piety.

The essayists of the graduating class were Mr. Ed Martin and Miss Ida Martin of Quitman, and Miss Ada Peck of Cavanaugh, Ark. The subject of each was well chosen and discussed, evincing deep thought and painstaking study. Mr. Martin dwelt on the greatness of man over all other creatures and the vastly superior power of the human mind as compared with the physical organism, deducing therefrom the proof that the mind is the immortal essence, born of the wisdom of the Godhead, and eternal in its duration. Miss Martin read with great distinctness and composure, referring but seldom to the manuscript before her, and elicited great applause from the attentive and appreciative audience present. Miss Peck, with soft glowing eye, rose-tinted cheek, and almost marble brow, arose with becoming modesty and delivered the beautiful and holy sentiments of her essay with gentle yet distinct accent, which held each listener spell-bound with the ease and grace of the lovely speaker. At its close Miss Peck regained her seat amidst great applause, while all around was echoed the unanimous verdict—a beautiful speaker and a splendid essay. Mr. Hammock's speech upon the Universatality of Law was excellent and opportune, and well received. The Literary Address by the Rev. Geo. W. Hill, upon the Supremacy of the Law, which by a happy co-incidence was a similar subject to the address by Mr. Hammock, was a masterpiece of eloquence and practical application. Mr. Hill combines sterling common sense with a fervid imagination which thrills and sways his hearers at pleasure. The elements of the gifted orator, blended with an almost faultless pronunciation, impressed one forcibly with the power and beauty of speech, while the sentiments instruct and edify the listener. Such was the masterly effort of Mr. Hill, as evinced by the profound attention shown, as well as the general regret so plainly expressed, when the eloquent speaker closed his remarks.

Wednesday evening witnessed the crowning musical success of the occasion. The choir composed of the best talent of the college, rendered most delightful music both instrumental and vocal, which has applauded to the echo. The next morning was the occasion of the departure of the home-returning students, with a tearful goodbye mingled with fond hopes of greeting loved ones at home.

The following Sunday the Woman's Missionary Society was convened, when plans were matured for successful mission work at home and abroad, assured as all were that the spirit of missions at home is the most effective promoter of missions abroad. A plea for greater interest and more funds for the mission work upon the Indian border was presented by Mrs. S. with the conviction resulting from her two years' sojourn within the Territory, that the great hindrance to the successful evangelization of the Indian is the pressing, urgent need of funds sufficient to carry forward the enterprises of the Church. The consecrated self-sacrifice of missionaries, who are cheerfully, faithfully spending their life in the heroic effort to bring the Indian to Christ is both pathetic and sublime. If Southern Methodism were only fully alive to her grand opportunity and her awful responsibility, she would erect a Church, a parsonage and a school building in every town, village and neighborhood, which the Southern Church could accomplish if she would and the Indian Territory would soon become a fair kingdom for the Lord. As I have so often witnessed the devotion and zeal of the few consecrated laborers within that wide and fertile field of missions I have prayed that the Holy Spirit may breathe a fresh inspiration upon the entire Southern Church, that she may like Wesley and his co-workers strive to enter this fair land and claim it for Christ. It was a feast to my soul to meet with the dear sisters of the Quitman Aux. It was indeed an occasion of deep and tender interest. The Holy Spirit breathed his benedictions upon our hearts as we thought of the past and planned for the future.

The Epworth League convened just at sunset, and was conducted by Prof. Feutim. The discussions upon the Scriptures were both interesting and instructive, and well attended altho the entire day almost had been spent in Church service. Bro. Cantrell's sermons are earnest, solemn appeals to the practical Christian life and impress all with the truth of the speaker's desire to make full proof of his ministry. Bro. Cobb, the efficient sup't, of the S.S., is devoted to his calling and conducts the large and interesting Sunday-school with success. Bro. James Jenkins, a devoted Christian worker, is prompt in attendance at every meeting and lends his presence and influence to every good work. Bro. Matt Garner, consecrated and true, maintains his place by a consistent and humble endeavor to devote his best efforts for the Church. These men, with others like them, give their time and wealth to God, so that it is no wonder why Quitman stands pre-eminent as a Christian community. Respectfully,

MRS. FANNIE E. SUDDARTH.

Quitman, Ark.

GAMING.

For a number of years, at least thirty years, I have been opposed to the various games that are so common in fashionable families and society, and while I have tried not to be offensive to any I have not withheld my views on this subject at any time, when it was necessary for me to speak. Just a few days since I received a lengthy letter which gave an account of the career of all the boys in a family, with whom I was very intimate years ago. The mother was an excellent Christian lady and the father was one of the leaders in his Church, very faithful and true to all her interests. The family was first class in every respect, high-toned, honorable and very intelligent, but they were great lovers of games, and generally spent part of three evenings in the week, playing cards, chess, dice, or some other game just for the "entertainment of the family," and to "keep the children from places of corruption." After many talks with them I succeeded in getting them to abandon cards, but they continued their other games. I have never been intimate with any family that was more truthful, sober and honest—in fact, years of intimacy with the family never disclosed to me but one objectionable thing, and that was great love for games. What I am now going to say of this family will illustrate what I could truthfully say of many other families whose children have had the way to their destruction paved around the fireside of their own Christian father and mother, who taught them to love games. I saw most of this family converted, poured the baptismal water upon their heads, and received them into the Church. Every boy in that family went to ruin, and I am satisfied the starting point was learning to love games at home. I suppose no one will read this paper who favors gambling or drunkenness. No one, I presume, will deny that social dram drinking tends to drunkenness, and while all social dram drinkers do not make drunkards, yet all right minded men will agree that social dram drinking is inconsistent with the Christian life, and very dangerous to all who indulge in it, because its very strongest tendency is to drunkenness. So no one can consistently oppose drunkeness, and yet favor dram drinking. I suppose again that no one, who has had his eyes wide open on the subject, will deny that social gaming tends to gambling, and while all who play at games do not make gamblers, yet social gaming sustains the same relation to gambling that social dram drinking does to drunkenness, therefore no man can consistently oppose gambling and yet favor social games. There is a craze for gambling now as wide as this nation and wider, and the Church papers generally are pitching into gamblers with gloves off, and often when you read a fine editorial or contribution against gambling, you may turn to the advertising of the same paper and learn where you can get various kinds of sets for games at home for entertainment and pastime. Again, some of our ministers will preach fine sermons and write good papers against gambling, and then go home and take a game with the children. My sober judgment is that these are very inconsistent ways of doing. It is very foolish to thrust our children's heads into the lion's mouth and then rail on the lion for eating them.

JNO. H. NICHOLS.

Duck River, July 1.

THE JONESBORO DISTRICT CONFERENCE.

The 27th session of the Jonesboro District Conference convened in St. Paul's Church, St. Francis, Ark., June 22, 1893 at 2 p. m.

The P. E., Rev. J. C. Ritter being absent because of personal affliction, the Conference was called to order by Rev. J. D. Rutledge.

Our sweet spirited Rev. M. M. Smith was elected president and presided as in "days of old" when he was the chief pastor of our Zion in these bounds. When it became known that our dear Bro. Ritter could not be with us it was simply taken for granted that Bro. Smith should be president; no one else was mentioned for the place.

A. L. Malone was elected Secretary with W. S. Blackshare as assistant. The usual Committees were appointed and the charges then reported according to disciplinary directions.

All the pastors were present except two; Bro. Edmonson from Pecan Point and Bro. W. M. Watson from Shiloh circuit, nor were there any delegates from either of those works and from the Shiloh circuit there was no report. Fifteen pastors were present and the largest number of lay delegates and local preachers we have ever had. The sessions were pleasant, harmonious and very religious throughout—no discord. Prominence was given to religious worship and the preaching, praying and singing were of the old Methodistic ring, "in demonstration of the Spirit and of power." Shouts were frequent and up to Sunday night there had been several conversions, and the meeting continued by the pastor assisted by Rev. J. F. Jernigan.

The reports showed a healthy condition, with prospects, in most charges, for a revival. Some have already had good meetings. Notwithstanding the high water and many other disadvantages the reports from what we call the "bottom" were better and the delegation fuller than usual.

Finances are behind but as good as ordinarily at this time of the year, with the preachers and people hopeful.

The absent afflicted and universally esteemed P. E. sent a message to the Conference, saying that his feelings and hopes were expressed in the 23rd Psalm and hymn 570. The Psalm was read and the hymn was sung and in them we saw appropriateness and beauty which we had not before discovered. Bro. Wallis then led in prayer, many tears of sympathy were shed.

The hospitality of St. Francis abounded, never was a Conference more royally entertained The popular pastor, Rev. J. D. Rutledge, was untiring in his efforts to make the occasion a grand success.

We were honored with several distinguished visitors: Dr. Bennett, Editor ARKANSAS METHODIST, Rev. S. H. Babcock, Pres. Searcy College, and Rev. E. M. Pipkin, representative of American Bible Society. Their talks and sermons were enjoyed by the Conference and good citizens of St. Francis.

Bros. McCann, Kennedy and Daugherty of the St. Louis Conference were present part of the session. And last but by no means least, Rev. J. F. Jernigan, the sweet singer of White River Conference, his earnest prayers, stirring exhortations and songs were good to the use of edifying. The next Conference goes to Harrisburgh.

H. T. Blythe (L. E.), S. E. Eberts, W. S. Blackshare and Dr. T. G. Brewer were elected delegates to the Annual Conference. Judge L. L. Mack and I. R. Cole alternates.

A. L. MALONE, Secy.

Jonesboro, June 29.

Reunion.

There will be a reunion of all the preachers that have gone out from De Witt, July 26, 1893, in the old town of De Witt, and the following preachers are expected: C. C. Godden, Jno. McLauchlan, Alonzo, Monk, Bascom Monk, Jasper Pinnell, R. F. Puryear, G. W. McCarty, and some of the old pastors of the town and circuit. The people are making great preparations for the meeting and it is expected there will be more people in attendance upon this meeting than ever before in Arkansas county. Preachers and visitors expecting to attend will please write Maj. J. W. Porter at De Witt, and provision will be made for their entertainment. A cordial invitation is extended to all. Come and help make this a grand meeting.

Cordially yours,

W. A. STEEL.

Stuttgart, July 3.

Our preachers will please take notice that the discount on the 70c. and $1 Testaments is the same as on other Publishing House books and not the same as on Character Sketches.

ARKANSAS METHODIST.
THURSDAY, JULY 6, 1893

HISTORY OF EPWORTH LEAGUE MOVEMENT.

[Paper from Bro. J. R. Pepper o Memphis, read at the State Conference of Epworth Leagues in this city, June 16.—EDITOR.]

A negative without a positive will always create a vacuum, a thing we are told that nature abhors. An engine with a gauge of steam may not need any less steam but rather a good safety valve for its harmless escape at the proper stage. The Church has all along the centuries held certain restrictions touching worldly amusements of doubtful property, which is exactly right and she cannot maintain her attitude too strongly in that direction; but has there been as much labor bestowed upon the discovery of some innocent channel for the expanding enthusiasm and surplus energy of the young life of the Church? May we not here find a fault that has wrought great damage to the youth?

We have given much care to the nature of little children but we have not fully enough recognized the Young People just merging into manhood and womanhood as a distinct class whose wants require much other than the food for children. Those who have had experience with this type of mind have felt that there was a chasm to be bridged just here and have sought material for such work in many directions. In most cases, however, these efforts have only been temporary and have had no permanent basis. Just here we think will be found the solution of the problem so often complained of concerning the difficulty of holding the Young People in the Sunday-school. While many of the young may be much at fault, yet it may be said in truth that a large percentage of our young people are kept in the same classes and under the same teachers that they started with when infants, and while they have grown in body and mind the teacher has not and they know it. In many cases the same method or rather lack of method in teaching is used for all these stages of growth and development, and it is really little wonder that many young people lose respect for such teaching and finally leave the school to come no more in it. We are perhaps more to blame than they. With such a state of things upon us what could be done but give the heart to earnest prayer for guidance to a happy issue. We believe the Lord is in this Epworth League Work and intends to make a mighty agency of it for developing a robust generation of Christians called Methodists. Should any cry "too much machinery" let the reply be, who put more machinery in motion than our great founder John Wesley, and through what man has God wrought greater work than through him. The truth is that he set on foot so many plans of work that more modern Methodism has not been able to keep them all successfully in operation. The Class Meetings and Love Feasts, which were such a power to early Methodism, have fallen largely into disuetude in many places, and we have lost spiritual life just as we have ungeared and taken out the machinery started by that man who was so manifestly guided by the Lord's unerring eye. Oh! it is not less machinery we need, but a more powerful drive wheel. Let the fire of the Holy Ghost generate the steam and all the machinery will work in beautiful harmony.

The mind will be engaged. If a vacuum is made it will be filled. If not with good, certainly with evil. It is not always a safe policy to deny the young a thing of doubtful nature without supplying something better at the same time.

A boy or girl full of fun and frolic is a spectacle delightful to behold. It is their normal condition and they only need wise direction to become instruments of great usefulness.

The truth underlying the foregoing statements has been revolving in the mind of the Church for a long time, but just how to evolve the best thing for permanent adoption perplexed many heads. It was left to the past half decade perhaps to catch sight of land of the new continent, and even much later than that some of the area has fallen into view.

The Methodist Episcopal Church had for a number of years five different Young People's Societies, all working for the same end. At last it was decided to merge them all into one if possible. A delegated body representing each Society met in Cleveland, Ohio, May 14th, 1889 in the Church where the great International Epworth League Convention will be held during this month, and after many hours of prayer and discussion they fell upon a plan and organized as one body under the name of the Epworth League, and a grand work has issued from that gathering. The Canadian Methodist Church in October 1890, I believe, organized under the same name for its young people, which organization is also doing a splendid work for the young Methodists of Canada. They have had an organ entitled "Onward" almost from the beginning; it has been very helpful in the work, so the editor has informed this writer.

Of course the "Epworth Herald" of the M. E. Church is too well known and appreciated to need any commendation here.

The Methodist Episcopal Church, South, is very much inclined to conservatism and always views new movements with much care and sometimes criticism, preferring to await developments before adopting anything that does not present credentials of the highest character. Besides in waiting a little she has often had the benefit of the mistakes of pioneers and incorporated the best things of others along with her own institutions and thereby reached the finest results. So it was when the great movements which embodied themselves in the Young People's Societies of sister Methodisms and the Christian Endeavor work, which has touched more or less every Protestant Denomination, and all these have done a mighty work and deserve their full meed of praise.

The Methodist Episcopal Church, South, was not willing to adopt any of them until they had been on trial long enough to reveal their true merits and only then by individual congregations and not as a movement of the Denomination through its organic law-making body. All the while the matter was undergoing careful scrutiny from many of the best minds of the Church and engaging the hearty sympathy of every one who thought in that direction. The dominant idea was to secure the best results from whatever was to be adopted.

Fermentation in the brain continued for several years, running up to the General Conference of 1890, which was held in St. Louis during the month of May. Many resolutions and memorials were before the General Sunday-school Committee relating to the matter of Young People's Societies and collateral subjects. The one, however, which brought the question squarely up for consideration was a memorial from Trinity Church, Los Angeles, California, and originally from Rev. H. M. DuBose, pastor of that Church and now editor of the "Pacific Methodist," San Francisco. Upon that memorial the Committee presented the following resolution, which was unanimously adopted and of course was necessarily embodied in the Discipline.

