

Arkansas Methodist.

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

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WITH THE IMPROVEMENT OF BUSINESS in this country, and especially because of the revival of manufactures, an increasing number of foreigners are coming to our shores, a large proportion of whom are illiterate, very poor and of the criminal class. Thus prosperity in one form prepares for us trouble in another.

THE PEOPLE OF CHICAGO ARE building a great drainage canal for the purpose of emptying the sewage of that great city into the Mississippi river. To this method of dispensing of the filth of Chicago St. Louis objects, and has filed a petition in the Federal Courts asking an injunction against completing the work.

THE LARGEST SUNDAY-SCHOOL IN the world is at Stockport, England. It was opened in 1805, but many additions have been made to it, until now it has eighty school rooms, some of which will seat more than 300 scholars. The large hall will accommodate 3,060. There are about 6,000 scholars connected with the school, requiring the services of 500 teachers.

THE FIRST BALE OF COTTON shipped from Texas to the Eastern market started out on a benevolent mission. It was to be sold at auction, to the highest bidder, and the proceeds to go to the fund for the Texas flood sufferers. It reached New York last week, and was sold for \$2000. The Cotton Exchange bought it and then sent it on to Boston on its mission.—Texas Christian Advocate.

ON THE 17TH OF JULY THE Empire of Japan was admitted into the comity of nations. The extraterritoriality laws ceased. The consular courts for the trial of foreigners were abolished. All foreign subjects on Japanese soil became subject to Japanese laws, and restrictions upon travel and trade of foreigners were removed.

ONE OF THE LAWS PROMULGATED by Gen. Brooke for the government of Cuba makes marriage simply a civil contract. Marriages by ministers have no legal recognition. The law forbids the civil officers to charge more than one dollar for performing the marriage ceremony. This, considering the oppressions of the Romish Church under which the Cubans have formerly suffered, seems to be a wise law.

Dispute About the Alaskan Boundary

The treaty of 1825 between Russia and Great Britain stated the boundary of Alaska on the side of the British possessions as follows: "The line of demarkation shall follow the summit of the mountains situated parallel to the coast as far as the point of intersection of the one hundred and forty-first degree of west longitude (of the same meridian) and from said point to intersection north. Whenever the summit of the mountains which extend in a direction parallel to the coast, from the fifty-sixth degree of north latitude to the point of intersection of the one hundred and forty first degree of west longitude shall prove to be at a distance of more than ten marine leagues from the ocean, the limit between the British possessions and the line of coast which is to belong to Russia as above mentioned, shall be formed by a line parallel to the windings of the coast, and which shall never exceed the distance of ten marine leagues therefrom."

Now the matter in dispute between the United States and Canada is on the interpretation of this apparently clear and simple boundary. Canada, desirous of getting coast possessions which may make a port of entrance into the gold regions of the Klondyke country, insists that the leagues shall be

measured from the outer coast line and do not apply to the so-called Lynn Canal, which is a narrow branch of the sea, about six miles wide, near the head of which are the towns of Skagua and Dyea. These towns were settled by the United States and her possession of the Lynn Canal has not been hitherto disputed. She insists that the ten leagues must also measure from this inlet as a coast line. This construction of the treaty is that upon which the United States has hitherto acted and which had not been disputed. Although the joint High Commission may not resume its session at the time appointed, this matter is likely to be settled by direct negotiation between the United States and Great Britain.

THE CITY OF LITTLE ROCK SEEMS to be waking up after long sleep. "Still another railroad" is the call. This time it is the Arkansas Northern, a road to run from Little Rock to the zinc fields in the Northwest part of the State. It is said a bonus of \$100,000 from Little Rock will secure the road. A committee is now trying to raise that amount. It ought to succeed. The proposed road would prove of great value.

JUST NOW THE CITY OF PARAGOULD, Ark., is in a ferment. The disposition of the lumber men to import Negro labor seems to have been the moving cause. Some parties on Thursday night, August 3, served notice on the Negroes at their homes to leave the city. The mayor was appealed to but could not guarantee protection. A mass meeting of citizens was held which condemned what had been done and called upon city and county officials to protect the colored people. No violence has been reported, but at this writing, most of the Negroes have left the place. It is a shameful outrage upon the colored people. All respect for right and justice fails unless it be maintained toward all classes. Right and humanity have no boundaries of race or color. The people of Paragould will find it far more to their interest to ferret out the par-

ties who served the notice on the Negroes and punish them than to allow the unoffending colored people to be driven from the city in that fashion.

THE PEACE CONFERENCE AT THE Hague has adjourned. The conference, it is known, was called at the suggestion of Russia. The Christian world was surprised that a call to consider how to diminish the horrors of war, or end war altogether, should emanate from the Czar, the world's mightiest and supremest autocrat. But however they distrusted the nations could not refuse to join in a movement which was ostensibly so much to be desired. Russia, England, France, Germany, Austria, Italy, Switzerland, Holland, Belgium, Denmark, Norway, Sweden, Spain, Portugal, Turkey, Roumania, Serbia, Japan, China, Persia, Siam, and the United States sent their delegates to the conference at the Hague.

The results of the conference are not unimportant. The regulations which it recommends are (1) prohibition of the use, in war, of asphyxiating gases, projectiles from balloons, and expanding bullets; (2) regulations concerning the conduct of war on land; (3) provision for settling national disputes by arbitration. This last is by far the most important of the measures proposed, and has been set forth, as to method, in the METHODIST of July 26.

The conference could only recommend measures. The recommendations remain open till the year 1900 for ratification and signature.

Whatever may come of this conference in the present time it is a long step toward that day when wars shall cease. Christian philanthropist and statesman, as well as the poet, have seen in their faith the era established

"When the war drum throbbed no longer and the battle flags were furled,
In the parliament of man, the federation of the world."

In His Steps.

This is a very justly popular religious book. We have arranged to sell it at reduced prices, to-wit: 20 cents in paper binding, or cloth, 40 cents. Order at once.

GODBEY & THORNBURGH.

Contributed.

Are Hotels Dancing Halls?

This question comes to me again and again as I observe the custom in the towns and small cities, specially summer resorts. The hotel is a place where the general public stop and is entertained. Persons of all and of no religious faiths, lawyers, doctors and preachers alike knock at the same door and are supposed to be entertained and pay for it, having their positions and feeling respected.

The traveling Christian does not expect to find his prayer-meeting or preaching at the hotel, nor should the dancer expect to find his dancing hall there. There are churches in which to worship and there are halls and homes (some homes) where those who are inclined to "reveling" can dance, but it is an infringement on personal paid-for rights to force men and women to be present at a dance when the whole thing is so repugnant to their feelings and religious instincts.

In these times—I don't know how it used to be—it is almost universal that a hotel means a dance two or three times a week, with an occasional german thrown in for good measure. Why is this? Is it not to make money? And is not this making merchandise of human passions? The dance brings the young people together—strangers they may be—in a way that no other public exercise will admit, and no other circumstances will allow. I once heard a young lady expressing her preference for a certain young man as a dancing partner, "because he could carry her," she said "around the entire circle and not allow her to touch the floor." Now imagine a nice sweet young lady spending the first evening of her acquaintance with a young man, where things are thus mixed up. Is it therefore surprising that a certain young man said, "I like to dance, but do not want my sister to dance." In these days young people travel a great deal, and must their parents, who oppose dancing, and are at home, hard at work that their children may have the advantage of travel, have no assurance that if they stop at a hotel they will not be exposed to the temptation of the dance. And then who will be there? Most anybody; for you don't always know the character of either the sojourning guest or the home patronage.

I consider one dancing hotel in any town worse than two blind tigers. Whom will the tiger catch? The sot, the incorrigible. Whom will the giddy, gay hotel festivities catch, kept possibly by a church member, and it may be a preacher? It will catch our young men and women who are the most prominent and promising, and so affect their spiritual life that they will lose interest in the church services. Sometimes our best young people say, "Oh, that is such a sweet lady, she entertains so elegantly; surely there can be no harm in following the example of such a person." Could our young peo-

WORN-OUT WOMEN



Most women are drudges. Some are willing, some are unwilling. Some women drudge for themselves, some for their family. Their routine is endless; no matter how ill they feel they work.

Women never half take care of themselves. Early decay and wrecked lives abound, mainly through neglect. Every woman should have the book called "Health and Beauty," which the Pe-ru-na Medicine Co., Columbus, O., will mail on request. It tells women some easy things to do to protect health, and all about the virtues of Pe-ru-na for women's peculiar ills. Miss Lizzie Peters, Mascoutah, Ill., writes:

"I am perfectly cured of female weakness by taking Pe-ru-na and Man-a-lin. I have gained thirty-seven pounds since I began taking Pe-ru-na. My friends are wondering what makes me look so bright and healthy. I would like to let the world know what a wonderful medicine Pe-ru-na is."

Woman's diseases are mainly catarrh of the pelvic organs. Pe-ru-na drives out every phase of catarrh.

Mrs. Eliza Wike, No. 120 Iron Street, Akron, O., writes:

"I would be in my grave now if it had not been for your God-sent remedy, Pe-ru-na. I was a broken-down woman, now I am well."

ple but know the various forms of the enemy, his wily seductions, and see the thorn beneath the rose, surely they would stop before it is too late.

I regard this hotel dancing as one of the curses of the age. If you have never known its demoralizing effects, just try to hold your young people up to a proper standing in spiritual life with such temptations in your midst. The minister and church can do much to remedy this evil if they will.

Many preachers will say, "Yes, that is right," but who will audibly say "amen" and should the preacher raise his voice will his church sustain him?

While we are fighting blind tigers, and they should be exterminated, and allow these public dancing places to go unrebuked, we are stumbling at a mole hill and trying to climb a mountain. Has any one, at any time or place, heard or seen anything against this gigantic evil? Why?

M. M. SMITH.

FOUNTAIN PENS.

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

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

GODBEY & THORNBURGH.

LOOK! A STITCH IN TIME

Saves nine. Hughes' Tonic new Improved, taste pleasant, taken in early Spring and Fall prevents Chills, Dengue and Malarial Fevers. Acts on the liver, tones up the system. Better than Quinine. Guaranteed, try it. At Druggists. 50c and \$1.00 bottles.

The Nation's Curse.

Liquor License.

United States licenses to sell liquor have been granted to the persons named below, in what we understand to be prohibited territory. We may be mistaken in some instances, but do not intend to include any except in such territory. No doubt some druggists are in the list, but we do not know who they are, and intend no reflection on those who are doing a legitimate business. This list includes all now in force up to and including August 4, 1899.

Adams, G. B., Hampton.
Browning, H. J. & Co., Hazen.
Bowles, Geo. R., Choctaw City.
Baker Bros., Herd
Bristow, M. O., near Smithville.
Blalock & Co., Peach Orchard.
Bradley & Co., Plummerville.
Benbrook, C. L., Fayetteville.
Brooklyn Club, Fayetteville.
Burton, J. A., Paragould.
Bigger, B. F., Reyn., wholesale.
Bowles, W. E., Reedville.
Blackburn, P. B., Henrico.
Bowen, W. J. & Co., Butler.
Creager, W. E., Cross Hollows.
Cox Bros., Fulton.
Crockett, C. S., Carrollton.
Cross, M. D., Surrounded Hill.
Campbell, A. W., Beebe.
Christmas, G. G., Alexandria Island.
Chastain, J. B., Prescott.
Curlin, J. A. & Co., Luxora.
Carle, Jno., Stuttgart.
Cato, J. H., Farmington.
Cotton, W. E., Dardanelle.
Davis, Walter, Lake Hall.
Dean & Co., Palmer.
Ellis & Hunter, Carden's Bottom.
Eastland, J. S., Judsonia.
Ferguson, R. A., Casa.
Flatt, R. F., Gallatin.
Friend, C. W., Uggles Landing, Pecan Point postoffice.
George, W. P. & Son, Berryville.
Gaeter, Elvin, Dermott.
Griffin, Jno W., Tecumseh, Harwood postoffice.
Green, R. J., Paragould, also wholesale malt dealer.
Garrett, Stephen, Gannis.
Garrett & Jackson, Bald Knob.
Graunds, J. T., Saratoga.
Huddleston, G. D., Lamar.
Horner, T. S., Luna Landing.
Harris, N. C. & Co., Plummerville.
Hart, M. M., Hudspeth.
Harris, J. S. & Co., near Perryville.
Harris, J. S. & Co., Casa.
Hawley, G. E., Grady.
Henry, David W., Nashville.
Hayes, J. F., Rogers.
Hedges, C. L., Decatur.
Hunt, Eb C., Hartman.
Howell, J. O., Prescott.
Hughes, T. F., Morrell.
Jones, J. F. & Co., Dumas.
Johnson, Jas., Corning.
Jones, J. R., Pettigrew.
Johnson, R. W. & Co., Hatfield.
Josey & Ward, Hope.
Ketchum & Martin, Knoble.
Kaufman, J., Cariola.
Kirspele & Kenmore, near Esaw.
Kirspele & Kenmore Redemption.
Knight & Craig, Pettigrew.
Killiam, W. G., Parkdale.
Luster, J. A., Batesville.
Loritz & Co., Des Arc.
Ligon, W. P., Winthrop.
Lephew, E. A., Sherrill.
Lee, F. T., Douglas.
Lipscomb, W. K., Kates.
Morrow, G. W., Luxora.
Mason & Carson, Bentonville.
Morris, J. L., Greenville.
Munder & Lucas, Hartford.
Moss, V. E., Collins.
Moss, V. E., Portland.
May, J. P. & Co., Maysville.
McGarrah, A. R., Rogers.
McRae, Jno., Greenville.
Morris, J. L., Rector, wholesale dealer in malt liquors.
McFall, Henry, Francis.
Montgomery & Co., Barfield.
McDugal, W. H., near Western Grove.
Munder, Tony, Hartford.
McAdams & Clark, Arkadelphia.

