

Arkansas Methodist.

J. E. GODBEY, D. D., Editor.
GEO. THORNBURGH, Business M'gr.

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE."

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To Preachers, \$1.00.

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THE ARKANSAS METHODIST.

OFFICIAL ORGAN OF THE THREE CONFERENCES
OF THE M. E. CHURCH, SOUTH,
IN ARKANSAS.

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GODBEY & THORNBURGH, LITTLE ROCK, ARK.

News and Notes.

AT CARTERVILLE, ILL., THE UNION miners resisted the introduction of Negro laborers, and the sheriff called upon the acting governor to send 200 armed men to quell the riot.

THE CANADIAN BOUNDARY QUESTION was not settled by the commission at its recent session, but it was given out that a "modus vivendi"—a temporary arrangement—had been made which would prevent trouble until the future meeting of the commission. It now appears that Canada is making demands to territory not given her in the "modus vivendi," and 2,000 miners in the Porcupine district are opposing her claims.

THE NIPPON MARU, A JAPANESE ship, is being held under strict quarantine at San Francisco, because it is declared to contain the germs of the terrible bubonic plague. The incident has also aroused the health authorities to the danger of having the plague brought to this country by the returning volunteers from the Philippine islands, and a camp of detention on Angel Island is being prepared for them.

HEAVY RAINS AND CLOUD BURSTS in Northwest Texas have caused an unprecedented flood in the two Brazos rivers. The rivers flowing but five miles apart on each side the town of Calvert have overflowed the country between, swept away a great number of houses, and drowned about thirty persons, and destroying, it is estimated, a

million dollars worth of property in Robertson county. Also, in the vicinity of Waco, large sections of farm land overflowed. Further south there were destructive floods in the Guadalupe and other streams. In the various overflowed districts, the damage, it is believed, is near \$4,000,000.

Washington Letter.

(From our Regular Correspondent.)

Although the Roman Catholic Church is largely, if not entirely, responsible for the deplorable condition of the people in Porto Rico, the dignitaries of that church are threatening to use political influence to prevent the carrying into effect the recommendations made by the U. S. Commission, after careful investigation, to better the condition of the people on the island. The Commission says in its report, just published, that owing to the exorbitant charges of the Spanish officials for granting marriage permits and of the priests for performing marriage ceremonies, a large proportion of the people are living together without any marriage ceremony having been performed and raising up families of children; and recommends, under the head of "Marriage and Divorce:" "To remedy the evils of concubinage on the island, we recommend that such cohabitation in good faith be declared binding as a common law (or civil law) marriage, and the children legitimate, the relation so existing to be held to carry with it the full obligations of husband and wife, and parents and children, as if the marriage had been celebrated by some form known to and recognized by law." The clauses in the recommendations that the Catholics particularly object to are: "That priests and others who have taken the vow of celibacy may be permitted to renounce said vow and enter into a marriage relation, the same as other persons," and that "Divorces be decreed by the courts for good cause, as allowable in the United States." The report further recommends that "cohabitation without marriage solemnized in due form after the taking effect of this order be severely punished." The report also says that of the 800,000

population on the island, not more than ten per cent can read, and recommends the abolishing of a large number of officials, created under the Spanish regime for no other apparent purpose than to draw salaries.

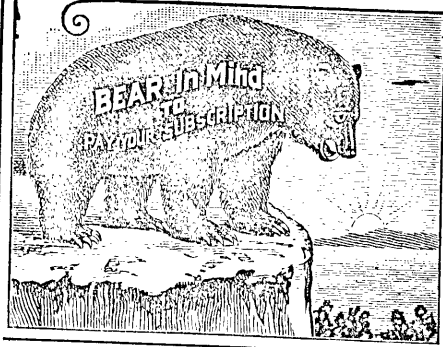
Our Local Preachers.

The local preacher has been an important factor in the history of our church from the beginning of her history until now. They have rendered a vast amount of efficient and unpaid service. Looking over the Minutes of our conferences, we see that they still fill many charges as supplies. The meaning of these supplied charges is, that they are too poor to support pastors, and that local preachers, who obtain their living chiefly from secular avocations, give their Sabbaths, at least, to the service of the church, for such meager compensation as the people they serve may be able or willing to give, or, perhaps, a small missionary appropriation.

Now, we have reached a stage in our church history when the local preachers are especially called to be better educated, more efficient and more active. The General Conference has made new requirements of the local preachers as respects studies and examinations, and the transfer of the examinations and passage of ministerial character to the district conference provides at once a better law and a better enforcement of it.

Now, a local preacher may pass his quarterly conference a blameless man, but be arrested on the charge of insufficiency as a preacher and license denied by the district conference. Even an ordained man may have his license canceled for insufficiency.

The result of these changes has been seen in the records of our church for several years past in a decrease of local preachers. This is the price which we are paying for greater efficiency of this arm of the service. The local preachers are beginning to understand that this higher requirement, and more careful oversight, call to them to go forward, and that it means higher honors upon their service. For the most part they gladly respond to the church's call,



and are expecting to see their order made a more influential agency in her plans and achievements.

The district conferences entering upon this new work are properly lenient. But, they will become more strict as the years go by, as the law is better understood. The local preacher who has passed through the year and preached but two or three sermons, or who fails on his course of study, will find the same rule of judging applied to him as is applied to his brethren in the itineracy by the annual conference. But as our itinerants, when old and unable to serve, are superannuated on the roll of honor, so we must recognize the same right to our local brethren when affliction or age compels them sadly to cease their loved employ.

Volunteer Student.

Rev. C. N. Clark, of Hendrix College, who is giving one month to the work of addressing the Epworth Leagues in the White River Conference on the great question of Missions, has been with our League and we are truly glad he came; the truth is, we have been greatly benefited by his work in our midst. Our duty is more apparent and our determination to do it greater. Every League in Arkansas would do well to have such a man. He will tie you onto the great missionary movement and as a consequence our Arkansas Methodism will become a more potent factor abroad and at home in the salvation of souls. God help us to realize the duty of the hour.

May God's richest blessings be upon our colleges. How I honor our Hendrix College when I behold the noble characters she sends out to bless our dear State and church, inspiring us to a high ideal and setting examples worthy of imitation.

K. R. DURHAM.
Weldon, Ark.

Contributed.

Our Trip to Mountain Home.

MRS. BELLE HERIOT.

On the 9th of June, we, Jamie, Camille, and myself, left Little Rock for this place. The cars were crowded, as so many school children were returning home for vacation. At Hoxie, during the three hours we had to wait for the K. C. Ft. S. & M. train, we met Sisters Babcock and Cook, from Batesville, on their way to W. R. Conf. W. M. Society. About twelve blind children were waiting also. As I noticed their bright, joyous faces as they talked of home, and saw how little their affliction seemed to worry them, the thought came, how wonderful our blessed Lord is, for though we are afflicted through sin, he gives us wisdom, courage and strength to bear all cheerfully. How thankful we who have sound bodies and clear minds should be.

In glancing around the waiting room I read a notice on the wall: "Beware of pick-pockets and sneak thieves." No wonder our State has such a name abroad, when such things as that meet the eyes of travelers. Where are our Christians, that we have no one here to work among those heathen? How badly we need Christians filled with the Holy Spirit, to follow the example of our meek and lowly Master.

A whistle, a cry—"there is the train"—every one grabs his earthly possessions, rushes out and up to the train, each eager to get in first. On this road we pass through some beautiful scenery, dart over clear, sparkling rivers and mountain creeks, by Black Rock and Mammoth Springs, and a great many romantic places. We arrived at West Plains at 7 o'clock, where we spent the night. Next morning at 7 o'clock we were on our way to this place in a stout hack with two good mules to pull it. The morning air was bracing, the sun had that clear brilliancy seen after a rain, converting rain-drops into jewels, set in the many different shades of green to be found in the woods at this time of the year. The ground was covered with a dark green carpet, sprinkled with lovely wild flowers of all colors. We filled our lungs with the fresh air, and listened to the early warblers as each sang his praises to God. Up a graveled hill, on the top of which we sit enchanted as our eyes take in the far distant mountain ranges, at the feet of which the fields represent the squares on a checker board. Nearer us, as we glance down the hillside, we see vineyards and apple orchards. Down again we go, and plunge into a clear mountain stream which comes above the hubs of our hack, washes the wheels clean and fills the babies with sorrow that they can't stop to play. Up another mountain, and on we go. After twenty-five miles' travel we are rather tired of our ride, when we hail Bakersfield, where we stop for one hour to eat dinner and rest. You may be sure every one was hungry after we got over the rough

road. We brought luncheon with us and resorted to it often on our trip. Jamie whistled, rang the bell and puffed for steam at first, but gave that up after finding that his train went so slow. The evening shades are near at hand when we reach the next point of interest—North Fork—which, on account of heavy rains, was up very high.

On the last mountain before we came to North Fork, we came up with the "freighters," as they are called. These were two-horse wagons loaded with freight from West Plains here. We found them doubling the mountain; that is, putting the horses from two wagons to one, to pull up hill. This mountain was very steep and long. Now we are on top; we turn our heads to the right, and the panorama which meets our eyes is three ranges of mountains, the misty blue, a shade darker blue, and the nearer green. (Those mountains are forty miles away.) made brilliant by the tints of the setting sun. The lights and shadows thrown across the fields in the valley which seemed golden brown (wheat ready to harvest), rich, dark blue green (corn before it tassels), and the pale grey green (meadows) squares bordered by North Fork, of which we catch glimpses through the foliage of the trees; and it reminded us of mirrors, as in places we saw the reflection of this beautiful scene on the water.

We are now descending, and it seems we will never get to the landing. But here we are at last, and out we climb and stretch ourselves and walk on the boat. Soon, by means of a cable wire connected with the boat by ropes placed on rollers, the current takes us swiftly over. Now comes the rub. The bank is steep and slippery. We feel sorry for the team to walk up it. Just such a job; if we had been on ice it could not have been much worse as to falling, and such a mess of mud we were in.

The last point of interest passed, we settle ourselves for the remaining eight miles. J. thinks the people must be mistaken in saying it is that much farther. Poor child, he is judging the length of his endurance. Being convinced that it is still eight miles and that the driver (Eralso Lindsey, my nephew,) knows the way perfectly, J. nestles his head on my lap and goes to sleep, to wake up when he hears the children shout from the gate, where they had been waiting, that Aunt Belle was coming. Sister and Dr. Lindsey come to greet us and assist us out of the hack, for you can rest assured we felt tired after our fifty miles ride.

ICURE FITS

When I say I cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Post Office.

Prof. W. H. PEEKE, F.D., 4 Cedar St., N.Y.

Only Its Nonsense.

REV. HUGH REVELY.

Brother Campbell accuses us of repudiating sanctification. But we only reject the nonsense of it. We want our people to get on a higher plane, and if Bro. C. has gotten where he does not desire the same thing, we all need to pray for him, for the Bible says: "Woe unto them that are at ease in Zion." He seems only particular about what we call it. 1 John i. 7 tells us what will be the result if we only walk in the light: "The blood of Jesus Christ cleanseth us from all sin."

If our good brother will reflect I am sure he will not remember any Methodist preacher who fails to preach the highest standard of perfection. But we have not generally found it under the label of "second blessing." All agree with James i. 29, that "pure religion and undefiled before God and the Father is to visit the fatherless and the widow in their affliction, and to keep himself unspotted from the world." And with Col. iii. 2, 3: "Ye are dead and your life is hid with Christ in God."

We say every one should be perfect in his sphere. But the child is as perfect in this sense at six months as at twenty-one years. We believe in growth toward maturer states. "First the blade, then the ear, then the full corn in the ear." There is no such thing as springing at a bound into the full corn.

So 2 Peter iii. 18 tells us to "grow in grace." If we believe and follow the word of God we hope to find mercy, if we do not agree with all Brother Campbell's theories. But if we are to give account to Bro. C., I ask now to warn my brethren, most of whom preach as I do, to take heed and conform their work to our brother's definition of Methodism.

The Nation's Curse.

Progress of the War.

REV. J. R. DICKERSON.

I wrote, a few days ago, of the raiding of some tigers' dens. Our efficient attorney, J. F. Park, is untiring in his prosecution of the tiger interest; and our efficient sheriff and his deputies are pushing the fight to a finish. They succeeded in capturing an old and evidently trained tiger, and one in the prime of life, and they are still trailing some cubs, and probably an old one or two. The two captured and convicted are to be off at once for the work farm. But the best of it is that this afternoon the sheriff was given an order to bring out of jail and destroy the stuff captured in the raid a few Sundays ago, and there were three barrels of beer and a keg of red liquor burst and burned on the streets.