"Your Committee have had under consideration the memorial of the Church Conference of Trinity Methodist Episcopal Church, South, of Los Angeles, California, and after carefully examining the same, beg to report that the following be enacted by this Conference."

"Add the answer 9, of paragraph 106, at the end of said answer the following, to-wit: "and they shall also cause to be organized Young People's Leagues, having for their object the promotion of piety and loyalty to our Church, education in Church history, and their encouragement in works of grace and charity, and shall prepare suitable constitutions and by-laws for the same, together with such literature as may be required for their successful operation."

Since the promulgation of the foregoing plans, Dec. 18, 1890, our entire connection has taken hold of the work with a vim and energy unparalleled in our history. It seems to exactly fit a long-felt want. Hundreds upon hundreds of strong organizations are actively at work and much fruit is already appearing in the quickening of our young people into vigorous helpers in the many lines of Church activity. Some of our Churches have had excellent revivals largely attributable to the work of their enthusiastic young leaguers. Many plans for the perpetuity and solidity of the movement are coming to light. Some are in the form of libraries, reading-rooms, gymnasiums, lecture courses on Methodist history, General Church History, and other collateral subjects, all of which betoken much good to the young people of our Church; and it does not require prophetic vision to see coming to the front a robust Methodism, girded with intelligent faith, and with the inspiration of a splendid known history burning in the heart.

The Lord of hosts is manifestly in the midst of this new feature of the old work and He will marshal the young life of the Church for the Millennium.

WHEN TRAVELING,

Whether on pleasure bent, or business, take on every trip a bottle of Syrup of Figs, as it acts most pleasantly and effectually on the kidneys, liver and bowels, preventing fevers, headaches and other forms of sickness. For sale in 50c. and $1 bottles by all leading druggists. Manufactured by the California Fig Syrup Co. only.

We suppose we have 1,000 subscribers, who could without inconvenience send us remittances for money due this paper. Brother, if you are one of the 1,000, please remit early and thus greatly oblige the Publishers. Will You?

IF MARTHA ROGERS,

who removed with her husband and family from Greene county to Arkansas a good many years ago, is now living, she will please communicate with the undersigned, and thereby learn something to her pecuniary advantage. Address,

JESSE O. W. JONES,
Administrator of O. W. Jones, dec'd., Speight's Bridge, Greene county, N. C.

EDUCATION-HISTORICAL TENTATIVE.

Bishop R. Paine held the Arkansas Conference at Van Buren, Nov. 25-30, 1846. J. Harrell, J. Custer, W. Moores, A. Hunter, J. Eastabrook were the committee on Education. "After this a committee of two consisting of J. Custer and A. Hunter were appointed to draft a charter for the Washington Male and Female Seminary."

"The report of a charter for the Washington Male and Female Seminary, being presented by the chairman of the committee appointed to draft said instrument, was approved." "Jacob Custer presented the following preamble and resolution in reference to the disposal of the Manual Labor Fund: "The Conference having on hand a small fund raised some few years since for the purpose of establishing a Manual Labor School; and the Conference being impressed with an idea of the impracticability, and having declined the attempt to accomplish the object for which the fund was raised it is therefore Resolved, That the fund be appropriated to the Washington Male and Female Seminary; and that the treasurer of said fund is hereby instructed to collect the funds as soon as practicable and pay them over to the trustees of said Seminary.

"John F. Truslow moved to amend the resolution by inserting after the phrase, Seminary, the following sentence: and such other like institutions as may be located by the Conference at its present session: which was lost. The original resolution being now before the Conference, was adopted."

On Saturday Nov. 28, "The committee on Education presented their report, which, on motion of the chairman, was laid on the table for the present in view of a minority report to be offered. "On motion of Jacob Custer the report on Education was taken up; and with the consent of the brethren it was read the second time. After which a minority report was brought forward by Andrew Hunter, which was likewise read." Pending this, Conference adjourned till Monday. "On referring to the Minutes of Saturday afternoon it was found to be in order to take up the minority report of the committee on Education. After an address from James E. Cobb, one of the teachers in the Washington Male and Female Seminary, and some other desultory conversation on motion of John Harrell the whole subject including both the majority and minority reports was laid on the table. "On motion of Andrew Hunter the names of Blanton Box, Thomas P. Peters, Morgan Crier, Geo. Hill, Tyra Hill, trustees . . . . were discontinued, and those of John W. Cocke, G. D. Royston, H. W. Smith, S. T. Sanders, William Moores inserted in their stead."

Bishop Capers held the 12th Session in Washington, Nov. 17-23, 1847. C. P. Turrentine, J. Cowle, T. G. T. Steele, A. Avery, J. J. Roberts with A. Hunter and J. Harrell afterwards added were the committee on Education. On the first day, "The following resolution was offered and adopted: Resolved, That, in view of the difficulties and embarrassments of the Washington Male and Female Seminary and the connection we have with it we earnestly request the Bishop to appoint an agent for it, to carry out the purposes of the trustees.

Signed, JOHN HARRELL."

"Agreeable to a recommendation from the trustees of said institution incorporated in said report Charles Mitchell was appointed trustee of said institution in the place of John Stephenson removed from the State." Adam Clark resigned as trustee and John D. Tremble was elected to fill the vacancy. We have this record: "The committee on Education submitted the following: see report marked "B", appendix, which was read and adopted." But L. S. Marshall was a careless secretary, and no reports were recorded. "A motion was offered that the list be now called in accordance with a resolution in the report on Education. Upon calling the list the following brethren (subscribed) the following amounts: Jacob Custer and Lewis P. Lively $100 each; A. Hunter, William Moores, $50 each; John J. Roberts, William Mulky, $25 each; A. Avery, S. Carlisle, J. Eastabrook, J. Harrell, T. Stanford, J. M. Steele, C. P. Turrentine, L. C. Ada s, G. W. Cottingham, A. M. Barrington. T. E. Garrett, J. W. Shipman, Jno. G. Alexander, J. W. Shook, J. M. Rogers, $10 each; W. O. Williams, $15; Wm. Finn, W. B. Mason, T. G. T. Steele, S. Farrish, H. A. Sugg, Jas. Rice, R. M. Kirby, Jos. Renfro, R. M. Morgan, $5 each; J. D. Stockton, $2; John Cowle, T. Owen, J. H. Blakely, $1 each; J. W. Lloyd, $0. Total, $576. A motion was then offered that it should be understood that subscriptions of those who are not members of Conference, or attached thereto, be handed over to the Agent for collection." L. S. Marshall was appointed Agent for the Washington M. and F. Seminary.

The 13th Session was held at Pine Bluff by Bishop Andrew, Nov. 22-27, 1848. The Committee on Education consisted of Turrentine, Moores, Hunter, Eastabrook, Harrell. "Wm. Moores presented some documents relating to the Washington Seminary, which, on motion, were referred to the Committee on Education." The report of this Committee was adopted and ordered published in the Nashville Advocate, but the Secretary, W. P. Ratcliffe, recorded no reports. This resolution throws some light on the subscriptions of 1847: "On motion, Resolved, That those preachers who failed to collect the amounts pledged by them at the last session of the Conference for the Washington Seminary be allowed another year to collect the same." "Bro. Arnold," trustee, had died and Rev. J. Custer was appointed to fill his place. "On motion, Resolved, That the appointment of Rev. H. C. Thweat, A. M., Superintendent of the Washington Male and Female Seminary be confirmed; also the appointment of Professor S. L. Slack to the female department of said Seminary be confirmed."

The 14th Session was held in Batesville, Nov. 8-14, 1849. Bishop Soule not having arrived Rev. John Harrell was called to the chair, and opened the Conference with the usual religious exercises. After the calling the list the Conference proceeded to ballot for a President. Whereupon Rev. Andrew Hunter was duly elected and took the chair." "On motion, Resolved, That a committee of five be raised on the subject of education. Whereupon J. F. Truslow, John Harrell, J. Eastabrook, Fountain Brown and Wm. Moores were constituted said committee. Communications from Rev. W. L. McAlister and son in reference to Elm Springs Academy, a communication from a committee in Batesville in reference to an institution of learning, and communications in reference to Washington Male and Female Seminary were read and referred to the committee on Education." "A petition from Bentonville circuit on the subject of locating a seminary in the bounds of said circuit was read and referred to the Committee on Education." The Committee on Education presented a report (herewith filed marked A) which was entertained by the Conference. "A motion was made to strike out in the first resolution the words, 'male department', and insert in lieu thereof the words, 'Washington Male and Female Seminary', which was adopted. The first resolution as amended and also the five succeeding resolutions were then adopted, and the whole report as amended was adopted."

"A second report by the Committee on Education was presented which was read and adopted. The following resolution was offered and adopted: Resolved, That the superintendent and trustees of Soulesburg Institute be requested to prepare such a charter for the Institute as will meet their wishes; and that the Presiding Elder of Little Rock District and the stationed preacher of Little Rock be a committee to lay the same before the General Assembly." C. P. Turrentine was appointed Superintendent of the Washington Seminary and Henry C. Thweat, Agent. Soulesburg Institute and Elm Springs Academy were left to be supplied.

J. A. WALDEN.

Ozark, June 26.

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JAMES MACKEY, D. D.

A tried, true and holy man has been translated from our midst and we weep. Sorrow and tears are relieved when all the facts are gathered. So, Father, thy will be done. James Mackey was of religious parents and born in Washington Co., Ark., March 8, 1836. He was born of God during his ninth year. It was a genuine and bright conversion; and it was followed up by a mother's teaching and prayers. He possessed the spirit of a student, but had no other educational advantages than the occasional neighborhood school till he was sixteen years of age, when he was sent to Cane Hill College at Boonsboro, Ark. God had called him to preach the gospel and he was licensed that year and his zeal was so consuming, that he would not consent to stay longer than one year. He regarded God's call to mean now, and his feelings accorded; consequently he asked to be allowed to go. And in Oct. 1853 he was admitted on trial into the Arkansas Conference. That was a glorious day to him. He never lost its effect. It was a happy day—a climax. The sanctity, dignity and one-mindedness of the Christian ministry were so deeply impressed on his mind and heart, he never declined in the estimate or lost their effect. Only seventeen years of age, awkward and green, he was ready for anything and anywhere, strung as he was to the highest tension. He was sent to Jasper mission in the Boston mountains. That year he always remembered. He learned many lessons, among them one he used much—the need and value of sympathy for young preachers. Many a young preacher has enjoyed its benefits, who has been blessed with his association as Presiding Elder. Dardanelle and Helena circuits and Jacksonport station were served by him in order one year each. 1859-60 he served Harrisburg circuit. Here he met Miss Lizzie Taylor, to whom he was married May 29, 1860. That was a happy union. God was in it. They walked together with the Lord till he was taken up. In 1861 he was elected chaplain of the 5th Ark. Regiment of Confederate troops, but did not serve long. The following two years he remained at home on the Harrisburg circuit. 1864 was spent on Marion circuit. 1856-66 were on Cotton Plant circuit and Presiding Elder on Helena District in 1867; 1868 was returned to Cotton Plant circuit and continued two years; was a member of the General Conference at Memphis in 1870, at which time the White River Conference was created and he being within its bounds became a member and was appointed to Augusta station. In the fall of 1871 was sent to Searcy station, where he remained four years. He transferred to the Little Rock Conference in 1875, and was sent to Camden station; the following autumn transferred to the Northwest Texas Conference and appointed to Corsicana station and remained two years, when he was appointed to Corsicana District, which he served four years. In looking for a suitable man for Waco station to counteract some evils there in the Church, he chose Mackey. The wisdom of this action was sustained. Here he spent two years, when he was appointed to Georgetown District, where he continued for four years. Then three years at Weatherford. Nov. 1891 he was sent to Lampassas station, where he was found in his own pulpit and from which he ascended. This brief sketch covers only the few points as a bird's eye view in the life of a very useful and laborious man. In 1884 Quitman College, Arkansas, conferred the degree of Doctor of Divinity upon him. In 1879 he was appointed a curator of Southwestern University, Texas. He was a student and kept a full library. A clear and sound preacher and expounder of the doctrines of his Church. His affections were tender and delicately cultured; his social qualities were refined and easy; he had a flowing spirit. Easily approached; loved warmly and was lovable. In all the relations of life as a Christian minister, husband, father, friend and brother, he was a true man. He had prayed to die in the pulpit and God, who had honored him in life, did so in death, so that on that bright and lovely May morning as he was closing a sermon on the life and character of John the Baptist, with these words just escaping from his lips, "Thus died a good man," God called and he literally fell on sleep in his pulpit. The evening before he had written a letter to one of the Bishops, asking a transfer on account of his health, as he had not been well of late, and while he was preaching the mail train passed that carried his letter, his last letter, to the Bishop. But the Bishop of Bishops had a better thing for him and answered his letter that very day and transferred him to the Home Conference, the New Jerusalem. "They that say such things declare plainly that they seek a country, but God hath prepared for them a better thing; for he hath prepared for them a city," "the city of God." That faithful wife with all five of their children abide yet with us. God bless them.

Servant of God, well done;
Rest from thy loved employ.
The battle fought, the victory won,
Enter thy Master's joy.

Dear old comrade, brother, dear to the writer: Wait near the gate, and some sweet day by and by we'll meet each other there.

JEROME HARALSON.

BUCKNER CIRCUIT.

Our second Quarterly meeting for this charge was held at Mt. Ida June 17-18. It was a pleasant, and I trust a profitable occasion. Our P. E., Rev. J. R. Cason, was at his post, hale and hearty and in good humor. He did some splendid preaching. The attendance at the Quarterly Conference not very good; finance somewhat behind, but I can't say that my people are to blame. I have a good people, a liberal, generous-hearted people. I think they did their best under the circumstances. It has been our misfortune to sustain a very great loss in this part of Arkansas. Oh, such destruction of property I never saw. On the 30th of May about 5 o'clock p. m. a very destructive cyclone passed through this country doing great damage. It entered the Buckner circuit at the extreme northern part and like a huge giant with his mighty arms extending from one side to the other, passed through my work, leaving destruction in his track. The mighty oak and lofty pine were twisted and torn from their roots, a great many out-houses and a few dwellings were blown down; crops in many places entirely destroyed by hail, rain and timber. O it is a sight to look at; I heard a good brother say in an experience meeting, that about all except his family and his religion were destroyed by the storm. This was also true with many others, but said he, it is a source of comfort to me to know that down deep in the very soul and centre of my being, there is burning the flame of an immortal hope and no billows can quench that flame and no storm can blow it out Two of our churches, Buckner and Mt Pleasant, were blown down, both good churches. The Buckner church was a nice little house, worth about $1,000. It was in use only about one and a half years. It had in it a nice organ and Bible and lamps, but all are destroyed except the Bible. I met some of the good sisters who shed some tears over it. One good girl said she had rather it had been papa's house than the church. We are by the help of the Lord going to build again, but we will need some help. Who will help us? Brethren, one and all help us build a new church at Buckner. Any amount you can help us will be highly appreciated. We need the church very much. Send contributions to J. R. Rushing, or Lewis Christian, Buckner, Ark.

J. R. RUSHING, P. C.

Meeting of the W. M. Society.

