

Arkansas Methodist.

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OFFICIAL ORGAN OF THE THREE CONFERENCES
OF THE M. E. CHURCH, SOUTH,
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News and Notes.

Southern Exposition in New York.

An exposition of Southern products and manufactures will take place at the Grand Central Palace in New York, from October 15, to December 1, 1899. This is a matter in which our Southern people should take interest. If rightly used it cannot fail to turn to our advantage.

This is the first opportunity that an exhibition of the products, resources and industries of the South will have been made in the great Metropolis and money center of America.

In no better way can the advantages of the South be shown than by an exhibition of this kind. It should meet with the encouragement and co-operation of the farmer, mechanic, banker, manufacturer, and more especially the women and young men of every State in the South.

An organization should be formed in each State for the purpose of making an exhibit of the products and manufacturing interests, the educational facilities and to display any feature which tends to show the development of the South.

In addition to the exhibition of industries, etc., there will be any number of novelties on view day and night during the exposition.

Among the subjects are cotton planting, cultivating, ginning and baling, by Southern Negroes, cooking by the old mamies and other

interesting attractions. Concerts will be held daily.

From the assurances of support received from the governors, congressmen and officials of the various States, as well as many other leading men of the South, there is every indication of a successful exposition.

Information will be cheerfully given by applying to Col. J. J. Garnett, Grand Central Palace, New York.

The Case of Congressman-Elect Roberts, of Utah.

1. Polygamy is contrary to the law of Utah.

2. It was contrary to the law of the United States at the time that Utah was made a State.

3. Utah would not have been made a State if the Mormon hierarchy had not affirmed that polygamy was to be no longer practiced with the approval of the Mormon Church.

4. Polygamy is counted a crime and an immorality in all the States of the Union, in all the Territories, and in the District of Columbia.

5. Congressman-elect Roberts is an avowed and open polygamist.

6. In electing him under the circumstances, Utah has treated the government of the United States most discourteously.

7. The House of Representatives is the judge of the qualifications of its members.

8. The seating of this man will give great encouragement to all secret and semi-open polygamists in Utah and the other States where the Mormons exist and grow.

Mormonism has the same right to exist and practice its principles in this country as Christianity or any other religion has, but it has no right to break any law of the State or promote the breaking of the same.

The preceding points contain everything pertinent to the subject, and some things which perhaps would not naturally control the result, but are necessary to a full recognition of all that may follow from seating or unseating this man. We have no doubt of the full power of Congress to un-

seat him, and that his flagrant course fully justifies it.—New York Advocate.

CELLULOSE FOR STOPPING LEAKS in ships costs \$400 a ton. It is made of cornstalks. Fifteen tons of stalks make one ton of cellulose. Cornstalks ground in a mill mixed with molasses and made into cakes is found to be a most valuable food for cattle. There is a mill running at Rockford Ill., and one at Owensboro, Ky., for the manufacture of these things. It is found to pay enormously. Now comes the announcement that a cornstalk trust is being formed with a capital of \$50,000,000 to use the cornstalks of the United States, said to be worth \$900,000,000 every year if properly used. If these calculations prove correct, the farmers will at least favor the new trust.

Washington Letter.

(From our Regular Correspondent.)

The Western Presbyterian Church, which has been without a pastor for some months, has had its call accepted by Rev. G. A. Wilson, of the First Presbyterian Church, Holyoke, Mass., with the understanding that he will not come to Washington until October. W. Wilson has been in Holyoke seven or eight years. He went there from Chicago.

Dr. Bristol, pastor of the Metropolitan M. E. Church, paid a glowing tribute to the late Bishop Newman, one of his most illustrious predecessors, in his sermon, Sunday morning, in which he said: "Heaven will furnish new themes and new views of truth to great minds and aspire them to still more wonderful activities and achievements. Milton could sing a more sublime and thrilling strain than ever. Handel could compose an oratorio too grand for any instrument of earth to execute, or any human voices to sing. Raphael, who had painted to fill men with holy reverence, could now doubtless make the canvas glow with forms and colors transcendently more beautiful. And the preacher who had tried to tell the story of salvation could speak as never man spoke to dying men. If your beloved and now sainted pastor and Bishop could return after one

Sabbath in Heaven, after having heard the angelic language of the skies, after having seen the glory of the City of God, after having looked upon the beauty of the King, whom he so splendidly and faithfully served, with what a power, with what new charm, and with what heavenly eloquence could he comfort and inspire your hearts. Often has he stood in this place to speak the word of life and hope to you. He has thrilled and inspired you with his message, and sent you forth with new courage and strength to fight the battle of life. He has comforted you in sorrow. He has pointed out the refuge in time of temptation. He has led you up the mount of vision and, like St. John, has let you have glimpses of Heaven. But have not his lips already been touched with a new eloquence? Has not his glorious imagination been kindled to still more beautiful conceptions of truth? Could he not, if he were to return to us, preach as never before this blessed gospel of the resurrection, of the immorality of Heaven?"

Dr. Domer, pastor of St. Paul's English Lutheran Church, also included in his Sunday morning sermon a tribute to the late Bishop Newman, of whom he said: "I make mention of Bishop Newman from my own standpoint, because of my close personal relations with him. Associated with him in meetings and in his home, on the most cordial terms, I was made to feel that he was a Christian gentleman and an intelligent minister, whose sympathies were in the midst of his work. Whatever his successes were, we in Washington share them. His ministry in this city was one of earnest effort and great success. Today, I think of this man, because of that which he was to his own people and to the public—a Christian gentleman, of fine abilities, with a splendid intellect and high scholarship. The Methodist Church has many distinguished men as Bishops, but I have never known anyone more distinguished than Bishop Newman. The unanimous sentiment of the Christian world is that he has done well and deserves his rest; after a ministry of half a century, he sleeps well. We join with the Methodist people in paying tribute to his memory."

The Nation's Curse.

Report on Temperance—Arkadelphia District Conference.

We, your Committee on Temperance, beg leave to submit the following report:

For a hundred years the Methodist Church has stood in the forefront of the fight against intemperance, therefore we cannot afford to retreat at this critical hour, while the battle rages hot and fierce. We will not retreat as long as this merciless, conscienceless foe, the liquor traffic, menaces our homes and despoils them of their fairest flowers and richest jewels. Believing as we do, that sleepless, tireless vigilance is necessary to conserve the ground already gained and lead us to ultimate and final victory, with an unshaken faith in God and the righteousness of our cause, we will continue to lead the van and press the battle to the gates of the enemy.

Your committee would emphasize the importance of hunting down the blind tiger (so called) and the suppression of the wine traffic for beverage purposes. We beg to present some facts in refutation of the specious plea that prohibition doesn't prohibit, and that there is more liquor sold through the media of the blind tiger than through licensed saloons. In answer, we assume that the manufacturers of and the wholesale dealers in intoxicating liquors are men of intelligence, who "understand geography of a dollar." Having a keen sense of its value, they know where to put it to secure the largest return.

Now, all the use they have for the legalized saloon is that of a distributing agent to dispose of their fiery, crime-producing goods. Now if, as it is claimed, blind tigers are more efficient for this purpose than the licensed saloon, and prohibition is a prolific breeder of these bold law-defying beasts of prey, as sensible business men they would serve their best interest by aiding and fostering prohibition. But instead of this we find them paying out tens and hundreds of thousands of dollars to defeat prohibition. The Brewers' Syndicate, of St. Louis, Mo., alone, spent over \$200,000 in six months, to defeat prohibition in small towns in Kansas. (Prohibition Handbook, p. 135.)

As to the claim that blind tigers are indigenous to prohibition territory, we have but to appeal to the following facts to show its absurdity, to-wit: A conservative estimate puts the number of speakeasies (blind tigers) and disorderly houses in Philadelphia at 1,000, and yet Philadelphia has 1,677 high licensed saloons, and the same condition exists in Chicago. Prohibition Handbook, page 82. We submit this single fact to show that prohibition does prohibit. The sales of beer for 1895 in Nebraska, under high license, was 154,694 barrels in excess of the sales in Kansas under prohibition for the same year. 1b. page 13.

Secondly, we are told that wine producing countries are the most

sober nations. Mr. Mulhall, the great London statistician, recognized as authority the world over, places France as the most drunken nation on earth. In his Dictionary of Statistics, edition of 1886, it is shown that the per capita consumption of distilled liquors in France was 2.65 gallons greater than that of any other country on earth. And yet France is the greatest wine producing country in the world. In corroboration of Mr. Mulhall, we quote from Paris papers:

"The review Science Francaise gives these final results of unrestricted liquor traffic from the records of the Paris prisons: Of 100 murderers, 53 are alcoholics, and the same is true of those condemned for rape or public indecency; 57 out of 100 incendiaries; 70 of each 100 burglars and vagabonds, and 90 out of every 100 condemned for assault and battery are likewise put down as alcoholics; that is, declared by medical authority to be the victims of habitual alcoholic poisoning."

The Le Temps, early in 1894, sounded an additional note of warning against the evils of intemperance and wine drinking in France. It says:

"They (statesmen) find here facing them one of those numerous contradictions which arise in society and political economy. On the one hand the treasury can but congratulate itself on seeing the consumption increase. The more there is drunk the more there is paid, and the more the State's receipts rise. But this wealth of duty should not lead to an illusion. This apparent richness of the State is due to the misery of the citizen, and it is not a question only of a want of money to which every confirmed drinker in the class of workmen fatally condemns himself and his; it is a question specially of physiological and moral misery, of the ruin of soul and body; of exhaustion, within a short period, by the effects of alcoholism, of the vital forces of the nation and of its power of reproduction and progress."

Statistics tell us that the French population has ceased to increase. Last year the number of deaths exceeded the births by 20,000. How can we help saying that this psychological decadence of the French race, at least in certain districts, coincides with the progress which the same statistics show in the consumption of alcohol? We do not make it solely responsible for the phenomenon, but it must none the more be held innocent. Handbook of Prohibition, pages 40, 41.

In the light of these facts, we submit the following resolutions: Resolved, That we will give our moral support to the officers of the law in their efforts to enforce the law against blind tigers, and that we will not support any man for office who is derelict in his duty at this point.

2. We agree with Dr. Godbey, that the best way to kill blind tigers is to convict a few men of perjury.

3. We emphatically condemn the practice of the Federal government of granting liquor permits in

prohibition territory, and respectfully request our senators and representatives to use their best endeavors to change the law in this respect.

4. That the purchase and holding of U. S. liquor permits by any of our members is prima facie evidence of a violation of the law of the church, in such case made and provided.

5. That we heartily endorse the Anti-Saloon League and earnestly commend it to our people, and that we will do all in our power to assist it in driving the saloon and its twin sister, the native wine shop, from our State.

All of which is respectfully submitted.

E. L. BEARD,
For the Committee.

Educational Notes.

The late Dr. R. C. Billings, of Boston, bequeathed nearly \$1,000,000 to educational or charitable institutions. Harvard University, the Museum of Fine Arts, and the Institute of Technology receive \$100,000 each; \$50,000 is given to each of three hospitals; there are seven bequests of \$25,000, one of which goes to Hampton Institute, and seventeen of \$10,000, this list including Tuskega Normal and Atlanta University. To the \$100,000 for the Institute of Technology is added \$50,000 to aid students who do not use liquor or tobacco.

By the will of Mrs. C. M. White, of Evanston, Ill., the Art Institute of Chicago receives \$200,000 and a fund for three scholarships.

Prof. Benj. I. Wheeler, of Cornell, has been elected to the presidency of the University of California. He is forty-five years old and has been professor of Greek at Cornell for thirteen years. The University of California has been the recipient of magnificent gifts from Mrs. Hearst, and under the direction of its strong young president it will become one of our really great universities.

Since Pres. E. B. Andrews became superintendent of Chicago schools, Brown University has been seeking a president. Rev. W. H. P. Faunce, D. D., has just been selected. He is pastor of Fifth Avenue Baptist Church, New York City. A graduate of Brown and later a tutor, he has for several years been a trustee, hence he has been in close touch with the great institution of which he is to be the head.

Chancellor MacLean, of the University of Nebraska, has been elected president of the University of Iowa; and Dr. F. S. Strong, of Yale, has been elected to the presidency of the University of Oregon.

A Welcome Tonic.

HORSFORD'S ACID PHOSPHATE.

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

A Prominent Business Man of Paragould, Ark., Makes a Statement.



