

Arkansas Methodist.

J. E. GODBEY, D. D., Editor.
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AN URGENT APPEAL.

Will not our friends hear and heed our appeal for help to pull through this dull, hard summer? Send us your renewal money at once, please. We need it badly right now. We have plenty due us on subscriptions to pay our bills promptly, but for some reason our friends during July and August neglect this matter and put us to extreme inconvenience and trouble, and expense. If our friends understood the circumstances, they would quickly send us what is due us. Do not delay, brethren, but send us your renewal.

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News and Notes.

ON TUESDAY AND WEDNESDAY of last week, a Negro—supposed to be the same man in each case—assaulted five white women within the precincts of this city. Some of the women were severely choked, and bruised about the face, but all got away without further harm. Wednesday three Negroes were arrested and lodged in jail. The news went about that one of them had been certainly identified as the criminal. A large crowd of men, about 500, gathered at night, and went to the penitentiary demanding that the prisoner be surrendered, but the Negro was not there. When it was found he was in the county jail the crowd returned and halted at the court house. Ed Blanks, Jr., addressed the crowd, urging them to force the jail. He was arrested by Sheriff Kavanaugh and locked up. The sheriff took every precaution to have the jail guarded, and his courage and res-

olution probably prevented a lynching. Two of the Negroes arrested were promptly examined and released. One is still held in custody, but it is not believed that he is the guilty party.

It seems very singular that so many assaults were made by the Negro within the city, all in open daylight, and in less than thirty-six hours, and yet the villain made his escape. Great credit is due our sheriff, Mr. Kavanaugh, that such measures were taken to protect the prisoners in his hands and to prevent a mob.

THE MOST INFLUENTIAL NEGRO citizens of Little Rock, held a meeting in the Baptist Church, on Seventh and Gaines streets, Tuesday night, to consider what measures they could take to aid in the suppression of crime among the colored people. The conviction p a led that it became the colored people to aid as far as possible in the enforcement of the law

against Negroes guilty of crime.

ACCORDING TO THE ORDER OF the court of cassation which decided to reopen the Dreyfus case after the prisoner had suffered under sentence three years in his iron cage on Devil's Island, the one point alone to which the new trial was to be directed was to prove that the accused had delivered to some foreign power certain reports of the work and plans of the French army and which it was claimed Dreyfus had listed in the document known in the trial as the "bordereu." The evidence upon which the former sentence was given was never made public, it being claimed by the War Secretary that its publication would involve France in war with other powers. This secret testimony is contained in the bundle of documents so often referred to in reports of the present proceedings as the "secret dossier" or package.

The secret dossier has been examined by the court behind closed doors. Its contents are not given to the public but it is believed to contain nothing of importance against the prisoner that is not forged. Our readers remember that Esterhazy also confessed that he had forged the "bordereu." In spite of all this fears are entertained that Dreyfus may be again condemned. It is represented that the judges are strongly prejudiced against him and the order of the court of cessation in the conduct of the trial is not being regarded. In truth this affair is not a trial of Dreyfus, but a trial of strength between the civil and military power in France. The attempt, last week, to assassinate M. Labori, Dreyfus' chief counsel, by some one believed to be an agent of the military party, and the action of the government on the other hand in arresting the leaders of the Anti-Semite Society in Paris are indications of the tension of the contest on both sides. Paul Derulede and twenty other leaders of the Anti-Semite party have been arrested. M. Guerin, president of the society resisted arrest and barricaded the society headquarters for defense. He claims to have abundance of arms and ammu-

nition, and provisions for three weeks. The government has simply accepted the issue by blockading him, and he is a prisoner as truly as if he were in the conciergerie.

Last Sunday there was rioting in Paris by some of the populace who are in sympathy with Guerin. But the government is acting with great promptness and firmness to maintain its authority.

The man who attempted to assassinate Labori, or one who claims to be the man has, been arrested.

THE TRANSVAAL TROUBLE IS NOT yet adjusted. England and the Boers are preparing for war. The Boer Raad has passed a law empowering the government, in case of war, to impose military service on all the inhabitants, irrespective of race. England continues firm in her demands and war is evidently imminent. The Boers threaten, in case of war, to blow up the mining plants. The churches of Cape Town and the Orange Tree State observed last Sunday as a day of special prayer for averting war.

TEN NEW REGIMENTS OF SOLDIERS have been ordered to be recruited for the war in the Philippines. They are to be organized at the following posts: Fort Snelling; Fort Crook, Neb.; Fort Riley, Kan.; Camp Meade, Pa.; Fort Ethan Allen, Vt.; Fort Leavenworth, Kan.; Jefferson Barracks, Mo.; South Framingham, Mass. The new regiments will be numbered from 33 to 47.

The dry season will begin in October, and it is purposed to have 50,000 soldiers at Otis's command at that time.

THE INSURGENTS REPRESENTING the cause of Jimenez were defeated Aug. 25, and the rebellion virtually ended, it is supposed. Jimenez has been arrested in Cuba by the government authorities there.

A DISTILLING COMPANY TO MANUFACTURE and deal in all distilled liquors has been organized in New Jersey, with a capital of one hundred and twenty-five millions of dollars. The devil is rich.

The Nation's Curse.

Seven Reasons.

During a heated temperance campaign, a lawyer was opposing with learned argument certain clauses of the proposed temperance law. An old farmer who had been listening attentively, shut his knife with a snap, and said: "I don't know nuthin' about the law, but I've got seven good reasons for votin' for it."

"What are they?" asked the lawyer.

And the grim old farmer responded, "Four sons and three daughters."

Can Druggists Sell?

EDITOR ARKANSAS METHODIST: We appreciate the method you have adopted to assist us in suppressing the illegal sale of liquor, in publishing the names, together with the location, of parties obtaining liquor licenses in prohibited territory. It seems you wish to eliminate, from the list, druggists. If so, why so? Is there any law on our statute which gives to a druggist a right to sell whiskey in a prohibition district upon any condition, even though it be on a physician's prescription?

Do you think it would be wise legislation to exempt druggists from the penalty which attaches to a violation of prohibition laws? There are, and always will be, unscrupulous druggists who would take advantage of their position to do a regular "blind tiger" business.

DRUGGIST.

Tuckerman, Ark., Aug. 14.

Will some druggist who has United States license reply to the above?

G. T.

Among Our Exchanges

Shoo! Woodpeckers.

There is a great deal of misery in Methodism for the Methodist who loves to be miserable. And as a consequence the army of miseries in Methodism does not suffer by comparison with a like army in any other denomination. There is a great deal of Methodism nowadays, and the bigger an oak gets the more woodpeckers it can support. The Church is not without fault, by any means; it has plenty of flaws opening up to the surface, and there is no occasion yet a while to pick for others; but the trouble with the flaw-picker, whether he is hammering away on

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the body of an oak or on the body of Methodism, is that he loses all sense of proportion. He sees the size of the flaw; he has no eye for the great stretches of soundness and health and vigor that surround the flaw. And, naturally, when he can see nothing but flaws at hand, he can see nothing but ruin at a distance. If a woodpecker could be persuaded to perch on a fence long enough to take in the proportions and vigorous health of a giant oak, it would probably quit the business of pecking for worms and turn sapsucker. Likewise the flaw-picking Methodist.—Richmond Christian Advocate.

Vassar College and not Hobson Responsible.

Our Southern people will not be surprised to learn the source of Hobson's trouble about kissing:

The critics may have been a little too severe on Hobson, of the "Merrimac," because of his kissing experiences. There are certainly mitigating circumstances. It develops that the labial genesis was at Vassar College, where a very proper lady (so regarded) made the osculatory proposition, which was followed pell-mell by all the charming maidens present. For Hobson, on this occasion, to have refused (not being a minister or a married man) would have been construed as very ungallant; and what was proper at Vassar was proper to be repeated anywhere.

It may be that the innocent military gentleman went through all these performances as an embarrassing social duty, and not as a pleasure. When he was informed by a senior officer that it was not the proper thing to do he ceased at once to do it.—Midland Methodist.

Humbug.

We have received communications from preachers and ministers of Nevada, Mo., exposing the humbugging of certain so-called magnetic healers, and warning invalids not to fall into their traps.