EDITOR METHODIST:—Fordyce has had distinguished guests in her midst. The Woman's Missionary Society of the Little Rock Conference, met last Thursday night. These good sisters commenced that night with a devotional exercises led by Sister Williams of Malvern, and such a good spiritual service we have not enjoyed in a long time. It certainly prepared the way for the glorious exercises which followed up to Sunday night, when the benediction was received, adjourning the best meeting ever held in Fordyce. The missionary cause, as represented by the Woman's, Young People's and Juvenile Societies, has been wonderfully advanced in this section. In this meeting there were the noble and honored wives and mothers of many of the stronghold of Methodism in the Little Rock Conference, as were many young ladies representing the Young People's Societies, full of spirit, watching the older ladies, and learning how to be able to take their places in after years, and last, but not least (if they were small in size), we had the dear girls representing the Juveniles, acting every part of little ladies in this work for the Lord. The exercises from first to last captivated our people, and we are all sorry that they could not stay longer, and all tell me to do all I can to get them to come back again. The easy manner in which the business was transacted learned the brethren present many items which no doubt will be profitable in all after life. We have heard about men being masters of assemblies, but Sister Hotchkiss, as President, can equal if not surpass any of them in such meetings. Sister Emma Holmes is a very efficient Secretary, keeping up with business in such a quiet way. Sisters Harvey, Cor. Sec., and McAlmont, Treas., were watchful and so helpful to the meeting as officers. Then there were the District Secretaries, who headed the delegations, and were ready at any time to speak of their work. The proceedings of this Conference will be published in the "Send Me," and every lady member of the Church, old and young, ought to get a copy, if not subscribe, and "read up" what their sisters are doing, and tell their husbands and brothers, or else they will be left far in the rear.

Bro. E. N. Evans' sermon Sunday was able, thoughtful and spiritual, showing the great necessity of the baptism of the Holy Ghost for all Church work; that if we would not do this work as the Lord wanted us to, He would leave us with our old, dead, rattling dry creeds as Churches, and raise up a people elsewhere in the future who would serve Him.

After Bro. Evans closed his sermon Sister Hotchkiss took charge of the services and called for the sweet little Miss Nellie Bloom to come forward and she was put in a chair, when she read the text: "The Lord loveth a cheerful giver," from the Bible and preached a short but impressive little sermon, which so moved the audience that in a few minutes money was contributed to make the following mem-members life members: Miss Nellie Bloom of Hot Springs, $10; Miss Mamie Smith of Fordyce, $20; Miss Virgie Holderness of Fordyce, $10. These were all worthy compliments, and highly appreciated by these young sisters. We learn that Miss Mamie Smith is the first young lady made a life member in the bounds of the Little Rock Conference. She deserves much credit for the excellent manner in which she led the management of the preparations for the reception and entertainment of the delegates and visitors, and she is a fair sample of many more young ladies we have in Fordyce who are willing workers for the Lord.

Many of the ladies returned thanks for the best homes, and many citizens did the same for the best guests. This sounds so much like what we hear often at our Annual Conferences.

The next meeting is to be held in Malvern, and, if we are in the land of the living, and can raise the necessary fare, we expect to be on hand and enjoy the services again. The Lord bless "those women" in their Labor for the Lord, for we certainly feel encouraged for the cause of missions in their hands.

J. R. SANDERS.

Fo dyce, June 27.

TEXAS LETTER.

I have now been in Texas at Houston, in charge of Shearn Memorial Church, just six months, and the more I see of the country and the people the more I am delighted with Texas. It affords royal opportunities for a minister of the gospel, for his field of usefulness is white already to the harvest. People are coming here from everywhere and these broad fertile prairies are beginning to blossom as the rose. The native population is made up of a stalwart class of people and they are responsive to the claims of the gospel. My charge is one of the best in the State. Houston has never had a boom in real estate, and here in our city is a prosperous condition financially. Legitimate improvements are going on everywhere and the laboring classes have plenty to do. Money matters are easy. We are finely located on the Buffalo Bayou, which gives us outlet to the Gulf only fifty miles away, and we have fine railroad facilities through the medium of a dozen roads. The surrounding country is productive. Cotton, sugar cane and corn are luxuriant and the live stock industry is extensive. Some species of fruit do well; apples do not grow in this immediate vicinity, and peaches do not flourish; but pears, figs and berries grow abundantly—also pecans. Our market is fine. In fact it is almost a typical tropical market. We have vegetables the year around. To a man coming here out of the mountains of East Tenn. and from Southwest Mo., the winter here is practically no winter at all.

Church interests are progressing finely. I have a membership of 600, and we have three other very good Church organizations. Since I came we have paid off some old debts to the amount of $3,200, have taken into the Church by certificate and profession 102. Our prayer meetings are fine; and the Epworth League is in excellent shape; current expenses are paid in full to date. My people are intelligent, progressive, liberal Methodists. I find as little worldliness among them as any congregation I have ever served. They represent a first-rate type of Methodism. So far as I have observed, however, this is characteristic of Texas Methodism. I was in Waco a few days ago and preached the annual sermon at the close of the Female College there, and met one of your Arkansas preachers—Bro. Whaling. This is his first year in Waco and his people are delighted with him and his excellent wife. He has one of the best Churches in that Conference. Most all of the older Conferences are furnishing preachers for Texas. The Bishops are bringing men here from all over the South. I find in the Texas Conference but little prejudice against transfers. The brethren so far as I have met them have given me a warm welcome; and I have found them to be a broad-minded, whole-souled set of men. Our Texas Advocate, however, has of late been digging the transfers just a little bit. It may be that some few of these transfers deserve to be criticised; but as a class this is not the case. They are not responsible. Let the papers and editors who deem it their duty to rectify these matters, pitch into the congregations who demand these transfers. But why pitch into anybody? Methodism is a unit. Conference boundaries are not Chinese walls, but mere conveniences. Wherever, in the judgment of the authorities of the Church a preacher can be of most use in the service of the Master, there let him go and work.

By the way our Texas paper has the best and most promising field of any paper in the Connection. Just think of the empire of Texas, with its five Conferences and 160,000 Methodists! In the next decade if the ratio of increase continues this number will be doubled. What is it that a live paper cannot accomplish in such a field?

Then too our Conferences are a unit on the Texas Advocate—transfers and all. We now have two editors and no two men in the Church have a superior sphere for efficient usefulness.

Our school interests are also getting in good condition. We are no longer compelled to send our boys and girls out of the State to have them educated. All of our Conferences I believe have their female colleges, and we have one central college for boys and girls at Georgetown. All in all Methodism has the right of way in Texas.

I am not authorized to speak for the other new men in the State, but so far as I am concerned there is one transfer here to stay.

G. C. RANKIN.

Houston, Tex., June 24.

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Sunday-school Conference.

MR. EDITOR:—The Sunday-school Conference for Washington District was held at Ozan June 20, 21, and was an enjoyable occasion and profitable withal. Bro. Hill, our P. E., was genial and generous to all, especially so to the speakers, giving them all the latitude they wanted. The discussions were in the main earnest and spirited, and by general consent edifying. I believe the work of the Conference will result in quickening the interest in Sunday-school work. The preaching was good and well attended. Bro. Jewell's sermon on Parental Responsibility was a clear and forcible presentation of that important theme, and was well received, and I trust will bear rich fruitage. I will give a few points from memory: The home is a government in miniature, and whatever else we may differ on, all are agreed that the home—marriage—is a divine institution. The father is the head, the priest, in the sense of teacher. "As for me and my house we will serve the Lord." Whosoever assumes this sacred relation is bound by the highest considerations to faithfully discharge the duties thereof. In the home the child is to be taught reverence and obedience. Reverence for sacred things—for law—obedience to authority. The child thus taught in the home is easily controlled in the school room—is obedient to the laws of society and the State. The child may be so trained that he will not depart therefrom.

The Sunday-school work was exemplified in a most instructive and helpful manner by that splendidly equipped superintendent, Alex Vaughn of Prescott. I congratulate the people of Ozan and vicinity on the opportunity they had of entertaining the Conference and the privilege they enjoyed in doing so.

E. L. BEARD.

Washington, June 23.

A soft, fair skin is the result of pure blood and healthy liver, to secure which, Ayer's Sarsaparilla is the Superior Medicine. Ladies who rely upon cosmetics to beautify the complexion, should make a note of this, bearing in mind that they can't improve upon nature.

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ARKANSAS METHODIST.

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

GEORGE THORNBURGH, Business Manager

THURSDAY, JULY 6, 1893

WHERE IS HE?

Is there among the readers of THE METHODIST a man of means—a Man whose heart God has touched, a man who desires to do something with his money for the glory of God or the welfare of humanity, who would fain bestow his money wisely that the income might be a perennial stream of good? Let that man come to Hendrix College and make this Institution a study. Be in no hurry to act, but see, consider and ponder.

Walk over this campus, see its beauty and eligibility. Examine the main building, see its solid foundation, its stately, strong and beautiful walls, its ample halls, its commodious class rooms, the chapel, the library, the Society and Y. M. C. A. rooms, so excellent in every appointment. Visit the dining hall and the dormitories. Then find the professors and learn about them and their work. Find out about their diligence in toil and study, their devotion to their work, their self-sacrifice and enthusiasm, their moral integrity and their Christian walk, how they are appreciated by the students and admired by the people. See the students. Visit them in their classes during recitation, in their rooms during hours of study, in the dining hall at dinner time, on the ball ground, or engaged in athletic sports, in their Y. M. C. A. meetings, in Sunday-school or at Church; see their deportment in all these places. Get acquainted with their struggles, their difficulties, their purposes and hopes. See how from all the State the bravest and noblest are being gathered here to be prepared for life's work. Go to their homes and learn something of the brave self-sacrificing parents who are toiling and stinting, that their children may have college training. Study the people of Conway, find out what they have done and what they are doing for the College—noble men, precious women, their record is on high. Consider the Commonwealth of Arkansas, so long and so sorely needing this College. Men are called from other States, to man our schools, preside in our courts, preach in our pulpits—to do the work of civil engineers and geological surveyors, and fill the places where scholarship or culture is demanded, while our own sons work in obscurity, and fill inferior positions. See how we have sent our children abroad for education, giving our treasure, pouring it forth into the lap of other States year by year in streams of thousands of dollars, and then, as a result, giving them the children we have paid them to train, losing to Arkansas both our money and our children. Consider how our State is disparaged abroad and our children while being educated are taught to despise the State of their nativity. Consider how many young men of our State through hard poverty are unable to go abroad for college training, who might be educated at home. See how few of those in Hendrix College would be in college at all, if they were obliged to go abroad for this advantage.

The young men of Arkansas who are sent abroad for education take front rank everywhere, and in every department of learning. They are but samples of the unpolished ashlars scattered all over our Commonwealth who are living in obscurity and likely so to live, because

"Knowledge to their eyes her ample page,
Rich with the spoils of time did ne'er unroll;
Chill penury repressed their noble rage,
And froze the genial current of the soul."

In the meanwhile we have sent money abroad to build and endow schools for other people. Arkansas money has gone into the walls or into the endowment of schools in Tennessee, Georgia, Missouri, Illinois, the Indian Territory, and even beyond the seas. Recently the proprietor of a railway in Arkansas gave a quarter of a million to be added to the millions already given to enrich a university far up in the North, treasure won from Arkansas lavished abroad. Is this to go on forever?

The man or woman who will amply endow Hendrix College will build a monument that shall endure as long as our granite mountains, and will open a fountain from which shall flow blessings to Arkansas and our people as long as her mighty river flows on through her fertile fields.

J. H. RIGGIN.

Pine Bluff, June 27.

GALLOWAY COLLEGE DAMAGED.

The damage to Galloway College by the storm last Friday evening is estimated at about $3,000. The many expressions of regret from the friends of the College show the warm place it holds in the hearts of the people. The citizens of Searcy will issue a call upon the friends of the institution to assist them in recovering and putting it in first class condition. A small amount from each one would meet the demand. Contributions should be sent to THE ARKANSAS METHODIST or Cypert & Cypert, Searcy, Ark. It will be impossible now for me to make the extensive canvass I had mapped out, and I shall have to rely upon our preachers and people to solicit patronage, write for catalogues and help me in any way they can. The prayers of all are earnestly requested.

J. H. DYE.

Searcy, July 4.

This note from Dr. Dye will be read with genuine and deep regret by the numerous friends of Galloway College, and many of them it is sincerely hoped will contribute as they are able to help make the repairs imperatively and immediately demanded. Duty and interest alike call for prompt and generous responses in meeting the heavy expense necessarily required to repair and protect this valuable property of our Church. The loss caused by the unavoidable damage should not be borne by the lessee alone, but by the owners of Galloway College, the members of our Church in this State. It will afford us great pleasure to publish a long list of names of persons making early and liberal donations, in advance of the appeal to appear next week.

GOOD PAPER IN TROUBLE.

With sincere regret we have learned of the financial embarrassment of the New Orleans Christian Advocate, one of the best Conference papers issued for our Church. It has been published nearly forty years, and during much or most of that time it has been edited by preachers of great ability, including four who were elected to the Episcopacy, Bishops McTyeire, Keener, Parker and Galloway. During the past seven years it has been ably edited by Rev. Dr. C. W. Carter, who resigns for the reasons, that he had worked the greater part of the present year for nothing, and the Publishing Committee could not give him any assurance for the future. The failure and sudden retirement of the Publisher, Rev. D. L. Mitchell, threw the whole business upon the Committee, who placed the editorial and business management of the paper in charge of Rev. Dr. J. M. Beard, until the annual meeting of the Committee at the close of next October. We hope this arrangement will prove best in tidings over the present dull season, and that the paper may soon be relieved of all embarrassment and continue in its great work for the Church.

Published at $2 a year and being the official organ of the Louisiana, Miss. and North Miss. Conferences with a combined membership of more than 100,000, the N. O. Advocate should be liberally supported; but unfortunately too many Methodists fail to show suitable appreciation of the great value of a good religious paper by taking it and paying for it *promptly* as they do other debts honestly incurred. This failure to pay promptly results from two causes: first, readers generally do not know the heavy expenses required in the publication of a religious paper; and, second, so many become delinquent through simple *neglect*, not thinking how the many small amounts they individually owe must make a burden of debts for any publisher to carry.

The summary of the statistics of Missions in Japan gives the Protestant Missions in all 35,354 communicants; the Roman Catholic Missions, 44,812 adherents; and the Russo-Greek Missions, 20,325 adherents. Of the Protestant communicants 11,190 are attached to the Church of Christ or United Reformed and Presbyterian Missions; 10,760 to the Congregational; 7,089 to the Methodist; 4,336 to the Episcopal; 1,761 to the Baptist; and 368 to other missions. The increase in the number of members in the three several groups of missions between 1882 and 1892 was: in the Protestant Missions, 30,547; in the Roman Catholic Missions (adherents), 19,179; in the Russo-Greek Missions (adherents), 22,714; increase in day and boarding school pupils, in the same order, 7,104, 5,651, 277 in boarding schools only; increase in Sunday-school scholars in the Protestant Missions, 22,777. The adult baptisms for 1892 were: Protestant, 3,721; Roman Catholic, 2,851; Russo-Greek, 952. The number of Protestant Christians has increased sevenfold in the past ten years; while the number of Roman Catholic adherents has not doubled; and the number of Russo-Greek adherents has more than doubled, but not troubled.—N. Y. Advocate.