M. G. NEWSOM.

I was a victim of cancer, but about a year ago I saw advertised some wonderful cures accomplished by the Oil Cure. I began to enquire of my friends about the cure, and was advised to take the treatment, as they themselves knew of some remarkable cures that had been made by the Oil Cure.

I had been operated on by the knife, which proved fruitless, and only aggravated the trouble, for it returned with seeming new energy, and at once. I next had applied electricity, which proved just as fruitless, and I had begun to almost despair, for the physicians who had been treating me told me that I had cancer and could not possibly get well. I applied to the Oil Cure at Little Rock, Ark., for help, and I thank heaven that I came to them, for I am now a sound man and at home with my family and business, and I would not take anything for the cure. I have been well now over a year, and the trouble has not recurred, and has no symptoms of returning. I feel indeed grateful to Dr. R. E. Woodard, of Oil Cure fame, and there will always be a warm spot in my heart for him. I would also advise with pleasure the famous Oil Cure to those suffering, for it is a grand success.

M. G. NEWSOM, Paragould, Ark.

The Oil Cure was discovered and perfected for the cure of cancer, catarrh, bronchitis, consumption, piles, fistula, eczema, diseases of eyes, ears, nose and throat, and in fact all diseases of the skin and mucus membrane. Many patients cured by correspondence. If you are not afflicted yourself, cut this out and send to some suffering one. Enclose stamp for reply. Call on or address,

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Contributed.

Methodism and Worldliness.

REV. JOHN W. HEAD.

III. METHODS OF CHURCH WORK AND SERVICE

In the third place, it will be observed that the methods used in conducting religious services and carrying on the work of the church will have much to do towards promoting the spirit of worldliness or checking it. The best way to cure worldliness is to kill it outright. A good way to kill it is to withhold its rations.

1. In some places the very manner of the preaching and the way in which meetings are planned and conducted, and religious and charitable works are performed is but food for vanity and pride, the hateful parent of worldliness. Frequently it appears that the motive back of the preaching is clearly of a questionable nature, and the plans and services have in them the spirit of the world.

2. Clap-trap expressions, sensational manifestations, and startling tricks belong (if, indeed, they can be assigned any legitimate place) to fools' harangues, jockey clubs, and demoralized political gatherings. They certainly have no place in religious services, where reverence and holy awe ought to fill every heart, and where the speech and conduct ought to be in keeping with the solemnity of religious work.

3. With a gospel full of almighty love and with a religious system saturated with the life and power of divine truth with which to persuade men from their sins, and with the omnipotent power of the Holy Ghost promised in answer to prayer to move the hearts of sinners and stir the souls of believers, it is a shame to borrow the infinitely insufficient and sometimes wicked measures of the world. Most of the "late and improved methods" of religious service are unnecessary, insufficient, and promote only of worldliness. It is quite difficult to discover legitimate religious methods that were not used by Jesus, the apostles and fathers. Our services are organized and planned well nigh to death. The old-time simplicity has vanished in many places, and pompous forms and gorgeous finery have taken the place of simple and joyous waiting in the presence of the Lord. "Fine preaching" and artistic singing have taken the place of the Spirit's power. What is it but "following the vain pomp and glory of the world," and yielding to "the carnal desires of the flesh"?

4. The cry is for new and sensational methods. Very well; but those who are moved by them usually get the religion of "another gospel" and turn out to be sensational and worldly. To them religion is nothing more than a sentiment and sometimes a sickly sentiment, at that. They are a lot of drift-wood, carried along by the periodical sweep of a spasmodic enthusiasm, begotten by motives

and methods which are positively forbidden by propriety and decency. A clown or a monkey can draw a crowd and a witty fool can attract a multitude. But the best and really most attractive place on earth is that place where the Holy Spirit is allowed to bring tokens of redeeming grace—to convict sinners, comfort believers, and convert mourners. He cannot do it under the present management in some places. The very means, through which it is ordained he should work, are so worldly and indecent that he withdraws himself and those who sing and dance to the worship of the golden calf perish in the wilderness.

5. The use of such methods in religious congregations is like digging up the skeletons of old idols or exposing the garments of old sins minus the power to really alarm and plus a desire to return to them. We cannot expect the spirit of the world to die in our people so long as the manner of religious service reminds them of the ball room and theatre. Where our Methodist congregations cease to rely on the spiritual power of religious services, and begin to substitute an aestheticism and dramatic performance, the spirit of the world will be brought in and fostered. Questionable methods should not take the place of plain preaching, ordained and blessed of God; earnest exhortations, in which the heart of the speaker is poured out; simple, earnest prayer, which takes hold of God's promises; holy song, in which all the people join with the spirit and understanding; and of testimony, humbly and joyously given, to the fullness of salvation. When we dispense with these and begin to jingle and dangle the gewgaws of the world, men will no longer be pricked in their hearts. Just to the contrary, the spirit of the world will be kept alive in them and they will take "those diversions which cannot be used in the name of the Lord Jesus."

6. It is both pitiful and calamitous to rob the stage of its actor, the ball-room of its dude, the club of its yarn-teller, and the circus of its clown to supply a Christian pulpit. And yet, in some cases, it has been done. He is called "a progressive preacher—up-to-date"! Good Lord, deliver us! Such a man either has no sense or no honor—and the gay people by whom he is praised have no real respect for him. He is creation's blot and blank. When he has exhausted his show of tricks and gone through with his store of vulgar wit and sensational methods, he goes down under darkened heavens, unsung and unwept.

7. Then, the questionable speech and methods in the pulpit are sometimes reinforced by the displacement of our Hymn and Tune book, and the use of a lot of zig-zag, goody-goody, whirly-curly music in the use of words which have only a superficial meaning, if, indeed, they have any meaning at all. That class of religious hymns and the music in which they were set, and sung by our fathers and mothers, and which brought tidal waves of spiritual power over the congre-

Woman's Mission.

Successful competition in any field depends on physical health.



questions about woman's future are constantly asked.

Shall women vote? Shall they practice law? Shall they compete with men in every field? Whatever woman's mission may finally be declared to be, it is certain that something must be done for her physical health.

Ignorance, superstition and mystery surround woman's delicate organism. Heroic efforts to endure pain is part of woman's creed. Many women's lives are a constant struggle with lassitude; many are violently ill without apparent cause, and few indeed are in normal health.

This is all wrong and might be different if women would follow Dr. Hartman's advice. Perhaps the most practical printed talk to women to be found anywhere is in Dr. Hartman's book called "Health and Beauty," which the Pe-ru-na Medicine Co., Columbus, O., will mail free to women only. It is certain that Dr. Hartman's Pe-ru-na has proved a perfect boon for women's diseases of the pelvic organs. It treats them scientifically and cures them permanently. All druggists sell it.

"I received your book and commenced the use of your medicine at once," writes Mrs. H. D. Amoss of Greensboro, Ga., to Dr. Hartman. "I took five bottles of taking Pe-ru-na I could hardly walk across my room; now I am doing my own work and can walk to church. I shall never cease to thank you for prescribing for me. I had been under the treatment of two doctors but never received any benefit until I commenced taking your medicine. I wish every woman who was suffering as I was would send for one of your books. May God bless you and spare you many years to relieve women who are suffering as I was."

Fifty thousand women will be counselled and prescribed for this year free of charge by Dr. Hartman, president of the Surgical Hotel, Columbus, O. All women suffering from any disease of the mucous membrane, or any of the "war" ills of women, may write to him and the letters will receive his attention. Write for special question blank for women.

gation, has in many places been put aside, and in this regard strange fire has been kindled upon our altars. The same voices and the same class of music that were on duty in the Saturday night opera are heard to swell the chorus in the Sunday choir. Whenever Methodism surrenders the power of congregational singing in the use of wholesome hymns suited to proper and familiar tunes, and begins to cackle, and crow, and coo with a lot of words and music which appeal only to the esthetic nature and handled for the sake of the money there is in them, we might as well go over to the Episcopalians, and quit warring over vital religion, sin, salvation and other old-fashioned things. All the new church music is not bad, but a great deal of it is atrocious. What an inspiration to hear a whole congregation join in that grand old hymn:

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent word!"

And so on, through the list. Sing them a thousand times, and still they inspire.

This writer would not have any one to infer, from what he has written, that he believes the church, as a whole, has gone over to the world. He believes that, while worldliness prevails in many places, there are spiritual life and power in others, and the church of Jesus Christ will yet overcome the world.

Altus, Ark.

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

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32,000.

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GODBEY & 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 complimentary, coming from so intelligent a school as that at Searcy. These catechisms are pronounced the best by those who are the best judges.

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Our Educational Movement.

J. H. REYNOLDS.

V. POVERTY OF SOUTHERN COLLEGES
CONTINUED.

For a change let us compare the total equipment of all Southern Methodist colleges with single institutions of the north. In making the comparison the writer is not unaware that the North has the advantage in point of wealth. It should, however, be remembered that on an average the States of the South Atlantic and South Central Divisions are older than the States of the North Atlantic and North Central Divisions, the average of the former being eighty-nine years, that of the latter seventy-four years. The civil war may have crippled higher education in the South, yet Bishop Candler meets that by saying "the fact is, that before the war, the South never did much on the line of higher education." However that may be, what we need is not apologies for, but a frank recognition of our condition.

For the figures for the Southern Methodist colleges the first Quadrennial Report of the General Board of Education of our church is used, and for other institutions named, the report of the U. S. Commissioner of Education for 1896-7, Vol. 2, is used. Our church has, as given in this report, forty-six colleges, including Vanderbilt University. Respecting endowment, the total for these forty-six institutions is \$2,210,895; while the endowment of Leland Stanford is \$3,606,000; of the University of Chicago, \$5,000,000; of Johns Hopkins, \$3,000,000; of Harvard, \$8,963,053; of Cornell, \$6,276,975; of Columbia, \$9,400,000; of Girard College, \$15,000,000. Continuing the comparison, the income of all Southern Methodist institutions is \$570,662, while the income of the Northwestern University (M. E. C.) is \$1,286,500; of Harvard, \$1,140,980; of Cornell, \$528,204; of Columbia, \$726,786; of Girard College, \$1,663,000. Comparing libraries, our forty-six institutions have 134,751 volumes; the University of Chicago (about six years old) has 300,000; Harvard, 490,000; Cornell, 183,680; Columbia, 235,000 volumes. That is, Leland Stanford University has one and a half times as much endowment, the University of Chicago two and a half times, Harvard four times, Cornell three times, Columbia four and a half times, and Girard seven times as much endowment as all our Southern Methodist colleges. With respect to income the Northwestern University has twice, Harvard twice, and Girard nearly three times as much income as all Southern Methodist colleges. Considering libraries, the University of Chicago has two and a fourth, Harvard over three and a half, and Columbia nearly two times as many volumes as are found in the libraries of all our Southern Methodist colleges.

It is also interesting to study the comparative work done by denom-

inational institutions in the different sections, though space will not permit more than a general statement. Not considering female institutions, a denominational college of the North Atlantic States has on an average nearly eight times the endowment, and receives sixteen times as much income as a denominational college of the South Central States; an undenominational college of New England has on an average forty-nine times the endowment and receives twenty-three times as much income as a denominational college of the South Central States, while a State university of the South receives on an average nine times as much income as a private college.

While Southern institutions are poor in general, those of Arkansas are poor in particular. All of Arkansas' higher institutions of learning together, including the State University, have about 22,000 volumes in their libraries—not enough for one well equipped college.

Comparing Arkansas with all the States except the ten new States and Territories of the West, only four—Delaware, West Virginia, Florida and Mississippi—have less income for their colleges and universities than our own commonwealth. Our State, therefore, ranks thirty-second among thirty-six of her sister States, leaving the West out of account. Again, the two Northern divisions of the Union have eighty-one and a half per cent of the total endowment of American colleges as against thirteen per cent in the two Southern divisions. Only three institutions of the South have an endowment of a million dollars—Vanderbilt, Tulane, and Johns Hopkins. It should be remembered, too, that Vanderbilt's came from the North, and that Baltimore, the seat of Johns Hopkins, is a border city.

In fact, the largest gifts to education in the South, such as the benefactions of Vanderbilt, Peabody and Slater, have not come from the South. From the point of view of wealth, the two Northern divisions have four times the wealth, but over six times the endowment of the two Southern divisions. While the North Atlantic States have three and a half times the wealth, they have nearly ten times the endowment of the South Central division. The South cannot point to her Harvard, Columbia, Yale, or University of Chicago among her universities; nor to her Amherst, Dartmouth, or Tufts, among her colleges. In the months of January and February of this year, nearly \$3,000,000 was given to American Colleges and universities, and of this amount only \$5,000 was contributed to institutions south of the Mason and Dixon line.

