

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 13, 1893.

No. 8

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.
Little Rock.	Hazen.	July 12.
Arkadelphia.	Holly Springs.	" 13.
Hot Springs.	Black Spring.	" 13.
St. Smith.	Cautron.	" 14.
Helena.	Clarendon.	" 19.
Batesville.	Salem.	" 20.
Searcy.	Cabot.	" 26.

USING AN OPPORTUNITY.

(Lines suggested by Epworth League prayer-meeting topic, June 25.)
The blind man raised his feeble cry,
Jesus of Nazareth pass not by!
Again Thou comest not this way.
Restore my sight now, this day!
Jesus saw his present need,
Gave him life and light indeed.
Let me like this blind man prove,
Use my opportunities in love!
When comes the time to speak a word,
For this blessed Son of God!
To some wanderer from the fold,
Let me not my cry withhold.
Many times all through the day,
Something Thou wouldst have me say,
Something Thou wouldst have me do,
If to Thee I would be true!
Even for a cup of water in Thy name,
A blessing from Thee I may claim.
The field is white, the harvest here,
Laborers few for Thee appear,
Here's an opportunity sublime,
Reaching beyond the bounds of time,
Gleaning golden grain for Thee,
Harvest for eternity!

When reviled by all the world,
Taunts and jests are at me hurled,
Give me strength to louder cry,
Jesus of Nazareth pass not by!
Let me by my converse prove,
Thou hast allied my heart with love.

Fort Smith, July 1.

HELP THE OLD VETERAN!

An appeal to the Methodists of the Little Rock Conference.

DEAR BRETHREN: Bro. A. W. Simmons who has been a member of your Conference since its organization, is now on the charity of the people of Atlanta, Texas. His children will not take care of him, now that he is helpless. The money that you gave him last December is about gone. We are paying a man \$30 a month to care for the old man.

His condition appeals to all of his brethren, those with whom he has labored in the years of the past. We think that you ought, and that you will gladly help us care for one of your oldest preachers. Send your contributions to me and I will receive and acknowledge the same in THE ARKANSAS METHODIST.

Your Brother,

S. A. ASHBURN,

Pastor of Atlanta station, Jefferson Dist., North Texas Conference.

L. R. CONFERENCE W. M. SOCIETY.

The L. R. Conf. W. M. S. closed its fifteenth annual session, June 15, 1893.

It was in many respects the most pleasant and profitable session it has ever held. Every officer was present, except one, who was unavoidably absent; forty-five delegates were in attendance, leaving no District unrepresented, although many Auxiliaries had no delegate. Some Districts which have heretofore been lagging are now coming to the front and encouraging reports come up all along the line.

Our meetings for the past two years have been especially and distinctively spiritual. Not a ripple of dissatisfaction or disagreement has manifested itself in our meetings, and love has abounded. Well may we sing, at the close as at the opening, "Praise God from whom all blessings flow."

Sister Harvey, fresh from the meeting of the Woman's Board, gave a glowing account of the Scarritt Bible and Training School, calling especial attention to the room furnished by the Arkansas children; after which the following resolution was read and adopted:

Resolved, that we, as a Conf. Soc., present our congratulations to Sister Thornburgh for the success of her labors with the Arkansas children, in furnishing a room at the Scarritt Bible and Training School; that we heartily thank her for this work, and pray that her influence may go on increasing from year to year.

Mrs. E. L. HOLMES.

L. A. HOTCHKISS.

J. R. HARVEY.

Saturday morning the regular order was interrupted, for a few moments, to listen to a few parting words from our dear Sister Marshall, leaving to accompany Sister Fields home. She said that she would soon march off from the stage of action, on which she had been an actor for a long time; but she left it as a parting legacy to the younger members

of the Society to carry on the work in which she has been so long engaged. With a general handshaking and with tear-dimmed eyes we saw her depart.

Then occurred the sweetest episode of the session, the report of the Malvern Hill (H. S.) Juvenile Society, read by little Nellie Bloom, six years of age. As she read in her childish voice the admirable report of her flourishing Society every eye watched her features with keenest interest, and every ear listened with rapt attention. As she closed many eyes glistened with dewdrops. Sister Hotchkiss folded the little one in her arms, and asked: "Is it any wonder that our Saviour said 'Of such is the kingdom of heaven?'" Sister Mills said: "That is the best report we have had—let us sing 'Praise God from whom all blessings flow.' Singing it, we felt that we had, indeed, cause to praise God for the exhibition given us today, of the extremes to which his grace can reach. Our dear Sister Marshall on the sunset side of life, by her long experience and beautiful life inspiring us to greater efforts, and on the other hand, sweet little Nellie, in the glowing sunrise, just making her start on the long journey, and the dear Saviour accepting, leading and strengthening one as well as the other.

Interesting and appropriate exercises occupied each evening session. Friday evening a graceful Address of Welcome to the delegates of Woman's Auxiliaries was delivered by Mrs. Tolfree, responded to by Mrs. Holmes. Miss Mamie Smith, with sweet and fitting words, bade the Young People welcome, to which Miss Susie Crawford replied by a finely written resume of the work of the young in various directions. The delegates from Juvenile Societies were welcomed with a loving message by Miss Virgie Holderness, responded to by Miss Ruth Dickinson.

At the close of the exercises we were invited to repair to the Masonic hall, where the young ladies and children had prepared an elegant reception; tables beautifully decorated with flowers and vari-colored paper manifested the artistic taste of those in charge while the ice cream and cake as truly interpreted their Epicurean taste. After a pleasant hour or two, spent in becoming acquainted, all repaired to their homes—the visitors with the conviction that all other places which should entertain the Society would have to look to their laurels, in view of the open-hearted hospitality displayed by the ladies of Fordyce.

Saturday evening we listened with pleasure to the address of the President and Sec., and the report of the Treasurer. Especially were we pleased to note that the receipts of the Treasurer, so far from falling off, have increased, amounting, this year, to \$1,429. The services Sunday morning, consisting of a big sermon by Rev. E. N. Evans, and a little sermon by Nellie Bloom, were appropriately closed by a collection of \$40.00, to make Miss Mamie Smith a life-member of the Woman's Soc., and Misses Nellie Bloom and Virgie Holderness life-members of the Juv. Soc. The memorial service and love-feast in the afternoon, and the exercises at night were all heartily enjoyed, particularly the closing words by Rev. H. R. Withers.

All the old officers were re-elected except Sister Thornburgh, who wrote declining to accept the position of Dist. Sec., for another year, on account of insurmountable difficulties in carrying it on as it should be; therefore, Sister Furr of Lonoke was elected to fill the vacancy. The following resolutions were submitted by the Committee, and unanimously adopted:

1. That we tender our heartfelt gratitude to the noble people of Fordyce for the warm welcome and generous hospitality they have shown us during our stay in their midst, especially do we appreciate the lovely floral decorations of the church, with the beautiful words of welcome and the grand and tastefully arranged reception prepared for us by the loving hearts and ready, willing hands of the efficient young people; nor would we forget to thank all the officers of the Soc., here, with Bro. Sanders, for many courtesies extended to us.

2. That we thank dear Sister Marshall for the beautiful and inspiring mottoes that adorn the walls of the church, and request that they be preserved and used every year at our meetings.

3. That we return thanks to the railroad officials for their kindness in the reduction of rates given our Soc., also to the press of the city for kind notices of our meetings.

4. Appreciating the real worth of the Little Rock Conf. Training

School of this city and desiring the prosperity of the same, we as a Soc. most heartily endorse the same, and will cheerfully recommend it to our people as affording most excellent educational advantages.

5. That as the Gen. Conf. provided for our work among the children, therefore, wherever they are organized into a Miss. Soc., the pastor be requested to turn over the collections into our Treasury.

6. Whereas, Sister Thornburgh has for several years been a faithful and efficient Dist. Sec., but on account of other duties feels constrained to give up the office; therefore, be it resolved that the L. R. Conf. W. M. Soc. greatly regret to give her up as an officer of the Soc., but pray God's blessings upon her in all her labors and hope to have her presence as frequently as possible in our annual meetings.

7. That we as a Soc. extend to Sister Young our thanks for the beautiful quilt she and her Soc. at Okolona presented to our beloved President.

It was ordered that the Minutes of this meeting be published in the next issue of "Send Me."

Mrs. E. L. HOLMES, Rec. Sec.

SPIRITUAL AVITISM.

Avitism is the doctrine of heredity from grandfathers and antecedent ancestors. The most perfect type of this teaching run to seed we have yet seen was contained in Bro. G. W. Hill's article in THE ARKANSAS METHODIST of July 6, entitled "Bro. Anderson's Argument in a Logical Tube." He has the kindness to put that argument into logical form as follows: 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. That is to say, according to the theory of sanctification, which Bro. Hill teaches, we must expect a generation of undepraved children.

Let it be observed that I have been ringing the changes upon this argument through THE ARKANSAS METHODIST for several years. I have called loudly and long for an answer to it. It must be at least six months—possibly it has been a year—since the last call was made. Bro. Hill's keen eyes must have seen the first challenge. He must have seen all that followed. What has he been doing all this time? Ransacking all the forms of logic and all the facts of human experience for an answer, we may assume; for he is the recognized champion of the Second Blessing theory in Arkansas, and he has always been prompt to take up the gauntlet on every other issue. Now at last he comes with an answer to this argument. And what is that answer? He denies the major premise! A hardihood worthy of Achilles himself.

He says that it often happens that children inherit money, physical characteristics and mental characteristics from ancestors back of immediate parents. That we are thereby warranted in holding to the belief, that spiritual characteristics are also thus inherited.

Here are two classes of things: Money is external, the others are internal characteristics. The analogy of the property inheritance fails for the reason, that if the line of descent is ignored, as it may be by will of a testator, and property is bequeathed to grandchildren, it is not then a question of inheritance at all, except as it is legally so, and the legatees are no more natural heirs than if they were not in the line of descent; their relation as grandchildren means nothing. If they receive their property as grandchildren the title thereto must pass through an immediate parent. That is to say, if I am anything by virtue of my relation to Adam I must be that very thing through descent from my immediate parents. Ignore my relation to them and you have ignored my relation to Adam. As to the inheritance of internal characteristics from grandparents, characteristics which did not appear in the parents, I grant that it is often true that such is the case; but who does not see and know that in every such case it must be true that the given characteristic simply did not appear in the parent? Its non-appearance, its latency, is one thing, its existence is another. Let me ask Bro. Hill if the characteristic does not exist in some way in the parent; where is the connection between cause and effect? The character of the grandparent is cause; the character of grandchild is effect; what is the vinculum between the two, and how does anything pass to the grandchild which

does not pass through the connecting link, the parent? It is simply absurd for Bro. Hill to say he is not bound to explain this. If his argument is worth anything he must explain it. He says a thing may be potentially in a parent and actually in the child. Does he mean to admit that, after all, sanctification leaves potential depravity in a subject? What is potential depravity? It is a something of evil which sanctification has left in a parent, and which may reappear in all its virulence in the child! This is Bro. Hill's fatal admission. Yea, verily.

One more question: Avitism is not the rule but the exception in nature. Children generally partake chiefly of the characteristics of their immediate parents. It would certainly be a strange thing to find any class of children, who, by rule deviate from the characteristics of their parents. Now there are a great many pairs of parents who claim to have had all depravity eradicated. How is it that all of their children must deviate from their estate? If they do not all deviate, then some are born without depravity. This is the saddest of all forms of avitism indeed!

JAS. A. ANDERSON,

Fayetteville, July 9.

MONTICELLO DISTRICT CONFERENCE.

BRO. BENNETT:—The 24th annual session of the Monticello District Conference has just closed its deliberations. The District with but one exception was fully represented by the ministry. Only one minister being absent, Lay delegates failed to attend, only 14 reporting. Bro. A. O. Evans, the Presiding Elder presiding throughout with great credit to himself and the entire satisfaction of the Conference. Indeed, he is a noble man and fills his place nobly, and he is beloved by his preachers and people.

From the report on the spiritual condition of the Church, the fact is brought out that, with two exceptions it is below last year in some respects. In some instances the preachers seemed quite despondent. We feel however, after a careful survey of the field, as brought out in the discussions on the subject that there is really an advancement and that these good men in their zeal have overdrawn the picture in their reports. Monticello District has a consecrated ministry and some good and true lay members, and we confidently hope, and believe that great results will be reported in the near future, and that she will be proud of her record at Annual Conference.

The financial system, and the condition of houses of worship and parsonages was thoroughly looked into and discussed. From various causes the Conference collections have been neglected; but not from want of fidelity on the part of those to whom this matter was entrusted. From 40 to 87 1-2 per cent of the assessments for the support of the ministry to date are in hand, notwithstanding the pressure in money matters. As a rule these assessments are collected through the disciplinary plan. Most of our churches and parsonages are in good repair.

One thing that many of our brethren who formerly operated in this District, but are now in others, will rejoice with us in, is the fact that our District parsonage is swept of all its incumbrances. We are proud of it. It is one, if not the finest in Southeast Arkansas. Our Denominational schools were represented by Bros. Ware, Dye and Goodlee. Each expatiating upon the merits of his school. The sentiments of the Conference will fully appear by reference to the report of the Committee on Education which I herewith transmit. I also send you what this Conference thinks of THE ARKANSAS METHODIST and its interests which was ordered published.

Fraternally,

C. H. LYMAN, Sec.

RESOLUTIONS.

We your Committee on Resolutions beg leave to submit the following report: We recognize in THE ARKANSAS METHODIST a true and earnest exponent of the doctrines and polity of our beloved Methodism, and that it has been the great pleasure of its Editor to accord the privileges of its columns to its subscribers for interchange of thought, and is an invaluable help to the pastors in their work, and cannot be dispensed with without entailing upon us injuries incalculable in their scope and character, and we further recognize that the question of its circulation is not a matter of option with us, but is emphatically a duty, and part of our legitimate Church work and must be treated just as

the care of Sunday-schools, organization of Epworth Leagues, prayer meetings &c.—and be it here and now—meaningfully Resolved, That we will sympathetically recognize the pressure upon our ARKANSAS METHODIST and during the revival season will make special effort to obtain new and renewing subscriptions to our paper—and labor to cause our people to see, and appreciate the obligation to take and read THE ARKANSAS METHODIST.

Signed,
S. N. BURNS,
W. A. FREEMAN,
R. H. COTHAM.

COMMITTEE ON EDUCATION.

Your Committee on Education beg leave to report that it is with a feeling of gratitude and satisfaction to note the continued and growing interest in Christian education in the bounds of our own State. Each of the three Conferences in the State have located within their bounds well equipped colleges doing good work along their respective lines of educational operation. We were much pleased to hear of the progress made by Hendrix College through its financial agent Rev. T. H. Ware, who represented it before this body. It is a matter of supreme satisfaction to hear the good report that comes from this "School of the Prophets" concerning the moral and religious influence that so signally marks the work of that noble institution.

Galloway Female College under the able Presidency of Rev. Jno. H. Dye, D. D., has been blessed with a very successful year's work. Nearly three hundred students were in attendance during the session that closed with the recent Commencement. Besides, considerable improvements have been made on the grounds in the erection of buildings and other important college equipment.

With a feeling of no little satisfaction we refer to the decided improvement that has rewarded the efforts of the faculty of our Co-educational Institution, the Arkadelphia Methodist College. In spite of the hard times, the stringency in money matters &c., this college has made steady improvement.

We are glad to see the face of our Bro. Granville Goodlee among us, and especially so since he is the sole representative of the faculties of our schools who has looked in upon us, and shall be glad to hear him in behalf of the Institution which he represents. We were also pleased with the report from our L. R. Training School at Fordyce, made through Bro. Sanders, who was its representative before this District Conference. We also heartily accord to Prof. Hinemom's School located at Monticello the endorsement that it has always enjoyed at the hands of the Monticello District Conference.

All the above schools we commend to our people as every way worthy of their confidence and patronage and beg leave to submit the following resolution:

Resolved, That we the members of the Monticello District Conference endeavor to stir up our people on the subject of Christian education and strive to induce them to give the patronage to the above mentioned schools that they so richly deserve.

Signed,
W. R. HARRISON.

WASHINGTON LETTER.

(From our Regular Correspondent.)

Is the line between Church and State drawn with sufficient distinctness in the United States? The question was suggested by a sermon preached last Sunday in this city by Rev. Dr. T. S. Hamlin, which is being much talked about. The subject of the sermon was "A plea for the National League for the Protection of American Institutions," and it was opened with a statement of the organization of the Christian Church, within a State, and the quotation of "Render unto Caesar the things that are Caesar's and to God the things that are God's," as proof that Christ recognized the necessity of a division between Church and State. The following quotations from the sermon are of interest to every American: "Gladstone says the constitution of the United States is the most remarkable work ever struck out by man at one time, and among its great features none is more interesting, than its full provision for complete separation between Church and State. Article VI provides that all officers of the United States and of the several States shall be bound by an oath or affirmation to support this constitution, thus recognizing responsibility to a higher power, since an oath or affirmation is invalid unless there is accountability to God, and it says, But no religious test shall ever be required as a qualification

to any office or public trust under the United States." The Constitution closes with this provision, but the first amendment, which was soon felt to be necessary to the carrying out of the principle, goes further and provides that Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof.

"Is this sufficient? No; for it has been and is constantly evaded. This is especially true in the matter of education, and of all forms of public charity. New York State since 1869 has given in money or land over \$25,000,000 under sectarian control. Congress within the last seven years has appropriated more than \$3,300,000 for Indian education under sectarian control.