THE PINE BLUFF DISTRICT CONFERENCE

Met at Stuttgart, June 28. Rev. J. H. Riggin, D. D., presided at every session. W. T. Wooldridge was Secretary. Bro. Rice's opening sermon was a refreshing, original, spiritual presentation of the theme, Service, the test of spirituality. There were above fifty out of sixty-four delegates, two out of nineteen local preachers, and all the pastors except one present. The reports from the different charges showed some advancement on almost all lines. The financial interests are not booming, although when the monetary stringency is considered, it must be confessed that the District has done well. The Sunday-school interest is prospering. There was quite an enthusiasm awakened upon the Epworth League, and while not many Leagues were reported, several of the preachers expressed a determination to go home, and organize immediately.

In the representations of the different charges and in the discussions the largest liberty was allowed, the debates were many and and spirited, and the sparring general, but the utmost good humor was maintained, and the brethren parted with regret.

One enthusiastic brother, contending for the maintenance of Methodist doctrine, said that a new prophet had arisen from the land of Kansas, and had gone into the neighborhood of Mud Island, proclaiming that all except the Campbellites had the marks of the beast in their foreheads. Bro. Whiteside said they had had a succession of rainy Sundays, and that the rain usually caught him about half way to his appointment, but he was of the opinion that the people could not complain that the preacher was dry. Major Porter said he had been a steward in Arkansas county for many years, and that whenever the Conference sent them a live man, one who went round among the people, and did his work he never found any trouble in getting money.

R. S. Thompson, J. M. McCain, S. M. McGehee, J. W. Porter were elected delegates to the Annual Conference on the first ballot; J. I. Porter and T. S. Kavanaugh, alternates. Rison was selected as the place for the next meeting.

The entertainment by the people of Stuttgart was princely. The Conference requested the publication of the following resolution: "That our heart-felt thanks be given the hospitable citizens of this gem city of the prairie for their cordial entertainment in both a material and social way, which has been such that our minds will ever revert to Stuttgart as an emerald set with diamonds, where we came into the banqueting room and the banner over us was love." Bros. Bennett, Dye, Ware, Babcock, Jewell and Pipkin were visitors. Bro. Ware received a cool thousand dollars for Hendrix College. Bro. Pipkin took a collection for the Bible Society but I am not advised as to the amount. The meeting is continued, with Bro. Carr to assist.

J. R. MOORE.

Besides this report kindly furnished at our request, we publish (on page 8) from Bro. Babcock some notes on the same Conference, of which we cannot write now as we desired. In some respects, especially in the discussions, it was the most interesting session we have attended this year. We heard only one sermon, a masterpiece in thought and delivery, by Rev. J. R. Moore, who also made an able and instructive address on the object and work of the Epworth League. The storm prevented services Friday night, and at 11 Saturday speeches were made in behalf of Hendrix College by Rev. Dr. J. H. Riggin, the writer and Rev. T. H. Ware, who raised subscriptions to the amount of $1,000, eight responsible persons promising $100 each and four $50 each. There Bro. Ware felt at home in appealing to his longtime friends, as generous and noble citizens as the sun shines on. While they have suffered much from the general depression in business the enterprising citizens of Stuttgart are not excelled in liberality by any we ever met; and they abound in the most cordial hospitality, which we shared in the charming homes of Bros. J. F. Clark and J. I. Porter. On his excellent charge we congratulate the happy and efficient pastor, Rev. W. A. Steel, who is rendering fruitful and very acceptable service—"the right man in the right place."

THE FINANCIAL SITUATION.

President Cleveland has issued a proclamation calling the Fifty-third Congress in extraordinary session August 7, "to the end that the people may be relieved through legislation from present and impending danger and distress." The character and cause of the danger and distress are briefly stated by the President in the preamble to his call as follows:

Whereas, The distress and apprehension concerning the financial situation which pervade business circles have already caused great loss and damage to our people and threaten to cripple our merchants, stop the wheels of manufacture, causing distress and privation to our farmers and to withhold from workingmen the wage of labor;

Whereas, the perilous position is largely the result of a financial policy which the executive branch of the government finds embodied in unwise laws, which must be executed until repealed by Congress;

It is, of course, generally understood, that the special and chief object in convening Congress in extra session is to secure the repeal of the law—known as the Sherman act and passed July 14, 1890—which requires the Secretary of the Treasury to purchase each month $4,500,000 worth of silver bullion with Treasury notes to be redeemed in gold or silver coin. The operation of that law was explained by Secretary Carlisle in a recent statement, as follows:

The operations of the United States Mint commenced in 1792, and from that time to 1873, a period of eighty-one years, the total amount of silver dollars coined was $8,045,838. In 1873 the coinage was stopped by act of Congress, but in 1878 it was resumed under the so-called Bland-Allison act, by the terms of which the Secretary of the Treasury was directed to purchase and coin into standard silver dollars of 412-1-2 grains each, not less than $2,000,000 worth nor more than $4,000,000 worth of silver bullion each month, and between the date of that act and the 14th of July, 1890, a period of twelve years, there was coined $378,166,793. In addition to this there has been coined from trade dollars $5,078,472, and from the seigniorage of bullion purchased and coined under the act of July 14, 1890, the sum of $6,641,109, making the aggregate $389,886,374 in full legal tender silver money issued by the Government since 1878. Of this amount only $58,016,019 were in actual circulation on the first day of the present month, the remainder being held in the Treasury as part of the assets of the Government, or being represented by outstanding certificates. The act of July 14, 1890, required the Secretary of the Treasury to purchase $4,500,000 fine ounces of silver bullion each month, provided that he should continue the coinage of silver dollars at the rate of $2,000,000 per month until the first day of July, 1891, and under this act there have been coined $29,408,461, which makes the total coinage of silver dollars under all acts since 1878, $419,294,835, or more than fifty times as much as was coined during a previous period of eighty-one years. In addition to the silver bullion purchased by the Government since 1878, and coined as above stated, the Secretary of the Treasury has purchased under the act of July 14, 1890, and now holds in the vaults of the Treasury uncoined 124,292,532 fine ounces of silver bullion, which cost the people of the United States $114,299,920, and is worth today at the market price of silver, $103,411,384, thus showing a loss of $10,888,534. By the terms of the act the Secretary was required to pay for all silver bullion purchased by the issue of new United States Treasury notes payable in coin, and it provided that upon demand of the holder of any such notes they should be redeemed in gold or silver coin, at the discretion of the Secretary, "It being," in the language of the act, "the established policy of the United States to maintain the two metals on a parity with each other upon the present legal ratio or such ratio as may be provided by law." In the execution of this declared policy of Congress it is the duty of the Secretary of the Treasury, when the necessity arises, to exercise all the powers conferred upon him by law in order to keep the Government in a condition to redeem its obligations in such coin as may be demanded and to prevent the depreciation of either, as compared with the other. The records of the Treasury Department show that during the thirteen months, beginning May 1, 1892, and ending May 31, 1893, the coin Treasury notes issued for the purchase of silver bullion under the act of July 14, 1890, amounted to $49,961,184, and during the same period the amount of such notes paid in gold was $47,475,173. It thus appears that all the silver bullion purchased during that time, except $2,216,011 worth, was paid for in gold, while the bullion itself is stored in the vaults of the Treasury and can neither be sold nor used for the payment of any kind of obligations.

BRO. ANDERSON'S ARGUMENT IN A LOGICAL TEST TUBE.

Sometime since Bro. Anderson called for a logical test, that would reveal the fallacy, if any, in the proposition, "If parents are perfectly sanctified, or pure, children born to them in this state must be so too." Various circumstances have prevented an earlier reply. To test the argument made by Bro. Anderson, Dr. Hayes, Prof. Harrison and others, I will state it in its unabridged logical form.

1. Children can possess only such characteristics as inhere in and are transmitted by their parents.

2. There is no impurity in sanctified parents.

3. Therefore, their children are pure. The fallacy lies in the falseness of the major premise. It is not true of financial, physical, intellectual, or spiritual inheritances that they must necessarily come from the immediate parents. It is true that the sum total of inheritance generally, if not universally, contains elements from remote ancestry. This truth has been so well recognized as to be formulated into the familiar proverb, "I am the product of all that has gone before me."

If Bro. Anderson and Dr. Hayes will make the statement of the doctrine of depravity made by the so-called "second-blessing" theologians they will get a better solution to the "problem." There is a physical and intellectual disability—depravity, if you prefer the word—from which we are not delivered either by regeneration or sanctification. Hence, the best we can look for in this life is a sanctified nature expressing itself through an organism rendered defective by physical and intellectual depravity.

GEO. W. HILL.

Greenwood, June 30.

P. S. If Bro. Anderson raises the question, "How can parents transmit what is not in them?" that question will not affect the truth or falsity of his major premise. We may recognize a result without being able to explain the process that leads to that result. What has a simply potential existence in the parent sometimes, frequently has an actual existence in the offspring. The *posse esse* in the father frequently becomes the *esse* in the son.

G. W. H.

DARDANELLE DISTRICT CONFERENCE.

EDITOR METHODIST:—I give you a brief sketch of the Dardanelle District Conference, which held its 10th session at Bellville, Yell Co., June 23-27. The P. E., P. B. Summers, short, thick-set and sensible, was on the ground and in the chair in all these respects. This session in many respects was the best session of the District Conference and one of the visiting brethren complimented it as the best one so far on his rounds. We attribute it to four things: The President, the *esprit de corps* of his Conference, the excellent community where it was held, and those two incomparable visitors and school men Revs. T. H. Ware, Agent of Hendrix and O. H. Tucker, President of Quitman College. The attendance of the preachers was exceptionally good, only one absent in the District. Among the laymen the attendance, though more numerous, was yet not so unanimous, but fair considering the time of year. The opening sermon was preached by Rev. W. E. Rutledge Wednesday at 11 and was on the subject of the "old land marks," and was well handled and well received. This same thing can be said of every sermon that was preached and every prayer uttered. The occasion, if unique in any thing, was so in its high tide of both intellectuality and spirituality, and if your scribe was asked the reason why the fire of revival did not break out, he could not give it. The Presiding Elder at 11 Sunday was specially strong in specifying the work of the ministry, in being called of the Holy Ghost as overseers over the Church of God. Bro. T. H. Ware, Saturday at 11 also made us see exceedingly clear the nature of discipleship in the illustration of the vine and the branches, emphasizing this one thought in particular, that Christ gives the sustenance, but the branches bear the fruit. But of all the things said or done on that occasion to rivet themselves in the memory and to keep on ringing in the ears of one brought up under the rousement of old camp-meeting associations, the exhortation and prayer of Bro. J. W. Deshazo of Rover C't on Friday night was simply matchless in its way.

The school men had their inning also. Bro. Tucker of Quitman proposed a scholarship to the District, if it would assume one for itself. The proposition was covered with but little cost of time, Bro. T. H. Ware followed asking larger things for Hendrix, and surprising the Conference and himself also in aggregating his collection at $470. It took this to shut his mouth. Hendrix College is all right with Ware in the field.

In regard to the District school at Belleville a committee appointed for the purpose, reported in favor of reverting back to the original owners. The matter, however, was placed in the hands of another committee with instructions in regard to clearing the title to the property in fee simple to the Church.

The Conference also passed sentence on the local management of the Chicago Fair, condemning their pernicious violation of law in perverting the sanctity of the Sabbath to their greed and gain.

The unanimity prevailing throughout the Conference of course did not fail when it came to the vote of thanks to the good people of Belleville for the large degree of hospitality shown in the entertainment of the Conference. Judged by their fried chicken, there are no better people than those of Belleville and also judged by any other rule observed by the writer.

The following delegates were elected to the Annual Conference: Joseph Meeks, L. P., Dr. W. A. Houck, J. J. Briggs and J. W. Pounds. When the benediction was pronounced on Saturday evening, we do not think it could have been pronounced at the close of an occasion better rounded up in all the departments of the work for which it was called.

J. F. MUNDAY, Sec.

Russellville, June 30.

REV. JOSEPH TURRENTINE.

Bro. Joseph Turrentine was born in Morgan Co. Alabama Sept. 21st 1821; was admitted into the traveling connection in the Tennessee Conference and was transferred to the Little Rock Conference in 1850 and has been a member of this (the Little Rock Conference) since that time until the day of his death, which occurred May 14, 1893. Died in great peace. As a man, he was noble in his bearing, of great mind worth, of great decision of character. He was a man of great industry and energy. A man who formed industrious habits and was always busy. He was a business man, the embodiment of honor. As a preacher, he was a man of no mean points. He was clear, logical and forceful. He occasionally rose to the sublimely eloquent, was captivating. I have heard him when he appeared almost inspired. When he was as it were translated. When he quit these mundane spheres and dwelt in the very sublimities of glory. When he would carry his audience with him right up into the Divine presence and discover to them the Divine fullness. When he would unveil heaven itself and reveal its effulgence. He filled some prominent appointments while in the Conference very acceptably. He sustained a supernumerary and a superannuate relation to the Conference some years before his death. He was a feeble man, but always willing to go when able to do so. He loved the Church and was willing to sacrifice for her. He loved the brethren of his Conference, was a true friend to all who became his pastors. They live to perpetuate his memory.

E. N. WATSON.

We have not space this week to publish our Washington letter, but we copy from it a few sentences uttered by Bishop Hurst of the M. E. Church in the memorial service in honor of the late Senator Stanford: "There was none more reverent than he, none more glad to hear the gospel or to whom the Word came with deeper sympathy, for he was fond of speaking at home of the Word he heard at Church. Unlike many public men, when he left his constituency and the State he represented for his official sojourn at the Capital, he did not leave his religion behind him, but brought it to Washington, where it constituted the controlling influence of his domestic and public life." "The deeply religious life of Senator Stanford was plain to all who came in contact with him. He made no effort to speak of religion, but spoke of it as though it was his usual thought. The two sole articles in his creed were God's goodness toward men and man's charity towards his brother." "It was not simply a general providence that he considered God exercised towards his children, but a particualar providence that guides the individual footsteps of the children of God. He used to speak of God's special interest in every child of God. There was no pessimism in Senator Stanford. He had always faith in the progress of the world towards lofty ideas and higher achievements. The calamities and disappointments happening to both individuals and nations he was accustomed to think of as incidents for disciplinary purposes." "He considered himself as steward, and so never thought that his giving was other than a plessure and duty. He pronounced the day on which he transferred his great wealth to the trustees of the University that bears his name as the happiest in his life."

NOTICE.

The District Conference for the Helena District will be organized at Clarendon, July 19, at 3 p. m. Rev. H. M. Cryer will preach the opening sermon at 8 p. m.

M. B. UMSTED.

NOTICE.

Dr. Caradine of First Church, St. Louis, will be with me in a two weeks' meeting, beginning Oct. 1. Parties who come to the Confederate Reunion here, which will be the last days of September, can, if they so desire, have their return tickets so arranged as to take in the meeting. Will take care of all preachers who come to the meeting.

B. C. MATTHEWS, Pastor.

Bentonville, June 30.

ARKANSAS METHODIST.

THURSDAY, JULY 6, 1893.

PERSONAL AND OTHER NOTES

Our office was favored this week with friendly calls from Bros. J. E. Miller of Argenta and J. A. Pritchett of La Belle, both zealous Sunday-school workers.

We had a brief call Monday p. m. from President A. C. Millar of Hendrix College, which is advertised in this issue.

Rev. W. P. Hamilton, P. C. of Paris and Roseville, called Thursday on his way back from a visit to his old home in Tennessee.

Prof. E. R. Long, President of Arkansas College, Batesville, Rev. E. L. Beard, P. C. of Washinaton C't, and Dr. W. J. Henson, a jolly Methodist of Cato called last Friday.