Further multiplication of figures is unnecessary. The facts are that our denominational colleges have been and are on a mere existence basis, that nearly every year witnesses one or more going to the wall for want of funds, that they operate under the Darwinian law of the survival of the fittest applied to education; that there is scarcely one in the State of whose

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future one can speak with certainty, for a college is not perfectly safe short of being endowed and free of debt; that the faculties in many cases, worthy as some may be, are transient, being largely composed of novices—bachelors fresh from college without experience or reputation; that about the time they can be of genuine service to the institutions, in self-defense they leave; that our colleges thus handicapped cannot offer the highest advantages required by our civilization; that before we may hope for the best results our colleges must be thoroughly equipped and our faculties made permanent by being placed on an independent economic basis.

Hendrix College.

Endorsed at Home.

It is of interest to our readers to know that Prof. J. M. Dewberry, Manager of The School Agency, Birmingham, Ala., was recently elected President of The Alabama Educational Association, composed of the leading educators and school officers of the State of Alabama. This is an honor and endorsement which show that Prof. Dewberry stands high at home. It is his business to serve both those de-

siring teachers and teachers desiring positions to the end that the right teacher may occupy the right place and the cause of education advanced.

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The \$5 Holman Self-Pronouncing Teacher's Bible will now be sent by mail for only \$2, or the large print \$6 one for \$2.25. He's a chance to get a fine divinity circuit teacher's Bible for about half its worth.

Warning Order.

State of Arkansas. In the Supreme Court. J. G. Thweatt and Edward Sutcliffe, appellants, against Appeal from Prairie Circuit Court in Chancery, Southern District. John L. Howard et al., appellees. The appellees, John L. Howard, David Howard, Charles M. Howard, Missouri T. Shipp, Lizzie B. Moore and Ed Caserly, non-residents of Arkansas, are warned to appear in this court within thirty days and defend this cause.

July 14, A. D., 1899.
Rose, Hemingway & Rose, attorneys for appellants. Eugene Lankford, attorney ad litem for non-resident appellees.

Literary Table.

Notes and Criticisms.

REV. A. H. GODBEY.

A life of the late empress of Austria is now before the public. The American people regard her as a gentle and kindly lady. The most striking feature of the work to the intelligent American, is the grave rehearsal of the supernatural portents presaging her death. "The White Lady" always warns the house Hapsburg of the approaching demise of one of its members. "An officer of the court affirms that for some months preceding the death of the empress presentiments had been experienced in certain circles. On the 24th of April, 1898, some five months before her assassination, a soldier who was on duty at Schonbrunn, in a corridor which is separated only by a glass door from the passage leading to the chapel, came with pallid face and trembling steps to the commandant of the guard, and told him that he had seen the form of a woman clad in white and carrying a lighted taper, approaching him in the corridor. He at once challenged her, whereupon the figure turned around and returned along the passage. The man followed the apparition, and then observed a light in the chapel. Diligent search and watch was without result in explaining the phenomenon. It is claimed in royal circles that the "white lady" was seen in 1867, shortly before the execution of Emperor Maximilian; again in 1869, immediately before the death of the Crown Prince Rudolph, and later still before the drowning of the ill-fated Archduke John Salvator. In court circles it is positively declared that the dreaded white specter actually appeared at Schonbrunn on the 24th of April. During the last excursion made by her Majesty at Caux, a raven suddenly descended from the rocky plateau upon which the party were resting, and in passing the empress its wings brushed her hair. This was looked upon as an evil omen. Another strange incident is said to have occurred just prior to her departure for Geneva, where she met her death. She passed a few days at the Grand Hotel at Caux. One Friday morning, as she was sitting on the balcony of the hotel, a lady suddenly appeared before the building. She was clad in white costume, with a green bodice. She took a seat under one of the many umbrella tents, and gazed fixedly in a strange manner at the empress, who was so disquieted that she gave orders that the stranger be spoken to. Two attendants started to fulfill the order, but the white lady disappeared, and in spite of the most careful search, lasting for two hours, she could not be found. In the afternoon the empress suddenly ordered her departure for Geneva, where she was assassinated."

Much interest and excitement has been aroused by a plan to improve the condition of Egypt. It is planned to dam the Nile in the narrow gorge at Assouan, 600 miles

south of Alexandria, thus securing an immense reservoir, by which the irrigation of Egypt may be rendered more reliable. The dam is to be one and one-fourth miles long, will be 300 feet high and will create a "back water" for 144 miles; from which canals and drains will lead over a wide area of country. The dam will be of red granite; will cost near \$10,000,000, and the irrigation system \$6,000,000 more. It is expected to increase the value of the surrounding country \$230,000,000; the increase in crops is estimated at \$63,000,000 per year, one-fourth of Egypt's present capacity. It will be a far more efficient piece of work than the ancient Lake Morris, and as to magnitude, it is the largest thing attempted in Egypt since the pyramids. Two thousand and five hundred square miles of river valley, now arid and unproductive, will be reclaimed, and will produce three crops a year. That is the utilitarian side of the matter.

But the archaeologist is intensely disgusted. Just above the dam site is the tiny island of Philar, with some of the most valued ancient temples of Egypt—and the island is one of the traditional places of the burial of Osiris. The chief temple is that of Isis, built B. C. 222-247 by Ptolemy Philadelphus. Another smaller temple dates a hundred years earlier. The chief value of these remains to the antiquarian, is that they contain fuller delineations of the myth of Osiris than are to be found elsewhere, and many important items of our scanty knowledge of ancient Egyptian religion have been derived from them. A compromise measure to lower the height of the dam has been proposed, and it has been suggested that the temples be removed. But the utilitarian will have his way, no doubt, and we must confess that our sympathies incline to his side. The work is under way, and is expected to be completed in five years.

Thomas Nelson Page will tell, in the Fiction Number (August) of Scribner's, a story of a Negro lynching in the South. It is in an entirely new vein for Mr. Page.

There will be issued about August 1, a little book designed to answer all the chief questions of the hour in regards to our Navy and to "sea power." This is "A Pocket History of the American Navy and Naval Commanders," published by Bonnell, Silver & Co., New York, and compiled and arranged by Cromwell Child. Its purpose is to give in brief and popularly, yet with the same exactness found in technical works, the facts that should be known about our Navy and its heroes. There are biographies (with portraits) of the famous commanders from John Paul Jones to Dewey, a list of the famous vessels of the Navy and their triumphs, the comparative strength of the navies of the world, past and present, several pages showing the insignia of officers, denoting their rank, besides many other details of interest. Price, 25 cents.

Tennyson's Love for America.

As surely as Dante spoke for the passionate piety of the "silent centuries," so surely, Tennyson in our times has articulated the deepest convictions of his countrymen, not only in the mysteries of faith, but in questions of national life, of patriotism and empire. In 1852 he wrote the famous song, "Hands All Round," which Walter Savage Landor pronounced "incomparably the best (convivial) lyric in the language." At that time he had been wearing the laurels of the laureateship for two years. The last two of the five stanzas reveal his heart toward America. Tennyson, like Jefferson, saw that the time might come when mother and daughter would have to stand side by side against "the tyrant powers" of the world."

"Gigantic daughter of the West,
We drink to thee across the flood,
We know thee most, we love thee best,
For art thou not of British blood?
Should war's mad blast again be blown,
Permit not thou the tyrant powers
To fight thy mother here alone,
But let thy broadsides roar with ours.
Hands all round!
God the tyrant's cause confound!
To our great kinsmen of the West, my friends,
And the great name of England round and round.
"O, rise, our strong Atlantic sons,
When war against our freedom springs!
O speak to Europe thro' your guns!
They can be understood by kings.
You must not mix our queen with those
That wish to keep their people fools;
Our freedom's foemen are her foes,
She comprehends the race she rules.
Hands all round!
God the tyrant's cause confound!
To our great kinsmen of the West, my friends,
And the great cause of freedom round and round!"
—Union Gospel News.

How One of Our Lady Readers Makes a Good Living.

I have noticed the different ways in which some of your readers have been making money, and I wish now to give my experience. I am selling Bairds Non-Alcoholic Flavoring Powders, never making less than \$3 a day, and I oftentimes clear over \$5. These powders are much cheaper than the liquids and they go twice as far. From one to eight different flavors can be sold at most every house for flavoring ice cream, custards, cakes, candies, etc., and they give to any delicacy in which they are put that richness of flavor so common to the fruits and flowers they represent. Guaranteed to be perfectly healthful, I have not any trouble selling them, as everyone who sees them tried buys them. By writing to W. H. Baird & Co., 223 Telephone Building, Pittsburg, Pa., they will give you full particulars and give you a start. I give my experience, hoping that others who are in need of employment can do as well as I have. A CONSTANT READER.

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The Sunday School.

PREPARED BY REV. J. A. ANDERSON.

JULY 30, 1899.

Daniel in the Den of Lions.

DANIEL VI. 10-23.

Golden Text—"The Lord is thy keeper." (Ps. cxxi:5.)

Time—About 530 B. C.

Place—The city of Babylon, then recently taken by the Persians.

The one great lesson of the Book of Daniel is this: That a life regulated by strict and firm principles constantly adhered to will triumph over the most adverse circumstances. Daniel was a living illustration of this truth. He put into life firmness, honesty, industry, common sense. He was successful in youth, in middle life, in old age.

The time of this lesson is in the old age of the prophet, when he was eighty years old, perhaps ninety. He had seen the rising and falling of mighty kings, the overthrow of dynasties, the revolution of a mighty empire. Cyrus had overrun Babylon. He had placed Darius the Mede over Babylon as its governor. Darius could hardly have failed to be informed of the services of Daniel to the State, perhaps knew them before he entered Babylon, perhaps was made aware by Persian spies of the conduct of Daniel on the night of the overthrow of Belshazzar. He had taken possession of a strange people whom he was to govern, and it was no small advantage to have the assistance of a man of the wisdom and probity of Daniel. So he confirmed the appointment of Belshazzar, and made him a high officer of the realm. He was one of three presidents set over the one hundred and twenty provinces into which the kingdom was divided.

It will be borne in mind that by this time Cyrus had issued the decree for The Return of the Jews to Jerusalem. Not more than a third of them were willing to go. They had gotten themselves pretty well settled there in the valley of the Euphrates, had their homes, and preferred to remain there to undertaking the dangers and hardships of the return. However, Zerubbabel and Haggai and Zechariah had kindled the zeal of some of them, and had led them back to Jerusalem. At a later date others went back under Ezra and Nehemiah, but the majority never went back at any time, and in the days of the Savior far more than half of the Jews did not live in Palestine.

Daniel did not accompany the Exiles home. He was in position to do more for them at the court of Persia than he could have done if he had been with them in Jerusalem. Such were his services that it is said that Darius contemplated making him ruler over all the kingdom, next to himself. It was hardly to be supposed that he could hold a place of such power without exciting the jealousy of powerful satraps and native Baby-

lonian dignitaries. A deep conspiracy was formed against him, possibly in his absence. The king was obsequiously beguiled into signing a decree that whosoever should pray to any other being than himself for the space of thirty days should be cast into a den of lions. Now Daniel was in the habit of praying three times a day, with his window open toward Jerusalem. The decree had been signed, and according to the constitution of the Medes and Persians was unchangeable. When Daniel became advised of it he was squarely confronted with an issue that put him in greatest peril—if he prayed it meant death; if he did not pray, well, that was not to be thought of. Why not pray in secret? That would be to deny his faith in the eyes of the world. There was nothing to do but simply to go on as if the decree had never been made, and this is what he did. Our lesson is a graphic description of what happened: how distressed the king was to find that he and his great servant had been entrapped; how he labored all day to save him, despite the constitutional principle that the laws of the Medes and Persians changed not; how he had him cast at the going down of the sun into the den of lions; spent a restless, anxious night, and hastened in person early in the morning to the den to see if Daniel's God had delivered him; found him there alive to his great joy, and lifted him out of the den. The record goes on then to say that these conspirators themselves were cast into the same den, and were speedily torn to pieces by the beasts. So triumphed righteousness in the days of Daniel.

Gertie May was a member of the Sunday-school at Clarksville, Ark. She went home to God, May 13, last. The school passed resolutions of respect and grief, and ordered her recitation seat to be draped in mourning. Scottie Jamison, Newel Foster, and John Montgomery signed the report.