We are determined to rid ourselves of this curse. On account of the unlimited pardoning power of the Governor, it has been hard for us to control the tiger. This part of the country has been almost on the eve of anarchy. There have been several of these tiger fellows pardoned here, and now



For Headache, (whether sick or nervous toothache, neuralgia, rheumatism, lumbago, pains and weakness in the back, spine or kidneys, pains around the liver, pleurisy, swelling of the joints and pains of all kinds, the application of Radway's Ready Relief will afford immediate ease and its continued use for a few days effect a permanent cure.

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the good, yea, the best, people say they are going to rid themselves of this curse; and if the law and other high officials will not help us put it down, they will down it if it takes mob law.

We are just beginning a meeting here at DeWitt, and we would be glad to have our editor with us for at least a few days.

DeWitt, June 26.

Home Treatment for Cancer.

Dr. Bye's Balmy Oils for cancer is a positive and painless cure. Most cases are treated at home without the service of a physician. Send for book telling what wonderful things are being done simply anointing with oils. This combination is a secret; gives instant relief from pain, destroys cancer microbes, and restores patient to health. Thousands of cancers, tumors, catarrh, ulcers, piles and malignant diseases cured in the last six years. If not afflicted cut this out and send it to some suffering one. Address, Dr. B. Box 464, Kansas City, Mo.

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NEURALGIA cured by Dr. Miles' PAIN EXPELLER. "One cent a dose." At all druggists.

Contributed.

Vanderbilt University.

REV. S. H. BABCOCK.

Vanderbilt closed its twenty-fourth session June 21, having enrolled during the year 766 students from twenty-six States and territories, and one each from Mexico, Germany, and China, and three from Japan. The year chronicles the most cordial relations among the faculty, and a fine "esprit de corps" among the students. The University gave parchments to about 170 students and sends them forth with good equipment to bless the church and the world. Among this number are Miss Fannie Jackson, of Paragould, Ark., and Frederick Robertson Bryson, of Little Rock, both of whom are placed on the honor roll of the University. Miss Jackson is the only young lady graduate of her class, and I hear will have a place in the Gallo-way faculty for the next year. This is as it should be. Our Arkansas institutions must employ our own well-trained young women and men.

Prof. Edwin Mims, of Little Rock, now of Trinity College, N. C., delivered the alumni address. It evidenced wide and discriminating reading, careful preparation, and was well received by his cultured audience. He has a bright future before him, and Arkansas can ill spare a young man of such piety and culture from her own educational work.

Prof. J. T. McGill, Ph. D. and adjunct professor of chemistry, is another Arkansas boy. Entering the University as a student in 1879, he has been continuously with it until now, and would have been made full professor at this meeting of the Board if the finances of the institution would have permitted it. He is now at the head of his profession. When our State University needs a ripe scholar and an experienced instructor for the chair of chemistry, allow me to commend Prof. McGill.

The baccalaureate sermon, by Prof. J. W. Lee, of St. Louis, was in thought and expression, similar to his book, "The Making of a Man." It began with a text and ended with a beautiful and impressive reference to Christ, but otherwise it had few of the marks that are usually found in sermons. I heard Dr. John Mathews, of McKendree, at night in one of his earnest, characteristic sermons.

Preaching is the purest and loftiest form of human speech. It is God's thought spoken from a heart of love with a tongue of fire to save sinners. A true sermon is a message sent of God but made audible to the ear and imperative upon the conscience by one whose chief credential is the "endowment of power." Bishop Wilson said to the writer: "How I wish I could preach." The theological faculty of Vanderbilt University select each year a distinguished preacher to deliver a baccalaureate sermon which will be a model and inspiration to the theological students. Dr. Lee sustained his reputation as one of the most brilliant and cul-

tured and brainy of Southern Methodist preachers.

Hon. Jonathan P. Dolliver, of Iowa, delivered the literary address. It was the utterance of a statesman who has faith in God and a patriotic devotion to his country. It is refreshing to listen to a man who takes counsel from his faith, and not his fears, who is willing to go forward and not backward, and who believes that the wealth of our country, the vigor of our people, and the purity of our Christianity have made the United States the freest, the mightiest, and the most progressive people on earth, and that she must take up her new responsibilities with faith, patience, and courage. A burst of applause greeted the eloquent speaker when he pictured "little fighting Joe" called from his cot, where he lay stricken with fever, by the booming of cannon and the rattle of musketry, and, hurried into the thickest of the fight about Santiago, turning defeat into victory on that bloody and fateful day.

The chair of Practical Theology, created at this session of the Board and to be sustained by the liberality of Samuel Cupples and others, was filled by the election of Rev. Dr. Kern, president of Randolph-Macon College.

The Vanderbilt campus will soon be alive with workmen putting up the new dormitory, made possible by the gift of \$100,000 by Mr. Cornelius Vanderbilt.

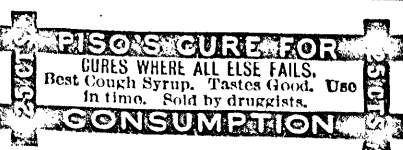
The Board authorized the purchase of the Price College property, if it could be done at a cost to the University fund of not more than \$25,000.

The Vanderbilt needs and must have another million dollars for endowment, if it is to do its providential work in the South. Having enjoyed the continuous gifts of the Vanderbilts for about twenty-five years, our church ought to show her appreciation of their invaluable contributions to our Southland by at least endowing the Biblical Department.

Dr. Hunter, Hon. W. C. Ratcliffe, and Hon. W. S. Moose were in attendance at the meeting of the Board, and the Arkansas members were invited to dine together at Chancellor Kirkland's, Dean Tillitt's, and Prof. McGill's. The fellowship was delightful and the dinners—our teeth have told our appreciation, our tongues can not.

Dr. Hunter's presence was a benediction to all. He offered the prayer at the laying of the cornerstone in 1874, and has been a valuable member of the Board since that time. I hope he may be present next June, when the University will finish its quarter of century of history.

A called meeting of the Board of Missions elected Chancellor Kirkland to the presidency of the Board of Missions, Col. E. W. Cole, that prince and great man in our Israel, having fallen on sleep.



Death of Rev. Jas. A. Henry.

We give, in substance, a report made us of the death of this good man, by Holly Springs Sunday-school.

Whereas, God in his infinite wisdom has removed from us our beloved brother, Rev. Jas. A. Henry, a zealous church worker and teacher in our Sunday-school, faithful and painstaking in all the work appointed him. Be it, however, Resolved, That while we sincerely grieve for our brother, yet we bow in humble submission to the will of him who seest the end from the beginning, and doeth all things for the best.

Resolved, That we will hold in tender recollection his earnest and sincere life, and pray God that his memory may help us to follow him as he followed Christ.

He was always on the side of truth. In Sunday-school, he was always on hand to take his class. He was a noble teacher, and as leader of the choir he did noble service.

Resolved, That we tender our sincerest sympathy to his bereaved parents and all the members of the family, and pray that they may live so as to join their loved one when parting will be no more.

Resolved, That a copy of these resolutions be spread upon the minutes of the Sunday-school, and a copy be sent to the family, and also to the ARKANSAS METHODIST for publication.

W. A. TAYLOR,
JAS. B. SINQUEFIELD,
MISS BETTIE WILLIAMS,
Committee.

Beware of Ointments for Catarrh That Contain Mercury

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten-fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally, and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

Sold by Druggists, price 75c. per bottle.

Hall's Family Pills are the best.

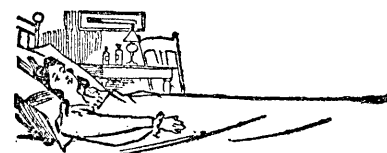
Bagster Bibles.

We have been asked if we could sell a Bagster Teacher's Bible for \$1.50? We answer yes, we can do better than that. We will mail genuine Bagster Teacher's Bibles at \$1.25 each and pay postage.

We will send the paper one year and a Bagster Teacher's Bible for only \$2.50.

DROPSY TREATED FREE. Positively CURED with Vegetable Remedies. Have cured many thousand cases called hopeless. From first dose symptoms rapidly disappear, and in ten days at least two-thirds of all symptoms are removed. BOOK of testimonials of miraculous cures sent FREE. Ten days treatment free by mail. DR. H. H. GREEN & SONS, Specialists, Atlanta, Ga.

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Try G. F. P. at once. It will make you strong, vivacious, regular and cure you of any form of female weakness.

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If your druggist does not handle G. F. P. ask him to send for it, otherwise send us your order and \$1.00 and we will supply you direct.

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One fare, plus \$2. Tickets on sale June 18, 19 and 20, limited to June 24.

Denver and Return.

Colorado Springs and Return.

Pueblo and Return.

Glenwood Springs and Return.

One fare, plus \$2. Tickets on sale June 25 to July 11, limited to October 31 for return.

Los Angeles, Cal., and Return.

National Educational Association.

One fare, plus \$2. Tickets on sale June 25 to July 8, limited to September 4 for return. Stop-overs will be allowed at any and all points west of and including El Paso, Pueblo, Colorado Springs, Denver, Cheyenne and correspondingly located points on transcontinental lines to north, on the going trip within the transit limit on July 11, and on the return trip within the final limit of September 4.

Detroit, Mich., and Return.

Y. P. S. O. E.

One fare, plus \$2. Tickets on sale July 3, 4 and 5, limited to July 15, with extension to August 15, by depositing with joint agents.

Richmond, Va., and Return.

B. Y. P. U.

One fare. Tickets on sale July 10-13, limited to July 31, with extension to August 15, by depositing with joint agent.

Indianapolis, Ind., and Return.

Epworth League.

One fare. Tickets on sale July 18, 19, 20, limited to July 24, with extension to August 20, by depositing with joint agent.

Summer Tourist Rates to principal resorts in north, east and west.

For any information call at city ticket office, or address August Sundholm, P. & T. A.

Contributed.

Our Educational Movement.

J. H. REYNOLDS.

III. RECENT EDUCATIONAL LEGISLATION BY THE CHURCH.

Five years ago our church could scarcely be said to have had any system in her educational endeavors. Each college was a law unto itself, so far as course of study and work were concerned, and the annual conferences were independent of each other or of any central authority as to policy. But the last two General Conferences began the work of systematization and unification of the educational efforts of the church. The work is only begun, however, and more legislation will be required to perfect the plan. In 1894 the General Conference created the General Board of Education, consisting of fifteen members chosen by the conference itself, and mainly defined its duties in this sentence: "The Board shall, through its members, agents and Boards of Education of the annual conferences, seek to increase endowments and otherwise to strengthen our institutions in harmony with the general educational policy of the church, to correlate existing institutions and to originate new ones where they can be judiciously established and maintained."

The result of the experiment was all that could be expected, and last year at Baltimore the General Conference supplemented this excellent legislation by creating an educational commission of ten practical educators, to be appointed by the Bishops, "who shall prescribe the minimum requirements for the baccalaureate degree in the colleges belonging to the church, and also the minimum requirements for admission to the class of the first year . . . in said colleges. This commission shall at least once in every four years report to the Board of Education its work; and it shall then be the duty of the Board to classify all the educational institutions of our church; and to designate each as university, college, or academy, according to the relation of the work done by it to the standard thus established by the commission, and to use this classification in the official lists of the educational institutions of our church;" (Discipline 1898, p. 170.) This commission has been appointed and its work for the first four years performed. In its report to the General Board it prescribes the minimum requirement for entrance into the freshman year and the minimum requirements for the A. B. and B. S. degrees. In addition to this work it made some recommendations which deserve the thoughtful consideration of the church:

(1) "It is important that the distinction between the college and the academy and between the university and the college be clearly defined. The college should not do the work of the academy, nor should the university do the work of the college. We recommend that the annual conferences or con-

ferences of each State unite upon one college and one college only, for boys and girls. We believe it better to maintain one strong, well equipped college open to both sexes than two weak colleges, one for boys and one for girls. In States, however, where the policy of co-education may be adversely regarded, it may be possible and best to maintain two strong institutions for single sex education.

(2) We recommend that the academies of each State be so correlated with the college of that State as to form a harmonious educational system, preventing friction and waste. We recommend that our colleges be so correlated with Vanderbilt University as to form a complete and harmonious educational system for the whole church.

(3) We recommend that no institution be classified as a college unless it have: (a) The support, and become the only college of at least one annual conference. (b) A permanent annual income, not counting tuition fees, of at least \$3,000. This income may arise from the interest on an endowment fund, from conference assessments, from private contributions, or otherwise, but should be so secured as to guarantee the permanent support of the institution.

(4) In the opinion of this commission, adequate instruction in the courses of study outlined for baccalaureate degrees cannot be properly given with a faculty of less than seven competent teachers.