"Every year Congress appropriates large sums for charities in this District that are directly or indirectly under the control of Churches. The question of separation between Church and State, as relating to education, at present shows many hopeful signs. The Congregational, Methodist Episcopal, Protestant Episcopal and Presbyterian denominations have formally declined to receive any further funds from the United States Treasury for their work among the Indians. These denominations represent a population of fourteen and three quarter millions. There are two things that seem essential to the full and symmetrical carrying out of the principle of separation between Church and State. First, no appropriations for sectarian uses, whether in education or in charities. This principle requires also the withdrawal of public moneys from all asylums, hospitals, homes, and charities of every sort that are under sectarian control. Secondly, there should be added to the Constitution of the U. S. the sixteenth amendment proposed by the National League, which reads as follows: No State shall pass any law respecting an establishment of religion, or prohibiting the free exercise thereof, or use its property or credit, or any money raised by taxation, or authorize either to be used, for the purpose of founding, maintaining or aiding, by appropriation, payment for services, expenses or otherwise, any Church, religious denomination, or religious society, or any institution, society or undertaking which is wholly, or in part, under sectarian or ecclesiastical control.

"Only twenty-one of our forty-four States have any provision in their constitutions forbidding the sectarian use of public funds, and the matter can be fully met only by incorporating this principle in unmistakable language in the fundamental law of the land."

A special train of five cars left Washington Monday evening, carrying the local delegates and visitors to the twelfth International Christian Endeavor Convention, to be held at Montreal, Canada.

Patriotic religious services were held in two of our Churches yesterday, in one under the auspices of the Sons and Daughters of the Revolution and the Sons of the American Revolution, the societies and entire congregation forming a procession which after the Church services marched to the foot of the Washington monument, where patriotic addresses were delivered and songs sung. The service in the other Church were those prescribed by the Episcopal Church in 1785. It has often occurred to me that all of our Churches should take part in the celebration of our National holidays; it would certainly be beneficial.

The capitol building is full of workmen engaged in making the interior of the building presentable when Congress assembles on August 7. The early date was so entirely unexpected that all the usual summer work around the building was caught in an unfinished condition, and now everything has got to be hurried up.

The Congregational and Presbyterian Churches are much perplexed over the serious problem of pastorless Churches and unemployed ministers. Methodists, who are not satisfied with our form of Church government, may do well to ponder the following sentences from a recent issue of the Christian at work:

"Our Congregationalist friends are discussing the vacant-pulpit and idle-minister question, and so are the Presbyterians, one-quarter of whose ministers are without any pulpit. Both Denominations take the matter coolly. The Church and the Presbytery seem powerless in the matter. An episcopate, such as our Methodist or Episcopal friends have, would speedily settle the question. We wish it might be tried."

ARKANSAS METHODIST.

THURSDAY, JULY 13, 1893.

LITERARY ADDRESS.

(Delivered at Hendrix College, June 20, '93, by Rev. Dr. J. D. Hammond, President of Central College, Fayette, Mo.)

While human nature is what it is government will always be the leading fact in social and in individual life. Men will come in contact with, and be influenced by it at every point. Its philosophy will furnish food for the reflection of the wise and training for the young. The problems of government have absorbed the thought of the great men of all ages, and have been continually influential alike in the lives of the rich and of the poor. One theory declares that the people which is "least governed is best governed," while another sets forth "the divine right of kings." All theories have in them much that is plausible, and yet in their application they all seem to be attended with failure. This results from a disregard, on the part of the governing powers, of the divine plan. There is a decided and growing belief, in the most highly civilized communities, that, from the necessity of the case, men should live under two different forms of government; the one suited to their lower and daily life, and the other to their spiritual and extraordinary needs: and that while it is possible to live under both forms at once, it is not possible or practicable to blend the two, or to substitute the higher for the lower. The religious has for its ideal the love and service of God, the enjoyment of his presence and the assimilation of the believer's nature to that of the object of his faith. The secular has for its goal the perfected manhood. It seeks to "establish its own righteousness." It claims for its realm all nature and art. It appropriates what it can from the regions of beauty and power. It adds to the store of human values whatever is available from every source. All immorality, all worldliness, all paganism are but variations of this idea. They profess to administer to human perfection, and the devotee accepts in good faith their promises to build him up.

It has always been the custom of legislators to frame laws for the regulation of the life of the community, not according to the Scriptural ideal, but according to the conceptions of the natural man of what life should be. It is claimed that men are not perfect in fact; but that, being human and sinful, they are incapable of appreciating, or of yielding to the demands of Christianity; and that, therefore, laws regulating their conduct must be adapted to the moral level from which such conduct proceeds. But there is no intimation in nature or in Revelation of a divine warrant for such a doctrine. Within the last quarter of a century Christianity has been carried by missionaries to the lowest orders of human society, where it has demonstrated its fitness, even under the most adverse circumstances, to supply laws to and to control the life, both civil and religious, of both the individual and the tribe. It came to regulate all family relations, all civil and social intercourse, all buying and selling, all mastership and servitude, in fact to make itself a balancing and regulating power in every phase of life. The divine plan recognizes human nature as vicious and lawless, as utterly broken down and helpless in the clutches of passion; and yet it holds up a perfect moral standard and requires obedience to a perfect law. But it, at the same time, supplies the remedy for the evils, and provides sufficient help for the shortcomings of that nature.

But, as ever of old, men are mistakenly trying in their own way to regulate morals and to adjust human relations independently of the divine plan, while God by many devices and judgments, is still laboring to show them that such efforts must be, as they have been, always attended by failure and humiliation. The revolutions recorded in history all show that human wisdom is not a sufficient foundation for government. And yet this same wisdom, never weary, always shifting and full of devices, comes serenely up from every successive overthrow with new plans which meet with ready consideration from unregenerate man. Economists still insist that no considerations of humanity or friendship, no motives of piety or charity, no purpose to labor for the single end of promoting another's welfare must be allowed to influence the production, distribution, and consumption of wealth. Each, it is claimed, will best serve others by best serving himself. The great law of selfishness must reign supreme while competition regulates human greed and restrains avarice within the limits of honesty. But perfect competition means the unrestricted effort on the part of many individuals to gain the same thing at the same time. The success of one means the humiliation and overthrow of all the rest. "Know ye not that they which run in a race run all, but one receiveth the prize?" This is but a variation of the law of the survival of the fittest, and on this principle human society can be but little better than that of the animal.

Right at this point Christ-

ciples for the government of human conduct. It declares that while all run in the race all may, at the same time, receive the prize, so that competition need no longer be the motive power of conduct. It introduces the idea of service to offset that of lordship and luxury. The tradesman acquaints himself with the markets and the fashions of the outside world, and also with the tastes and the needs of his own community, and thus stands ready to do for his community that which they cannot do for themselves, in providing for them suitable merchandise at a fair price. In this he is serving them by making it possible for them to live in comfort and by cultivating their tastes through the medium of contact with the outside world. The professional man is one who has learned the laws regulating the special department of life with which he may be connected. He "lifts up his eyes, and beholding the multitude as sheep having no shepherd, is moved with compassion upon them." Seeing that they cannot master the intricacies of law, or of medicine, or of house building, or of any of the great departments of successful living, he becomes a specialist, does this for them and offers them his services. He sets their bones and cures their pains, or he sees that justice is done them in the courts, or he interprets for them the hidden laws of individual and social life, natural and spiritual, all because they need to have these things done and yet cannot do them for themselves. But he who buys the calicoes and sets the bones, or secures the rights of the community thereby entitles himself to its reciprocal esteem, and to the willing reward of the per cent, or fees, or salary by means of which his own living is secured. And thus it becomes practicable for men to "by love serve one another." "But," says one, "this is visionary and impracticable. Men cannot be induced to put these principles into practice; and one who would undertake to live by them would soon find himself swallowed up alive by the hungry masses." Amid the strife and confusion of this selfish world these things seem like "idle tales." But Christianity has taken a firm stand in this matter. She will "make no provision for the flesh." She takes notice of depravity in all its forms not to control and direct it, but to forbid it. She bases no legislation on selfishness as a corner-stone, but sternly demands that as a principle it be abandoned in toto. "Human nature" is regarded as a wreck which must not be patched up and adhered to, but which must be instantly abandoned for the higher and perfect nature provided in the revelation of the mystery of godliness. "Wisdom is justified of her children." If a man desires the best service he will find that to be the best which comes from the Christian motive of love and not from the pagan motive of self-seeking. Economists labor to explain why it is that the amount of wealth produced by any given community always falls far short of what the productive capabilities of that community would warrant. They ascribe the failure to the neglected condition of the laborer, to his ignorance and want of skill in handling machinery, to inefficiency on the part of the employer and to many secondary causes; but the primary cause is not once mentioned. We must look for true and efficient service just where service comes from love. Without hope of reward the mother will serve her child in every need even to the end. The motive supplies her with strength and skill for the most efficient service. Such a motive is not impracticable in the manufactories and various other places where men labor. Witness the field of Boaz and the admonitions of Paul to Philemon. It is impracticable only where men do not appreciate and strive to practice it. The Scriptures speak "not as their scribes but with authority," and they recognize no other motive.

As yet no government has undertaken to carry out the principles of the gospel. Now and then a pure Christian patriot like Cromwell or King David will undertake to govern the people according to the Bible. But such cases are rare and so far apart as never to have permanently affected human government. This has always been managed by time-serving politicians; men who, acting on the accepted doctrines of competition and self-preservation, have perverted every principle of wisdom, both human and divine, to the support of their maxims of government. The divine method, through its first missionaries, introduced into China the principles of Christian commerce, which the so-called practical politics of Christendom at once proceeded to counteract by the introduction of the opium traffic. The divine method established the doctrine of human brotherhood, which practical politics at once proceeded to nullify by the enactment of the "Geary law." The divine method transformed the cannibal islands of the South Seas into industrious, Christian communities and thus made it possible for the unprincipled white trader to live securely there; practical politics is even now enacting measures for securing to that trader, against the protest of the missionaries, the right of free trade in fire arms and rum, in these lately

thus undoing in a day the results of a half century of heroic Christian labor.

Now the true goal of all government, either good or bad, is the individual life. It is no strange thing, after all, that the Utilitarian philosophers trace the moral intuitions, the religious convictions and even conscience itself back to civil government as their source. They hereby tacitly admit whatever may be the source of government itself it is its duty and right to bring to light and to fasten these principles and aims in the individual. No government can be loyal to the divine plan and suitable to the needs of the subject which fails to bring to bear on him, at all times, all those moral forces which have been shown to be alone capable of resulting in regeneration and self-control and direction to the proper ends of life. "The community can never be greater than the individuals who compose it. It finds its true development here and there in these individuals, as they rise to greatness and incarnate in themselves all those noble ideals for which government stands. Thus the process beginning with the individual goes on through the general and culminates at last in the individual in its highest development. And we are to look to the individual for the perfection of those principles which exist theoretically in the general. Government is the distributing point into which these are all gathered and from which they are thrown out again into the individual life.

All the regimen and uplift which can be supplied to man are for the purpose of so subordinating and training the physical and human elements of his being as that they shall be capable of being easily and regularly brought under the control of his higher powers, such as reason and conscience. In this way alone can the individual understand and work out his mission. Here we find an explanation of that mysterious utterance of the Scriptures, "Know ye not that ye are the temples of the Holy Ghost?" It is by this great Being that the divine possesses the human and through him works out his will on earth. It is common to suppose that the only office of the Spirit is to perform miracles, to deal with sin and to bring joy to the believer's heart. His work is thus confined to the purely religious sphere in the common acceptance of the word. We do not easily recognize the Spirit in art, in science, in politics, in commerce, in invention, in fact in all things which have to do with man's daily life. And yet his great work is this rather than to work miracles, to produce ecstatic states of the mind and to make men openeyes and mouths in astonishment. These he has done and will do as occasion may require, but only when his higher work cannot be done by reason of the necessity for these. Masters, He will not bid you do some great thing if He can persuade you to perform truly and well some common things that lie near at hand. In the case of Bezalel who built the tabernacle it is said that Jehovah filled him with the Spirit, "in wisdom, in understanding and in knowledge, and in all manner of workmanship, and to devise cunning works, to work in gold and in silver and in brass, and in cutting of stones for setting and in carving of wood, to work in all manner of cunning workmanship." To him also is given the wisdom "of the embroiderer in blue and in purple and in scarlet and in fine linen, and of the weaver, and of them that do any workmanship and of those that devise cunning works." Here the Spirit is represented as having to do with the fitting of joints, the matching of colors, the weaving of textures and the adjustment of drapery. After giving the characteristics of architectural beauty Mr. Ruskin says: "These all together and all in their highest possible relative degrees, exist as far as I know only in one building in the world, the Campanile of Giotto at Florence—first bright, smooth, sunny surface of glowing Jasper, those spiral shafts and fairy traceries, so white, so faint, so crystalline that their slight shapes are hardly traced in darkness on the pallor of the Eastern sky, that serene height of mountain alabaster, colored like a morning cloud and chased like a sea shell. And if this be as I believe it is the model and mirror of perfect architecture is there not something to be learned by looking back to the early life of him who raised it? Not within the walls of Florence, but

among the far away fields of her lilies, was the child trained who was to raise that headstone of Beauty above the tower of watch and war. Remember all that he became; count the sacred thoughts with which he filled the heart of Italy; ask those who followed him what they learned at his feet; and when you have remembered his labors, and received their testimony, if it seem to you that God had verily poured upon this His servant no common nor restrained portion of His Spirit and that he was indeed a king among the children of men, remember also that the legend upon his crown was that of David's:

"I took thee from the sheepcote and from following the sheep!" Thus into this wonderful soul in the wilderness places that "God had gladdened by planting there the fir tree and the pine," were implanted those conceptions of beauty which he afterward put forth in works that shall stand forever and instruct and uplift the generations yet to come. In some such way is all truly great work accomplished. "Let the beauty of the Lord our God be upon us and establish thou the work of our hands upon us, yea the work of our hands establish thou it," was the prayer of him of whom it was first said: "I took thee from the sheepcote and from following the sheep." Without holiness there is no beauty, but with it all things are beautiful and abiding. Benedict sent to Giotto for a proof of his powers. He would give the messenger no other sample than an O drawn with a free sweep of the brush from the elbow; but the Pope was satisfied and engaged him at a great salary to adorn with frescoes the papal residence at Avignon. "He that is faithful in that which is least is faithful also in much." It was the loyalty of Peter's character to the deepest principles of the truth that made his shadow heal the sick upon whom it fell as he passed by the way. It was this that made the handkerchiefs and garments touched by Paul efficacious wherever they touched the afflicted. The divine Power which Simon could not purchase with money, centers himself in such a life and operates secretly and continuously through its every touch and movement and thus the work of the hands of such an one becomes established upon him. "All that is beautiful shall abide; all that is base shall die." Only the principles of Christianity, duly implanted, under right governmental forms, substituting the true altruism for the prevailing egotism can be depended upon to regenerate society and develop the perfect individual life.

Readers, there are many blood purifying medicines.

There is but one Hood's Sarsaparilla. Do not allow high-sounding advertisements or other devices to turn you from your purpose to take Hood's Sarsaparilla, because in this purpose you are right and will not be disappointed in the result.

Hood's Sarsaparilla is an honest medicine, honestly advertised, effects honest cures, and gives every patron a fair equivalent for his money. What more can you reasonably ask? A fair trial guarantees a complete cure.

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

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.**



Mrs. J. H. HORSYDER, 152 Pacific Ave., Santa Cruz, Cal., writes:

"When a girl at school, in Reading, Ohio, I had a severe attack of brain fever. On my recovery, I found myself perfectly bald, and, for a long time, I feared I should be permanently so. Friends urged me to use Ayer's Hair Vigor, and, on doing so, my hair

Began to Grow,

and I now have as fine a head of hair as one could wish for, being changed, however, from blonde to dark brown."

"After a fit of sickness, my hair came out in combfalls. I used two bottles of

Ayer's Hair Vigor

and now my hair is over a yard long and very full and heavy. I have recommended this preparation to others with like good effect."—Mrs. Sidney Carr, 1460 Regina St., Harrisburg, Pa.

"I have used Ayer's Hair Vigor for several years and always obtained satisfactory results. I know it is the best preparation for the hair that is made."

—C. T. Arnett, Mammoth Spring, Ark.

Ayer's Hair Vigor

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

YOUR BOY OR GIRL Needs the Best Advantages for Thorough Educational work and development of character; personal supervision of teachers, healthful location in good community, moral influence. **FORDYCE TRAINING SCHOOL.** Write at once for circular. A teacher of broad acquaintance and experience says: "By much the best school for boys I ever saw."

HOWARD-PAYNE COLLEGE,

Fayette, Mo. **A SOUTHERN METHODIST INSTITUTION** For Young Women and Girls, desiring a thorough course in English, Ancient and Modern Languages, Mathematics, Science, Mental and Moral Philosophy, Vocal Music, Instrumental Music, Art, Elocution and Physical Culture. Beautiful campus. Boarding department arranged for comfort and convenience. Bath rooms, steam heat, electric lights. **234** STUDENTS. Next session opens September 14, 1893. For catalogue giving all particulars, address **HIRAM D. GROVES, President.**

THE SEARCY COLLEGE

A Christian Home for Boys and Young Men.

The finest location in the State; large and comfortable buildings; neatly furnished rooms; a well equipped Gymnasium; a complete and

Practical Business Course, equal to any in the West; special attention to Preparatory Students; courses of study leading to the Degrees of A. B., B. S., B. L. and A. M.; Military Drill; an increased and strengthened Faculty. It is not a cheap school. Our terms are as low as the character of our Faculty and accommodations will permit. Send for catalogue and other information to

SIDNEY H. BABCOCK, President.