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Epworth League.

JULY 23, 1899.

Honoring the Lord's Day.

Ex. xx:8-11. Rev. i:10.

Our lesson opens with that well-known precept of the law setting apart every seventh day as holy unto the Lord.

Both in Genesis ii:2, and in the Law, the Sabbath is represented as a memorial of God's finished work. The end to be attained was solely man's good. It was designed in reference to man's need of rest. Rest is needed from the drudgery which daily wants impose. Always, even from the rudest states of society, human beings have been so dependent upon each other that the labor of one is always more or less interwoven with the labor of others, and much toil is enforced by the toil of others. If, amid the general struggle, one man would stand still he would find it much like standing still locked in a pressing crowd. He must go on or be trampled down. So, amid the struggles which men are making for sustenance, if one stops he loses his time and his bread, probably loses his employment altogether. But, if the whole moving crowd will stand still, the individual suffers no loss by taking rest.

The Sabbath then is a gracious provision, and those especially who live by toil should cherish and guard it as God's gift to them.

But not only does the physical nature require rest, but the mind and soul need rest also. There is need to turn the thoughts to other things than daily need. There is rest and renewal of strength for all life's cares and battles in the visions of the higher world. We lift up our eyes to the home of the soul, the beautiful land of all our hopes and dreams, and are refreshed as weary travelers at cool fountains. The memorial day comes to remind us that God is our Father who made and gave us all. Especially are we made strong in communion with God. While we hold the hope of heaven there is dignity in the dust and sweltering heat on earth's highways. Soul life only makes the lowly great.

John, the beloved disciple, meditating in Patmos, in the winter of his age, cast into exile, is a picture of heavenly repose. "I was in the spirit on the Lord's day." Far from the church he loved, the Lord's day came to him with many a holy recollection, and many an inspiring thought.

We have here a suggestion of

true Sabbath observance—that in which mind and soul are borne away in an airy ship, o'er a wide, still sea. Meditation is sweet when the soul is unfettered, where no earthly weight is felt. The Sabbath is for praise and glad thanksgiving, it is also for quiet musings and reveries. It is not a day for bustle or great effort. It comes to give rest to body, mind and soul. It is heaven's grant of holiday to the weary and the sad.

We hope our leaguers love the Sabbath. There can be no greater folly than to allow this boon of all earth's weary ones to be taken away. The loss of the Sabbath will tighten the grip of the oppressor of the poor, it will bind toil in unrelenting slavery, it will bring down the very thoughts and hopes of men to the dust.

Encroachments on the Sabbath made by traffic and greed, in the name of enterprise and business, we must all resist. The tide sets in that direction. Sabbath desecration is seen everywhere. It grows each passing year. A foreign population who have known the Sabbath only as a day of revelry is molding the sentiments and customs of our own people. One of the duties for a Christian to lay to heart is to guard the sanctity of the Sabbath.

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.

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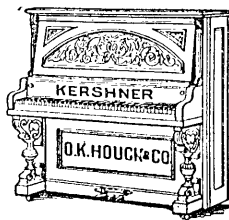
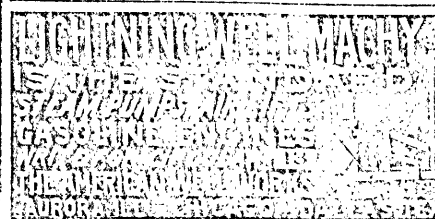
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ARKANSAS METHODIST

J. E. GODBEE, D. D., Editor.

WEDNESDAY, JULY 19, 1899.

The best evidence of spiritual life is duty well performed.

Opportunity compels development. It is a bow-string which sends the arrow an equal distance in any direction it may be pointed.

A man without education is compelled to go out into the work of life relying upon physical strength, a competitor with steam and electricity. It is an unequal contest, the machine conquers the man. A man must educate his children if he would liberate them from the lowest drudgery.

A paper which is not issued by the church, nor endorsed by the church, and yet claims to represent the church and support it, is a fraud in the name of religion, whereby some man seeks to promote his own views and line his own pocket, or else it is the expression of a supreme egotism.

District Conferences and Else.

During the past week the editor of this paper had the privilege of visiting two of the district conferences. That of the Jonesboro District, White River Conference, J. M. Jernigan, presiding elder, met at Nettleton. We were present the third day of the session. The presiding elder was in the chair. Most of the preachers and about twenty lay delegates were in attendance.

The reports showed the work to be in average good state, spiritually and financially.

The educational agents, Smith and Johnston, visited the conference and did good work, and Dr. Millar greatly edified the audience in his talks regarding the system of instruction we are trying to establish throughout the church.

The conference passed an earnest resolution endorsing and resolving to circulate the ARKANSAS METHODIST.

The following local preachers had their licenses renewed: Jas. Wilson, W. P. Atkins, Oscar Ingraham, B. M. Fitzwaters, J. W. Seaton, M. L. McCord, J. Y. Johnson, G. J. Crews, Y. B. Smith, J. G. Winfrey.

Jas. Wilson was recommended for admission into the traveling connection.

The delegates to the annual conference are A. L. Malone, S. E. Ebert, J. W. Rooks, H. T. Blythe. The alternates are R. F. Calvert, H. S. Trice.

At 4 p.m., Friday, the meeting

was turned over to the Woman's Missionary Society.

Rev. W. B. Ricks, missionary secretary for the conference, made an earnest speech. After him Mrs. Lamb, of Jonesboro, and Mrs. S. H. Babcock, of Batesville, represented the woman's work, after which the conference adjourned.

We took the Cotton Belt train at 9:30 p.m., at Jonesboro, Friday, and during the night passed to Buckner, 265 miles south, by 8 o'clock Saturday morning.

The Camden District Conference met at Buckner. We were present the last day. The attendance had been good, and we found that an excellent spirit pervaded the work. In the general discussions were brought out some matters of very great importance.

Brother McKay made a report that forty or more families in his charge held family prayers. He gave some instruction in regard to the establishment of the family altar. Several of the preachers spoke upon the subject, testifying that there are but few cases in which children go away into sin from families where daily prayer is maintained in the home.

In the matter of religious literature there was general regret expressed that secular literature is taking the place of religious papers in the homes of our people. It is a testimony to the lack of religious appetite. The preachers have found that where the religious papers are not read there is lack of faith in the Christian cause, and in the integrity of men. Brother Hawley said that the spirit of distrust, pessimism and fault finding rules among those who read only the secular papers. He had been moved by that fact to more diligence in the circulation of religious papers.

The Woman's Missionary Society was given an hour in the afternoon of Saturday. Miss Lilian Broach addressed the conference and audience on this subject in a very earnest and appropriate speech, containing much valuable information and suggestion.

Sunday was a breezy day and the spirit of worship seemed to be in the atmosphere of the little town. The churches, Methodist and Baptist, were well attended.

Brother R. R. Moore has the hearts of the preachers of his district, and is infusing into the work an earnest, cheerful, aggressive spirit.

Rev. M. B. Corrigan, pastor of the church at Camden, was detained at home by the necessary care which his motherless children require. Brother Dunn, another

pastor, kept from the conference by the sickness of his wife.

Revs. J. R. Cason, C. C. Godden, and J. R. Moore had visited the conference and were gone by Saturday morning. Only at this place in our goings through Arkansas during the last two weeks have we found the crops suffering for rain. Having crossed the length and breadth of the State since the beginning of July, we have found the crops, save in the matter of wheat, a good average. Cotton fields are very clean, and the plant, though backward, improves as the season advances.

In the Days of Thy Youth.

Every day spent in sin is a day lost from moral progress, from usefulness in the world, from spiritual life and happiness. One who has spent half his life in sin has so wasted the privileges of his youth, so cursed by his influence hearts that he ought to have blessed, that what otherwise would have been to him a beautiful and holy picture in memory, full of holy hope and heavenly peace, must remain ever as a source of sorrow and regret. The past is to such a dark wilderness, fiend haunted, and he must needs turn away from it and pursue life's journey

"As one that on a lonesome road
Doth walk with fear and dread,
And having once turned round walks on
And turns no more his head,
Because he knows a frightful fiend
Doth close behind him tread."

It is said of the righteous that their works shall follow them into the future state. But the best hope of that man who has entered the kingdom of God late in life is that his works and life may not be remembered and that his moral probation may stand as a blank in the book of heaven.

Well did the man of God pray, "O satisfy us early with thy mercy that we may rejoice and be glad all our days." Why should we know the misery of sin? Why spend half our days in darkness and under the shadow of death? There is joy in heaven and before the angels of God over one sinner that repenteth. There is joy for the prodigal who has been driven by famine and misery to return to his father's house after he has wasted all his substance. But it were better for the son never to have wandered, and the happiest of all men are they, who, like Timothy have known the scriptures from childhood and been possessed of the spirit that dwelt in godly parents; who have remembered their Creator in the days of youth, ere the evil days have come and years in which there

is no pleasure. To have found Christ is a blessed thing, even when it was too late to aid his cause, and too late to save from the sorrow of a godless life. To have found him as a guide through the valley of death is more than to have achieved the highest earthly greatness. But it should be the chief care and fondest hope of those who are teachers and parents that they may guide infant feet into the paths of righteousness, never to stray or wander. For thrice happy is the man that can say of his devotion to God as Wordsworth has said:

"So was it with me when life began,
So is it now I am a man,
So be it still when I grow old,
Or let me die.
The child is father to the man,
And I could wish my days to be
Joined each to each in mutual poetry."

A Thing Worthy of Note.

Rev. T. D. Scott, President, and W. R. Harrison, Secretary of the Little Rock Conference Board of Church Extension, have published some facts concerning the work of this arm of the church, in the conference, worthy the attention of all our Methodist readers. The Church Extension Society was organized in 1882. It has, as auxiliaries, a Church Extension Society in every conference. The money collected in any conference is divided into two equal parts, one-half being sent to the Parent Society, and one-half kept by the conference for use in its own bounds.

Up to the close of the conference year 1898, the Board of the Little Rock Conference has given aid to 95 churches, within the conference bounds, the amount given aggregating \$9,669. The Parent Board aided 24 churches, in the conference, giving an aggregate of \$13,600. It has also loaned \$11,500. The direct donations to the conference by the Parent Board have exceeded, by nearly \$4,000, the amount paid by the conference into the general treasury. This is a fact which pleads loudly with this conference for more liberal contributions to the church extension funds.

The Church Extension Society is doing a great work. It has aided thousands of churches in needy sections, and, for the advancement of the church it ought to have enthusiastic support. But the Little Rock Conference, which is the largest and richest in Arkansas, ought not to be a pensioner upon the general fund. We ought to give into this fund more than we take out. While our general collections are taken up, this, for the Church Extension Society should have more consideration.

Need of Struggle.

The cause which the good man represents demands heroic championship. Great advocates and defenders make a cause great in the mind of the world. Yet many count it a gain for every trial they have escaped and every burden laid on other shoulders than their own. Noble natures never seek repose. Men of strong convictions and high purposes can not rest. Ease is ignoble, rest in a world like this contemptible. Again, no man is personally benefited by a principle or truth but according to the measure in which it has entered into his very soul as an inspiration and a life force. "It is good to be zealously affected in a good cause." The happiest of men is the man who cares not for happiness, seeks it not, but holds in his eye only that which is great and good. We can not adapt truth and moral principle to our use as we do our money, as if we were superior to them, masters and owners of them, to use them on occasion. Man is blessed by truth, saved by truth, only when mastered and swayed by it. It must govern us; we govern not it. Truth represents that eternal law and divine authority to which we must bow, and the man who not only yields but runs joyously and swiftly in the paths of truth is the man who is taking on divine experiences of life, and divine dignity in the sight of men.

In the estimation of the world a principle is great only in degree as men are ennobled by it. Every great cause lives or dies with its heroes, and there is no cause worthy of victory in the world which needs any man who is not a fighter.

Notice.

Intending visitors to Prescott District Conference, at DeQueen, July 26, will please notify me promptly and definitely. This is a new town and arrangements must be perfected prior to meeting.

M. W. MANVILLE.

At Eureka Springs.

DEAR DOCTOR GODBEY:—We have recently closed a union meeting of several of our churches in Eureka Springs. A large tent was stretched on Spring street, at which large crowds assembled daily.

There were reported about seventy conversions and quite a number of reclamations. Rev. John B. Andrews and Mr. E. G. Phillips were with us.

