

Arkansas Methodist.

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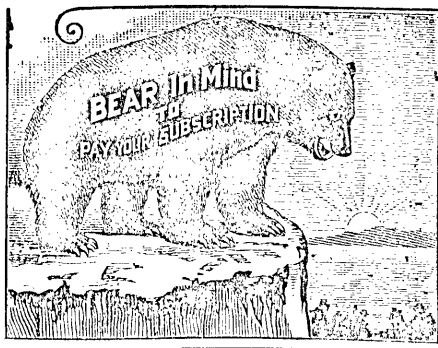
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News and Notes.

THE NATIONAL DEBT OF SPAIN IS \$1,940,000,000. The recent increase of taxes to meet the interest on this debt creates much dissatisfaction among the people.

SECRETARY OF WAR, GEN. ALGER, handed in his resignation to the President last week. It was promptly accepted, and Elihu Root, of New York, appointed in his place.

THE SUPREME COURT OF MICHIGAN has decided that the municipal ownership of street railroads is unconstitutional in that State, the State being forbidden to own or control internal improvements. Gov. Pingree says this decision bears equally upon municipal ownership of electric lights, water works, etc.

THE CHICAGO TRIBUNE HAS BEEN figuring up the cost of celebrating the 4th of July. In the last celebration the Tribune says thirty-three persons were killed, 1,730 injured, and \$233,000 worth of property destroyed. The St. Louis Post Dispatch, reports six deaths from lock-jaw which have occurred in that city since the celebration,

all caused from wounds received on the 4th.

THE RAINY SEASON HAS BROUGHT great trials and much sickness to our army in Luzon. In some of the regiments more than half the men are sick. There is arising much dissatisfaction in regard to Gen. Otis' conduct of the war and his removal is not improbable. The business of enlisting troops for the Philippines progresses slowly, only about 5,000 of the 15,000 called for has been secured.

AFFAIRS, FOR THE PRESENT, ARE taking a favorable turn in France. The new ministry is wise in policy and has courage as well. The vote of confidence secured in the Chambers for the ministry was in reality a triumph of the civil over the military power. The acquittal of Captain Dreyfus is assured, and the military power will be forced to accept and respect the decision.

THE MORMONS ARE SAID TO HAVE 2,000 missionaries in the States, and they claim to have won, last year, about 50,000 converts. The Mormon elders are sent out as missionaries for three years, depending wholly for support upon the favor of the people. Sly, insinuating, guileful, secret, they carry on their work, in the homes of the poor and ignorant. We have seen these deceivers traveling, two and two, on foot through the country as we have been going to and fro in Arkansas. We have visited places where Methodists thought it a shame that these men were not allowed to use our Methodist Churches to propagate their doctrine. By virtue of their doctrines of faith healing and direct revelation, and continued inspiration, the Mormons easily catch a certain class of people.

KENTUCKY, MORE THAN ANY State in the Union, is noted for family feuds. It had this bad reputation a half a century ago, and time does not improve the condition. Now the Morrisons and Filpots, as leaders, with alliances of other families on either side, are terrorizing the whole of Clay county. In a collision last Monday

week four men were killed. There seems to be little hope that the civil law shall either mete out justice to the guilty or restore order. Large forces of armed men defy the courts. It is thought that the governor may call a special session of the legislature to secure an act enabling him to put the county under martial law in order that members of the factions may be disarmed and taken to some other county for trial.

THE PEACE CONFERENCE AT THE Hague is nearly ready to adjourn. The most important result of the conference will be the adoption of a plan of international arbitration, substantially as drawn up by the American members. The plan is that in case of grave disagreement between nations the parties shall apply for the mediation of one or several powers; that the offer of other powers to mediate shall not be regarded as unfriendly interference. The offices of the mediating power shall be regarded only as good counsel, and shall not stay preparation for war unless so ordered by parties at variance.

As to the method of arbitrating it is advised that the contending powers choose, each, two powers as arbitrators, and that to them all matters of dispute be referred, and that the time for their action be limited to thirty days.

It is advised that the powers organize a permanent court of arbitration, accessible at all times. Such a court to be competent for all arbitration cases, unless there exists between the parties at variance agreement for the establishment of special jurisdiction. An international bureau will be established at the Hague under the direction of a permanent general secretary. This bureau will be the guardian of the arbitration court and its archives. The signatory powers will provide it with a certified copy of all arbitration agreements, concluded between themselves, and of all arbitration sentences pronounced by special arbitration, and all documents appertaining thereto.

Within three months after the ratification of the peace conference acts by the signatory powers, each

power shall designate four persons, highly versed in international law, and of high moral standing, to act as arbitrators. They shall constitute the court of arbitration. The members shall hold office for six years, and their terms may be renewed. They shall enjoy all diplomatic privileges. The arbitration court shall sit at the Hague. Non-signatory powers may have recourse to the court.

If the powers represented shall ratify these recommendations of the peace conference, a step will be taken toward that era when "the nations shall learn war no more."

STAFF CORRESPONDENTS IN Manila for the Chicago Record, New York Sun, the Associated Press, the New York Herald, and Chicago Tribune, have united in a protest against the censorship imposed upon their communications by Gen. Otis. The protest was presented to Otis and he promised, it is said, to be less severe in his restrictions, but would not permit the protest to be sent to American papers, hence it was reported from Hong Kong, outside of his jurisdiction. The newspaper correspondents declare that undisputed and important facts are suppressed, in regard to the strength of the insurgents, the favor in which Aguinaldo is held, and the cruelty of American soldiers. The people of this country have a right to know the situation in the Philippines, and any distrust which may exist as to correctness of information in the matter will diminish the support of the administration. But the newspapers have political ends to promote, and their correspondents do not spare to create as much sensation as possible by their letters. The papers are no more to be trusted than the War Department. Yet, if all restriction were removed from the newspapers, the multitude and diversity of their reports would reveal the general condition of things in the Philippines to thoughtful readers. The sentiment of the people of this country is in favor of a free press.

In His Steps.

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Our Educational Movement.

J. H. REYNOLDS.

VI. ENDOWMENT.

What is the remedy for the weakness of our educational centers? The church, through the General Board of Education, has answered unequivocally that it lies (1) in the "endowment of existing colleges which have the elements of success," (2) in repressing the "tendency to multiply institutions with inadequate prospects of support," (3) in encouraging the "establishment of academies," and (4) in correlating our colleges with Vanderbilt University. It is to the first thought—endowment—that attention is called in this paper.

Why endow?

1. Colleges are not self-supporting. There is not a self-sustaining male college of high merit in the United States. These remarks are not applicable to female colleges, because, as ordinarily conducted, the female college is self-sustaining. Hence, but few seek endowment. Dr. Coulter, of the University of Chicago, recently showed that in twelve American universities each student costs his institution yearly \$245 more than he pays in the form of tuition. About one-third of the income of American colleges and universities is derived from tuition; and in estimating their expenses, institutions do not take into account interest on investments in buildings and equipments, which would be considered by a private business firm. Likely the college student, on an average, pays for less than a fourth of what he receives—of what is actually expended on him. Higher education, not being self-sustaining, is a constant appeal to public beneficence, and in this respect is rendering society a great service. Gratuitous service as trustees of colleges and numerous benefactions to higher education contribute much to the development of a large hearted and generous public. Endowment, therefore, is an absolute necessity.

2. Large and permanent faculty required. The marvelous growth of the natural and social sciences during the last half-century has greatly enlarged the college curriculum. History, English, and modern languages have also won a generous recognition in the curriculum. The increasing complexity of our civilization is making larger demands upon our colleges. This necessitates one of two things—enlarging the faculty, or increasing the work of each professor. The first requires money; the second alternative means inefficient teaching. A faculty of five or six professors under the old regime could meet the demands upon a small college; but now twice that number is needed. There are professors in Arkansas who meet thirty classes a week. This means inefficiency or a terrible waste of men—likely both.

Permanency and efficiency in a faculty are essential to a genuine college. Transient faculties have

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no deep, abiding interest in the institution, make no history, and their teaching is not re-enforced by long-established reputation. While buildings, equipments, and money do not constitute a college, they are indexes and usually command the essentials. While college men during pioneer days may work at a sacrifice, it will not do to rely upon when pioneer days in other occupations have passed. Unless the circumstances are peculiar, a college with inferior equipments and a poorly compensated faculty in a reasonably advanced stage of social and material progress, is doing shoddy work. A transient faculty of novices soon produces intellectual and moral stagnation. One permanent man with a strong personality trained to the highest degree, is worth a pen full of such men. Traveling, summer courses, and a well-selected private library are advantages the progressive professor must enjoy. These results cannot be secured short of endowment.

3. Equipments. The increased recognition in the curriculum of history, the natural and social sciences, and modern languages necessitates not only more teaching force, but also enlarged equipments in the way of laboratories and libraries. To give the best advantages in science, a well-equipped laboratory building with two regular professors is necessary. All of Arkansas' higher institutions together, including the University, have about 22,000 volumes in their libraries; whereas, no college with fewer than 25,000 well chosen volumes should lay claim to first-class library advantages. The library should be a great laboratory in which the student of literature, history, or social problems should be trained to use books, to conduct experiments, to gather data, and logically to classify facts.

What a difference between institutions with respect to teaching force and equipments. In one college the professors are men of ripe scholarship and broad views of life; in another the teachers are superficial, with narrow conceptions of life; in one institution the members of the faculty are well paid and permanent, in another poorly paid and transient; one college has a handsome income, excellent library and laboratory facilities, while another has a small income, little or no library or apparatus; in one institution are investigation and research, thorough mastery of subjects, and an exhilarating intellectual and moral atmosphere, in another are superficiality, servile following of text

books, and intellectual and moral stagnation. Is there no difference between the education offered by these two institutions? The one is a conservatory of the wisdom of the past, the other consists of bare walls; the one is a generator of moral and intellectual power, the other plays on the surface; the one is a great reality, the other a fraud; the one produces ripe scholars and true friends of society, the other turns out the superficial and conceited graduate—incapable of playing the role in life which he desires and too proud to do the humble work within the range of his capacity; the one performs a genuine social service, the other brings in disrepute all degrees, discounts merit, prejudices higher education, and puts a premium on superficiality and dishonesty. The necessity for equipment emphasizes the demand for endowment.

4. To popularize higher education. Popular education is one of the distinguishing characteristics of the nineteenth century. Still higher education is quite expensive and comparatively few enjoy its advantages. Among the many efforts to bring higher educational privileges within the reach of the poor is endowment. By endowment, scholarships and fellowships are established and tuition reduced. No words of mine could emphasize this fact so well as the language of Bishop McTear in his History of Methodism (p. 64):

"Methodism owes a debt to endowed scholarships, fellowships, and institutions of learning. Without them, Samuel Wesley and his sons, with George Whitefield, must have gone without the educational outfit which, under God, so mightily prepared them for their life work. John was maintained six years at Charterhouse, and thence sent to Oxford upon this foundation. As fellow of Lincoln College, he matured and enlarged his post-graduate attainments, and upon this income initiated Methodism before it was organized so as to support its ministry. In the same way Charles, after becoming a 'king's scholar,' at Westminster, went through that fine training school, and afterward graduated at the university. The income of Epworth was utterly unable to bear these charges. The arrangement that made it possible for the elder Wesley and for George Whitefield to get through as 'servitors' is part of the same wisdom that lays a 'foundation' to bless the ages. Let one think, if he can, of Methodism without these four men; and think of these four men without education."

Endowment, therefore, is an effort to popularize and democratize higher education, to cheapen it so as to bring it within the reach of the gifted poor.

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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.

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502 1-2 Main St., Little Rock.

Contributed.

Newport District Conference.

All who attended agreed that the Newport District Conference at Powhatan, July 11-14, was one of the most enjoyable sessions ever held. Beginning Monday night with opening sermon by T. W. Fisackerly, and the Lord's supper, the spiritual tide rose higher every service, until it culminated in a glorious praise service after the adjournment Friday morning. Our much esteemed Presiding Elder, Rev. J. I. Maynard, had kept the matter of a spiritual conference before the minds of ministers and laymen throughout the entire district, and we came together expecting a revival. There were four conversions and four accessions to the church at Powhatan, and all the Christians in attendance seemed to be wonderfully revived and renewed. The power and presence of the Holy Ghost was sought, recognized and felt in all the sessions of the conference as well as in the religious services. Brother Maynard kept everything well in hand and showed tact and grace in the dispatch of the business. All the charges were represented except Tuckerman, Warm Springs, Jacksonport and Oil Trough circuits, whose pastors were unable to attend on account of sickness.