MEMPHIS CONFERENCE

FEMALE INSTITUTE AND CONSERVATORY OF MUSIC, JACKSON, TENN.

A High Grade College for Girls and Young Ladies. A Methodist School for Methodist Girls.

Faculty large and course of study extensive. Conservatory of Music and Art. Teacher of Elocution trained in the Emerson School of Oratory. Water throughout buildings. Thoroughly equipped Gymnasium. Lighted with Gas and Electricity. Library of over 4,000 volumes. 23 Pianos. The city of Jackson is noted for its culture and healthfulness. Thirty bored wells furnish a water supply which chemical experts pronounce as pure as that from the famous Eureka Springs in Arkansas. A fine opportunity is here provided to secure health while acquiring an education. For catalogue and other information write the president,

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

HENDRIX COLLEGE

The College for the Young Men of the M. E. Church, South, in Ark. Conway, Arkansas.

Location, 30 miles north of Little Rock; central, healthful, accessible. Faculty of seven experienced college men. As this is the only college in the State with a Faculty of seven men who give all their time to the degree-course work, students have superior instruction and more time in class for each study. Much of our Preparatory work is done in college classes in other schools; hence, advanced students and graduates will find two or three years of higher work at Hendrix. Students who really want a thorough education will shun any college proposing to give it in one to three years.

Special Advantages for Teachers.

One teacher from each county may receive tuition free. 52 teachers were enrolled last year. Students average 21 years of age. Large library, well equipped laboratory, gymnasium, Y. M. C. A. Literary Societies. Expenses reasonable, \$33 to \$72 a term. Board \$9 to \$12 a month.

Fall Term Begins Sept. 27, 1893.

Send for catalogue and write freely to

A. C. MILLAR, President.

HIRAM AND LYDIA COLLEGE, (Co-Educational) ALTUS, ARK.

Will open the Fall Term for 1893-4 **Thursday, September 7,**

With a competent, wide-awake and progressive Faculty. The course of study is thorough, leading to the usual degrees conferred by colleges. The Preparatory Course is in strict harmony with the College Course.

Vocal and Instrumental Music

With Piano, Organ, Guitar and Violin. The Art Department includes all the branches usually taught. The Commercial Department qualifies for all ordinary business, including the laws of business.

Elocution and Calisthenics

Will have special attention. Typewriting will be taught. Boarding department will be under special management of the President. Government will be as near to perfection as schools ever get. All expenses light. For a complete College Course, with board, lodging, lights, fuel and incidental fee, only \$142 for the entire year, payable quarterly in advance. Send for Catalogue.

Rev. I. L. Burrow,

Pres. of College.

Col. W. D. Rodman,

Pres. Br'd Trustees.

Hon. W. W. Bailey,

Sec'y Br'd Trustees.



ARKADELPHIA METHODIST COLLEGE,

Co-Educational College of the Little Rock Conference, Arkadelphia, Arkansas.

Magnificent \$40,000 Brick Building. Entirely Completed. Handsomely Furnished and Equipped.

Recitation rooms have settees and necessary apparatus. Boarding rooms carpeted and well furnished. Electric bells, electric lights in every room. Bath rooms. Hot and cold water. Closets, etc., on every floor. Large Concert Hall with inclined floor, and seated with opera chairs. Elevator to third floor. Good Library. High grade Pianos. New Standard Typewriter. Science Laboratory equipped for demonstration and practical work. Fourteen officers and teachers.

Preparatory and Full Collegiate Course, With Art, Elocution, Instrumental Music, Voice Culture, Shorthand, Typewriting, Penmanship, Plain and Ornamental.

BOARD in College for Young Ladies; in Private Families for Young Men, \$10 to \$12 per Month. TUITION, From \$2 to \$5 per Month (4 Weeks).

Fall Session begins First Wednesday in September. Spring Sessions begin Fourth Wednesday in January. For handsome Catalogue address

GRANVILLE GOODLOE, M. A.,

Vice President.

G. C. JONES, M. A.,

President.



ONE ENJOYS

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

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

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

WOMAN'S MISSIONARY SOCIETY.

WOMAN'S WORK FOR WOMEN.

[Paper read at the meeting of the Jonesboro District W. M. Society at St. Francis, June 24, 1893.]

Our Dist. Sec'y has requested me to say something to the Society this afternoon on our Woman's Work for Women—a theme on which my mind loves to dwell, and yet I am sensible of my inability to do the subject justice. Knowing you have a thriving Society in St. Francis, well known of in our White River Conference, I do not believe that you need appealing to in behalf of the work. Someone has said the Woman's Missionary Society is as one who "wheeth the tools and spineth the silk." While the great Head of the Church carves the image of Christ on heathen souls and engraves his name on their unlettered hearts, Christian womanhood has awakened to the consciousness of individual responsibility, and to the distress of Christless women in heathen lands. The result has been the formation of missionary societies, to organize, concentrate and develop their work, and this is only one other current, that has united with the "rushing tide of a mighty purpose to bring the whole world to a saving knowledge of Christ." The missionaries whom the General Board sent out to other lands found that they could not reach the women of oriental lands, save through the help of Christian women, so under this need and out of this extremity sprang the Woman's Board of Foreign Missions. The Woman's Board of Missions of the Southern Church was organized in 1878, and has since gone quietly forward in the work of sending out women missionaries and teachers to foreign fields.

If, as someone has said, "the cause of missions is the organized effort of the Church to fulfill the last command of Christ," then our fidelity to that cause must be the true measure of our love and loyalty to him. Slowly but surely are we women helping to change history itself; until it shall be written, not in blood, but from out the blessed Book of Life, "She hath done what she could." It hurts every true woman's heart, that through woman sin first entered into the world; and our hearts glow with gratitude and love to our Savior, that he so graciously permits her so large a share in his divine labor of conquering sin and enlightening the dark places of earth. Jesus loved, trusted and employed women while here on his mission of love and mercy, and she was the first to receive and proclaim the glad tidings of his resurrection. Jesus is the missionaries' Guide, their Commander and Chief. We are only helping to carry on the work, that he began many hundred years ago.

"Facts are figures of God that furnish fuel for missions." To know the facts of modern missions, is the necessary condition of intelligent interest. Scarcely one hundred years have elapsed since the organization of the first Protestant foreign missionary society; now there are over two hundred such societies at work in different parts of the heathen world. Thirty-five years ago there was not a woman's foreign missionary society in America; now there are in Great Britain and America 19,500 Auxiliaries—20 of these societies in the United States, managed and supported by women, now support 757 missionaries. I have not yet received the annual report from the late meeting of our Woman's Board, but from last year's report I find 38 of those missionaries are supported by our own Woman's Board. Our missionaries are distributed thus: in China 16, Brazil 10, Mexico 7, Texas 5, and there were ten new missionaries offered themselves for foreign work and were accepted at the meeting of our Board last year; and I see from the papers that four more offered themselves at the late meeting in Kansas City. We have been making extra efforts to furnish funds this year for their equipment, as they are our honored substitutes in God's holy war. We have schools and employ teachers in each field; we also support two schools in the Indian Mission, where we only employ teachers, though the

General Board of our Church has nine missionaries there.

You have all heard of the building and equipping of that noble institution, our Scarritt Bible and Training School in Kansas City, where we shall prepare trained workers for our Lord. Take notice, Methodist women, what a small number of our women have accomplished by earnest and persistent effort, and think what we might do, if every Christian woman of our Church, those who claim to be followers of Christ, should yield earnest and loving obedience to the command of our risen Lord, "Go ye into all the world and teach all nations." Christ said, "Father, I have finished the work that thou gavest me to do." His birth, his miracles, his death, his resurrection, and his ascension are all. He declares that repentance and remission of sins should be preached in his name among all nations. How can a people who claim to believe in the divinity of our Savior, be indifferent to such a declaration? It is not only a question whether the heathen will be saved, if we do not send them the gospel, but will we ourselves be saved, if we do not? In the prayer our Lord has given us we say, "Thy kingdom come, thy will be done on earth as it is in heaven;" and that prayer will be answered whether we help to hasten the time or not. Shall we sit idly by, taking no part in the good work? Then how many sheaves we might have borne will be carried by other hands and laid in grateful tribute at the Master's feet. How many of the stars that might have shone in our crown, if we had been faithful, shall we find resplendent in the crown of some other.

Who dares stand idle on the harvest plain. While all around her waves the golden grain? And to each servant does the Master say, Go work today.

MRS. J. C. HAWTHORNE.
Jonesboro, Ark.

AN URGENT APPEAL.

At the recent meeting of the Board of Missions in Kansas City, an urgent demand for help was made, to which the Board could not respond with the means in hand. The call was for two lady teachers in the Anglo-Chinese College in Shanghai.

My personal observation of the inside work of the college last year satisfied me that this is its first and most pressing want, viz: two intelligent, consecrated women to teach English to the hundreds of Chinese youth who are flocking to the institution to learn our language.

The English language is to play an important part in Christianizing China. The growing commerce and communication between that people and ours make a knowledge of English valuable and desirable to them. The English Bible is being circulated and the Chinese are already reading it. The Chinese language can not express the weighty teaching of spiritual truth. This alone is found in the English tongue, and those benighted people will seek it and read more and more as our work goes on.

As its name imports, the Anglo-Chinese College is for instruction in English. The Chinese people appreciate it and send their sons in increasing numbers to learn. It is a golden opportunity for us. Their motives in coming may be sordid, but the Master uses this for the spread of the truth. We should certainly enter this open door.

But how are we to go forward with an exhausted treasury? The Board, after appropriating all the money at command, gave me permission to make this special appeal to the Church and beg contributions to help in this most needy work.

I do here and now urge my plea before Sunday-schools, Epworth Leagues, colleges and individuals. Help us, please. This appeal is to you, and each of you. It is a Macedonian cry.

Two consecrated women have offered themselves for the work and are ready to go. In the work of teaching—beginners especially—women excel.

And in our Chinese work we have used them as teachers, and find them very efficient. Mixing music with other instruction makes them very attractive. But how can they go except they be sent? The salaries will amount to \$1500 for the two, and traveling expenses to at least \$500 more. So we will need \$2000 as the lowest amount. I do pray that the good people, who love Christ and souls, will send me a liberal contribution and let these two missionaries go at once.

Please forward your offerings to me at Sherman, Texas.

Your fellow-laborer,
JOSEPH S. KEY.

Sherman, Texas.

A Battle for Blood.

Is what Hood's Sarsaparilla vigorously fights, and it is always victorious in expelling all the foul taints and giving the vital fluid the quality and quantity of perfect health. It cures scrofula, salt rheum, boils and all other troubles caused by impure blood.

Hood's PILLS cure all liver ills. 25c. Sent by mail on receipt of price by C. I. Hood & Co., Apothecaries, Lowell, Mass.

Only 165 papers in all these United States issue over 10,000 copies each per week. THE ARKANSAS METHODIST is one of them and the only one in Arkansas.

If the hair is falling out and turning gray, the glands of the skin need stimulating and color-feeding, and the best remedy and stimulant is Hall's Hair Renewer.

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, deceased, Speight's Bridge, Greene county, N. C.

MRS. A. E. SMITH.

Mrs. A. E. Smith (nee Warfield) was born near Ashville, Buncombe Co., N. C., Aug. 23, 1844; was educated at the Ashville Female College, and under the direction of Prof. Price and Miss Susan Cox. She was twice married; the first time to Capt. W. H. Moore Oct. 1, 1865. They left N. C. and moved to Texas and then back to Lonoke, Ark., where Capt. Moore died March 29, 1872. The second time she was married to Rev. John H. Smith, Feb. 18, 1880. She professed religion in the summer of 1860 and joined the M. E. Church, South, in which Church she lived a true devoted Christian life till the day of her death. She was a true woman, a devoted wife and a loving mother. For over two years she suffered very much from that dread disease, consumption; and for more than three months of her last sickness she was confined to her bed. Though she suffered very greatly, yet she was never heard to murmur or complain, but always patient, only expressing now and then a desire to leave this world, to go to a better one. On May 27 just about 40 hours before she left this world, as she listened to me as I sang in a low voice the hymn, "How firm a foundation," and when I reached this part, "In every condition," she raised her hands and clasped them and said, "In every condition," glory to God, he has been with me for years past, and he has not forsaken me; he is with me still. I will soon be in a land where there will be no pain and I rejoice to know it. Of course I regret to leave you all, but then God and heaven are mine and I must go and possess them. I wish I had strength to tell you how good God has been and is to me, and what peace I enjoy even while I am suffering great pain. Glory, glory, glory to God." Here her strength failed and she had to cease talking. She would often say that her way was clear, that there was nothing between her and heaven. At Mt. Vernon, Faulkner Co., Ark., Monday May 29, 1893, at 7:30 a. m. she fell asleep on the bosom of her God, leaving a broken-hearted husband, four little girls, two boys by her first husband, four brothers, one sister and a host of friends to mourn their loss. Her husband, JNO. H. SMITH.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven Catarrh to be a constitutional disease, and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address,
F. J. CHENEY & Co., Toledo, O.
Sold by Druggists & 75c.

Our preachers will please take notice that the discount on the 75c. and \$1 Testaments is the same as on other Publishing House books and not the same as on Character Sketches.

"Be sure you get Ayer's" is an important caution to all in search of a thoroughly reliable blood purifier, Ayer's Sarsaparilla being the one on which there can be no manner of doubt. It has stood the test of nearly half a century, and has long been considered the standard.

To Hinton Drug Co., Prescott, Ark. I have for several years used Dr. R. L. Hinton's Bowel Mixture in my family for flux, diarrhoea, and in fact all stomach and bowel troubles, and as soothing drops for infants, and have never found anything to equal it. I verily believe, as I have often told the Dr., that if I had the recipe I could make a fortune out of it, for it is a household remedy in this section. Yours, &c.,
Ed F. Fre.
Prescott, Ark., Jan. 28, 1893.
Kept by Beideman, Little Rock, and by druggists generally.

Purity in Medicine is of first importance. Fair dealing is also an important matter. We believe both of these considerations will be met at the store of Bond's Pharmacy Co., of this city. Try them.

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

THE TRUE WORLD'S FAIR ROUTE is the Vandalia and Illinois Central line from St. Louis, double daily service, trains leave St. Louis 8:40 a. m. and 9:10 p. m. The evening train is the celebrated "Diamond Special;" it has Compartment Sleeping Cars, Free Chair Cars, etc.

The advantage this line has over all others is its entrance to Chicago. Trains pass right by the World's Fair Grounds, giving passengers a full view of same from elevated tracks.

A station has been established at Sixtieth St., (Midway Plaisance), right at main entrance to Fair; all trains stop there. You avoid long, tedious and expensive transfer incident to all other lines entering Chicago from West or Southwest. On request, J. M. Chesbrough, Assistant General Passenger Agent, Vandalia and Illinois Central line, St. Louis, will send you a copy of "World's Fair Sketches."

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

JAPANESE PILE CURE
A New and Complete Treatment, consisting of SUPPOSITORIES, Capsules of Compound and two Boxes of Ointment. A never-failing Cure for Piles of every nature and degree. It causes no operation with the knife or injections of carbolic acid, which are painful and seldom a permanent cure, and often result in death. It is a safe, reliable, and sure cure for this terrible disease. We guarantee 6 boxes to cure any case, or only pay for boxes not used. Send for 6 boxes for \$5.00. Guaranteed by our agent.
CONSTIPATION Cured, Piles Prevented. By Japanese Liver Pills. The great LIVER and STOMACH REGULATOR and BLOOD PURIFIER. Small, mild and pleasant to take, especially adapted for children's use. 50 Doses 25 cents.
GUARANTEES issued only by
For Sale by J. M. Colburn & Co., Little Rock, Ark.

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.

WARNING ORDER.
In Pulaski Chancery Court, Pulaski County, Arkansas.
Julia A. Hurst, Plaintiff, vs. Albert B. Hurst, Defendant.
The defendant Albert B. Hurst is warned to appear in the court within thirty days, and answer the complaint of the plaintiff, Julia A. Hurst, filed in this court, to wit: I. J. Hicks, Clerk.
June 16, 1893, by Chas. M. Connor, D. C. Nicholas and Williams, Solicitors for Plaintiff.

Commissioner's Sale.
Notice is hereby given that in pursuance of the authority and directions contained in the decretal order of the Pulaski Chancery Court, made and entered on the 10th day of May, A. D. 1893, and entered on the 10th day of May, A. D. 1893, in two certain causes (Nos. 348 and 355), then pending therein between J. W. Shellhorn et al. commissioners of Improvement District No. 34, of Little Rock, Ark., complainants and J. W. Kern defendant, the undersigned as commissioner of said court will offer for sale at public outcry, to the highest bidder at the East door of the 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 12 of Block 23, containing three hundred and forty-seven (347) sq. ft. 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 until the payment of the purchase money.
Given under my hand this 23rd 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 a certain cause (No. 390), then pending therein between Home Mutual Building Association No. 3, of Little Rock, Ark., complainant and Aaron Cutright and Martha J. Chittwood 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 lot 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 until the payment of the purchase money.
Given under my hand this 23rd day of June, A. D. 1893.
I. J. Hicks,
Commissioner in Chancery.

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.

SPINAL CURVATURE. SURGICAL HOTEL, Columbus, O.

POSITIONS GUARANTEED Guarantee in Writing.
Send for free catalogue of DRAUGHON'S Consolidated Practical Business College, Nashville, Tenn. Cheap Board, No vacation. MENTION THIS PAPER.

AGENTS MAKE 100 PER CENT PROFIT and more and get sample free on first order. Selling best known goods by America. Send to GEO. A. SPOTT, 842 Broadway, New York City, for terms NOW (No Cash Required).