(5) We recommend that an institution to be classified as a university have an endowment of not less than \$1,000,000; that it be organized on a basis of professional schools and of elective studies with departments of original research."

On the basis of this report the General Board will classify this summer the institutions of our church as academy, college, or university, as the case may be. If the Board classifies according to the recommendations of the commission with respect to income and number of teachers, as well as with regard to minimum requirements, not a college in Arkansas can meet the conditions. If the further recommendation, that the college not do the work of the academy, were considered, not an institution in the State—even taking into account our State University—could be classified as a college. This may not minister to our vanity very much, but if we had more honest statements of our real condition, rather than an empty praise and high-sounding generalities, it might be better for us.

The General Board defines its aim (which is now the policy of the church) in the following words of wisdom: (1) "To promote the endowment of existing colleges which have the elements of success and the necessary conditions of usefulness. (2) To repress the tendency to multiply institutions with inadequate prospects of support, which has strewn our territory with more dead colleges than we have now in operation, and dragged to the dust with them the credit of endorsing conferences. (3) To

encourage the establishment of academies which are especially demanded by present educational conditions, and are easily within the reach of our means, and should be placed in close correlation with such institutions of our church as the annual conferences may direct.

(4) To complete our system by correlating as rapidly as possible our conference colleges with the graduate and professional departments of Vanderbilt University." This is strong, vigorous language; it is broad and hopeful; it is comprehensive and far-sighted statesmanship. It is evidence that those at the helm are skilled seamen, not middies. It is proof that the church has leadership to guide; that statesmen, not politicians, are to lead the church in its forward movement in education. This policy will give unity and system and efficiency. Unity, because our institutions will work harmoniously, as no one will invade the field legitimately belonging to another; system, because it harmonizes the institutions of the church and gives to the academy a distinct sphere to prepare students for college, the college is assigned its true place of doing the four years' work for the bachelor's degree, and the university is ultimately to do only post-graduate work—that is, the college will take up where the academy leaves off, and the university will take up where the college leaves off. Efficiency, because it unifies all educational forces, discourages the multiplication of institutions beyond the capacity of the people to sustain in healthful working condition, and proposes to endow "existing colleges which have the elements of success and the necessary conditions of usefulness." The policy of the past, if it be worthy of the name policy, has been to give the support of the church to every little local enterprise that wanted the prestige of the church to serve a private end. This has been done until we have "more dead colleges than we have now in operation and (the multiplication of institutions has) dragged to the dust with them the credit of endorsing conferences," using the phraseology of the Board. We have been a house divided against itself. We have divided our forces, dissipated our energies, and thrown our credit to the wind. The church in its recent legislation and through its General Board has defined its policy as outlined above; and whether a brighter day soon awaits Christian education of the M. E. Church, South, depends upon how the church in its local organizations treats the policy of the central authority of the church. At present there is great hope because of the almost universal welcome of the new policy and of the efforts to fall into line with it.

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Leaguers arriving in Little Rock Monday and Tuesday should report at League headquarters in the Y. M. O. A. Hall.

Ladies traveling alone will be properly chaperoned. For any information address Miss Lula Hale, secretary and treasurer, Little Rock; Rev. James Thomas, president, or Aug. Sundholm, P. and T. A., St. Louis, Iron Mountain and Southern Railway.

Rev. W. D. Mathews, formerly of Arkansas, writes from Rich Hill, Mo., ordering one of our fifty-cent Sunday-school Records, and says:

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Literary Table.

John Burroughs.

REV. A. H. GODBEY.

One thinks of John Burroughs in the list of lovers of living nature, as of Hugh Miller among geologists, or as of Hurley among biologists. Each one has the peculiar power of rendering his subject intensely interesting—each one has a simple style that is the marvel and despair of would-be followers. It is true again, that each of these men found his subject treated before him. Yet each will be regarded as a pioneer in his field, because really the pioneer in simple, clear, and sympathetic handling. Mr. Burroughs' manner recalls the story told of the origin of the ancient mariner. It is said that Coleridge maintained the lack of success in modern efforts at romancing was due to the evident lack of belief in the tale that the author himself betrayed, and that the wildest impossibility would be popular if it bore the air of sincerity, and made the impression that the author believed his message was important. To vindicate his theory, it is said that he wrote that strange fantasy, the "Ancient Mariner." Without undertaking to consider the historic verity of the anecdote, let us say that Mr. Burroughs possesses the traits advocated in an eminent degree. He speaks from personal observation, as one who knows whereof he speaks; and more especially he impresses us with the idea that what he has seen is worth seeing, and that the fact is worth narrating. Others have followed in his steps; but none possess this last faculty in the same degree. They entertain, but one is left generally with the impression that their interest in nature is of either a professional or a dilettante type. But Mr. Burroughs seems to be a part of his own scenery. He can apparently take birds and their nests as seriously as the historian can the rise and fall of empires. And this impression is made on the reader because it is the exact case with Mr. Burroughs himself. We have entertaining and delightful pictures from Maurice Thompson, Olive Thorne Miller, and others—but the outing, the interview with nature is not the whole of life to them. Perhaps such life as John Burroughs leads would be eminently unsuitable for them. Yet the peculiarities of Mr. Burroughs' pictures are hardly attainable without his mode of life. For he does not merely call on dame nature at stated intervals; he dwells with her. The two seem to have no secrets from each other.

It was not always thus. In earlier life a school teacher, he later held a government clerkship at Washington. But this life was not to his taste, and he at length bought a small farm on the west bank of the Hudson, midway between Albany and New York. It is a seventeen-acre tract of steep hillside by the river, devoted principally to the cultivation of small fruits for the city markets. A substantial stone house in a grove

of evergreens stands on the higher part of the slope. With this house Mr. Burroughs seems to have as little to do as possible. While he does not depend upon literature for a support, receiving a comfortable income from his farm, yet the major part of his time is devoted to that life which his writings have made famous. At first he built a little one-room cabin on a ledge near the river, and covered it with bark to give it a more rustic flavor. But he had in him the spirit of the old frontiersman who "couldn't stand crowdin'," and who moved when another man settled within ten miles. Mr. Burroughs had left Washington to escape man's intrusive marring of nature, and this location had not yet attained his ideal. The Hudson was flecked with commerce, the garden slope before him bore a commercial air, two lines of railways followed the stream, roads, houses, and villages were visible, and though his feathered neighbors were soon on speaking terms with him, the environment was unsatisfactory. In his rambles he discovered a place more to his fancy—a bit of swamp back in the hills, a mile and a half back from the river. Here nature had not had her hair combed, but her general dishabille was highly attractive to Mr. Burroughs. Some concessions must be made to hygiene, however, and to one's stomach; so he drained the swamp and made a small garden. But the little glen is so remote and secluded, and so far retains its primitive air, that Mr. Burroughs' would-be visitors do not easily find the place.

The house built here is in thorough keeping with the location. You can find its like in any mountain glen in Arkansas. While not a log-house, the walls are made of slabs instead of weatherboards; and within the pole joists of the upper floor are in view, still covered with bark. The furniture is generally of the style known as rustic. A great fire-place, with pot hooks and iron kettle, serves for heating and cooking. The floor is not guilty of carpeting. The name is as rustic as the place. Slabsides suggests all the queer names we have been familiar with from our boyhood as designations of rural localities. One is tempted to ask Mr. Burroughs if he ever visited Possum Trot, Simmon Grove, Shavetail, Pinhook or Heelstring.

But here Mr. Burroughs is at home. No intrusive commercial atmosphere taints the air, "Procul, Oprocul este, profani!" The waterfall near by drones its ceaseless song. The birds hail him from the treetops; frogs and myriads of insects hold their nocturnal concerts in season. All the air of the backwoodsman's environment is about the glen, while all the advantages of civilization are within call. But Mr. Burroughs hardly regards them in the light of advantages. They seem to be rather irksome necessities that must be tolerated.

In this rustic cottage Mr. Burroughs dwells, save in the coldest months. An early morning visit to his farm or the postoffice is

made, and after giving instructions for the day's work, he spends the morning in meditation, reading, or writing. The afternoon is spent in rambling through the woods. Such a man is incapable of feeling lonely.

After seeing his mode of life, one is let into the secret of Mr. Burroughs' style. He is himself a part of all he sees. No other can write as he does, for no other is so wholly given to a simple, kindly love of nature in her primitive estate. The man is without the streak of cynicism or misanthropy, the disposition to quarrel with society, that was prominent in Thoreau. One can perceive no touch of bitterness in Burroughs' retirement. Not men, but commercial avocations are distasteful to him. He heeds them so far as he must. But the visitor to his cabin is sure of a warm welcome. He is not distant, churlish, or unsocial. He is a skillful cook, and seems to delight in a sympathetic visitor. His simple mode of living is the better for him. Confinement to city life might have soured him; and the world would have been without the sympathetic insight into nature's secrets that constitute Mr. Burroughs' chief charm. Others follow him, but afar off. They cannot live as he does, and "the style is the man."

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The Sunday School.

PREPARED BY REV. J. A. ANDERSON.

JULY 16, 1899.

The Hebrews in the Fiery Furnace.

DANIEL III. 14-28.

Golden Text.—“Our God whom we serve is able to deliver us.”—(Verse 17.)

Time.—The early part of the sixth century B. C.

Place.—On the plain of Dura, either within the city of Babylon or immediately in front of it.

When the great emperor Nebuchadnezzar, for such he was, had secured his empire on all sides, he turned his attention to the adorning of the city of Babylon and to the establishment of its religious institutions. He made Babylon a wonder, not only to his own age but also to all ages. The deities that were worshiped in the empire were numerous; they were also local. The local god of Babylon was now Merodach; it had formerly been Belus. Nebuchadnezzar had compromised by adopting the name Bel-Merodach. His statesmanship saw how necessary it was to have a common religion for so great an empire as he had created, made up of many tribes and nations with many religions. If he could establish a common bond in a common religion, it would be the surest guarantee of the perpetuity of his empire. It appears that this was the problem he was working at when the events recorded in our lesson transpired. He would make an immense image of this Bel-Merodach as the supreme god, usher in his rule by decree attended with great pomp and magnificence of State ceremony.

Among those with whom he had to deal were the Jews who had been brought from Jerusalem; and among the Jews were the four rulers over the province of Babylon itself, Shadrach, Meshach and Abed-nego. These were the youth who had joined Daniel in his resolution not to defile themselves with the king's meat, preferring to stand by the law of Moses at the risk of all things. God had honored their fidelity, had given them a clear vision, as he always does the single eye, and they had approved themselves greatly in the studies to which they had been set by the order of the king. When Daniel came into power he had had them placed as rulers of the central province of Babylon. This was an exalted position for foreigners to occupy. It made the Chaldean politicians turn green with envy to see these Jews put in such prominent places, albeit they had fairly earned those places and were making good their right to be in them by the efficiency of their services.

When this inauguration of the universal worship of Bel-Merodach came up, that was the day of opportunity for the enemies of these faithful men. There was not much probability in advance that they would be found bowing down to

the image which the king set up, and a watch was kept on the matter.

The decree of the king was mercilessly despotic, the penalty was summary and terrible, those who dared to resist were to be at once cast into a fiery furnace. This furnace was a fixed institution there in the plain of Dura. The ancient Accadians, ancestors of the Babylonians, cremated their dead, and the furnace may have been used constantly for that purpose still. Or it may be that the furnace was used for the purpose of punishing high crimes against the State. On this occasion it was to be heated hotter, indefinitely hotter than usual. The wrath of the great Nebuchadnezzar at the refusal of these men, who had received such consideration at his hands, been kindly treated, highly educated, elevated to places of honor and trust, and that from the mean position of captives, whom he might have slain with ignominy, his wrath at this conduct had risen to a fury. Such calm and resolute resistance to his will would have been wholly unlooked for in any direction. And here was the issue. It was not an issue between these three men and Nebuchadnezzar, though he may have so viewed it; it was an issue made on their part in the name of Almighty God, and it was accepted as such on the part of Nebuchadnezzar, for his challenge was in substance, “We shall see what your God is able to do for you.”

Whatever ridicule infidels may attempt to heap on the story of the deliverance of these men, we say without any hesitation at all, that only one result could have been looked for when all the circumstances are considered. If miracle is to enter at all into any process of revelation, it must enter here. The issue was direct as to the powers and the authority and the fidelity of the God of Israel; it was public, intensely so, made up on the stage of an empire, in the eyes of the civilized world; it was the challenge of all aggregated earth-power against God. In all the history of the world an issue of this sort was never made that God did not in some signal way vindicate his name. Had it been a mere matter of the three Hebrew children, it might have been better that they should have suffered the same martyrdom that thousands of others have suffered, but it was not an issue of that sort—it was a far greater matter, a contest between heaven and hell in the eyes of all men, and the issue is never doubtful in such a case.