The reports from the various charges showed considerable improvement over last year, spiritually and financially. The preachers are hopeful of revivals in all their appointments.

Rev. F. S. H. Johnston, manager of the Twentieth Century Educational Movement in Arkansas; Rev. A. C. Millar, President of Hendrix College; M. M. Smith, agent for Galloway College; S. H. Babcock, State Superintendent of the Anti-Saloon League; S. L. Cochran, pastor Augusta station, and Mrs. S. H. Babcock, representing the Woman's Foreign and Home Mission Societies, visited the conference and ministered to us in holy things. Their sermons, speeches and lectures were of a high order and will do us good "after many days."

Bro. Maynard wisely planned for the addresses and lectures in the day, and left the nights for the preaching of the Word with special effort for the salvation of souls.

A. L. McKelvey, M. L. S. Anderson and Sidney Armstrong were licensed to preach.

The licenses of the following local preachers were renewed: J. A. Parker, J. P. Bigger, J. I. Bond, W. I. House, L. F. Blankenship, S. L. Johnston, A. M. Doss, W. W. Bailey.

F. M. Daniel, C. G. Johnston, F. W. Coffman, B. A. Morris were elected delegates to the annual conference, and R. F. Drummond and J. W. Coffman alternates.

Pocahontas was selected as the place for the next session of the conference.

Powhatan was more than equal to the entertainment of the conference; every visitor thought his home the best.

The following resolution was passed:

Whereas, Under the action of our Bishops and the Book Committee, the Publishing House claim matter is relegated to the General Conference. Therefore, be it

Resolved, That the delegates to our Annual Conference be, and they are hereby instructed to vote for the calling of a special session of the General Conference, and to vote for delegates who disapprove of the methods resorted to by the servants of the church in procuring the passage of the bill in the United States Congress appropriating \$288,000 to our church, and will use their best efforts to wipe the reproach from our Methodism

Signed W. B. RICKS,
J. M. TALKINGTON,
C. G. JOHNSTON.

Resolutions of thanks were tendered the people of Powhatan, the K. C. Railroad, and the pastor.

Also a resolution commending Capt. Sloan for his handsome gift to the Hendrix Academy at Imboden.

While none of the ARKANSAS METHODIST force were present, yet we passed a resolution commending the METHODIST.

We finished all the business and adjourned Friday at 11 a.m., thus giving all visitors and pastors time to reach home for the Sunday service.

L. C. CRAIG, Sec.

Glory—Glory to God.

Dr. BYE, Kansas City, Mo.

Dear Friend and Brother:—I write to thank you for saving my life. I am now seventy-six years old; have had cancer for over twenty years. For the last six years it has been very bad—it was on my nose and under my right eye. Many physicians treated me. I was treated last by an old doctor who claimed to cure cancer, but I got worse. My nose was eaten nearly off. I was afraid to wipe my nose for fear I would wipe the end of it off. My nose and face had swollen so that I could not see. My sufferings were so intense that I was compelled to go to bed, as I thought, to die in despair. Some friend sent me the Religious Herald, published in Richmond, Va. Rev. H. H. Butler who lives near me, and who has visited me and give me much spiritual comfort during my sufferings, gave me your book, "The Message of Hope," saying while there is life there was hope. He wrote to you for me. You sent the oils and I used them and began to improve immediately, and it was not long before my nose began to heal nicely. The great sore under my eye healed up, and I am now well. Glory—glory to God! I am now living and those terrible sores are gone. I can't find language to express my gratitude to you dear Dr. Bye, for what you have done for me. I wish everybody suffering knew of your oil cure. God bless you. Yours in grateful remembrance,

JESSE BALLARD,
Suffolk, Va.

Suffolk, Va., May 8, 1895.

Dear Dr. Bye—You have made

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A LITTLE DOES MUCH.

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No tongue can tell what I have endured in the past ten years with my monthly sickness. While suffering untold agony, a friend called and recommended Wine of Cardui. I sent for a bottle, and Oh! what relief. After the first dose I began to feel better and have had no pain since.

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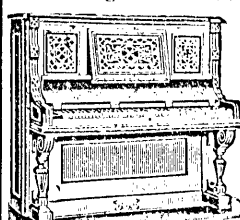
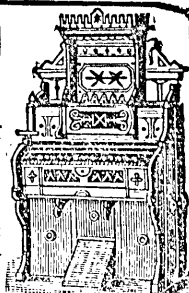
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Nobody need have Neuralgia. Get Dr. Miles' Pain Pills from druggists. "One cent a dose."

Contributed.

Monticello District Conference.

The thirtieth session of the Monticello District Conference was held at Wilmar, Ark., July 6-8, 1899.

It was a most delightful meeting, and I think it was helpful to all, especially to such as needed encouragement.

The pastors were cheerful, religious and attentive to business; and all of them were present, except Bros. Colson and Rogers, who were detained at home on account of sickness.

One gratifying feature of the conference, and one which contributed greatly to its success, was the large attendance of laymen as delegates or as visitors. All of the charges, save three, had lay representation, while several of the pastors were honored by full delegations of laymen.

In the main, the reports indicated the district to be in a healthy and growing condition. There have been but few efforts at special revival services in the district this year, yet God has blessed the labor of the preachers with 158 additions to the church, and an encouraging proportion of these have come into the church by profession of faith.

Pastoral statistics on the subject of family altars are unsatisfactory and sometimes unreliable, because there are some persons who vow to the pastor to erect and maintain family altars who utterly neglect their pledges, while there are others who make no promises, yet they honor God in their homes and train up sons and daughters who fear God and make it the habit of their lives to pray. So the pastor cannot always tell just what is going on in those sacred places called "home." At the same time, the reports at our conference pointed to family altars in all parts of the district. These are the "little leaven which leaveneth the whole lump"—these are homes near heaven, which face the Father's house, where dwell saints like Zacharias and Elizabeth, who are "righteous before God, walking in all the commandments and ordinances of the Lord blamelessly."

Finances compared favorably with report at last year's district conference, which was held in July. But while this is true, we have not done our whole duty in this respect. Reports indicate a general lack of system throughout the district. If the records of the past are to be relied upon, some of the older charges have never adopted a business-like financial system. They rely on waiting-until-the-close-of-the-year-and-get-it-if-you-can method. On not a few of the charges the disciplinary plan is used at a few of the appointments, while at other preaching places there is no plan deserving the name of system. The pastors seemed to throw the blame for this condition of affairs upon the laity. The inference of the secretary was that such charges and appointments as have no wise and definite plan of raising funds for the support of the church are not considered to be in

full sympathy with our church and ministry. The measure of their liberality is by whether or not they like the preacher; as that is a matter which cannot be settled until about the close of the year, contributions are withheld until then.

If this be even one of the causes of our lack of system, the remedy should be applied by loyal laymen in the general dissemination of information amongst the members of the church. The people should be taught what is the Bible standard of benevolence; also, they should be made to understand the financial plan of the most prosperous churches.

The Sunday-school and Epworth League interests were attended to at a special conference held early in the spring, so they received but incidental reference at the district conference. However, it appeared that there has been a slight increase in Sunday-schools. The church can but more and more appreciate the importance of these two arms of her service. In the Sunday-schools is her to-morrow—the elements of her future body. There she has not only the coveted opportunity of teaching her children the Holy Scriptures, but of helping them to the practical use of the Word of God, which is that they may be wise unto salvation through faith which is in Christ Jesus. The necessity is upon the church of making her Bible schools evangelical institutions where the children have opportunity of making public profession of faith in Christ, and by which they may be led into the exercise of holiness. Then her sons and daughters will be prepared for the successful service contemplated in the organization of the Epworth League, and not before.

The conference was harmonious, business-like and spiritual. There was not a jar of discord from beginning to end. Plenty of time was taken for everything, yet one felt that he was in the midst of a rush, so when the hour for adjournment came Saturday afternoon, the conference was ready for it. The preaching was good; there was not a sermon in which there was any suggestion of display; each preacher seemed to have a message of good words to deliver to people whom he knew and loved. The closing sermon was preached Sunday evening by Bro. McClintock. His subject was "Regeneration." I have heard some of our great men preach on that subject, yet I think I never heard McClintock's effort surpassed. Some four or five penitents came to the altar for prayer that night, and I think all of them went away satisfied.

Ours was a non-resolving conference. I have attended conferences where most of the reports were made in the form of resolutions, where all surplus enthusiasm escaped in resolutions, and about all one could remember after all was over were the resolutions. And I do not remember that much else than resolving ever came of one of them. Ours was of a different type and temper. It passed three or four short resolutions. One of them was an order that the secretary prepare an elaborate re-

port of the proceedings of the conference for publication in the ARKANSAS METHODIST. So far, I have tried to elaborate, and it is my will and testament that no evil reflection shall ever attach to any member of our district conference for having favored that resolution.

Our Presiding Elder, T. D. Scott, filled his office with honor to himself and to the satisfaction of every member of the conference. He is a model presiding officer. Not only does he keep the meeting moving in an orderly way, but in gathering up and utilizing the crumbs dropped by the preachers in their reports he is a master. He suffers nothing to be lost. He is in great favor with the people of this district, and we are sincerely sorry that the time limit will take him from the chief place among us at the end of this conference year. The conference passed suitable resolutions regarding his removal and expressive of their feelings towards him.

Wilmar dispensed a generous hospitality to the conference. There was plenty of room and to spare. All were made to feel at home, and we shall be glad of the opportunity of again being entertained by Wilmar.

Rev. Jas. Thomas, presiding elder of the Little Rock district; Rev. J. R. Moore, pastor of our church at Arkadelphia; Prof. J. H. Reynolds, of Hendrix College, and Prof. J. D. Clary, of Fordyce Training School, were visitors. They represented different educational interests of our church. Such men on such missions are ever welcome in this district, and there is hope they may come again.

The next session of the conference goes to Monticello.

The following were elected delegates to the annual conference: J. E. Erwin, J. M. Hogue, I. A. Bird and A. M. Bell. Alternates, Austin Birch and W. H. Mathis.

The licenses of the following local preachers were renewed: R. J. Bingham, E. Crook, J. W. Duncan and R. M. Holland.

The following were granted license to preach: E. T. Reynolds, A. B. Carpenter, and R. M. Hooker.

Rev. J. T. Newsom, L. P., was recommended for deacon's orders.

Erastus Crook, Jas. T. Newsom, and John W. Duncan were recommended to the annual conference for admission into the traveling connection.

A. P. FEW, Secretary.

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DORCHESTER, MASS.

NOTICE.

The conference by resolution accepted the amount of the Twentieth Century Fund apportioned to us by the committee (\$4,500) and the P. E. was instructed to apportion it among the different charges on the basis of assessment for P. C. In round numbers, without the use of fractions, they are as follows:

Hamburg and Portland.....	\$ 420
Monticello.....	540
Warren.....	360
Tillar.....	360
Mount Pleasant.....	360
Grady.....	360
Arkansas City.....	300
Bartholomew.....	300
Palestine.....	300
Carriola.....	270
Lacy.....	264
Hamburg circuit.....	240
Berea.....	265
Dermott.....	180
Star City.....	120
Total.....	\$4500

Now, brethren, let the canvass proceed. If you have no subscription book, write to Rev. J. M. Hawley, Hot Springs, Ark., and he will send one to you. Don't smile and say that amount can't be raised on your work, and in accordance with that belief do a little of nothing in the matter. It behooves us to work vigorously. See every member of the church (don't stop at making a public appeal) and get his name for some amount. I do not think there is a member on this district too poor to give one dollar—fifty cents this year and fifty cents next year—and there are those who will give ten, twenty, one hundred. There are many who are not members of the church, who will give. Don't stop with the church members, see everybody. Get all the names you can on your subscription book with amount subscribed; collect what they are willing to pay this year and mark it paid on their subscription; leave the book to your successor to carry on the work next year. This work can be done. It only remains for us to become enthused and then we can enthuse the people. It will require effort, work, but I don't know of anything else we have to do but work. But before we have the heart to work we must be in full sympathy with the work; before we can be in full sympathy we must feel the necessity of the work; before we can feel the necessity we must be informed concerning the whole question. Brethren, let us get full of this question, so we can come before our people intelligently, feelingly and earnestly, and I tell you they will respond.

T. D. SCOTT.

Literary Table.

Hawthorne's Hilda.

BY W. T. MARTIN.