This from Rev. Joseph King, of the Southwest Missouri Conference, appeared in the Nashville Christian Advocate: "We have what call themselves 'Schools of Magnetic Healing,' which unite 'clairvoyance, spiritualism, hypnotism, Christian Science, osteopathy,' etc., which teach that the prophets of old were simply clairvoyants, that St. Paul was only a clairvoyant, and that all the God there is in the universe is located in the generative organs of the human race—that life is sex, that growth is sex, that God is sex," and that "your real self and God are one." The following is a quotation from one of a course of two lectures given by one of the so-called "magnetic healers": "The Christian's idea of God is that of a person, a being, a creator—a personality distinct from man, that rules the universe with immutable laws over which we have no control. He is in constant fear of

death, and furthermore regards his condition awaiting him as inevitable. Hence he is filled with fear; he has no peace of mind, except at those times when he feels that by his assumed humility or by his obsequious surrendering himself to this imaginary power or personality, he has become temporarily in favor with this deity, the cause of his life, the cause of his death. He loves his Creator only because he feels that he has to. The mental scientist's idea of God is: he regards God as a law, a live principle; as a law that has always existed and will never cease to exist. The materialistic investigator calls it electricity and animal magnetism." There it is now in full dress—materialism gone to seed."

Contributed.

Washington Letter.

(From our Regular Correspondent.)

The treaty between the United States and Japan, which became effective this week, is regarded as the beginning of an important era commercially, and it is of no less importance to Christianity. It not only opens the entire empire of Japan to American commercial enterprise, which has heretofore been confined to the cities of Yokohama, Nagasaki, Kobe, Hakodati and Nigota, but also to the American missionaries. Under this treaty American citizens in Japan have every privilege, before the law, of the natives, except the right to purchase land, which they can only lease. It is believed that this treaty will be a step towards the Christianizing of Japan, and consequently a step towards the Christianizing of the world, a work in which American missionaries are doing something and in which they might be doing much more if they were given a financial support commensurate with the great wealth of the United States. It will be the fault of American Christians if the work of our missionaries in Japan is not made to keep pace with the efforts to increase American trade with Japan, which already exceeds \$15,000,000 a year, having almost quadrupled in the last four years. American business enterprise is not exceeded by that of any other nation, and the same should be said of our missionary enterprise, and will be said if each individual Christian will do his part toward that desirable end.

Why are strikes more frequent when the country is most prosperous? That is a question which has been much discussed, but never satisfactorily answered. It is again pertinent, and was asked of Representative Gardner, of N. J., who was Chairman of the House Committee on Labor in the last Con-

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gress and who is a member of the Industrial Commission created by Congress. He replied: "I cannot answer the question, but hope to be able to do so later. It is one of the most inexplicable things that strikes should become frequent at times of great national prosperity. That there is a connection between strikes and good times is irrefutable, but the cause is as yet a mystery. I do not know why they should be co-incident, unless the men get it into their heads that their employers are making a great deal of money and are giving to them too small a share of the profits of business. I do not say that this is an explanation, and am not putting it forth as such. However, the Industrial Commission is working on the labor problem through its sub-committees, and when our work is completed perhaps we shall be able to see into these complicated questions a little more clearly." It may be imagined from this answer, given by a man who has been studying the problem for a long time, how difficult it is to correctly solve.

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Our Educational Movement.

J. H. REYNOLDS, A. M.

IX. ARE DENOMINATIONAL COLLEGES LOSING GROUND?

This question came to my mind while gathering the data for previous papers. The student of higher education will be struck with the growth during the century of undenominational institutions in the form of State universities and private colleges. At the beginning of the century practically the entire field of higher education was occupied by the church. At its close, if we consider an average of the following items, number of colleges, number of students, value of grounds and buildings, libraries, endowment, and income, as a fair index of higher educational work, the facts show that only 58 per cent of the work of college education in the United States is done by the denominations, 17 per cent by State universities, and 25 per cent by undenominational private institutions. So the churches have lost, during the century, about 42 per cent of the field of higher education. During the seventeenth and eighteenth centuries ministers constituted a large per cent of the graduates of colleges. But now the ecclesiastical purpose of the college has given place to the larger work of educating leaders along all lines of endeavor. Education, as well as government, has been democratized. The entrance of the State into the field of higher education is recent and is largely due to the democratic spirit which has called into existence public education from the kindergarten to the university. Our new country has favored this. Both State and federal governments being possessed with an immense public domain, have given public lands lavishly to State universities and to common schools.

The church should remember, too, that the undenominational schools are better equipped than denominational colleges. An undenominational private college in the United States has on an average an endowment of \$739,411, a State university \$336,018, a denominational college \$127,864; with respect to income, the undenominational private college receives annually \$98,041, a State university \$100,814, and a denominational college \$23,234. Of course, State universities expend large sums on agricultural and mechanical arts, subjects which find no place in the college curriculum.

A recent writer, after calling attention to the loss of ground by denominational colleges, put the case so forcibly that we here give an extract:

"The principal cause of the decadence of the denominational colleges of the West is their large number. The resources of a denomination are almost always frittered away in trying to support four or five colleges in a territory where one college would suffice and could be supported creditably. The commonwealth confines itself

to supporting one central university. The various denominations support anywhere from two to six colleges within the borders of a single State. Three-fourths, nine-tenths of the denominational colleges must be abolished that the remainder may live. In at least three Western States a union of the Methodist colleges would make an institution that would equal the State university in wealth and numbers. The Northwestern University already ranks with the State universities in these particulars. Kindred denominations like the Congregationalists and the Presbyterians could unite in the support of a common college. One college could serve the members of a church in two States. The days of stage coaches have passed. Fully half of the denominational colleges are 'real estate' colleges. No high motive presided at their birth. There is no glamour of romance, no hallowing of self-sacrifice about their history. Sordid love of gain, niggardliness, lies, were the atmosphere of their early life. They have had dry rot from the start. These affairs should be turned into academies. The need of preparatory schools in the West is shown by the fact that Chicago, Adelbert, and Kenyon are the only Western denominational colleges without preparatory departments. Many of the present colleges could go on as academies, but there should be but one institution for each denomination in a State, and in general, most of the denominations are not strong enough to warrant more than one college for two or three States.

The State universities will furnish the West with its Harvards, Yales and Princetons. The denominations must furnish the Amhersts, Williams and Bowdoin.

In the decadence of the denominational college the West suffers a serious loss. The small colleges are conservators of the classics. In them literature and oratory are as much honored as they are put below the sciences in the State university. It is the experience of the writer, a State university graduate, that the students from the best denominational colleges of the West outshine the State university men in the elegancies of speech, in refinement of thought, in a general well-roundedness of education. A college of 300 students, a faculty of 25, a library of 40,000 volumes, and the scientific equipment that a college of that size usually has, will give all that the average undergraduate can use. The superior advantages that the big apoplectic State university give are at least counterbalanced by many disadvantages inherent upon their size. Let us save the denominational colleges from the decline that has overtaken them, from the ruin that is imminent. Pull up the suckers that the main shoots may grow. The colleges marked for absorption by better ones will undoubtedly struggle hard to resist it. In the success or failure of their resistance will be foreshadowed the failure or success of the denominational system."

These facts deserve the careful

study of the denominations. The figures almost raise the issue as to whether the denominational college shall continue to operate. In fact, David Starr Jordan, President of Leland Stanford University, boldly says that "the educational chain, whether strong or weak, cannot count them (denominational colleges) among its links." But this statement, notwithstanding its source, is too sweeping and ignores facts—that nearly three-fifths of the work of higher education of our country is done by denominational colleges. Bryce, in his American Commonwealth, says that many of our colleges are not giving true collegiate training. While President Jordan's generalization is too general, yet the churches must recognize and correct the weaknesses in their educational policies.

The loss of ground by denominational colleges and their weakness emphasize the importance of the recent educational legislation and twentieth century movement of our church. The dawn of the nineteenth century was marked by a great spiritual movement among American churches and colleges. After the American and French revolutions a flood of immorality and infidelity swept over the whole civilized world. In 1799, only four or five students in Yale College even professed religion. A church member among college students was a phenomenon. But the Christian people signalized the opening of the new century by inaugurating a great spiritual movement which took form in revivals and missions. Soon the colleges were thoroughly Christian in spirit. In the last days of the nineteenth century the churches have a different problem with which to deal. During the century they have lost 42 per cent of the field of college education, a secular spirit is gaining a strong hold upon higher education, and the denominational colleges are much weaker, on an average, than undenominational colleges.