Nixon, W. W. & Co., Paragould.
Newell, H., Dudley Lake.
Oswald, J. W. & Co., Hazen.
Osburn, Jones W., Valley Springs.
Outhwaite, Chas. T., Mansfield.
Porter, D. O., Dumas.
Pryor, J. H., Hamburg.
Park & McDaniel, Gilham.
Pierce, Stephen, Garrettson.
Perry, A. L., Winthrop.
Pipkin, Jas. W., Wilton.
Parker, Wm. & Co., Maysville.
Pitolla, J. L., Centerville.
Parker, J. S., Hamburg, transferred to Snyder, July 27, 1899.
Robinson, J. T., Hickory Ridge.
Roberson, S. C., Walnut Lake.
Ralph, R. S., Cariola, Grand Lake postoffice.
Ralph, S. & Co., Wardell.
Roach, M. J., Mound City, malt liquors.
Sissmore & Co., Dutton.
Stahl, J. P., Redfork.
Stephens, P. M., near Guy.
Scruggs, F. R., Huntsville.
Semmermacher & Jacobs, Ulm.
Smith, J. M., Redfield.
Sheye, H. B., Cariola.
Sawyer, M. E., Hamburg.
Sinco, Albert, Alma.
Simpson, F. A., Bald Knob.
Sanford, Chas., Shawnee Village.
Smart & Charles, Pedro.
Sullivan & Wilkerson, Russellville, malt liquors.
Searcy, J. B., Humphrey, malt liquors.
Stone & Stausen, Levee Camp, St. Clair postoffice, malt liquors.
Theye, H. B., Portland.
Thomasson, C. R., Arkadelphia.
Troy, A. E., Liquor Co., Heber.
Tartar, R. L. & Co., Devalls Bluff.
Thomas, M. P., Lake City.
Vail, I. N. & Co., Oak Forest.
Vandover, W. A., Corning.
Wells, Jno. M., Harrisburg.
Wiley, H. W., Sarasso.
Warner, W. W. & Co., Batesville.
Ward & Key, Hope.
Wilson, W. W., Washington.
Wade, R. E. L., Luxora.
Wehunt, J. M., Black Springs.
Williams, W. C., Parkdale.
Walker, M. P., Wilmot.
Webber, J. R., Fisher.
Wesner, C. W., Corner Stone.
Williams Bros., Huntsville.
Yarborough, T. S. & Co., Johnsville, Peters postoffice.

Radway's Pills

Purely vegetable, mild and reliable. Cause Perfect Digestion, complete absorption and healthful regularity. For the cure of all disorders of the Stomach, Liver, Bowels, Kidneys, Bladder, Nervous Diseases.

Loss of Appetite,

Sick Headache,

Indigestion,

Dizzy Feelings,

Female Complaints,

Biliousness,

Dyspepsia.

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

Price 25c per box. Sold by all Druggists.

RADWAY & CO.,

55 Elm St.

New York.

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

Contributed.

China.

JNO. W. CLINE.

DEAR METHODIST—Our Soochow District Conference convened in Soochow the last of May. There was a very good attendance. Most prominence was given to public services, and I think it was a very profitable session. The preaching was good, and there was that unity and fraternity of feeling which was very pleasing to me. The brethren seemed to enjoy each other's preaching very much. I feel very great sympathy for our Chinese brethren who are out in interior stations, away from foreigners and almost wholly among heathen people. They are thrown on themselves, almost a total lack of fellowship, and these conference occasions bring them together in a kind of love-feast. I especially enjoyed the conference in association with the brethren and seeing them enjoy it.

We recommended two brethren to annual conference for admission and gave one man license to preach. He is one of our students and his tuition in school is being paid by the Y. M. C. A. in Hendrix College. The Hendrix Association is also paying the tuition of another student.

After district conference we made a short trip to Chang Shuh, thirty miles north of Soochow. Bro. Pilley, of our church, is the only foreigner in the place. He has rather a lonely time, but is doing a good work. There is a small mountain near, and we ate dinner on it. We enjoyed it very much, as this part of China is very flat.

I was impressed with a legend about a small cave on the top of the mountain. The people say a long time ago the devil came out of the mountain and left that hole; he has not gone back and consequently the people of the city are wicked. The condition of the people certainly justifies the belief that our arch enemy has come.

The school work is moving on very well. We will close for a few weeks' rest about the middle of July. It is getting very warm and we will appreciate a breathing place.

One of our members, just out of Soochow, was killed by lightning a few days ago. I was telling my teacher about it, and he asked me if I really thought he was a very bad man. I told him I did not think so at all. He said he did not understand my idea of it, for they all held among themselves that such a man was certainly a bad man; if he had not done something very bad, he was at anyway, planning something very bad in his heart. I tried to dislodge him from his position. He said even if it was not true, he thought it was a very convenient doctrine to scare men with. So many things here are met to suggest Bible scenes and stories, and this one with the others, that physical suffering follows sin. "No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live."

Bro. Hearn has been ordered home by the physicians. His health has been poor for several years. We are very sorry he has to go. I suppose no one in our mission speaks Chinese with more ease and more pleasure to the Chinese than Bro. Hearn. Such a man is in a position to do a great deal. We all love him and regret to see him leave. But we are all convinced that he ought to go.

We expect to spend the summer months in Soochow. Just now the work has great promise. We are very hopeful. We are all hard at work. I am enjoying trying to preach very much and receiving great blessing in it. Pray for us. Love to all.

Soochow, June 29.

Rev. John Coltraine Ritter.

REV. J. F. JERNIGAN.

The earthly existence of this man of God began on the 18th day of October, 1841, in Edgecombe county, North Carolina, and ended Jan. 2, 1899, at his home in Paragould, Ark. Eighteen-forty-one and 1899: between these two dates lie the time and territory occupied and spent by our noble brother. He was the son of Lewis and Elizabeth C. Ritter. He was married, Jan. 1, 1861, to Miss Altha Ann Taylor, both living in St. Francis county at this time. Four living children attest the compatibility and congeniality of this union: Will H., a citizen of Paragould and cashier of the Bank of Paragould; S. Allen, at this writing in Mississippi, I think; Mrs. Elizabeth G. Bryant; and Mary Lee, now with her sorrowful mother at Paragould.

Bro. Ritter served bravely and faithfully through the war of the sixties and came home, as many other dear old soldier boys, to find nothing much left but the soil, sunshine, trees, and his dear family. He was not a Christian when he came home, but soon became one. He had an experience, which he told to me, and which I want to make a part of this tribute. He was converted under the ministry of the sweet-tempered Rev. W. T. Noe, and while under the rod of repentance he reached a point whence he could go no farther.

Bro. Noe said to him: "John, what is the matter? What is the hindering cause?" His answer was a shake of the head, indicating that he knew not. The man of God insisted that there was something keeping him from the blessing and begged him to tell, and finally he said: "Bro. Noe, I was captured during the war by the Yankees, and two of them treated me very badly. I promised myself that if I ever got a chance at those men I would kill them. They took my horse, took my knife, took my watch, took my tobacco, and all the clothes they dared to; cursed me and abused me, and let me go, telling me to leave the road or I might meet another scout. (I was in a pretty fix to meet another.) I did so with the distinct purpose in my heart to kill them if it ever came to me that I could, and I


WINE OF CARDUI

A SURE MEDICINE.

HANDSOM, VA., Dec. 31.

I have been suffering from female weakness for four years, and have taken many medicines, but Wine of Cardui and Black-Draught have done more for me than anything else.

MRS. CAROLINE EVANS.



Wine of Cardui

It is a mistake to take any and every kind of medicine when you are sick. There is danger in it. Most of the so-called cures for "female weakness" do nothing more than deaden the pain temporarily, and when the effect wears away the patient is weaker and sicker than before. It is never wise to take chances. You have only one life, and that is dear and precious. If you have any pain, ache, disorder or weakness in the female organs, nothing will help you like Wine of Cardui. It helps do away with morning sickness during the early stages of pregnancy, and modifies the pains of childbirth; recovery is rapid and future health is assured. The Wine is purely vegetable, being made of herbs whose medicinal properties act directly upon the organs of womanhood. It is a long-tried remedy, and has many years of success behind it. It is sure. Why take a chance medicine when you can get a sure medicine?

Druggists sell Large Bottles for \$1.00.

WINE OF CARDUI

have that sin in my heart and it won't out."

"Well," said Bro. Noe, "John, you will have to give up that idea, and forgive and forget." He went to prayer again, and he won the victory, arose from his knees with joy in his heart and light in his countenance. Bro. Noe went to him and said: "John, what is the matter now?" "Oh! Bro. Noe, I am so happy." "Where are your Yankees?" "They are gone." "What would you do if you had them here and in your power?" "I pray for them, bless God." And John C. Ritter was born again; and that not of the will of the flesh nor of man, but of God. Thank God for such lives. This was in 1866, at old Mt. Zion, near Forest City.

He joined the M. E. Church, South, and not long after this God laid his hand on him and the impression was carried to his soul that he must preach.

He was licensed to preach in 1881, admitted on trial into the traveling ministry at Forest City, 1882, and in 1884 was received into full connection, at Helena. He served the following appointments: Taylor Creek circuit (this was his home, and the quarterly conference that recommended him to the annual conference asked for him to be sent them as their pastor), Forest City and Wheatley circuits, then Paragould station, then Jonesboro district as P. E.; again Paragould as pastor, and here and there ended what had been a strong, active Christian life. The shadows of superannuation threw their long, thin mantle over him; he labored some and suffered much till Jan. 2, 1899, when all was calm and still in John C. Ritter's being, for God had sent for him and he was ready. Aye, more than ready, to go and be with God and the good of all the past.

Thus ended one of the grandest lives that ever blessed a home, a town, a county, or a pulpit. As a father he was firm and loving; a husband kind and tender; a citizen true, and sound on all questions affecting the best interests of his county; a neighbor peaceable and quiet; a friend—yes, and to the lost; a brother companionable, sympathetic and loving. A preacher? Here is where he walked in zenithic glory! The first time I ever heard him was in Forest City. I heard the sermon in 1884, delivered at Paragould, during the district conference, that stationed him there in the fall and held him there the balance of his noble, grand, and useful life. His text was "Thou shalt guide me with thy council and afterward receive me to glory." I shall never forget it. I sat just in front of the pulpit in the old church. Near me sat Judge L. L. Mack, Bro. H. W. Glasscock, Jas. Blackshear, Sr., W. S. Blackshare, and many others. As our dear Bro. Ritter drove down his stake, got his center and starting point and looked ahead for his bearings, he led us and God guided him, and we all toiled on to where life ended and the reception came, and it was a climax indeed that swept our hearts and we all rejoiced in the love and light of our Savior. Many times did I hear him again, and never did I hear him make a failure or approximate one.

Peace, peace to his ashes and undying love to his memory. God bless his surviving brother, Frank Ritter, who in superannation waits for God to direct him here and hereafter. Bless his sons Will and Allen; his daughters, his wife, and bring them and us all to meet again, is my prayer.

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

Contributed.

Prescott District Conference.

The Prescott District Conference convened at DeQueen July 27, 1899, with Dr. Riggin presiding.