Rev. W. A. Downing, P. C. reports "better times on Warm Springs mission; 3 conversions June 25, Church revived, several penitents, old time shouts in the camp." 'He expects to make a better report this year than last, and is trying to circulate this paper.'

For several reasons we would be glad to have very *early* reports of our District Conferences.

☞ We know money is scarce with most of our readers, but we feel assured many of them can now easily send us very helpful remittances, which would be greatly appreciated in this dull season. If you can spare it, Brother, let us have a remittance from YOU.

Rev. W. A. Steel, P. C., writes "our meeting [at Stuttgart] is continued and we hope for good results."

Our highly esteemed friend, Bro. W. M. Clifton of Morrilton, and Mrs. R. P. Hanson of Atkins were married in this city Monday p. m. and started a few hours later on a bridal tour to the World's Fair.

Last week we had a card from Rev. J. F. Follin, stating he had been quite sick and consequently unable to prepare notes on the Epworth League prayer meeting topics. We hope he will soon be able to resume his appreciated service for our readers interested in the Epworth League work.

For lack of space we hold over for our next issue the Literary Address delivered at Hendrix College by Rev. Dr. J. D. Hammond.

We regret to learn from a dispatch in the Arkansas Gazette, that our church at Bald Knob was destroyed by the storm last Friday evening. It was built a few years ago, and its loss now will be sadly felt by our small membership in that community.

Rev. D. W. Reed, P. C., wrote June 26: "Our meeting at Black Rock closed June 18. Our own Bro. Jernigan assisted me from first to last, and did good and faithful work; 18 professed conversion and 14 joined the Church; besides many backsliders were reclaimed. 'Salvation's rolling on'."

Rev. J. D. Rutledge, P. C., wrote from St. Francis, July 1: "Our meeting has been continued from the District Conference. Bro. Jernigan is still with us doing good work. We have had 24 conversions up to date; expect to run on next week."

The Conway Log Cabin, June 23, gave the pictures, ages and chosen professions of the seven graduates from Hendrix College. Messrs, Cotham, Owen, Reynolds and Riggin, after teaching for a time, expect to make lawyers, Goddard and House are preachers, and Sanders intends to be an author.

The Rev. L. B. Hawley, of the Little Rock Conference, was in attendance upon the Vanderbilt Commencement last week, and did us the honor of calling at the Advocate office. His son, Rev. J. M. Hawley, a very promising young man, concluded his career at the University, having taken the degrees of M.A. and B. D.—Nashville Advocate, June 29.

We spent part of last Thursday in Pine Bluff, calling on many of our subscribers and collecting nearly $40. In spite of the hard times the city is still growing, and our three Churches there are prospering under the pastorates of Revs. J. R. Moore, J. F. Carr and L. C. Wilson. We are much indebted to Bro. A. Brewster for generous hospitality and special favors.

We invite special attention to all our new advertisements of colleges and other schools, which will be separately and suitably mentioned in an early issue.

Sending his new advertisement, President S. H. Babcock says the damage from the storm to Searcy College, over $1,000, will soon be repaired. We are sorry he will have to bear most of this loss.

This morning (Wednesday) our office was favored with calls from Revs. V. V. Harlan and F. S. H. Johnston, who had come to attend a meeting of the Finance Committee of the Board of Trustees of Hendrix College.

Rev. Jas. A. Anderson reports "good prospect of a great meeting" in his charge, Fayetteville sstation. He is assisted by Rev. Dr. Leftwich of Nashville, Tenn.

Eureka Sunday-school at Cavanaugh, Sebastian county, took a collection for the cyclone sufferers of Hempstead and La Fayette counties, and raised $3.75 which they sent to us through Bro J. R. Leard. We forwarded the amount to Rev. R. W. McKay, New Lewisville.

MARRIED.

In Mrs. Peal's Hotel, Plummerville, Ark., June 28, 1893 at 9 p. m. Mr. John W. Frier and Miss Emma James, both of Plummerville, Ark.—Rev. D. J. Weems officiating.

Albert D. Reynolds, assistant cashier Ark. Valley Bank, and Miss Edna A. Jennings, daughter of W. W. Jennings of Ozark, were married by Rev. T. J. Reynolds, assisted by Rev. J. A. Walden, at 10 p. m. June 29, '93, and departed immediately on a bridal tour which will include the World's Fair.

July 3, 1893, in the parlor of the Capital Hotel, Little Rock, Ark., by Rev. A. C. Millar, W. M. Clifton of Morrilton and Mrs. R. P. Hanson of Atkins.

Married in the Methodist Church at Dalark in Dallas Co., Ark., June 29, 1893, by Rev. J. F. Calwell, Prof. J. Black Evans and Miss Maggie Atchley, the bride being a daughter of Rev. R. C. Atchley of the Little Rock Conference.

Mr. T. S. House and Miss Jannie Lapscott at M. E. Church, South, West Point, Ark., June 21, '93, 8 p. m. by Rev. J. A. Peebles.

International Sunday-school Convention

The seventh International Sunday-school Convention of the United States, the Dominion of Canada, and Newfoundland will meet in the city of St. Louis, Mo., August 31 and September 1 and 2, 1893. The second World's Sunday-school Convention will meet in the same place on Monday, Tuesday and Wednesday, September 4-6.

Arkansas will be allowed thirty-two delegates. The State Sunday-school Convention recently in session provided that the delegates from Arkansas should be appointed by the President of the State Association. I desire to select thirty-two Sunday-school workers from the various Protestant Churches of the State for appointment. When I say workers I do no not mean those who simply work on convention and dress parade occasions, but those who are actively engaged in their home schools. I want those who will promise to go. No appointments will be made as mere compliments. I request the pastors of the various Churches and other interested persons to recommend suitable persons, male or female, to me for appointment.

GEORGE THORNBURGH,
Pres. Ark. State S. S. Asso'n.
Little Rock, Ark.

NOTICE.

Brethren of the Little Rock District:—The L. R. & M. R. R. has kindly granted rate of one and one-third fare for the round trip on certificate plan, to and from the District Conference at Hazen. This is to be granted to all points from Little Rock to Brinkley. When you buy your tickets pay full rate to Hazen. In connection with that get a certificate from the agent, and it will be signed at the Conference, and you will then get your ticket for one-third fare. This is granted to all in attendance. The day trains pass Hazen a few minutes to 1 p. m. going west and a few minutes to 4 p. m. going east.

C. L. ADAMS.

Carlisle, July 3.

A press dispatch from Bowling Green, Ky., says the local option election held ended the hottest fight in the history of the city. All day prayer meetings, women at the polls and the ringing of church bells add to the heat of the contest. The saloon element made a determined effort to carry the day, but there was enough of the Sam Jones enthusiasm left in the community to down opposition from the license people. For the next three years the local option law will be given a fair test. The majority today was small, the temperance people only winning with a majority of twenty-eight votes.

The new "dispensary" law for the sale of liquors in South Carolina went into operation last Saturday, and now that State has entire charge of the sale of intoxicating beverages to its citizens. A press dispatch from Columbia, July 1, says among other things: The State has a big central dispensary in Columbia, where whiskey, beer and wine and other liquors are put up in bottles and kegs. This dispensary furnishes liquor to the country dispensaries, which are established upon the petition of the majority of freeholders of a town. A double guard was on duty at the State dispensary today, as threats of burning it have been made. The bars are all closed today and the town is dry, no country dispensary as yet having been established. The State employs a large force of constables, whose names are not known, to detect "blind tigers." The possession of a United States revenue license is prima facie evidence of intention to violate the law. A failure to secure a license will put the United States revenue force, as well as the State constables, on the track of violators. Instead of dispensaries dotting the State as we expected, the record showed today that in all South Carolina there are but ten places where intoxicating liquors can be lawfully obtained. There are sixteen applications on file, but only ten qualified and opened up for business.

As the law originally reads it gives the State forty-five local dispensaries, but it also gives the board of control power to make its own rules. So the board, to advance the movement, ruled that the counties could have a dispensary for each incorporation, thus throwing it open to every town and city in the State that is not dry, instead of making a limit to a county. This, however, has not been taken advantage of, though there are indications that it will be in the future. But for the present the board has failed to accomplish what is hoped.

The full text of Pope Leo XIII's letter, as translated and published by Archbishop Corrigan, leaves no doubt as to the supreme authority of Monsignor Satolli, as the papal representative in this country. Those high officials who have rebelled against him, doubtless discover their grievous mistake, and will hasten to make all amends. We are not to be deceived with respect to the attitude of the Romish Church to the public schools by any grant of discretionary powers as to the attendance of Catholic children. The declarations of the Baltimore Councils are ratified and reaffirmed by His Holiness. Only where under exceptional circumstances it may be necessary, can Catholic children be suffered to attend the public school. How far this will encourage Archbishop Ireland remains to be seen. On its face it seems to be favorable, and doubtless is meant to give room for the exercise of the wisest and shrewdest diplomacy. Unless the public schools can be Romanized, they will not be used, and some of the Catholic organs—notably the Catholic World—are unsparing of their denunciation of Bishop Vincent, who, seeing the amazing audacity and pretension of establishing a Roman court in Washington, has not hesitated to denounce it, and to warn the people of the danger which threatens the public-school system through the unalterable though apparently altered policy of Rome.—Cincinnati Advocate.

The tablets discovered at Tel-el-Amarna, in Egypt, have been the study of learned archæologists ever since their publication by the Trustees of the British Museum last year. The correspondence found in them between kings of Egypt and kings of Mesopotamia, as far back as fifteen hundred years before the coming of Christ cannot fail to be of profound historic interest wherever they go, and their relations to parts of the Old Testament increase the interest of Christian scholars in their revelations. The old Babylonian characters tell strange stories to men of the nineteenth century. They make revelations which bridge over some great chasms in the hisiory of Oriental nations long before Canaan was conquered by the Hebrews under Joshua. But these revelations are likely to be confirmed and supplemented by discoveries made at Tel-el-Hesy. in Southern Palestine. A great mound which bears that name has been explored, chiefly by Mr. Bliss, a son of Rev. Dr. Bliss, of Beyrout, who is acting for the Palestine Exploration Fund. The most important find of all made is a cuneiform tablet, the first record of pre-Israelitish Canaan yet yielded up by the soil of Palestine, and Professor Sayce holds that it is but the forerunner of the reports of the Governor of Lachish in days when the Israelitish invasion was still distant. Professor Sayce believes that this find heralds a discovery which will amount to "digging up the source of the Book of Genesis."—Phila. Presbyterian.

Important to Our Preachers.

The remarkaele offer we make on Chambers's Encyclopædia will not interfere with the commission we allow you. You will receive the same commission on subscriptions taken under this offer as heretofore. The offer of the Cyclopedia will help you to get new and renewing subscribers. For $2.50 and one year's subscription you can get the Encyclopædia; or, for 5 new subscribers you can have the Cyclopedia. This offer brings the Encyclopædia within reach of everybody.

Reduction in World's Fair Rates to Chicago.

Commencing June 24, 1893, the St. Louis, Iron Mountain and Southern Railway will sell excursion tickets from Little Rock to Chicago, Ills., and return at the rate of $25.80 (for the round trip). Same will be good for return passage until November 15, 1893, and will not require the signature of the purchaser. This line offers passengers choice of rates either via Memphis or St. Louis. For further information call at city ticket office, 118 West Markham street or Union Depot.

H C. TOWNSEND,
G. P. T. A., St. Louis, Mo.

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

Patrolman Julius Zeidler

Of the Brooklyn, N. Y., Police Force, gladly testifies to the merit of Hood's Sarsaparilla. His wife takes it for dizziness and indigestion and it works charmingly. "The children also take it with great benefit. It is without doubt a most excellent thing for **That Tired Feeling.** I cheerfully recommend

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and Hood's Pills to every one who wishes to have health and comfort." Get HOOD'S.

HOOD'S PILLS cure liver ills, constipation, biliousness, jaundice, and sick headache.

A Minneapolis Miracle.

The Remarkable Cure of J. B. White of this City.

A Cripple for Years, Pronounced Incurable by Physicians and Given up by His Friends to Die—How He Obtained Relief and Became a Well Man—His Daughter's Marvelous Improvement.

(From the Minneapolis Journal.)

"Precious is the panacea that cures when hope is gone and medical advice pronounces the death sentence—'incurable'. How terrible it is to think of leaving this sweet life before the allotted years of man's time here on earth are spent." Thus spoke J. B. White of 1201, 3rd St., N. E., last night to a Journal reporter. Mr. White has been much talked about of late, and the following conversation explains why:

"I am a native of Shediac, New Brunswick, and of French descent. I am now 60 years old. I fell from a building two years ago and broke my thigh, besides injuring myself internally. The doctors could do nothing for me but let the bones grow together as best they could. When I was able to walk on crutches I came near dying from the complication of troubles that had set in after the fall. For one year and a half I walked on crutches, striving in vain to find some relief from the misery I felt night and day. The worst part of my afflictions was that I could not eat anything. If I could have taken nourishment and kept it down I could have stood the pain better. I had four doctors, and kept taking all sorts of medicines. I had to stop all of them or I would have been a dead man. I have enough bottles left to start a drug store. I would be troubled so with headaches, and my hips would pain me so that I often thought I should go crazy. I was so emaciated that there was nothing to me but skin and bone. Last summer I felt as if I was nearly dead. My kidneys then began to bother me. I got so I could not sleep only at intervals. Finally I gave up in despair. One day I was sitting on the porch. It was a beautiful sunny day. The singing of birds and the odor of flowers set me to thinking of my childhood days. From that my thoughts reverted to the little French weekly paper, *Le Moniteur Acadien*, that we got, and I thought I would like to read it and see how things were at my old home. I told my wife to get me the last number. She brought me the one that came that morning. The first thing I saw was a long article about the miraculous cure of a cripple. I read on and on, becoming more interested than ever. The patient in the article said that Dr. Williams' Pink Pills for Pale People cured him and they would cure others. The story aroused my interest and I induced my druggist to send for them. I did not expect relief right away, but soon they made the headache pass away. After taking them some days I could eat. People laughed at me when I began to take the pills, telling me I was taking so much candy. But the day I threw away the crutches they thought different. I am now well and hearty as a young man of 25."

At this juncture his married daughter, Mrs. N. White, came into the store. "There," said he, "is another case. She has tried them too." The reporter thought it would be a good idea to speak of her case, also, since it was a woman's. Mrs. White married a man of the same name as her father, so this accounts for the same name.

"The doctors," she said, "told me I had uterine trouble. I was in a miserable condition. Nothing that I took could alleviate the pains I would feel in my limbs and abdomen. I often had fluttering of the heart and frequent weak spells. I would eat, but it would do me no good. I could not sleep, I was in misery and despair. My father took Dr. Williams' Pink Pills, and his improvement was so rapid that I thought I would take them too. At first I felt worse, and then I began to mend so rapidly that I was astonished. I have taken seven boxes and am now nearly well. I can do my own work and can eat and sleep well. In the mornings I feel refreshed after a night's rest."

August Grotefend, who keeps the Germania Drug Store, at 1011 Main St., N. E., corroborated what Mr. White had said above in regard to his condition, saying, "I have sold a great many since these cures. Some of the lumbermen going in the woods have taken half dozen box lots of these pills with them. They certainly have done a wonderful lot of good and should have the entire credit of the cures."