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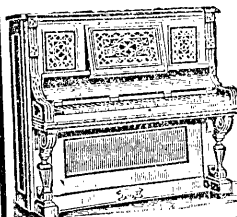
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Epworth League.

JULY 9, 1899.

A Good Vacation.

MARK VI. 7, 12, 13, 30-32.

The lesson seems especially designed to suggest work for our leaguers during the school vacations. Many young preachers are among them, and others who have entered with fervor into the league studies and devotions in their college societies. Now, they go, many of them, to visit friends, or rest at health resorts, or travel abroad.

The Christian is never to be anything else than a Christian, anywhere. So our leaguers should plan for Christian work during the vacation season. Work for the Master will keep the heart aglow with that love of God and men which is the life principle of Christianity. It will keep you aloof from temptation, and the vacation will be a time of spiritual as well as physical recreation.

The Lord sent forth his disciples "two and two." There is strength in companionship. The order which Jesus suggested should, as far as possible, be observed. Mutual faith and purpose edify, encourage and strengthen the Lord's followers.

The message which Jesus's disciples first bore was very simple—that men should repent. That had been the message of John the Baptist, and Jesus also, when he was baptized, "began from that time forth to preach and to say repent, for the kingdom of heaven is at hand." The disciples probably had no message to bear of Jesus, except that he was a great prophet and worker of miracles. Not yet did they understand that he should die for the world, nor did they have any just view of his divine character. Afterward, when Peter declared, "Thou art the Christ, the Son of the living God," Jesus "charged him that he should tell no man that thing."

"They preached that men should repent." That is a message which requires no special theology to commend it. There are few men who do not feel that they have fallen below even their own ideal of goodness and duty. They can be made to feel and confess that they ought to live better, and that their purposes and affections ought to be purer.

The disciples were invested with power to perform miracles in attestation that they represented God, and that he endorsed their work and teaching.

When they returned they had

much to tell. Many different views of Jesus had they heard expressed. It is probable they had not undertaken to contradict any, or to set forth any definite view themselves. They had much to learn. The reports show that the character and work of Jesus created great interest. None took him for an ordinary man.

Jesus took his disciples aside for rest. They had little rest except that which they found on the quiet, lovely lake, for the people were already thronging the shore when they landed.

We need to remember the uses of solitude. The mind is settled and the soul calmed and refreshed by communing with God in nature.

The official route for Arkansas Epworth Leaguers has been arranged via. Iron Mountain to St. Louis, and Vandalia to Indianapolis. Leave Little Rock at 8:15 p.m., July 18, arrive in Indianapolis at 2:30 p.m. next day. Rev. Jas. Thomas has made all arrangements for accommodation of party.

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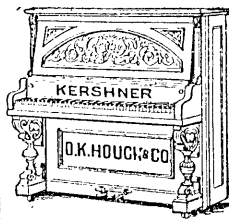
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would be quite a curiosity, but not as much so as the Afro-American Encyclopedia, which contains over 400 articles, covering every topic of interest to the race, by more than 200 intelligent COLORED men and women. The unanimous verdict of over 50,000 colored readers is that it is beyond all comparison the BEST WORK THE NEGRO HAS PRODUCED. Every colored family wants a copy. Agents are having a harvest of sales, and are getting the LARGEST commissions ever offered. Exclusive territory. Write for terms.
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ARKANSAS METHODIST

J. E. GODBEY, D. D., Editor.

WEDNESDAY, JULY 5, 1899.

There is much said of the need of drawing preachers. We grant that the church needs nothing so much. But in what direction shall the drawing be? The number led to Christ must be made the test. A preacher, of whom it is said, "He has great congregations," has all the more condemnation if few are converted under his ministry.

There is one of our church rules which is specific and which pertains to the weightier matters of the law and yet is flagrantly violated without a word of warning from the preachers. Here it is: "Taking up goods without a probability of paying for the same." If the preachers will present once during the year to each of their congregations the greatness of this sin, we are sure that many church members will resolve to take a higher stand in this matter. Preachers themselves are not as exemplary in this matter as they should be.

The institutional church has some good features, but it is likely to teach people to ally themselves to the church only for temporal advantages, and that service of God should be paid for in earthly gain. Gymnasiums, baths, libraries, flower missions, are all good for earthly uses, but of themselves they confer no spiritual grace. To advance the church to a higher plane we need to intensify the faith in spiritual things. To forget conscience and relations to God in the ministry to human needs is to degrade religion. The man who feels as he should the call to preach, will say like the apostles, "It is not reason that we should leave the word of God to serve tables." Yet they may find in the church devout men to set over this business. Truly devout men will find opportunity to draw people to the Lord in these spheres of service, and devout persons alone should be entrusted with it.

Read This.

This paper serves our Sunday-schools, leagues, and missionary societies by conducting a department for each of these interests of the church. We ask now, that these societies unite with the preachers in sending us a large list of new subscribers. Let any league, Sunday-school, or missionary society select one of their number to canvass the town or neighborhood for new subscribers to the METH-

ODIST, and let the party selected send a card to Mr. Thornburgh, and he will say what commissions will be given. The commissions may be used as the societies direct.

Arkadelphia District Conference.

Lone and peaceful is the town of Benton. Our church there is under charge of Rev. W. P. Whaley, membership 225. Good church building.

The Arkadelphia District Conference, T. H. Ware, P. E., met at Benton, 21st inst. All the preachers were present except J. M. G. Douglass, of Gurdon. The affliction of a dear daughter, now continued for three months, kept him at home. He had the sympathy and prayers of his brethren.

There was much interesting discussion and debate.

Financial methods—That problem baffles the Methodist preachers. They have never learned how to get much money for their service. The indications of providence seem to be that they should set their affections on things above and not on things on the earth. Yet liberality is a duty enjoined upon Christians, and the stinginess of many Methodists shows that the Lord has not, as yet, led them to a very high state of grace. The preachers show their self-denial by turning increasing treasures to send the gospel abroad, rather than taxing the revenues of the church for themselves.

The merit and ability of preachers cannot be measured by salary. Some excellent preachers are poorly paid, and some preachers not so good get a great deal more for their preaching than it is worth.

The subject of education was made prominent. It needs to be prominent in all our church councils. Christian education must elevate our people. It is the need of every community. It is especially the need of Arkansas. Our plans were laid ten years ago, wisely. We are encouraged. One of the chief results of our campaign for education must be to arouse our people to send their sons and daughters to college.

Dr. G. C. Jones read a strong paper on education. Rev. C. C. Godden made an excellent speech on education in general, and Galloway College in particular.

Rev. F. S. H. Johnston spoke upon the Twentieth Century movement. Dr. A. C. Millar, President of Hendrix College, spoke of the work of that school.

Rev. J. R. Moore spoke on the Twentieth Century movement. He set forth the difference between church and State schools.

Sister Lou Hotchkiss led a meeting in the interest of the Woman's Missionary Society. The hour appointed for their meeting proved to be very stormy, and only half a dozen ladies were out. About sixty men were present, and they were profited by the meeting.

Sister Gillman, from Arkadelphia, made an excellent talk upon the work of the Woman's Missionary Society, and Sister W. P. Whaley also gave us an excellent talk on the foreign mission work.

We heard good sermons from W. E. Thompson and J. M. Hawley. Audiences were good, and certainly the Arkadelphia District Conference was a success.

The Ft. Smith District Conference.

The little town of Charleston, twenty-eight miles east of Fort Smith, has felt the touch of the new railroad and is growing and hopeful. We have no church in the town. Our society, of about seventy-five members, worship in a union church. They have a lot and subscription, and expect to build this fall. The place is connected with Paris, in Bro. W. H. Dyer's charge. An excellent church is being built at Paris.

Stonewall Anderson, presiding elder of Fort Smith District, convened the district conference here June 29th. All the preachers were present except Bro. Griffin, kept away by the extreme illness of his son; and Bros. Woodruff and Campbell, cause of absence not known. Twenty-nine laymen attended.

The spiritual state of the church was considered. The evidences of spiritual life, according to the judgment of the conference, are: (1) Attendance upon religious service, (2) observance of the sacraments, (3) maintenance of family prayers, (4) the reading of religious literature, (5) support of the work at home and of missions abroad, (6) freedom from intemperance and worldliness.

The general report, both as to spiritual and financial conditions, was encouraging. The state of the charges was measured by the industry of their pastors.

The plea of hard times is made by many families for neglecting their church paper—much to their own injury and loss. Men make a fatal mistake if, under any plea of poverty, they cut off mental and spiritual food from their families.

The delegates to the annual conference are Rev. A. H. Lark, Dr. E. H. Stevenson, R. M. Harvey, N. A. Dorsey. Alternates, E. D. Yandall, S. P. Florence.

Rev. Irvin Harris's mission work at Ft. Smith elicited much interest

from the conference. He loves the work and the work loves him.

The licenses of the following local preachers were renewed: J. S. Ensign, L. E. Southard, W. J. Ensign, John McIntyre, E. J. Sullivan, W. H. Traylor, Horace Mance, M. M. Hawkins, A. L. Horne, B. L. Watson, J. H. Hickerson, S. J. Fair, and James Lester.

Charles Lester, James E. McConnell were licensed to preach.

Leland E. Southard was recommended for admission to the traveling connection.

The conference was well entertained and returned a rising vote of thanks to the good people of Charleston therefor. The writer and his wife were entertained most kindly in the home of J. P. Falconer. The quiet rest and pleasant society we enjoyed there will remain a pleasant memory. Also, in the home of Sister Hodges, Brother and Sister Armisted and our good Brother McAnally, P. C. of the Charleston circuit, we enjoyed hospitality.

The general state of the Fort Smith District is every way encouraging. The Missouri Valley and Choctaw railroads are putting new life into this part of the country.

REPORT ON EDUCATION.

Methodism stands for education. The history we have made during the past century shows that Methodism stands not only for the conversion of sinners, but for culture, for refinement, for all that is elevating and sanctifying, and our schools have been important factors in working out the results of which we, as a church, are justly proud. Arkansas Methodism has established schools to meet the demands in our own State. For many years one of the most baneful influences against our educational interests was the disposition of our people to send their sons and daughters away to other States to be educated. This was, in a measure, a necessity in years gone by, but since the establishment of our own schools within our own border, no such necessity exists.

Hendrix College, with its thorough and extensive curriculum, its competent, self-sacrificing and noble faculty, and its manly, high-toned student body, is just such an institution as we need for the young manhood of Arkansas Methodism. We most heartily commend the efforts of the ex-students to raise \$25,000 to endow the president's chair.

With inexpressible satisfaction we congratulate President Millar on his success in planting academies at different points in the State. We are proud of a college president whose sound judgment and broad views so commend him to railroad corporations that they are willing to place funds at his disposal for educational purposes.

We commend the efforts of the Board of Galloway to rebuild at

Searcy. We deplore the untimely discussions relative to locating it elsewhere. We must have a great female institution for our girls and Galloway is our only hope. Our hearts swell with gratitude at the thought of its being possible for us to succeed in the twentieth century movement. We recommend that we accept our portion of the amount to be assessed, to-wit, \$5,000, and divide it equitably among the charges of the district and put forth our utmost endeavors to raise it.

In view of the interests at stake in our educational problems, be it

Resolved, 1st, That we deplore the practice of some of our people of sending their young people to other States for educational advantages.

2. That we urge Methodist people to stand by our Methodist schools.

3. That we have no sympathy for a Methodist preacher, or anyone else, who comes among us drumming for a "cheap John" college owned by private individuals, and tries by his acquaintanceship with Methodist people to divide patronage with our own worthy institutions.

O. E. GODDARD.
E. H. STEVENSON.

Educational Notes.

We have received the catalogue of our Little Rock Conference Training School at Fordyce, J. D. Clary, principal. This school has closed a very successful year. It is sure to grow in influence under its able and faithful principal. Its sphere is well defined. As a fitting school for college, its curriculum is ample and the work done in it is thorough.

The call for \$70,000 from our church in Arkansas for the strengthening of our schools will test the sincerity of some of our people who have been saying, "We need give more for the work at home." This is a work within our own bounds, one which is intended to benefit every community in the State and raise the intellectual and moral tone of all our people. Let all who want to help the home work prove it by responding to the present call.