The regular routine of business was gone through. Dr. Riggin was kind and considerate, and presided to the satisfaction of the conference. He made minute inquiry into the general interests of the church. On an average, I suppose, the reports show the spiritual and financial state of the church to be about as last year—possibly a small improvement.

Resolutions on temperance and Sabbath observance were introduced and adopted. Good speeches were made on the subject of temperance. Delegates elected to the annual conference: Jesse DeLong, W. B. Beck, G. N. Cannon and W. D. Lee. Alternates: E. Y. Williamson and J. W. Beck. Local preachers' licenses renewed: W. M. Avery, J. F. Biggs, F. C. Cannon, R. H. Cannon, T. E. Chingan, W. C. Galloway, Forney Hutchinson, P. M. Palmer, E. S. Patterson, J. P. Steel and M. J. Lee. Rev. A. C. Benson was recommended for readmission, and Forney Hutchinson and C. G. Hughes for admission on trial into the traveling connection. W. J. Lee was recommended for recognition of orders. The next conference will be held at Prescott. DeQueen gave the Conference royal entertainment. The usual resolution of thanks was adopted by a rising vote. The new church, just finished, is a real beauty. Bro. Manville and his little flock have wrought well.

The presence of Rev. B. G. Johnson was a benediction to all present. Ripe in years and experience, and full of love for God and man, he has a place in the affections of his brethren.

Rev's F. S. H. Johnson and James Thomas addressed the people on the Twentieth Century Movement and raised something near \$500.

Rev. G. C. Jones, President of A. M. C., represented his college. Very few connectional brethren were present. All the preachers in charge were present except two. Bro. J. R. Sanders was detained at home by sickness. There was a very small representation of local preachers present.

Sister Park and Sister Jenkins of Lockesburgh, represented the Woman's Foreign and Home Mission Societies.

Harmony and brotherly love prevailed throughout the entire session. The conference seemed to be agreed on matters of great importance. Discussions were generally on trivial matters.

Rev. C. J. Green of Mena was present for a short time.

DeQueen promises to be a city of churches in the near future. Three saloons are in full blast. They are a curse and a stench to the town. Our conference was the first religious body of any note that DeQueen has had the pleasure of entertaining. It is to be hoped that we honored and strengthened

the cause while there. Many good sermons were preached. We noticed that Bro's Manville, McKinnon and Broach part their hair in the middle. Bros. Manville and McKinnon are excusable as they are bald headed.

All things considered, we had a very profitable conference. It now constitutes a part of the history of the church.

S. A. HILL, Sec.

August 2.

Helena District Conference.

Helena District Conference met July 25, at Wynne, Rev. Jno. H. Dye presiding.

The committee on the spiritual state of the church reported that there is much worldliness among many of the members, but the state better than last year. One pastor reported "about one-third of the membership interested in church matters!"

Only a few protracted meetings have been held, but several conversions were reported—about 25 on McCrory circuit, and a great revival has blessed Helena city.

Sunday schools in advance of last year, children's day generally observed and the leagues are gaining in interest, but the district is not more than a third organized.

The Woman's Home and Foreign Mission work is behind some of our other districts. Sister Babcock, of Batesville, gave us a plain, pointed and thoughtful talk upon woman's work, and reminded the preachers of their neglect in failing to stimulate and stir the women in the missionary work. Bro. W. B. Ricks spoke to the point and in a spiritual manner upon this great work. Three mission circuits were planned.

The American Bible Society has not received just attention.

No new church buildings, but some repaired, and one parsonage, valued at \$2,500, purchased at Helena, with \$500 payment made.

A short service for the children was conducted on Friday with this characteristic: the large majority present, girls. Where are the boys, the little boys? and what will become of them? One morning during conference I picked up four young kittens out of the hot sun from an alley, where by cruel hands or through neglect they had found this uncomfortable place; and I was at once reminded of the great number of boys in miserable places of sin, and their parents knowing not where. At your next religious meeting count your boys.

President Millar, of Hendrix College, was with us, giving us the benefit of one of his earnest and strong educational addresses. The 20th century move received just attention. Bros. Smith and Morehead lead in the work.

The ARKANSAS METHODIST is well circulated, and we want it in every Methodist home. Only a few of the Christian Advocates are taken.

Bros. Jno. W. Pope, Sidney Babcock and Isaac Thomas were recommended to the annual conference for admission, Bro. Pope having been licensed at this time. Recommended also, Bro. N. W.

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DORCHESTER, MASS.

Womack for deacon's orders, and Bro. N. B. Fizer for re-admission.

The following were elected delegates to the annual conference: R. M. Henderson, R. R. James, J. S. Thomas, Joe Wynne.

This resolution was passed:

Resolved, That the members of the Helena district conference are sorry of the sickness of Bros. Sterling and W. C. Davidson, and offer them our heartfelt sympathy, praying God that they may soon be restored to health.

Signed I. B. MANLY,
Z. T. BENNETT.

When we look at the workings of a district conference and think that it is only about a seventeenth of what is being done in our State we are constrained to say, "What a great church is ours!" But God can make us greater.

Wynne received us kindly, but only a few of the men attended the business meetings.

The following resolution concerning Dr. Dye was adopted:

Whereas, Dr. Dye has been elected superintendent of the State blind school, which necessitates his retiring as a minister from among us, for a time, at least, therefore be it

Resolved, That we recognize in Bro. Dye a wise, safe and efficient leader; that his association, fraternal greetings, fellowship and ministry as presiding elder of Helena district have been pleasant and helpful.

Second, That we congratulate the Board of said institute upon securing his services.

The conference adjourned on Friday afternoon.

Marvel was selected as the place for the next district conference.

Bro. Cox, our pastor at Wynne, is working hard, and showed great attention and kindness to us all.

I. B. MANLY.

Wynne, Ark.

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One of the most picturesque and delightful sections of North Carolina, is what is known as the Sapphire Country. This section is located near Brevard, N. C., at an average altitude of 3,000 feet, and abounds in many beautiful streams and grand water-falls.

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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.

Book Notices.

All books noticed sold by Godbey & Thornburgh.

THE MISSIONARY HERALD. The American Board. Charles B. Sweet, Boston 75cts.

The August number shows that the donations for the past ten months have exceeded last year \$40,270.82. Less has been received from bequests. Its editorial notes sketch the work in many fields occupied by the American Board.

THE METHODIST REVIEW. July-August. John J. Tigert, D. D., Editor.

This number has some very interesting articles. Among these that of Edwin W. Bowan, Ph. D., Professor of Latin in Randolph-Macon College, is especially instructive. He gives us the history of the rise and development of the English novel, the character of the novel of today, with discriminating criticisms and wise suggestions.

Rev. James A. Anderson, of the Little Rock Conference, gives us an article on the "Rise and Progress of Liberty." He says in the opening of his discussion:

"Our thesis is this: Liberty, on the side of its human development, is the product of the Pelasgian and Teutonic lines of the Japhetic race; on the side of its divine unfolding in human history, it is the product of the Abrahamic line of the race of Shem; and that great type of liberty which we hold today is the joint product of these forces."

The thesis is well sustained in very clear and forceful language and by a convincing array of historic facts.

Rev. M. B. Chapman, D. D., writes on the book of Daniel. The writer holds with the higher critics in regard to the later authorship and composite character of the book. He says:

"The editor or compiler of the book of Daniel, evidently, by some means, got his manuscripts transposed, and to properly understand the book, as well as to make it chronologically correct, it should be re-arranged."

The article is largely occupied in setting forth the reasons for this statement.

The editor of the Review continues his very interesting treatise on Ethics. There are other papers of much value.

IN HIS STEPS. What Would Jesus Do? By Charles M. Sheldon. Cloth, 75c; paper, 25c.

No book of recent years has had such a phenomenal sale as this. The sales of the past year, in Europe and America, have reached nearly four million copies. The book is from the pastor of Central Church, Topeka, Kansas, and was written originally to be read to his congregation. It is an attempt to set forth in a practical way what the Christ spirit demands of us in the common affairs of life. Mr. Sheldon has been trying to build up a church that will practice on that line, and has accomplished results of great importance. The extent to which the book is being read shows that it has struck the Christian conscience. Preachers

should read and circulate the book. Christians who are truly devoted to the Lord's cause should circulate it. There can be no pecuniary profit in selling this little volume in paper at 25cts, but the book should be circulated. It will aid many a Christian to put his faith into better expression in daily life. We have undertaken to circulate this book as a service to the Master. Send for it.

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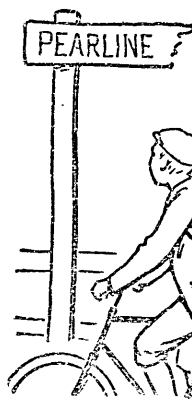
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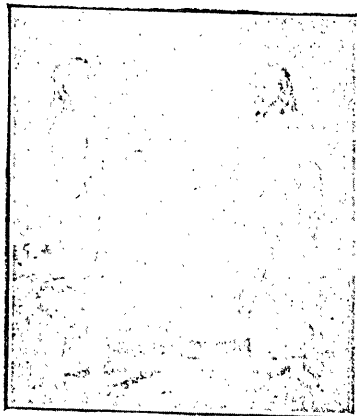
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AUGUST 20, 1899.

The River of Salvation.

EZEKIEL XLVII. 1-12.

Golden Text.—“Whosoever will, let him take the water of life freely.”—(Rev. xxii:17.)

Time.—About 597 or 598 B. C. Place.—From Jerusalem to the Dead Sea.

The book of Ezekiel is chiefly a series of apocalyptic visions, vivid with prophetic light. Our lesson for today is a part of the last of these visions. It may be said to begin with the 38th chapter and to run to the close of the book. It is a vision of Israel restored to their own land; the dry bones of the valley having come to a glorious life and gotten triumphantly back to the land of their fathers. In this land the prophet sees them as victorious over all their enemies, over the Scythian tribes of the North, Gog and Magog, over Persia and Libya and Ethiopia, all of which powers are supposed to have designs against the holy people.

In this land also Ezekiel sees a new and glorious temple, far greater and more magnificent than the former temple, which Nebuchadnezzar had destroyed. It does not matter that Ezra and Nehemiah when they rebuilt the temple did not carry out the details of this vision. The language of Ezekiel is to be taken as symbolic, prophetic, and expressed, not exact literal truth of a coming history, but embodied the general spirit of the coming situation. This remark will apply to prophecy in general, for the oriental mind did not deal with truth with the same exact literalness we use. It will be seen that the New Testament writers did not quote prophecy with exactness, and they often applied prophecy to facts which seem not to have been specifically embraced in the original vision of the seer; it was enough that some prophet had outlined such a situation. Thus this whole vision of Ezekiel is to be interpreted—he spake as a patriotic Jew, filled with a sense of the triumph and coming glory of his nation, and expressing that sense in such terms and such symbolic forms as were familiar to him.

Thus, then, is Israel settled back in his land, with a renewed civil and religious order of national life, with its division of the land, with its laws of worship, and over all reigns the Messiah king. This is the basis of the particular vision of the River of Salvation. Such a land as the prophet saw must not be a barren land—in his vision it must be a paradise of verdant and luxurious growths, an Eden of delight. And so from the temple, the center of all Jewish life, he sees issue forth a great river flowing out over the land; transforming even the great wilderness to the southeast into a garden; flowing even into the Dead Sea, and sweetening its bitter waters—everywhere is verdure, plenty, the un-

fading leaf and the abundant fruit.

It can scarcely be said that the subsequent history of Israel ever did at any time justify this vision in any literal sense—their national life was ever a troubled one from this date onward. Still the vision was prophetically true from at least two standpoints. 1st, The national life which they did realize was glorious as compared with the bondage they were under in the days of Ezekiel. 2nd, There was coming a time, of which Isaiah before Ezekiel had prophesied, when “the wilderness and the solitary place should be glad and the desert should rejoice and blossom as the rose.” From this temple of the future, this center of life for the world, should issue the living waters, carrying life to a barren world. This is the larger sense in which the vision is true. It has not yet been fully realized by any means, but is still to come. The earth is to be transformed yet into an Eden by the power of our gospel.

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The serious consequences to which Scrofula surely leads should impress upon those afflicted with it the vital importance of wasting no time upon treatment which can not possibly effect a cure. In many cases where the wrong treatment has been relied upon, complicated glandular swellings have resulted, for which the doctors insist that a dangerous surgical operation is necessary.