Everything is moving along pleasantly in our church work. Our membership is growing and the interest is increasing.

We have been looking forward to a visit to our city from you and Mrs. Godbey. You must not disappoint us. Yours fraternally,

GEORGE MCGILVER.

Church Notes.

LORADO CIRCUIT.—Our third quarterly conference, which has just passed, was a spiritual season and time of much rejoicing. Our earnest and enthusiastic P. E. was with us from Saturday until Monday, singing, preaching, praying and looking after the general interest of the church. Bro. Jernigan is an untiring worker and we have reason to believe that his few days with us will prove much good in all the interests of the church with which we have to do. Sinners were convicted—two of whom made professions—believers were made happy, finances were inquired into and the singing of our standard Methodist hymns was encouraged and emphasized. The remarks of our elder concerning our hymns are to be endorsed, as well as a recent article from our editor, and a short one from Rev. Frank Ritter concerning an omission of the "closing prayer," or the manner in which it is used. Let more of our fathers and leaders be free to speak and to write on these lines. Their remarks and articles are both timely and pertinent. Respectfully,

W. P. TALKINGTON, P. C.
Walcott, Ark.

Personal.

Read Quinn's ad.

Rev. W. E. Thompson will go to Virginia this week for a rest.

Rev. James Thomas has gone to the Epworth League meeting at Indianapolis.

Rev. J. C. Weaver is holding a protracted meeting at Atkins, in which there is good interest.

Rev. J. M. Workman is in feeble health and will rest a while in South Carolina, at the home of his parents.

We understand that Rev. F. S. H. Johnston raised \$1,000 on Twentieth Century Fund at the Morrilton District Conference.

The Search-Light, the State Temperance organ, will be moved to Little Rock at once, and Rev. W. A. Greene will become business manager.

We have received the catalogue of the Speers-Langford Military Institute, at Searcy, Ark. Granville T. Story and Richard B. Willis, principals. The fourth annual term begins September 14.

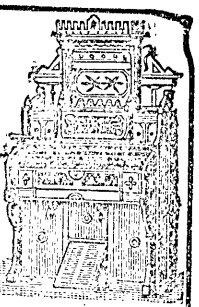
Rev. G. B. Griffin writes that his dear wife departed this life on the 9th, after being sick four months. The funeral was preached by Rev. W. F. Wilson. Bro. Griffin has our warmest sympathy in this sore bereavement.

Madison B. Leno, aged 68, under sentence of death August 4, for the murder of his wife, November 25, 1898, was received into the M. E. Church, South, July 13, by Rev. W. E. Thompson, pastor of First M. E. Church, South, assisted by Presiding Elder Jas. Thomas.

Mrs. A. J. Marshall's book is read with much interest by those who buy it. It will be found of much value to the future historian of Methodism in Arkansas. The price is only 50 cents, by mail. Order of Mrs. A. J. Marshall, Camdon, Ark.

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Quarterly Meetings.

MONTICELLO DISTRICT, third round,
T. D. Scott, P. E.

July—Bartholomew, Dry Bayou, 15-16; Arkansas City, Wednesday night, 19; Star City, Mt. Home, 22-23; Warren, 29-30.

August—Lacy, Green Hill, 5-6; Monticello, 6-7; Hamburg and Portland, 12, 13; Palestine, New Carmel, Wednesday, 16; Tillar, Mt. Tabor, 19-20; Hamburg circuit, Antioch, 26-27.

September—Grady and Dumas, 2-3; Berea, Prairie Grove, 9-10; Mt. Pleasant, Wednesday, 13; Carriola, Evergreen, 16-17; Dermott, Baxter, 23-24.

\$18 a Week and Expenses.

On account of the rapid increase of their business, R. H. Woodward Company, Baltimore, Md., desire to employ in different sections first-class representatives to look after their business and train agents. They will pay \$18 a week and expenses to good parties, and give permanent position with opportunity for advancement. They also desire to employ good local canvassers on salary. Address, with references,

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Arkansas Methodist Calendar.

July 25, Helena District Conference, Wynne.

July 26, Prescott District Conference.

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

Christian Life.

Three Lessons.

There are three lessons I would write,
Three words as with a golden pen,
In tracings of eternal light
Upon the hearts of men.

Have hope! Though clouds environ round,
And gladness hides her face in scorn,
Put thou the shadow from thy brow—
No night but has its morn.

Have faith! Where'er thy bark is driven—
The calm's disport, the tempest's mirth—
Know this: God rules the hosts of heaven,
The inhabitants of the earth.

Have love! Not love alone for one,
But man as man thy brother call,
And scatter, like the circling sun,
Thy charities on all.

Thus grave these words upon thy soul—
Hope, faith and love—and thou shalt find
Strength when life's surges maddest roll,
Light when thou else wert blind.

—Schiller.

Christ's Witnesses.

Much is made in the New Testament of witness-bearing. Every Christian is to be a witness for the gospel—its claims, benefits and blessings. The phrase is drawn from a court-room. Suppose that you had an important case before a court. Your attorney calls up a witness to give his testimony in your behalf. He refuses to come to the point, and give any facts that bear on the case. Another witness is called, and his evidence harms you more than helps. Still another one enters the box, and a sharp cross-examination proves that he is a consummate liar. A Daniel Webster or a Joseph H. Choate could not save your case; it would be thrown out of court, either from the worthless testimony, or the no testimony at all, of witnesses. My brother, or sister, is it not a terrible truth that you may have betrayed the cause of the Redeemer either by false testimony, or by simply refusing to testify at all?—Theodore L. Cuyler.

The Christian's Saturday Night.

There are doubtless many silver-haired readers of the Standard whose memories reach back to the times when, in certain parts of America, Saturday night was scrupulously observed as sacred. "Sunday in the New England hill towns," says Charles Dudley Warner, in his charming "Being a Boy," "used to begin Saturday night at sundown—and the sun is lost to sight behind the hills there before it has set by the almanac. On Saturday night we very slowly yielded to the influences of the holy time which were settling down upon us, and submitted to the ablations which were as inevitable as Sunday." In like manner sunset on Sunday put an end to observances. "Long before sundown the Sunday-school book had been read, and the boy sat waiting in the house with great impatience the signal that the 'day of rest' was over. When the sun slid behind the hills Sunday night, the effect upon the watching boy was like a shock from a galvanic battery."

Mr. Warner needs no forgiveness for his humorous view of this archaic custom, and a literal resto-

ration of things. But the spirit of the custom might be made to persist with wonderfully good effect. Christian people have somehow lost the conception that Saturday night has much, if any, connection with religious things, or offers any spiritual opportunity. A test-vote of Baptist families on this matter would bring out some interesting conditions. For a time, after the linking of Saturday night with Sunday faded out, that evening was almost universally given up to studying the Sunday-school lesson. Gradually even that use of the Sabbath eve has become less popular, until now we venture to declare that the Christian people who give those golden hours just preceding the Sabbath day any religious cast whatever, are fairly in the minority. When, in many really pious households, especially in large cities, is the family so scattered as on Saturday night? The father very likely remains at his office, to clear away some arrearages in his work which have accumulated during the week. For the mother and children there are "socials," concerts, calls and receptions. In such ways are the most precious hours of the week frittered away, and the dregs of an idle evening made to appear in the cup of Sunday morning.

The religious office of Saturday is to be transitional between the week and the Sabbath. Really to "remember" the Sabbath day, and to "keep it holy," means not mere cessation of week-day activities, but energies applied in a new, spiritual direction. Is not definite preparation necessary for such sublime effort? The Saturday night of the minister, that time of wrestling and prayer, should find its counterpart, to no small extent, in the preparation for the Sabbath practiced by every family and individual of his church. Then, if ever, should the family be together, in serene, sympathetic intercourse. In a certain atmosphere of the home, with affection evident and abundant, and with real communion of spirit striven for, devotion flourishes as in no other place beside, except the Lord's house. Then the harshnesses and blemishes, the hurry and worry of the week melt away from each spirit. Soothed and relaxed, the mind reaches the perfect state of readiness for precious experience. And when the Sabbath dawns it finds the members of that household not so much in need of rest as rested already, and with untrammelled spirits capable of rising to immeasurable heights, and of seeing God.

To treat Saturday night as the culmination of a week of hurly-burly and mirth is to discount the value of the first hours of Sunday. To treat it as in truth the eve of a Sabbath, as a good opportunity for making one's self fit for blessing, is to render Sunday supremely serviceable. To beware of Saturday-breaking has become one duty of the Christian.—The Standard, (Chicago).

Nobody need have Neuralgia. Get Dr. Miles' Pain Expeller from drugstore. One cent a dose.

Married.

DORDEN-COOK—June 25, 1899, in Little Rock, Ark., W. C. Watson officiating, Mr. T. J. Dorden to Miss Minnie J. Cook.

WALLACE-FAIR—At the residence of Mr. J. E. Wallace, in Lockesburg, Ark., April 26, 1899, Mr. H. V. Wallace to Miss Alice E. Fair, by A. D. Jenkins.

VELVIN-ROBINSON—June 18, 1899, at the residence of the bride's parents, near Hope, Ark., Mr. J. G. Velvin and Miss Hattie Robinson, all of Hope, Ark., Rev. J. R. Sanders officiating.

LANE-MASTIN—At the residence of Dr. Dorr, in Batesville, Ark., July 6, 1899, Mr. William Lane, of Sulphur Rock, and Miss Ida Mastin, of Jacksonport, Rev. R. A. Holloway officiating.

LOGAN-HARRIS—On June 25, 1899, at the residence of the bride's father, in Conway, Ark., Mr. Geo. L. Logan, of Little Rock, to Miss Emma Harris, of Conway, Ark., Geo. W. Logan officiating.

GRAVES-FEAZELL—At the residence of Judge Feazell, in Nashville, Ark., June 7, 1899, Mr. Thos. E. Graves, of Arkadelphia, Ark., to Miss Bessie E. Feazell, of Nashville, Ark., by A. D. Jenkins.

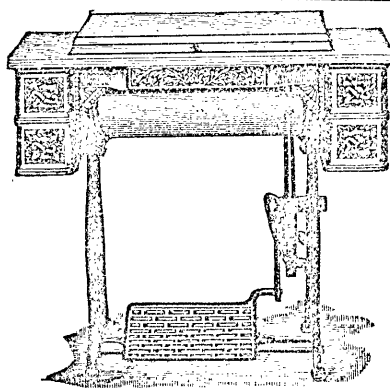
BUNN-SIMMS—June 21, 1899, at the residence of the bride's parents, in Hope, Mr. Wiley J. Bunn, of Fordyce, Ark., and Miss Lucie Salome Simms, of Hope, Ark., Rev. J. R. Sanders officiating.

JONES-WASSON—At the Methodist Church in Batesville, Ark., at 2 p.m., June 7, 1899, Mr. W. P. Jones and Miss Juna Wasson, both of Batesville, Rev. R. A. Holloway officiating. The church was nicely decorated, and the ceremony was witnessed by a large assembly.

COMRADE JOHN JOHNSON

Cured of Cancer of the Lower Lip by Dr. Bye, of Kansas City, Mo., by Home Treatment.

Comrade John Johnson, Co. I, 97th Reg., Ind. Vol. Inf., of Sullivan, Ind., cured with six weeks' treatment, at his home, of an ugly cancer of the lower lip. He received home treatment by express. Hear what he says of the treatment: "Dr. Bye, Dear Sir:—I am glad to say that the oils you sent me to remove the large tumor and cancer from my lower lip, has done its work effectually and has removed it completely. My lip is now healed up and well. I can cheerfully say to all those who are similarly afflicted, that I recommend your treatment in preference to any physician I know. I send you my photograph showing the perfect condition; it has healed up without leaving a scar. You have one of my photographs before I began treatment." Persons calling can see photos showing the horrible disease before and after taking treatment. Write or call for free book. Address, Dr. Bye, Kansas City, Mo., Ninth and Broadway.



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ALSO CHIMES AND PEALS.
Makers of the Largest Bell in America.

For the Young People.

How it Went in My Childhood.

NO. XLII.

Children, I have been telling you my early life stories for a space of nearly a year. I have enjoyed talking to you so much. These stories are all true. Of course I have made some mistakes. None were intentionally made. My conscience is clear as to untruths. I trust I shall hold your love and confidence always. I want to thank you for your kind words spoken of me. With this story I will close this series. I have been asked to continue some. After this I will tell you a little story in a few chapters. I trust you will read them.