On inquiry The Journal reporter found that these pills are now on sale at the various wholesale drug houses of Minneapolis and St. Paul and are meeting with a good sale, but not as fast as they will sell as soon as their merit is fully known. He also found that they were manufactured by Dr. Williams' Medicine Company, Schenectady, N. Y., and Brockville, Ont., and the pills are sold in boxes (never in bulk by the hundred) at 50 cents a a box, or six boxes for $2.50.

Dr. Williams' Pink Pills are a perfect blood builder and nerve restorer, curing such diseases as rheumatism, neuralgia, partial paralysis, locomotor ataxia, St. Vitus' dance, nervous headache, nervous prostration and the tired feeling therefrom, the after effects of la grippe, influenza, and severe colds, diseases depending on humors in the blood, such as scrofula, chronic erysipelas, etc. Pink Pills give a healthy glow to pale and sallow complexions and are a specific for the troubles peculiar to the female system; in men they effect a radical cure in all cases arising from mental worry, overwork or excesses of any nature.

All seasonable goods, such as refrigerators, ice cream freezers, water coolers, gasoline stoves, etc., will be sold at greatly reduced prices. Fones Bros. Hardware Co.

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Rev. Howard W. Key, A.M., Ph.D.

Are You Tired

of reading our advertisement that has been running in this paper for the last few months? We will make a change. Groceries have been on a standstill so to speak; hardly any change, except perhaps in hog products. From now on the indications are for high prices. Sugar has advanced nearly two cents, flour is sure to advance if the government report comes in as bad as expected regarding the wheat crop; we will know by the 10th of this month. If you are in the market for anything write us for prices. Every letter answered by return mail.

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A Purely Vegetable Tonic

for Loss of Appetite, Weak Stomach, Dyspepsia, Liver Complaint, Fever, Ague, and a

General Blood Purifier.

A true Tonic. A Sure Appetizer. A complete Strengthener. A King Blood Purifier.

Will cure Dyspepsia and Sick Headache. Will cure Weak and Delicate Women. As a

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IT HAS NO EQUAL!

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BUCKEYE BELL FOUNDRY
THE VANDUZEN & TIFT CO., Cincinnati, Ohio, U.S.A. Best Ingot Copper and E. India Tin. CHURCH BELLS, PEALS AND CHIMES. Price & Terms Free. Satisfaction Guaranteed.

Cheap Summer Tourist Rates to the West.

Commencing June 15, 1893, the St. Louis, Iron Mountain and Southern Railway will sell special way and round trip excursion tickets from Little Rock to prominent Western resorts at the following low rates: To Denver, Pueblo, Colorado Springs, Colo., rate one way, $23.65; round trip, $37.85, Trinidad, Colo., rate one way, $24.50; round trip, $39.20, Salt Lake and Ogden, Utah, rate, $41.15; round trip, $67.85. Round trip tickets sold at rates quoted above will be good for return passage thirty days from date of sale. Regular round trip tourist tickets, good until November 15, 1893, for return passage, to either Denver, Pueblo, Colorado Springs or Trinidad, $42.75. Regular round trip tourist tickets, good ninety days from date of sale for return passage, with thirty days going and returning transit limits, to either Salt Lake or Ogden, Utah, $72.75. For further information, call at city ticket office, 118 West Markham street, or Union Depot.

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Ten Scholarships.

In order to induce people to raise clubs to the TWICE-A-WEEK GAZETTE, the publishers are offering ten scholarships in Hardin Ladies' College and Conservatory of Music at Mexico, Mo., to the ten young ladies who, through their own efforts or the efforts of friends and relatives, secure the largest number of subscriptions to the TWICE-A-WEEK GAZETTE before September 1, 1893. Hardin College is one of the finest in the United States. Its literary department is as good as the best, and no other college in this country has as fine a music department as its Conservatory of Music. The professors are all graduates of the finest colleges. There is not a more desirable school in the country, and a young lady who secures a scholarship in it is fortunate indeed. It requires only a little effort to get one of these scholarships. In addition to the scholarships, THE GAZETTE guarantees a suitable reward for each young lady who has twenty-five or more subscriptions to her credit. Any subscriber who pays for one year can have the subscription credited to any young lady he desires. For further particulars address

The Gazette,

Little Rock, Ark.

ARKANSAS METHODIST.

THURSDAY, JULY 6, 1893.

THE FAMILY.

LISTENING TO THE SCRIPTURES.

Even good and conscientious people are sometimes surprised to find that they have been hearing the Scriptures read without really taking in a word. Among children it is perhaps the exception to find attentive listeners to any sort of religious exercises.

The shrewd principal of a large school once inquired at the close of the morning devotional services if any pupil present could tell what chapter had just been read, or anything which it contained. Not one responded, though the most perfect quiet and order had been maintained throughout all the exercises. On the following morning three or four could remember, having been warned by the experience of the previous day. In the course of a few weeks, the inquiries having been judiciously repeated from time to time, nearly every one of the pupils could tell something of what had been read, and a proper habit was gradually substituted for the irreverent and mentally dangerous one of inattention which had prevailed before.

It will be found a good plan for parents to make a practice of asking their children, after church, something of the Scripture that has been read, the sermons and the hymns which have been sung. A general conversation upon the subject, not critical nor flippant, forms the best occasion for instituting these inquiries, which need not be, indeed would much better not be, direct. It is an unpleasant thought that we ever listen, or that our children can listen, to the sacred words of the book which we prize most on earth without comprehending their meaning, or even remembering what they were. There must be something wrong if this state of things is allowed to continue.

It will be found greatly to stimulate the interest of the whole family in the morning Scripture reading if brief comments and explanations are judiciously made from time to time by the older members of the family. It goes without saying that reading in turn by all is more likely to maintain interest than the reading of the whole lesson by anyone, while the time consumed in the two methods will not, if the children have been properly trained, differ materially. Everbody enjoys most those exercises in which he has some part himself, unless he is hopelessly lazy or diffident, or has paid for his entertainment. In any case, care should be taken to see that no member of our own families habitually listens to the reading of anything, especially the Bible, without paying strict attention to it. The habit of mind is, as has been said, an injurious one intellectually, and it involves, besides, the moral obliquity of only half doing a thing, a blemish which must in time, unless counteracted, inevitably affect the whole moral character.—The Congregationalist.

HOME, SWEET HOME.

Of all the songs we sing the loveliest is "Home, Sweet Home," and how true is the saying that the two sweetest words in our language are "Home and Heaven." Yes, God meant that there should be a very close link between the two, and that is why there is so much in the Bible about family life. Yet how is it that so many young people seem to be happier anywhere than at home? There must be something wrong, and when there is anything wrong in the home life the mother must ask herself where she has been making a mistake. Have the children learn that home is a place where there are sour looks, harsh words, and continual fault-finding; a place from which their friends are banished; where innocent merriment is silenced, and their gathered treasures condemned as rubbish and litter? If so, can you wonder that they prefer the liberty of the streets? But let the children learn that home is a place where peace dwells; where mutual rights are respected and justice is done to all, and it will have an enduring attraction for them.

The corner-stone on which true home happiness rests is religion. The home must consecrated by family prayer. Wherever Abraham pitched his tent there he built an altar. Family prayer is the strongest cement with which you can bind your home together; it raises it from a mere lodging place, where we eat and sleep, to a sacred spot around which gather the holiest feelings of our hearts. Where God is thus honored, parents will be more readily obeyed, brothers and sisters will be more loving, and there will be harmony instead of discord.

Cherish courtesy in your own manner toward your children, and in that of child to child. Show them that the home is not a bear garden, but a place for gentle words and deeds. Teach the boys to wait on the girls, and the girls to accept their help with ready thanks. Be patient yourself with the children's noise and litter; it is better for your head to ache now than your heart by and by. Take an interest in their games and pursuits, guiding them in the choice of those that are good and elevating. Encourage the boys in handicrafts, not scolding them for making a mess, but teaching them to clean it away themselves.

Do not let your name be self-centered; let the light of your household joys fall on other homes less happy. Encourage your children in acts of voluntary self-denial. Mark your family anniversaries by some deed of kindness to others.

Try this plan, and you will find that when the children are scattered along life's many ways the memory of the old home will be a safeguard in temptation and a solace in trial, because it was a foreshadowing of that eternal home where "tears are wiped away," and where "naught that defileth enters in."—Mary Cochrane.

A TRUE STORY.

In the latter part of last century a girl in England became a kitchen maid in a farmhouse. She had many styles of work, and hard work. Time rolled on and she married the son of a weaver of Haliifax. They were industrious. They saved money enough after a time to build them a home. On the morning of the day when they were to enter that home, the young wife rose at four o'clock, entered the front yard, knelt down, consecrated the place to God, and there made the solemn vow: "O Lord, if thou wilt bless me in this place the poor shall have a share of it."

Time tolled on and fortune rolled. Children grew up around them, and they became prosperous, one, a member of parliament, in a public place, declared that his success came from that prayer of his mother in the doorway. All of them were wealthy—four thousand hands in their factories. They built dwelling houses for laborers at cheap rents, and when they were invalid and could not pay, they had the houses for nothing. One of these sons went to America, admired the parks, went back, bought land and opened a great public park and made it a present to the city of Halifax, England. They endowed an orphanage and they endowed two alms-houses. All England has heard of the generosity and good works of the Crossleys.

Moral: consecrate to God your small means and humble surroundings, and you will have larger means and grander surroundings.—London Presbyterian.

SISTERHOOD AND BROTHERHOOD.

How happy they—the happiest of their kind—
Whom gentler stars unite, and in one fate
Their hearts, their fortunes, and their being blend! —Thomson.

Wise and beneficent is the providence which has set the human race in families. The family is nature's school; it is the discipline of a small society preparing us for intercourse with the great world. We are associated in our youth with a few beings, that the spirit of humanity may be called forth by their tenderness, and the spirit of sacrifice by the service which we render the one to the other. It is true that in our family relationship we have to battle with the blinding effect of early familiarity; but when this is neutralized by growing affection, how endearing are the bonds which are welded in the home, and how radiant are the heights of smypathy and mutual love which may there be attained.

This shadowed world of ours, cursed as it is by selfishness and greed, can present no fairer picture than that of a family acting as if they were one body informed by one soul; sharing the same interests, shouldering the same burdens, touched by the same sympathies, and mutually seeking each other's happiness. The annals of the race abound with examples of joyous sacrifice and enduring affection between brothers and sisters, investing human life with a peculiar charm. At the age of eighteen, young Usher, afterwards archbishop, had bequeathed to him an ample fortune. He at once shared it with his brothers and sisters, retaining only a sufficient sum to maintain him at college and supply him with books. Lovely also are the examples of sympathy and friendship between brothers and sisters, shedding on the leaves of earth the light of heaven. Sir Philip and Mary Sidney shared the same studies, and were linked together by a lovely similarity of soul. The sister wrote, on the death of Sir Philip at Zutphen, a beautiful elegy, containing these lines:

"Great loss to all that ever did him see;
Great loss to all, but greater loss to me.'
—Great Thoughts.

AS A DRINK IN FEVERS
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Our Young Folks

NATURAL HISTORY, COLTS, MEN.

Children, let us talk about some little animals. Girls did you ever see a colt? (Ans. Yes, sir.) Boys, what is a colt? (Ans. A little horse.) Yes a colt is a horse, and as much a horse at a day old, as it will be at ten years old. Age doesn't make horses. Size doesn't make horses; they have been horses all of their lives. So we have big horses and little horses, old horses and young horses; but they are horses. Boys, does age make men? (Ans. No, sir.) No, age doesn't make men. Rocks are old; but rocks are not men. Girls, does size make men? (Ans. No, sir.) No; size doesn't make men. Elephants are large; but elephants are not men. Parents, does knowledge make men? (Ans. No.) No. Knowledge doesn't make men. Archangels are wise; but archangels are not men. Men are born into the world, and are never anything but men. Men, first, last, and all the time—a reproduction of past generations. There are among us big men and little men, old men and young men, but we are all men; and have been every day of our lives.

Most of us have an idea that a little child is one sort of a being, and that a grown man is another sort of being; but the fact is, they are identical in nature and in organism; the one an exact copy of the other. Age is a mere circumstance of life and can no more divide asunder persons of five years and persons of thirty than it can persons of forty from those of sixty. The same life of the same person, spans every period of human existence from the cradle to the grave. Infancy is manhood at its fountain head. To separate the children in thought or treatment morally from other folks, is not only unjust to the children themselves, but hurtful to mankind in general. Think of it. Five or ten or twenty years of life lost in waiting to be wise or large or old! and at last, after having wasted so much of life to no purpose, be forced to begin at the foot of the ladder. Is it strange that, being taught to put off all concern of religion at the first, we should be indifferent about it afterwards? It is more damaging to the cause of Christ to withhold the gospel from men in their infancy than it would be to the business of a firm to take out of it a third of its capital investment during a money panic. If we would but think—if the children did but know, that God wants us to begin to learn, to begin to act, to begin to grow, when we begin to live in this world, that we may learn of Jesus just as we do learn of mother—that we may trust Him just as we trust father—that He will help us to love and obey Him, just as He helps us to love and obey our parents; and, that none need to be personal sinners before they can become actual Christians all would know the Lord from the best to the greatest, and the exhaustive fruitless repetitions of the truth in our land would be unnecessary. G. W. RICE.

Sheridan, June 23.

HOW WILL WAS CURED.

"I don't know what to do with my little boy," said Willie's mother. "He hasn't been well, and the doctor told me to take him to the seashore, and let him play all day in the sand. But how am I going to make him play when he does not feel like it? He hides from merry children, and sits and mopes by himself."

"I know a prescription much better than your doctor's," said a strange lady sitting by.

"What is it?" asked Will's mother.

"Call him, and let me try it," said the stranger.

"Will! O Will! come here a minute, my son," called his mother.

Will got up slowly, leaving his bucket and spade in the sand. "They are just going to tease me about not playing," he grumbled to himself. "I wish everybody would let me alone."

But they didn't say a word to him about playing. "Will," said the strange lady, brightly, "if you are not too busy, I wish you would help me a little."

Will pricked up his ears. It had been a long time since he had been allowed to help anybody but himself.

"You see that little yellow cottage way off there?" asked the lady. "It is about a mile up the beach. There is a lame boy in that cottage, and I want to send him an orange; will you take it?"

"Yes, ma'am, certainly," said the small boy.

'And Will," she continued, "if you can do anything to amuse or cheer him, it would be a good thing, you know; he can't get out of the house by himself, but he might with you to help him."

Will was done moping now, forever and a day. He forgot all about himself in doing things for lame Lucien. That strange lady's prescription worked wonders. If you ever feel dull, little readers, I advise you to try it.—The Sunbeam.

Hundreds of people write "It is impossible to describe the good Hood's Sarsaparilla has done me." It will be of equal help to you.

THE STORY THAT HARRY HEARD.

Said Harry, throwing down the shoe-brush, "There that'll do. My shoes don't look very bright; no matter; who cares?"

"Whatever is worth doing is worth doing well," replied a serious but pleasant voice.

Harry started, and turned round to see who spoke. It was his father. Harry blushed.

His father said: "Harry, my boy, your boots look wretched. Pick up your brush and make them shine. When they look as they should, come into the library."