The Twentieth Century movement, if not the greatest which has been undertaken by our church since its organization, is at least, the greatest for our church in Arkansas. In some other States there may be less demand of our church for a work like this. But our church in this State is called to deal with a supreme need. We are called upon to help ourselves, and to help ourselves in the most effective way. As a century movement this strengthening of our educational institutions is eminently fit. The work to be done will send its influence in blessings down

through the centuries to come. The effect of this work will be seen in our pulpits and in our homes, and in the character of our sons and daughters through the coming years.

Rev. F. S. H. Johnston spoke on the Twentieth Century movement at Charleston, Ark., on the 30th, and took a subscription of about \$900 for that cause from a small congregation.

The college agent is now in the field. Be sure you do not give the matter of cheapness any especial consideration. A college must have a better claim to your patronage than its cheapness.

St. Louis Notes.

J. W. C.

Rev. B. M. Messick, D. D., has returned to his home in St. Louis, after a tour through a portion of Europe. He sailed from New York to Naples, Italy. He visited Rome, Venice, Paris, and London. On account of impaired health, he took a supernumerary relation at the conference last September. He returned with health improved and will be able to resume pastoral work next conference.

Rev. Jacob Ditzler, D. D., of Kentucky, spent last Sunday (June 25) in St. Louis. He preached at 11 a. m. in Centenary Church. His first sermon in Missouri was preached in Old Centenary Church in 1857. His first circuit was in St. Louis county; his second was with Dr. T. M. Finney on another half of the same county. It was pleasant for the colleagues of the long ago to meet on the same pulpit platform.

One night last week I looked in on the graduating exercises of the high school for colored students—including both males and females. The graduates numbered nearly a hundred. The essays I heard were from girls and were well read. The large music hall was crowded. I did not discern but two white persons in the assembly. The showy bonnets and hats of the females seemed to rival those of similar entertainments for the whites.

Last night, after prayer-meeting, I went into Music Hall, where the graduating exercises of St. Louis University (Roman Catholic) were transpiring. That institution was projected seventy years ago. The graduating papers had been read. Eighteen graduates held their diplomas in hand. I heard fifteen minutes of the concluding address of Archbishop Kain. The attendance of people was perceptibly smaller than the African entertainment drew. The speaker referred to the Filipino people and said: "The masses are as well educated as the masses of this country."

Notices.

HELENA DISTRICT CONFERENCE.—The Helena District Conference will convene in Wynne, Ark., Tuesday, July 25, 1899, 8 p. m. Rev. Dr. Singleton will preach the

opening sermon. The hospitable citizens of Wynne will receive the delegates with open doors, hands and hearts, and will dispense, as usual, an elegant and generous hospitality. The disciplinary provision for the conduct of the business of the conference will be observed. Committees: License to Preach, Dr. Z. T. Bennett, Revs. W. W. Anderson, J. W. Harper. Admission on Trial, Revs. B. C. Morehead, A. C. Graham, W. C. Toombs. Deacon's Orders, Revs. W. E. Davidson, S. D. Evans, H. B. Cox. Elder's Orders, Revs. H. R. Singleton, F. C. Sterling, J. K. Farris. All are urged to come praying for the presence and power of the Holy Spirit. Preachers will please forward at once to Rev. H. B. Cox, Wynne, Ark., the names of their delegates. Jno. H. Dye.

To the members of the Pine Bluff District Conference: If you intend bringing any of the good sisters with you to conference at Sheridan, please let me know at once. Any visiting brother preacher that wants to come, or a brother of this district, and have no way of conveyance from the railroad, and will let me know, I will send to Pine Bluff after them and see that they get back to the railroad. J. B. WILLIAMS, P. C.

Arkansas Methodist Calendar.

July 5, Monticello District Conference, Wilmar.

July 5-9, Fayetteville District Conference, Prairie Grove.

July 6-9, Hot Springs District Conference, Mena.

July 11, Newport District Conference, Powhatan.

July 12, Morrilton District Conference, Springfield.

July 12, Jonesboro District Conference at North Jonesboro.

July 12-15, Camden District Conference, Buckner.

July 19, Batesville District Conference, Alderbrook, Desha post-office.

July 25, Helena District Conference, Wynne.

July 26, Prescott District Conference.

July 27-30, Pine Bluff District Conference, Sheridan.

ON TO INDIANAPOLIS!

Great International Epworth League Conference.

The route for the Arkansas Leaguers has been arranged via Iron Mountain to St. Louis and Vandalia Lines to seat of conference. We leave Little Rock on Tuesday evening "cannon ball" July 18th, arriving at Indianapolis at 2:30 the next day, giving us a daylight run from St. Louis. I have arranged for all accommodations for the party, and the old Toronto trip will be repeated. The Iron Mountain will sell one fare round trip rate from any point on their lines. Write either to J. M. Workman, Miss Lula Hale, or the writer, for information.

JAMES THOMAS,
State President.

Personal.

Rev. M. N. Waldrip preached at Van Buren last Sunday.

Rev. S. F. Dykes, of Alma circuit, is in very feeble health.

The wife of Rev. E. Garrett has been quite sick, but is better.

Prof. Reynolds, on his way to Monticello District Conference, called Tuesday morning.

Rev. D. N. Weaver began a protracted meeting at Booneville last Sunday, assisted by Rev. Fred Lark.

Bro. Olegg, of Pine Bluff, called Monday. He is spending a few weeks on the heights west of Little Rock.

Rev. P. C. Fletcher, of Central Church, and O. E. Goddard, of First Church, Fort Smith, are both needing rest.

Bro. Frank Park and Dr. Stevenson, Fort Smith, took much interest in the district conference at Charleston.

The place of meeting of the Jonesboro District Conference has been changed from Jonesboro to Nettleton.

Rev. W. H. Dyer is completing a good church at Paris, and raising subscription for one at Charleston. This will be a noble year's work.

Dr. J. H. Dye, having been elected Superintendent of the Blind School, has asked the Bishop to relieve him of the Helena District, to take effect August the first.

Rev. A. L. Horn, a local preacher of the Fort Smith District, reported that he had preached about one hundred sermons during the year. That is a good record for a local preacher.

Mrs. A. J. Marshall, so long and so influentially connected with our church work in Arkansas, tells the story of a very interesting and useful life in her autobiography. Order it of Mrs. A. J. Marshall, Camden, Ark.

Prof. Edward Mims, of Trinity College, North Carolina, was the orator at the alumni meeting of the Vanderbilt University. We were deprived of the pleasure of hearing our accomplished young friend, but we learn from many sources that he acquitted himself most creditably. His manuscript is in our hands, and we shall make a free use of it in some future issue of the Advocate. —Christian Advocate.

The music alone at the International Epworth League Convention, Indianapolis, will be worth a trip across a continent. Epworth Leaguers are singers always and everywhere, but when massed by the tens of thousands under the leadership of such directors as Professors E. O. Excell, J. M. Black and W. A. Hemphill, they will make music that will echo around the globe. The executive committee have appropriately selected the famous Epworth Organs and Pianos to accompany the host of singers. The convention music and program is bound in book form and will constitute a beautiful souvenir of this great occasion.

After trying nearly every fountain pen made, we have decided that the Parker pen is the best yet produced, and have secured the agency for it. We will be glad to supply our customers with descriptions of it.

GODFREY & THORNBURGH.

For the Young People.

How it Went in My Childhood.

NO. XLII.

To me, one of the most beautiful things in life, is the tie that binds humanity into one. In distress many are around me to sympathize with me and help if possible. The cry of distress calls even my sorest enemy to my relief. Am I a pessimist? Then let me view the bond that unites man in tender sympathy and I am that no more. Children, let us spend sometime each day looking at the good characteristics in man and say not he is all wrong, for it is not true; there is so much of good that God would die for him. Seek the good in your neighbor, children, however mean he may seem betimes; cultivate it when found, water it, for he is the lost child of the great King. He can make a man out of him. Remember that in doing this we have lifted up the fallen. We were that without Jesus.

One night, awhile ago, a poor cast off woman raised, in our neighborhood, a pitiful cry of distress and in a short while twenty or thirty men—rough fellows, some are called—were to her rescue. Some rough man would have died to save the poor wretch, and many children of God would have done it. I write again, say not man is all wrong, for it is not true. He is the lost child of the great King. Help the King to find him. Children, more of God's lost children are in rags than in fine robes, too. Remember me.

When I was a boy, one 4th of July my father said that Julian, Will, and myself might go to Van Buren to a great 4th of July picnic. We went down to town on the night before the 4th. The excitement of going, the trip on the cars and the change of scenes kept us from sleeping any that night. The picnic day was, to us, long and hot. At night we were up, watching a grand display of fireworks, till late, and when we returned to the depot to take our train to return home we were tired, and very sleepy. On inquiry we found that our train was six hours late and we would not get off before morning. This caused another sleepless night. There was a great crowd at the depot, waiting, and among this crowd there were several very mischievous boys who set out at first to see that no one had the privilege of going to sleep. Who dozed off waked soon, very soon, with an impression that something awful had happened. It took sometime to tell just which end of himself was up. May be both, or head, or feet, just as the notion struck the performer.

Will, my brother, just must have sleep, so, as common, he lay down on the depot floor and went to sleeping, and in a minute he waked up performing, for the public, an episode. Nothing daunted, he lay down and went at it again and waked soon doing like work as before, but on the third performance he only half awakened. He arose and stepped out of the de-

pot onto the platform, when a freight train was passing by. He thought of taking this train, evidently, for he was seen walking up near it, then he passed on. At this point he was lost to the eye of the home crowd.

Near the breaking of day someone stepped up to me and said: "Will is not here, and can not be found anywhere." I, then, went to search for him but nowhere could I find him. The truth of his condition when last seen was revealed to us. Then we knew that he had left asleep. He had then been gone about two hours, wandering in darkness. Loud we brothers called, but silence answered us. Tears were rolling down our cheeks as we cried for him. The rumor passed through the great crowd and silence fell upon it like the silence of death. We had no sisters there, but in our distress many came to inquire and sympathize with us; we had no father or mother there, but our tears revealed us many. Nobrothers had we, but in a minute many strong brothers, though strangers to us, were going in every direction seeking for the missing one. Our agony seemed to seize upon the whole crowd, our sufferings were theirs. We were near the Arkansas river, on its bank, and to our horror of lost was added the horror of falling into the river and drowning. "He has been drowned" passed through the crowd. The dawning of day lighted upon many, many faces pale as death. "A brother is drowned! A brother is drowned!" A stranger at this point walked in among us and said: "I saw a boy awhile ago, lying down between the railroad tracks asleep"—the yard of the railroad round-house was near. Engines rolled over these tracks ever few minutes. "He has been cut to pieces by an engine," flashed into our mind. Between the two—drowned and cut to pieces by an engine—we stood and painful anxiety came upon, not only us two left brothers, but upon the whole crowd. Wild excitement prevailed everywhere. At this point our train whistled near. I decided to stay and seek my brother—I didn't think of less—Julian must go home and bear the sad message, "Will is dead," for we felt then that he had been killed.

As the train pulled up I rushed down across the railroad yard, around down behind a building on the river bank, and just ahead of me I saw my brother, dirty, and apparently sound asleep, walking slowly along on the bank of the river. I ran up to him and cried, "Will, yonder is your train." He awoke and—well, I could see a black streak headed for the train, and he took it. When the crowd saw him coming, a great shout went up "The lost boy is found! The lost boy is found!" The crowd, headed by a neighbor of ours, Rev. Robert O'Kelly, who stood nearest to us in our search, held the train till all were there. A king's son could not have been more royally received than he. As we ascended the car steps the sun looked over the eastern hills upon one of the happiest crowds I ever

RAW AS BEEF FROM ECZEMA!

No Torture Equal to the Itching and Burning of This Fearful Disease.

Not much attention is often paid to the first symptoms of Eczema, but it is not long before the little redness begins to itch and burn. This is but the beginning, and will lead to suffering and torture almost unendurable. It is a common mistake to regard a roughness and redness of the skin as merely a local irritation; it is but an indication of a humor in the blood—of terrible Eczema—which is more than skin-deep, and can not be reached by local applications of ointments, salves, etc., applied to the surface. The disease itself, the real cause of the trouble, is in the blood, although all suffering is produced through the skin; the only way to reach the disease, therefore, is through the blood.

Mr. Phil T. Jones, of Mixersville, Ind., writes: "I had Eczema thirty years, and after a great deal of treatment my leg was so raw and sore that it gave me constant pain. It finally broke into a running sore, and began to spread and grow worse. For the past five or six years I have suffered untold agony and had given up all hope of ever being free from the disease, as I have been treated by some of the best physicians and have taken many blood medicines, all in vain. With little faith left I began to take S. S. S., and it apparently made the Eczema worse, but I knew that this was the way the remedy got rid of the poison. Continuing S. S. S., the sore healed up entirely, the skin became clear and smooth, and I was cured perfectly."