Agnes was the baby in our home. We loved her because she was the baby. But she won our love by her sweet, happy disposition. She was a happy child. She had light hair, clear blue eyes which were very large; her skin was fair, her cheeks were rosy. There was a smile upon her face nearly always. She had a free, easy step.

She was a very unselfish child. She seemed to like little things, for she thought them sweet. I remember Hattie, our little sister just older than Agnes, came to her one time with two nice apples in her hand. One was a great deal larger than the other. She told Agnes to take her choice and she reached out, quickly, and took the small apple for herself. She always did this way.

She was such a humble little one. We older ones often petted her. We would kiss her and caress her, lovingly, often, and many times would she say: "You all pet me too much, I am not a baby."

She loved so much to read. She early began to read herself, and she would sit for hours and listen to stories read by mother; it seemed to be the delight of her little life. And she was nearly always singing as she went about the place. Her little songs and happy face nearly always dispelled gloom from our home. She was the sunshine of our home. Not only was she this in our home, but she was a sunbeam in our neighborhood. Everybody loved Agnes.

One of the sweetest scenes in our home, to me, was Hattie and little Agnes, white and clean, kneeling down around mother's knee saying their prayers before they went to bed. She knew only to love Jesus and she seemed to love him, tenderly—and the "amen" was followed by a kiss on father's and mother's cheek, and a gentle "good night."

Agnes was born the 13th of May, 1891. Sweetly was her life beginning to bloom when Christmas time came of last year. We children were all at home for a happy Christmas time together, but when I reached home at night just before Christmas I was told that Agnes was sick. I was the last member of the home circle to get in. The joy of being all together again was saddened many, many times during the Christmas

days by the bitter suffering cry of little sister, "Mamma, my head hurts! Oh, mamma, my head hurts! my head hurts!" That sad little voice will sound in my ears as long as I live. Jesus, alone, can sweeten the bitterness of it.

She got worse and worse. The doctor said to us "she has meningitis." That awful disease, children, that saddened so many homes last winter. December gave way for cold, dark, bleak January. The tenth or twelfth day the disease seemed to give way and she knew us all, even friends that stood with us. She lay pale, but smiling and said "why did you cut off my hair. I want it." Many were the kisses printed on the little thin face, and she smiled so sweetly back into our faces, but not long, for soon she began to reach after unseen things in the room, her mind was wandering. Children, you will not ask me to describe what followed of suffering; spare me this, please.

One evening, while in her wandering condition, I came and sat down by her. She began to reach her little white arms out to me. I did not understand her at first, but she continued reaching and reaching. I bent down near her and she put her little arms around my neck and hugged me, then kissed me, tenderly. She turned me loose, then reached out for me again, and hugged and kissed me, then gently said "good night." She thought she was saying her little prayer and kissing mother and father "good night." Fondly I cling to this little incident. Sweet memory! I bear it in mother and father's stead, who are stooping in age, bowing in sorrow, per- adventure I can bear it for them. I do thank God that he thought me worthy to receive this last kiss from our darling baby.

It was "good night," but not to go to her little bed to rest till morn, but it was "good night" to go out—oh, the lone little one!—into death to wake in the bright morn of eternity. She suffered 23 days—then died. I know, children, it was so bright to her on the other side of the river, but it was dark, dark to us on this side. Our baby sister lying cold, still—dead—inside our big family log room; there was a cold winter's rain pattering on the outside; a dark fog settled down over the earth about us—sad, sad.

A little coffin was brought into our home; our baby was dressed in pure white; and some kind friends placed her in her black, future home; the preacher came and talked tenderly to us, and of the babe; we are ready to go to her grave, but the rains have increased—can we place her down in the water? Surely God will give us a better time! Another morn will tell.

Another morn has come, not a cloud in the sky, the sun rises smiling on a glistening landscape, the winds whisper gently in the trees, it tokens a morning of spring. The long, slow procession moves out. It moves on; we are half to the city of the dead, when before us moved a dark fog; it is dragging high, and low on the earth; it moves to meet us—comes, and we, carrying death, seem to have met it, and are all in

it. The sun glares at us, red; he throws a colorless rainbow, if such can be—imagine something of this kind—across the dark-looking northwest. We shiver in the shades, and think of the valley. Hope seems to be struggling in dismal doubt, but heaven whispers, "Be not afraid." Soul says, "My faith looks up to Thee," and carries the cold lump of clay on—to where—

We all stand at the open grave. The good preacher sings, and while he sings the fog raises and passes on away, and light—full light—falls on us and all about us, till it seems that almost death trembles to leave, but refuses till he receives into the city of the dead our sweet little lump of clay, and the clods rattle, the mound raises.

Faith, baptized in sunshine whispers, "Agnes, our precious Agnes, is not here." Faith sees a pure white robe, a little crown, a palm of victory, a shining form and face, and hears a sweet little voice singing a new, new, glad song—and a city of light, and says "Agnes is not here, but gone, gone, gone to the city of God." Glory!

We are all standing and lowly singing:

"How sweet it will be in that beautiful land,

So free from all sorrow and pain,
With songs on our lips and harps in our hand.

To meet one another again." Amen!

FRED A. LARK.

Van Buren, Ark.

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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.

FOUNTAIN PENS.

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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.

We have Sunday-school cards of all styles, beautiful picture cards as gifts and rewards of merit to Sunday-school children. Any superintendent or teacher can use these to advantage. 10c, 15, 20c, and 25c per pack of 10.

GODBEY & THORNBURGH.

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.

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BOYS UNDER FIFTEEN ARE NOT ADMITTED,

But are advised to enter our academics at

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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.

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Expenses reasonable.

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Rev. A. T. Ramsey, Pres.

Ridge Top, Tenn.

(till September.)

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HEALING PROPERTIES.

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Write for particulars to

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OZARK, - - - ARK.

BACK ACUTED RHEUMATISM relieved by Dr. Miller's Nerve Plaster.

Contributed.

The Church and the Saloon.

REV. S. H. BABCOCK.

The church and the saloon are enemies, not allies. The one seeks the salvation, and the other the ruin of the race. The one is the home of the good; the other is the rendezvous of the bad. The one has Christ for its founder, and the other, Satan. The one marshalls the forces of light; the other, the forces of darkness; the one is the concrete expression of the purpose of God to bless and save men; the other, the concrete expression of the purpose of the devil to destroy and damn men. The battle is on. The slain are many. From a purely human view, the conflict is an unequal one. The few are on the side of the church, and the many are on the side of the saloon. Appetite, greed, money, civil statutes, politicians, the secular press, the United States government, and a majority of the American people are on the side of the saloon. The conflict would be a hopeless one, if God and his truth and his people were not on the side of the church. But the conflict is on; there can be no armistice; it is a fight to the death. The church must destroy the saloon or be destroyed by it. The final triumph of Christianity supposes the destruction of the saloon as precedent and necessary thereto. There is not in all the world a more powerful or a more efficient instrument of evil. The malice and ingenuity of the devil have climaxed in the saloon. He has bribed our legislators, seduced our voters, got a quit-claim deed to our cities, made himself chief minister of finance and lord of the treasury of the United States, organized a colossal monopoly of iniquity with headquarters at Washington City, and made many of the people believe that he is God and that the saloon is more necessary than the churches to the permanence and prosperity of our free institutions. Bishop Candler tells us that in Cuba the poor are buried without shroud or coffin, and that after a time their bones are exhumed and thrown in a promiscuous heap to bleach on the open field. We are now sending missionaries to Cuba to stop this inhumanity to the dead. But the saloon is making paupers, drunkards, criminals, demons of thousands of our citizens every year, and doing it according to law, and doing it by the votes of the people. The saddest commentary on our form of government and our nineteenth century Christianity is that such a thing is possible with a people who love liberty and believe in Christ.

What is the duty of the church to the saloon? Plainly, to bring the whole force of the gospel to bear against it. "The Son of God was manifest to destroy the works of the devil." The church was organized "to make an end of sins and bring in everlasting righteousness." The pulpit is its throne of power. It promulgates truth, creates sentiment, organizes influences, is mightier than press and platform, and in this American re-

public can move the multitudes to heroic endeavor and far-reaching reforms. The pulpit fired the heart of our revolutionary fathers; it aroused the nation to the awful curse of human slavery; it has preached into life our great seats of learning; it has inspired the modern missionary movements; it has dotted the land with houses of worship and multitudes of people assemble in them from Sabbath to Sabbath to hear the heralds of the cross; it has created the finest types of manhood and womanhood the world has ever seen, and is destined evermore to be God's best instrument for the enthronement of right and the dethronement of wrong.

The time has come for this God-ordained power to be brought against the saloon. The pulpit must pioneer the reform; the press and the politician will fall into line later.

Drawing its annual tribute of millions from the pockets of the people, bringing multiplied thousands of our citizens into a more galling servitude than African slavery; undoing the work of our institutions of learning by destroying the manhood of many of our brightest and brainiest young men; defeating our missionary operations by sending barrels of whisky ahead of our missionaries, and counteracting the influence of the home and the sanctuary by seven days and nights of death work in each week, the saloon stands as a menace to all that we hold valuable and sacred. If the church is to accomplish her mission at home and abroad; if she is to reap the results of her past labors and make herself mighty for the conquest of the world to Christ, she must destroy the saloon.

Elijah before Ahab, John the Baptist before "a generation of vipers," Luther before the Roman hierarchy, and John Wesley before the established church represent the heroic spirit which should actuate the pulpit of our day against the saloon.

Standing on the smoking summit of Sinai, the preacher should thunder the law against drunkenness, and pleading from the shadow of the cross he should offer mercy to the drunkard. With the burden of souls upon him, he should pronounce the woe of the Almighty against him "who giveth his neighbor drink," and upon "him who buildeth a city with blood." He must remember that if he is true to the sublime purpose of the manifestation of the Son of God, he must seek "to destroy the works of the devil" and so far as in him lies to show that the rule of good men is the divine conception of human government. For when the wicked rule the people mourn, but when the righteous are in authority the people rejoice.

The preacher has had to fight for Sunday-schools, for missions, for colleges, and, though the victory is not yet complete and final, it is glorious. It is as much a part of his commission to fight saloons as it is to hold a prayer-meeting or take a missionary collection. The preacher who is doubtful or timid on this issue has need to study

anew his commission. The saloon with all its accessories of evil is the place where Satan's seat is. It presents to the church iniquity legalized, organized, rich and triumphant. It is Goliath of the Philistines defying the armies of the living God. But David with his sling and smooth stones from the brook can make him bite the dust. Batesville, Ark.

Searcy Notes.

REV. A. H. WILLIAMS.

Dr. W. T. Harris, of the Memphis Conference, now pastor of First Church, Searcy, began his work last Sunday. The Daily Citizen has this to say of him: "Dr. W. T. Harris, the new pastor of First Methodist Church, preached two able sermons Sunday to large audiences. The Doctor is sixty-seven years of age, though he has wonderful physical and mental vitality. He has served as presiding elder twenty-four years during his ministry, and about the same length of time as station preacher. He carries the imprint of the scholar he is, and his bearing is that of the typical Southern gentleman. He is a nephew of the late Senator Isham G. Harris. The Doctor has captivated our people, and we hope to do the same for him." Bishop Galloway evidently made no mistake in granting the loan of this well equipped minister to this congregation for the present unexpired term.

Rev. M. M. Smith, former pastor of First Church, is now financial agent of Galloway College, elected by the trustees of that institution at the latest annual meeting. He has been effectively engaged in this work for more than a month, and for sometime before was sub-agent in the White River Conference, Dr. C. C. Godden filling his pulpit. Few men of Arkansas have greater zeal for Christian education. Eminently is it true that Bro. Smith is deeply solicitous for the Galloway College rebuilding and the twentieth century fund. Chief Johnston and the rest confide fully in him as a valued and skillful aid in the great plans to relieve our college distresses and to unfetter the educational agencies of Arkansas Methodism.

The new Galloway building advances in erection constantly, and in excellent form and class of workmanship. The building committee are men of large experience, and most competent and alert. President Godden virtually carries upon his heart the whole procedure of college matters from start to finish, and dedicates his energies and thoughts to the responsibilities and multifarious duties of his present relation.

Very great earnestness is displayed by the preachers of this district, and the general work is in fair condition.

The district conference at Argenta was considered to be an occasion of excellence by parties this way. Dye's Chapel (Argenta station) was in splendid trim. A very superior type of visitors, including the helpful editor of the METHO-

DIST, contributed richly to the in-

Restored to Her Friends.