"Yes, pa," replied Harry, pouting; and taking up the brush in no very good humor, he brushed the dull boots until they shone nicely. When the boots were polished, he went to his father, who said to him:

"My son, I want to tell you a short story. I once knew a poor boy whose mother taught him the proverb, 'Whatever is worth doing, is worth doing well.' The boy went to be a servant in a gentleman's family. He took pains to do everything well, no matter how trivial it seemed. His employer was pleased, and took him into his shop. He did his work well there. When he was sent on an errand, he went quickly, and did his work faithfully. When he was told to make out a bill or enter an account, he did that well. This pleased his employer so that he advanced him step by step, until he became clerk, then a partner, and now a rich man, and anxious that his son Harry should learn to practice the rule which made him prosper."

"Why, pa, were you a poor boy once?" asked Harry.

"Yes, my son; so poor that I had to go into a family and black boots, wait at table, and do other little menial services for a living. But doing these things well, I was soon put, as I have told you, to do things more important. Obedience to the proverb, with God's blessing, made me a rich man."

Harry never forgot the conversation. Whenever he felt like slighting a bit of work, he thought of it, and felt spurred to do his work well. "Whatever is worth doing is worth doing well," cheered him in his daily duties.—Christian Commonwealth.

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ARKANSAS METHODIST.

THURSDAY, JULY 6, 1893.

OBITUARIES.

J. W. WHITSON.

Bro. J. W. Whitson was born July 16, 1824, in Jackson Co., Tenn., died at his home, Berryville, Ark., April 1, 1893.

Bro. John Whitson married Miss Sarah Hale June 4, 1846. He moved from Jackson Co., Tenn., to Carroll Co., Ark., in 1851; settled near Rule; from there he came to Berryville in 1868, where he resided until his death. He professed faith in Christ in 1846 and joined the Protestant Methodist Church, but after moving to Carroll Co. in 1851, he attached himself to the M. E. Church, South, in which he lived an active and useful member until his death, being either steward, class leader or trustee most all the time.

Bro. Whitson was a man that both loved and was true to the Church; above all things else true to his pastor. His house was always the home of the preacher. He always regarded it his duty to help support the institutions of the Church; did all he could as long as he lived.

It was my happy lot to be his pastor and to be associated with him during his last three months in this world. I found that to know him was to love him. He suffered long but patiently; was conscious to the last, had no clouds between him and God, but pillowed his head on the promises of the Eternal and fell asleep in Christ—dying in the very gates of heaven, thence taking hold of the strong arm of God. His immortal spirit was lifted up into the very presence of God his Father. His remains were laid away on Easter Sunday; funeral services conducted by Bro. E. L. Massey, his P. E., assisted by his pastor, in the presence of a multitude of friends. Bro. Whitson leaves behind a noble wife and three children, besides a host of relatives and friends, to mourn his absence. May God bless and sustain the bereaved ones and bring them at last to the city of God, where parting and tears will be no more.

K. S. VANZANDT, P. C.

W. C. GENTRY.

W. C. Gentry was born in Tennessee Aug. 15, 1816; died at his home near Antoine, Pike Co., Ark., May 22, 1893. He joined the Methodist Church in early life, in which he remained an honored member until called to his reward. Bro. Gentry is well known to all the preachers, who have traveled the Murfreesboro circuit. His house was the preacher's home and we always found him ready and anxious to talk on the subject of religion. He was a Bible reader and showed more than ordinary ability in the discussion of Bible subjects. In his death the Church has lost a faithful member and the cause of Christ a strong advocate. He had very strong convictions, and being full of energy, he was naturally a leader, an active worker in revivals and seemed to be always ready to do what he could for the advancement of the cause of Christ.

It was the privilege of the writer to be with him during his last illness, and while he doubtless suffered a great deal, he bore it patiently—said, "I am safe in the hands of Jesus," and no doubt realized a fulfilment of the promise, "I will not leave you comfortless." His mind seemed to be clear to the last. He talked freely to his children and others about his prospects for the future, and died in the faith of the gospel. He is gone, but he lives in the minds of many who expect to meet him in the resurrection morn. E. F. WILSON.

MARY ANN HINSON.

Mary Ann Hinson was born in Vanzant Co., Texas, March 25, 1853, died June 1, 1893, age 40 years, 3 months and 6 days. Sister Hinson professed religion at about the age of 10 years and joined the M. E. Church, South, of which she lived a consistent member until death claimed her for its own. In 1868 she moved with her parents to Crawford Co., Ark., and on Oct. 24, 1869, she was married to Jerry J. Hinson, which union proved to be a happy one. She was a kind, tender-hearted mother, a loving companion and a true Christian woman, always looking well to the interests of her household and the religious training of her children. It was not our privilege to meet her in the public congregation, as she had not been able to attend Church any before her death. But we visited her often and ever found her full of faith in Christ. She delighted to talk on the subject of religion and doing good, loved by all who knew her. She was the mother of 13 children, 6 of whom have preceded her to the glory land and we pray the Lord to sanctify her death to the salvation of those of her children, who are yet unsaved. God bless the heart-stricken husband and give him grace to bring the children up in the way they should ever go, and may they make an unbroken family in heaven, where sorrow and death are felt and feared no more.

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WILLIAM BEARDSLEE.

Bro. Beardslee departed this life at 7 o'clock Monday evening the 19th inst., after only a few hours' illness. He was in his place at Sunday-school and Church service the day before. It was my pleasure to spend this last Sunday afternoon in company with himself and his devoted wife at the residence of their son, Bro. O. J. Beardslee. He seemed delighted to have his children and grandchildren together again, for they had long been separated by the lines of several States until a few days before his death. Bro. Beardslee had almost reached his three score and ten years. He leaves a grief-stricken yet submissive wife, one son and one daughter with their families to mourn the loss of a loving and devoted husband, a tender and patient father and a loving and beloved grandfather. But thanks be to God, it is only a short time till they will meet where there is no more parting, for they are all marching on in the strength of Israel's God. In loving memory of the deceased and deep sympathy for the family, R. L. BROACH, P. C.

Deafness Cannot be Cured

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

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Quarterly Meetings.

Newport Dist., 3rd round. W. L. King, P. E Tuckerman July 1, 2; Newport st 2, 3; Walnut Ridge at Powhatan 8, 9; Portia ct at Mt. Zion 12, 13; Corning 16, 17; Reyno ct Williams's Mill 19, 20; Swifton at Elgin 22, 23; Mammoth Spr. at Hardy 30, 31; Clover Bend at Strangers Home August 2, 3; Warm Springs 5, 6; Siloam at Salem 9, 10; Pocahontas at Pocahontas 12, 13; Walnut Hill ct at Oak Hill 16, 17; Smithville at Shilo 19, 20; Imboden at Shaday Grove 23, 24; Cache mission 26, 27.

Arkadelphia Dist., 3rd round H. D. McKinnon, P. E. Daleville ct July 22, 23; Arkadelphia sta 23, 24; Dalark ct 29, 30; Benton sta Aug. 5, 6; Social Hill ct 12, 13; Lono ct 19, 20; Malvern 20, 31; clark ct at camp Ground 26, 27; Bryant ct Sept 2, 3; Murfreesboro ct at camp Ground 9, 10; collegeville ct at camp Ground 16, 17; Okolona and Smithton 23, 24; Gurdon ct 24, 25; Princeton ct Sept. 30, Oct. 1; Holy Springs ct 1, 2.

Searcy District, 3rd round. F. A. Jeffett, P. E. West Searcy July 1, 2; Beebe ct 4, 5; West Point ct 8, 9; Augusta sta 15, 16; Mt Pisgah ct 22, 23; Jacksonville ct 29, 30; Searcy sta Aug. 5, 6; Bradford ct 12, 13; Argenta sta 19, 20; Mineral ct 21, 22; El Paso ct 23, 24; Beebe sta 26, 27; Union ct 29, 30; Auvergne and Weldon Sept. 1, 2.

Pine Bluff Dist., 3rd round. J. H. Riggin, P. E. Kingsland July 8, 9; Riverside 9 10; Toledo at Woffords 15 16; Pastoria, Jones ct 22, 23; Lehi at Center 29, 30; New Edinburg at Wheelen s'gs Aug 5 6; Sheridan Carmel 12 13; Redfield 19 20, Stuttgart and DeWitt, Stuttgart 23, 24. Little Prairie, Camp Meeting 26; 27; Old River Sept 2, 3; Goldman, Union 8; De Witt ct Stillwells 9 10; Lakeside 16 17, White River, Roe, 22 24; First Church 30, Oct. 1.

Jonesboro Dist. 3rd round J. C. Ritter P. E. St. Francis ct June 24, 25; Harrisburgh ct July 1, 2; Vandale and Cherry Valley 8, 9; Jonesboro sta 12, 13; Jonesboro ct 15, 16; Paragould sta 19, 20; Paragould ct 22, 23; Gainsville ct 26, 27; Boydesville ct 29, 30; Marmaduke Mis. Aug. 2, 3; Buffalo Island ct 5, 6; Lorado ct 9, 10; Lake City miss 12, 13; Marion ct 16, 17; Pecan Point ct 19, 20; Osceola ct 22, 23; Chickasawba ct 26, 27; Shiloh ct Sept. 1, 2.

Fayetteville District 3rd round. V. V. Harlan, P. E. Springdale May 27, 28; Bentonville ct at Hileman's Chapel, June 3, 4; Bentonville 10, 11; Fayetteville 24, 25; Rogers, July 1, 2; Sulphur Springs at Honey Creek, 8, 9; Prairie Grove at New Sulphur, 15, 16; Elm Springs at Farmington 22, 23; Center Point at Hazel Valley 29, 30; Cincinnati at Zion Aug. 5, 6; Springtown at Siloam Springs 12, 13; Boonsboro 19, 20 White River at Zion Hill 22, 23.

Washington Dist. 3rd round, Geo. M. Hill, P. E. Center Pt, June 17, 18; Chapel Hill 24, 25; Mineral Springs, July 1, 2; Spring Hill, 15, 16; Washington, 22, 23; Genoa, 29, 30; Fulton and C. H. 30, 31; Bright Star, Aug. 5, 6; Emmett 12, 13; Prescott, 13, 14; Hope, 19, 20; De Ann, 26, 27; Rocky Comfort, Sept. 2, 3; Richmond, 9, 10; Lockesburg, 16, 17; Nashville, 23, 24.

Washington Dist. Conf. will convene at Nashville July 6, at 9 o'clock a. m. Opening sermon by Rev. B. G. Johnson, at 11 a. m. The S. S. Conf. for Washington Dist. will be held at Ozan, June 20-21, beginning at 9 o'clock Tuesday morning. Program will be published in a few days. Let each Sunday-school elect one delegate. I trust every pastor will be on hand and that every delegate will attend.

Harrison Dist. 3rd round, S. F. Dykes, P. E. Powell May 27, 28; Harrison June 10, 11, Lead Hill 17, 18; Bellfonte 24, 25; Yellville ct. July 1, 2; Yellville sta 8, 9; Valley Springs 15, 16; Big Flat 22, 23; Archie 29, 30; Wiley's Cove, Aug 5, 6; Mt. Home 19, 20; Oakland 26, 27.

District Conference at Yellville July 6.

Dardanelle Dist., 3rd round. P. B. Summers P. E. Atkins ct June 17, 18, Appleton ct July 1, 2; Dover ct 8, 9; Rover 15, 16; Chickalah ct 22, 23; Dardanelle ct 29 30, Gravelly Hill ct Aug 5, 6; Walnut Tree ct 9; Russellville sta 12, 13; Prairie View ct, 16; Dardanelle sta 19, 20; Danville ct, 26, 27.

Morrillton District, 3rd round, D. J Weems, P. E. Conway sta May 28, 29; Quitman sta June 3, 4; Morrilton sta 11, 12; Springfield ct at Greenbrier 17, 18; Plummerville ct at Sardis 24, 25; Morganton mis at New Hope July 1, 2; Mt. Vernon ct at Pleasant Valley 8, 9; Martinville ct at Deans Chapel 15, 16; Perryville [illegible]

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miss at Bethel 22, 23; Perryville ct at New Tenn. 29, 30; Ada ct at Mt. Zion Aug. 5, 6; Cleveland mis. at Center Point 12, 13; Clinton ct Pleasant Grove 19, 20; Gold Creek mis. New Prospect 26, 27; Quitman ct Camp Ground Sep. 23; Quitman camp meeting begins Sep't 1.

Little Rock Dist., 3rd round, H. H Watson P. E. Mablevale at Primrose chap June 24, 25; First Church July 2, 3; England at Stonewall 8, 9; Maumelle at Oak Hill 22, 23; Austin at Smyrna 29, 30. Lonoke 30, 31; Winfield Memorial Aug 5, 6; Liberty at Tanners Chap 12, 13; Hickory Plain at Hickory Plain 19, 20; Wattensas at New Bethel 21, 22; Des Arc at De Valls Bluff, 26 27; Hazen at Carlisle 27, 28; Asbury Sept 2, 3;

Clarksville Dist., 3rd round. S. S. Key, P. E. Altus & Coal Hill at Altus, June 3, 4; Clarksville sta 10, 11; Alma ct at Prairie Grove 24, 25; Dyer ct at River Side July 1, 2; Lamar ct at Breckenridge 8, 9; Ozone miss. at WoodsMountain, Low Gap 15, 16; Ozark sta 22, 23; Altus ct at Bethesda 29, 30; Clarksville ct at Mt. Zion August 5, 6; Van Buren 12, 13; Chester ct at Cove City 19, 20; Ozark ct 26, 27;

Batesville Dist., 3rd round, Henry T. Gregory, P. E. North Batesville miss. July 1; Batesville sta 2, 3; Oil Trough 8, 9; Ash Flat ct 15, 16; Salem 22, 23; Evening Shade ct 29, 30; Cedar Grove ct Aug 5, 6; Newburg ct 12, 13; Viola miss 19, 20; Melburne ct 25, 26; Sulphur Rock ct Sept. 2, 3; Mountain View 9, 10; Calamine ct 16, 17; Barron Fork ct 23, 24; Jamestown ct 30, Oct 1.

Eureka Springs Dist. 3rd round, E. L. Massey P. E. Eureka Springs sta May 28, 29; Kings River miss June 3 4; Kingston c't 10, 11; Huntsville c't 17, 18; Berryville and Green Forest 24, 25; Carrolton c't July 1, 2; Jasper miss 8, 9; Cassville miss 12, 13; St. Paul miss 15, 16; Berryville c't 22, 23; Goshen 29, 30; Hindsville c't Aug. 1, 2; War Eagle c't 5, 6; City miss 12, 13.

Hot Springs Dist., 3rd round. A. D. Jenkins, P. E. Central Ch. June 17, 18; South Hot Springs 24, 25; Malvern Hill July 1, 2; Crystal Spr. 8, 9; Mt Ida ct 15, 16; Amity ct 22, 23; New Liberty ct 29, 30; New Hope miss Aug. 5, 6; Silver Hill mis 9; Saline ct 12, 13; Mt Valley miss 19, 20; Dallas ct 26; 27; Mt Fork ct Sept 2, 3.

Fort Smith Dist., 3rd round. Geo. W. Hill, P. E. Greenwood ct at Oak Grove June 24 25; Central July 1, 2; Washburn ct at Washburn 8, 9; Huntington and Mansfield 22, 23; First Church 29 30, Mansfield ct at Oak Grove Aug 5, 6; Fort Smith ct at Spring Hill 12 13; Cauthron (Liable to be changed) 7, 8; Booneville ct at Leslies Chapel 19 20, Caulkesville at Nat'l Springs 21, 22; Charleston (Liable to be changed) 23 24; Paris and Roseville 26 27, Sugar Grove at Carolan 28 29, Hackett ct Pleasant Valley Sept 2, 3; Waldron ct 9 10;

District Conference at Cauthron July 14-16. Delegates going by rail will be met at Mansfield. Pastors will please see that their Quarterly Conference Records are on hand.