A beautiful character, a pure life, an unsullied soul. When we see such, we wish to stand uncovered in the presence of this, the most perfect earthly type of a heavenly being. God has given us that which loves the beautiful, the pure, and the good above all other things. In the Marble Faun, Hawthorne has happily blended these things in the character of Hilda. Into the story she comes to shed light as bright as that of a burst of sunshine through a dark cloud. Without her the Marble Faun would be unbearably dull. Miriam's character is doubtful from the first, and Kenyon speaks very prosaically until he begins to tell his passionate love for Hilda. Donatello's character is not beautiful, because, in his foolish, mad love for Miriam, he would do that which would make both their lives unhappy. Hilda's character is that around which all the others move, in order that hers may be the better seen and the story have a sweeter charm. Hilda's heart was tender and she lovingly chided Miriam for speaking lightly of Donatello. She would not injure anyone, nor cause anyone to suffer a moment of pain.

Hilda was a true artist. Her work was not the conception of a base mind. Her pictures were her own pure thoughts transferred to canvas, and the incomparable delicacy and grace of her works are but the symmetry of her own character reproduced. Like begets like, and the grace of Hilda's work could not come from a stained soul. That skill which enabled her, in copying, to excell the old masters, was just her own pure life added to a skill equal to theirs.

In no part of the story is she more beautiful than while she keeps watch at the virgin's shrine. Who in Rome was better suited to this task than the New England girl who had come to the world's studio to take lessons? Her dove-cote was appropriately placed. High above the bustle, turmoil, filth and poisonous atmosphere of Rome she dwelled with her doves and communed with her own thoughts and with God. No vice, no sin, would seek to hide itself there; for the white-robed girl who watched the virgin's lamp was there, and nothing unclean would seek concealment at the hands of her who was as pure as the virgin whose shrine she tended. Her white doves could read the tenderness of Hilda's heart, and it does seem that they could return the love she so unstintingly gave. At least they knew her as a friend; and when she went away they still lingered for awhile, waiting for her, fluttering against her window, cooing, as if by their plaintive cries they would call her back from whence she had gone. Her dress, too, is typical of her life; and what wonder is it that the passer-by in the street sometimes stopped to gaze at a white-robed figure as it passed by the window or stopped to ca-

ress and feed some weary dove resting on the window sill?

She was faithful, too. The virgin's lamp never wanted for trimming. As she tended it, another from the streets, Kenyon, watched it, for it told him that Hilda was there. He loved Hilda, and what shame if he did? His was a noble nature, a true heart, and he was only loving a congenial soul. And if it were foolish for him to pay this unspoken devotion to her, "Who has not been a fool, if that he loved?"

Hilda was not weak. She had the courage to brave a voyage from continent to continent, the courage to brave the difficulties that beset the amateur in Rome. She was content to do this alone, trusting in the great Allfather. Her faith in him never faltered, her courage never failed. Nor was she weak when she overtook her beloved Miriam in dark crime, or when Miriam confided that crime to her. Her heart would not allow her to entertain the friendship of such a person, and only a courage born of God could have denounced a wrong in such strong and loving words as did Hilda. Fancy, if you can, a weak heart carrying the burden of that horrible secret of murder, until breaking it seeks relief in the confessional. Many pious persons may have bowed at the shrines of Catholicism, but none so pure as the spotless Hilda, when she kneeled and unburdened herself of the mighty secret that was crushing out her life.

Concerning the life of Hilda we cannot theorize. Behold it in its spotless purity, as unsullied as the newly fallen snow. I would not try to analyze it. Sometimes we meet such characters as hers. They seem to be far off from us, and we can only look at them, admire them, love them, because God intended for us to. And then, too, from such characters, perhaps he permits us to catch occasional glimpses of the sinless Eden, and of what life might have been without the first transgression.

The chance meetings and walks of Kenyon and Hilda could not be without effects. A stroll by moonlight, even in America, and with a person less lovely than Hilda, has been too much for many a dashing beau. But a moonlight stroll beneath Italian skies, and with Hilda, would be too much for anyone. When Kenyon first begins to tell his love to Hilda, we read more slowly and in softer strain, lest we miss one syllable or our tones grate too harshly upon the sacred scene we seem to witness. Hilda refused him and set a seal upon his speaking further of his love. Why did she? Hilda, Hilda, is your own heart untouched? Why turn Kenyon away? His heart is brave and true, yours is generous, tender and loving. Each should cheer the other. But Hilda will yield to the wooing of Kenyon, and her tender, low-spoken "I will" will be the consummation of Kenyon's hope. Of Hilda's imprisonment we cannot speak. During that she was the same Hilda, loving all, loved by all, mourned by Kenyon.

Joy came to Kenyon, to her

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doves and to her friends, when she rekindled the lamp at the virgin's shrine. But soon there will need to be another to watch it. Kenyon has wooed, Hilda has listened. She is going to light another shrine, the shrine of her own home, where she and Kenyon will love and live. She will light it with the beauty of her own life, the kindness of her deeds, the purity of her character. In many homes her light is shining now. Do not dim it. Let it shine on, for that light is for the guidance of the nations.

Perhaps the character of Hilda is overdrawn, but we cannot set our ideals too high. Our lives cannot be too pure. As we bow at the shrine of a pure home, let us remember one, connected with

which the name of Hawthorne will live immortal, the home of Kenyon and Hilda.

Wing, Ark.

A Lady Reader Writes How She Made Money to Build a Home.

I have been so successful in the last few months that I feel it my duty to aid others by giving them my experience. I have not made less than \$9.00 any day for the last five months. There is a big firm in Pittsburg that manufactures SUGARINE. I tried the Sugarine myself, and I can recommend it as splendid, so I sent for samples to start with. I found the work so pleasant and easy that I have kept right at it. This Sugarine is 450 times as strong as sugar. It only requires one drop to sweeten a cup of coffee, tea or milk. Used for pastry, canned fruit and anything that sugar is used for. Guaranteed perfectly pure. You can sell one to three bottles in every house you canvass. Write to W. H. Baird & Co., 105 Station A, Pittsburg, Pa., and they will send you full particulars. With the proceeds of my work I am building a very nice home. Try it and report your success.

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The Sunday School.

PREPARED BY REV. J. A. ANDERSON.

AUGUST 6, 1899.

The New Heart.

EZEKIEL XXXVI. 25-36.

Golden Text—"A new heart also will I give you." (Verse 26.)

Time—About 570 or 580 B. C.

Place—The residence of Ezekiel while in captivity was some point on the "river Chebar," which was probably one of the many canals in the vicinity of Babylon.

Upon the carrying away of Judah captive into Babylon there was great confusion of counsel in the Jewish nation. It will be remembered that comparatively few were carried away at the first deportation, chiefly those of the upper classes whose presence in Jerusalem might be supposed to incite rebellion against Babylonish authority. But it was not to be expected that the nations so recently overrun by Nebuchadnezzar would quietly submit to his perpetual authority, especially so long as a powerful ally might be found in Egypt, the great rival of Babylon as a world power, as yet unsubdued. There was at Jerusalem a party which was constantly carrying on secret negotiations with Egypt and with lesser nations about them for the overthrow of the authority of Nebuchadnezzar.

Jeremiah at Jerusalem saw what all this would result in—the complete desolation of the whole land, and the utter destruction of Jerusalem and the temple. He raised his voice therefore against these intrigues and against the false prophets who were inciting the king and the people to sedition, sedition that meant perdition to them. But Jeremiah was put down as an enemy of his own people and a tool of Nebuchadnezzar. So it happened that about six or seven years after the first reduction of the city Nebuchadnezzar was before it again with his army, to wreck a terrible vengeance upon it for its rebellion. A second deportation to Babylon followed, and in this company was Ezekiel. To be brief about the narrative, Ezekiel was destined to become over at Babylon an answering voice to Jeremiah at Jerusalem. They both preached against the sins of the people, against sedition, against lying prophets, all of which were working out the complete desolation of the land. Jeremiah had counseled the exiles in letters written to them to be quiet over at Babylon, to plant gardens, build houses and get ready for a long residence there, and not to trust in any lying prophecy that they would speedily be restored to their own land. Ezekiel warned them continually, warned them that the sins of Jerusalem were working out for it an utter overthrow, and preached righteousness of life to them. The first twenty-four chapters of Ezekiel are a record of the visions and revelations of the prophet touching these matters. But it all avail-

ed nothing, they did not believe him, went on with all their wickedness both in Jerusalem and in Babylon. Ten years after the second deportation a third occurred, and five years after that Nebuchadnezzar wiped Jerusalem from the face of the earth.

This gave Ezekiel a new footing down at Babylon. It began to look like he was a real prophet of the Lord, and the others who had encouraged the false hopes of the people were liars. This accounts for the change in the tone of his prophecy. It was henceforth a matter of reforming a people whose hopes and plans had all miscarried, and who were now in some measure prepared to listen to the truth. This is the historic basis of our present lesson. The time would come when God would destroy the enemies of Israel, would restore them to their own land, where they should rebuild their city and their towns and their country homes. The time would come when they would turn to the Lord and the Lord would "sprinkle them with clean water," and they should be clean, not that the time would ever come when they would deserve mercy, for the sins already committed by them were so heinous that the nation deserved to be utterly destroyed. But God had a use for them still, and when the children of the coming generation should repent, as Ezekiel so clearly taught in the thirty-third chapter of his work, the sins of their fathers would be no bar to the mercy of God, every man should bear his own sins. The repenting children would find an answering God, and they should go back to their beloved land in great peace and plenty.

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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.

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

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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MOST VIOLENT CASES HAVE APPEARED AT FIRST AS MERE PIMPLES.

The greatest care should be given to any little sore, pimple or scratch which shows no disposition to heal under ordinary treatment. No one can tell how soon these will develop into Cancer of the worst type. So many people die from Cancer simply because they do not know just what the disease is; they naturally turn themselves over to the doctors, and are forced to submit to a cruel and dangerous operation—the only treatment which the doctors know for Cancer. The disease promptly returns, however, and is even more violent and destructive than before. Cancer is a deadly poison in the blood, and an operation, plaster, or other external treatment can have no effect whatever upon it. The cure must come from within—the last vestige of poison must be eradicated.



Mr. Wm. Walpole, of Walshtown, S. D., says: "A little blotch about the size of a pea came under my left eye, gradually growing larger, from which shooting pains at intervals ran in all directions. I became greatly alarmed and consulted a good doctor, who pronounced it Cancer, and advised that it be cut out, but this I could not consent to. I read in my local paper of a cure effected by S. S. S., and decided to try it. It acted like a charm, the Cancer becoming at first irritated, and then discharging very freely. This gradually grew less and then discontinued altogether, leaving a small scab which soon dropped off, and now only a healthy little scar remains where what threatened to destroy my life once held full sway." Positively the only cure for Cancer is Swift's Specific—

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ARKANSAS METHODIST

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

WEDNESDAY, JULY 26, 1899.

Editorial Correspondence.

We went up to Batesville on Wednesday last, and next day went over on the mail hack to Alderbrook. That ride through the rain, the wretched team and road, the balking of the team, the walk through the mud, the demolishing of our umbrella, and getting wet, all served to make the trip memorable. At a church in the woods we stopped. Bro. Bishop, at the parsonage, took us into shelter. The district conference of the Batesville District was held here. All were gone to dinner when we came to the church, and the words of the poet came to mind:

"And 'twas lonesome, lonesome, lonesome."

The rain continued to rain on. At two the conference began to collect in, under dripping umbrellas. They kept coming, and when the afternoon session was opened we counted eighty-two men and twelve women in the house. It was the largest district conference, by far, we have attended this year. Seventeen years ago, the writer came down from St. Louis with Bishop Granberry to attend the Batesville District Conference. That, too, was one of the largest district conferences we remember to have seen. It was held in the town of Batesville.

Rev. A. E. Holloway is in his first year's experience as presiding elder. It is presumed that he has not been in this position long enough to err. There is no indication of it, no suggestion of it in the sentiments of his brethren. He presides well.

Now, while we write, Dr. Millar is making his education speech, and is saying: We must respect the public school system and support it. It becomes us to do all we can to see these schools filled with religious teachers. Many graduates from our church schools should be found among our public school teachers. As to college students, he is saying, There are few young men and women in Arkansas who can get into college classes. They are not prepared. We have not enough of prepared material in all the Methodism of Arkansas to make one good college. Even Hendrix College must give special attention to academics, a thing that is being done. We have only begun to lay plans in Arkansas for our educational work. We have not an endowed school in the State, not even one out of debt. We must get our people to

understand that they are behind nearly all the States, and that larger gifts to education are demanded.