How does our church propose to meet this condition? What is its new policy? She is projecting a new policy, first, by legislation; second, by an effort to steer clear of debt; and third, by the twentieth century movement. By recent legislation and announcement of policy by the General Board of Education, the church is proposing to centralize and correlate her educational institutions, to apply the same connectional principle in her educational as in her ministerial operations. The system is to consist of a central university for post-graduate and professional work, in each State one co-educational or two single sex colleges to do the work for the baccalaureate degrees only, and closely associated with State colleges is to be a system of academies for preparatory work. Perhaps the second thought in the new policy is to operate on a cash basis, to contract no debt. In the past the church has done some remarkable financing. In general, the practice has been that either a town desiring a "boom" would offer to the church a college

the church, taking the initiative, would ask the town for assistance, then would build and mortgage the property for the balance. In either case the history was the same—the college was "run" until the mortgage was foreclosed. As in railroad business, so in college affairs, there has been frequent need of the receiver. But receiverships do not deal so gently with colleges as with railroads. Receivers usually turn over the railroad in an improved condition; but they pass colleges over to free school boards or to the bats. The idea of paying a large college debt is humorous, out of date. Among the many colleges of Arkansas that have contracted large debts, two have had the cheek to press their cause before the public so far that they may miss the customary experience of passing through the hands of a receiver. The General Conference has placed the General Board of Education under the rule to contract no debt. Annual conferences, in some cases, have pursued the same course with college boards, and in recent efforts to build or rebuild the church has sought to avoid debt.

The third idea in our new educational policy is to strengthen and endow. This is the significance of the twentieth century movement. Centralization, freedom from debt, and endowment constitute the new policy of our church. This policy will command the confidence of the business public and will go far toward reclaiming lost ground. Arkansas Methodism has committed itself to the policy of separate education of the sexes and has established two colleges. One—Galloway—is in process of rebuilding. It is to be hoped that the locality and the church will read well the lesson of history and rebuild without debt, because a town investing in an institution that is to be incumbered has no assurance of its future, neither has the church. It is a matter of business for the town, of policy for the church. The problem before the church, so far as Hendrix is concerned, is its endowment. A system of academies has been projected. Arkansas Methodism, therefore, is in position to apply the new policy and has the elements out of which to make a great system. May the hope, therefore, not be entertained that our church in this State will soon have a magnificent system of well equipped schools, because of a wise and harmonious application of the policy of the church?

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The Twentieth Century Call—Its Meaning.

BY EDWARD A. TABOR.

I.—THE PURIFICATION OF HUMAN INDIVIDUALITY.
(Continued.)

One of the greatest difficulties in the formation of an ideal character has been our readiness to justify our own foibles by the claim that we are as good as our own neighbors. This tendency to set up a standard that will pass before men is well nigh universal. We may be quite severe in judging our neighbors along the line of our own shortcomings under the pretense that there are others who do seemingly worse things. Truly, this system of human character measurement by human custom is but a snare and delusion of the devil to lead men away from the divine ideal. And the sooner humanity widely awakens to this fact the better it will be for human society. Indeed, there can be no wisdom in shutting our eyes to the true ideal, for while we are comparing ourselves with our neighbors and thereby lowering our own standard, our neighbor may likewise be comparing himself with us and thereby lowering his. And so the standard keeps shifting, and the process of deterioration goes on. There must be a fixed, unchanging standard by which we are to measure our character and conduct. It may be quite humiliating to test even our best efforts by the Ten Commandments, by the sermon on the Mount, and find how far short we have come. Yet such a course is the only safe one. In Christ alone do we find this ideal standard which every human soul should strive to reach. While we may never reach it during this life, yet the very fact of our striving after it as an accepted ideal will, in itself, prove ennobling; and so long as it is kept clearly in view there will be no danger of retrogression. The most significant facts in modern thought is that expressed in the cry of the world to-day. "Back to Christ." And this cry means more than a mere weariness with ecclesiasticism, more than mere discontent with theology. It is not a mere catch phrase, it is the age demanded reality. It clamors to-day as never before for the true man, the Christ man, the man of power to lead them by example and precept into clearness and purity of life.

II. THE PURIFICATION OF HUMAN SOCIETY.

The purpose of the gospel is two-fold. First, the moral reformation and spiritual reformation of the individual by lifting up the standard of human life to the divine ideal as manifested by Jesus Christ who came to set the work of our high calling as to a royal heaven-inspired individuality, clean in body, pure in mind and unselfish in spirit. And second, the moral reconstruction and spiritual

renovation of human society according to the social order that obtains in heaven.

Yes, the divine plan of redemption revealed through Christ contemplates not only redeemed individuals, but also redeemed homes, redeemed cities and communities. A redeemed social order throughout the world. To the accomplishment of this redemption there are two extreme, opposing theories. First comes the individualist who says, "regenerate the individual and you redeem society"—then comes the socialist, who says, "redeem society and you redeem the individual." Both these theories are wrong if you take them singly, and both are right if you take them jointly—the two processes must go on simultaneously if the world is to be redeemed, for our souls and our circumstances act and react upon each other. Hence, their improvement must go hand in hand.

You cannot reconstruct society unless you regenerate the individual, and you cannot keep the individual regenerated unless you regenerate his circumstances.

While the personal salvation of the individual is imperative, yet the chances are against his remaining saved unless we can apply saving principles to his surroundings socially and otherwise, for society in all her departments, whether governmental, business or domestic, is as much in need of salvation as is the individual. And, indeed, the saved individual is ever imperiled, so long as he is an isolated being from all but immoral surroundings. Therefore to save the individual and keep him saved, we must, of necessity, apply the salt power of the gospel to society as such. Yes, Christ not only exemplified by his human life the personal phase of the kingdom of God among men, but also taught his disciples in clear and unmistakable language to pray that this kingdom might come, in all its transforming power, until the whole world should become a province of heaven, wherein should dwell righteousness even as it is in heaven. However, the Christian world, past and present, have been slow to realize the true nature and full magnitude of this divine transformation which is to be wrought into human individuality, and through this purified individuality to dominate and transform the whole earth. It seems hard for them to fully grasp the Divine possibilities of this world-wide social purification as promised through Christ, and typed in Heaven. In this reconstruction and regeneration of human society into a kingdom of God on earth is involved the acceptance of the will of God as the rule of life by the individual, the family, the community, the nation and the world.

"The world for Christ" is our plea—not a few individuals out of the wreck of a ruined world—but the salvation of the whole world redeemed and transformed by a complete and perfect renewal of all its essential elements, whether political, financial, social or domestic, in harmony with the reign of that

peaceful good will and joyful blessedness that rules among all the beings of Heaven.

The Gospel of Christ is the supreme remedy for every form of evil, and the Church of Christ is the agency through which the world is to be regenerated. To this end the moral teachings of Christ must be applied to every sphere of life, and the church should leave her testimony for righteousness and purity in all human affairs. To this end we need to train ourselves and bind ourselves together for the purification of every phase of our civil and social life.

If official corruption and popular lawlessness are to be broken up, and this country saved from the damning blight of anarchy, it must be done by the moral education of the people and the regeneration of public opinion through Christian influences.

More of the principles of the Christian religion in the realm of business would help to free it from the moral corruption which characterizes it in many of its methods. The laws of Christ and the laws and customs of the business world stand in positive antagonism to each other today, and

"Ill fares the land to hastening ills a prey,
Where wealth accumulates and men decay."

Our social life also must be redeemed from the dominion of evil customs and influences by lifting it up from the realms of silly frivolity and sinful pleasures to a higher and nobler realm of association. To this end we should not seek to destroy or belittle social life, but to purify and ennoble it, by pointing out the evils to be eradicated and suggesting the good to be cultivated. I believe that the indifference and seeming deadness of the church to the corrupting influences in our social life is chiefly because they do not know the facts, that is in a realizing way—"once they distinctly see" it has been well said "they will feel them, and when they feel will bestir themselves to remove them." The greatest evils of our social life are seen and felt by comparatively few of our parents and church leaders, or else they would be set on fire with earnestness, so much that they would cry aloud until public sentiment was aroused, and public sentiment is only less mighty than omnipotence.

Every careful observer of the signs of the times, knows that in these closing years of the 19th century, Christianity is being subjected to the severest tests through which she has ever passed. She is having heavier demands made upon her through the ever opening doors of new responsibilities to enter, and the ever increasing growth of difficult problems to solve. These present day problems are largely social and civic and in taking the form of query, they are not only "What must I do to be saved"—but also "What must society do to be saved." And so as questions for our solution during the closing of the old and the opening of the new century I propound the following twelve problems of the new era.

1. The problem of our rural districts.

SUMMER CATARRH



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It surprises many that bowel trouble is catarrhal. Dr. Hartman's books make this plain. Write to the Pe-ru-na

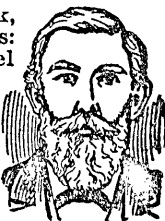
Medicine Co., Columbus, O., for them. They tell all about catarrh and how Pe-ru-na cures it wherever located.

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Literary Table.

"Childe Rowland to the Dark Tower Came."