Mr. H. E. Thompson, of Milledgeville, Ga., writes: “A bad case of Scrofula broke out on the glands of my neck, which had to be balanced and caused me much suffering. I was treated for a long while, but the physicians were unable to cure me, and my condition was as bad as when I began their treatment. Many blood remedies were used, but without effect. Some one recommended S. S. S., and I began to improve as soon as I had taken a few bottles. Continuing the remedy, I was soon cured permanently, and have never had a sign of the disease to return.” Swift's Specific—



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Epworth League.

AUGUST 13, 1899.

Service of Promises.

JOHN XIV. 1-14.

The lesson introduces us to one of the most sacred scenes of our Lord's ministry. Every word of this passage is in the spirit and tone of tender and sublime valedictory. That Jesus should fall under the machinations of his foes was no longer doubtful. The disciples would have viewed that as a dark tragedy, ending hope, the triumph of evil powers, but for the things here uttered by our Lord, and kindred thoughts which always he put forward, when his death was the subject of discourse. In his presentation of it, that event should come as his final victory—the seal of all his ministry and the redemption of the world.

The Master draws to himself the faith of his followers in a peculiar manner. "Ye believe in God, believe also in me." Established, according to Jewish theology, in faith of one God, the disciples are asked to include Jesus in that same faith. As one with God and representing to the world his will and purpose, Jesus asks to be accepted.

A divine messenger, Ah, more than a divine messenger—the only begotten Son—he came, and now he is about to return to his glory and blessedness and eternal dominion. But his mission was one of love, and no friend can be so faithful to his own. No word does he speak of himself but of going home; nothing to them but of his faithfulness to gather them also to his bright abode. "I go to prepare a place for you, and if I go and prepare a place for you I will come again and receive you unto myself." His mission was for his chosen, his suffering for them, and theirs should be forever his own bright home.

How should they follow him? That question was natural enough. "We know not whither thou goest, and how can we know the way?" Still men will speak thus and call the future the unknown. And yet one thing always proves true, that the followers of Jesus in their going out of the world are confident of gaining the Father's house. The future is not dark to their thoughts, nor is it mysterious.

Thus, in human experience, stands the verification of our Lord's words, "I am the way." That path to spiritual life and conscious favor of the all-Father is shown in him. To follow him is to

walk in the way whither he has gone.

Other words spake Jesus directing the thoughts of his disciples to their mission in the world and the power which should attend them. They were to know him still a living Saviour, and themselves as united to him. Power was to attend their ministry. "The works that I do shall ye do also."

All Right Now.



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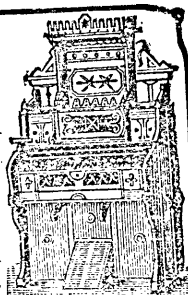
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Coal and Ice Delivered to Any Part of the City Promptly.

This Beautiful Organ, only \$31.50

Cut this ad. out and send to us and "KLONDYKE" ORGAN, we will send you this latest style

by freight, subject to 15 days' trial in your own home. If you find it exactly as represented, you are to send us \$35.00 and pay freight charges. \$35.00 is our special Wholesale Price. Less than one-half the price charged by others. When cash is sent with order we only charge \$31.50. It always pays to send cash. Our "KLONDYKE" is one of the most durable and sweetest toned instruments ever made. From the illustration shown you can form some idea of its beautiful appearance. Made from Solid Quarter Sawed Oak, antique finish, handsomely decorated and ornamented, latest 1899 style, or from Solid Black Walnut; c nains 5 octaves, 10 stops as follows: Diapason, Principal, Dulciana, Melodia, Celeste, Cremona, Bass Coupler, Treble Coupler, Diapason Forte, Principal Forte; 2 Octave Couplers, 1 Tone Swell, 1 Grand Organ Swell, 4 Sets Orchestral Toned Resonatory Pipe Quality Reeds, 1 Set of 37 Pure Sweet Melodia Reeds, 1 Set of 37 Charmingly Brilliant Celeste Reeds, 1 Set of 24 Rich Mellow Smooth Diapason Reeds, 1 Set of 24 Pleasing Soft Melodious Principal Reeds. We use a Vox Humana on every one of these Organs. No organ is up to date without one. 73 inches high, 46 inches long, 22 inches wide. Weight boxed 330 lbs.

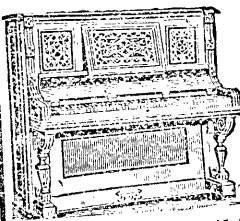


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With every Organ we issue a written binding twenty-five year guarantee, by the terms and conditions of which, if any part gives out, we repair it free of charge. Try it one month and we will refund your money if you are not perfectly satisfied.

OUR RELIABILITY IS ESTABLISHED. We refer you to First Nat. Bank, Washington Nat. Bank, or United States Ex. Agent, all of our city. Remember this beautiful Organ will cost you only \$31.50 if cash comes with your order, or \$35.00 if sent on 15 days' trial. A Handsome Stool and Instruction Book Free. Circulars of other styles free. Address,

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A White Negro!

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

Established 1865.

C. O. KIMBALL,
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In the coming season I am offering unequaled bargains in Buggy and Wagon Harness, Ladies' and Men's Saddles, &c.

No. 0 Single Buggy Harness, Breast C, 1 inch trace, 2 1-2 inch Saddle, \$6 50

No. 00 Single Buggy Harness, Hames, 1 inch Trace, 2 1-2 inch Saddle, 9 50

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Double Buggy Harness, \$15 to \$25; Wagon Harness, \$15 to \$30; Ladies' Saddles, \$3.75 to \$20; Men's Saddles, \$3.50 to \$20. Orders by mail promptly attended to, and satisfaction guaranteed.

FOURTH & LOUISIANA STS.
LITTLE ROCK, ARK

La Grippe is surely contagious. Dr. Miles' Restorative Nervine is a sure preventive.

ARKANSAS METHODIST

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

WEDNESDAY, AUGUST 9, 1899.

Guard the Doors

It is a great mistake to receive persons into the church who are not prepared for membership. The founders of Methodism felt this, and wisely guarded the door of the church by a six months probation. This precaution worked hardship and loss in some cases. The aggregate result was good.

Unworthy people in the church weaken the moral force of the church before the public, and is the cause, why, in these times, church membership is deemed, by many, of no importance. It creates distrust in church work, and a decline of faith in the facts of regeneration and the work of the Holy Ghost, for people to see that many who professed to have obtained a new heart were deceived.

Those who have not spiritual life, if they be many, cause the local churches in which they are found to be discouraged and feel that they are dying. Even true Christians, seeing the decline, lose courage. The quickest way to kill a church is to load it with the results of a sham revival.

When our church abolished the six months probation, it was with the aim of escaping from its disadvantages, and yet holding all its advantages. This was substituted:

"When persons offer themselves for church membership let the preacher in charge inquire into their spiritual condition, and receive them into the church when they have given satisfactory assurances of their desire to flee the wrath to come, and to be saved from their sins, and also, of the genuineness of their faith, and of their willingness to keep the rules of the church."

When satisfied on these points, let the minister bring the candidates before the congregation, whenever practicable, and receive them according to the prescribed form.—Discipline.

Here it is clear, that an indefinite probation is intended to be continued at the option of the minister, and sufficient to satisfy him of the fitness of the applicant. It is also assumed that the minister should not be satisfied without careful personal examination of each person applying for a place in the church.

Is this personal examination always made? Is it even the rule? There are very few pastors who could not, by attention to the very work enjoined on them by the Discipline, turn away from the doors of the church all who might be disposed to assume the church

vows lightly, and such as would fail to keep her rules.

It is because this means of guarding the church is not used as it should be, that the church becomes burdened with worse than worthless members. In many cases, also, such examination would turn to real spiritual life those whose convictions and purposes might not be deep and strong enough at the beginning.

The direction contained in the Discipline sets forth not only a most manifest duty, but the pastor's opportunity at the most favorable time and under most favorable conditions to lead souls into true fellowship with Christ.

The pastor who attends faithfully to the duty of examining the candidates for church membership, will feel that he knows the spiritual state of every member he has received. He will, moreover, establish between himself and each member, that spiritual bond and fellowship necessary to make him a true pastor to those under his care.

Gracious revivals are now blessing the labors of our preachers in the three conferences of Arkansas. Let the preachers put the seal of the church upon their work as our Discipline directs, that the fruit of these revivals may be a permanent increase of power to the church, and that no soul may be lost because of the neglect of the shepherds.

Ecumenical Conference, London, Sept 6, 1901.

A joint meeting of the ecumenical commissions for the Western Section of Methodism, which includes the United States and Canada, met June 14 in the mission rooms of the Methodist Book Concern in New York. The time of holding the next ecumenical conference of Methodism was fixed for Sept. 6, 1901. It will be held in London. On motion of Dr. Tigert, it was resolved to assign to the Western Section 300 delegates. They are apportioned as follows: M. E. Church, 129; M. E. Church, South, 70; Methodist Church of Canada, 24; African M. E. Church, 18; African M. E. Church, Zion, 15; Colored M. E. Church, 9; Methodist Protestant Church, 9; United Brethren in Christ, 7; American Wesleyan, 4; Evangelical Association, 3; Union American Methodist Church, 3; Primitive Methodist, 2; United Brethren in Christ, Old Constitution, 1; African Union Methodist, Protestant, 1; Free Methodist, 1; Congregational Methodist, 1; British Methodist Episcopal, 1; Independ-

dent Methodist, 1; United Evangelical, 1.

Thus nineteen divisions of Methodists are to be represented from America. All the business of the Western Section until the meeting of the Conference is committed to an executive committee constituted as follows:

Methodist Episcopal Church: Bishop Hurst, Bishop Goodsell, J. W. Hamilton, H. K. Carroll, W. I. Haven, D. H. Carroll, L. B. Wilson, Prof. Van Vleck. Methodist Episcopal Church, South: Bishop Galloway, J. J. Tigert, P. H. Whisner, J. W. Lee. Methodist Church of Canada: A. Carman (or in his absence, W. I. Shaw). African Methodist Episcopal Church: Bishop Abraham Grant. African Methodist Episcopal Zion Church: Bishop A. Walters. Methodist Protestant Church: Dr. F. T. Tagg. C. M. E. Church: B'shop R. S. Williams. Other Methodist bodies: Rev. J. Mason, of the Primitive Methodist Church.

Some of our people want to know if Ingersoll went to heaven. We advise them to go and see.

The men of this generation have little faith in a Christianity which does not respond to all the claims of humanity—doing good both to the bodies and souls of men.

That which hinders a revival throughout the church is the same that hinders the best experience of spiritual life in the church's pastors. Let them go forward and the church will follow.

Christian Education.

REV. M. M. SMITH.

Education, as defined by one, is "to lead a human soul to what is best, and make the best out of it." Daniel Webster said: "If I work with marble, in time it will crumble; if I work with brass it will corrode, but if I work with mind it will grow brighter and brighter to all eternity; hence, the scriptural question, 'What is man that thou art mindful of him?' 'The study of man, therefore, is man.'"

It is the duty of every person to make the very best he possibly can of himself with the material he has at hand; and not only so, but to help others to do the best they can for themselves, as he may have ability and opportunity. "There is nothing great on earth but man, and nothing great in man but mind." To cultivate this mind on right lines and bring it to the highest possible development, preparing it for all possible usefulness, is to educate it. This is true education.

All right education is Christian education, all wrong education is pernicious and may be a curse. Jesus Christ and his system of

moral ethics were intended to permeate every realm—the social and commercial, as well as to govern the individual soul. It includes all truth and excludes all error. It embraces the good, the beautiful, and the lovely, and excludes the vicious, the bad, the unlovable. An education that does not develop the godward side of man's nature is a misnomer. It is the business of education to give man the highest possible conception of God in nature and revelation, and to bring him to the sublime conception of moral obligation. These things being true, you can conceive of no proper education except Christian education. This requires Christian schools, or at least Christian teachers, who feel a due sense of moral obligation and impress their Christian character upon their pupils.

True education is missionary work—helping another to a higher life. There is no surer or better way to "lay up treasures in heaven" than to put it into sanctified brain culture.

None can say that they have no interest in Christian schools and are under no obligation to help them. As well might you say, "I am not benefited by the sun," when you are warmed by its heat and lighted by its rays. Every Christian college is a luminary that sends its beneficial influence out over the whole country. "No man liveth to himself;" "then do good to all men."

The religion of Jesus Christ recommends private frugality and large public expenditure, personal sacrifice and public beneficence. Our Lord looked not on the things that were his own, but on another's. We should have the Christ spirit.