Rev. M. M. Smith visited the conference, preached Friday evening, and took a collection for Gallop College, amounting to about \$70.00.

General reports indicated some unfavorable conditions. Many little parties divide the church. Many churches are built too near together, dividing communities too much, increasing work of preachers, and diminishing the benefit of the labor.

But there are some very creditable and encouraging facts to be noted. Only at Batesville and Sulphur Rock are there any licensed saloons in the district, which embraces four entire counties and parts of four others. There are fifty-two Sunday-schools in the district, but it has only one Epworth League. Mrs. Robert Neill, from Batesville, represented the Woman's Foreign Missionary Society in an instructive speech.

The conference gave licenses to preach to John James Dameron, James Obadiah Dameron, and Calvin Gilstrap. A. E. Horton was elected to deacon's orders. The conference renewed the licenses of W. A. Lindsey, D. S. Runyan, James Worthen, John W. Best, Ed. Forest, D. B. Rogers, A. E. Whorton, W. W. Reid, J. D. Kelly, I. Hollinsworth, R. E. Robertson, J. H. Griffin, George Brinsfield, W. J. Carder, W. S. Story.

The name of Joseph E. Bailey was called and the conference refused to renew his license.

Sunday was a beautiful day and much interest was manifested in the religious services.

We have not found a more pleasant and cultured community in Arkansas than this at Alderbrook. The conference was well entertained and none of the delegates were more than half a mile from the church. Our stay in the home of Mr. Searcy was very pleasant. Monday evening found this editor at his office again in Little Rock.

Exit Ingersol

Col. Robt. G. Ingersol died suddenly of apoplexy, in his home, at Dobb's Ferry, N. Y., last week. His funeral is set for today, Tuesday, 25th. It is to take place at his residence, and will be altogether secular. No music, no song or prayer will dismiss the pilgrim to his long home. He wanted none of these. Though not permitted to speak one word of what he wished when the summons came, the tenor of his life, the sentiments

he professed, the doctrines he taught, suggest that neither song of hope or sentiment of trust be sung or spoken over his clay.

He had talents, and especially a magnetic personality. He was gifted with a popular eloquence which attracted great audiences. He was not held to be logical or correct in history, or fair in statement. The errors of orthodoxy which he ridiculed were his own caricatures of Christian faith. The foes to reason and progress which he bullied by his boasting or pierced through with his wit were but the airy phantoms of his own fertile fancy.

Now that he has "mouthed his last upon the stage" he leaves nothing established by his logic or argument—nothing which shall remain in the world of thought as a treasure or truth which he has won for mankind, for all his boast of brave reliance upon the guidance of reason—nothing which a breath will not blow away.

It is said that in his home he was a loving husband and father, and that to the needy he was generous. It may be believed that in his own home the best that was in him was exhibited, and that is surely to his credit. As a public teacher, his scoffing at convictions which for the most part rule mankind, his self-assertion, his pompous parade of tinsel toys for gold will prevent the name of Robert G. Ingersol from ever being classed with earnest searchers after truth.

More Money.

"More money" is the cry of the church; more money for missions; more money for church extension; more money for the support of the preachers; more money for education; more money for hospitals, orphanages, etc.

The church is not wasting money. It does large business on small capital. Its preachers, most of them at least, could get twice as much money in secular business. Its teachers in colleges could get twice as large salaries in secular schools. Missionaries are going abroad, renouncing all the pleasures of home and civilized life, to preach the gospel. None of these are serving for money. It is wonderful how much the church accomplishes with the money she collects.

This cry of "more money" is not a cry of greed. Ministers could legislate and plan to increase their own salaries instead of gathering money to send abroad, or to aid the general cause. But the preachers are consecrated men who live on little and are the most lib-

eral contributors to all the claims of the church.

"More money" is the cry of aggressive warfare. The church calls for the means for conquering the world. She ought to have more money. Most professing Christians are giving to the church less than the amount they waste in some form of injurious indulgence.

We may be wrong sometimes in the methods of getting more money. Money that does not further grace and goodness is misspent. It is not said of the Lord "he giveth more money," but it is said "he giveth more grace." If all in the church, preachers and people, will seek more grace, the money question will not be such a problem. We are giving time to financial plans, and discussions of financial methods which we should give to bringing ourselves and the people more sensibly under the influence of God's grace and truth. When the conscience is reached and the heart given to God, the Lord himself will collect the money.

Fort Smith Items.

REV. P. C. FLETCHER.

The recent tent meetings conducted by Rev. O. E. Goddard, of First Church, and Rev. I. F. Harris, of the City Mission, resulted in much good. The services were held in a remote part of the city, and many were reached who do not frequent our churches.

Rev. F. M. Tolleson, of Ozark, has taken charge of the Cauthron circuit, Ft. Smith District, in the place of Rev. E. A. Taff, Jr., whose sad death occurred in May.

In the recent death of Mrs. C. E. McDonald, of this city, we lost one of our oldest and most devout mothers in Israel. She was the relict of the late Rev. Chas. T. McDonald, of Alabama.

Rev. Stonewall Anderson reports his district in good condition. Along many lines the spirit of progress is evident. The reports rendered at the district conference showed that vigorous work was being done in all of the pastoral charges.

Rev. O. E. Goddard, the able and genial pastor of First Church, is enjoying a much deserved rest. He and his family are spending a portion of the heated term at Springdale, and are also enjoying the Chautauqua which is in session there.

Last Sunday night nearly all of the Protestant churches of this city united in a mass-meeting, to discuss the problem as to how to reach the men with the gospel. A number of timely addresses were made, by both ministers and laymen. A vast crowd was in attendance, and it is believed that good will result.

Some days ago, Rev. S. F. Goddard, of Ozark, passed through this city on his way to Chicago, to take a course of lectures in the Moody Bible Institute. He thus

spends his vacation in equipping himself for more effectual service. Fortunate the people who are served by such a man.

Rev. A. C. Millar recently visited Fort Smith and delivered two able addresses on the Twentieth Century Fund. While Rev. S. Anderson takes a much needed rest of a few weeks, Dr. Millar will look after the interests of his district.

Rev. I. F. Harris has recently organized his followers into two very promising mission churches. Large crowds wait upon his earnest ministry, and he is accomplishing a wonderful amount of good. At both points there are flourishing Sabbath-schools.

Notwithstanding the fact that the strike has been in progress at Huntington for several months, Rev. M. N. Waldrip, the pastor of our church at that place, has done excellent work. Obstacles are mere sources of inspiration to him.

This writer recently spent two very pleasant weeks at Siloam Springs, and enjoyed renewing the acquaintance of many of his old parishioners. We found Rev. W. P. Hamilton busy planning for the erection of a handsome church building. May success crown his earnest efforts.

Our work is progressing nicely at Central. All of the departments are doing vigorous work. The church is enjoying a healthy growth. Since conference sixty-two new members have been added. The Sunday-school and League are doing fine work.

In the death of Bro. B. Z. Ganaway, Central Church, Ft. Smith, lost one of her oldest and truest members. He leaves three noble sons in this city who stand high in social, commercial and religious circles. They will perpetuate his good name and works.

Among those elected delegates by the Fort Smith District Conference to the Annual Conference, was Dr. Elam H. Stevenson, of this city. He ranks among the ablest physicians of the State, and has no superior as a devoted, loyal Methodist.

Rev. O. E. Goddard attended the Fayetteville District Conference, and did some effective work as Missionary Secretary.

The Morrilton District Conference.

The Morrilton District Conference convened at Springfield, Ark., July 12, 1899, at 9 o'clock a.m. P. B. Summers, P. E., present and conducted the opening exercises and presided during the entire conference. The pastors were all present at sometime of the session, except Bros. Biggs and Weaver. The former waiting on a sick wife and the later holding a revival. There were but few local preachers present, and a tolerably fair representation of lay delegates. The conference was a very spiritual one from first till last, many said it was the best they had ever attended. The preaching was such as is calculated to lead people to right living; and the business sessions were really refreshing seasons. The conference closed its business with the Saturday morn-

ings session and those who had filled the pulpit till this time were Revs. Gregory, Ross, Tabor, Dunaway, Hayes, Bristow, and Johnston. Services were announced to continue till Sunday night. The P. E. and a few pastors remained till Monday.

The licenses of local preachers were renewed, viz: W. L. Thompson, G. E. Patchell, J. C. Floyd, W. C. Parham, M. R. Payne, W. M. Hall, J. M. Dennison, J. F. E. Bates, W. N. Witt, C. N. Clark, R. A. Wilbanks, G. L. Horton, C. Bost and P. W. Austin. James P. Ruff was licensed to preach. Moses R. Payne was recommended for deacon's orders, George Edward Patchell was recommended to the annual conference for admission on trial.

J. M. Jenkins, W. M. Clifton, M. B. Lefler and Rev. H. L. Revaley were elected delegates to the annual conference, with W. A. Lagrigg and M. C. Baker alternates.

The next conference is to be held at Atkins. The conference appointed only a few committees, but careful inquiry was made of all the pastors in all departments of church work.

The temperance question was discussed and an effort was made to find the best method of freeing our country from the illicit making and disposing of whisky. Two pastors said if there was a family altar in the bounds of their works they did not know it.

F. S. H. Johnston made a great speech on the Twentieth Century movement and took a collection amounting to about one thousand dollars. W. M. Hayes, a new man in our conference, was helpful in discussing the various questions which came up. W. M. Clifton was spoken of as the patriarch of the conference.

Many good things were said, but the secretary can not give them all.

The ARKANSAS METHODIST was endorsed and the pastors urged to place it in the homes of all our people.

W. S. Bristow made some good suggestions to the preachers relative to our Children Day services; that all hold on the same day in communities where they conflict with other Sunday-schools. Have the regular Sunday-school and then at 11 o'clock have the children's service and all go home as on other Sundays, and thus avoid the service taking the form of a picnic by all carrying dinner and staying all day. These suggestions are worthy to be followed.

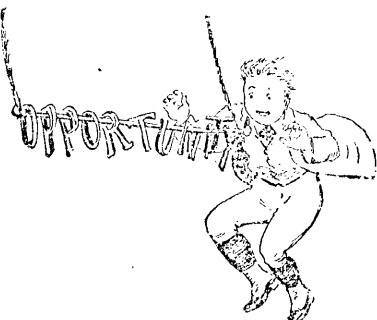
Springfield entertained us most hospitably and the usual resolution of thanks adopted. The writer, together with his brother and Bro. J. B. O'Neal, had a most pleasant stay with Bro. and Sister Camp.

This is Bro. Summers' eleventh year in the Presiding Eldership and it is almost useless to say he gave good satisfaction in the chair, and much of the good feeling that prevailed was largely due to the excellent spirit he possessed.

G. W. WILLIAMS, Sec.
Quitman, July 21.

Read Quinn's ad.

CREAT SALE OF MEN'S NEGLIGEE SHIRTS.



Three Big Specials. See Window.

Men's fine Percale Negligee shirts, collar and cuffs attached or detached, at 49c.

Men's Negligee shirts, collars and cuffs attached, worth \$1, this sale at 59c.

Men's fine Madras Negligee shirts, collars and cuffs attached or detached, worth \$1 25, this sale at 74c.

JOE P. QUINN DRY GOODS COMPANY,
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Personal.

Bro. Wood, of Mammoth Spring, called Wednesday.

Bishop C. B. Galloway attended the sea shore camp meeting, near Mobile.

Rev. C. C. Godden, President of Galloway College, has been with a sick brother at Birmingham, Ala.

Mrs. Watson, wife of Rev. H. H. Watson, called Friday. She is spending a short vacation with relatives in the city.

Rev. Franklin Moore, on his return from the Epworth League Conference at Indianapolis, called and reported a great meeting.

Rev. J. P. Lowery came home last Thursday from a good trip to Kentucky and Tennessee. He went Saturday to help Bro. Dodson in a meeting at Stuttgart.

Rev. Sam'l Miller, a young man from Kentucky, will serve First Church, this city, during the absence of Bro. Thompson, the pastor. He has been here several days and makes a good beginning.

Professor W. E. Hogan, President of the Imboden Academy, was at the Batesville district conference. He thinks the academy will open with good attendance in the fall.

Rev. M. M. Smith reports the second story of Galloway College nearly completed, and that the rooms are being rapidly engaged. The new building will have a boarding capacity somewhat in excess of the old.