A Fate Worse than Death—That of the Insane Asylum—Awaited this Young Girl.

From the Ithacan, Ithaca, N. Y.

Miss Hattie King, of 94 Humboldt Street, Ithaca, N. Y., who was recently so ill that little hope was entertained of her recovery, has entirely regained her health. Her case is one of unusual interest. Following is substantially the language of her stepfather, Chas. M. Burnett, corroborated by that of the mother, in speaking to a reporter of the Ithacan:

"At the age of seventeen Hattie began to complain of dizziness, which became gradually worse. She suffered excessive nausea and attacks of vomiting. There were days when she could keep little or nothing on her stomach. She also was troubled with kidney disease. Her blood was so thin that the drop or two drawn by the prick of a needle was almost as colorless as water. She had trouble with her heart and often fainted from the slightest exertion, as upon rising from bed, or from a chair.

"Another bad symptom was a cough which was so unremitting that it was the general opinion of our friends that she was consumptive. She lost flesh rapidly. Sometimes she would be confined to the bed for two or three weeks, then be around again, but only to suffer a relapse.

"She was not only a physical wreck, but her mind was affected, and at times she had no realization of what she was doing. We feared, in fact, a complete mental overthrow and consequent removal to an asylum, for although we had two of the best physicians in the city, and had tried several proprietary medicines, none benefited her.

"We had read considerable about Dr. Williams' Pink Pills for Pale People, and had also heard of some cases where they had done good and we decided to give them a trial. We purchased some at the drug store of White & Burdick, of this city.

"Improvement was noticeable after the first box had been taken. The first hopeful sign that I noticed was that she did not complain of headache. The attacks of dizziness also began to abate in frequency, and she ceased to cough. One after another the distressing symptoms left her. She took, in all, nine boxes of the pills. At the present time she is in perfect health. The alteration in her mind and body is almost past belief. 'I cannot say enough in praise of Dr. Williams' Pink Pills, for they saved the life of our daughter.'

(Signed) CHARLES M. BURNETT.
Subscribed and sworn to before me May 8th, 1897. C. R. WOLCOTT, Notary Public.
In and for Tompkins County, N. Y.
At druggists or direct from Dr. Williams Medicine Co., Schenectady, N. Y., 50 cents per box, or six boxes for \$2.50.

terest and profit of the meeting, and the whole delegation gave good heed to business.

Rev. W. B. Hays, of Beebe, does not accept the principalship of the academy at Mena, and will enter with renewed vigor upon the work of his pastorate.

Searcy, July 7.

We have Sunday-school cards of all styles, beautiful picture cards as gifts and rewards of merit to Sunday-school children. Any superintendent or teacher can use these to advantage. 10c, 15, 20c, and 25c per pack of 10.

GODBEY & THORNBURGH.

FOUNTAIN PENS.

We have secured the exclusive agency, for Little Rock, for the world-renowned Parker Fountain Pens. The best made. We have on hand a full assortment, with prices from \$2 up.

We also have a good fountain pen for \$1, but not the Parker pen. Write for descriptions.

GODBEY & THORNBURGH.

Our Church at Home.

CENTER POINT CIRCUIT.—I have just closed a fine meeting at Salem. Six children were baptized, and several conversions. I don't think I ever witnessed a better meeting in the church. Cordially,
S. A. HILL.

July 14.

AT YELLVILLE.—Last week we closed our meeting at this place; we had a gracious meeting; the Lord was with us in comforting, convicting, and saving power; 15 conversions. Bro. Lee Bearden, pastor of Lead Hill circuit, assisted us part of the time. He is a good preacher and a good worker, anywhere you place him.
J. W. HOUSE.

Yellville, July 3.

HELENA STATION.—We have just closed a union meeting, conducted by Rev. J. B. Culpepper. It was a grand success. Some 350 members were received for the W. C. T. U., 150 have organized the Y. M. C. A.; all the churches are revived, backsliders reclaimed, and many members to the four denominations. I have about eighty accessions, and more to follow.
H. R. SINGLETON, P. C.

July 7.

GRADY CIRCUIT.—We are moving along nicely up to date; have received thirty-seven into the church and baptized eleven infants; we have conversions at our regular appointments and additions to the church. Have just attended our district conference at Wilmar. It was an enjoyable occasion; much good was done for the Lord in the town during the meeting; souls were converted. We were not ashamed of our report from this work, but wished it had been better. I believe, with the Lord's blessings continued upon us, we will be enabled to almost double our membership. Hope the next man appointed by the Bishop will not desert the dear people here.

J. T. NEWSOM.

HAMBURG CIRCUIT.—This circuit is on the up grade. There are many things to encourage us. The preacher's salary is in advance of what it was this time last year. We have not held any protracted meetings yet; but the revival fire has already kindled, and we are looking for a gracious outpouring of the Holy Spirit.

Our second quarterly conference—embracing the first Sunday in July—was held at Extra. This church is getting to be what its name indicates. Our presiding elder being kept at home by sickness in his family, Rev. H. H. Watson came in his stead and gave us three strong gospel sermons, that were much enjoyed by the large congregations assembled.

We have some of the best and biggest hearted Baptists in that community to be found anywhere.

Extra Church has been in the background for several years, but is rapidly improving.

L. M. POWELL, P. C.

Hamburg, July 4.

VIOLA CIRCUIT.—Mr. Editor, you are giving us a good paper. How any one can, with clear conscience,

take county and secular papers, and refuse to subscribe for church paper, especially one who professes to be a Christian and a good Methodist, is a mystery to me.

I preached here last night to a large congregation. The people heard me patiently, and many asked me to pray for them. We hope good impressions were made. Bro. Franks, one of our local preachers, is seriously ill. Let prayer be offered for his recovery. He is an able minister and a remarkably good man, and has done much to organize Methodism in this country. Bro. Ed Hogan, principal of the school to open at Imboden September next, spent a night with me last week. He is working up this community educationally with good success. Godspeed the brother in the educational interests of our church, which I regard as the most vital now.

J. F. ARMSTRONG.

MABELVALE.—Our third quarterly conference has just been held. It came in connection with our protracted meeting at Primrose. We had two accessions, one by certificate and one by profession of faith. We had one accession by profession of faith at Henderson's Chapel, as the result of our meeting there. The interest is good in all departments of church work. A Sunday-school at every appointment except one; one Epworth League, one W. F. M. Society, and four prayer-meetings. Finances are very well up for the third quarter, and increasing interest in spirituality. We hope to have a thorough revival all over this circuit. We have had helpful ministerial assistance from Bros. Workman, Henderson, H. H. and W. C. Watson, for which we are grateful.
W. W. CHRISTIE.

July 14.

TURNER CIRCUIT.—We are getting along very well on this work. When we take into consideration the adverse circumstances with which we are surrounded, we think we are doing well to live religious. We have some noble people, but some who profess to be Christians are not even moral. Our town is cursed with two cider shops—a curse to any community. While I am writing this a Negro man is lying in front of our house, at the door of one of those cider shops, a lifeless form. He was shot by the proprietor of the house. The other cider man is the oldest man in the community and a professed follower of Christ, though not a member of the church now.

Our third quarterly conference convened July 3, though we have not had any second quarterly conference. Our presiding elder has not been able to come into the bounds of Turner circuit this year. Our people feel that they have been slighted, and it makes it hard on the P. C.

The health of myself and family has been very bad this year. Last week, while I was down sick, my wife notified me that provisions were running short. I felt that God would provide. That evening two Christian women, Sister Fannie Terry and Sister Susie Knowls, drove up to our gate and began

HOWARD-PAYNE COLLEGE, Fayette, Missouri.

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Scholarships for deserving students on part payment of expenses. Write for catalogue to

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J. D. CLARY, Principal.

unloading and carrying into the house such things as the preacher's family most needed—meat, flour, sugar, coffee, soda, soap, butter, and other things. For two or three days the pounding went on, and the end is not yet. God bless such noble women. We are praying for and expecting a glorious revival all over the work.

N. W. WOMACK.

ROE CIRCUIT.—July 2nd was a day of unusual interest to us of Roe circuit. There is a custom here of holding a service once a year, known as "Olde folks' day." The first Sunday in July is the established time for this service. We always secure the oldest ministers we can for this day. While most of those who used to live in the community of the olde class are gone, the people still keep up the day. We were fortunate enough to get Drs. Andrew Hunter and W. H. Browning to come to us. Dr. Hunter preached at 11 o'clock a sermon of unusual power, and Dr. Browning at 3 p. m. Both these men of God preached with the fire and energy of their younger days. We consider it a treat to have two such men with us. The congregation seemed to be impressed and moved by the sermons and

exhortations of these fathers. If we fail to profit by the presence and sermons of these two men, we would be hard to reach.

A bountiful supply of good things for the body was spread before us and the day was enjoyed apparently by all. May the people of Hunter's Chapel be blessed by the presence of these two men again. Yours in truth,
B. F. SCOTT.

WE WANT 1,000 Agents to handle one of the most popular books of the times: "Touching Incidents and Remarkable Answers to Prayer." It sells to all denominations; to the religious and irreligious. It is a remarkable book. Splendid terms to agents. Write to us at once for terms.

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.
Godbey & Thornburgh.

Nobody need have Neuralgia. Get Dr. Miles' Pain Pills from druggists. "One cent a dose."

Woman's Work.

Farewell to Miss Cushman.

Miss Emma D. Cushman, who goes from the Scarritt Bible and Training School, to Cesarea, Turkey, as a missionary, has for five years edited the Hospital Department of the Scarritt school paper, the Evangel. The poem and farewell note with which she takes leave will deeply interest our sisters in the missionary societies and all true Christians who may read this

VALEDICTORY.

BY EMMA D. CUSHMAN.

Laid on Thine altar, O, my Lord divine!
Accept my gift this day for Jesus' sake;
I have no jewels to adorn Thy shrine,
Nor any world-famed sacrifice to make,
But here I bring within my trembling hand
This will of mine, a thing that seemeth small,
And only Thou, dear Lord, canst understand
How, when I yield Thee this, I yield mine all.

Hidden therein, Thy searching eye can see
Struggles of passion, visions of delight;
All that I have, or am, or vain would be,
Deep love, fond hopes and longings infinite;
It hath been wet with tears, and dim with sighs,
Clinged in my grasp till beauty it hath none;
Now from Thy footstool, where it vanquished lies,
One prayer ascendeth—may Thy will be done.

Take it, O! Father, ere my courage fail,
And merge it so in Thine own will, that e'en
If in some desperate hour my cries prevail
And Thou give back my gift, it may have been
So changed, so purified, so fair have grown,
So one with Thee, so filled with peace divine,
I may not know or feel it as my own,
But gaining back my will, may find it Thine.

With this number of the Evangel we cease to conduct our Hospital Corner, and though many times in the past when we have been pressed for time, it has seemed a trouble to stop and get "our page" ready, yet after all, it has been a pleasure. Now when the last time to prepare it has come, and we look back over the months and years that have passed so rapidly and so pleasantly, there is in our heart a deep sense of sadness—an anticipation of parting, but with this there is that deeper sense of peace and joy that submission to Divine guidance alone can give.

August will find me going to a far country to which I believe God has called me. I go to a new field of service, amid new and strange scenes. Yet he is there.

I sail from New York July 26, on the steamer Majestic, (White Star line) in company with Dr. Caroline Hamilton, who is returning to her work in Aintab, Turkey.

After we cross the English Channel our route is overland to Marseilles, stopping for a few days in Switzerland. Thence we go by steamer through the Mediterranean sea, touching at Athens, Greece; then up through the Aegean sea to Constantinople. One day's journey by rail will take us to Angora, Turkey. Then six day's journey in a wagon will land us in Cesarea. My address will be Talas, Cesarea, Turkey, via England and Constantinople.

The future is in His hands, and I go rejoicing, remembering, always that though

"The circling flight of time shall find us
Far apart and severed more and more
Yet the farewells always lie behind us,
And the welcome always lies before."

Correction.

DEAR METHODIST: Please correct mistakes in my report for first quarter of this fiscal year:

Mrs. W. C. Ratcliffe, of First Church, donated \$11 instead of \$1 to London Cottage. Mrs. W. H. Davis, of Altheimer, contributed \$10 to London Cottage, which was entirely omitted. With thanks for many favors to our society, I remain, respectfully yours,

Mrs. S. H. THOMPSON,
Little Rock Conference Treasurer,
Woman's Home Mission.
July 10.