Help us to help each other, Lord. "Grow in grace and knowledge." We should be as much concerned about helping in the last as the first. We must awake to this important interest of the highest mental and moral development of our sons and daughters as an imperative duty and a cherished privilege.

AN APPEAL.

Galloway College is being rapidly built. So far the work is paid for. Will not all the friends send in now any and all possible help. If your Galloway Day collection has not been sent in, please send it. Subscribers will greatly favor us if it be convenient. Your servant,

M. M. SMITH.

TWENTIETH CENTURY SUGGESTION.

As the amount has now been accepted by each district and apportioned to each charge, let every pastor, where it is at all practicable, have a meeting in his charge and get it to accept by formal resolution, and if possible provide for the amount by subscription. Managers of T. C. F. and agent of Galloway would like to attend such meeting. Put amount of your charge in front of your book.

M. M. SMITH.

Visited Galloway College this afternoon, they are putting rafters on west wing. The brick work

will soon be done. The walls of lower rooms will soon be plastered in western division. Let all send in help now.

M. M. SMITH.

August 4.

Prof Smith's Commercial College.

Young men who desire to attend a Business College recognized for its thorough and practical Course of Instruction in Bookkeeping, Phonography and Typewriting and Telegraphy should write now to Prof. W. R. Smith, Lexington, Ky., for circulars and information. See his ad. in this issue.

Central College, at Fayette, Mo., was founded in 1857. Its standard of scholarship is unsurpassed. A young man who took the A. B. degree in Central in June, 1898, took the M. A. degree at the University of Chicago the following year. At Yale and other great Universities of the East, Central men have won distinction. The college has in buildings and endowment, four hundred thousand dollars. It has well equipped libraries, laboratories, gymnasium and athletic grounds. The Cupples Hall, now being erected at a cost of twenty-five thousand dollars, will be the finest college dormitory in the State. Here young men may obtain board at about two dollars a week. Central College has also an excellent business course. Full information in regard to the college may be obtained by sending to President E. B. Craighead for catalogue.

We call attention to the advertisement of J. K. Florida & Co., in this paper. These gentlemen have proven every way reliable in several years' transactions with us.

Personal.

Men's socks and handkerchiefs for three cents, at Quinn's, 3d and Main.

Bro. Curtis, of Carlisle, stopped in Friday on his way north for a month's vacation.

Bishop Granberry is holding the Denver Conference at Colorado Springs, this week.

Rev. J. M. Workman has gone to South Carolina for a rest and visit to his parents.

Bro. Knox, of the Monticello Advance, called Thursday with his young hopeful, a bright lad.

Bro. Titus called Thursday. He reports much moving out of his work by tenants and much sickness.

Rev. W. C. Toombs reports an extensive revival in progress at McCrory, conducted by W. H. Evans.

Rev. Franklin Moore, of Lonoke, Little Rock Conference, has been transferred to the Denver Conference.

Rev. J. F. Jernigan writes to say the children's day collection at Nettleton was \$23, not \$11.23 as we published it.

Lawns, dimities, and all summer fabric for half price and less, at Quinn's after stock-taking sale at 3d and Main.

County Clerk Pinson and County Judge Mahoney, of Union county, called yesterday.

Rev. N. E. Gardner, preacher in charge of Searcy circuit, has had a very successful meeting at Pleasant Hill, and is now engaged at Old Smyrna.

Otis W., son of Rev. M. M. Smith, was married to Miss Kimnice Steward, at Austin, Ark., on the 20th inst. The METHODIST extends congratulations.

Rev. Frank Barrett, pastor of our church at Jonesboro, has engaged to serve the Anti-Saloon League by organizing the work in the State of Texas.

Dr. J. H. Dye called yesterday. He will take charge of the State Blind School September 10. He will retain charge of the Helena District until October 1st.

In 1862 the editor of this paper had, among the members of his church, Mrs. Martha Wharton, 84 years old. This lady remembered to have heard John Wesley preach.

Hon. R. W. Parks, a member of the Wesleyan Church, and member of the British parliament, first proposed that the Methodists celebrate the incoming century with offerings to the Christian cause.

Hon. Thos. M. Kemp, formerly an attorney at Powhatan, but now of Mississippi, called Monday to see our Business Manager, whom he knew at Powhatan. Sorry I was out of the office when he called.

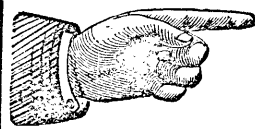
Those wishing to write to Mrs. M. J. McAlmont, treasurer of Little Rock Conference Society of W. F. M. S., will please address the assistant treasurer, Mrs. C. T. Walker, 308 East Eighth Street, until further notice.

E. L. Beard, Benton, Ark., in a card, August 7, says: "Bro. Rhoden Pritchett fell on sleep the 6th inst. By reason of his strength he had passed his four score years. A patriarch in Israel has gone out from us, leaving us the savor of a good name."

The Rev. W. E. Thompson, formerly of our conference, now pastor of our First Church at Little Rock, Ark., is on a visit to Virginia. He has gained in physical well being. He likes his work in the West, and the church press tells of his success. We fretted at his going. John Hannon ought to head the return of our fellows. Come back.—Richmond Christian Advocate.

In the American Monthly Review of Reviews for August, the editor comments on educational conditions of the South, with reference to the future of both the white and colored races. In the same magazine is the address delivered at the Capon Springs, W. Va., conference in June, by Dr. J. L. M. Curry, one of the foremost educational leaders of the South, and an active executive officer of the Peabody and Slater funds.

Rev. A. H. Williams has returned from a several days trip to the Stony Point and West Point ministerial works. He reports the machinery of the church in most excellent condition and good results at almost every charge in his district, but the most wonderful success of all has been achieved by Rev. E. N. Pitts, of Stony Point circuit, Searcy district. He reports 60 conversions at his quarterly meeting work and 31 additions to the church. There were 9 infants baptised on Sunday at 11 a.m.—Searcy Citizen.



QUINN'S

Big After Stock-Taking Sale now in Full Blast.

This the Last Week.

You Can't Afford to Miss it.

Prices Lower Than Ever!

JOE P. QUINN DRY GOODS COMPANY,

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ORCHARD HENDRIX ACADEMY,

Located in Benton County.

Prepares for genuine Colleges and Universities. Altitude 1,400 feet. Health unsurpassed. New, elegant buildings. Library of 1,400 choice volumes. Scientific apparatus. Five teachers. Body of fine students. Last session's enrollment, 82. Limited number may board in Principal's home.

Opens August 22, 1899.

If you have a boy or girl to place in school, write for neat announcement to

Rev. J. M. Hughey, A. M., Prin.

BELMONT COLLEGE,

NASHVILLE, TENN.

Regent, Rev. R. A. Young, D. D., LL.D. Principals, Miss Hood, Miss Heron. "THE IDEAL COLLEGE HOME OF THE SOUTH" Suburban and city life combined. Electric cars to north entrance. Attractions of Park persuade to outdoor exercise. Eight schools in the hands of skilled specialists. Schools of music, art and elocution, employ methods of best conservation in this country and abroad. Diplomas conferred by schools. Lecture courses studiously selected. Best lectures, concerts, recitals, etc., in city liberally patronized. Christian influences. Students attend church of choice in city. Send for handsomely illustrated blue and bronze catalogue and other college literature.

Asheville, N. C.

Few regions have been more richly endowed by nature than that famous section of Western North Carolina poetically termed the "Land of the Sky." It has a climate so dry and health giving that it has become known the world over as a natural sanitarium for the cure of all troubles of a pulmonary or bronchial nature.

Asheville, the center of this beautiful mountain-hemmed plateau, is the highest city east of Denver, and is a busy, thriving place of 12,000 inhabitants, with all the modernisms of city life.

The city lies just at the point where the beautiful French Broad and Swannanoa rivers join their crystal waters.

Within the city or in its suburbs many people of wealth have built beautiful and expensive homes, and most notable among them being the chateau of Mr. George W. Vanderbilt, which with its great estate, has cost upwards of four million dollars.

Asheville is an all-the-year resort, for the great mountains protect it in the winter from the cold winds, and its summer climate is made delightful because of its alti-

tude.

For descriptive matter of Asheville and vicinity, call on any Southern Railway agent, or write Mr. C. A. Benscoter, A. G. P. A., Chattanooga, Tenn.

In the classification of female colleges in the United States Commissioner's list under the "Division A" or first-class, no female school of the South is mentioned but our Randolph-Macon Woman's College at Lynchburg, Va., under presidency of Dr. William W. Smith whether this is just to our Southern female colleges or not, we may recognize it as a recommendation for the Randolph-Macon school. The school is of the highest grade and well situated for Southern girls.

A Fountain Pen.

To those who never owned a fountain pen, the Parker is a wonder and a delight. To those who have tried others, it is perfection. It is right in principle and skillfully made to avoid the weak points in other pens. No screw to break, no joint to leak, no threads to get tight. Every pen guaranteed.

GODFREY & THORNBURG.

Christian Life.

The Prayer of Self.

PRISCILLA LEONARD.

One knelt within a world of care
And sin, and lifted up his prayer:
"I ask thee, Lord, for health and power,
To meet the duties of each hour;
For peace from care, for daily food,
For life prolonged and filled with good;
I praise thee for thy gifts received,
For near and dear ones spared and blessed,
For prospered toil and promised rest.
This prayer I make in his great name
Who for my soul's salvation came."

But as he prayed, lo, at his side
Stood the thorn-crowned Christ and sighed:
"Oh, blind disciple—came I then
To bless the selfishness of men?
Thou askest health amidst the cry
Of human strain and agony;
Thou askest peace, while all around
Trouble bows thousands to the ground;
Thou askest life for thine and thee,
While others die; thou thankest me
For gifts, for pardon, for success,
For thine own narrow happiness."

"Nay, rather bow thy head and pray
That while thy brother starves today
Thou mayest not eat thy bread at ease;
Pray that no health or wealth or peace
May hush thy soul while the world lies
Suffering and claims thy sacrifice;
Praise not, while others weep, that thou
Hast never groined with anguished brow;
Praise not, thy sins have pardon found,
While others sink, in darkness drowned;
Canst thou give thanks, while others sigh,
Outcast and lost, curse God and die?"

"Not in my name thy prayer was made,
Not for my sake thy praises paid.
My gift is sacrifice; my blood
Was shed for human brotherhood;
And till thy brother's woe is thine
Thy heart-beat knows no throb of mine.
Come, leave thy selfish hopes and see
Thy birthright of humanity;
Shun sorrow not; be brave to bear
The world's dark weight of sin and care;
Spend and be spent—yearn, suffer, give,
And in thy brethren learn to live."

—Northwestern Christian Advocate.

Temper in Subjection.

Many well-meaning Christians would give a great deal if they could control their tempers and always be agreeable, cheerful, calm and considerate. Certainly a happy home life requires such a spirit. Nothing so mars the peace and destroys the bliss of the domestic circle as bursts of ugly temper, or the continued manifestation of a morose and sour disposition.

That man of seraphic religious character, John Fletcher, speaks of "a recollected spirit." It is possible by the grace of God to put the worst temper always in remembrance of social and domestic obligations. Indeed, the teachings of Scripture all suggest that the very purpose of divine grace is to bring the passions and propensities of a human being under complete control. Take the following as types:

"Be pitiful, be courteous, not rendering evil for evil, but contrariwise blessing." "Let not the sun go down upon your wrath." "Put on therefore as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind." "Submitting yourselves one to another in the fear of God." "With good will doing service." "Forbearing threatening." "In lowliness of mind let each esteem other better than themselves." "The fruit of the spirit is . . . gentleness, meekness, temperance,

or self-control." "Be ye kind one to another, tender-hearted, forgiving one another." "Charity suffereth long and is kind, doth not behave itself unseemly, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things."

The New Testament spirit is the normal condition of a truly saved Christian. Get sin out of the heart and grace fully implanted, and the "recollected spirit" will be likely to control. But a back-slidden state with all its attending evils is the natural condition in which the devil operates a man's temper to his own hurt and to the disgust of all his associates and home companions. — Michigan Christian Advocate.

Christian Experience.