Rev. J. H. Bradford sends a list of nine new subscribers, and says: "Had good meetings at Wallace's school house; 26 conversions, 26 accessions; organized with over 50 members. Subscription raised to build; committee appointed; and work will begin soon on a building."

Among the delegates to the Batesville district conference, was the venerable George Brinsfield, a local preacher, now ninety-five years of age. He took a deep interest in the proceedings and the brethren showed him tender and loving regard. He rode on horseback forty-five miles to the meeting. It is said that he has cultivated with his own hands three acres of cotton this year.

Bro. J. M. G. Douglass, Gurdon, Ark., in a card of July 22, says: "Please say

to my brethren of the Little Rock Conference that little Daisy Glenn is but little better than she has been; can't turn herself over on the bed; has no use of her legs; mind badly affected. This is 130 days she has been under medical treatment. I have been sick this week, had a little chill, the first in 27 years. I will commence my series of protracted meetings next week—Saturday. Remember us in your prayers."

There is but one Piano and Organ house in the United States where all the leading artistic instruments are handled. The Jesse French Piano and Organ Co., St. Louis, Mo., are agents for Steinway, Knabe, Chickering, Starr, and other standard makes of Pianos, besides the best makes of parlor organs, which they sell at reasonable prices and on easy terms. Write them for full particulars.

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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, R. H. WOODWARD COMPANY, Baltimore, Md.

Diaries for 1899

A. G. Moore, Little Rock, Ark., has a large assortment of splendid diaries for 1899 for sale cheap. Also fancy calendars. Write him for prices.

Christian Life.

Rest Sought.

(FATHER RYAN.)

My feet are wearied, and my hands are tired,
My soul oppressed,
And I desire—what I have long desired—
Rest—only rest.

'Tis hard to toil, when toil is almost vain,
In barren ways;
'Tis hard to sow, and never gather grain
In harvest days.

The burden of my days is hard to bear,
But God knows best;
And I have prayed, but vain has been my prayer,
For rest—sweet rest.

'Tis hard to plant in spring, and never reap
The autumn yield;
'Tis hard to till, and when 'tis tilled, to weep
O'er fruitless field.

And so I cry a weak and human cry,
So heart-oppressed;
And so I sigh a weak and human sigh,
For rest—sweet rest.

My way has wound across the desert years,
And cares infest
My path, and through the flowing of hot tears
I pine for rest.

'Tis always so; when but a child I laid
On mother's breast
My wearied little head—e'en then I prayed,
As now, for rest.

And I am restless still; 'twill soon be o'er;
For, down the west,
Life's sun is setting, and I see the shore
Where I shall rest.

Giving and Giving Up.

To give is vastly more than to give up. It requires merely renunciation to give up, but it requires the same renunciation plus wisdom and the most careful forethought and planning to give. It requires but a single act to give up a fortune, and so be rid at once of the opportunity and of the responsibility of it. That could be done by casting it into the sea, but it requires a whole life of continuous consecration so to use a fortune as to give it in all its varied uses to the Master. One of the merchant princes of this country came to a man of much more limited means, but of a greater intimacy with the organized work of the kingdom of Christ on earth, and wanted that man to give away two million dollars for him. The rich man had a spirit of sacrifice capable of much giving up, but was conscious of his own inability to give wisely. So in ancient days there were many who had grace sufficient to give up their lives in ascetic sacrifices, but had not acquired the heavenly wisdom needed to give their lives in fruitful service. It has always been easier to put talents away wrapped in a napkin than to give those talents in such loyal, patient service that they produce for the Lord other talents beside them. We must learn to grow through the unselfishness which is able and ready to give up, on into the wise ministry able and ready to give.

Every one of us has his own work to do. No man has the work of his predecessor to perform; no more has he to do the work of his successor. Elisha may take up Elijah's mantle; but the mantle's new wearer is Elisha, and not Elijah. Elijah would have failed in Elisha's place; and Elisha would

be sure to fail if he were to try to be and do just like Elijah. The same is true of every new prophet, or preacher, or worker, or waiter in God's vineyard. God has a place and a mission for everyone. It is for each one to find what God would have him do in his day and place, and then do that with all his might, and at once. God wants no man to do less than this, or to do more.—Sunday School Times.

Col. J. L. S. Hill.

GILDEROY.

Col. J. L. S. Hill was born in Chester, S. C., Jan. 27, 1818; died in Okolona, Miss., June 18, 1899. He was twice married, and by the first wife there were some children, all of whom died in infancy and childhood. His second wife survives him.

Col. Hill was a man of fine character and splendid influence wherever he lived. His mind was clear, strong and well stored with useful information. He was often honored by his fellow citizens with positions of trust and of great responsibility, and whether in the legislature, the sheriff's office, or as a delegate to the annual conference, he was true to every trust committed to him. Honor, honesty and integrity were the marked features of his noble character. His word was as good as his bond in any matter. As a Christian, Col. Hill was sincere, devout and spiritual, true to God and to his church and her ministers. No man had a finer influence for good in the community where he lived. He was a perfect man, one that feared God and hated evil. A stroke of paralysis nine or ten months before his death rendered him nearly helpless and greatly impaired his mind, but to the last he was still the same polite gentleman and the same devout, holy-hearted Christian. His mouth was filled with laughter and his tongue with singing and shouts of victory, as he slowly and painfully went down into the last river. A purer, truer, holier man of God I have never known. "A good name is better than precious ointment; and the day of death than the day of one's birth."

How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure.

F. J. CHENEY & Co., Props., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm. WEST & TRUAX, Wholesale Druggists, Toledo, O. WALDING, KINAN & MARVIN, Wholesale Druggists, Toledo, Ohio.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75c. per bottle. Sold by all Druggists. Testimonials free.

Hall's Family Pills are the best.

LEMONS AS MEDICINE.

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.

Mozley's Lemon Elixir

Cured me of sick and nervous headache, I had been subject to all my life. MRS. N. A. MCENTIRE. Spring Place, Ga.

Mozley's Lemon Elixir

Cured me of indigestion and nervous prostration. I got more relief, and at once, from Lemon Elixir than all other medicines.

J. C. SPEIGHTS.

Indian Springs, Ga.

Mozley's Lemon Elixir

Cured me of a long-standing case of chills and fever, by using two bottles. J. C. STANLEY. Engineer E. T. Va. & Ga. R. R.

Mozley's Lemon Elixir

Cured me of a case of heart disease and indigestion of four years' standing. I tried a dozen different medicines. None but Lemon Elixir done me any good. TULES DIEHL. Cor. Habersham and St. Thomas Sts. Savannah, Ga.

Mozley's Lemon Elixir.

I fully endorse it for nervous prostration, headache, indigestion and constipation, having used it with most satisfactory results, after all other remedies had failed. J. W. ROLLO. West End, Atlanta, Ga.

WRITE FOR CATALOGUE. (FREE.)

WATCHES, DIAMONDS, JEWELRY, SILVERWARE, WEDDING AND ENGAGEMENT RINGS, ETC.

Communion Sets a Specialty.

J. N. MULFORD, Jeweler.

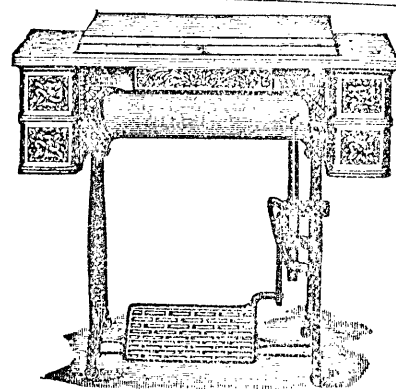
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25 cents per dozen papers of garden seeds by mail, prepaid. John A. Jungkind, 812 Main St., Little Rock, Arkansas.

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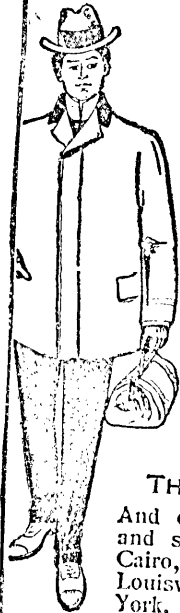
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For the Young People.

A Mother's Good-By.

Sit down by the side of your mother, my boy;
You have only a moment, I know;
But you will stay till I give you my parting advice—

It is all that I have to bestow.
You leave us to seek for employment, my boy;
By the world you have yet to be tried;
But in all the temptations and struggles you meet,
May your heart in the Savior confide.

You will find in your satchel a Bible, my boy;
It is the book of all others the best;
It will teach you to live, it will help you to die,
And lead to the gates of the blest.
I gave you to God in your cradle, my boy,
I have taught you the best that I knew,
And as long as his mercies permit me to live
I will never cease praying for you.

Your father is coming to wish you good-by;
Oh, how sad and how lone we will be!
But when far from the scenes of your childhood
and youth

You will remember your father and me.
I want you to heed every word I have said;
For it comes from a heart filled with love;
And, my boy, if we never behold you on earth,
Will you promise to meet us above?
Hold fast to the right, hold fast to the right,
Wherever your footsteps may roam;
Oh, forsake not the way of salvation, my boy,
That you learned from your mother at home!

—Our Visitor.

King's Name Fixed by Law.

It is one of the laws of Denmark that the throne must be occupied alternately by a Christian and a Frederick.

This system originated with Christian II., who reigned from 1513 to 1523, and was succeeded by Frederick I., and the alteration has gone on in unbroken sequence till today the name of the crown prince, destined one day, in the course of nature, to succeed King Christian IX., being Frederick, while his eldest son is named Christian.

Indeed, every prince born into the royal family of Denmark receives these two Christian names, no matter how remote his chance of succession to the throne may appear to be.—Herald and Presbyter.

Clock in Trinity's Tower.

The clock in Trinity Church tower, New York, is the heaviest in America. It might seem that in its construction an effort had been made to ascertain how much metal could possibly be planted in a clock. The frame stands nine feet long, five feet high and three feet wide. The main wheels are thirty inches in diameter. There are three wheels in the time train, and three each in the strike and the chime. The winding-wheels are formed of solid castings, thirty inches in diameter and two inches thick, and are driven by a "pinion and arbor." On this arbor is placed a jack, or another wheel, pinion and crank, and it takes eight hundred and fifty turns of this crank to wind each weight up. It requires seven hundred feet of three-inch rope for the three cords, and over an hour for two men to wind the clock. The pendulum is eighteen feet long and oscillates twenty-five times per minute. The dials are eight feet in diameter, although they look little more than half that size from Broad-

way. The three weights are about 800, 1,200 and 1,500 pounds, respectively. A large box is placed at the bottom of the well that holds about a bale of cotton waste, so that if a cord should break the cotton would check the concussion.

Curiosity of Bears.

The bears in northern Maine combine a great love for the crab apples which are grown in that region with ignorance of the appliances of modern civilization. When a telegraph company started to put up poles in the woods between Ashland and Fort Kent, the simple-minded bears began to sniff at the tall sticks with suspicion, evidently mistaking them for some new form of deadfall that was erected for the special purpose of killing bears.

They stayed away from the camps of the workmen all the time the route was being surveyed, and while the poles were going up, refusing to respond to the luring odors of scorched fat pork or burned molasses. But when the glass insulators were screwed to the long arms of the poles every bear in the northern Aroostook came out to watch the progress of the work.—Humane Alliance.

He Got the Fees.

Sagar, the verger of Halifax Parish Church, was quite a character in his way, and the Christian Budget tells this incident of his way of collecting a fee. On one occasion a bridegroom discovered after the service that he had no money with which to pay the fees.

Sagar went to the bride in his most winsome way, and asked her, "Hast ever seen Black Bibles? We've a rare lot on 'em in this 'ere vestry."

"No," she replied, not having the faintest idea of what a Black Bible was.

"Coom along—I'll show yer them."

He lured her into the inner vestry.

"There's the Bibles," he said, pointing to them, locked up as they were in a bookcase with glass panels, of which he had not the key. "Wait awhile till I come back."

He turned the key of the vestry on the bride, and going to the bridegroom said, "Lass is all right, but you'll no have her till you have paid."

The money was immediately forthcoming.

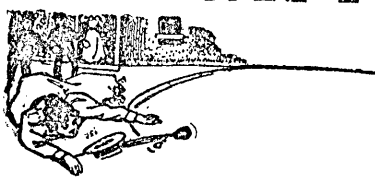
Bagster Bibles.

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

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

When in Little Rock, you can find a good and pleasant boarding house at 206 Spring street (the old Tucker place), Mrs. E. Audigier, proprietress.