A. H. GODBEY.

A year or two since the writer had a difference of opinion with the editor of the *METHODIST* concerning the meaning of Robert Browning's famous poem of the above title. The title of the poem is from the play of King Lear, where Edgar, feigning madness to escape detection, introduces a fragment of an ancient bit of folk lore, thus:

"Childe Rowland to the Dark Tower came,
His song was still—Fee, foh and fum,
I smell the blood of a British man."

As to the difference of opinion concerning the purport of the poem, we have no inclination to reopen the discussion at length. The interpretations are many and various, and it is not probable that the editor and the writer can agree, whether the object of Browning is to portray a foolish persistence in a course of evil that ends in insanity or suicide—as the editor inclines to believe—or to paint a kind of Columbus, succeeding where others have failed—as this writer believes—or a sort of Leonidas, sacrificing himself in the effort to rescue others, as some Browning students maintain; or whether the poet has a mind to satirize the vivisectionist, or to depict the atheist, who sees in a priest only a "hoary cripple with a malicious eye" must be left each student of Browning to determine for himself. I only wish to place before the readers of the *METHODIST* the original fairy tale, believing that it is essential to a right apprehension of the poet's meaning.

Burd Helen (Maid or Bride Helen) is playing with her three brothers near a church. Running around the church after her ball, she disappears. After long search the brothers repair to the old warlock Merlin, who tells them their sister has been carried off by the Elf King, and shut up in his enchanted castle, the Dark Tower. Receiving minute instructions from Merlin as to the road and the way to break the Elf King's spells, the eldest brother sets out and never returns. The same happens in the case of the second brother. The youngest brother, Childe Rowland, then takes his father's great claymore that has brought victory to every one who used it, and sets out in his turn. Two versions of the tale seem current: one, that the warlock Merlin's advice was disregarded by the older brothers; hence their failure, while Childe Rowland is scrupulously exact in his observances. The other, followed by Browning, is that Merlin is a cheat, an ally of the Elf King's, and that Rowland succeeds by disregarding his advice in regard to the Elf King's enchantments. After a journey through the Elf King's land, where he strikes off the head of every person with whom he speaks, as deceptive evil spirits in various guises, he arrives at the Dark Tower, which seems to be a low green hill ringed about with grassy terraces, and

having a single narrow entrance at the base. Walking three times around the "round equat turret," from west to east, Childe Rowland cries "Open door, open door, and let me in." At the third round the door opens and Childe Rowland passes through a long narrow hall into a large central chamber blazing with jewels, pre-eminent among which is a great carbuncle overhead. Here the maid and the two brothers are found. The latter are speechless and motionless, having tasted the Elf king's enchanted viands (which recalls the victims of Circe). This Rowland is careful not to do. As he dashes a proffered cup from him, the Elf king enters, crying:

"Fee, fi, fo, fum,
I smell the blood of a Christian man.
Be he dead, be he living, with my brand
I'll dash his brains from his brain pan."

But the claymore of Rowland is too mighty for the Elf king, and he is compelled to release his prisoners, applying a blood red liquid to eyes, lips, nostrils, ears, and finger-tips to undo his enchantments.

Such is the legend that Browning has made famous. It may be remarked that it has a vivid resemblance to one of the Arabian tales. But in the Arabian tale, the girl is the successful one where her brothers fail in a quest for certain enchanted objects. They and many others who travel the road to the Black Mountain are assailed by voices in the air, as in Browning's tale. Any attention paid to these voices results in their ruin. They are changed into black stones that line the pathway and daunt new seekers with the monuments of failure. The girl disregards the voices, discovers the means of disenchanting those who preceded her, and liberates the entire throng of many hundred persons who had failed in the same quest.

It may be added, in conclusion, that some critics incline to the view that Milton drew the outline of his Comus from the same quarter. The plot of Comus is the legend of Childe Rowland. In Comus a lady falls into the power of an enchanter, and is liberated by the efforts of her two brothers, who gain the aid of a friendly spirit. The lady is deprived of the power of motion, as in the case of Burd Helen's brothers. It is also fatal in Comus to touch the food or drink of the enchanter. Also, the lady in Comus is freed from the spell cast over her by the sprinkling of a magic fluid upon her breast and finger-tips. These are the principal points in the parallel. Milton and Browning present excellent examples of the marvelous variety of treatment that may be given a simple nursery tale.

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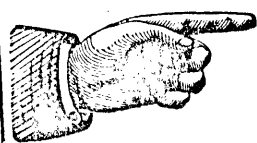
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SEPTEMBER 3, 1899.

Rebuilding the Temple.

EZRA III. 10; iv. 5.

Golden Text.—"The temple of God is holy, which temple ye are." (1 Cor. iii. 17)

Time.—537 B. C.

Place.—The temple at Jerusalem.

We have already said that Nebuchadnezzar left a large portion of the Jewish peasantry in the land when he carried Judah captive to Babylon. The same thing had occurred when the Ten Tribes were carried captive 150 years before, so that there was at this date a large Hebrew element in the northern part of the country. In the meantime many of the exiles of the Ten Tribes had found their way back to the land, many continued to do so after this date. It would be rash to dogmatize here upon what became of the so-called Ten Lost Tribes; but we cannot forbear to say that, after all the various, and sometimes almost silly, speculations that have in all ages been indulged on this subject, we see no great difficulty in believing that many of their descendants got back to the land of their fathers at various times, many of them became Jews of the Dispersion, retaining their identity as Jews, and as to those of them who have been really lost, probably after a not a considerable proportion of the whole, they simply lost their identity and their blood commingled with the blood of the nations among whom they became scattered. Of one thing we feel certain, that they have no national representative now on the earth.

These peasants remaining in the land, the fifty thousand that Zerubbabel brought back from Babylon, the six thousand that returned some eighty years later under Ezra, and the scattered bands that came from all lands at various times—this was the constituency of the new nation.

When Zerubbabel, after four toilsome months, had traversed the 700 miles that lay between Babylon and Jerusalem, they found the land in a miserable plight—70 years of desolation had been on it. Only a deep-seated religious impulse could have begun the movement, and only an abiding religious zeal could have held them to it. This zeal was continually fanned by the glowing pictures of the future which Ezekiel had painted for them. And so they proceeded at once to rebuild the altar of the Lord and to make arrangements for rebuilding the Temple. It was a vast undertaking amid tremendous difficulties, just how tremendous Zerubbabel and his exiles did not yet dream. But they went at it heroically. We have an account of the contributions given for this work. The heads of great families gave \$60,000 in gold and over \$100,000 in silver; the common people gave

just about the same, besides sixty-seven robes for the priests; while Brother Zerubbabel headed the list with the splendid gift of \$30,000 in gold and 50 basins and 350 robes for the priests. (This is good reading for twentieth century fund people.)

We have said that the difficulties were immense. Not only had they to work against the desolation of two generations and to clean away the rubbish of a former vast overthrow, but this little nucleus of the future nation was surrounded on all sides by people who were their enemies. The Edomites had all the south, the Philistines had the west, and the Samaritans had the north. The two first named were hereditary foes of Israel; and by their refusal to allow the Samaritans to join with them in this work, as we see in the lesson of to-day, they made them inveterate enemies also. To undertake to organize a nation and to equip it on the plan these people contemplated, with such surroundings was a mammoth enterprise. We shall see more about it in the next lesson.

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AUGUST 27, 1899.

Green Pastures.

PSALM XXIII:1-6.

It was natural, and strikes us as especially beautiful, that David, the king, should draw his tenderest pictures of repose and peace from the pastoral life in which his early years were so peacefully spent. When no ambition or dream of power disturbed him, when he knew not the cares of State, the dangers of war, the opposition of enemies or unfaithfulness of friends, his life had its sweetest experience of happiness. To his poetic fancy and his devout spirit, thoughts of the divine majesty and care mingled with the view of the strong mountains, the clear, deep waters, the green pastures. To the man of cares such memories of boyhood return.

The Psalm is a pastoral of inimitable beauty. At some time when the king felt amid, all his burdens, an especial sense of the overshadowing of divine care, he deemed himself a helpless lamb, protected as he had protected lambs in his youth—protected by a shepherd strong and faithful and watchful. What needed he to fear or fret? "The Lord is my shepherd, I shall not want." What is best he gives. In his care I am safe. "He maketh me to lie down in green pastures; he leadeth me beside the still waters." What satisfaction and safety are here pictured; supplies are exhaustless, care banished, protection is sure.

But life has its dark places, like those deep shadowy ways between the lofty mountains. Yes, the valley of the shadow of death all must enter. How sublime is that faith which fears not its gloom. The divine comforter shall be there.