Dr. Scott's Electric Specialties.

Established 1865.
C. O. KIMBALL

MANUFACTURER AND DEALER IN

Harness and Saddles.

In the coming season I am offering unequalled bargains in Buggy and Wagon Harness, Ladies' and Men's Saddles, etc.
No. 0 sin. bug. harness, breast 0 1 in. trace, 31-2 in. saddle. \$6.50
No. 00 sin. bug. harness, hames 1 in. trace, 31-2 in. saddle. 9.50
No. 00 sin. bug. harness hames 11-8 in. trace, 3 in. saddle. 10.25
No. 00 sin. bug. harness, hames 11-4 in. trace, 81-2 in. saddle. 12.50
No. 25 sin. bug. harness, single trace, 11-2 in. 11-2 in. saddle. 15.50
Double buggy bar, from \$15.00 to 25.00.
Wagon harness, from \$15.00 to 30.00.
Ladies' saddles, from \$5.75 to 20.00.
Men's saddles from \$5.50 to 20.00.
Chains, Blind Bridles, Collars, Whips, etc.

ORDERS BY MAIL PROMPTLY ATTENDED TO AND SATISFACTION GUARANTEED.

324 MAIN ST.,

LITTLE ROCK, ARK.

Enterprise Ice Shredder
PATENTED.
No. 33.
60 cents, each.
For SHREDDING ICE COARSE or FINE. Sold by Hardware Dealers. Send for Catalogue. The ENTERPRISE MFG CO. of PA., Third & Dapkin Sts., Philadelphia, Pa.

ATLAS ENGINES, BOILERS, SAW MILLS, COTTON PRESSES, SHAFTING, PULLEYS, Belting, Machinery of All Kinds.
C. E. ROSENBAUM, 2nd St., Between Main and Louisiana, Little Rock, Ark.

W. H. SCHAEFFER & CO.,
Successors to BEAL & FLETCHER,
WHOLESALE AND RETAIL GROCERS
409 Main Street.
Goods Sold as Low as the Lowest. Give us a Trial

C. J. KRAMER & CO.,
GROCERS,
—DEALERS IN—
FRUITS AND FANCY SHELF GOODS.
319 MAIN STREET, LITTLE ROCK, ARK.

DICKINSON HARDWARE CO.
Jobbers of
General Hardware,
Implements,
Wagons,
Gasoline Stoves,
Refrigerators,
Ice Cream Freezers,
Agents for
All kinds of Machinery, Winship & Pratt Gines, Cotton Presses, Threshers, Buckeye Force Pumps, Wind Mills, Sorgho Mills, Thomas Direct Steam Packing Press, Cotton Elevators
421-423-425 East Markham Street
Little Rock, Arkansas.

BLACKSMITH COAL.
PITTSBURG, BLOSBURG AND PEIDEMONT
Foundry Coke.
CONNELSVILLE AND POCAHONTAS
COAL TAR,
By the Barrel or Gallon.
We keep a good supply on hand and can fill all orders promptly. Write for prices.
MERCHANT'S TRANSFER CO.,
Little Rock, Arkansas.

ARE YOU IN NEED
—OF—
DRY GOODS,
—READY MADE—
Clothing,
CLOAKS OR SHOES?
If So, Write to

THE JOE P. QUINN DRY GOODS COMPANY
LITTLE ROCK, ARK.,
For samples and prices. Goods sent any place in the State when orders amount to \$10 or more.

THE NEW METHODIST SEWING MACHINE!
IMPROVED HIGH ARM PERFECTED
WARRANTED FOR FIVE YEARS
Every Machine Guaranteed to Give Satisfaction, or Money Refunded.
Does Perfect Work.

It is adapted to every kind of sewing from the lightest muslins to the heaviest cloths, and a wide range of work, Hemming, Binding, Tucking, Ruffling, Quilting, Gathering, etc. A full set of attachments go with every machine. The simplicity of the automatic tension sewing from No. 40 to 100 thread without altering, recommends it as only to every beginner, but and as hard as any spool of thread, thus making it carry so much more thread than the ordinary wound bobbin. A touch upon a lever lengthens and shortens the stitch at will while the machine is sewing.
It is built on entire new and improved principles and is far in advance of the regular sewing machines now on the market. Each machine is in perfect working order when shipped, and is accompanied with printed instructions and a complete set of tools. Also a five years warranty. If it does not prove perfect or as represented, shipped back and we will refund your money. Every machine will be shipped by freight unless otherwise directed, and we are prepared to fill orders promptly. Be careful to give your shipping address very plainly, as well as your postoffice address.

PRICES:
Style 3, Agents' Price \$35.00; Our Price, only \$21.00. Style 4, Agents' Price, \$40.00; Our Price, only \$22.50. Style 5, Agents' Price \$45.00; Our Price, only \$24.50.

ARKANSAS METHODIST

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

GEORGE THORNBURG, Business Manager.

THURSDAY, JULY 13, 1893.

A PROPOSITION WHICH CONCERNS EVERY ONE.

As I have said, a college cannot be run successfully without endowment. There must be revenue other than that derived from tuition. One hundred thousand dollars invested will barely produce income sufficient for the work. One hundred thousand will yield about six thousand annually. An annual income of \$6,000 with tuition fees added will sustain a college passably well. If \$6,000 should be raised yearly by a regular educational collection, it would be as good as an endowment of \$100,000. Why may it not be raised by the three Conferences?

The three Conferences raise yearly from eight to ten thousand dollars for Foreign Missions. An equal assessment, emphasized and collected with equal diligence, would raise as much for Hendrix College. This would be better than a \$100,000 endowment. And why not? Whom would it hurt? Why have we not done so all this while? The Church in Arkansas has as much interest in the education of our boys as in Foreign Missions. The obligation to provide college education for our young men is as great as the obligation to send the gospel to the heathen. Is it not? Answer me, please. Answer to conscience and to God. We ought to send the gospel abroad. We ought to provide opportunity for college culture for the young men of our own State. We ought to neglect neither duty. We have been neglecting the latter. Why? Because outside influence has toned up our missionary spirit and not our educational zeal. A connectional Missionary Board brings to bear upon us the weighty influence of missionary Secretaries, Bishops, Church organs and the like, with line upon line, precept upon precept, here a little and there a little, until the Church, or at least a considerable part of the Church has awakened to some appreciation of duty to the heathen world; but nobody has stirred the public conscience on this line of duty to the young, to the coming generations of our own State, and the Church is as profoundly asleep here as it ever was on missions. If all this while there had been brought to bear upon the Church all these appliances to stimulate educational zeal, instead of missionary zeal we would have had today flourishing colleges and a languishing missionary work. This ought we to have done and not have left the other undone.

Let us have an assessment for education equal to the assessment for Foreign Missions. This will yield a revenue equal to an endowment and is better than an endowment, because invested funds are liable to be lost, while an educated Christian conscience will abide amid the fluctuations of trade and the mutations of fortune. Give us this and who is hurt? What interest of the Church is hurt? Certainly none, but in the end every interest of the Church would be mightily helped. Give us Christian education, and the ministry will be better supported, the cause of missions and Church Extension will be better sustained, and every good thing will be quickened and promoted.

Are not all these interests largely sustained by the better educated? Broadened education, extend its advantages and you give mighty impulse to all these enterprises. But if you educate by the State away from the Church, or even in unmethodistic institutions, you educate out of sympathy with the Church and its institutions and suffer loss on all lines of Church enterprise. The observation of the observing will confirm this statement.

Sustain Hendrix College by an educational collection. Will this hurt other schools? No. Hendrix College was intended to move in another plane from these schools, and cannot hurt them by having ample support and success. Hendrix is the rival of none. As Hendrix prospers they will prosper. As Hendrix struggles they will labor and drag. The possibility of higher education will always stimulate the lower. The educational fervor will always build up and fill up the schools of lower grade. No. This policy will hurt nothing and nobody, but will mightily help every good work.

I move that the three Conferences in Arkansas raise a collection for Hendrix College equal to their collection for Foreign Missions. Who will second the motion?

If there are objections let us hear them. Do you say we are not able? Not able to educate our own boys and yet able to educate Mexicans, Brazilians, Chinese, Japanese, Indians and Negroes? I think we are as able to do the one as the other, and that our duty to our own is as great as our duty to others, and that we increase our ability for mission work by developing and strengthening our educational work. If we can raise but \$10,000 in the State for Foreign Missions and education we had better give \$5,000 to each, than all of it to either. But the collection for Foreign Missions will be none the less by raising an equal sum for Hendrix College. Quite the contrary. Whence come the young men for the mission fields? From the colleges. Where are the centers whence mission zeal and fervor radiate? In our colleges. How shall we best quicken the missionary zeal of our people? By building up our colleges. Let us establish Hendrix College. And let all the people say, Amen.

J. H. RIGGIN.

IN THE FIELD.

AT CAMDEN.
Going to the Camden District Conference at Waldo, we spent several hours last Thursday p. m. in the historic city of Camden, where we found a cordial welcome and most excellent dinner awaiting us in the pleasant home of Bro. J. A. Proctor, one of the best men we have ever known. Having been advised of our wish, he had his horse and buggy ready and his accommodating neighbor, Bro. L. W. Marshall, engaged to show us the homes of Methodists not taking THE ARKANSAS METHODIST. In less than three hours we enrolled sixteen new subscribers, some of whom thanked us for calling, as they esteemed it both a duty and pleasure to take their Conference paper, which had been commended to them by their efficient pastor, Rev. R. R. Moore.

By mistake of Bro. Marshall our first call was not at a Methodist home, as the visitor found after telling his business, when the old lady quickly responded "I'm no Methodist but a Hardshell Baptist and always expect to be; I'm not ashamed of it and don't care who knows it."

AT WALDO.

After a ride of two hours we reached Waldo at 8:40 p. m. in time to hear a good sermon from Rev. O. E. Goddard, whose closing remarks elicited expressions of hearty approval from many in the large audience. At 11 o'clock Friday we had the pleasure of hearing an edifying and very impressive sermon from Rev. A. O. Evans, who also delivered in the afternoon a strong and timely speech on the duty and importance of organizing Epworth Leagues in all our pastoral charges.

We heard commendatory references to the speeches Thursday p. m. by Rev. C. M. Keith on "The duties of Church members as seen by a pastor," and by Hon. J. R. Thornton on "The duties of pastors as seen by a layman." On the latter topic Friday morning Bro. J. W. Honea spoke one hour in his characteristic style, delivering many unique and humorous utterances in his earnest plea for faithful pastors after the model in the early days of Methodism. At the close of his speech he appeared deeply and gratefully affected, while the brethren, singing the way-worn traveler, went forward to shake his hand, at the suggestion of the P. E., who spoke tenderly of Bro. Honea's fidelity and piety. This closed the discussion of the program topics for the day. The vigorous report of the Committee on Sabbath observance (see page 5) was adopted unanimously and without debate; but we hear there was lively and sharp debating Saturday on reports and resolutions, especially that on "Tobacco and its use."

At 5 p. m. Friday the Conference held a brief but solemn and impressive service in memory of Revs. C. B. Brinkley and Joseph Turrentine, who died during May in the sweet experience of full assurance—the former in the prime of life, while rendering most acceptable service as pastor of Magnolia station, and the latter in a good old age, honored and beloved by his brethren. Short and affecting talks

were made by Revs. J. R. Casson, J. R. Sanders, R. W. McKay and J. M. G. Douglass and Hons. J. R. Thornton and C. T. Gordon. Bro. Brinkley had received \$1,600 as his last fee in his lucrative law practice, which with flattering prospect of political preferment he had abandoned for the life and service of an itinerant Methodist preacher. Grand man with sublime aspiration! "Servant of God, well done!"

The members of the Conference and its visitors were highly pleased with the presidency of Rev. J. R. Casson, P. E., and the brotherly attention of Rev. J. M. Sage, P. J. C., both efficient and popular in their respective fields of labor. And the hospitable people of Waldo fully merited the hearty thanks given for their cheerful and excellent entertainment of their guests. We had a convenient and delightful home with Bro. J. A. Hall, to whom and Dr. J. H. Weaver we are indebted for special courtesies, as also to the Secretary for his prompt report of the Conference in this issue.

AT TEXARKANA.

Saturday a. m. we went to Texarkana, the border and double city occupying much territory in both Arkansas and Texas, and having about 12,000 population depending chiefly upon the immense business from seven rail-road divisions and the city's large lumber mills and other manufacturing enterprises. During the last few years we suppose the city has improved most in its social condition, which as far as we could judge will compare favorably with that in other cities of like size and much transient population. We were very pleasantly impressed with the cultured and devout appearance of the large audience Sabbath morning and evening in State Line Avenue Church, and also with the flourishing Sunday-school there under the faithful and efficient superintendence of Bro. R. B. Ayres, an official of the Texas and Pacific R'y. At 3 p. m. there was a small attendance of the Epworth League (which changed its time of meeting to 7:15 p. m.); as the roll was called each member repeated one or more verses of Scripture, a young brother made a suggestive talk on the topic for the day, and little Corrie Webber, age nine years, read an interesting composition. At night the temporary pastor, Rev. Joseph Jamison, a preacher of unusual ability for his age (this his third year in the Conference), preached over an hour in the most intensely earnest manner, giving many brilliant flights of fervid eloquence, interspersed with such wit and severe caricature as might be expected from a young Irish preacher of the most ardent temperament. By invitation of Rev. E. A. Tabor, Secretary of the Y. M. C. A., we preached in its spacious hall at 4:30 p. m. to a small mixed congregation, all we supposed Church members—a regrettable fact indicating, as we have thought from like observations, that the Y. M. C. A. is failing to accomplish the prime object designed and expected in its organization.

While in Texarkana we had a room and few meals at the Huckins House, the best hotel and most conveniently located in the city, well managed by Mr. J. Huckins, Jr., and owned by his father, who is running the Hotel Vendome in Knoxville, Tenn. We also received cordial hospitality in the home of Bro. W. S. Fortune, to whom we are much obliged for special kindness. Barring the fatigue from heat, travel and work, we had a pleasant trip, returning Monday with forty-three new subscribers and the promise of others.

The editor is to be pitied and prayed for. In the very nature of the case, he must "spill himself" in a multitude of distracting and perplexing pursuits. What possibility, for example, is there of calm thought to a man whose eyes are strained wide open to catch the last item of news! More and more, unless he is on the constant lookout, he is in danger of becoming a scrappy and desultory writer, dipping his pen into a thousand subjects and doing justice to none of them.—Nashville Advocate.

These timely words from the pen of our esteemed brother, Rev. Dr. E. E. Hoss, are respectfully commended to our readers, especially to those who expect the lone editor of their Conference paper to do more and better editorial service than any man can long render, while meeting the exacting demands for

other kinds of work in behalf of the paper. Some kindly disposed brethren seem to think we need very little time in our office; that we can easily do our editorial work while attending college commencements, District Conferences and camp-meetings, and then be ready to respond to their cordial invitations to visit their charges, often far away and off the rail-road; and that while preaching for them we can canvass the community for renewals and new subscribers, and then without rest return to our office and do full work as an editor. Under such circumstances the lone editor of a Conference paper "is to be pitied and prayed for."

Commenting on the continued disapproval by the American people of the action of the directors of the World's Fair in opening its gates on Sunday, the Chicago Advocate, July 5, said: "The attendance last Sunday was less than 48,000, the smallest on any Sunday since the gates were opened. There are indications that many of the directors are heartily sick of the course they are pursuing, and would be glad to rescind their action. The plea that the gates are open in the interest of the working people is no longer made."

WASHINGTON DISTRICT CONFERENCE.

Leaving home on the Cannon Ball Wednesday morning, we made Hope at 12:30 and in company with Bro. Pinnell, took dinner at the pleasant home of Bro. J. F. Price. Having three hours at Hope, we made the round of our subscribers, assisted by Bros. Pinnell, Price and McCollom to whom we return thanks. The Hope business men are very much depressed on account of the cyclone destruction. They are not used to such calamities. On the overflowing rivers the people would be very thankful if they could have three or four years without a destructive overflow. From Hope to Washington we saw very little prospects for crops. From Washington to Nashville the land is better and the prospects good. Around Ozaon is a beautiful section. At Nashville we were "appointed" to stay with Bro. Turner, of the Nashville News. Knowing him and his good wife we accepted the appointment cheerfully, and never enjoyed a home more in life. To add to the pleasure of the stay we had for a companion Bro. Ware, the cheery lively Methodist layman of Washington. Wednesday night we heard a good sermon from Rev. E. M. Pipkin, who took a collection for the American Bible Society.

Thursday morning Conference opened with Bro. Geo. M. Hill in the chair. The opening services were conducted by the venerable B. G. Johnston, a superannuate whom everybody loves. Bro. W. D. Lee, that splendid layman was elected Sec. and the Conference went through the usual routine. I was sorry to find so little interest in the Epworth League. In fact, there seemed to be a slight opposition to it on the score of too many organizations in the Church.

The cyclone has caused collections to drop off very materially. Bro. Kelley reported only \$45 received for his support. He also reported the spiritual state so low that a dog barked at him at one house while holding family prayer. The dog had evidently never seen the family in that posture before, and he supposed Kelley was murdering the whole outfit. The Conference was well attended. Bros. Babcock, Pipkin and myself were the only visitors up to Friday morning when I left. Stopping at Washington I was sadly moved at the decaying condition of the town. One young man said, "this town is pretending to be alive just to save the expense of a funeral."