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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to die several times, yet I am spared to tell how I was saved," writes Mrs. A. A. Stowe, 237 N. 4th St., San Jose, Cal. "I had valvular heart trouble so severe that I was pronounced 'gone' two different times. The valves of my heart failed to work properly, and circulation was so sluggish that the slightest exertion produced fainting. 'There is no hope' said my physician, so I decided to try Dr. Miles' Heart Cure and the result I consider miraculous. I am satisfied it saved my life."

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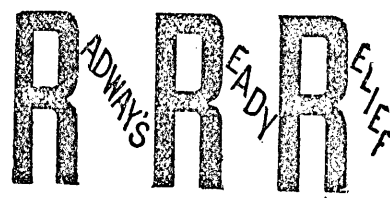
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1. In the ^a beginning ^b God created the heaven and the earth.

2. And the earth was ^{without form,} and void; and darkness ^{was} upon the face of the deep ^{And the Spirit of} God moved upon the face of the waters.

3. ^{And} God said, "Let there be light: and there was light."

4. And God saw the light, that ^{it was} good: and God divided ^{the} light from the darkness.

5. And God called the light Day, and the darkness he called Night. And ^{the} evening and ^{there was} morning ^{were the first} day.

Preachers and teachers who want new Bibles will do well to buy this one.

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J. T. SKILES Prop.

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.

RAGSDALE: Vernon Victor, infant son of Mr Geo. F. and Mrs Lena Ragsdale, was born near Hope, Ark., March 4, 1898, and died June 7, 1899. This was such a sweet, precious babe, and his death is a great bereavement to his loving parents, brothers and sisters. The Lord be gracious unto them, helping all to so live as to meet the loved son and brother in heaven.

J. R. SANDERS.

LILES: Eli S., was born in Anson county, N. C., June 2, 1818; married Miss Nancy Dunlap, August 1, 1842, and afterwards removed to Arkansas and settled in Fayetteville; was converted in 1874, joined the M. E. Church, South, and remained a faithful member at Mt. View class till his death, April 4, 1899. He often expressed the utmost faith in the saving power of Christ, and a willingness to go to the Master's call. The end was peace. His aged widow is still waiting the call with full hope of immortality and eternal life.

J. E. BRYAN.

CHESHER: John B., was born near Knoxville, Tenn., Feb. 14, 1812, and grew to manhood in that neighborhood. In 1839 he enlisted in the army and assisted in removing Cherokees to the Indian Territory. He afterwards attended school at Boonsboro, Ark., and in 1843 was married to Miss Julia Stout. In 1861 he removed to Mountain View neighborhood, Washington county, and lived there till his death, Jan. 9, 1899. He professed religion in early life, and for over fifty years lived a consistent Christian life. His faith remained firm to the end, and he sleeps well. His faithful wife had preceded him about eight years to the happy land.

J. E. BRYAN.

COMBS: Nathan, was born near Jackson, Ky., September 19, 1830, and removed to Arkansas in 1853; was married June 7, 1854, to Elizabeth Cline; settled on a farm near Fayetteville, and in 1859, he and his wife were both converted under the preaching of Jordan Banks, and joined the M. E. Church, South. He was faithful as a member, a trustee and steward at Comb's Chapel, and was very positive in his religious convictions, and in his last hours gave strong assurance of a living faith. He died at his home in Fayetteville, April 25, 1899. He remembered the church of his choice in his will, and also made a liberal provision for the school near his farm home. He was a useful man and will be missed. His widow still waits on this side the river.

J. E. BRYAN.

MCCONNELL: Sister Catherine, was born in Alabama March 21, 1828. When a girl she accepted Christ and joined the Methodist Church. She was married to S. C. McConnell Nov. 15, 1854, in Missouri. They moved to Arkansas in 1855, immediately joining the M. E. Church, South, at White Bluff. She died Feb. 27, 1899. She loved the Methodist Church. Many preachers will read this whose memory she cherished. She spoke of them individually. She would speak of them as pastor and as preacher. Preachers do not know the impressions made upon their best members. Sister McConnell had no choice, she loved all. God will call all of us by and by. May her children live to meet father and mother at home.

EUGENE WOODRUFF, P. C.

Hackett, Ark.

MCCONNELL: Samuel C., was born May 25, 1824, in Blount county, Tenn. He died in Bonanza, Sebastian county, Ark., March 24, 1899. He had been in feeble health thirteen years. While young he professed religion and joined the Methodist Church. Was an active

church worker, as Sunday-school superintendent, steward and class leader, as long as he was able. He was married to Catherine Miller Nov. 15, 1854. They lived happily together until Feb. 27, 1899, when she died. In 1858 they joined the M. E. Church, South, at White Bluff, when it was organized, by Rev. Jesse Griffith, P. C. He was the last of the original class. He leaves three children, Dr. J. W. McConnell, Mrs Rachel Williamson and Mrs. Mollie Phillips. "They are gathering home—one by one."

EUGENE WOODRUFF, P. C.

Hackett, Ark.

RISNER: Sister O. B. Risner died at the age of 19 years; was received into the church by Rev. C. L. Castleberry about four years ago. I was not acquainted with our sister, but have it from neighbors and friends that she was a good woman, a patient woman; though a sufferer long, she murmured not. She was perfectly willing to die, being resigned to the will of our heavenly Father. Sister Risner leaves a husband and a little infant of a few weeks only. May the blessed Lord provide for and take care of the little child is my prayer, and cause the husband to be a Christian, also. Our sister departed this life May 28, 1899. Kind words are spoken of her and a lively hope entertained by surviving relatives and neighbors of her future happiness. May we all be ready to meet the sister with all the pure and good in the glory land, is my prayer.

J. F. ARMSTRONG.

Viola, Ark.

WOZENCRAFT: Rev. R. L., was born in Dallas county, Ark., Oct. 21, 1862; was married to Miss Mattie Shankle, March 8, 1887. He was converted and joined the M. E. Church, South, the same year. He was licensed to preach and admitted on trial in the Little Rock Conference in 1892. His two first years were on the Bryant circuit, where he did a splendid work and is justly held in high esteem. His third year was on Mabelvale circuit. From there he went to England and Liberty, remaining three years and returned the fourth. But his work was done. He died in Hot Springs, March 6, 1899.

A braver, truer, more loyal soldier of Christ never fell with his armor on. With the calmness of one preparing to take an evening nap, he closed his eyes and "fell on sleep."

Nature had done much for him. He was a fine specimen of physical manhood, and a gentleman to the manor born. His intellectual faculties were of a high order and held in even balance. His moral rules were copied from the Bible, from which he would not deviate. His educational advantages were such as the country afforded, but he had improved his opportunities. He had read and assimilated much from our best authors. He was a man of God. He knew Christ and was conscious of a living, abiding Saviour. When the time came that he most needed the consolations of divine love it was not wanting. His was a most triumphant death. He called his children to him and tenderly embraced and kissed them farewell, one at a time. He talked calmly to his wife and brother about business matters, sent words of tender regard to his aged mother, and then with an unflinching trust he resigned himself to Christ. Thus died one of the most brilliant and promising young men of our conference. We shall meet him again.

THOS. H. WARE.

HARRISON: Dandridge Stuart, eldest son of Edmund P. and Evalyn E. Harrison, died of appendicitis, Feb. 21, 1899, in Little Rock, Ark.

Dandridge is dead. For those who knew and loved him, these words blot out God's sunlight and make the earth a desert place. The young life that was just coming to flower lies blighted, and hope's fruition is "ashes to ashes, dust to dust." Stretched out before him the days seemed bright, beautiful, full of promise, but he closed his eyes to them ere yet he had read their meaning. But what is life that we should crave it so passionately for our loved ones? We are but notes dancing in the sun—today life with all its possibilities, tomorrow—the earth knows us

not. For a little space we live our allotted years, and then—the churchyard rest. The earth ties are strong and the love that winds its heartstrings about us is love to all eternity—a love that goes out across the low mound of earth to the great beyond and spans the unknown.

Brave, true, loyal, Dan knew no fear, and where the brightness of his presence threw sunshine, now is the emptiness of loss, the darkness of a silence that will be forever unbroken.

Bravely, quietly, as became him, he gave back his soul, and from life, which is a dream, he passed to death, which is an awakening. Mother, father, there is heartache everywhere—all the music is discord, and those who love you can bring you no peace. But life, which is so short at best, will end for you, too, and then, at death's bidding, you will follow to where your loved ones have gone.

PEARL E. HARRISON.

FLUTEY: Bro. Thomas Flutey, Esq., was born Oct. 10, 1869; died May 21, 1899. Our church and community have sustained a heavy loss in the untimely death of Bro. Tom Flutey. Unprepossessing, unassuming was Esq. Flutey. My acquaintance with our departed brother was limited, not having met him till I came to this work last January, but the more I was thrown in his society the better I liked him, and now that he is no more I am sad. He was more than an ordinary man in native intellect. He was a young man of thought. The advancement he had made in the correct knowledge of the Holy Scriptures, as I understand them, was surprising. Though a member in the lay ranks of our church our young friend and brother was posted in the cardinal doctrines of our church and closely adhered to the doctrine and polity of our church. Tom Flutey was a charitable man, even such a fault the sick could fall into no safer hands. The sick will miss Esq. Tom Flutey. He seemed to love to visit them, and if possible, do them good. He had not read in vain or to no profit the 25th chapter of Matthew. The judiciary will miss him no little, as he was a painstaking, intelligent, kind, civil officer. The preachers of our church as well as those of other churches all feel a loss not easily repaired, in the death of our friend. There is at least one preacher who will not soon forget the kindness and attention bestowed upon him by this brother last winter while sharing the hospitalities of Capt. Flutey, the now heart-broken father of my ascended friend.

It will be difficult to do without Tom Flutey at the church of which he was a member, Flutey's Chapel. Our brother being so willing to help take care of the meeting folks and to look after the preachers I put it mildly when I say a stronger friend to the Methodist preachers would be hard to find, and this preacher feels that he has lost a true friend. Our brother, though he did not seek the honors of the church, was never too busy, nor the distance too great for him to go to a district conference, let it cost, in dollars and cents, what it might, and when he returned from such occasions, could tell you something of the business transacted and sermons preached. But he will be mostly missed at home. A kind, broken-hearted mother and father with a number of brothers and sisters and other near relatives and friends are his survivors. Sister Flutey almost refuses to be comforted, and could not be but for the hope she entertains of meeting her precious boy in heaven. Sister Flutey, you and Bro. Flutey, will follow on soon, a few years only, and a happy reunion with Bro. Tom, will doubtless be consummated in the better land. Go on and be faithful and you, too, will conquer. May this sad dispensation of Divine Providence be the means of the conversion of all the relations, both near and remote, and may one and all meet our brother beyond the dark sea, is my prayer. Our brother's sufferings were intense, but thank God, he conquered, and now, no doubt, wears the crown. The burial services were conducted by Rev. Ed Hall, of Salem, and this writer, assisted by Rev. Holdman, of the Baptist Church and neighborhood of our brother, upon

whose silent grave we would gladly lay this tribute of respect.

J. F. ARMSTRONG.

Viola, Ark.

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They regulate the Liver, Stomach, Bowels, Kidneys and Blood as prepared by Dr. H. Mozley, in his Lemon Elixir, a pleasant lemon drink. It cures biliousness, constipation, indigestion, headache, malaria, kidney disease, fevers, chills, heart failure, nervous prostration, and all other diseases caused by a torpid or diseased liver and kidneys. It is an established fact that lemons, when combined properly with other liver tonics, produce the most desirable results upon the stomach, liver, bowels, kidneys and blood. Sold by druggists. 50c and \$1 bottles.

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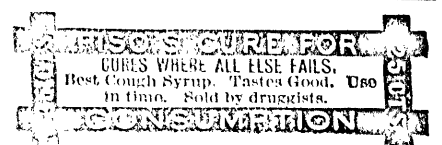
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WEDNESDAY, JULY 19, 1899.

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A friend complains that we have not published a certain obituary, sent in sometime ago. It is true we have not, and for the reason that its turn has not yet come. We will publish it in its order. It is a real wrong to write long obituaries and expect the paper to keep up with them. As a rule, the most appropriate and most impressive ones we get are short and pointed.



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MISS MAE REYNOLDS, Elocution, Gymnasium.

MISS MARY WILSON, Stenography and Typewriting.

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