Safe, forever safe! God will keep his covenant, he will bear with patience my weakness. "Surely, goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord forever."

The Lord is my Shepherd, no want shall I know,
I feed in green pastures, safe folded I rest;
Thou leadest my soul where the still waters flow,
Restorest when wand'ring, redeem'st when oppressed.

Through the valley and shadow of death though I stray,
Since Thou art my guardian no evil I fear;
Thy rod shall defend me, Thy staff be my stay—
No harm can befall with my Comforter near.

Let goodness and mercy, my bountiful God,
Still follow my steps till I meet Thee above;
I seek, by the path which my forefathers trod,
Through the land of their sojourn, Thy kingdom of love.

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On account of the elevation of this section, it is very healthy, and particularly adapted to those troubled with hay-fever, being also free from all malaria or other diseases. A record of the temperature kept at Sapphire for four years, shows an average of 69 degrees for the entire summer.

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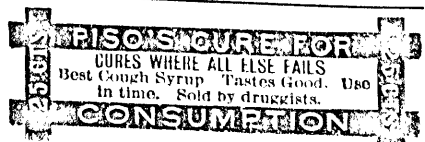
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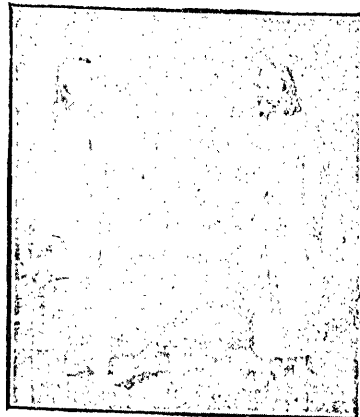
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ARKANSAS METHODIST

J. E. GODBEY, D. D., EDITOR.

WEDNESDAY, AUGUST 23, 1899.

Religion is not to help men out of the world, but to help them through the world.

This is the age of progress, but the old gospel will keep up with it if earnestly preached.

The twentieth century will need the same kind of religion that saved our fathers and mothers.

All our schools in Arkansas are expecting unusually large attendance at their openings, next month.

There are two classes of men who fail. Those who build without counting the cost, and those who count the cost and never build.

It is not method but sanctified manhood which gives success in the ministry. The method of a successful man leads to failure when a smaller man is behind the method.

There was never a time when so many thinkers were found to direct the affairs of the world; but in no age have men taken so little time in their thinking, and superficial knowledge and hasty action is the rule.

We are receiving many revival notes, as our readers will see. In this we greatly rejoice. We have had to abridge in some cases and still we carry over many to next week. Now we want these revival echoes. We want nothing so much. They are thrilling notes which cheer the whole militant host. Send all of them, but please condense.

Very humble instruments have done great service for the Lord. It is "wroten in the book" that God once called an ass to deliver his message, and that, too, not to the "rag-tag and bobtail," but to the Lord's prophet. Now, a very dull man may be called to preach. If so, it is because the Lord wants a dull man. But he wants him to do his best. The Lord is badly cheated when he calls a stupid fellow who even fails in what he can and ought to do by his laziness. Often have we seen illiterate men, and those who were not naturally bright, who, by their earnestness, humility and purity of spirit, convinced the people that they were the Lord's chosen for the work which they were doing. If the Lord has called you to preach it is certain that he did not call you to ape other men, nor to steal other men's sermons. He would have

you be yourself in all humility and fidelity of service. We may believe that the Lord has sometime called an ass to preach, but he has nowhere suggested that he put on a lion skin for the performance.

We see that Dr. D. C. Kelley, in the Nashville Advocate, is dealing with the question which this paper brought forward last winter, viz.: the decline of our circuit work and the steps which must be taken to check it. His suggestions agree with those which we offered. We must check the dividing of circuits. We must quit building little churches everywhere the people want them. Thus we increase the work of preachers, while we reduce their salaries. These little churches, in time, destroy each other. The removal of one or two influential families kills them. We must concentrate in stronger organizations and build good churches and parsonages, and not allow the work disturbed by frequent changes.

That Great Blunder.

Under this head Zion's Outlook deals with the movement to raise money for our schools after the following style:

"A team of lean, starving, bony horses are pulling a loaded wagon up a steep, rocky hill; they pull slowly, balking often, and seem unable to make the ascent. Discovering the danger of failure the teamster orders out all the hands, calls in the neighbors, and with bustle and hurrah organizes a magnificent force of hands and proceeds to pile to dizzy heights bag after bag of corn and wheat until the timbers of the wagon creak ominously beneath the load. 'Now if we can only get on load enough they will fairly fly' he says. 'Nay,' says a by-stander, 'it is not load you want, but food for your team. Feeding, not loading, is the need of that team, my friend.' So saying, the by-stander kindly proffers corn, oats, fodder and barley to the dying team; but the teamster cracks his whip angrily over his head and drives him off."

Ah, this dizzy load of \$1 a member to be raised in a year and a half, and that chiefly to pay our debts. Isn't it fearful! Evidently the editor of the Outlook would like to see it fail. He is appealing to the stinginess of a stingy church to stop the movement. "Too poor to pay it."

The born-critic is an unfortunate man. His only function in the world seems to be to cry to its toilers, "Hold, that's not the way to do it." If for example, we call the church to consecrate means to God's cause, he cries: "Consecrate yourselves. While your hearts are full of the world your gifts are an abomination." But if

we appeal to the people to consecrate themselves, these same critics will say, "How consecrate yourselves while you keep back the Lord's treasure?" The true servants of the Lord fall into line and work with a will when the church has agreed as to the work which needs to be done. By such all the victories of the past have been won. But the critics stand with their hands in their pockets, saying, "Hold, that's not the way to do it. Poor deluded souls. But it is your leaders who are at fault." But here is a crumb of comfort. Sometime since the editor of the Outlook said: "There is no other paper doing the work or seeking to do the work of the Outlook." We say: The Lord be praised for that.

Religion as a Means of Pleasure.

An exchange says: "Until we teach young people that religion is something that gives and affords pleasure instead of robbing them of pleasure, we will never see the world reformed."

Then we had as well give it up. "The natural man perceiveth not the things of the Spirit of God, neither can he know them for they are spiritually discerned." If our task is to make spiritual life attractive to unregenerate nature we will never do it. We can attract enough unregenerate nature into the church and are doing it, and certainly do not need to study the art any further. We have seen the effort to attract young people with the pleasures of religion. But no one finds religion under the idea of seeking pleasure. The Master says, "If anyone will come after me let him deny himself and take up his cross and follow me." We have seen preachers and churches who tried to prepare pleasures for young people in the name of the Lord, but we have not found that real religious characters were developed that way. The pleasures of true religion are great, but one has to be truly religious to realize it. The old way was to show sinners the doom of those who merely live for pleasure and warn them to "flee the wrath to come." It is still the only way.

Too Happy.

We like to see happy people; but we are often thinking some people are happier than they have a right to be. Their idea of religion is happiness, instead of service, and they cultivate themselves upon that idea until they attain a happiness which is light, reckless, and ruinous. They say, "I must cast all on the Lord and

refuse to allow anything to trouble me, I must be always confident and glad." So they fight sadness as the Christian scientists do disease. Believe you are not sick and you are not. These people study "the secret of a happy life" rather than the secret of a useful life. So they develop an artificial happiness, not justified by any real spiritual attainment. One may cultivate melancholy until nothing pleases, and one may cultivate a cheerfulness which is unreasoning lightness and presumption. Hence it is, we say some are happier than they have a right to be. We remember how the Negroes used to sing

"I want to feel as happy as I well can feel,
Lord send salvation down."

But those who think of salvation as chiefly a thing to enjoy, for all their baptisms of the spirit and mighty floods of joy by which they are borne away are at best but the merest children in spiritual life and of very little service in the cause of the Master.

The men and women of strong purpose and unwavering devotion, who are only asking "Lord, what wilt thou have me to do?" are the pillars in the temple of God.

Church Notes.

The corner stone for the auditorium of the First M. E. Church, South, in this city, was laid last Wednesday. A good audience met in the society chapel. Hymn 691 was read by Rev. James Thomas. Dr. Hunter offered prayer. Rev. A. O. Evans read hymn 696. Dr. J. B. Bond read a brief history of the society. This writer made a few remarks. Then the crowd went out and the corner stone was laid in the usual form.

A memorial church is to be built to the memory of the late Dr. Sledd, at Forest, near Lynchburg, Va.

The Methodist Publishing House, at Nashville, began business in 1854 with \$86,155. It now has a capital of \$1,000,000.