There are some good people at Washington and I can sympathize with them truly, because I was one of the mourners at the death of an old town myself. Bro. Lee, the Secretary, promised me a full report of the Conference for the paper, hence I say but little of the proceedings.

Geo. Thornburg.

GALLOWAY COLLEGE.

The Woman's Missionary Society of W. R. Conference in session at McCory, Ark., adopted the following resolutions, and took a collection to repair the damage recently done Galloway College.

Resolved, That we express our gratitude to Dr. Dye for the able and feeling sermon delivered by him.
2. That we deeply regret the damage done Galloway College by a recent storm, and that we are profoundly grateful to Almighty God that it was no worse, and that it will be ready for the usual opening in September. That we appreciate the spirit of liberality shown by the citizens of Searcy in building and presenting to the M. E. Church, South, in Ark., this noble institution of learning, and that we will emphasize our appreciation by contributing, as the Lord hath prospered us, to repair the damages it has recently sustained, and for the liquidation of the indebtedness as well; and that we cordially invite the co-operation of our Sisters throughout the State in meeting the immediate and pressing demands of our beloved college, the only school belonging to our Church in Ark., devoted exclusively to the elevation and education of our daughters.

Mrs. W. B. Hays, Chairman.

GALLOWAY COLLEGE.

DEAR DR. BENNETT:—Please allow me to say in THE METHODIST that our Church and the friends of the College throughout the State are going to rally to its relief, judging from the news from different places. Searcy will do her duty, but cannot do it all, which, of course, is not expected of her. Our preachers will please bring the matter before their congregations, and have their charges canvassed at once. The members of our Board of Trustees, both ministers and laymen, will please see that their respective portions of the State are thoroughly and immediately organized, and the canvass pushed energetically. Let all the friends of the school send me the names of any young ladies going off to school, and I will send them catalogues.

JOHN H. DYE.

Galloway College is the property of the Methodist Church. She was greatly damaged by recent storms. The financial agent and others at the head of the Church are urging everybody to contribute to a fund to reinstate the building. Messrs. Jno. T. Hicks, J. E. Lightle, J. S. Sanford, Otho King and Dr. L. E. Moore are Committeemen for Searcy. Don't disappoint them when they call on you.—Searcy Citizen.

Special to the Gazette.

SEARCY, July 8.—The repairing of the damages done recently to Galloway College, by the storm goes bravely on, and it will be in a better condition than before by the fall opening. It is hoped and believed that the citizens of Little Rock and the State generally, will help Searcy pay the bill. Applications for rooms in the College for next session, continue to come; a full school is expected. The new faculty is by far the best ever employed in the institution, and has no superior in the South. The teachers are graduates of the best schools in the country and abroad. The high character of the institution merits the large and growing patronage it enjoys, and besides, it is a home institution.

CAMDEN DISTRICT CONFERENCE.

The Camden District Conference convened in the Methodist Church at Waldo, Ark., July 5, 1893, at 9 a. m. The P. E., Rev. John R. Casson, was on hand promptly at every session and wielded the gavel with the dignity and grace of a Bishop. The Secretary's chair was filled by C. T. Gordon, of Camden, with T. J. Blewster, of Magnolia, as assistant. The usual committees were appointed and the various charges were reported according to the usual routine of such matters. All the pastors reported present except Bro. McSwain, of El Dorado Circuit, who sent no report. A goodly number of local preachers were present and the lay representation was the largest for years.

The sessions were pleasant (barring the extremely hot weather), harmonious and spiritual; the discussions were able, sharp and often spirited; especially those upon missions and boundaries, temperance, "tobacco and its use," falling under this latter head. Preeminently the features of the Conference were Bro. Honea's speech on "The duties of a pastor reviewed from the standpoint of a member," and Bro. E. A. Tabor's sermon to the young people, or rather about our young people. Bro. Honea's speech was ablaze with wit from start to finish, and although his blows were straight from the shoulder, the roars of laughter and hearty amens heard from every quarter attested the appreciation of the brethren. Like a good surgeon he uses the knife unsparingly. Bro. Tabor's sermon beggars description. For one hour and a half he held spell-bound a house packed almost to suffocation, and yet not one stirred nor felt uncomfortable, for he was treating a subject that lay nearest our hearts, viz: Our boys and girls. I feel sorry for the congregation that has never heard that sermon. I hope every town in Arkansas, and every father and mother, may hear it and may God spare him many years and give him abundant success along the line on which he is working so faithfully.

The reports indicated a healthy condition with encouraging prospects in most of the charges. Few have held revivals, but every preacher returned to his work re-consecrated and full of zeal for the Master's cause, and the indications are that grand results will be recorded within the next few weeks.

Buckner Circuit and a part of Lewisville Circuit suffered greatly by reason of the cyclone that swept over that part of the country a month ago, leaving a scene of death and desolation in its track, where erstwhile all was life and prosperity. I saw men who today have not a stalk of corn, nor cotton, nor cabbage, nor a tree, nor a panel of fence; not a home nor a vestige of a lifetime's work, left of a home that was happy and prosperous; and yet these men were cheerful, and say "it's all right." God be praised for a religion that will sustain a man under such trying circumstances. Buckner Circuit lost two of its churches and the people were so badly devastated that it is impossi-

ble to pay Bro. J. R. Rushing his salary. But with the heroism of a martyr he stood at his post and storm-swept people, carrying to them in their desolate homes the comforting assurance of Him who said: "Call upon me in the day of trouble and I will deliver thee." A collection was taken to supplement his salary and was generously responded to by every pastor subscribing \$10 for his circuit, to be collected and forwarded at the earliest possible moment.

Appropriate memorial services were held for our lamented brother, the brave and brainy Chas. B. Brinkley, and for that sweet-spirited father in Israel, our own "Uncle" Joe Turrentine.

Among the prominent visitors were Dr. Bennett, Editor ARKANSAS METHODIST, Rev. A. O. Evans, P. E. Monticello District, Rev. E. M. Pipkin, Agent of A. B. Society, each of whom preached an excellent sermon, to the great edification and delight of the Conference and all Waldo.

The entertainment of this District Conference was simply superb. Waldo threw wide its great big heart and its doors and gave us fried chicken and stewed chicken and broiled chicken, with, as Dr. Winfield used to say, spoon vittles and trimmings to match until as a consequence several of the brethren were laid up for repairs.

Our Church schools were ably represented by their respective agents or teachers and the importance of Christian education was properly stressed.

The delegates elected to the Annual Conference were Dr. J. W. Brown, C. T. Gordon, A. T. Blount and J. W. Honea. Alternates—J. J. McLure and W. N. Rushing. The next District Conference will be held at New Lewisville, Lafayette county.

CHAS. T. GORDON, Sec.

Camden, July 10.

MOB LAW.

(Graduating oration of C. B. Riggin of Pine Bluff at Hendrix College, June 21, 1893.)

A few months ago a politician made himself famous by the query: "Where am I at?"

The question is pertinent today, and though it has died upon the ears of those who first heard it uttered, it has been passed from lip to lip and from ear to ear till it has been asked and asked again in every part of our land, and still remains unanswered. Indeed though one man became famous by asking it in words, it had for a long time been asking itself in the hearts of the people, and is daily becoming clearer and plainer.

The politician beholding a great political revolution, well may ask, "Where am I?" The working man finding himself in a crowd of strikers may ask "Where am I?" and the thoughtful man seeing the work which is being done to rescue the young men from drunkenness and vice may pause and ask himself, "Where am I on the question of prohibition?" But people of all classes in all parts of the country, seeing the marvelous growth of mobocracy well may ask, "Where am I? Where are we?" It has been said that "The grandest conception of this expiring century is the universality of Law." It may as truthfully be said that the greatest mistake of the expiring century is the universal disregard of Law. Mobocracy is becoming yearly more prevalent, more general and more barbaric. The criminal is taken from the prison and subjected to the most cruel tortures. The prisoner is taken from before the judge who is about to pronounce the sentence. The officers stand powerless. The groans of victims fill the air. The fumes of burning flesh ascend to our nostrils. Reason gathers her spotless robes about her and departs. Justice is amazed that such barbarities should be committed in her name. And the goddess of Liberty turns pale with horror that her votaries should offer such incense at her pure shrine.

Crime is met with cruelty, retaliates with savagery, and is retaliated upon again with barbarity, while law stands by with fettered hands, and given religion, the "sweet messenger of peace," is dumb and motionless or only raises her white hands in feeble protest or utters a subdued murmur which dies into a groan.

Talk not to me of the glory of the nineteenth century, when it looks unmoved upon scenes at which tyranny would have shuddered and despotism sickened. Tell me not of the "land of the free and the home of the brave." Boast not to me of the freedom of a land where any man is refused the priceless liberties and inalienable rights of fair trial, an able defence, a jury of equals, and punishment in proportion to the crime. Boast not to me of the justice or power of a country which does not or cannot protect its citizens and enforce its laws.

Tell me not of the superior civilization of our own dear Southland, when barbarities are committed right in the heart of her civilization which the inhabitants of the dark ages would have blushed to behold. Let me not hear the sounds of industry and civilization, when on the same breeze are borne the cries and groans of torture. Talk not to me of her numerous Churches and her charitable institutions, when around their suilt spires the smoke of the

stake hangs like a pall of darkness, and the zephyrs are laden with the fumes of scorched and burning human flesh.

But are mobs really unlawful, wrong? Is not all this hue and cry raised against mobs only religious gush? Do they not work for the best interest of society? Alas, no! In the very nature of the case, a mob is an organized opposition to law. Why organize a mob? Why not the injured party or parties wreak their vengeance on the criminal without gathering a large crowd at their backs? Because they would be tried and punished as law-breakers. In the feudal times of Europe or in the first opening of the great West when there was little or no law, and society was more or less in confusion and disorder, it sometimes became necessary for the citizens to quietly execute a horse thief or a murderer, but now when law rules in every State, and justice holds her courts in nearly every town and village, the execution of a criminal by any other than the officers of the law, whether by a few or many, is naught but lawlessness and murder.

If the work of the mob ended with the death of its miserable victim, there would scarcely be a dissenting voice. But it does not stop there.

While mobs are taking the lives of criminals, they are also striking a death blow at the heart of their country. We have our deliberative assemblies to make our laws; if the laws are not just, let us call them to account. We have the judiciary to interpret the laws; if the laws are not rightly interpreted the judges should suffer. We have officers to execute the laws; if the laws are not executed, punish those who are guilty, but do not raise your hand against the nation's life. Every criminal however heinous he may be, or however revolting his crime, has the right as a citizen of our just government to a fair trial, and a strong defence, and they who overlook this and take the law into their own hands, array themselves not against the crime, but against the government, which for their protection is endeavoring to punish the criminal.

Execution by mobs increases rather than diminishes crime. A hasty and cruel execution of a criminal by a mob will not impress the criminal mind with the enormity of the crime or the majesty of the law half as much as the trial, conviction and execution of a criminal according to the regular forms of law.

Mob law is unjust, unchristian, unlawful and barbarous, and is and should be opposed by the best element of our people.

But why then is it more prevalent in our country now than it has ever been before? Are the people becoming more lawless? No, the people as a class are more law-abiding than they ever were before. But there must be a cause for this. Some think it is foreign immigration, but the majority of the members of our mobs are American born. Some think it is race prejudice, but it affects all classes and extends to every part of our country. No, the true cause lies in the horrors of the civil war. It is the natural harvest and we are reaping what our fathers have sown. When they were in the full heat of the cruel war and their very souls burned with hatred for their enemies and their hands reeked in human gore, they bequeathed to their children this same restless spirit; the same fire of the soul and thirst for blood, which not being able to vent itself in war must find some way of escape. Thus it has ever been. As a result of the many wars and conquests of Rome, the Roman mob became uncontrollable. The French had many wars at home and abroad, and the Parisian mob was the terror of all her rulers, and being unchecked developed into a most horrible and frightful monster.

If we would protect our women and children, if we would retain our rights and liberties, if we would sustain our place among the nations, we must crush this monster before it rears its head. We must wait at the court of justice, and be ruled by the united forces of liberty and law. And if we would crush out this monster, we should begin now to work for the future. We should educate the next generation by educating their parents, and we should see that this fierceness and restlessness which we received from our fathers be not transmitted to our children.

Then a united and hence a prosperous and happy people, we shall march under the proud banner of Liberty and Law toward that brighter day when there shall be no crime; bearing in our hearts the motto, "Equal Rights to All."

NOTICE.

Will all the preachers and delegates who expect to attend the Searcy District Conference to be held at Osbot, also all visitors who expect to attend, please notify the undersigned at once by postal card or otherwise, that homes may be provided for all. Please attend to this at once.

J. H. JONES.

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?

PERSONAL AND OTHER NOTES.

Rev. John Eldson, P. C., writes "he is getting along finely with his work on Harrisburg, Ct., and the outlook is good for a revival all over the charge."

Rev. W. A. House, L. P. in the Perryville mission, writes very hopefully of the prospects for gracious revivals in that charge and in Gold Creek mission.

The report of "two District Conferences in the Indian Territory" did not give the writer's name, and for that reason was not published.

In reply to an inquiry made in this paper, Mrs. R. M. Barrington of Crystal Springs, Miss., writes that the poem, "The spider and the toad," is in the "Cluster," a collection of spiritual songs, hymns and poems, by Jesse Mercer, a Baptist preacher. The book has been out of print many years, but a copy of it is owned by an old lady in Crystal Springs.

Prof. Cummings Collins, connected with Washington University, St. Louis, is visiting his father, C. S. Collins, Esq., and family of this city.

At Texarkana we met Rev. O. H. Keadle, who is in good health and walks readily without a crutch.

Rev. Dr. Andrew Hunter is visiting in Batesville to the great delight of his numerous friends there.

Wm. Childers, Sheriff of Lawrence Co., made us a pleasant call Tuesday, accompanied by his son "Crockett."

Of Prof. James H. Kirkland, Ph. D., who was elected Chancellor of Vanderbilt University, to succeed the venerable Dr. L. C. Garland resigned, the Nashville Advocate says: "The new Chancellor is yet a very young man, having been born at Spartanburg, S. C., in September, 1859. His father, the Rev. W. C. Kirkland, was long an honored member of the South Carolina Conference, and his older brother, the Rev. W. D. Kirkland, is now the Editor of the Southern Christian Advocate. Dr. Kirkland graduated at Wofford College in 1877. Eight years later he took the degree of Ph. D. at Leipzig University. In 1886 he was elected Professor of Latin in Vanderbilt. He ranks among the foremost young scholars in the country. His recent edition of the Satires and Epistles of Horace is spoken of by competent critics as a very fine piece of work. As a teacher and officer he has won the respect and esteem of his colleagues and students. In his present position he has a great opportunity, which we doubt not he will meet to the satisfaction of all concerned."

MARRIED.

July 4, 1893, by Rev. Geo. W. Logan, Mr. W. M. Avery and Miss Cora Lee—all of Prescott, Ark.

At the residence of the bride's father, July 5, 1893, by Rev. J. S. Clower, Mr. William T. Gates and Miss Myrtle E. Vanmeter—both of Clark Co. and members of our Church.

At the residence of the bride's mother at Bardstown, Ark., June 28, 1893, by Rev. A. M. R. Branson, Mr. J. L. McGill of Greenville, Texas, and Miss Kate Uzelle of Bardstown, Ark.

At the residence of the bride's father June 28, 1893, by Rev. H. B. Scroggs, Dr. S. C. Marr of Nashville and Miss Bennie Jones of Muddy Fork—all of Howard Co., Ark.

At Hope, Ark., by Rev. J. M. Pinnell, P. C. of the M. E. Church, South, on July 9, 1893. Mr. Geo. H. Wood and Mrs. Nora Whaley—both of Fulton, Ark.

COL. M. D. BABER.

I was greatly shocked when I read the announcement of the sudden death of my old friend and former partner, M. D. Baber of Walnut Ridge, which occurred July 5th, 1893. I was away from home and did not hear of the death in time to attend the funeral, which I regret.

Col. Baber was born in Kentucky about 56 years ago. He immigrated to Arkansas and settled at Smithville, then the county seat, about the year 1857. He was a member of the convention that took the State out of the Union. He entered the Confederate army and rose to the rank of Lieutenant Colonel. In 1866 he was elected prosecuting attorney. Since then he has had little aspiration for political office. His first marriage was to a Miss Watkins of Randolph county, by whom he was given one child, who survives him, now the wife of Mr. Frank Sloan of Powhatan. In 1876, several years after the death of his first wife, he was married to Mrs. Margaret Sloan of Powhatan. In 1876 I entered the law office of Col. Baber at Smithville as a student. The late Cicero Stuart was also a student at the same time. After attending law school and spending two years in the Clerk's office I moved to Powhatan and formed a law copartnership with Col. Baber and the late Judge W. F. Henderson. Judge Henderson was soon placed upon the circuit bench. For thirteen years the partnership of Baber & Thornburgh continued at Powhatan, and was dissolved solely because I desired to quit the practice and move away. During those thirteen years our relations were very intimate and our friendship close. Into this hallowed circle of friendship our wives and children were drawn and the two families became almost as one in sympathy and love. Being thus closely identified with him and each having the confidence of the other, I knew him as few others ever did. In business transactions Col. Baber was honorable and fair and recognized in others honesty of purpose. In our multifarious transactions for thirteen years we scarcely had a difference and never an unkind word. What a sweet reflection! In politics he was ever ready to espouse the cause of his friends without asking preference for himself. Socially he was peer of any man. He was a gentleman by birth and education, courteous as a knight and gentle as a child. As a lawyer he stood in the front rank

of the best in the State. In the defense of his fellowmen before a jury I never knew his superior. Ours for power and pathos of his appeal for mercy, who that ever heard him can forget!