Eczema is an obstinate disease and can not be cured by a remedy which is only a tonic. Swift's Specific—

S. S. S. FOR THE BLOOD

—is superior to other blood remedies because it cures diseases which they can not reach. It goes to the bottom—to the cause of the disease—and will cure the worst case of Eczema, no matter what other treatment has failed. It is the only blood remedy guaranteed to be free from potash, mercury or any other mineral, and never fails to cure Eczema, Scrofula, Contagious Blood Poison, Cancer, Tetters, Rheumatism, Open Sores, Ulcers, Boils, etc. Insist upon S. S. S.; nothing can take its place.

Books on these diseases will be mailed free to any address by Swift Specific Company, Atlanta, Georgia.



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JNO. B. COWPLAND.

309 W. Markham.

saw. Strangers vied with acquaintances and brothers in showing their gladness at the finding of the lost boy.

Who would not be willing to die trying to save a world so kind? I am. I love man. Don't you?

FRED A. LARK.

Van Buren, Ark.

If the Baby is Cutting Teeth

Mrs. Winslow's Soothing Syrup has been used for over Fifty Years by Millions of Mothers for their Children while Teething, with Perfect Success. It soothes the child, softens the gums, allays all pain, cures colic, and is the best remedy for diarrhoea. Sold by druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle.

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Methodism and Worldliness.

REV. JOHN W. HEAD.

NO. I.—THE ATTITUDE AND STATE OF THINGS.

1. The attitude of the church toward the spirit of worldliness was expressed by the General Conference of 1890, which put our church specifically in opposition to "dancing, theater-going, card-playing, and the like worldly indulgences, believing them to be contrary to the spirit of Christianity and violative of the General Rules and Moral Discipline of our church, as also of the vows of our church members." All these and all other kinds of worldliness are included in the baptismal vow, when the candidate for baptism is required to "renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh." One of our General Rules forbids "taking those diversions which cannot be used in the name of the Lord Jesus." I take it that the attitude of the church is thus sufficiently pronounced.

In taking this stand, the church is right or wrong. If it be merely an arbitrary requirement, without any scriptural or reasonable grounds, it is wrong; but, if it appears that these "and like worldly indulgences" are detrimental to the Christian, the church is right in placing them under the ban of stringent and specific law. That these indulgences and the spirit which prompts them are hurtful to the Christian experience, will not admit of a shadow of a doubt. Nor can it be said that it is right or wise for those who do not belong to the church to indulge in them. Any practice, the nature and results of which are at war with the principles of sound morality, is wrong everywhere, all the time and in all people. Not only the church, but common society, as a matter of self-protection, ought to wage ceaseless war against that which tends to demoralize and corrupt its members. If it is wrong for church members to dance, etc., on the ground that it is hurtful to moral character, it is wrong for anyone else to take those diversions.

2. To deny that the spirit of the world is among us, and that it is sapping the life out of great sections of the church, would be extreme and fatal madness. Men are lovers of pleasure more than of God. They have ample time and money to devote to worldly pleasure and the promotion of worldly things, but little of either for God's service. In some places the church has well nigh lost its identity as a Christian institution. The hour for public worship has lost its charm, the sanctuary its sacredness, the congregation its devotion, the preacher his opportunity. The hour has no spiritual atmosphere, the congregation no reverence, the preacher no power. The whole affair has become a solemn farce—a stench in God's nos-

trils. It has degenerated into a time and place for an exhibition of religious paraphernalia, the sounding of trumpets and the disguised braying of a gilded and strutting hypocrisy. There is not that simplicity, and earnestness, and spiritual force, and glow of love and purity of thought and feeling which should characterize the followers of the holy and loving Christ. Love of the world has eaten out the very core of religion in many places—aye, its very body has been consumed and only its empty garments remain to tell the tale of departed life and glory. And these, touched with the coloring of the world, are flaunted before the gaze of a stuffed pride and an incorrigible wickedness as they sit in the room of saints.

Wherever the spirit of worldliness reigns with undisputed sway, or met with a feeble opposition in the church, it means death to spirituality on the one hand, and the breeding of the very worst sorts of wickedness on the other. It means moral death at the very heart of congregated life—and no amount of pleasing and brilliant oratory from the pulpit, or artistic musical performances from the organ-loft or congregation, or any other outward magnificence, can take away the moral rotteness. The stench will continue to ascend from the gilded corpse till God can no longer forbear, and he will put the hateful thing out of his sight. The sooner the better! A worldly church, full of dancing, card-playing, theatre-going, world-loving members is a curse to the community—an infinite abnormality, the most shameful travesty on that which is most sacred. It is sending for the holy vessels of the temple and putting them to unholy uses. It is to handle the Ark with polluted hands, to cover the altar with contempt. The priest who will allow it is baser than the worldlings against whose actions he lifts no voice of authority, no note of warning. What an awful charge was that, borne upon the heated breath of a righteous indignation, when Jesus said: "But ye have made it a den of thieves!" What would he say of some of our churches now, were he to suddenly appear and catch them in the midst of some of their worldly frolics? Of course, there are some honorable exceptions, but in some places he would find the priest either a lover of the world or preaching a sickly sentimentalism to a gay and giggling gang who have neither brains nor hearts—all riding "smoothly" together in the world's chariot into the mouth of hell! There is no altar of prayer, no tears of devotion, no sorrow for sin, no hungering for righteousness; there is no solemn hush, no shout of triumph, no quiet and joyous waiting in the divine presence. There are none of the spirit's breathings, which make men feel the thrill of truth's power and of Zion's song; but the spirit of the world is there, and the flowers of faith, love and joy wither under its poisonous touch. It is positively refreshing to the "faithful few" to hear the last note of the closing anthem die away and it announced that the

performances are at a close; and, after the noisy, fashionable crowd has retired, with no sound to disturb the sacred stillness but the ticking of the clock, it is again refreshing to linger at the altar and in blessed communion with God receive that joy, peace and strength which Jesus only can give, and which came not by observation. The spirit of the world gone with the crowd, the aching heart can at last be soothed, the hungry soul filled, and a sacrifice left upon the altar.

The Present Enterprise.

The nineteenth century is drawing to a close. It is a time when Christian people should review the mercies that have brought them all that they enjoy, and to consider the question, "How much do I owe my Lord?" Gratitude should find expression in special thank-offerings. Our connection has requested our people, out of these gifts, to equip and endow our institutions of learning. The time is ripe, and our need in Arkansas is urgent. We must not fail at this time. Galloway should be rebuilt, Arkadelphia delivered, and Hendrix endowed. As a trustee of Hendrix I am specially interested in this college and well advised as to what is needed there. We need an endowment. Seven chairs should be endowed with \$25,000 each—\$175,000.

We need also a science hall, a president's house, a library building, and additional dormitories, and also an increase in the library, and in scientific and chemical apparatus. Twenty-five thousand dollars more is needed for all this, and more could be well used. With all this Hendrix College would be fully equipped for the work we are proposing to do there. The welfare of the State and of the church demands that this be done. Our State and our church will be seriously embarrassed and hindered if it is not done.

The proposition to raise a million and a half by the Church, South, will be realized. One man has given \$50,000, another \$25,000. One good woman has given \$15,000, and another \$5,000. There have been several other gifts of thousands of dollars. But all these are from other States and for institutions in other States. We want some brethren of large hearts, and grateful hearts, who have the Lord's money in their hands, who live in Arkansas and love Arkansas, to speak out and say, "Here are my thousands for Hendrix College." How inspiring it would be to hear some one say here is \$25,000! If other States furnish such men why not Arkansas? I am ambitious for my State that she come behind in no gift. J. H. RIGGIN.

We are now State Agents for the wonderful book "The Harp of Life," and we want agents in every county to sell it. Large commissions will be paid.

Godhey & Thornburgh.

Grip claims victims. Dr. Miles' Restorative Nervine defends them.

THAT BOY OF YOURS, WHAT ARE YOU GOING TO DO WITH HIM?

If you have trained him properly till he is 16, your work is not yet done. He must now be pushed out into the world in such a manner that his powers may be increased and his heart kept pure. The college will help to do this. No school can promise to make a man out of any boy who may be forced into it, but a Christian College can usually take up the work where the Christian home must cease, and carry it forward with success.

The Choice of a College is a Momentous Question. We are willing to help parents settle it. We do not claim that our College is the only place where a boy may be properly educated, but it was founded for the boys of the Methodist homes of Arkansas, and parents and young men are cordially invited to correspond with us and investigate our record and claims.

BOYS UNDER FIFTEEN ARE NOT ADMITTED,

But are advised to enter our academies at

ORCHARD, IMBODEN, AND MENA.

Only earnest and energetic young men are sought. Spend-thrifts, idlers and duds should avoid our College.

Our advertisement can give but little information; hence our catalogue will be sent on application, and all questions will be cheerfully answered.

Rates are fixed and special favors are given to none; but correspondence may open the way to a collegiate education for the boy of limited means.

Teachers and advanced students from high schools will find many advantages.

Expenses reasonable.

Term opens September 27.

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(till September.)

Send for catalogue.

Mention this paper.

32,000

27,000

Copies of Mrs. Thornburgh's Catechism for little children have been sold in about five years, and we have just had a new edition of 5,000 copies printed. No similar work has met with such universal favor. It is a simple, sensible catechism, made for children by the mother of children, who has been for many years a Sunday-school teacher of little children. Infant class teachers approve it at first sight. Send for sample copy, or, 40c per dozen.

ARKANSAS METHODIST,
Little Rock, Ark.

Our Church at Home.

DUFFAN, TEXAS.—A few lines may be of some interest, at least to some of your readers, from one who was for twelve years a member of the Arkansas Conference, and who still prays for and loves the old home conference and preachers. We read the dear old ARKANSAS METHODIST each week with great interest. We can't do without it. We transferred to this, the Northwest Texas Conference, nearly three years ago, mainly on account of my wife's health, and I am happy to state that she is now well. We have all enjoyed very good health in Texas. I think we have in this conference about thirty preachers who have transferred from Arkansas, and I feel at home here; this is a good country, a fine conference. Our church seems to be taking on new life in Texas.

Our district conference was held last week at DeLeon, a beautiful little town of about one thousand inhabitants. Rev. E. F. Boone, our P. E., was on hand and looked carefully after every interest of his district, and the spiritual interest was stressed above all others throughout the entire session, which resulted in a great time of spiritual power among those who were present. This is my second year on the Duffan charge; we are making some progress along all lines I think. We have six regular appointments, four Sunday-schools, one Epworth League, very good prayer- and class-meetings, and the finances are well up. We are soon to begin our protracted meetings, and are expecting gracious revivals, when sinners will be convicted and penitents converted. We have two camp grounds on this charge, well located.

June 30. J. H. WATTS.

At CATO.—Our League here is doing better now than heretofore. When I first came the secretary handed me a note, promising me the hearty support of the League in my work, and this promise has been faithfully kept. There is a better attendance and more enthusiasm in the League work than ever before, and they are standing by their pastor nobly in his work. We have enrolled forty-five members and the officers recently elected start out reasonably well equipped. A few weeks ago we organized a Junior League with a full roll of officers, and it is moving along nicely, with a most estimable young lady—Miss Etta White—as manager, having thirty-one bright-eyed little boys and girls under her supervision.

GEO. WILKERSON, P. C.

June 29.

MAGNOLIA STATION.—We closed a meeting here last night which had been in progress a little more than two weeks. Many Christians seemed to be greatly strengthened, and there were 15 bright, happy conversions among the children, ranging from 8 to 15 years of age. Eleven joined the church on profession of faith and others will follow. Bros. Hilliard and Vantrease were with me a few days and rendered valuable service. Bro. R. R. Moore was with us during most

of the second week, preaching with unusual power. He is abundant in labors, and is in great favor with the preachers and people throughout the district. He reports the outlook on the district as unusually hopeful.

J. A. SAGE.

June 26.

TILLAR CIRCUIT.—I came onto this work directly from conference, and I filled my appointment at Selma on the Sunday following the close of the conference session. I have done the best I could since then. There are many things to encourage me concerning the outlook. Overflowing congregations wait on the preaching of the word at some places, and there is a heart of hope in the people at most of the points on the circuit. Sickness and bad roads hindered me very seriously up to the middle of April, but God has been good to me and mine all the time, and by the blessing of God I hope to have a good year and come up to conference with full reports.

The people here received us very kindly; in addition to a liberal pounding, the place of a box full of household goods, which went astray in transit from California, was supplied. For such unusual and gracious kindness we shall ever feel grateful.