Bishop Hendrix spent five days in London on his way to Brazil. He heard Canon Scott Holland, at St. James, Piccadilly, in the morning, and Canon Duckworth, in Westminster, in the afternoon, and preached the commencement sermon for the Wesleyan Training College, located in Westminster, in the evening. He listened to the parliament debates Monday, attended the reception of the American Ambassador Tuesday, Fourth of July. He had the privilege, also, of attending the meeting of the Stationing Committee of the Wesleyan Conference. He learned that of the \$5,000,000 they pro-

posed for the twentieth century fund, \$3,500,000 has been raised.

Some weeks ago our St. Louis correspondent noted the fact that the Irish Catholics of St. Patrick's congregation, Belleville, Ill., refused to obey a German priest appointed over them. The Bishop has excommunicated the society for disloyalty. The congregation continue to act in defiance of the prelate. The difficulty is not yet settled.

A Good Offer.

To old and new subscribers:—To all who will pay their subscription to the METHODIST to date and a year in advance we will mail, free of charge, a copy of "In His Steps," bound in cloth. Not paper-bound, but cloth-bound. Hurry up your cash.

GODBEY & THORNBURGH.

Galloway College.

The brick work is about completed. The roof will be on by last of next week. It is a thing of beauty. The friends of the college could now be very helpful by sending in help. Hope many will give the matter attention.

M. M. SMITH.

August 18.

Twentieth Century Notes.

Rev. W. M. Wilson, of Black Rock and Imboden charge, White River Conference, is the first to report in full on the twentieth century fund. The district conference requested Bro. Wilson to raise \$160. He already has \$220 and thinks he will get at least \$100 more. Well done. Who will be the next to report?

Dr. E. H. Stevenson, of Central Church, Fort Smith, and Wm. Clifton, of Morrilton station, have each given \$500 to the fund. Dr. Stevenson divides his between Galloway and Hendrix Colleges. Bro. Clifton directs his to Hendrix. Bro. J. M. Jenkins, of Quitman station, has given \$100 to Vanderbilt University. This is the first amount we have had directed to Vanderbilt, but trust we will get many more.

Will not the pastors push the canvass for contributions now? Don't wait till next year. We have had much discussion, what we need now is an active and thorough canvass of our membership. Let this begin at once.

Dr. Hammond requests that reports of collections, important meetings and other items of interest be furnished him for publication in the New Century Education once a month. Will the brethren please send such reports to me, or direct to Dr. Hammond, at Nashville, Tenn.?

F. S. H. JOHNSTON.

Prof. Goodloe, of Arkadelphia Methodist College, has given \$100 to Vanderbilt University.

Oil Cure for Cancer.

Dr. Bye has discovered a combination of oils that readily cure cancer, catarrh, tumors and malignant skin diseases. He has cured thousands of persons within the last six years, over one hundred of whom were physicians. Readers having friends afflicted should cut this out and send it to them. Book sent free giving particulars and prices of Oils. Address Dr. Bye, box 464, Kansas City, Mo.

For Methodist Readers.

A valuable booklet free. Any reader of the METHODIST contemplating the purchase of a piano or organ will receive free, postpaid, upon application, a booklet treating on the piano and organ question. It will prove a valuable guide to parties not fully posted. A postal card with your name and address will secure you one, and if carefully read will make it possible for you to select from the numerous makes a reliable instrument at the proper price and terms. Address at once, "Piano and Organ Guide," ARKANSAS METHODIST, Little Rock, Ark.

Personal.

Rev. W. C. Hill has been elected president of the Scarritt Collegiate Institute, Neosho, Mo.

Rev. A. H. Godbey has been appointed principal in the Central College Academy, at Fayette, Mo.

Bishop Key has appointed Rev. T. E. Brewer presiding elder of Antlers District, Indian Mission Conference.

Dr. Hunter came up to attend the corner stone laying of First Church last Wednesday, and offered the opening prayer.

Dr. Josephus Anderson, editor of the Florida Christian Advocate, has had a protracted spell of fever. He is now recovering.

During the past week Dr. A. C. Millar has been up to Kansas City, looking after the interest of the academy to be built at Mena.

We were much pleased to have a call from Rev. John F. Carr, of Pine Bluff, last week. He says his health has not been better in three years.

Andrew J. Hunter, son of Rev. Andrew Hunter, D. D., has been appointed copyist in the engineer department of the war department at Little Rock.

Prof. O. C. Gray, former principal of the State School for the Blind, has been engaged as a teacher in the Speers-Langford Military Institute at Searcy.

Studies in Bible Truth, by J. C. Keener, \$1. This book from the pen of Bishop Keener, just published, every one of our preachers will desire for his library. Send your orders.

Mrs. Emma Burrow, wife of T. E. Burrow, and a member of the First M. E. Church, South, in this city, died at their home on Broadway, 1414, Wednesday night. The funeral was at Morrilton, Bro. Burrow's former home, and was conducted by Rev. C. E. Pattillo.

Quarterly Meetings.

PINE BLUFF DISTRICT, fourth round, A. Turrentine, P. E. September—New Edinburg, 23-24; Rowell, 30, Oct. 1.

October—Redfield, 7-8; Riverside, 8, 9; Rison, 14-15; Kingsland, 15-16; Sheridan, 21-22; First Church, Pine Bluff, 28-29.

November—Humphrey, 4-5; Sherrill, 5-6; Gillett, 11-12; DeWitt, 13; Stuttgart, 14; Roe, 15; Swan Lake, 17; Lake-side, 18-19.

Let us have a full attendance of all the official members, and every brother do his part.

FORT SMITH DISTRICT, fourth round, S. Anderson, P. E.

September—Hackett circuit at White Bluff, 9-10; Greenwood circuit, 10-11; Mansfield circuit at Mansfield, 16-17; Huntington and Jenny Lind at Huntington, 17-18; Paris and Charleston at Paris, 23-24.

ARKADELPHIA DISTRICT, fourth round, Thos. H. Ware, P. E.

September—Benton station, 2-3; Malvern station, 9-10; Alexander circuit, 16-17; Social Hill circuit, 23-24; Bryant circuit, 30, Oct. 1; Dalark circuit, 30, Oct. 1.

October—Gurdon, 7-8; Clark, 14-15; Lono, 28-29.

November—Okolona, 4-5; Murfreesboro, 7; Arkadelphia, 11-12; Holly Springs, 18-19.

SEARCY DISTRICT, fourth round, A. H. Williams, P. E.

September—Argenta station, 9-10; Augusta station, 16-17; Union and Revel, 17-18; Bald Knob, 23-24.

October—Searcy, First church, 1-2; West Searcy, 8-9; Cabot circuit, 14-15; Mineral circuit, 15-16; Stony Point circuit, 21-22; Beebe and Lebanon, 22-23; Auvergne and Weldon, 28-29.

November—Mt. Pisgah circuit, 4-5; El Paso circuit, 11-12.

Specials. November—Union and Revel, 18-19; Augusta station, 19-20; Bald Knob, 21; West Point, 22; Cabot, 23; Mineral circuit, 24; Stony Point circuit, 25; Beebe and Lebanon, 26; West Searcy, 27.

DARDANELLE DISTRICT, fourth round, J. M. Cantrell, P. E.

September—Walnut Tree circuit, 2, 3; Appleton circuit, 9-10; London circuit, 10-11; Lamar and Knoxville, 16, 17; Clarksville station, 17, 18; Dardanelle circuit, 23, 24; Rover circuit, 30, Oct. 1.

October—Gravelly circuit, 7, 8; Altus circuit, 14, 15; Coal Hill circuit, 15, 16; Prairie View circuit, 21, 22; Clarksville circuit, 22, 23; Ozark circuit, 28, 29; Ozark station, 30, 31.

November—Danville circuit, 4, 5; Dardanelle station, 11, 12.

A few words for the members in the bounds of the Dardanelle district.

Dear brethren: The aid which many of you are giving your pastors is resulting in the salvation of souls and the strengthening of the church. Let us be thankful for what has been already accomplished and pray and labor for greater results. Let each member aid in bringing people to Christ, in strengthening the weak, in spreading scriptural holiness. If this is your aim aid your pastor in securing attendance upon the social meetings of the church, in circulating our church papers, in raising every dollar of the collections ordered by the conference. See that your pastor, who has faithfully served you and your children, gets what is due him. Remember the twentieth century educational movement. This is an opportunity for Southern Methodism. Pray for those who serve you in the ministry.

J. M. CANTRELL.

HOT SPRINGS DISTRICT, fourth round, in part James M. Hawley, P. E.

August—Central Avenue, 27.

September—Malvern Hill, 3; Hot Springs circuit, 9, 10; New Liberty Church, at Salem, 16, 17.