Religiously his purpose was pure. His heart believed every cardinal truth of our holy religion. Several years ago he openly professed Christ and joined the M. E. Church, South, at Powhatan. He loved the faithful ministers of the Church and contributed to their support. His earnest desire was to be faithful. He had his weakness. Who has not? He was not perfect, nor do I know of one who is. His social disposition and his peculiar temperament, in moments of excitement or social glee made him accessible to the tempter. He lamented his weakness and sought forgiveness. God never turned such a man away. On my last visit to Walnut Ridge, about the middle of June, he took me to his home for a quiet conversation. Undisturbed by any one he talked for two hours, mostly of the Church, its past history, its present trials and its future, in Lawrence county. I am sure the talk was not alone to please me, but his heart was in the subject. God judges the motives rather than the manners of men, and I am glad of it. His dying words were an appeal to Jesus for acceptance.

I have not attempted a biography of my departed friend. He made an honorable record on life's page. But I simply desire to pay a slight tribute to one whom I loved while he was here and whose memory I shall treasure since he is gone. A considerate husband, a tender father, a good citizen and a great lawyer has been called hence. To Jennie, the child whose happiness and welfare was the constant care of an affectionate father; and to the bereaved widow whose pure, cheerful Christian life has won my highest admiration, I extend my sincere sympathy.

GEORGE THORNBURGH.

WASHINGTON DISTRICT CONFERENCE.
The 27th session of the Washington District Conference convened in the Methodist Church at Nashville, Ark., July 6, 1893, at 9 o'clock a. m. Geo. M. Hill, P. E., in the chair. W. D. Lee was elected secretary.

Bro. B. G. Johnson's opening sermon on the subject of prayer was refreshing and soul-stirring. All the pastors were present and there was an unusual attendance of local preachers and delegates. The reports from the different charges were generally encouraging. Considering the financial pressure the District has done remarkably well in its financial interest. The Sunday-school interest is flourishing. This was a most pleasant session indeed, unity, harmony and brotherly love prevailed. In the discussions of the subjects pertinent to the business of the Conference extensive liberty was allowed, and while these discussions were often spirited and pointed, yet good humor and a Christian spirit were maintained. There was no friction nor discord. Special prominence was given to religious worship and spiritual power was manifested at this Conference. The preaching was of a highly spiritual order. The services were free of formality and stiffness and were of the old time Methodist order, and every service was a benediction. It was good to be there.

The condition of Spring Hill circuit which was so badly devastated by the recent tornado which swept through this country, and the question of the maintenance of the P. C. of that circuit, Rev. A. C. Kelley, for the current year was considered and action taken in the premises as will more fully appear in a later issue of THE METHODIST.

Communications were received from Dr. John H. Dye and Rev. F. A. Jeffett in reference to the recent damage by storm sustained by Galloway Female College. The communications were referred to a committee appointed for the purpose, which submitted the following report, which report was adopted:

Resolved, That our preachers take a collection in the charges in this District as soon as practicable to repair the damages to Galloway College—caused by the recent storm; and that the money so raised be immediately forwarded to Cypret & Cypret, Searcy, Ark.

Rev. E. M. Pipkin, representative of the American Bible Society; Bro. Thornburgh, Business Manager of THE ARKANSAS METHODIST; Rev. S. H. Babcock, President Searcy College, and Rev. T. H. Ware, Agent of Hendrix College, honored the Conference with their presence. Their sermons and talks were edifying and appreciated. The latter succeeded in raising \$600 in subscriptions to Hendrix College. Strong Temperance resolutions were passed and also resolutions condemnatory of the local management of the World's Fair in its desecration of the Sabbath.

Locksburg was selected as the place for holding the next District Conference. W. D. Lee, W. S. Mitchell, J. L. Delony and W. L. Beck were elected delegates to the Annual Conference; J. S. Stell and E. Y. Williamson alternates.

The battle-scarred veteran of the cross, better known as "old Brother Johnson", who is known by almost every man, woman and child in the Little Rock Conference, was in a most happy and talkative mood. He said he loved to talk better than ever and the reason was he was getting fuller of religion all the time. We enjoyed his talks and wish he could have done more talking. His presence was a veritable benediction, and we, with others, hope that he may live to enjoy many District Conferences, just as he enjoyed this one.

Upon the whole, this was one of the most spiritual, harmonious and ideal Conferences it has been our pleasure to attend. An appropriate resolution of thanks for the hospitable entertainment of the Conference by the good people of Nashville was passed, and the Conference adjourned Saturday afternoon with prayer by the Presiding Elder. Respectfully,
W. D. LEE, Sec'y.
Nashville, July 8.

NOTES ON WASHINGTON DISTRICT CONFERENCE.

Hon. Geo. Thornburgh made a telling speech at the Washington District Conference in behalf of the Epworth League. The Conference appreciated his timely words and no doubt many other Leagues will be organized in this District. What shall be done with our boys and girls? This question so long and earnestly considered by the leaders of our Zion finds its answer in the Epworth League. A well conducted League in every congregation would insure to the Church of the future a membership cultured, courageous, pious, and well equipped. Methodism in Arkansas is rich in the number of boys and girls, young men and young women whose names are on our Church rolls. As I travel over the State visiting our towns and cities and especially our Conferences, I am more and more impressed that there is a power for good in our young people which the Church must use or suffer an irreparable loss. Organization for personal culture and Christian usefulness will not only hold these young people to the Church and protect them from the vicious influences in our time, but will train up a mighty army to fight for Christ in the mighty conflicts which are rapidly and surely coming. Rev. B. G. Johnson, the oldest member of the Conference, gave some good counsel to the preachers. He urged them if they would reap the best and largest results on their charges, to circulate THE ARKANSAS METHODIST. He spent \$200 to circulate the Western Methodist among the members of a certain circuit. He lost only \$2 of the money spent and the paper increased the collections twenty-fold, and the influence of that year's work is still seen among that people though many years have passed since then. Among other things he exhorted the preachers to be unselfish, showing by a humorous but apt illustration the influence of selfishness upon ministerial standing. On one occasion a company of preachers had started to a meeting, among them was Dr. John W. Hanner, a young preacher and himself. The good lady who had provided a lunch for the party, having had much company had only one pie to put in the dinner basket. When the company stopped for dinner the young preacher seized the pie for his share and devoured it *volens volens*. Years after the name of that young man was presented in—as a suitable man for Presiding Elder. Dr. Hanner objected, giving as his reason, "He ate up all the pie." That was enough to satisfy the good Bishop. Presiding Elders must not be men "who eat up all the pie." Rev. Geo. M. Hill P. E., was at home in the chair. He held the Conference to business and to parliamentary rules. He looked for the causes and remedies for existing conditions and enlisted laymen as well as preachers in the discussions of the Conference. The preaching was "good to use of edifying" and a desire for a revival seemed to burden all hearts. The Conference ordered collections to be taken in all the charges for storm stricken Galloway, and gave delighted attention to the earnest words of Agent Ware in behalf of debt burdened Hendrix. Collections were also ordered to be taken for Bro. Kelley, whose circuit was swept some months ago by a cyclone. I had such pleasant fellowship with the brethren, and such pleasant entertainment in the home of Brother and Sister Parker that I regretted my inability to accept the invitation of Brother Berry, the pastor, to remain and assist him in his meeting. With a prayer in my heart for the good people of Nashville and the faithful toilers on the Washington District, I left Saturday noon in company with Rev. Horace Jewell to spend the Sabbath in the pleasant town of Prescott.

On reaching Prescott we went at once to the postoffice, I to receive a refreshing letter from home, and Pastor Jewell an order with ten dollars for the History of Methodism in Arkansas.

Bro. Jewell has done a needed and valuable service for Methodism in the preparation of this volume. He worked *con amore* and rested from oblivion and put into permanent form the record of the toils and triumphs of those who labored in Arkansas from 1816 to the present time. May it pass through many editions.

I had a delightful Sunday in Prescott, and wrote these notes Monday morning in the pleasant home of my host, Bro. J. T. Brooks, while waiting for the train.

SIDNEY H. BABCOCK.

SABBATH OBSERVANCE.

To the President and Members of the Camden District Conference.
DEAR BRETHREN: Your committee to whom was referred the subject of Sabbath Observance, beg leave to submit the following report:

We regard the holy Sabbath as a Divine Institution, the Scriptural observance of which is of the utmost importance to any people, and especially so to an enlightened Christian nation as we claim to be. The holy Christian Sabbath lays at the foundation of all our civil and religious institutions. To abolish or ignore the one is to undermine and destroy the others. To give up our Christian Sabbath is to make a very long stride in the direction of heathenish barbarism.

We greatly deplore the strong and by far too prevalent tendency in almost all sections of our country to disregard or ignore the sanctity of this holy Institution.

Many individuals and most corporations in our fair Christian land are now practically if not theoretically arrayed against the holy Sabbath. These are so many public and private educators in the immorality of Sabbath desecration, and are to be discontinued and condemned by all Christians and friends of the Sabbath.

The Lord seems to have made the proper observance of the holy Sabbath as a sort of special test of loyalty and devotion to Him; and just in proportion as the people have Scripturally observed the Sabbath, just in that proportion have they prospered, and enjoyed the favor and blessing of God. Upon this principle may we not in large measure, logically account for the oppression and hard times that are now upon us?

While we commend our National Congress, especially those members who acted in a good faith and from pure motives, for the passage of the World's Fair Sunday closing act, yet we esteem it a national reproach that such a measure was even deemed necessary in this great Christian commonwealth.

And we regard the opening of the Fair on Sunday in spite of the expressed will of the people, the special act of National legislation, and the decision of the lower court, as a National shame and an insult contemptuously flung in the face of a Christian people, that deserves the severest condemnation.

We are now a spectacle to the world of Sabbath desecration, not only in the reprehensible conduct of the World's Fair Directors with their aiders and abettors, but, also, in the running of Sunday trains and other public works and many other forms of Sabbath desecration both public and private.

We rejoice at the prevalence and strength of Christian sentiment in favor of the righteous observance of the Sabbath as drawn out in expression against the Sunday opening of the Columbian Exposition, but as Christians—the people of God, we are too timid in the expression of our opinions and asserting our rights and privileges on this and other moral and religious questions. In consequence corporations and individuals disregard and trample upon our will, wishes and rights, and we tamely submit without resentment of the insult and injury, whereas we ought to speak out and stand out for our rights and privileges. Therefore Resolved:

1. That we are opposed, to all violation or desecration of the holy Christian Sabbath, whether public or private, by individual or corporation.

2. That as ministers and laymen of the Church of Jesus Christ, we will do all in our power, both by precept and example, to maintain the sanctity, and secure the observance of the Sabbath.

3. That we are opposed to, and condemn Sunday picnics and excursions, the running of Sunday trains in general, and the encouragement of these things, by Christian men and women lending to them their presence and patronage, by riding on these trains or calling for their mail on Sunday, as flagrant violations of our holy Christian Sabbath.

4. That in unmeasured terms, we condemn the disgraceful and insulting conduct of the World's Fair Directors in opening of that gigantic "pagan show" on Sunday in defiance of all moral and Christian sentiment and effort expressed and put forth against it, and that we will use our influence against Christian people encouraging and supporting it, by their presence and patronage.

Respectfully submitted,
C. M. KEITH.

Waldo, Ark., July 7th.

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.

THE SEARCY COLLEGE.

FACULTY FOR 1893-4.

REV. S. H. BABCOCK, President.
T. B. WINSTON, A. M., Vice-President.
R. H. PEOPLES, Secretary.
H. BABCOCK, Professor of Mental and Moral Sciences and Logic.
T. B. WINSTON, A. M., (Wesleyan University) Professor of Natural and Physical Sciences.
E. R. SMITH, (Vanderbilt University) Professor of Mathematics.
R. H. PEOPLES, (Vanderbilt University) Professor of Latin and Greek.
O. BEERSTECHESS, (Neuveville College, Switzerland) Professor of Modern Languages.
MRS. S. M. A. BABCOCK, (Wesleyan Female College) English Language and Literature.
MISS M. WINSTON, Preparatory Department.
T. S. NETTLETON, (Late Principal of Theory and Practice Departments of Brown's Business College, Bloomington, Ill.) Principal of Business Department.
MRS. T. S. NETTLETON, Stenography and Typewriting.
J. W. JAMES, (Louisville Business College) Penmanship and Assistant in Business Department.
E. R. SMITH, Director of Gymnasium.
(To be elected)
Commandant of Cadets and Professor Higher Mathematics.
(To be elected)
Professor of Eloquence.
TRACY MILLS, Librarian.
Steward and Housekeeper.

Nerve Tonic.
Blood Builder.
DR. WILLIAMS' PINK PILLS FOR PALE PEOPLE.
Send for descriptive pamphlet.
Dr. WILLIAMS' MEDICINE CO., Schenectady, N.Y., and Brockville, Ont.
50c. per box.
6 for \$2.50.

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.

H. J. GEORGE & CO., GROCERS.

204-203 East Markham, LITTLE ROCK, ARK.

"NO CURE, NO PAY."

"We Mean what We Say."

SNYDER'S BITTERS.

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 Strengthening. A King Blood Purifier. Will cure Dyspepsia and Sick Headache. Will cure Weak and Delicate Women. As a

Female Tonic

IT HAS NO EQUAL!

Not Sold as a Beverage

Price 50 Cents.

J. H. SNYDER MEDICINE CO.

SOLE PROPRIETORS.

JONESBORO, W. ARK.

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.



Mr. Jacob Wurtz

Made a New Man

"I have been made a new man by Hood's Sarsaparilla. I had pains in my back, felt languid, and did not have any appetite. I have taken

Hood's Sarsaparilla Cures

twelve bottles of Hood's Sarsaparilla and cannot praise it enough." JACOB WURTZ, No. 15th St. and Portland Ave., Louisville, Ky.

HOOD'S PILLS Cure all Liver Ills. 25c.

THE FAMILY.

A LESSON FOR HARD TIMES.

Some years ago, in a time of financial difficulty, a merchant in Philadelphia had a note of some six thousand dollars coming due, and the source on which he depended for the money failed him. He was in great distress of mind, and talked over the matter with his wife very despondently. She was a praying woman and said, "If there is a power in prayer, I will get that money for you."

He had little faith that a miracle would be wrought for his help, and it seemed as if anything short of that could not serve him. The time was very near, and no money had yet come. Sitting at his place of business, a man came in against whom he held a mortgage, which had yet two years to run. The man came in to ask if he was willing to take the money then, and allow him to take up the mortgage. Very thankfully he accepted the offer and made the transfer. Still it was much short of the sum he needed. Then the man said he had some money to invest, and asked if he had a good mortgage he would like to sell him. He had and now the sum was considerably increased, though not yet enough to pay his note. As he walked towards his home, with spirits considerably lightened, he met another man against whom he held a mortgage which had yet three years to run. He, too, wished to pay it up now, and this made more than enough for his pressing needs.

This account was received from the merchant's own lips, after a prayer meeting service, in which various answers to prayer were stated. He said he had frequently thought of writing it out for the encouragement of others, but had never done so. Perhaps it may encourage other business men to look to the Lord for supplies when in similar straits. If they do not come, it will be because he does not see it best.—American Messenger.

A LESSON OF PATIENCE AND TRUST.

Human nature is the same the wide world over, and through all the ages. Conditions change and human knowledge broadens, but men and women are essentially what they were in the beginning. The old-time stories of love or revenge, of joy or grief, belong to every age and every country, and find their response in the common heart of humanity. So, too, is God our Father the same. He changes not; the principles by which He governed men as far back as human history goes are the same today. They were no better suited to the days of our fathers than to us; they were born of His essential being, and from everlasting to everlasting He is God. "I am the Lord. I change not."

Therefore from the experiences of His exceedingly troublesome and weak people in the days of Moses we may gather pertinent illustrations and examples of ourselves and our present daily life. And from the dealings of the faithful God with them we may clearly understand the dealings and intentions of the same wise Father concerning ourselves.

Very many tokens of the constant care of God had been shown His people in their journey from Egypt to Elim. His promises covered every possible need, and His deliverances had been conspicuous in emergencies. But Miriam's song of triumph had scarcely ceased to thrill them when they came to a place where they found no water. Did they take up the refrain of that victorious melody: "Thy right hand, O Lord, is become glorious in power; thy right hand, O Lord, hath dashed in pieces the enemy," assured that God would find them a way out of their difficulties? No; they murmured. Then in answer to prayer the Lord supplied the present need and gave them renewed promises of blessing, conditioned only upon their obedience to His word and His will. These were not arbitrary conditions. To hearken to His voice and do that which is right in His sight is the only way, in the very nature of things, to live well and do well. But just like the people then, we too are "fools, and slow of heart to believe" it.

After this new evidence of His care and His power to bring them out of difficulties, the Lord led them to Elim, where were twelve palm trees and twelve wells of water; and there they rested and rejoiced. They were treated just as if they had not doubted and murmured at all. How good is God! "He hath not dealt with us after our sins; nor rewarded us according to our iniquities." Are we grateful for His goodness? These people were not. They took up their journey from Elim; of course, they could not always sit under the palm trees beside the wells; there was a journey to take if ever they would reach Canaan. And very soon, when they found their circumstances not so agreeable as at Elim, instead of remembering the good times they had there, and the faithful promises of God for all their future journey, they began to mourn again, and even wished they

had died in Egypt. Moses reminded them that when they thus fretted against circumstances they were in reality murmuring against God. And God said: How long shall I bear with this evil congregation which murmur against me. And yet how patiently he bore with them. As he bears with us when we forget and grow impatient. "He, being full of compassion, forgave their iniquity, and destroyed them not: yea, many a time turned He His anger away, and did not stir up all His wrath."