One of the most prominent characteristics of Methodism has been religious experience. Other denominations could boast of their church polity. Among other religious bodies the great doctrines of the Bible have been proclaimed with clearness and force. But no denomination emphasized the privilege and importance of personal experience of salvation as Methodism did at the beginning. This was the secret of our power and success. The early Methodist preachers taught that every unconverted person knows by an inward experience that the wrath of God rests on him, and that every truly converted soul should know that he has passed from death unto life. This fact he was exhorted to ascertain, not merely as an inference, but as a matter of experience. He could know it by reading the Bible, and discovering that God has promised salvation to every believer; but he could know it also by the witness of the Spirit. His inward consciousness should confirm the testimony of the Word of God. If there is any point where we are in danger of making shipwreck, it is here. Methodism must continue to emphasize the doctrine of experimental religion, and insist on her members knowing that they are saved from sin. Revivals of religion in which unconverted persons are invited to hold up their hands in token of their desire to lead a new life, and sign a card expressing this wish, are sometimes shallow and transitory movements. Sinners are often led to suppose that they are to infer their salvation from the promises of the Bible, and not to seek diligently for experimental knowledge of it. The revival which we need throughout the church is a revival of the doctrine and experience of assurance. We need men and women who can say, "We know that Christ hath power on earth to forgive sins, because he has forgiven us."—Dr. Buckley.

SUCCESS—WORTH KNOWING.

40 years success in the South, proves Hughes' Tonic a great remedy for Chills and all Malarial Fevers. Better than Quinine. Guaranteed, try it. At Druggists, 50c and \$1.00 bottles.

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

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



M. G. NEWSOM.

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

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

M. G. NEWSOM Paragould, Ark.

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

DR. R. E. WOODARD.
502 1-2 Main St., Little Rock.

\$18 a Week and Expenses.

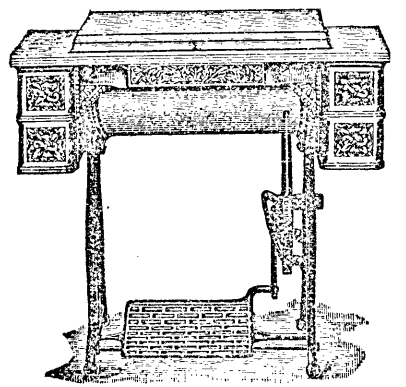
On account of the rapid increase of their business, R. H. Woodward Company, Baltimore, Md., desire to employ in different sections first-class representatives, to look after their business and train agents. They will pay \$18 a week and expenses to good parties, and give permanent position with opportunity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

R. H. WOODWARD COMPANY,
Baltimore, Md.

In His Steps.

This is a very justly popular religious book. We have arranged to sell it at reduced prices, to-wit: 20 cents in paper binding, or cloth, 40 cents. Order at once.

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Do Your Best.

A minister tells how when a boy he was a great whistler and sometimes whistled in unusual and unseemly places. One day not long since, he came out of a hotel whistling quite low. A little boy playing in the yard heard him, and said, "Is that the best you can whistle?"

"No," said the minister; "can you beat it?"

The boy said he could, and the minister said, "Well, let's hear you."

The little fellow began his whistle, and then insisted that the minister should try again. He did so, and the boy acknowledged that it was good whistling, and as he started away the little fellow said: "Well, if you can whistle better, what were you whistling that way for?"

Sure enough, why should not any one do his best, if he does anything? The world has plenty of poor, slipshod, third-class work done by people who could do better if they would. Let every boy and girl try to do the best possible, whether in whistling, singing, working or playing.—Selected.

Pussy Captures an Eagle.

Charles Wiswell, of Carbonate, Lawrence County, S. D., has a cat that is king of its kind. Besides being a good mouser, this remarkable feline is death to mountain rats, night hawks, and other small game, not long ago bringing home as a result of its prowess a large jack rabbit. But the most remarkable incident in the cat's history happened a day or two ago.

It was an encounter with a full grown bird of freedom, and pussy was the victor. The cat was sitting on a pile of quartz patiently awaiting the reappearance of a chipmunk, which but a moment before it had chased into a hole, when suddenly the sky above the cat became darkened, and an ominous swish as if from a rapidly moving body fell upon pussy's ear. The cat sprang aside with a motion so rapid that the eye could scarcely follow it, and in the place it had occupied but a moment before stood a full grown bald eagle, its plumage ruffled and thirsting for blood. Pussy had sand and accepted the gage of battle, and in less time than it takes to tell it the famous "cat and parrot" time was being re-enacted. It was a desperate struggle, and although pussy was pretty badly scratched by the eagle's talons, when taking the initiative in the fight, secured a decided advantage, having landed on the eagle's back. For a few moments the air was filled with fur and feathers, and the ground was all torn up, but pussy held on, and in a short time succeeded in biting through the neck of its antagonist. The struggles of the eagle grew weaker and weaker, and soon ceased altogether, and pussy, exhausted by the violent exertions and sore from wounds inflicted by the eagle's talons, rested for a mo-

ment, then, as calm as though sitting on a rug before the kitchen hearth, went carefully over the ruffled fur, made its toilet, and, seizing the body of the vanquished antagonist, drew it with much difficulty to the home of its master. Laying it at the master's feet, the cat purred its satisfaction, and in this way boasted of the victory.

The combat was witnessed by a number of people, every one of whom expressed a desire to buy the cat, but Mr. Wiswell says he would not sell it for the best mine in the Black Hills. The eagle measured six feet four inches from the tip of one wing to that of the other.—St Paul Pioneer Press.

Is it Right?

Is it right to set an example that is not good?

Is it right to spend money for tobacco that is due the paper you read?

Is it right to spend money for tobacco that justly belongs to your creditor?

Is it right to chew or burn up money in tobacco that is badly needed by wife and children?

Wherein does the habit differ from the habit of the drunkard who spends his wife's hard earnings for strong drink, so far as money is concerned?

Is it right to depend on borrowed tools that could be bought with money spent for tobacco?

Is it right that anyone should let those dependent on them for support go begging and borrowing, when he could avoid it by leaving off tobacco?

Is it right to eat or drink, chew or smoke anything that we cannot ask God's blessings upon?

Again, is it right to set bad examples?

If not, it must be wrong. The Savior says if any man will come after me let him deny himself and follow me.

Is it safe to ignore his teachings?

OBSERVER.

Saved by Birds.

In the London Animal's Friend of November we find a most interesting account, written by C. J. Cornish in the Westminster Gazette, about the saving of a big liner (fog bound) off the Scilly Islands. In a dense fog the ship was drifting onto some terrible rocks when suddenly came the cries of a flock of gulls, from which the captain took warning and backed the engines, when in two minutes more she would have struck the rocks and probably not a single passenger or sailor been saved.

It seems that the proprietor of the Scilly Islands never allows a sea bird to be shot, and so the outlying rocks are peopled with gulls, and so the ship was saved.

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Our Church at Home.

CARMEL.—We are having hot times down here, mercury at 93 today (July 31,) and yet I am able to go all the time, and have been quite busy now for two weeks, preaching. Held a meeting at one of my appointments, Evergreen, week before last. Had no help but the help of the Lord, and had a splendid meeting. Large congregations, the church revived, several accessions, and I think more to come. The meeting was only interrupted once, and that by a very happy incident in life. I was called off one night to perform the ceremony that makes two hearts beat as one, Mr. Geo. Eder to Miss Mattie Bagby, at the residence of the bride's father, Dr. Bagby, of Grand Lake. This was a beautiful little wedding, long to be remembered. On last Monday I left home on my way to Grady, to assist Bro. Newsom in a meeting; landed in Lake Village Monday night just in time to witness the death of one of the old citizens, Mr. Jim Hill, who has served the county for the last two terms as sheriff. He leaves a wife and several children to mourn his death. Tuesday morning I took the train for Montrose, and had the fun of working my way a part of the way on a hand car, which I found to be a fine appetizer; however, I got to Grady in time to preach at night, where we kept the meeting going for the rest of the week. It was a great feast to meet my old friends again whom I had served so long

in years ago. I found Bro. Newsom much in favor with his people and doing a good work. Our congregations were not large, on account of much sickness, but the meeting was warm and spiritual, and did me much good, whether it did anyone else or not. I preached on until Saturday morning, and hastened to the train at 12 o'clock and landed at Lake Village at night, where I had a good night's rest at the commodious home of Gen. Reynolds. Yesterday morning I took a buggy and drove two miles to Luna, where I met with a good congregation at eleven, and I met my daughter, Miss Mamie, there, who brought me good tidings from home, all the loved ones were well. After a good rest at good Capt. McMurrel's, we drove back to the Village, where I had a good congregation at night, and I am now ready to start again for the bosom of my family, from which I am absent so long. The Lord is good to us. Love to all the brethren.

ROBT. H. POYNTER.

MT. PISGAH CIRCUIT.—The third quarterly conference of this circuit convened at Heber, on the 15th and 16th inst. Our P. E., Rev. A. H. Williams, came to us Wednesday evening, the 12th, and did the preaching day and night, till Sunday night, and how he did turn on the search-light. He preached with great power, and dealt with the great problems of life and the destiny of the soul in such plain practical ways, clothing the old thoughts with new lan-

guage, and telling the old story that is always new, and that always elevates mankind and builds up character. The service was well attended morning and evening, and the church seems built up and backsliders have been reclaimed; four members have been received into the church during the week, and we take courage and thank God for his goodness and mercy, and resolve within our hearts to press on in the grand work for the Master. Our people were more than pleased with our P. E., and many are a-king when he can be induced to come back, but I will have to let him answer that for himself. We are very hopeful that we may have a great revival all over the charge this year, and trust by God's help we may be able to report many souls saved in the Master's name.

S. H. BLACKWELL, pastor.

Note From Rev. Arthur Marston.

DEAR DR. GODBEY. I came here from Roswell, N. M., on the 26th to see our P. E., Rev. B. C. Matthews, who is still very sick with a complication of troubles, in which the stomach and lungs are involved. His general condition seems slightly improved, though he is under the influence of opiates most of the time. He gets no rest without them. Himself and family are universally beloved, and the people are unceasing in their attention. His brother, Rev. W. B. Matthews, of the Memphis Conference, came on the 24th, in response

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to a telegram. Sister Matthews is cheerful and hopeful. She has had a long, trying siege, and the end is not yet. The church cannot spare Bro. Matthews. He is doing a grand work in this new and difficult field. Ask the brethren and friends to pray for his recovery, if it is best, and don't forget Sister Matthews and the children. The work on the district is in good shape. Reports are ahead of last year. Yours for the Master,

ARTHUR MARSTON.

El Paso, Tex., July 28.

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.

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Our Church at Home.

REYNO CIRCUIT.—I closed a good meeting last night at Williams' school house. There were eight professions of faith, two additions to the church; collections for Foreign and Domestic Missions, \$20.05 cash and subscription.

H. E. MAY.

CLARKSVILLE CIRCUIT.—We are getting along very well. Have just closed a glorious meeting at Breckinridge, which resulted in 30 conversions and 24 accessions to the church. The pastor did the preaching. The next meeting will be at Spadra, beginning Aug. 11.

Jos. J. HOLLAND, P. C.

Aug. 2.

EMMET CIRCUIT.—We have held two meetings up to date, which resulted in good revivals, a goodly number converted and eleven accessions on profession of faith. Bro. J. R. Sanders, of Hope, ably assisted me for a few days at Hope-well. I have just closed a fine meeting at Midway. My work is moving nicely.

J. A. PARKER.

SILAM.—I closed a very gracious meeting at Silam, or District No. 1, last night. The Lord was with us in great power. The church was gloriously revived, backsliders reclaimed, and sinners convicted and converted. We were engaged in the meeting only ten days, and had 14 conversions and 8 accessions to the church. This was considered a hard place, but glory be to God for the good work.

JOHN H. SMITH.

Yellville, July 19.

NOTICE.—I am a superannuate member of the Arkansas Conference, M. E. Church, South; about as active and vigorous both in body and mind as at any former period of my life. I am quite anxious to engage with any preacher who may desire help in revival meetings from this date until the convening of the session of the Arkansas Conference in November next. I want to assist in work of that sort, both for my own good and the benefit of others. Would supply any charge made vacant by any cause during the remainder of the year. My traveling expenses is all that I shall expect in the way of remuneration, and that because I am not able to do so for myself. If my services as a helper are needed, write me at once, at Conway, Ark.

C. H. GREGORY.

BETHEL.—I commenced a meeting at Bethel Church, Saturday night before the third Sunday in July, and closed the following Sunday night. The interest was good from the beginning. In fact, I found the forces already marshalled, Bro. Joe Mitchell, the efficient Sunday-school superintendent, having organized a young men's prayer meeting sometime previous, that gave promise and prophecy of the results obtained. I was assisted in the meeting by Rev. J. C. Hooks, one of my local preachers, who gave unstinted service in the pulpit and in the altar, preaching "in demonstration of the Spirit and of power." Results, eight or ten professions of faith; seven accessions

on profession of faith, and six applications for membership.