MORRILTON DISTRICT, fourth round, P. B. Sammers, P. E.

September—Quitman circuit, 2-3; Cleveland mission, 9-10; Morganton mission, 16; Quitman and Goodloe, 17, 18; Springfield circuit, 23-24; Atkins, 30.

October—Russellville station, 1-2;

Perryville circuit, 7-8; Aplin mission, 14-15; Ada circuit, 21-22; Morrilton station, 22-23; Plummerville circuit, 28-29; Mt. Vernon, 30-31.

November—Clinton circuit, 4-5; Martinville, 7-8; Conway mission, 11-12; Conway station, 12-13.

NEWPORT DISTRICT, fourth round, J. I. Maynard, P. E.

September—Portia circuit, 2-3; Powhatan and Portia, 9-10; Black Rock and Imboden, 16-17; Knoble circuit, 23-24.

October—Walnut Ridge and Corning, 1-2; Reyno circuit, 7-8; Gainesville circuit, 10; Siloam circuit, 14-15; Pocahontas circuit, 15-16; Warm Springs circuit, 21-22; Mammoth Spring station, 26; Walnut Hill circuit, 28-29.

November—Alicia circuit, 4-5; Tuckerman circuit, 5-6; Smithville circuit, 11-12; Oil Trough circuit, 18-19; Jacksonport circuit, 25-26; Newport station, 26-27.

FAYETTEVILLE DISTRICT, fourth round, W. F. Wilson, P. E.

September—Rogers and Oakley, 1; Bentonville circuit, 2-3; Gravette circuit, 9-10; Gentry circuit, 10-11; Bloomfield mission, 12; Elm Springs circuit, 16-17; Center Point circuit, 23-24; Winslow mission, 30.

October—Fayetteville, 1-2; Boonsboro circuit, 7-8; Prairie Grove circuit, 8-9; St. Paul mission, 11; Farmington circuit, 14-15; Siloam Springs, 21-22; Brightwater circuit, 27-28; Bentonville, 28-29.

November—Huntsville circuit, 4-5; Hindsville circuit, 5-6; Goshen circuit, 11-12; Springdale, 12-13.

CAMDEN DISTRICT, 4th round, R. R. Moore, P. E.

September—Buckner circuit at Harmony, 16-17; Magnolia station, 17-18; Stephens and Waldo at Stephens, 23, 24; Eldorado circuit at Bethel, 30 and October 1.

October—Junction City station, 1-2; Atlanta circuit at Atlanta, 7-8; Camden circuit, 14-15; Camden station, 15-16; New Lewisville circuit, 21-22; Genoa circuit, 24; Ouachita circuit, 28-29.

November—Bearden and Thornton circuit, 2; Harmony Grove circuit, 4-5; Lapile circuit, 11-12; Eldorado station, 12-13; Hampton circuit, 19-20; Fordyce station, 20-21.

BATESVILLE DISTRICT, fourth round, A. E. Holloway, P. E.

September—Batesville station, 3-4; West Batesville at Bethesda, 9-10; Oushman circuit at Barren Fork, 16-17; Jamestown circuit at Jamestown, 21; Cedar Grove circuit at Cedar Grove, 23, 24; Evening Shade and Melbourne station at Evening Shade, 30 and Oct. 1.

October—Ash Flat circuit, 3; Evening Shade circuit at Maxville, 7-8; La-Crosse circuit at Forrest Chapel, 14-15; Newberg circuit at Pleasant Grove, 15, 16; Iuka circuit at Wayland's Arbor, 21-22.

NEWPORT DISTRICT, fourth round, J. I. Maynard, P. E.

September—Portia circuit, 2-3; Powhatan and Portia, 9-10; Black Rock and Imboden, 16-17; Knoble circuit, 23-24.

October—Walnut Ridge and Corning, 1-2; Reyno circuit, 7-8; Gainesville circuit, 10; Siloam circuit, 14-15; Pocahontas circuit, 15-16; Warm Springs circuit, 21-22; Mammoth Spring, 26; Walnut Hill circuit, 28-29.

November—Alicia circuit, 4-5; Tuckerman circuit, 5-6; Smithville circuit, 11-12; Oil Trough circuit, 18-19; Jacksonport circuit, 25-26; Newport station, 26-27.

"In His Steps," by Samuel Sheldon, out-sells any other book. Cloth, 40 cts; paper, 20 cts.

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MINNIE W. BAINES-MILLER.

Like some pure soul whose secret hopes
Lie open to God's eye,
The whiteness of thy chalice opens
Its waxen nectary.
Held by the folded bud ensheathed,
Till ministries of might
Upon its creamy petals breathed,
And opened it to light.

As grace and mercy spirits woo,
The Master feign would claim,
Till, bursting sheaths of self, they grow
And blossom in his name;
So sun and dew on life within
Enforced their fond appeal,
Till from the bud it centered in
Thy beauty's charm did steal.

From topmost bough thy largess wills
To favor, 'neath the sky,
Thy flexured cup its sweetness spills
On every passer-by;
As spirit-worth, in fragrant deeds,
Exalted soul o'erflows,
With healing balm for human needs
The Christ-like nature knows.

—July How to Grow Flowers.

All Power Given to Christ

"All authority hath been given unto me in heaven and on earth; go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo! I am with you alway, even unto the end of the world." These are imperial words. The humiliation of Jesus is now at an end. He is just about to resume the glory which belonged to him in eternity, and of which he had emptied himself to be the Redeemer of man.

They declare his absolute authority. The sphere in which his authority holds is the widest conceivable—heaven and earth. All creatures, then, both men and angels, principalities and powers, are placed under him. "When it is said that all things are put under him, it is manifest that he is expected who placed all things under him." Just as Pharaoh placed Joseph (to use a parable) over all the land of Egypt, and intrusted the whole government of the country into his hands, in like manner all authority throughout the universe is intrusted into the hands of Jesus Christ.

If one might say so, this is an act of the Father's moral confidence in the Son, and is the foundation of what all Christian men hold as a prime article in their creed, that Jesus Christ is the sole Lord of the human conscience. His word settles all moral and religious questions for us; he is the sole lawgiver of the Christian Church. The Church has no form of legislation. In what is called the Sermon on the Mount, which is really the legislation of the kingdom of heaven, he practically asserts this authority from the first, "I say unto you." This is the imperial tone which all the subjects of the kingdom recognize. The scribe collected and arranged opinions, balanced probabilities, set forth and criticised the judgment of the ancients. Jesus spoke "not as the scribes," but "as one having

authority," whose word was decisive.

This strain of authoritativeness runs throughout his ministry. He does not buttress his decisions by appeals to antiquity or to the general consensus of men; but from the first, and all through, he decides all controversies as to truth and duty by the formula, "I say unto you." There is no appeal from his word.—Dr. J. Culross, in the Christian.

Set the Clock Right.

A story is told of a colored man, who came to a watch-maker, and gave him two hands of a clock, saying:

"I want yer to fix up dese han's. Dey jess doan keep no mo' kerec' time for mo' den six munfs."

"Where is the clock?" answered the watch-maker.

"Out at de house on Injun Creek."

"Didn't I tell yer dar's nuffin de matter wid de clock 'ceptin' de han's? An' I done brought 'em to you. You jess want de clock so you kin tinker wid it an' charge me a big price. Gimme back dem han's."

And, so saying, he went off to find some reasonable watch-maker.

Foolish as he was, his action was much like that of those who try to regulate their conduct without being made right on the inside. They go wrong, but refuse to believe that the trouble is with their hearts. They are sure that it is not the clock, but the hands that are out of order. They know more of the need of a change in their spiritual condition than the poor Negro did the works of his clock. They are unwilling to give themselves over into the hands of the great Artificer, who will set their works right, so that they may keep time with the great clock of the universe, and no longer attempt to set themselves according to the incorrect time of the world. And their reason for not putting themselves into the hand of the Lord is very similar to the reason the colored man gave. They are afraid the price will be too great. They say, "We only wish to avoid this or that bad habit." But the great Clockmaker says, "I can not regulate the hands unless I have the clock."—Selected.

Lack of Simplicity in Prayer.

Few people have any idea of the curious things that find their way into the United States mail, and finally bring up in the Dead-letter Office in Washington—such things as rattle-snakes, skulls, Indian scalps, tarantulas, revolvers, false teeth, bombs, bottles of liquor, inflammable oils, poisons, and innumerable other things that are unmailable. Many people who make public prayer seem to have as erroneous an idea of the object of prayer as the people who send these things have of the proprieties of the United States Post Office Department. How often in the prayer-meeting we hear a man pretending to address the Al-

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.