Camden Dist., 3rd r'd: J. R. Cason, P. F. Bearden and Thornton at Harmony July 12th Hampton ct at Summerville 15, 16, Fordyce sta 17; Lapile ct at Pools Chapel 22, 23; Caledonia ct at Harts Chapel 25, Camden ct at Hawkin S. H. 29, 30; Camden sta 31. Stephens and Waldo at Kilgore Lodge Aug 2; El Dorado at Bethlehem 5 6, Ouachita ct 8, Carolina at Pleasant Grove 12 13, Lewisville ct at Walnut Hill 15, Buckner ct 16, Magnolia sta 19 20, Atlanta ct 23.

Monticello Dist. 3rd round. A. O. Evans, P. E. Warren sta June 17, 18; Lacey ct at Pr. Chapel 24, 25; Monticello sta July 1, 2; Ark. City and Dermott 8, 9; Star City ct at Grady 15, 16; Lake Village ct at Watson 22, 23; Hamburg sta 29, 30; Mt Pleasant ct at Wilmar Aug. 5, 6; Berea ct at Berea 12, 13; Tillar ct at Newton 19, 20; Hamburgh ct at Macedonia 26, 27; Palestine Sept, 2, 3; Bartholomew 9, 10.

Helena Dist. 3rd round, M. B. Umsted, P. E Goodwin ct June 17, 18; Howell & Cotton Plant 21, 22; Wheatley ct 24, 25; Marianna sta 26, 27; Walnut Bend 26, 27; Holly Grove July 1, 2; Brinkley 6, 7; Poplar grove 8, 9; La Grange 15, 16; Haynes 29, 30; Forrest City Aug. 5, 6; Taylors Creek 7, 8; Wynne & McCrory 12, 13; DeView ct 14, 15; Clarendon sta 19, 20; Cypress Ridge 21, 22; Helena sta 26, 27.

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To say the organ and machine give satisfaction is entirely below the mark, insufficient to convey the idea. In fact the organ is an agreeable surprise; it certainly is the finest organ we ever saw for the price paid. The case is excellent in workmanship and design; the instrument is unexcelled in tone and volume; in fact I can't put it as strong as the case demands. There are but few white families in this vicinity; if it was otherwise I believe I could sell the organ right along. Our preachers ought to be able to sell hundreds of these organs during this year when the prices fully meet all short crops and scarcity of money. I am very truly yours, J. M. DENISON.

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THURSDAY, JULY 6, 1893.

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DITZLER--HALL DEBATE

At Marmaduke, Green Co., Ark., to begin July 26, 10 a. m., 1893.

We wish to say to the brethren expecting to attend the debate at this place, that we are 12 miles north of Paragould, Ark., on the Cotton Belt R. R. We further wish to say that we are authorized by the people of both Churches to state, that we are a very poor people in a small village and would like to say to all, Come, but we must be honest with you and ourselves and tell you, that we are not able to care for a great many. Further, we will try and care for all the preachers that may come. If, however, you can come on horseback or buggy do so, then we can give you a home back in the country. We can find room at the hotel for a few at the rate of $1 per day and some arrangements for private boarding can be made at a like expense for a few. We can give homes to others on horseback or in buggies from one to ten miles distant. Now if you can afford to come and accept either of our offers we will do the best we can for you, but we don't want you to come without knowing the facts in the case. We can't furnish much conveyance. You will have to look out for yourself as to that. If you can walk out from one to three miles we can care for you as best we can. This means for footmen; horsebackmen will have to go further.

J. M. LAWRENCE,
W. C. TOOMBS,
Pastors.

QUITMAN COLLEGE.

DEAR BRO. BENNETT:—I feel like I want to say something about Quitman College Commencement exercises, as others it seems have neglected to do so.

The Commencement sermon was preached to a large and attentive congregation at 11 a m Commencement Sunday by Rev. Dr. Jerome Haralson of Hubbard, Texas. His text was 1st John 3:1, 2. His sermon was grand and full of the Holy Ghost, and the noble embassador of the Lord Jesus was so charged with power divine, that all hearts were strangely warmed and made to praise God. It would be useless for me to say, that the people in and around Quitman were delighted with Dr. Haralson's visit. To say we were delighted would not be language sufficient to express our gratitude. On Saturday at 8:15 p. m. Rev. J. B. Stevenson of Conway station delivered an impressive and interesting discourse to the Epworth League. Bro. Stevenson made many friends during his short stay among us. Sunday at 8:30 p. m. the sermon for the College Y. M. C. A. was preached in power and demonstration of the divine Spirit by Rev. P. B. Summers, P. E. of the Dardanelle District. His text was Acts 9:31, and his sermon was both instructive and edifying. He was truly the right man in the right place. On Wednesday at 11 a. m. the Literary Address was delivered by Rev. Geo. W. Hill, P. E. of Ft. Smith District, to a large and wide-awake congregation in such grand and eloquent style as no one else probably could do but Rev. Geo. W. Hill. I will say in conclusion, this was the best Commencement in the history of Quitman College.

President O. E. Tucker and his noble Faculty deserve much credit for their earnest and efficient work on the line of Christian education in Quitman College. May this noble and God-honored institution of learning continue to prosper, and do good honest work for God and the Church in the future, as it has in the past.

It would be too tedious for me to give the names of all the visitors, but will say that we were very glad indeed of the privilege of again looking into the pleasant face of our much beloved F. S. H. Johnston of Morrilton station, who was one of the visiting committee.

Z. W. LINDSEY.

Quitman, July 1.

ATTENTION, OLD REBS!

I am asking, through friendly newspapers and by other means, your cooperation in advancing the sale of Some Rebel Relics, a book of the war which I have recently had published. Owing to financial inability I was put to the necessity of having the work done on credit, and must depend chiefly upon the sale of the book to pay for it. It is not a money-making project of mine, but is the offspring of my love and admiration for my comrades in arms and the South, and I shall be satisfied to simply lose nothing on it, which I can poorly afford to do. The book is written mainly from the standpoint of a Rebel soldier of the rank and file just as he was, as he marched, and camped, and talked, and fought, and prayed while contending for the Cause which was dearer to him than life itself. Thus far only words of approval and praise of it has reached me, and the old soldiers who have seen it express perfect satisfaction with the record made concerning them. Among many others who have written and spoken in like manner, Rev. Alanson Brown, of the West Texas Conference, writes: "No man could have written that book who was not in the war fully. As I read it I was an Old Reb. again for between three and four years; my Southern soul heaved, my blood warmed, and my eyes watered from laughter and other emotions. * * * Coming to the strictly religious portion of it, I was carried back to where I professed Christ before men and was taken into the army Church. In my subsequent service of God I have never been more sincere than I was then. It seems to me that any genuine Reb, or honest man, North or South, would enjoy reading Some Rebel Relics." I prayed over this book, which is intensely Southern, before I gave it to the printers, lest it might be the means of "fostering strife," rather than fraternity in some sections of our country; and I still pray God that no evil may come of the publication of it. That I have not dealt unjustly with either side in the great struggle I feel perfectly confident. It is a 12 mo. book, 315 pages, cloth. Price $1.00, and sold by Barbee & Smith, Nashville, Tenn., and Bennett & Thornburgh, Little Rock, Ark.

A. T. GOODLOE.

Chapel Hill, Tenn.

The Memphis Conference Female Institute.

We have just received a catalogue of this famous old Methodist school, which for fifty year has been doing valliant service for God and the Church The catalogue is a thing of beauty. It has rarely been our pleasure to see so artistic a piece of workmanship. Our readers will find a notice of this institution in our columns this week. It is with pleasure that we commend this College of the Church to our Methodist parents. Send to the president for a catalogue.

Note particularly the course of study, which is equal to that of most male colleges. The faculty is large and composed of the finest teachers in the land. Some of them have spent years in Europe and all of them are from leading colleges.

The buildings are being thoroughly renovated at a cost of several thousand dollars. The roof of the main building is being replaced by a handsome dome. In this there will be a splendidly equipped gymnasium and the Art studio. A number of pianos have been ordered from the manufactures. These with many interior comforts for the boarders, will be added before the fall session opens.

We wish to congratulate all lovers of music both vocal and instrumental, elocution and Art upon the superior advantages provided at this institution for perfecting themselves in these various accomplishments.

If solid instruction is wanted it is here provided; if ornamental training is sought let Methodist parents consider well the claims of the Memphis Conference Female Institute.

The religious culture of your daughters will not be neglected at this Christian school. They will return to your homes with intensified desires for usefulness in the Church.

Let every Methodist parent look well to the religious environment of children when removed from the hallowing influence of a Christian home.

We commend this school of the Church as safe on all of these lines.

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 2nd day of May A. D. 1893, in a certain cause (No. 3906), then pending therein between Home Mutual Building Association No. 3 of Little Rock, Ark., complainant, and Aaron Chitwood and Martha J. Chitwood defendants, the undersigned as commissioner of said court will offer for sale at public outcry to the highest bidder at the East door or entrance of the Pulaski County Court House, in which said court is held, in the city of Little Rock, within the hours prescribed by law for judicial sales, on

Thursday, the 27th day of July, A. D. 1893,

the following described real estate, to-wit: East half of East half of lots one, two and three, (E 1-2 of E 1-2 of 1, 2 and 3) in block twenty-five (25) Centennial Addition to the city of Little Rock, in Pulaski county, Arkansas

Terms of Sale: On a credit of three months, the purchaser being required to execute note with approved security bearing interest at the rate of 10 per cent, per annum from date of sale until paid, and a lien being retained on the premises sold to secure the payment of the purchase money.

Given under my hand this 3rd day of June A. D. 1893.

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, made and entered on the 10th day of May, A.D. 1893, in two certain causes (Nos. 3478 and 3835), then pending therein between J. W. Shellhorn et al commissioners of Improvement District No. 34, of Little Rock, Ark., complainants and A. W. Kearn defendant, the undersigned as commissioner of said court will offer for sale at public outcry to the highest bidder at the East door or entrance of the Pulaski county court house, in which said court is held, in the city of Little Rock, within the hours prescribed by law for judicial sales, on

Thursday, the 27th day of July A. D. 1893,

the following described real estate, to-wit: East half of Lot Twelve (12) block three hundred and forty-seven (347) in the city of Little Rock, in Pulaski county, Arkansas.

Terms of sale: On a credit of three months, the purchaser being required to execute note with approved security bearing interest at the rate of 6 per cent per annum from date of sale until paid, and a lien being retained on the premises sold to secure the payment of the purchase money.

Given under my hand this 3rd day of June, A. D. 1893.

I. J. HICKS,
Commissioner in Chancery

WARNING ORDER.

In Pulaski Chancery Court, Pulaski County, Arkansas.

Julia B. Hurst, Plaintiff, vs. Albert B. Hurst, Defendant.

The defendant Albert B. Hurst is warned to appear in this court within thirty days, and answer the complaint of the plaintiff, Julia B. Hurst.

I. J. HICKS, Clerk.

June 16, 1893. By Chas. M. Connor, D. C.

Blackwood & Williams, Solicitors for plaintiff.

DISTRICT CONFERENCE NOTES.

I found delightful fellowship at the Jonesboro District Conference. The preaching of those whom I had the pleasure to hear "was not in excellency of speech and of human wisdom but in the demonstration of the Spirit and with power." The key-note of this Conference was a revival of religion. Outside of the routine business of the Conference there was little done. The call of charges was completed by noon Saturday and the afternoon of that day was given to hearing reports and the Woman's Missionary Society. There was less talk from the chair and less discussion by the brethren than is usual on such occasions. Judge Mack and Dr. Bennett gave each a good talk on temperance, but that was all it was the pleasure of this writer to hear. Rev. M. M. Smith, elected to preside over the Conference in the absence of the afflicted P. E., Rev. John C. Ritter, was perfectly at home in the chair, showing that he knew how to handle the business of the Conference. Having been for more than a quarter of a century a participant in these meetings, I sometimes forget that I am a visitor and involuntarily vote or feel like making a speech. There was a large attendance of the members of the Conference and many visitors. Spiritual power was the characteristic of this meeting. Every service was a benediction. With Jernigan to sing and Father Blythe to exhort, no wonder they had a good meeting. Song and shout, convictions and conversions, hand-shakings and hallelujahs, these accompanied the close of every service. It was good to be there. How our hearts flow together under these Holy Ghost baptisms. No wonder that we love each other! No wonder that Methodism, endued with power, is invincible! The Jonesboro District Conference was a continuous love-feast. St. Francis, the seat of the Conference, is a growing lumber town. I broke bread while there with Sister Armstrong and Bros. Ebbertt and Everrett.

I am now enjoying the session of the Pine Bluff District Conference at Stuttgart. This Conference, unlike the other, is full of business. The brethren are dipping into things. Church suppers were discussed pro and con; union Churches and union Sunday-schools were shown up and condemned; the Epworth League was explained, commended and enforced upon the thought and conscience of the Conference in an able speech by Rev. J. R. Moore; the ruling of the P. E. in allowing women to be elected to the offices of Sunday-school superintendent, steward and class leader, and to consequent membership in the Quarterly Conference was criticised by the Conference; other important questions were considered. The most important event which has yet occurred is the subscription by the Conference of $1,000 for Hendrix College, in response to the earnest appeals by Riggin, Bennett and Ware. May we not hope that these subscriptions are the drops which betoken a shower of liberality co-extensive with the broad fields of Arkansas Methodism? The love-feast led by Rev. John Carr was a melting time; a gracious baptism of the Spirit rested upon believers. There were no long speeches or long pauses, the bane of such occasions, but every moment was employed. The Master unseen was in the midst of his disciples saying, "Peace be unto you." Being on duty at the M. E. Church, I did not hear the 11 o'clock sermon by Rev. J. R. Moore.

Rev. J. H. Riggin, P. E., is closing up a quadrennium on this District. He stands front among the preachers of Arkansas and his brethren love and honor him. His progressiveness is evidenced in ruling certain elect sisters into places of Christian activity and not out of them. The Conference pronounced his action illegal, yet it cannot be doubted that Bro. Riggin is in the van of progress. A brighter day is dawning. The Church must help and not hinder these women that labor with us in the Lord. The preachers of this District are true and tried and awake to all the interests of the Church. How the Methodist people love their preachers! Though now and then one of our number falls into sin and brings reproach upon Zion, yet as a class, they are entrenched in the confidence and affection of the people by years of self-denying toil and holy living. They get but little of this world's goods, but how true it is "That a good name is rather to be chosen than great riches."

Stuttgart is a thrifty town in Grand Prairie. Its citizens for intelligence, energy, enterprise and piety will compare favorably with the best in Arkansas. My home was with Bro. and Sister Leister, who added much to the pleasure of my visit. I bring away with me the memory of the sweet face of their little Charles, who reminded me so much of my own glorified Mac.

SIDNEY H. BABCOCK.

The frequent occurrence of disastrous wind storms and cyclones all over the country has greatly increased the demand for insurance against loss from this cause. No section seems to be exempt from the visitation of these destructive storms.

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