At the close of the meeting the interest was such that many remained after the benediction, and continued to pray and sing with penitents till twelve o'clock, with happy results. To Him who liveth and reigneth and hearth prayer, and forgiveth sins, be all the glory.

E. L. BEARD.

July 27.

CABOT.—I have just closed my second protracted meeting. The first began with our third quarterly conference, July 8, at Mt. Zion. Bro. Thomas was with us and preached three excellent sermons. He left Sunday afternoon. We continued the services until the next Saturday night. Closed with 14 conversions and 7 accessions to the church. Began, Sunday, July 16, at Providence; continued until the 27th; closed with 27 conversions and 14 accessions to the church. The entire membership of the church was thoroughly revived. Total number of conversions in the two meetings, 41, and 21 accessions. We have six meetings yet to hold. The Lord is wonderfully blessing our efforts to the uplifting of the church membership and the salvation of the unsaved.

W. M. CROWSON.

July 29.

KINGSVILLE.—Our meeting at Wyatt was a glorious one, and the whole Christian community was revived. The preaching was along the line of faith in God and a new creature in Christ Jesus. Nine accessions to the church, all of whom were baptized with water. The songs that we used were such as can be found in our hymn books. The conversions evidenced genuine regeneration. Bros. J. F. Armstrong, E. T. Church, and I. Stevens (of the Baptist Church) rendered valuable assistance.

The work throughout the circuit is much improved on all lines. We have received about 30 members into the church, and are expecting revivals at each appointment.

We begin a meeting at Ravenden Springs the fifth Sunday in July. Most of our Sunday-schools are in good condition. Many of our people need to learn that "the Lord loveth a cheerful giver."

T. W. FISACKERLY.

HARRISON.—Rev. J. B. Andrews and his big tent have been to Harrison. A meeting of 18 days' duration has just closed. It was a union meeting of the churches of the town. There was perfect harmony from start to finish. Such crowds never before attended religious service in Harrison. Bro. Andrews and his singer found the way well prepared and the interest increased from the first service to the close. There were 286 conversions and reclamations. Fifty-eight have given their names for membership in the M. E. Church, South, not quite so many for each of the other churches. A large number were from the surrounding country. Bro. Andrews never fails to interest his audiences and to have the best of order. There is nothing but straight gospel in his preaching, and nothing but honest, sincere work in his meth-

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ods. The music, under the direction of Prof. Phillips, is the best ever heard in Harrison. Address Andrews at Siloam Springs, if you need his services.

W. B. JOHNSEY.

POWHATAN.—God has been with us and blessed us abundantly. The 19th of July we closed the most gracious revival at Powhatan that has been witnessed there in twenty-five years. Our district conference, held there the 11th, was very spiritual throughout. Our beloved presiding elder, Bro. Maynard, had constantly kept this conference before the people of the district, urging them to pray for a mighty outpouring of the Holy Spirit upon us, and God opened the very windows of heaven and poured out such blessings upon us that we were filled to overflowing. It was pronounced by those who have attended district conferences for many years to be one of the best they ever attended. The visible results of the meeting are fifteen conversions and the church wonderfully revived. We had not been able to have a prayer-meeting prior to the revival. Only four or five would pray in public. At the close of the revival we organized, and I think there must have been twenty-five who prayed in public. "If any man be in Christ Jesus he is a new creature." Our people are indeed a new people, and our town a new town.

Our Epworth League and Sunday-school have been strengthened and we are marching onward and upward. Bros. Cochran, Wilson and Sullivan did efficient work, both in pulpit and altar. God be praised for his many blessings.

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The signs of the time are encouraging. Our good prospects will end in happy realization, for many of our members have a mind to work. Our president, Mrs. Creed Walker, not only starts out to do her part well, but expects as much from every member of the L. R. Conference W. H. M. Society.

Mrs. W. C. Ratcliffe, chairman of the Department of Systematic and Proportionate Giving, has written from the far West for a roll of our auxiliaries that she may enlist them as speedily as possible. It is her desire to make this the model conference society, with every auxiliary contributing to the Lord's treasury according to scriptural methods. And what a spiritual uplift would come to us!

The recording secretary, Mrs. F. D. Rudolph, is ready and anxious to add bright pages to the history of our organization. She has already resuscitated one auxiliary that was apparently dead.

Our treasurer and pioneer worker, Mrs. S. H. Thompson, and the corresponding secretary, are "groaning after perfection"—not only for themselves, but for the treasurers and secretaries whom they must reflect.

In truth, their reports are sort of composite pictures whose comeliness depends upon a predominance of good features in each component part. How many auxiliaries will strive to add strength and beauty to this series of quarterly sketches of the L. R. Conference Society? Every sketch may be true, and may each be worthy of our women and well pleasing to our Father in heaven.

Our district secretaries are at work in earnest. At a recent meeting of the Executive Board they were appointed. A large responsibility rests upon these seven secretaries and they should have the hearty co-operation of all members. They need it and they are worthy of it. Sometimes they are discouraged because our members continue to say they "can't understand the work." Let me remind our friends that it is only necessary to read Our Homes, the ARKANSAS METHODIST, the monthly leaflets and annual reports, in order to gain a thorough understanding of

the work and to keep in touch with our co-workers throughout Southern Methodism. The leaflets are sent out before the beginning of each quarter, and if they fail to reach any auxiliary the conference corresponding secretary should be notified.

Where the literature is received and not distributed there is small hope for growth in knowledge or good works, and to remedy this evil is not the power of conference officers.

In accordance with a resolution passed at the annual meeting, a committee on parsonages has been appointed. Mrs. F. D. Rudolph and Mrs. D. Gillman will serve in this capacity for a year.

Several copies of the Minutes of the meeting held in Pine Bluff, have been mailed to each auxiliary, and members will please pass them around until all have had the opportunity to read them. It is helpful to see that we are accomplishing something by uniting little deeds and dimes consecrated by love and the desire to help build up God's kingdom.

If any auxiliary failed to receive the Minutes, Mrs. Creed Walker, Cumberland and Eighth streets, Little Rock, Ark., will be glad to supply the deficiency during my absence from the State. My mail will be forwarded as usual, and I hope to receive full reports from every auxiliary by September 1.

I have no words to express my heartfelt appreciation of the kind and helpful letters which have made my work delightful week after week.

With love to all our co-workers, especially the children, I send goodbye for a few weeks. Let us all lay hold of the thought that our little efforts may become mighty in the hands of God; then we shall work together with more zeal and with songs of praise and thanksgiving! Sincerely,

MRS. W. H. PEMBERTON.
Cor. Sec. L. R. Conf. Society.

Thank Offering.

Dear Sisters: Religious denominations everywhere are at work for the cause of education. Our own Southern Church calls for a twentieth century thank offering to be used to endow and equip the institutions belonging to it. The amount is to be \$1,500,000, or \$1 for each name on the church rolls. Placing it thus as a thank offering, surely not a dollar will be lacking. God's mercies cannot be valued at that.

As members of the H. M. Society we must not forget the part we are to play in this grand work. Our Woman's Board at its last meeting at Dallas, Tex., resolved to raise for its own educational work the sum of \$10,000. This fund to be a part of the \$1,500,000 called for by the General Conference. We must be up and doing. This amount is to be in addition to the regular payments or dues, but as it is a little less than 50 cents for each of the 21,170 members in the Home Mission Society, there will hardly be one to refuse.

Our schools are important—our property valuable. We dare not

ICUREFITS

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

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

relinquish the advantages already gained. In Florida and Key West we have the Cuban schools with 421 pupils; in California, the Chinese and Japanese missions; in Tennessee, the Industrial Home and school at Greenville, and in Kentucky, at London, the Sue Bennett Memorial School, for the mountain people; in Dallas, Texas, and Baltimore, Md., the homes for the training of city missionaries and rescue workers. We must not give these up, but let us help to place them on an independent footing.

To raise this money our Board suggests the following plan: "A complete roll of the membership of each church in the whole connection is to be made by the pastor or some one appointed for that purpose, and everyone is to be asked to give something to this twentieth century educational fund. Each Home Mission woman can direct what she gives to any one of these educational institutions of the society, and can ask her friends to do the same, requesting that it be passed through the regular channels to the general treasurer, Mrs. W. D. Kirkland, Nashville, Tenn.

Another way to raise this money and one which will secure to our educational work a perpetual fund, only the interest of which can be used, is to make every preacher in Southern Methodism a patron of the educational endowment fund by the payment of \$5. Let our officers and members get the names of all the preachers in their respective conferences and see to it that some friend or some auxiliary enrolls each of these names as a patron of this fund, and that the money is sent to the conference treasurer with the name of the preacher thus honored."

If everyone of these names could be enrolled before the close of this century it would give a principal of \$55,000, the interest of which would go to bless and uplift those for whom our Home Mission is working.

This is an important matter and each auxiliary must answer for itself. Let each member think over the mercies and blessings of God, and lovingly, prayerfully give as God has prospered her. And in the dawning of the new century let us take up the duties and responsibilities facing us with a firmer faith and courage than ever before. Sincerely,

MRS. C. T. WALKER,
Pres. W. H. M. S. of the Little Rock Conference.

SPINAL weakness easily cured by Dr. Miles' Nerve Plaster.

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Roofing Paint,
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Lubricating Oils,
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Iron Picket Fence,
Steel Wire Picket Fence,
Steel Wire Picket Fence,
Steel Wire Picket Fence,
Steel Wire Picket Fence,
Woven Galvanized,
Woven Galvanized,
Woven Galvanized,
Woven Galvanized,
Wire Farm Fence,
Wire Farm Fence,
Wire Farm Fence,
Wire Farm Fence,
Etc., Etc., Etc., Etc.,
Etc., Etc., Etc., Etc.,
Etc., Etc., Etc., Etc.,

DUDLEY E. JONES COMPANY,
Little Rock, Ark.

Same Old Stand.

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.

SIGBUYS RICHARD CLASSIC
WARRANTED 10 YEARS
WRITE FOR CATALOGUE. ADDRESS J. H. SNED & CO.
103 HIGHLAND AVE., JACKSON, TENN.

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.

TATE: Hosea, infant son of W. F. and Ada Tate, was born Oct. 14, 1898; died July 1, 1899. Little Hosea was the first born of Bro. and Sister Tate. His stay was short here in this world, but long enough to fulfill his mission. The little tendrils had entwined themselves so closely around their own heart-strings that they were loth to give him up. "The Lord gave and the Lord hath taken away," and may they be able to say, "Blessed be the name of the Lord."

W. W. CHRISTIE.

Mabelvale, Ark.

COKER: Roda Ann, wife of S. M. Coker, Rock Creek, Pike county, Ark., departed this life in the triumph of a living faith, June 25, 1899. A faithful wife, an affectionate mother, and an exemplary Christian has been borne from the field of sorrow, where loved ones mourn the loss of one so dear to them. But through the mist of sorrow and of gloom, there is a new attraction to the Christian's home in the Father's house on high.

J. D. WHITESIDES.

Amity, Ark.

KING: Near Sulphur Spring, Jefferson county, Ark., Joseph Burnett King, son of Rufus P. and Rosa King, who was born Feb. 16, 1898, and died June 30, 1899. This is the third time since February, 1899, that the death angel has visited this family. It seems hard to give up so many in so short a time, but we must believe that God's ways are the best. The father and mother have our heartfelt sympathies in this their dark hour of sorrow and grief. We can only commend them to him who said, "Blessed are they who mourn for they shall be comforted."

J. R. SHERWOOD.

Pine Bluff, Ark.

TAYLOR: Little Willie Green, daughter of Mr. and Mrs. W. M. Taylor, was born August 2, 1897; died June 21, 1899. She was dedicated to God by her parents in baptism when only eight days old, Rev. W. H. Evans officiating, and before two years had passed the Lord saw fit to call her sweet little spirit from that godly home up to the home of the blest in the beautiful mansions prepared by him who said, "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven."

H. T. RANEY, L. D.

WHITE: Sister Leila, daughter of Mr. White, for many years sheriff of Greene county, and Mary F. White, died at the home of her mother, June 29, 1899. She had suffered for many years, but her death was hastened by consumption, which began to manifest its symptoms last winter. Many times in the last few months she has expressed herself as being ready to go, and in her last hours her faith in God was unshaken. Sister Leila was 23 years old and had been a Christian for several years. She has gone to rest.

While the hearts of loved ones are sad, yet "we should sorrow not as those that have no hope."

L. C. CRAIG.

Gainesville, Ark.