I do not know how the finances, etc., compare with those at the same season of last year, but I doubt if the exact figures would be very flattering to the work of this year, as my predecessor was a pure man, beloved by all the household of faith on this entire work, with all he was painstaking and industrious, and I think better work has not been done this year. I have about 75 per cent of the general collections in cash and subscriptions; considering the hard times the people have done very well by the pastor in the matter of finances. I have received ten members into the church since conference, eight by letter, and two on profession of faith.

The churches at Selma and Tillar observed Children's Day. The exercises at Tillar were quite interesting as well as edifying. The programme provided by the Sunday-school editor was followed closely, but our wide-awake Sunday-school superintendent, Bro. Birch, liberally interspersed the numbers with features which gave the whole a pronounced devotional flavor, winding up the program with a hallelujah song and a general hand-shake.

The services at Selma were held on a day when the pastor was at another place filling his appointment, so I cannot report particulars. However, I was informed by those competent of judging that the programme was select and well rendered, which doubtless is correct, as there is some fine talent in the Selma congregation. The collection was good at both places.

A. P. PEW.

The Bagster Teacher's Bible we send, postpaid, for one dollar and twenty-five cents, is a remarkably cheap book for that price. We are getting many orders for it.

HOWARD-PAYNE COLLEGE, Fayette, Missouri.

A Southern Methodist Institution for young women and girls. Modern and progressive. Preparatory and college courses, music, art, elocution, Delsarte, physical culture. Fifty-fifth annual session begins Sept. 7, 1899. Send for catalogue. HIRAM D. GROVES, Pres.

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Next session opens September 20th. Full graduate as well as under graduate courses. 800 students last year. Seven Departments—Academic, Engineering, Biblical, Law, Pharmaceutical, Dental, Medical. Fully equipped laboratories and museums.

WILS WILLIAMS, Secretary.

CONVERSE COLLEGE, SPARTANBURG, South Carolina.

Classical, Scientific, Literary, Elective and Graduate Courses: Music, Art, Expression, Business Courses. Large Resources, Modern Buildings, Complete Plant. Elegant appointments in Rooms, Laboratories, Gymnasium, Library, Halls, Electric Lights, etc. \$30,000 in buildings added to the College this year; 31 regular members of Faculty; 452 students from 17 States.

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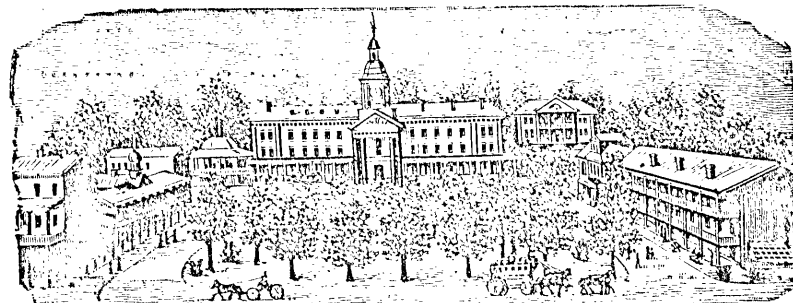
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Mid-Summer Hosiery Sale.

A GENUINE BARGAIN FEAST!

Children's Hosiery.

Children's light blue, cream and red derby ribbed hose, worth 15c and 20c, sizes 5 to 7 1-2 (a job) this sale, price only 5 cents.

Infant's Sox—Hermesdorf black, extra fine gauge, sold elsewhere for 25c, this sale price 15c, or 2 pair for 25c.

Children's extra fine light weight cotton hose, Hermesdorf dye, full fashioned, double knees, heels and toes, this sale, price only 25 cents.

Ladies' Hosiery.

Ladies' seamless, fast black hose, high spliced heels, double soles, extra fine gauge, worth 25c, this sale price 13c, or 2 pair for 25c.

Ladies' extra nice quality Richellen and Rembrandt Ribbed, Hermesdorf black or tan hose, this sale, price only 25 cents.

Ladies' Lace Striped Lisle Thread hose, sells everywhere for 65c to 75c, this sale, price only 45 cents.

Joe P. QUINN Dry Goods Company,

THIRD and MAIN Streets.

Woman's Work.

W. H. M. S., L. R. Conf.

Report of Treasurer, Mrs. S. H. Thompson, for first quarter of fiscal year, from March 1, 1899:

ARCADELPHIA ADULTS.

Remitted for
Membership dues.....\$ 4 25
Contingent fund.....1 55
By voucher, expended for
Station parsonage.....37 50
District ".....127 90
Local mission.....3 75
Local expenses, delegate, stationery, etc.....4 65

ARCADELPHIA JUVENILES.

Membership Dues.....2 45
Miteboxes.....61
Supplies to needy.....7 95
Local church work.....3 18

ASBURY ADULTS.

Dues.....7 00
Systematic giving for general work.....90
Contingent fund.....40
P. W. loan fund.....5 00
Patron, Mrs. J. M. Workman.....5 00
Educational fund.....5 00
Patron, Rev. J. M. Workman.....5 00

ASBURY SUNBEAMS.

Dues.....2 05
Cottage fund.....1 00
Church work.....10 00

BENTON.

Dues.....60

CENTRAL, HOT SPRINGS.

Dues.....6 60
Through Cor. Sec. reported for charity.....9 00

CAMDEN.

Dues.....3 00
No report.

DEWITT ADULT.

Dues.....60
Cottage fund.....2 50

DEWITT JUVENILES.

Dues.....45
Cottage fund.....2 50

DES ARC.

Dues.....2 30
No report.

FIRST CHURCH ADULTS—LITTLE ROCK.

Dues.....24 20
Educational fund.....30 00
Patrons to educational fund:
Revs. Andrew Hunter, E. N. Watson, W. E. Thompson, A. O. Evans, James Thomas, J. P. Lowry.
P. W. loan fund.....5 00
Patron, Mrs. W. E. Thompson.
Miteboxes.....1 34
Contingent.....5 80
" voucher.....5 80
London Cottage, Mrs. Pemberton.....5 00
" " Mrs. W. C. Ratcliffe.....1 00
" " Three ladies.....10 00
For needy.....29 35
Little mission band.....3 50
Dues too late last quarter.....3 45

HUNTER MEMORIAL.

Dues.....2 90
Educational fund.....5 00
Patron, Rev. W. C. Watson.
Relief of needy.....5 20
Local church work.....9 20

JUNCTION CITY.

Dues.....1 45
Station parsonage.....1 35

LONOKE.

Dues.....3 00
Cottage fund.....2 50
Station parsonage.....44 00
Local church work.....23 00

LOCKESBURGH.

Dues.....3 60

MALVERN HILL, HOT SPRINGS.

Dues.....4 35
Cottage fund.....2 50
Contingent, by voucher.....5 00
Church work, local.....18 00
Mission.....35

MONTICELLO.

Dues.....2 15
Monticello juveniles.
Dues.....4 35
Station parsonage.....17 00
Church work.....6 00

MENA.

Dues.....6 00
Station parsonage.....51 00
Local mission.....18 00
To needy.....10 00

PRESCOTT.

Dues.....3 60
Cottage fund from Mrs. P. L. Burrow.....1 00

PINE BLUFF.

Dues.....8 00
Life membership dues.....25 00
Member, Miss Lizzie Wilkins.
Educational fund.....10 00
Patrons, Revs. James Anderson, Frank Carr.
Cottage fund.....38 30

STEPHENS.

Dues.....2 50
Garments to needy.....7 00

SWAN LAKE, B. F. WILSON AUXILIARY.

Dues.....5 60
Contingent.....50
Circuit parsonage.....24 28

WINFIELD MEMORIAL.

Dues.....3 00
Local mission.....50 00
Local church.....27 50
Garments to needy.....30

DISBURSED.

For delegate to General Conference of Executive Board at Dallas, Texas.....14 95
Donation to parsonage at DeWitt " " " DeAnn.....25 00
Conference expenses.....10 00
Postage to Cor. Sec.....5 00
Contingent fund deposited in bank.....8 25

Whose Auxiliary Failed?

For quarter ending June 1, only 23 auxiliaries sent me reports. Our members will please make inquiries and find out who caused this disappointment, making it impossible to send a fair report to our general secretary at Nashville. Doubtless some of the corresponding secretaries and treasurers have good excuses. If any were forgetful they will gladly receive a gentle reminder to send the belated reports for the first quarter with those of second quarter, ending September 1.

Whose auxiliary failed to secure a subscriber to Our Homes? Quite a number of delegates to the meeting in Pine Bluff promised to try to secure three subscribers on returning home. I know one who has already sent five with a number of renewals.

We need the information and inspiration to be gained from Our Homes, and it must have the support of our workers. Miss Helm asks that active and efficient agents be appointed by auxiliaries. She says that in some auxiliaries every subscription is allowed to expire—in others they never get any, and in some instances the money is held for months before being forwarded to her.

This was said in reference to the society at large; let us see to it that we, of the Little Rock Conference, do not fall into either of these classes. If a subscriber fails to receive her paper let special inquiry be made at the home postoffice—all copies to one place are sent in a single package, so if

SUNDAY-SCHOOL LITERATURE

It is time to order for another quarter. Don't be too late and then write us to hurry up. Don't ask us to charge literature to you. Send for just what you want, and enclose the exact amount to pay for it, and save us lots of trouble and avoid delay. State whether you want for 1st, 2nd, 3rd or 4th quarter. Or, if you want for a whole year, say: "1 year" in the blank for quarter. The Senior Quarterly is 15c a year, and the Intermediate 7 1-2c, if a whole year is paid for at once. Use this form for ordering:

To THE ARKANSAS METHODIST, }
Little Rock, Ark. } Please send Sunday-school Literature

as follows, for the.....quarter,

ToPostoffice
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COPIES.	PERIODICALS.	PRICE PER QUARTER.	DOLLARS.	CENTS.
.....	S. S. Magazine12 1/2 cts.....
.....	Sen'r Quarterly	.....4 cts.....	.....	.....
.....	Intermediate "	.....2 cts.....	.....	.....
.....	Ill. Les. Paper	.....2 1/2 cts.....	.....	.....
.....	Little People	.....1 1/2 cts.....	.....	.....
.....	Weekly Visitor	.....10 cts.....	.....	.....
.....	Monthly Visitor	.....2 1/2 cts.....	.....	.....
.....	Olivet Cards	.....2 1/2 cts.....	.....	.....
.....	Les. Wall Roll	.....75c.....	.....	.....
.....	Child's Catechism, at 40 cts per dozen.....	.....	.....	.....
.....	Catechism No. 2, at 40 cts per dozen.....	.....	.....	.....
.....	Roll and Record, at 50 cts each.....	.....	.....	.....
.....	Class Books, at 5 cts each.....	.....	.....	.....
Total		.....	.....	.....

one is received all should be there. If none are received let complaint be sent to Nashville and the matter will be investigated. Our representative at the meeting of the Woman's Board of Home Missions in Dallas, last April, pledged only fifty new subscribers for us. We should at least double that number and still hold every old subscriber. We can do it easily if we only try hard enough.

The publisher has promised to let us have the Minutes of the Pine Bluff meeting soon, and they will be immediately distributed.

I am glad to report four new auxiliaries for the quarter: Adult and juvenile at Kingsland, adult at Altheimer and juvenile at First Church, Pine Bluff. May we all work together with an eye single to the glory of God!

Shall our next report be better than this?

Number of meetings held during quarter.....	119
Average attendance during quarter.....	346
Names life members made during quarter,.....	Miss Elizabeth Wilkins.
Total number of life members.....	7
Total number on baby roll.....	27
Number of subscribers to Our Homes.....	225
Number of subscribers added during quarter.....	10
Number taking Home Mission Reading Course.....	148
Number of adult mite boxes in use.....	57
Number pledged to proportionate and systematic giving for local work.....	296

Number of papers and leaflets distributed.....	600
Number of district secretaries reporting quarterly.....	1
Number of visits made to sick and strangers.....	935
Number of cottage prayer-meetings or Bible readings held.....	21
Number of garments in good order distributed.....	21
Number of needy relieved.....	21

Sincerely,
Mrs. W. H. PEMBERTON
Cor. Sec. L. R. Conf. W.H.M.

32,000.

Another 5,000 issue of Mrs. Thornburgh's Infant Catechism has just been made. Already 27,000 have been made. Its sale has been beyond all expectation. It is pronounced, by successful infant class teachers, the best catechism made. If you are interested send for sample copy, free.

GODFREY & THORNBURGH
Little Rock, Ark.

They Like Them.