SLIGHT



affections of the womb or ovaries often develop serious diseases. Prevent suffering by a timely use of

G. F. P.

(Gerstle's Female Panacea)

CURED MENTAL TROUBLE AND DROPSY.
A few weeks before our second child was born, three years ago, my wife had local dropsy very bad. We had two good doctors with her but she was not relieved. Her mind became affected and we sent her to the asylum at Bolivar, Tenn., and at the end of four months we brought her home sound and well. But last summer just before our third child was born, the dropsy again appeared and we were very uneasy about her. We gave her G. F. P. and I am glad to say the dropsy disappeared and she is sound and well, and has a fine healthy boy baby. Jones, Tenn. D. E. McNEILL.

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

PRICE \$1.00 A BOTTLE.

Write to our LADIES HEALTH CLUB in charge of ladies exclusively. Explain all about your case and they will advise you fully on how to regain your health. Address, "LADIES HEALTH CLUB" care of L. Gerstle & Co., Chattanooga, Tenn.

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

L. GERSTLE & CO., Chattanooga, Tenn.

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It includes accounts of Spanish oppression in Cuba, Puerto Rico and the Philippine Islands, Cuba's valiant struggle for freedom during the ten years' war, how Spain broke her promises, resulting in the last revolution.

DESTRUCTION OF THE MAINE.

Declaration of war by the United States, detailed and thrilling accounts of the glorious victories won by our brave soldiers and sailors. Bombardment and

CAPTURE OF MANILA.

Spain's proposals for peace. America's magnanimous terms, signing of the Protocol, cessation of hostilities, etc.

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and begin gathering in the dollars. Be sure you get the book written by Trumbull White, containing nearly 600 pages including nearly 100 illustrations (equating about 1,200 pages of the ordinary books). Don't forget Mr. White accompanied Generals Shafter and Miles in the invasions of Cuba and Puerto Rico, and that his literary associate was with Dewey and Merritt at Manila.

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

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

BOYS UNDER FIFTEEN ARE NOT ADMITTED,

But are advised to enter our academies at

ORCHARD, INBODEN, AND MENA.

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

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

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

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

Expenses reasonable.

Term opens September 27.

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HENDRIX COLLEGE,
Conway, - - - Ark.

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A Christian school for girls and young women.

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Special advantages in Lecture Course and Travel during scholastic year if desired.

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Nashville, Tenn.

(till September.)

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Miss E. C. WEIMAR, Prin., Staunton, Va.

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CHAS. L. COCKE, Super., Hollins, Va.

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W. F. LEWIS, President,
Fort Worth, Texas.

Contributed.

The Jonesboro District Conference.

The Jonesboro District Conference has just closed its thirty-third session, one of more than ordinary interest. This is a large district—twenty regular charges and two irregular. Twenty-one of these charges were represented by person, letter, or delegate. Seventeen of the itinerant preachers were present; also several local preachers, among whom were the old veterans—H. T. Blythe, J. Y. Johnson, and Bro. Seaton, who were good helpers in all the interests considered. A goodly number of laymen present.

The reports indicated some progress. More than 100 conversions and more than 200 accessions. Finances comfortably up in many charges. Family religion at rather a low stage. I felt it my duty and began at Jerusalem on this question, by asking the preachers how it was in their homes, and if they held family prayers, and I gave them the same right to inquire into my home life on this line as I took with them. Here is the foundation of the whole matter, and if the fires go out on our home altars it is testimony that they are gone out in our hearts, and therefore there awaits nothing for us at the public altar but comparative defeat. A fruitless ministry and a worldly church, the very conditions that God will not bless with great favor. As a whole, this was not as satisfactory as it should be. Let us make the needed change, and continue in the customs of our fathers and mothers, who, in the language of the great, good, and peerless Bishop Pierce, "read, sing and pray in their homes."

Not only did we have the regular reports to stir and enliven us, but we had the twentieth century fund by Rev. F. S. H. Johnston, the schools by President Millar, Gallo-way College by Rev. M. M. Smith. It is said that Bros. Smith and Millar have gotten religion on the subjects, for they talk nearly as warmly as an enthusiastic class-leader. Then the missionary cause by Bro. Ricks, Sisters Babcock, Lamb, and Jernigan, president of the Jonesboro auxiliary. Then the temperance cause by that chief of chiefs—Bro. Babcock. All this piled up a pyramid of thought high, but our old fashioned religion leaped upon the summit and shouted glory to God. Taking this, the reports as a whole, the good attendance, and God's blessing as it was at every service, it was of more than usual interest. The preaching was all good. One conversion and three accessions.

Delegates to annual conference: S. E. Ebbert, A. L. Malone, J. W. Rooks, and Rev. H. T. Blythe.

Next conference to go to Rector. Rev. S. F. Brown led in accessions—38; Rev. Z. D. Lindsey in collections for Children's Day—\$11.23. All in all, it was good.

We were made glad by the coming of Dr. Godbey, whom we all love and delight to honor. He gave us a great sermon and it was calm in his bosom, but under the touch

of the divine Spirit it was a storm in the bosoms of others. So it was in the beginning, so it is today, so must it be till the end. Amen. J. F. JERNIGAN.

We have another report of the Jonesboro district conference, by our efficient pastor at Nettleton, Z. D. Lindsey. It covers the field embraced in the above. We may add his note of the Sunday service: "The love-feast was fervent and full of the joy of the Lord—a time long to be remembered. Our P. E. preached at 11 a. m. Many rejoiced in this service and said the best wine was kept to the last. Three persons joined the church at the close. The good people of Nettleton were united in their hospitality and the blessing of the meeting came upon all the churches."

SECRETARY'S REPORT.

The church not being completed at North Jonesboro, our district conference was moved to Nettleton, an accommodating and business little town three miles east of Jonesboro and connected with the North Jonesboro church.

After some very appropriate remarks by the P. E., the conference proceeded to business, electing S. E. Ebbert secretary and W. P. Talkington assistant.

The opening sermon, delivered by Rev. E. N. Bickley, from the text "Take heed unto thyself and unto the doctrine," was very spiritual and delivered in a forceful and impressive manner.

Although the change of place of holding meeting was made on short notice, all the preachers were in attendance except Bros. Little and Roe, who were prevented by sickness, and W. M. Watson, engaged in a revival.

With joy did we receive the encouraging reports on spiritual state, and the success that had already attended the efforts of some of the brethren in their revivals and regular services.

Some of the reports brought out the fact that Sabbath desecration is one of the greatest evils of the day. All deplore its awful effect, and trust that strong and effective steps may soon be taken against Sunday excursions, picnics, fishing and all open violations of the sanctity of this day.

The licenses of all the local preachers were renewed. James Wilson was recommended for admission into the traveling connection, and J. W. Watson for readmission.

We were glad to note the presence of our connectional brethren: Rev. F. S. H. Johnston, M. M. Smith, W. B. Ricks, Dr. A. C. Millar, J. E. Godbey, and Rev. S. H. Babcock, Superintendent of the Anti-Saloon League of Arkansas, and his wife, Mrs. S. H. Babcock, representing the Home Mission Society. All were heard gladly.

The great need of well trained men and women in every department of life, special preparation of teachers and preachers and the endowment of our schools was clearly shown by Rev. F. S. H. Johnston and Dr. Millar.

A motion offered by Rev. F. A. Jeffett, to assume the proportion-

ment of the Twentieth Century Fund to the Jonesboro District, was carried by a practical vote of the conference.

After the speech by Rev. S. H. Babcock, the following resolution was adopted:

"Whereas, the time has come in Arkansas when the church must take a strong stand against the whisky traffic; therefore, be it

Resolved, That we recommend that our church keep a strong man in the field as a representative of the Anti-Saloon League.

[Signed] JOHN EIDSON,
E. N. BICKLEY.

The sermon of Dr. Godbey causing the hearts of many to burn, called for a resolution of the conference, expressing heartfelt thanks to the Doctor for the same.

In keeping with the Discipline of our church, prominence was given to religious worship and the entire occasion was marked with spirituality.

The following were elected as delegates to the annual conference: A. L. Malone, S. E. Ebbert, Bro. Rooks, and old Bro. Blythe, one of the oldest men, both of the State and church, and whose presence is always a benediction to the occasion.

Our presiding elder showed much courtesy, both to the local brethren and to former P. E.s. Bro. Jernigan is one of our best revivalists, and we trust that his songs, appeals and exhortations may prove a revival throughout the entire district.

The news of Bro. Little's sickness was received with sorrow, and the following resolution, signed by J. B. McDonald, T. B. Williams and W. P. Talkington, was offered in his behalf:

"Resolved, That we have heard with sadness of the illness of Bro. Little, who is kept from our session on that account, and that we remember him at a throne of grace and pray that he may soon be restored to perfect health."

Other resolutions were offered, expressing appreciation of kindness shown by the people of Nettleton, and to the railroads; also, our appreciation of the addition made to the district parsonage by our presiding elder.

The next district conference will convene at Rector.

W. P. TALKINGTON,
Assistant Sec'y.

The Fayetteville District Conference.

The thirty-third session of this conference met in the beautiful and prosperous little town of Prairie Grove, July 5, with Dr. Wilbur F. Wilson in the chair. All the preachers, save two who were providentially detained at home, and twenty-seven lay delegates were in attendance.

The disciplinary committees were appointed, after which reports from the Leagues were heard, which revealed the fact that more earnest and persistent efforts should be put forth to awaken our people to the needs of and the benefits to be derived from this arm of the church.

Rev. F. S. H. Johnston and O. E. Goddard were present and add-

Narrowly Escaped Death

Team of Run-away Horses Dashes Into a Preceding Vehicle and One of the Occupants Seriously Injured.

From the Advocate, Crestline, O.

While out riding a terrible accident befell Miss Fannie Thoman, a young lady residing about three miles west of this city. In conversation with a friend recently, Miss Thoman told the story concerning this horrible affair and the results from it.

She said: "I was working in a dressmaking establishment in Galion, Ohio, and one day while out riding with my friends, we

were overtaken by a team of run-away horses, and the carriage in which I was riding was badly wrecked and I was thrown out, receiving a hard fall.

"I was taken to my home, and a physician was called and upon examination told me that my right kidney had been injured. He gave me medicines which relieved me some, but which never helped me as they should.

"I was weak and whenever I attempted to do light work about the house, I would become prostrated. I was very dizzy and frequently pains would dart through my back in an indescribable manner. In fact, my whole constitution was affected. I had a very sallow complexion with seemingly no color in my face at all.

"I remained in that condition for over two years and nothing seemed to relieve me. I happened to read in a paper how some people had been cured by the use of Dr. Williams' Pink Pills for Pale People. One case described was similar to mine, and I called the attention of the other members of the family, and my mother suggested I should have a box at once.

"Of course I was anxious to get well and a box of these pills was secured and tried. When I had taken the pills one week I noticed an improvement in my condition. A better color came in my face and lips, I became stronger, and an increased appetite and the dizziness in my head was relieved.

"I had often read of these pills but gave no attention to them until the day I procured my first box. Since then I have taken twelve boxes and have been greatly relieved. My blood is in a better condition, I have gained in flesh and my entire system has been built up. I most certainly recommend Dr. Williams' Pink Pills for Pale People to any one troubled with kidney complaint."

At druggists or direct from Dr. Williams Medicine Co., Schenectady, N. Y., 50 cents per box; or 6 boxes for \$2.50.

ed largely to the interest of the conference. Steps were taken to provide a district parsonage, and we confidently believe that ere another year shall have passed our P. E. will have a pleasant and comfortable home.

Reports from the different stations and circuits show progress on almost all lines, and yet a grand and glorious revival is needed. Our people need to realize more fully the happiness and blessings that come from family worship, the obligation of loyalty to the church, the responsibilities resting upon them as members of the church to support her institutions and properly care for her ministers.

Bro. F. S. H. Johnston, State manager of the Twentieth Century Fund, addressed the conference concerning his claims, and the following resolution, offered by Bro. Hanesworth, was unanimously adopted:

"Resolved, that this district conference does hereby accept the amount (\$4,500) apportioned to this district by the executive committee of the Twentieth Century movement, and that the amount be

regarded as a free-will offering."

Subscription taken on the above movement amounted to \$214.55.

Bros. G. W. Vincenheller, J. J. Baggett, and J. H. Wasson were added to the Board of District Parsonage Trustees, and Bro. Joe Holcomb resigned because of feeble health.

Bro. Griffin, of Goshen circuit, being absent on account of the hopeless sickness of his wife, the conference joined Bro. D. J. Weems in a prayer of sympathy, and he was remembered in a financial way.