HOGUE: James H. Hogue was born Dec. 7, 1862, and departed this life May 14, 1899. He leaves a devoted wife and five small children to weep over their unexpected loss. Bro. Hogue was an earnest Christian, a good citizen, loved and honored by all who knew him. A sudden relapse from measles brought him to an unexpected death. He died at sunrise on Sunday—a good time to go to heaven. Bro. E. N. Watson preached his funeral. Sadly we turned to a home without a father, but hope-

fully we look to him who doeth all things well. We shall miss him at church, at the home and wherever any good work is needed, but we expect to meet him in that home above, where congregations never break up and Sabbaths never end. Good bye.

O. H. TUCKER.

Bryant, Ark.

OVERMAN: Mrs. Cornelia W. Overman (nee Harrison) was born May 13, 1865; professed faith in Christ at Ouachita Church, under the preaching of Rev. L. J. Hogg, of the Missionary Baptist Church, in the summer of 1888; joined the M. E. Church, South, at the Sardis Church, in the spring of 1889, under the pastorate of Rev. A. Turrentine; was married to Mr. John R. Overman Feb. 16, 1890, and departed this life January 11, 1899. Sister Overman leaves a husband and five children to mourn for her and to fight life's battles without her. The funeral service was held in the church at Holly Springs, in the presence of a large audience of sorrowing relatives and friends. She was a true Christian, a devoted wife and a loving mother. May the blessings of God rest upon the bereaved ones.

GEO. W. LOGAN.

Holly Springs, Ark.

BOSTAIN: Burl Wesley, son of A. W. and Delia Bostain, was born August 28, 1898, and died April 27, 1899. Little Burl lived only eight months, lacking one day. Then he went to the arms of him who said, "Of such is the kingdom of heaven." The burial services were conducted by the writer at the Springfield cemetery, in the presence of a number of friends who greatly sympathize with the young parents in this, their first wave of trouble in the experience of father- and motherhood. It is our privilege to weep with those that weep, and mourn with the mourners, yet we may do more than extend sympathy, may we not point their grief-stricken hearts to the Lamb of God that taketh away the sin of the world? for when our sins are all gone, or taken out of father and mother, they will go as surely to God and the home of rest, as the innocent spirits of our precious little babes, and alike share in the glorious resurrection.

ANDREW J. CULLUM, P. C.

Springfield, Ark.

McAULEY: Still the death angel passes through the country leaving many saddened homes. One of the last homes stricken is that of Dr. C. E. McAuley. His daughter, Florence Pearl, died at the home of her sister, Mrs. Robert Scott, in Gainesville, Ark., July 1. For several months Florence had been a great sufferer from consumption, and for weeks before death came, all saw that the end was drawing near. She knew the time was approaching for her to go, and often talked of death and heaven. She requested them to make her burial clothes and let her see them. At her request the coffin was white; also, she desired the writer to hold the services at the funeral. This was all the more remarkable when we remember she was only 12 years and four months old. In the presence of a great many relatives and many friends, we laid her to rest in the Hartac cemetery. Preacher and congregation were melted under the sense of the presence of the same loving one that wept at the grave of Lazarus.

L. C. CRAIG.

Gainesville, Ark.

PASCHALL: Sarah Helen Paschall, nee Harper, was born in Washington, Warren county, N. C., Nov. 26, 1828; she was married to Wesley G. Paschall Jan. 29, 1850, and died at the home of her son, LaFayette G. Paschall, at Selma, Ark., March 30, 1899. Her husband died in an army hospital in Alabama, March 24, 1864; he was a member of the celebrated "Parson's Regiment" of the Confederate army, it being so called on account of the number of preachers enlisted in it.

Mrs. Paschall was the mother of seven children, all of whom except two died before her. Of the surviving children, LaFayette G. is a faithful member of the Methodist Church and an efficient steward at Selma; Wm. H. is a successful business man of Tillar. Mrs. Paschall was a member of the Cumberland Presbyterian Church, in

which communion she served some 40 or 50 years. She was a most estimable lady, true and faithful in all the relations of life; and she died as she had lived—in the faith and the hope of the saints of God. We laid away her mortal remains in the cemetery at Selma, there to await the resurrection of the just. May the richest blessings of her Saviour rest upon the remaining members of her family.

A. P. FEW.

Selma, Ark.

BRAGG: Sister Mary E., daughter of Bro. W. A. Bragg, was born near Imboden, Lawrence county, Ark., October 10, 1874, and died June 23, 1899. She was converted under the ministry of A. J. Moore, local preacher, at Wayland Springs, near Imboden, at the tender age of 14 years. It was the good fortune of this writer to know intimately our young sister, for several years being her pastor, and thrown with her often at the hospitable home of her now bereaved father. A better girl than Mollie, as she was familiarly called, would have been hard to find. She was so kind and obedient to her parents, and such an everyday Christian—the preacher's society she always sought and seldom failed to wait upon his ministry—ready to do her part of all the church work, at all times contributing to the support of the ministry and in every way promoting the best interest of the church. Sister Mollie was a good singer and took much delight in singing the songs of Zion. Our young sister loved to pray and seldom if ever neglected to offer up her petitions to God daily. Our sister's life was short, but was a success in that she was fully ready for the solemn change. Her father writes me that he is deeply bereaved, but glad to know a happy meeting they will have over the river. May her family entire, father, mother, brothers and those sweet sisters, whom she leaves in mourning, with all other relatives and friends, that are numerous, with this true friend of our departed sister, meet again beyond the dark sea.

J. F. ARMSTRONG.

McIVER: Fountain A. McIVER was born in Carlowville, Dallas county, Ala., January 30, 1850, and died at his home in Rocky Comfort, Ark., June 3, 1899. He was married to Miss Lula D. Holcombe, at Richmond, Ala., Dec. 1, 1875. To this union seven children were born, five girls and two boys, three of whom preceded the loving father to the better land; and five, with the mother and wife, still live to mourn his sudden and seemingly untimely death.

In 1876 or '77 they emigrated to Texas, where they lived three years; thence to Rocky Comfort, Ark. There they have lived for nineteen years. Bro. McIVER was raised by a most pious and devoted mother, who was a strict member of the Missionary Baptist Church, of which the subject of this sketch also became a member. But at the time of his death he had been a member of the M. E. Church, South, fifteen years; was Sunday-school superintendent ten years. He was a member of the board of stewards and also recording steward at his death, and had been for a number of years. For several years he was master of the masonic lodge at Rocky Comfort and held a like position in the order of K. of H.

From boyhood his was a public life. He was a business man of extraordinary ability. At the time of his decease he was bookkeeper for the firm of Read & Co., which position he had held for fourteen years. In 1898, he was a delegate elect and attended the district conference, which held its session at Hope, Ark. No one enjoyed the conference more than he. This writer was his pastor two years, '97 and '98, and enjoyed a very intimate acquaintance and association with him. Some thought him difficult to approach, but he was not so to me. Apparently he always enjoyed a religious conversation, and often, as we talked, I have seen him weep like a child. More than once have I listened as he would relate the story of his conversion. He had been a great sinner, but surely his was a great conversion. I hope, when I leave this world, to get to heaven, and

I shall be disappointed if Bro. McIVER is not there.

His bereaved wife and children are all members of the M. E. Church, South. To them we tender our sympathy and condolence. May God in his mercy remember the heart-broken wife and sorrowing children. O the depths of the riches both of the wisdom and love of God. His judgments are unsearchable and his ways past finding out. Let us wait our time and watch diligently for the coming of our Lord. His former pastor,

F. F. HARRELL.

BISHOP: Robert A. Bishop, Sr., was born near the town of Upperville, in Loudoun county, Va., May 24, 1839. His early years were spent in that beautiful country. When the dreadful storm of war broke on the country in 1861, he enlisted in the 8th Virginia regiment, and followed the standard of Longstreet and Lee till the latter surrendered at Appomattox. He was in the two battles of Bull Run, was at Gettysburg, Petersburg, Balls Bluff, Chancellorsville, the Wilderness, and in the awful fighting around Richmond. No man could go through scenes like these without carrying their impress for the rest of his life.

After the war, he found a most excellent wife in Miss Mittie Wake, of Fauquier county, Va., to whom he was married Oct. 15, 1868. About one year later they moved to Arkansas and settled in Sebastian county, near Sugar Loaf Mountain, where they have lived ever since, the husband going away to the heavenly land May 2, 1899.

Bro. Bishop was a good man. He had been converted to God in early life. He loved the church, was always the friend of the preachers, and took great pleasure in entertaining them at his home. In the business of life he was upright, paid what he owed and wanted nothing that did not belong to him. He maintained a family altar in his home. Many a time has this writer bowed with him and his family there. He leaves behind him the good woman whom he brought from Virginia, and four children, and a number of grandchildren. May the blessed Spirit guide them all to the home to which he has gone.

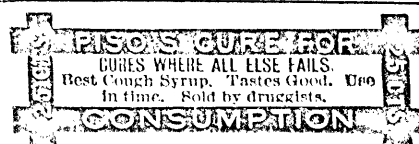
JAS. A. ANDERSON.

HALLMAN: William Leroy, son of D. J. and Jessie Hallman, was born Feb. 23, 1895, and died April 13, 1899. After twenty days of severe illness with congestion and pneumonia, his spirit took its everlasting flight to the home of our Christ and the good of old age, the pure of youth and innocent childhood. Leroy was truly a bright little boy, aged 3 years, 6 months and 18 days. He had, what we see among children, the promise of a manhood adorned with both a splendid intellect and fine personal appearance. But alas, how often does it occur that the fairest and more promising buds never reach their unfolding to stand out in all the sweet fragrance and glory of their maturity. Yet we bow in submission to the hand that plucked, knowing it to be the same hand that planted. He who soweth knoweth the time of harvest. While we extend condolence to the bereft parents, you will please suffer a word of exhortation, "Stand fast in the liberty wherewith Christ hath made you free." Then shall you be permitted by and by to join in the glorious shout of the harvest home.

ANDREW J. CULLUM, P. C.

If the Baby is Cutting Teeth

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



THE ARKANSAS METHODIST

WEDNESDAY, AUGUST 9, 1899.

GEO. THORNBURGH, Business Mgr.

Entered at the Postoffice at Little Rock, Arkansas, as second-class mail matter

E. Massengale, of Atlanta, Ga., is authorized to solicit and contract for advertising for the METHODIST.

Circulation, 11,000 every week. We guarantee that no issue shall be less than 11,000 copies

Rev. W. C. Johnson, D. D., is our advertising agent at Memphis, Tenn.

TO ADVERTISERS:—The circulation of the ARKANSAS METHODIST is fifty per cent larger than that of any other paper, religious or political, published in Arkansas.

Galloway College.

The Galloway College begins to present a splendid appearance, and plastering going on, and finish elegant. The corner stone is a thing of beauty, and the whole building much larger than before.

Rev. M. B. Umsted reported 16 additions last week, with church in good trim. Rev. Geo. Wilkerson, of Cato, said seven conversions last night, and Rev. W. A. Pendergrass had good success at Concord and Cabot charges. Other charges are intensely enlisted with success in revival work, but nothing definite reported. W.

The Hendrix Academy, at Orchard, Ark., has its advertisement in the METHODIST. It made a most gratifying record last year, which was the first year of its history. The people of Northwest Arkansas have an institution in this academy which they should be proud to cherish.

Torturing
Disfiguring HumorsItching, Burning, and Scaly
Eruptions of the Skin and
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Sold everywhere. Price, THE SET, \$1.25; or, CUTICURA SOAP, 25c; OINTMENT, 50c; RESOLVENT (half size), 50c. PORTER DRUG AND CHEM. CO., Sole Props., Boston.

How to Cure Humors, 64-page book, free.

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Instruction thorough, discipline firm, expenses moderate.

All of the surroundings tend toward the development of truth and manliness.

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"Your building surpasses anything in the State."—Dr. S. H. Babcock, Ex-President Galloway College.

"There is nothing lacking in the way of building and equipment for first-class College work."—Rev. T. H. Ware, Little Rock Conference.

"The magnificence of the building was a surprise, and the equipment is really elegant."—Judge Martin, Little Rock.

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CHAS. L. REYNOLDS, Natural Science and Taxidermy.
MISS LUCILE KINCANNON, Vocalist.
MISS CARRIE MCCANLESS, educated in Julian Academie, Paris, France, Artist.
MISSES FLORA MOORE and MINNIE LOGAN, Assistants in Piano Music.

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G. C. JONES, President, Arkadelphia, Ark.