A few weeks ago our Sunday-school at Searcy ordered five dozen of Mrs. Thornburgh's Catechisms, and today they make another order for the same number. This is especially commendatory, coming from so intelligent a school as that at Searcy. These catechisms are pronounced the best by those who are the best judges.

WANTED. Agents in every part of the world; best money maker on the market. Send ten cents for particulars. The Brilliantine Co. L. O. Box 203, North Little Rock, Ark.

At Rest.

We publish in this department obituaries of our Church members sent us by the preachers. We cannot publish resolutions of Sunday-schools, or Epworth Leagues or Missionary Societies in honor of deceased members. We also require all obituaries to be short.

REEVES: Mary J. Reeves was born Oct. 3, 1821, in Madison county, Ga.; was married to James L. Reeves, in 1841, and died in great triumph in Pulaski county, Ark., April 8, 1899. Sister Reeves joined the Methodist Church in early life, and lived wholly for God the remainder of her life. She suffered long and intensely before her death, but was perfectly calm and trustful. She leaves two daughters, Mrs. Lark and Mrs. Henson. May God sustain them in this affliction.

W. W. CHRISTIE.

COPLAND: Bro. J. L. Copland died at his residence, near Mary's Chapel, of spinal meningitis, March 3, 1899. Bro. Copland was born Dec. 8, 1866; professed faith in Christ at the age of 12 years; joined the M. E. Church, South, and lived a faithful member of the same until death. The writer was not acquainted with Bro. Copland but a short time, only having met him once. From his conversation we judged him to be a good man. Would say to his bereaved family and friends, of whom he had a host, grieve not as those who have no hope. You may not be able to see why he has been called away, but we know that God makes no mistakes. We'll meet again, by and by.

W. B. ROE, F. C.

FEWELL: Ollie Carrie, was born August 19, 1893, and died April 1, 1899. She leaves father, mother, two sisters, and one brother, to weep over what seems to be an untimely death; she lost her life from the effects of a fire that occurred the day before.

Joyous and free in manner, she was a sweet and affectionate child—the pride of the family. Another sweet voice is hushed in our home only to burst forth in angelic strains in glory, and exchange rapturous greetings with her little brother who had preceded her. Another little bud is plucked from earth only to bloom in that fair clime above. We look up through our tears to him who said, "Suffer little children to come unto me," who said he would "wipe all tears away." Before her heart could learn to stray in waywardness, or her feet turn the downward way, or sin could wound her breast, or sorrow wake a tear, she took her flight to her celestial home above. If our union with Jesus here be sweet, what must it be around his feet!

HER MOTHER.

AUSTIN: Sister S. J. L. Austin (nee Davis) was born in Kentucky, July 22, 1839, and died May 4, 1899. She was first married to F. M. Smith, of Calhoun county, Ark., June 20, 1857, who died August, 1863. She afterward was married to J. M. Austin, December 5, 1872. She professed religion after the middle age of life and joined the M. E. Church, South, and lived in said church until God took her home. She leaves a husband, and one daughter—an only child—three grandchildren and a host of friends to mourn their loss. Her daughter says of her, "She was a devoted wife, a loving mother; there was no sacrifice too great for her to make for those dependent upon her, and we feel her loss deeply. She left no dying testimony, but a living one, and while our hearts ache, we weep not as those who have no hope—we only grieve because of this temporary separation." May God bless the bereaved ones and bring them all to a blessed reunion in that home on the other side of the river.

J. J. COLSON.

CORRIGAN: Mrs. Annie R. Corrigan, (nee Rowell) wife of Rev. M. B. Corrigan. I had known Sister Corrigan only a little more than a year, but that was long enough to seal a loving bond of friendship between us. I found her to

be one of God's chosen ones. Gracefully and faithfully did she discharge the onerous duties of a step-mother to three motherless boys, teaching them to revere the Sabbath, etc., each of which, I trust, will rise up to call her blessed. She leaves a sweet little daughter, not three years old, and a darling babe, three months old, who will never know a mother's love. Dear Christian mothers of our church, offer the dear motherless ones on the altar of your hearts to God, that he may guide and protect them. Sister Corrigan was religious from childhood. She was born Oct. 15, 1873, at Senatobia, Miss.; was received into the church at Senatobia, by Rev. A. P. Sage; was married to Rev. M. B. Corrigan at Memphis, Tenn., July 17, 1895, with whom she lived four years; four short, happy years, and died in great peace April 12, 1899. Truly may it be said, "The chamber where a Christian meets her fate is privileged beyond the common walks of life." May the children all, with the honored parent, meet to rejoice with her, where the separations of this life will never be repeated.

A. J. MARSHALL.

ALLEN: Mrs. Sallie A. Allen (nee Ransdell) was born in Arkansas county, Ark., July 21, 1853, and died at her home, near Roe, Ark., May 4, 1899. By the death of this saintly woman the church sustains a great loss and the community a valued neighbor, and husband and daughters the light of the home. Sister Allen joined the M. E. Church, South, in 1871, and was a true, faithful member till death. Her love for the church of God and his children was strong and abiding. She had more than mere summer religion. She lived a true, unselfish life. She was that kind of person who was kind and gentle to all and tried to prevail on others to be so, even to the erring. This world is made better by such good women and how we miss them when they leave us. It is said by all who knew her, "Hunter's Chapel has lost one whose place will be hard to fill." Sister Allen had five children born to her, but three of them had gone before to greet her coming. Her husband and two daughters are left in sadness, but not without hope. Her death was triumphant. Her mind was clear till the last, and she spoke of heaven as her home. No doubts clouded her mind. Those who were present said it was a scene not to be forgotten, and strengthening to their faith. May the husband and children live so as to meet her in the sweet by and by.

Roe, Ark.

WRIGHT: Bro. John C. Wright was born in Conaco county, Ala., March 30, 1836; came to Arkansas with his father in 1846, and died at his home in Ouachita county, Ark., March 17, 1899. Bro. Wright made a profession of religion and joined the M. E. Church, South, at 11 years of age, in which he lived a consistent, faithful member until God called him to the home of the good. He loved his church and was ever ready to labor for the advancement of her interest. He was a faithful steward, giving liberally himself for the support of the ministry. He lived in the settlement in which he died 39 years. In all these years, his neighbors, when in trouble, found in him a wise counsellor and true friend. His fidelity to his Master, his upright walk, his honest dealings with his fellow-man, won for him the respect and love of all who knew him. When it was seen that his end was drawing near, his brother, Steve, asked him about his future. He said it was all right. He expressed some regrets in leaving his family, but said he was ready to go when the Lord wanted him. He felt that his 52 years in the service of the Lord had not been in vain. He then called his family around him and exhorted them to live for God and meet him in heaven. He talked to them one by one. When he came to Lucious, the youngest of his children, his heart went up to God for his boy, that he might be saved from the snare of the wicked one. Two Bayou Church has lost one of her best members. Sister Wright her best friend, the three children a loving, indulgent father, and the community a good neighbor and faithful friend. While we mourn our loss in the death of Brother Wright, we rejoice in the

thought, that while we are here battling with the conflicts of life, he is in the home of the blessed, singing the songs of the redeemed in the paradise of God. His pastor,

J. L. JOHNSTON.

GOODWIN: Mrs. Lulu Goodwin, wife of J. M. Goodwin, was born in Spartanburg, S. C., Oct. 26, 1845, and died in Saline county, Ark., Feb. 17, 1899. She professed religion and joined the C. P. Church at about 15 years of age. After her second marriage, to Johnson, she, with him, joined the M. E. Church, South, in 1891. She was married, the third time, to J. M. Goodwin, in 1894. He says of her, "She was as true a wife as ever lived, and a true mother to my children. She could not have been any better." I have known her for twenty years, and have found her in all these years, a true consecrated Christian woman, in affliction, in bereavement, and in health, she was always submissive to the Divine will, believing that God was too wise to err and too good to do wrong. She was a great lover of children. She was one of the best school teachers I ever saw. She didn't teach them only in a literary sense, but morally and religiously. She was a great lover of the Sunday-school and Sunday-school and church work. O how her class will miss her. She was a mother indeed. She knew how to do that which but few mothers in these latter days know how to do, i. e., she knew how to raise children. No one could go into her home and tell the step-children from hers unless they were acquainted with them. She has four children living, one by her first husband, Ora May Jackson, who married Wm. Bradfield; and three by her second husband (Johnson) Bennie, Edith and Ernest, and besides these she leaves a husband and seven step children. Dear Bro. Goodwin and precious children, be faithful and true to God, and some bright day you will meet wife and mother in that beautiful home above. One of her former pastors,

E. GARRETT.

FLOYD: Rev. Joseph Milton Floyd was born January 18, 1833, in Talladega county, Ala., and died at his home in Bellville, Ark., January 21, 1899. In early manhood he went to Bedford county, Tenn., where he was married to Miss Mary Ann Bennette, who, with four sons and one daughter survive him. He came to Arkansas in 1860, and located near Ozark. In 1861 he enlisted in the Confederate army and served to the close of the war. In 1866 he came to Conway county, where he lived for twenty years. We are not informed as to the date of his conversion or connection with the church. He was licensed to preach in the M. E. Church, South, in 1872, and ordained deacon in 1877. Until his death no one was more zealous in the cause of Christ. His services were in demand far and near, and he always responded most cheerfully, visiting the sick, comforting the dying and consoling the bereaved. No one gave more time to the ministry than he. He possessed the power of song in a wonderful degree, often in revivals doing all the preaching and leading the singing. Often friends would say to us, "I would love to see your father and hear him sing." But, dear friends, father has ceased singing on earth, and joined the orchestra of heaven to sing forevermore. We will, in the sweet by and by, greet him in that beautiful land, of which he so often sang, and hear that loved voice in clearer, sweeter strains. These words, "Father is not expected to live. Come at once," came to us like a thunderbolt from a clear sky, and with all possible haste we made our way to Belle-ville, arriving to find him cold in death. How dear to us now are the promises contained in the Book Divine, and the sweet hope of the resurrection. Dear mother, we realize that it will not be long till you, too, are called from earth to meet him with whom you shared the joys and sorrows of earth so long. Dear brothers and sister, cheer up, and bear bravely the responsibilities of life, honoring him who so faithfully taught us the way of life. His son,

Jos. C. FLOYD.

PRICE: Mrs. Sallie Price (nee Crockett), wife of W. M. Price, and daughter

of Col. R. H. Crockett, was born Oct. 11, 1854; died May 7, 1899. The record of her life gave emphasis to the truth and beauty of our holy Christianity. She was a godly woman. Her influence was and will be as precious ointment poured forth. Her life, though unpretentious was hid with Christ in God. Her experience of an indwelling Christ was distinctive, positive. Like Job, she could say, "I know that my Redeemer liveth." With the beloved John she could exclaim, "I know in whom I have believed." And with the assurance of Paul, she could declare, "If this earthly house of my tabernacle were dissolved I know I have a building of God, a house not made with hands, eternal in the heavens." This positive experience brought with it joy and peace, a holy calm. Unwaveringly she bore life's toils, and uncomplainingly endured its ills. Looking for a better country—a beulah land, where no toils and ills are known. She suffers no more; nor with weary tread and flagging physical force journeys thitherward. The narrow stream is crossed, burdens laid aside. Palms of victory she waves. A crown of glory she wears. Death had nothing. The grave could boast no victory. As from the dissolving chrysalis burst the summer butterfly, so her enraptured blood-bought spirit, disencumbered of its earthly load, sped its joyous flight to the far away home of the soul, evermore to look upon the king in his beauty, and join in the rapturous refrain, "Unto Him that has washed us in His own blood, and made us unto Himself kings and priests unto Him be glory and honor and dominion and power forever and ever!" She leaves a husband, six children, an aged father, mother, and a host of friends. "Asleep in Jesus, blessed sleep, etc."

Dear friends, you can meet her. You have laid by, in store, that you might comfort her here. May you now lay up treasures in heaven that you may enjoy heavenly treasures with her throughout eternity. Her pastor,

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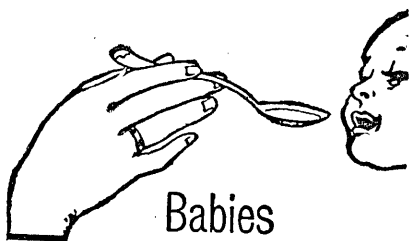
Contributed.

The following resolutions were passed by the Arkansas Press Association on its special car returning from its excursion to Niagara Falls, Buffalo and Canada.

Resolved, that we are brought under renewed obligations to the St. Louis, Iron Mountain and Southern Railway Company for courtesies. We have always found the Iron Mountain the friend of the press of Arkansas, and we tender our hearty thanks for the uniform kindness and accommodation shown us.

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