Conference passed the characters and renewed the licenses of the following local preachers: J. C. Stanley, H. K. Braswell, T. F. Wasson, J. T. Watson, T. P. Harrison, H. L. Dinsmore, Jas. Harris, W. M. Mills, J. A. Womack, J. D. Sturdy, H. M. Hatfield, and C. A. Watson.

James Harris was recommended to the annual conference for deacon's orders.

The following brethren were licensed to preach: J. D. Sherman and J. H. Smith. Bro. J. K. Osborne, it appearing that he was out of harmony with the doctrines of our church, was refused a renewal of his license.

The delegates to the annual conference are G. P. Jackson, J. J. Baggett, H. D. Hutcherson, John Miser. Alternates: J. H. Wasson, J. E. Bryan.

J. R. Maxwell was recommended for re-admission to the annual conference.

The conference was highly spiritual from first to last, and both preachers and laymen took leave of Prairie Grove feeling that it was indeed pleasant and profitable to have attended this conference.

S. S. WATERS, Assis't Sec.

To the preachers of the Fayetteville District: Below is the apportionment of the Twentieth Century Educational Fund, to the several stations and circuits of the Fayetteville District, as adopted by the district conference held at Prairie Grove, Ark., July 5:

Fayetteville station.....	\$590
Springdale station.....	250
Bentonville station.....	420
Elm Springs circuit.....	250
Farmington circuit.....	190
Prairie Grove circuit.....	320
Boonsboro circuit.....	220
Winslow circuit.....	100
Bentonville circuit.....	250
Rogers and Oakley circuit.....	200
Center Point circuit.....	280
Gentry circuit.....	250
Siloam Springs and Cincinnati.....	200
Gravett mission.....	195
Hindsville circuit.....	165
Huntsville circuit.....	200
St. Paul.....	50
Brightwater.....	170
Goshen.....	200
Total.....	\$4500

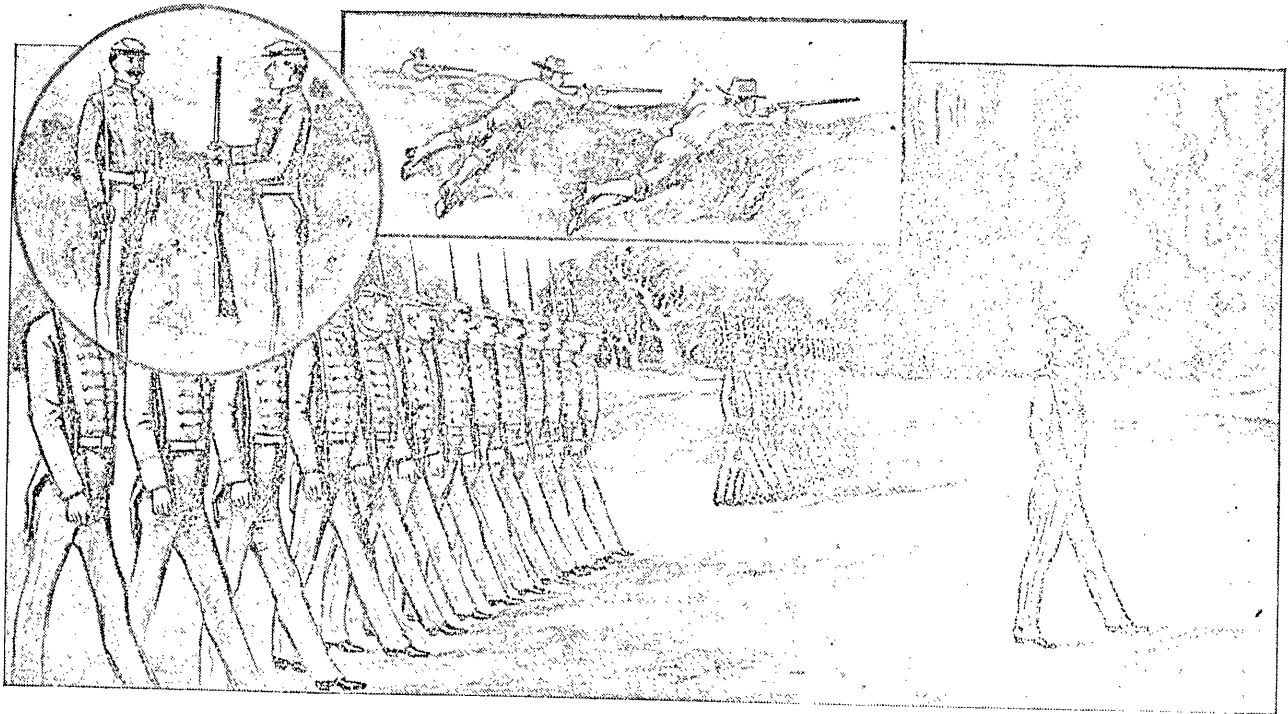
Y. A. GILMORE,
S. S. WATERS,
D. J. WEEMS,
Committee.

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The right teacher in the right place is all important. Be careful. Address J. M. Dewberry, Birmingham, Ala., stating kind of teacher desired and the pay. He recommends efficient teachers to schools, colleges and families, free of charge, throughout the South and Southwest. His service is prompt and reliable.

Efficient teachers desiring information should write for circulars.

JACKSON MILITARY ACADEMY, Jackson, Mo.



The School is under the direction of a West Pointer. The Commandant of Cadets is from Virginia Military Institute. The Superintendent located the Military Academy at Jackson because the town combines healthfulness with excellent moral and social advantages. Instruction under able professors in Latin, Greek, French, German (Grammar and Conversational methods) Mathematics, Sciences, History, Literature, English, Elocution, Physical Culture, Gymnastics, Book-Keeping, Military Tactics, Music and Art. Students prepared for entrance examinations at West Point and Annapolis—also a thorough course preparing for the Freshman year of our leading Universities. We offer the best advantages with the least expense. \$200.00 pays for Board, Tuition, Laundry, Fatigue and Dress Uniforms for ten months. Uniforms West Point pattern. Write for Catalogue to CAPT. GEO. A. KENYON, Commandant of Cadets, Jackson, Mo.

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

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G. E. DOWNAN, President.

Woman's Work.

W. F. M. S. of the White River Conference.

My Dear Sisters:—We, your Committee on Publication of Minutes, regret to have to tell you that there will be no Minutes of the annual meeting issued this year, as the promised money has been sent in by only two auxiliaries.

We beg that you will preserve the copies you have of 1898, and present to your societies the report of Committee on Finance, which was re-adopted this year, and comply with Art. 3, page 22, during this quarter. There was some excellent legislation of which we are sorry you should not know—but until all our auxiliaries pay the contingent fee of 25 cents for adult members and 10 cents for juvenile, we cannot hold annual meetings, be represented at the W. B. M. and publish Minutes, for we cannot ask our officials to always bear their own expenses as they did this year. The reports of Cor. Sec., Treas., and names of officers are given. Please clip and paste in Rec. Sec.'s book for reference.

MRS. S. H. BABCOCK,
MRS. ROBT. NEILL,
Committee on Publication.

CORRESPONDING SECRETARY'S REPORT.

Adult auxiliaries, 28; Y. P. and juvenile, 8; adult membership, 500; Y. P. and juvenile, 185; life members, 30; scholarships, 1; Bible women, 2; day schools, 1; W. M. Advocates, 119; Little Workers, 94. President, Mrs. S. H. Babcock, Batesville.

Vice-President, Mrs. H. B. Strange, Beebe.

Recording Secretary, Mrs. A. L. Malone, Jonesboro.

Corresponding Secretary, Mrs. Robt. Neill, Batesville.

Treasurer, Mrs. P. A. Robertson, Searcy.

District Secretaries—Mrs. M. A. Lamb, Jonesboro; Mrs. J. M. Green, Newport; Mrs. J. R. Lanier, Helena.

Searcy District—Mrs. J. K. McIntosh, Beebe.

Batesville District—To be supplied.

MARY A. NEILL.
Batesville, Ark.

Mrs. P. A. Robertson in account with W. F. M. S. of White River Conference, for the year ending March 30, 1899:

Auxiliary.	Amount.
Melbourne.....	\$ 3 55
Newport.....	34 80
West Point.....	10 10
Auvergne.....	6 10
Helena.....	36 15
Northeast Jonesboro.....	18 00
Searcy.....	60 85
Franklin.....	16 90
Holly Grove.....	5 50
Vaundale.....	16 70
Batesville.....	93 75
Beebe.....	36 15
Barren Fork.....	4 60
Cotton Plant.....	3 70
McOrory.....	10 45
Gully.....	30 47
Mammoth Spring (Mrs. Skinner).....	1 00
Lexa.....	19 83
Central, Batesville.....	7 85
Augusta.....	9 60
Jonesboro.....	104 12

Tuckerman.....	12 30
Cabot.....	5 00
Marvell.....	11 05

Total.....\$558 52

YOUNG PEOPLE AND JUVENILE SOCIETY.

Paragould Young People.....	\$ 3 85
Auvergne Shining Lights.....	2 55
Jonesboro Willing Workers.....	16 50
Esther Case Juveniles (Helena).....	5 85
Jonesboro Rosebuds.....	33 47
Searcy Willing Workers.....	5 28
Shining Stars of Galloway.....	78 00
Galloway Young People.....	71 90
Evening Shade Sunbeams.....	2 17
Batesville Helpers.....	16 55
Gully Juveniles.....	10 38
Junior League of Newport.....	20 72
Mary Neill Juv. (Barren Fork).....	6 10
Cotton Plant Jewels.....	2 45
Beebe Willing Workers.....	7 08
Central Ave. Juv. (Batesville).....	1 30
Corning Young People.....	15 75
Hopeful Workers (Mosher).....	10 95

Total.....\$310 85

BIBLE AND TRAINING SCHOOL.

Melbourne auxiliary.....	\$ 5 30
McOrory auxiliary.....	9 00
Gully auxiliary.....	30
Gully Juveniles.....	71
Weldon and Auvergne circuit.....	6 90
Augusta auxiliary.....	3 00
Junior League (Newport).....	17 50
Batesville auxiliary.....	10 00
Paragould Young People.....	4 50
Jonesboro Rosebuds.....	10 00

Total.....\$67 21

CONTINGENT FUND.

Batesville auxiliary.....	\$ 6 31
Augusta auxiliary.....	3 30
West Point auxiliary.....	1 35
Franklin auxiliary.....	60
Northeast Jonesboro auxiliary.....	5 00
Jonesboro Rosebuds.....	3 25
Hopeful Workers (Mosher).....	4 75
Auvergne auxiliary.....	75
Searcy auxiliary.....	3 05
Helena juvenile.....	2 50
Helena auxiliary.....	3 75
Home Mis. Society of Marianna.....	10 00
Mrs. Hill, of Cotton Plant.....	50
Beebe auxiliary.....	3 00
Batesville Helpers.....	2 00
Cash on hand from last year.....	53 18

Total.....\$103 29

Total amount received.....\$1039 87

By am't remitted Mrs. McTyeire.....\$835 90

By am't remitted Mrs. Billingsley for Belle Bennett chair.....67 21

Paid Mrs. Neill for ex.....14 50

Paid Mrs. S. H. Babcock.....4 50

Paid Mrs. J. M. Green.....1 85

Paid Rev. W. B. Ricks.....1 85

Paid Mrs. J. C. Hawthorne.....4 00

Paid Mrs. J. R. Lanier.....5 00

Paid Mrs. I. K. Hooper.....9 37

Paid Mrs. H. B. Strange.....36 85

Paid Mrs. Neill for printing Minutes and for Dist. Secy's books.....25 50

Am't for Treas. expenses.....1 75

Paid Mrs. Neill for Conference expenses.....5 00

Total paid out.....\$1013 28 \$1013 28

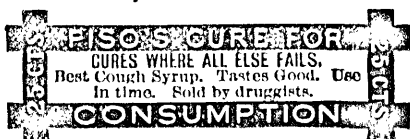
Am't reserved from Dec. report.....33 47

Less am't overdrawn on contingent.....6 88

Total.....\$ 26 59 \$ 26 59

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Dizzy Feelings,

Female Complaints,

Biliousness,

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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 ^{there was} evening and ^{the} morning ^{were the first} day.

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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.

MEADOWS: A brighter, sunnier baby has never gone out of a home than Rufus Harry Meadows, child of Brother and Sister David Meadows. Little Rufus was born January 8, and died May 15, 1899. Congestion of the brain was the disease that speedily did its work. He has gone on before to await the coming of loved ones.