How full of instruction are these blessed Scriptures, which were written aforetime for our learning.

O if we could only learn from the mistakes of these chosen people of God to be patient under difficulties, and to trust Him, of whom it is true now as then, that "in the wilderness" thou hast seen how that the Lord thy God bare thee, as a man doth bear his son, in all the way that ye went."—N. Y. Advocate.

THE SABBATH A PERPETUAL WITNESS.

Without the Sabbath, man would lose the thought of God out of mind and heart and life—man without God in the world. But the Sabbath is a perpetual witness to God, as immanent in and transcendent over nature, as against atheism; to a personal God, as against pantheism; the Bible Sabbath to the Bible's God, as against deism. Truly the Sabbath was made for man—man as such coming to himself, to selfhood on the Sabbath and asserting himself toward God and his fellow-man—the child of God on a perfect level with any other man, rising to the full measure of the stature of manhood. The Sabbath is the divine seal on the unity, fraternity and equality of the race—"of one blood all nations that dwell on the face of the whole earth." To secularize the Sabbath is for man to defraud himself and dethrone himself—casting himself down from the height of his excellency. The law of the Sabbath is love—love to God, love to man; man seeing in man a fellow, another self, whom he is to love as he loves himself; the condition of all social as well as personal perfection, and while it characterizes the day, it descends into and regulates and enriches the six days; readjusting capital and labor by coordinating capitalists and laborers, employers and employees, recognizing each as men, and each as brothers—and the equal rights of both assured. "The Sabbath was made for man," and is dispensable to the unity and integrity of the State as well as to the progress and prosperity of the Church.—B. M. Messick, D. D.

THE FOLLOWERS OF GOD.

The walk of Christians is often on so low a plane that the thought of being followers of God sounds too exalted and too extravagant to be seriously meant. We realize, indeed, but poorly the dignity of our privileges and of our calling. Despite the lofty pretensions involved in the professions of Christian faith, we are of the earth, earthy, following the things of this world, and accepting for the model of our conduct such imperfect standards as are offered by fallen and depraved mankind.

The gospel sets before us the highest standard. It holds up to our view the attributes of infinite perfection; it requires us to be followers of God. Our life is to be molded according to the divine pattern: "Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake has forgiven you;" "Be ye therefore merciful as your Father in heaven is merciful."

This language of our Lord enables us to grasp at once the scope of Christian obligation and the ground of it. To expect man to be God-like, to look for moral perfections in a creature fettered by sin, to make the life of heaven a model for life on earth, seems in the highest degree chimerical, but who are the persons charged with the duty of imitating God? Are they not God's children? Have they not been born again by water and the Holy Ghost? Do they not address God as "Our Father who art in Heaven"? Are they not sons whom the Elder Brother is bringing to glory, not ashamed to call them brethren? Children are wont to bear the lineaments of their parents. Children of God, in the nature of things, will reflect the divine image. To this end we have been redeemed; to this end we have been baptized and forgiven and admitted into the household of faith; to this end are we daily subjected to trials and continually blessed with the means of grace, that Christ, who is the express image of God, may be formed in us, that we may be changed and transfigured until all men shall recognize that we are God's children because of the likeness of God visible in our temper, conversation and conduct.

It is marvelous, it passeth understanding, the exalted sphere in which the Christian life is destined to move! But who is equal to such a requirement? How can my feeble and fallen powers rise to such a height? "With God all things are possible." If you are his child, he has endowed you with grace sufficient for every requirement. He can work in you both to will and to do of his good pleasure. "I can do all things through Christ who

strengthens me." He that has a good work in you is able so to complete it. And if he kindled aspirations for a likeness to himself, which all his true child feel, he will also grant you grace, grace, uplifting, refining, invigorating and perfecting your life until he beholds in you his own image.—Selected.

HORSFORD'S ACID PHOSPHATE.

If you are Nervous, and cannot sleep, try it.

Children's Corner.

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

DEAR CHILDREN:—I did not get to attend our Missionary Conference, and therefore cannot tell you much about it but can say the children were well represented as they always are in good meetings of any kind. Our Savior did not overlook the children and we must not. Perhaps some of you can tell us something of the annual meeting at For-dyce. I will tell you of a visit I made since our last writing. I attended a District Conference at Mammoth Springs, in the White River Conference, and as they could not get along without the children, they were there and I was so glad of it, for what is a meeting or anything else without them. I must tell you of one little girl I met there. I had not seen her for almost four years; then she was a little 5 year old. Up to that time she was in my Sunday-school class. When I left her town to live in Little Rock, she put her arms around my neck and in sobs said: "I'll pray for you until you return. When she saw me there she said in a whisper, 'I've never forgotten to pray for you, Sister Thornburgh, yet. And in the children's meeting when some one asked how many children belong to the Church, I saw her little white hand go up, and I wondered how many of Aunt Carrie's children would hold up the little white hand, when we all meet around the great white throne? Let us all ask ourselves, will I? will I?"

AUNT CARRIE.

Leslie, Ark.

DEAR AUNT CARRIE:—I will write again to the children's corner, as I have not seen any letters from this place. We had a nice time last Sunday, it was Children's Day. Your little namesake is getting along very well at present. We have a good Sunday-school here and also a good prayer meeting. Your little niece,

DONIE HACKLY.

DEAR DONIE:—We are glad to hear from you again. I am always glad to hear from my namesakes and watch with great interest their advance toward womanhood, and as I watch, I pray that they be an improvement on the Aunt whose name they bear. May their opportunities be such that usefulness in the Lord's vineyard may be much more.

AUNT CARRIE.

Hot Springs, Ark.

DEAR Mrs. Thornburgh:—Enclosed find postal note for five dollars to help furnish the "Arkansas Children's Room" in the Scarritt Bible and Training School." We read your letter, and also Miss Gibson's, in last week's Methodist, and enjoyed them very much. You and Miss Gibson must write often. Hoping this will reach you all right, we remain yours truly,

The Junior League of Central Church, Hot Springs, Ark.
GEORGIA CRAWFORD, Treas.

MISS Georgia Crawford:—Dear niece; you do not address me as Aunt Carrie, but to be sure you meant it, at any rate Aunt Carrie got the five dollars. And I take this opportunity of acknowledging the receipt of the same as coming from the Junior League of Central Church, Hot Springs, Ark., and Oh how my heart wells up with thanks and gratitude to this Junior League, not entirely on account of the money, but the missionary spirit in the Epworth League; for this I have been praying, with it how can it fail. May every worker of this League reap an abundant harvest here, and in the world beyond life everlasting.

Sincerely,

AUNT CARRIE.

Berea, Ark. June 14, 1893.

DEAR AUNT CARRIE:—As no one from our little town has ever written to you, I thought perhaps a few lines from me would find space in the children's corner. We take THE ARKANSAS METHODIST. I delight in reading the letters from the cousins. Berea is a very nice little town. We have preaching at the Methodist Church three times a month. Rev. W. E. Biggs is our pastor. He preaches twice a month and Rev. G. W. Duncan once. We have prayer meeting every Wednesday night and Sunday-school every Sunday. We have a very good S. S. now. Bro. J. A. Simpson is our Sup't. I am a member of the M. E. Church and am doing all I can for the cause of Christ. I ask an interest in your prayers, that I may ever be found faithful. I send five cents for the S. B. and T. School. With best wishes to THE METHODIST I am your niece,

EMMA HUNDLEY.

I love to get such letters as Emma's; would that all my nieces could say as much. How many can say "I am doing all I can for the cause of Christ?" Let us all think of this

RADWAY'S READY RELIEF.

The Cheapest and Best Medicine for Family Use in the World.

Never Fails to Relieve Pain!

It surpasses all other remedies in the wonderful power it possesses of curing

Rheumatism and Neuralgia,

Sore Throat, Coughs, Colds, Pneumonia, Bronchitis, Inflammation, Congestion, Influenza, Difficult breathing, Lumbago, Swelling of the Joints, Pains in the Back, Chest, Limbs, Radway's Ready Relief is a cure for every pain, sprains, bruises. It was the first and is the only

Pain Remedy

that instantly stops the excruciating pains, always inflammation and cures congestions, whether of the lungs, stomach, bowels, or other glands or organs.

Internally, a half to a teaspoonful in half a tumbler of water will, in a few minutes, cure cramps, spasms, sour stomach, nausea, vomiting, heartburn, nervousness, sleeplessness, sick headache, diarrhoea, dysentery, cholera morbus, colic, flatulency and all internal pains.

MALARIA

In its Various Forms Cured and Prevented.

There is not a remedial agent in the world that will cure Fever and Ague and all other Malarious, Bilious and other fevers, aided by Radway's Pills, so quickly as Radway's Ready Relief.

R. R. R. not only cures the patient seized with Malaria, but if people exposed to malarial poison will every morning take 20 to 30 drops of Ready Relief in water, and eat, say a cracker, before going out, they will prevent attacks.

50 c. a bottle. Sold by Druggists.

RADWAY'S PILLS.

purely vegetable, mild and reliable; causes perfect digestion, complete absorption and healthful regularity.

For the cure of all disorders of the Stomach, Liver, Bowels, Kidneys, Bladder, Nervous Diseases, Loss of Appetite, Sick Headache, Indigestion, Dizzy Feelings, Constipation, Dyspepsia.

Perfect digestion will be accomplished by taking Radway's Pills. By their anti-bilious properties they stimulate the liver in the secretion of the bile and its discharge through the biliary ducts. These pills in doses of from two to four will quickly regulate the action of the liver and free the patient from these disorders. One or two of Radway's pills taken daily by those subject to bilious pains and torpidity of the liver will keep the system regular and secure healthy digestion.

RADWAY & CO., 32 Warren St., New York City.

To the public:—Be sure and ask for Radway's, and see that the name "Radway" is on what you buy. Book of Advice mailed on application.

until our next month's corner and see if it will not help us to a better life.

AUNT CARRIE.

Lockesburgh, Ark., June 12, 1893.

DEAR AUNT CARRIE:—As I have not seen any letters from Lockesburgh, I thought I would write and join the little band with my little niece in the children's room. I am a little farmer boy 15 years, my name is Edwin Marvin. I am named for Bishop Marvin. I have three brothers and three sisters; had one sweet sister to die the 17th Jan. 1892. She was so good we all miss her so much, she was twenty-one years old. Bro. Roberson is our preacher, we love him so much; he is so good. Find enclosed five cents to help in the children's room; if I see this in print I will write again and do better next time and tell you how I made my money. Your little nephew,

BISHOP ARNOLD.

Here is a letter from a young Bishop, and a farmer boy. I love to get letters from farmer boys. We are delighted to have you join the band.

AUNT CARRIE.

BEECHAM'S PILLS sell well because they cure.

IRON MOUNTAIN ROUTE

3 THROUGH DAILY TRAINS 3

Making Direct Connections in Union Depot, St. Louis, with all Through Trains for the

EAST, NORTH AND WEST.

EXCELLENT DOUBLE DAILY SERVICE Between

LITTLE ROCK and MEMPHIS

—VIA THE—

POPULAR BALD KNOB ROUTE

The Tourist's Favorite,

TO TEXAS, MEXICO

—AND—

Southern California.

Elegant Day Coaches, Finest Free Reclining Chair Cars, Luxurious Pullman Sleepers on all Through

Trains.

H. C. TOWNSEND,

Gen'l Pass. & Ticket Agent

St. Louis, Mo.

ARKANSAS FIRE INSURANCE COMPANY, Little Rock, Arkansas.

Capital, \$100,000.

See our Agents and ask for our NEW DWELLING HOUSE POLICY. SHORT, LIBERAL—PAYS CASH WITHOUT DISCOUNT.

Agencies at the following points: Argenta, Geo. M. Street; Arkadelphia, Cross & Beck; Batesville, F. B. Padgett; Clarksville, F. M. Fenington; Conway, C. E. Durham; Camden, Puryear & Ritchie; Ft. Smith, Boyd & Shelby; Forrest City, Taylor & Hard; Hot Springs, Henderson & Gaines; Hope, James Lowry; Jonesboro, A. L. Malone; Marianna, S. D. Johnston; Monticello, John Ahrens; Newport, Hirsch Bros. & Co.; Pine Bluff, Bell & Austin; Paragould, A. A. Knox; Russellville, J. T. Bullock; Searcy, Z. E. Kerr; Van Buren, John O'Kane; Walnut Ridge, Hill & Coffin.

VAN WINKLE GIN AND MACHINERY COMPANY, Atlanta, Georgia.

Cotton Seed Oil, Mill Machinery Complete, Fertilizer Machinery Complete, Ice Machinery Complete, Wind Mills, Pumps, Cotton Gins, Feeders, Condensers and Presses, Cypress Tanks, The best system for elevating cotton and distributing same direct to gins. Many gold medals have been awarded to us. Write for Catalogue and for what you WANT.

Van Winkle Gin and Machinery Company, Atlanta, Georgia.

73 IN 3 WEEKS.
Still Going Free.

Rev. W. E. Mumford.

Genls: Please ship me at once, per freight, sixty (60) copies of "CHARACTER SKETCHES," as follows:

- 11 Morocco
- 5 Gilt Cloth
- 44 Cloth

I have taken 73 in 3 weeks. Have not had a chance to work in a week. The above is for April delivery. Give this year prompt and kind attention. Yours sincerely,

REV. W. E. MUMFORD.

"Character Sketches" IS THE GREATEST SELLING BOOK ON THE AMERICAN MARKET. PURE, WHOLE, SOME, HELPFUL. IT

Has Now Reached Its Ninetieth Thousand.

It is no sensational wonder. It appeals only to the best sentiments of the best people. It is a plain, everyday, sensible book—helpful to the home. This book must reach 100,000 copies. To induce all to put out the best efforts in its sale, we are still offering a handsome double-coin, seven-jewel

WATCH FREE.

For a very small number sold. Nearly 400 people have taken advantage of this offer. Complete outfit of "CHARACTER SKETCHES" will only cost you 75 cents. Write for particulars, and order outfit at once.

Bennett & Thornburg,
LITTLE ROCK, ARK.

Catalogue and Price List. Publishing House of the M. E. Church, South.

BARBEE & SMITH, Agents, NASHVILLE, TENN.
BENNETT & THORNBURG, Colporters, Little Rock, Ark.

For List of Sunday-school Books Send for a Sunday-school Catalogue.

Cumberers, The, and Other Tales. 16mo. Illustrated. 60 cents.
This book is written in a very pleasing and lively style for girls, about girls.

Cyrus, Life of. 18mo. 40 cents; paper, 15 cents.
An entertaining and instructive history of the great Persian monarch.

Dairymen's Daughter, The. By Rev. L. Richmond. 18mo. 40 cents; paper, 15 cents.
Enlarged edition. Few books in the English language have gained so wide a popularity and effected so much good as this little work.

Dark Ages, Glimpses of the. 18mo. 40 cents; paper, 15 cents.
Many who are in the dark concerning this period of the world's history should read this book.

Day-dawn of Christianity; Or, The Gospel in the Apostolic Age. By Rev. Thomas M. McConnell, A.M., Author of "A Week with Jesus." 12mo. \$1.
The author's object is "to trace the spread of that luminous influence which emanated from the lives and labors of the first heralds of salvation, and which to-day sheds such heavenly lustre over this sin-cursed world." In spirit evangelical, in style chaste, simple, strong. "One of the best books of the kind in our language."—W. G. E. Cunningham, D.D.

De Vane. A Story of Piousness and Patriarchies. By Hon. Henry W. Hilliard. Two volumes in one. 12mo. \$1.25.

Devout Exercises of the Heart, In Meditation and Soliloquy, Prayer and Praise. By Mrs. Elizabeth Rowe. 18mo. 40 cents; paper, 15 cents.
A classic for the closet, long held in high esteem by devout minds.

Discipline, A Manual of the. By Bishop H. N. McFeyre. 16mo. 60 cents.
This book of reference should be found side by side with our book of Discipline in every library. Many important questions which arise concerning the doctrine and polity of the Church could thus be answered promptly, accurately, and decisively.

Discipline of the Methodist Episcopal Church, South. Edited by W. P. Harrison, D.D. 24mo, 25 cents; Roan, gilt edges, red line, 18mo, \$1; Turkey Morocco, extra, gilt edges, \$2.

Disruption of the Methodist Episcopal Church, 1844-1846. Comprising a Thirty Years' History of the Relations of the Two Methodisms. By Edward H. Myers, D.D. 12mo. \$1.25.
Perhaps no man was better qualified to write upon this subject, since no one probably was better acquainted with the matters discussed in this book. It is therefore as nearly as possible an authoritative statement of facts and principles as maintained by the Methodist Episcopal Church, South. "In the interest of peace—to do what he can to secure permanent fraternity between kindred communions—the writer sends forth this volume."—Preface.

Divinity, Elements of; Or, A Concise and Comprehensive View of Bible Theology, Comprising the Doctrines, Evidences, Morals, and Institutions of Christianity. With Appropriate Questions Appended to Each Chapter. By Thomas F. Nelson, D.D. 6vo. Sheep, \$2.

ARKANSAS METHODIST.

THURSDAY, JULY 13, 1893

Said the Owl

to himself, "If the moon I could get, whenever I'm dry, my throat I could get; The moon is a

quarter—with a quarter I hear; you can purchase five gallons of

Hires'

A Delicious, Temperance, Thirst-Quenching, Health-Giving Drink, Good for any time of year.

OBITUARIES.

WILLIAM BOOKER SMITH.

Wm. Booker Smith, son of Rev. J. A. Smith, was born April 18, 1880, and died June 24, 1893, aged 13 yrs. He was taken with colic June 12; his suffering was intense, but he bore it with patience. Just before he died he said, "I am sorry to leave you all, but I have to go." The writer said to him, are you ready? He said he was and that he was going to heaven. He said he wanted to see his father and as he came to his bedside he threw his arms around his neck and said, "Pa, my time has come and I must go; but I am going to heaven." He then called his mother and said, "Mother, I have lived with you many a day, but I will not live with another only in heaven." He then called one by one the large crowd that stood by and said, "I want you to meet me in heaven, where parting will be no more." He said, "Grandma, glory be to God, I am going to live with Jesus. Tell Uncle Joe that I want him to meet me in heaven." The writer started the song "O fathers, will you meet me," and he sang one stanza. He also sang one stanza of "Home, sweet home" by himself. His Uncle Joe that he spoke of lives in the Indian Territory. The writer never witnessed a more heaven-like scene. Evidently Booker has gone to rest.

ELDER H. M. RAGSDALE.

Clinton, Ark.

V. H. BOLING.

V. H. Boling was born in Green Co., Ark. in 1868; died March 17, 1893, aged 24 years, 10 months and 17 days. He was married to Bessie Spillman Jan. 29, 1891. He was a member of the M. E. Church, South. When he was nearing death he was asked by this writer if he was ready to go, and he replied that he was. He then called his wife, and putting his arms around her neck and kissing her and the baby, told her to take care of the little boy; he then prayed a short prayer, asking God's blessings on them, that they might all be saved in heaven. May the blessings of God rest upon the mother and child and may the father's prayer be answered on the peaceful shores of sweet deliverance.

T. A. SWITTMAN.

Christian Advocate please copy.

MRS. E. E. PENNEY.

Elizabeth Evaline Penney was born June 13, 1832; died in Benton Co., Ark., March 29, 1893, aged 60 years, 9 months and 16 days. She professed religion and joined the Methodist Church when quite young and was faithful unto death. She was the widow of a Methodist preacher and the mother of two children, a son and a daughter. Her husband died when the children were quite small, leaving her the cares of rearing them, but after years of hard and earnest toil she had the blessed privilege of seeing them both with homes and families and enjoying the religion of Christ, in which she so much delighted. She was an earnest Christian, never too busy to talk about Jesus, the interests of the Church and the ministry of the gospel. Her conversation, godly and loving instruction and Christian life were a benediction to all with whom she associated. Oh, how many times has the writer been strengthened by being in her presence. What sadness her absence brings to the hearts of all who knew her. But her gentle words to her children, brother and many friends, spoken after several days of great suffering with pneumonia, asking them not to grieve for her and assuring them that her way was gloriously clear, precious words, give us great comfort. Her funeral was preached by the writer at 1:30 p. m. March 30, in the Methodist Church at Springtown, assisted by the beloved pastor, Rev. J. R. Maxwell, to a large congregation of friends and relatives, after which her body was laid to rest in the cemetery to await the resurrection. May God bless the son and daughter in their great bereavement and may they ever serve the God their mother served.

JAS. J. HOLLAND.

MRS. LAURA A. TARPLEY.

Mrs. Laura A. Tarpley, wife of our Bro. A. G. Tarpley and daughter of Bro. Patrick and Jane Scott, died in the vicinity of Salem in Saline county June 19, 1893. She was the mother of seven children; the first-born died in early life. Two boys and four little girls are to be cared for by the bereaved father, who will be assisted by other friends. Sister Tarpley was converted when she was eight years of age. She was reared in a Christian home, a home where the word of God was read and prayer offered regularly. In her Christian home her character developed beautifully and she grew in favor with God and all who knew her. At the age of twenty-one she was married, and in this new relation she tried conscientiously to

do and to be all that is meant by the term wife. She loved her husband, she loved her children. As a mother she began early to train her children for God and heaven. She died as she had lived, trusting her Savior, in patience possessing her soul in a long and painful illness. Had it been the Lord's will she would have preferred to remain here to assist in rearing of the children, but was resigned to the divine will. Hers was a lovely Christian character—happy soul holding communion with her Lord here. She is now with Him in the heavenly home.

A. HUNTER.

PINEY RHODES BYRAM.

Died June 24, 1893, little Piney Rhodes, daughter of J. A. and Sallie Byram. She took sick on Wednesday and died the following Saturday, her birthday. She was just three years old on the day of her death. Thus passed away a precious obedient little girl. The hearts of the father and mother are broken and bleeding under this sad dispensation. May parents and children put their trust more fully in God, who doeth all things well, and may father and mother, sisters and brothers meet dear little Piney in the better world.

A. M. ROBERTSON, P. C.

ROBERT FORD.

Robert Ford was born in Williamson Co., Tenn., Sept. 19, 1817; moved to Hardin Co., Tenn., at the age of 16 years, where he was happily married to Miss Mary Murphey Oct. 13, 1836, with whom he came to Ark. and settled in Lonoke Co. in 1859, where they lived happily together until Dec. 25, 1876, when God took her to His best abode. Bro. Ford lived for a long time a moral life—tried to be kind to everyone, treat his neighbor as himself—but was a stranger to God until Sept. 1878, when he saw the error of his way and sought God until He spoke peace to his soul and told him to go and sin no more; and though reared under Presbyterian influence, he then united with the Methodist Church and lived a consistent Christian life until early dawn of June 14, 1893, when God called and he laid down his arms and breathed his life out sweetly. It was my privilege to visit Bro. Ford during the last five months of his afflictions and each time I saw him he bore evidence of that faith that should characterize every child of God. He often told me that he was awaiting the summons and would gladly go, for he knew he was God's. It is a privilege, especially for one so young in the cause, to associate with one so strong in the faith of our Lord. He leaves one son and a daughter who is a consistent member of our Church, to mourn their loss.

Soldier of Christ, well done.

Fraise be thy new employ:

And while eternal ages run

Rest in thy Savior's joy.

His pastor,

W. C. WATSON.

England, Ark.

MRS. ALICE C. CARGILE.

Died at the residence of Charles Cargile, Okolona, Clark Co., Ark., on the morning of May 29, 1893, Mrs. Alice C. Cargile (nee Smith), wife of John Stark Cargile.

The remains were buried at Okolona cemetery, where they were followed by a host of sorrowing relatives and friends. Burial services were held at the grave, conducted by Rev. W. J. Davis.

The deceased was the daughter of W. J. and Catharine Smith (nee Ross) was born in Clark Co., Ark. March 7, 1865. Was married to J. S. Cargile July 11, 1883; and joined the M. E. Church, South, and was baptized by immersion, in the Little Missouri river in the year 1885.

She had an attack of la grippe last January, resulting in a lung trouble from which she never recovered.

A few minutes before her death, she became suddenly blind, and remarked to those in attendance that she was dying, and called for her husband and children and other relatives and friends present to come and tell her goodbye. Though she could not see, she held out her hands to all present and told them goodbye. And when all were through shaking her hands she said: "Goodbye everybody," and then came the last words she ever spoke: "I am so glad; Father, Son and Holy Ghost."

She was fully aware of her approaching dissolution, was perfectly calm and conscious to the last, and knew she had but a short time to live, and talked calmly on the subject, expressing herself as perfectly resigned and willing to go.

She was so calm, conscious and considerate to the last, that the writer is constrained to think that she must have known the very moment, her spirit took its flight; and though the writer has lived out his three score and ten years, he never witnessed the death of anyone, that impressed him so forcibly that the departed spirit was at rest.

Yes, rest; that sweet eternal rest, That death alone can bring, Its anticipation calmed her breast, And robbed death of treading.

The only regrets she was ever heard to express about dying was leaving her husband and children, expressing a desire to live to see her children grown; but some days after, and only a few days before her death, with an unusual calmness and brightness of expression, she said: "I have desired to live to see my children grown; but now I feel perfectly resigned and willing to go and leave them in the hands of the Lord."

And as she bid a last farewell to dear friends here, Methinks angels did to her appear, By whom she was borne to the other shore, And greeted by mother and friends long gone before.

She left three children, two sons and a daughter, to mourn their loss. May God be ever mindful of his promise to these dear motherless orphans. Keep them in the paths of rectitude and right, adorn them with all the charms and graces of a godly life, and at last save them with their father and mother in heaven.

C. C.

WM. Z. BELK.

William Z. Belk was born in Phillips Co., Ark., March 8, 1837; was married to Mahulda J. Smith, Oct. 9, 1856; moved to Stone Co., Ark. in Nov. 1873. Bro. Belk professed faith in Christ in early life and joined the M. E. Church, South, but like many failed to perform his Christian duties and became wayward. Bro. Belk had born to him by his wife, Mahulda J. Belk, six children; one of them preceded her to the better land and she died April 28, 1877, at which time Bro. Belk was reclaimed and lived a consistent Christian life until death. He was married the second time to Margaret A. Hancock Sept. 4, 1877, and to them were born four children, two of whom preceded him to their future home. Bro. Belk departed this life March 19, 1893; he leaves a wife and seven children to mourn their loss. He died of cancer and bore his affliction with great patience and fortitude. The wife has lost a good and affectionate husband, the children a loving father and the community a good citizen. But our loss is his eternal gain, and we submit to Him who doeth all things well.

ISAAC HOLLANDSWORTH, L. P.

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?

To gain strength—Hood's Sarsaparilla.

For steady nerves—Hood's Sarsaparilla.

For pure blood—Hood's Sarsaparilla.

We invite special attention to the adv. of our METHODIST Sewing Machine, which gives great satisfaction in every case reported to us.

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, Ill., 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.

People's Hand-Book on Baptism

BY REV. Z. A. PARKER,

Of the North Alabama Conference.

One hundred thousand infants baptized at one time! See page 101, chapter IX. One of our best pastors said: "I would not take five dollars for my copy of 'People's Hand-Book on Baptism.' The book treats:

Of every phase of immersion in

eighteen chapters.

It gives in one chapter the history

and character of the Campbellites.

It gives ten objections to immersion

in one chapter.

It treats of every phase of Infant

Baptism in twelve chapters, with a

chapter of valuable statistics added.

It deals with Close Communion in

fourteen chapters, with one other

chapter of valuable statistics added.

Buy them by tens, twenties, and fifties,

and scatter them everywhere. Price 25

cents. Send orders to

BENNETT & THORNBURGH.

TWICE-A-WEEK

GAZETTE.

The Best Newspaper Published in the South.

The publishers of THE WEEKLY ARKANSAS GAZETTE have decided to change that publication to the TWICE-A-WEEK GAZETTE, to be issued Tuesday and Friday each week, thus giving subscribers all the news while it is fresh. It will contain all the general news of the day, the latest market reports, departments devoted especially to women, agriculture and Arkansas. It will be just such a newspaper as should be in every Arkansas home. The price will be only \$1 per year, 50 cents for six months, 25 cents for three months. Send for sample copy.

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 it. 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.

R & S BUSINESS COLLEGE,

LOUISVILLE, KY.

Superior advantages.



This is the grandchild of one of Virginia's most distinguished living statesmen. When the child was in a state of collapse from cholera infantum, and the doctors had left it to die, it was given Germetuer. In two hours it revived and began to recover very rapidly. In a recent letter enclosing the above picture of the nurse and child, the mother says that "it was raised from the dead by Germetuer."

K. R. G. (King's Royal Germetuer) cures Stomach Troubles, Nervous Disorder, Bowel Derangement, in old or young; Kidney and Bladder Troubles and Debility.

KING'S ROYAL GERMETUER CO.

ATLANTA, GA.

DO YOU WANT TEACHERS?

DO YOU WANT SCHOOLS?

The oldest and the best. The first established in the South. Has supplied more teachers with positions than all other Teachers' Agencies in the South combined.

SOUTHERN SCHOOL AND TEACHERS' AGENCY.

Nashville, Tenn.

HUNTSVILLE Female

COLLEGE,

Huntsville, Ala.

Forty-fourth Session begins Wednesday, September 6, 1893. Healthy, well furnished, twenty Officers and Teachers. All departments of Female Education thoroughly taught: Music, Art, Languages, Science, Literature and Commercial Course. A Christian home for pupils. Charges reasonable. For Catalogues, etc., apply to

REV. A. B. JONES, President.

Webb -- School,

BELLBUCKLE, TENN.

Expense \$97.50 for Five Months.

The Next Session Begins Aug. 17, 1893.

Among the beautiful bluegrass hills of Middle Tennessee, 50 miles from Nashville on Nashville & Chattanooga Railroad.

Dr. Garland says: "The Academy of the Messrs. Webb has no superior, within my knowledge, in the Southern States."

M. W. Humphreys, Ph. D., Professor of Greek, University of Virginia, says: "The young men who come to the Vanderbilt University from the School of the Messrs. Webb exhibit as thorough preparation in Greek as any students I have ever met with, whether in this institution or in Washington and Lee University, where I taught students prepared in the best classical schools in Virginia as well as in many other States in the Union."

Positive engagement necessary.

S. S. WOOLWINE, Principal,

Nashville, Tenn.

Educate Business.

Bowling Green Business College and Literary

Institute. Railroad fare paid. Business,

Short-Hand, Teachers' Training, Telegraphy,

Penmanship and Type-writing, thoroughly

taught. 52-page Catalogue free. Address

CHERRY BASO, Proprietors, Bowling Green, Ky.

THOMPSON'S CLASSICAL

Paragould, Ark. INSTITUTE.

Classical, Scientific and Business

Courses. Prepares for College or

University. Terms easy. Refers to

Bishop O. P. Fitzgerald of the M. E.

C. S. Send for catalogue. Address

R. S. THOMPSON, A. M., Principal.

Wesleyan Female

College.

Macon, Ga.

Annual Session Begins Sept. 20, 1893.

—Best Advantages in—

Literature, Music and Art.

For Safety, Health and Domestic

Comfort, there is no better home for

girls. Apply for Catalogue to

Rev. W. C. Bass, Pres.

Superior Advantages

—POSSESSED BY THE—

Southern Female University.

Lakeview, Birmingham, Ala.

The altitude of the University is 150 feet above

the city.

Elegantly furnished. Heated by steam. Elec-

tric lights and electric bells. Supplied through-

out with pure water. Boats of latest improve-

ments on Lake for use of pupils. Beautiful lawn

tennis grounds. Finest Natatorium in

the South. Healthy spring water, equal to

those of Virginia and Germany. Over twenty

States represented this scholastic year. Faculty

first-class in every particular. Moral tone of

school is all that could be desired.

Presided over by

MISSSES E. & C. J. JONES,

Late Principals James' Female Seminary,

Cuthbert, Ga.

Union Female College, Eufaula, Ala.

H. G. LAMAR, Business Manager.

There is no school in the United States with a

more distinguished Board of Trustees. We name

them with pleasure.

Dr. B. M. Caldwell, Belton Gilreath, Maj. Jos.

Hargrave, Dr. P. T. Hale, R. F. Manly, Dr. B. D.

Gray, Mark A. Myatt, E. K. Campbell, Gov. W. J. Evans, Birmingham,

Gen. G. T. Morgan, Col. W. C. Gates, Hon. R. J.

Reynolds, Alabama. Gov. W. M. Fishback, Hon. L. A. Fitzpatrick,

Arkansas. Gov. H. L. Mitchell, Ex-Gov. W. B.

Bloxxham, Atty.-Gen. W. B. Lamar, Florida. Gov. W. J. North, Georgia.

John B. Gordon, Georgia. Col. W. H. Jack, State

Supt. of Education, Louisiana. Gov. J. M. Stone,

Mississippi. Dr. G. A. Nunnally, Tennessee. Dr. S. A. Hayden, Texas.

Write for catalogue. Name this paper.

AUGUSTA FEMALE SEMINARY

STAUNTON, VA.

Opens Sept. 7, 1893. Closes last of May, 1894.

Unsurpassed location, building and grounds. Full

corps of teachers. Board, etc., with full English

course. \$20 for entire session of 9 months. Music

Languages, Elocution, Art, Book-keeping and

Physical Culture, extra. For Catalogue, apply to

Miss MARY J. BALDWIN, Principal.

HOTEL TOWN SPRINGS, Va.

For Young Ladies. Situation opens September

1893. Excellent course in all Languages and

Sciences. Music, Art and Elocution. Beautifully

situated in Valley of the Shenandoah. Climate

mountain scenery. Mineral waters. Climate

unexcelled. Write for Illustrated Catalogue to

ENGSTROM & FRASER.

DRAPERS AND TAILORS

121 West Markham St. Under Capital Hotel.

Little Rock, Arkansas.

Merchant Tailors' Exchange.

G. H. STRATMAN & SON,

—DEALERS IN—

Ladies' and Gent's Fine Foot Wear.

207 Main St., Little Rock, Ark.

Prompt attention given to all Mail Orders.

J. P. WEBB, Pres. T. W. WILSON, V. P.

GEO. B. ALLIS, Secretary.

Wilson & Webb Stationery Co.

NEWSPAPERS AND MAGAZINES,

School Books and School Supplies,

Tablets, Fine Paperies, Copying

Presses and Blotting Baths,

Hymn and Song Books,

—AND ALL—

Articles of the Stationery Trade.

Orders receive prompt At-

tention.

Beal & Fletcher Grocer

COMPANY.

Water, Scott & Elm Sts.,

Little Rock, Arkansas.

Depot For

Swift's "Monogram," Lard,

Fairbank's "Summer Run" Lard,

Richelleu Flour,

Curtice Bros. Jams,

Blue Label Catsup,

Colman's D. S. F. Mustard,

Mott's Pure Juice Cider,

Van Houten's Cocos,

100