L. C. CRAIG.

Gainesville, Ark.

SORRELS: On May 22, 1899, Chloe Sorrels, the sweet little daughter of Bro. and Sister Nathan Sorrels, died, and her body was laid in the tomb by the side of her brother, who had preceded her three years. She was born Sept. 13, 1896, and yet so young, she seemed to love to think of heaven, for the day before she died, often she asked her grandmother to sing, "Where Living Waters Flow, and Where the Tree is Ever Green." Dear parents, there is another tie in heaven for you. Innocent and pure she has gone, faithfully, ever abiding in God, may you follow on. May God bless the father and mother and remaining sister.

J. J. GALLOWAY.

NIXON: Mrs. Phoraby Nixon was born May 3, 1840; died March 14, 1899. She belonged to the M. E. Church, South, and lived and died a devoted Christian. She was always willing to administer to the wants of others. Her husband preceded her to the spirit land. She leaves two children, brothers and sisters, and a host of friends to mourn. Their loss is her gain, for she died in the full triumph of a living faith. In her last moments she clasped her hands across her breast, and closing her eyes, her spirit sweetly passed away to Him who gave it. I would say to the two lonely children, brothers and sisters, live and die as she died that you may meet her again where she will be waiting and watching with outstretched hands to welcome you in at the beautiful gate.

A FRIEND.

FUTRELL: Mrs. Isabella, daughter of James and Nancy J. Lewellin, was born May 11, 1844; professed religion in early girlhood, joined the M. E. Church, South, in which she spent the remainder of her life; was married to Alexander Futrell, April 12, 1868; died of paralysis, April 8, 1899. She was the mother of nine children, seven of whom had crossed death's cold floods before her.

She leaves a husband, two daughters, one sister and two brothers, with a goodly number of relatives and friends to weep her departure.

While sad news fills the hearts of those who loved her fondly: while the one she left looks dreary and desolate, because she is there no more, how consoling to read in the blessed Bible: Blessed are the dead which die in the Lord from henceforth, yea, sayeth the Spirit, that they may rest from their labors, and their works do follow them.

Weeping ones, let this be to you an everlasting comfort.

A. H. WOODARD.

Vanndale, Ark.

ESTES: Irby E., son of Bro. J. W. d Sister M. E. Estes, was born November 30, 1891, and died Sept. 7, 1898, 6 p. m., and Addie O., daughter of me parents, born Dec. 28, 1893; died Sept. 7, 1898, at 8 p. m.; also a son, Floid, born Feb. 22, 1896, and died Sept. 1898, at 5 p. m. This chronicles one of the saddest bereavements in our knowledge. Brother Estes lives near Ingland, Ark. They had seven children and had always enjoyed good health until this sad bereavement of the bright children, leaving them

four children. Bro. and Sister Estes are members of the Methodist Church, and among the most honored citizens. We weep with them. The community feels for them. Jesus sympathizes with them as he wept with Mary and Martha. In the hand of God may this bring them closer to Christ and to duty, the cross we must all bear if we would ascend the mount of God. Their voices are not heard here, but they sing up yonder. The home is dark and sad, but they are happy. It is well with the children on the other shore. Suffer little children to come unto me. Their pastor,

D. D. WARLICK.

HORN: One of the best women of Greene county, Ark., was laid to rest at Fairview cemetery, six miles west of Paragould, Ark., June 5, 1899. This elect lady was Sister Mollie Horn, wife of John I. Horn, of Beech Grove. The Gainesville circuit had no better member than Sister Horn. She impressed everyone for a Christian life. Many people have said to me, that they never conversed with her ten minutes without her saying something for Christ.

Sister Horn was born January 5, 1855, and married Bro. Horn in January, 1872. Seven children were born to them. She was converted and joined the church at Camp Ground in 1880. She was sanctified wholly August, 1898, and died June 4, 1899, after an illness of more than five weeks. I have never known a more patient sufferer. Several times before she died, she said, "If it was not for John and the children I would like to slip away to glory." She quietly fell asleep and never awakened on earth. No woman in her wide circle of acquaintances in church and social life will be missed more than Sister Horn. Truly,

L. C. CRAIG.

Gainesville, Ark.

BAILY: Died, at the home of her daughter, Mrs. M. A. Price, two miles north of Warren, Ark., Mrs. Mary A. Baily, May 31, 1899, aged 76 years. It was 6 o'clock in the evening, and as the sun was sinking low in the quiet sky, she calmly and peacefully passed through the valley of the shadow and entered the haven of eternal rest.

Mrs. Baily was a native of Georgia; came with her husband and children to Bradley county, Ark., in 1860. Her husband died in 1866. She leaves six children and several grandchildren and many friends who mourn her departure, but we know that our loss is her eternal gain, for she was ready and her prospects bright for heavenly felicity.

In early life she was converted and joined the church—first the Baptist Church, but in 1841 she joined the Methodist Church, in which she remained an exemplary member till the day of her death. May her children and grandchildren try to imitate her good example, and ever remember her words of counsel, and may they all meet her in the blissful beyond where parting will be no more.

R. A. MCCLINTOCK.

TERRY: Sister Cora Terry was born Nov. 3, 1880, and departed this life in great triumph June 13, 1899. She professed religion and joined the M. E. Church, South, when but nine years old. She was shielded from temptation by her pious parents, and knew no guile. I, her pastor, lived with her and her widowed mother the past two years, and during this time I found her to be kind, obedient and true in every respect. She was modest, intelligent and gifted. She made good use of every opportunity and at this early age she was rapidly becoming a leader in music and Sunday-school work.

Her mother asked her, "Are you afraid to die?" Her answer was, "This is not death mamma, it is just a sleep." "If this is death then I love to die." She told her friends goodbye one by one, and urged them to meet her in heaven. She then told her mamma to tell her brother, uncle and friends to meet her in heaven. She then clasped her hands and said, "glory." She passed away in perfect ease. She leaves a mother and numerous relatives to mourn their loss, but their loss is her eternal gain. They mourn not as those who have no hope. May

God sanctify her life and death to the good of all her relatives and friends.
J. D. SORRELS, P. C.

WELLS: Elizabeth Ann, (nee Fizer) was born in Weakly county, Tenn., May 7, 1845; died near Charleston, Ark., March 31, 1899. She was married to Wm. M. Wells, Dec. 4, 1867, of which union were born eight children, two girls and six boys, of whom five are living. Sister Wells professed religion and joined the M. E. Church, South, at about the age of 14, and lived a consistent member till her death. She was a woman of such Christian attainments as are rarely attained by many. She wielded a power for good that led many to God. The church has lost a soldier; the afflicted of this world have lost a mother, but heaven has gained a saint. "I heard a voice from heaven saying unto me write, blessed are the dead that die in the Lord, yea, henceforth, saith the Spirit, they shall rest from their labors."

WM. T. THOMPSON.

REYNOLDS: On Feb. 7, 1899, another home was made sad and lonely by the going to that home above our friend and brother, Erasmus H. Reynolds in the 43d year of his age. When the summons came all was ready. We cannot say of our brother as of many others, that from childhood he had been a Christian, but raised in a Christian home, that with a father whose life was an example worthy of imitation, and a mother like Eunice, whose duty is well performed, and a strong faith in God and in his word when he said, "Train up a child in the way he should go and when he is old he will not depart from it." This mother believed that, and it was true in this case. About four years ago, as he looked back on the life of his mother and the true Christian character of a devoted wife and godly sister and family, with no reservation he gave all to God and united with the Lakeside Church in Pine Bluff, and there remained until God called home. Our brother had many afflictions, but bore them, well feeling that the Father did all for good. He leaves a true and faithful wife and two little Christian girls, all on the way, with no fear, if faithful themselves, but that they will meet again.

JNO. F. CARR.

Pine Bluff, Ark.

TAFF: Rev. F. A. Taff, Jr., son of Rev. F. A. Taff, Sr., was born April 15, 1861; departed this life April 24, 1899. A good and noble young man has fallen. He professed faith in Christ, August 1881, and joined the M. E. Church, South; was licensed to preach by Geo. W. Hill, P. E. Fort Smith district, 1891. He was appointed by O. H. Tucker, P. E. Harrison district, to fill Mountain Home station 1896, as supply; joined the Arkansas Conference in the fall of the same year, and was appointed to a position in school at Hendrix College. In 1898, he was appointed by P. B. Hopkins, P. E. of Eureka Springs district, to fill out the unexpired time of A. Marston, in Eureka Springs station. He was appointed by Bishop Morrison to the Cauthron circuit, Fort Smith district, 1899. His health failed early in the year; he was confined to his bed but a few weeks and then passed away. A purer young man I never knew. One of great promise to the church. He was loved so much by all who knew him, but his work is done, his life is ended here and he has entered into rest. I would say to his aged parents, don't grieve or mourn the loss of your dear boy, you will soon find him again where there will be no partings; and I would say to his brother and sister left behind, be encouraged, for your Lord is calling for you to come up higher where you will find brother again.

JNO. C. SHIPP.

Watson, Ark.

FENNEL: Mattie E. Fennell (nee Moreland) was born in North Georgia, Nov. 9, 1863. While she was yet very young her parents moved to Arkansas, and settled near Little Rock, where was spent the greater part of her early life. She gave her heart and life to Christ at a very early period and joined the Methodist Church. Her life has always been exceptional in the uprightness of its example before the world. In 1882 she married Louis Fennell, be-

coming a devoted wife and the noble mother of three children. For two years prior to her departure, she experienced very poor health, yet during her sufferings, which at times were severe, she was never known to complain. Often she spoke of the better world to come, and of her desire to be there, yet always with solicitude for those whom she would leave behind. On January 4, 1899, the beautiful relief angel came and gently transferred her life from one of suffering to one of eternal joy.

Being unconscious at the moment of her departure, she left no dying message for her loved ones, but husband and children, who, through a life of noble fidelity and patient care had learned to love and trust her, can constantly read in memory's sacred page the living message of truth she always gave. Many friends grieve her loss, and a place will be vacant in Sugar Grove Church in order to fill one in the triumphant church above.

P. W. CAMPBELL, P. C.

HANKS: Mrs. Frances Jane Hanks was born in Tishomingo county, Miss., Dec. 3, 1841; was converted in early life and immediately united with the M. E. Church, South; died at Clinton, Van Buren county, Ark., May 18, 1899. It was the pleasure of the writer to be intimately acquainted with Sister Hanks and her family. Her many Christian virtues could scarcely be exaggerated. She entered upon the Christian life in the soft season of youth, and for more than two score years of religious life she "did justly, loved mercy and walked humbly with her God." She loved her church and for its welfare no gift was too rare; no sacrifice too great.

She loved God's ministers and they ever found warm welcome in her home. She was devoted to her husband and children, and made friends of all whom she met. Many hearts recall with tenderness her kind words. Her last illness was of few days duration. During this time she suffered much. As the end drew near she said, "I am so happy." Such an exclamation magnifies the grace of God that turneth the shadow of death into the morning. A life of consecration and usefulness has ended. Our consolation is in the thought that she is safe in our Father's house and awaits the arrival of husband and children and the reconstruction of family relationships in the land "where the flowers bloom forever and the sun is always bright."

J. M. WILLIAMS.

DIGGS: Sarah Diggs (nee Clark) was born in North Carolina, September 18, 1831; moved to Weakly county, Tenn., in childhood; was married to Rev. Rily Diggs, July 26, 1852, and came to Arkansas in 1874, and spent the remainder of her life in Clay and Greene counties. She professed religion and joined the M. E. Church, South, under the ministry of her husband in 1876, and died a triumphant death in Greene county, Ark., March 6, 1899. She was an earnest, devoted Christian and delighted in the services of the sanctuary. She had the confidence and respect of all who knew her. She leaves five sons and four daughters, all grown up to manhood and womanhood; all are members of the church but two boys. She was a very patient sufferer in her last illness, which was long and tedious, but even while in great suffering she would shout the praise of God and rejoice in the glad hope of sweet deliverance. She often spoke of her abiding confidence in God's goodness and of her faith in Christ. While she sleeps quietly beside her husband in Wood's Chapel cemetery, no one doubts but that the soul of this pure, good woman is at rest in the home of the blest. Her funeral was preached by the writer at Wood's Chapel to a large congregation of her neighbors and sorrowing relatives. May the blessings of God abide upon the sons and daughters, and may they all so live as to make an unbroken family and have a happy meeting in the great reunion above.

WM. M. WATSON.

Paragould, Ark.

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