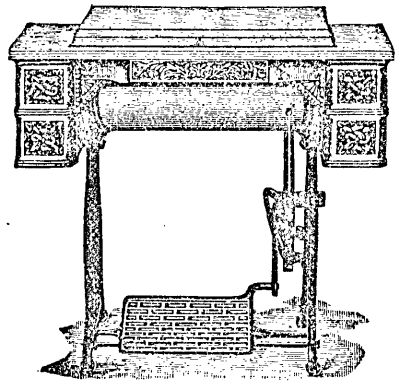
I had been operated on by the knife, which proved fruitless, and only aggravated the trouble, for it returned with seeming new energy, and at once. I next had applied electricity, which proved just as fruitless, and I had begun to almost despair, for the physicians who had been treating me told me that 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.

mighty, while he is in fact trying to explode a bomb for the special discomfort of his neighbor a few pews away! Others drag into their prayers all sorts of information, which they impose on the Lord and those who are listening. Real prayer is something very different. It is the earnest cry of the soul clearly directed, and never goes to the dead-letter office. A good many Churches would stand a better chance for a revival if a stop could be put to the dead-letter prayers.—From "Anecdotes and Morals."



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BUCKEYE BELL FOUNDRY
THE E. W. VANDEUSEN CO., Cincinnati, O., U.S.A.
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FOR CHURCHES, COURT HOUSES, SCHOOLS, etc.
ALSO CHIMES AND PEALS.
Makers of the Largest Bell in America.

For the Young People.

Boys Wanted.

Boys of spirit, boys of will,
Boys of muscle, brain, and power,
Fit to cope with anything,—
These are wanted every hour.

Not the weak and whining drones
Who all trouble magnify,—
Not the watchword of, "I can't,"
But the noble one, "I'll try."

Do what'er you have to do,
With a true and earnest zeal;
Bend your sinews to the task,
"Put your shoulders to the wheel."

In the workshop, on the farm,
Or wherever you may be,
From your future efforts, boys,
Comes a nation's destiny.

—Selected.

A Governor Found in a Hogshead.

A good natured philanthropist was walking along the docks one Sunday morning, when he found a boy asleep in a hogshead. He shook him until he was wide awake and then opened the following conversation:

"What are you doing here, boy?"

"I slept here all night, sir, for I had no other place to sleep in."

"How is that? Have you no father or mother? Who takes care of you?"

"Father drinks, sir, and I don't know where he is. I have to take care of myself, for my mother is dead; she died not long ago;" and at the mention of her name the boy's eyes filled with tears.

"Well, come along with me. I'll give you a home, and look after you as well as I can."

The child thus adopted on the wharf was taken to a happy home. He was sent to a common school, and afterward employed as a clerk in the store of his benefactor.

When he became of age his friend and benefactor said to him, "You have been a faithful and honest boy and man, and, if you will make three promises, I will furnish you with letters of credit, so that you can start business in the West on your own account."

"What promises do you wish me to make?" inquired the young man.

"First, that you will not drink intoxicating liquors of any kind."

"I agree to that."

"Second, that you will not use profane speech."

"I agree to that."

"Third, that you will not become a politician."

"I agree to that."

The young man started in business in the West, and, by minding his own business, in a few short years he became a rich man. At the close of the war he came East, and called upon his friend and accepted father. In the course of a happy interview the philanthropist asked his adopted son if he had kept his total abstinence pledge.

"Yes, sir."

"Have you abstained from the use of profane speech?"

"Yes, sir," said the man with emphasis.

"Have you had anything to do with politics?"

The visitor—the adopted son, perhaps I should have said—blush-

ed and said, "Without my consent I was nominated for Governor of my State and elected. I am now on my way to Washington to transact important business for my State."

Did ever a hogshead turn out so good a thing as a teetotal Governor before? It had to be emptied of its wine before it could be a shelter for the little Arab who ran wild in that wilderness of marble and mortar, the great city of New York.

The streets and wharves of the great metropolis of commerce invite the missionary effort, and the writer hopes that the little waifs afloat on the wave of outward life will not be neglected.—George W. Bungay, in National Advocate.

Table Manners For Children.

It has been noticed that as a rule children are not as well trained as they should be, and a writer makes these suggestions for elementary instruction, which mothers, in their own loving, gentle way, know best how to impart:

Drink from the cup, never from the saucer.

Teaspoons are left in the saucer, not in the cup.

Little children only have the napkin arranged as a bib.

Making a noise, either in eating or drinking, is vulgar.

Always cheerfully defer to older people and to guests.

Eat slowly, and do not fill the mouth with large quantities.

Eat the food served or quietly leave it on the plate without remark.

Avoid drumming with the fingers or feet—it is the height of impoliteness.

If at any time in doubt as to what is proper, follow the example of others of more experience.

Patiently await your turn; do not follow with the eyes the food served to others.

Never unnecessarily handle the dishes, or in any other manner exhibit nervousness or impatience.

Do not feel obliged to "clean up the plate," especially do not make a laborious display of doing so.

Do not ask for any particular part of a fowl, or similar dish, unless asked your preference; in that case always indicate something, and if there be really no choice, designate the portion with which the host can most conveniently render service.

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.

Diaries for 1899.

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Order "Studies in Bible Truths" by Bishop J. C. Keener. \$1.

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

Mozley's Lemon Elixir

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

Mozley's Lemon Elixir

Cured me of indigestion and nervous prostration. I got more relief, and at once, from Lemon Elixir than all other medicines. J. C. SPEIGHTS. Indian Springs, Ga.

Mozley's Lemon Elixir

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

Mozley's Lemon Elixir

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

Mozley's Lemon Elixir.

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

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.

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

Our Church at Home.

COTTON PLANT.—I am having good meetings. Eighteen conversions and accessions to our church last week.
A. C. GRAHAM.

TEXARKANA, ARK.—We have had a splendid meeting at Holly Springs. Four accessions, church revived. We will begin at Mt. Pleasant Saturday.
F. F. HARRELL.

FAYETTEVILLE DISTRICT.—From present outlook, the year will round up well. A number of excellent meetings have been held, and many others are in progress with excellent prospects.
Aug. 10. W. F. WILSON.

PRINCETON, ARK.—I closed a gracious meeting at Zion, on the Princeton charge, last night. Thirteen professions and thirteen accessions; baptized two babies; left church in good condition. May the Lord continue to be gracious to us. Our camp-meeting opens Aug. 17; expecting a good time.
Aug. 12. B. A. FEW.

BUCKNER CIRCUIT.—Just closed the last of three revival meetings, resulting in all in thirty conversions, twelve accessions, some few reclaimed, and many greatly revived; sixteen infants baptized. Rev. W. M. Nelson assisted us several days. He is splendid help. We have four other meetings to hold. Our conference claims are being paid every day.
Aug. 10. J. J. MELLARD.

MAUMELLE CHARGE.—Have had three protracted meetings on this

work thus far—all gracious revivals. Let our people note that our revivals are not God-sent unless they be revivals of reading Bible and Christian literature, and revivals of Christian giving. Our people on this work will please observe day of fasting and prayer, Friday before next quarterly conference, for revivals all over the work. Satan flees before a praying church.
Aug. 12. THEIR PASTOR.

CHIDESTER, ARK.—I have just closed a very successful series of meetings at Caney, one of my appointments. It was the first meeting I had been able to attend, on account of sickness in the family. As the sick ones had improved, I ventured out into the field and the Lord gave the blessing. Our meeting was what some would call an old-time shouting meeting. Had seventeen conversions in five days, twelve accessions to the church, most of whom were under sixteen. I think the meeting had a most salutary effect, in unifying the church and community, as we had been much divided here over a minor question. May the Lord continue to bless, and may brotherly love ever be in each heart.
Aug. 11. JOHN H. DUNN.

ROCKY COMFORT CIRCUIT.—We have just closed a most successful meeting at Wallace school house, conducted by the pastor, Rev. J. H. Bradford. The church was greatly revived, many were converted, and 31 joined the Methodist Church. This was not the most important work done. For

years we have needed houses of worship all over this country, but especially on this circuit. Services have been held in school houses, under sheds and in the forests, where scores have been converted, and from want of shelter lost to the church. Methodists stand the cold all right if you give them a place to go and warm occasionally, but where there is no shelter from the winter rains and cold it takes a great deal of rubbing to keep up a healthy flow of life. Such was the case in the community referred to above. The old pastors understand the situation. In the past appointments have been made and kept up at three different school-houses, all within a radius of three miles. Repeated efforts had been made to harmonize all factions and get the people to build a house of worship, but in vain.

To build a house was made the one great object of the meeting this year. Bro. Bradford so announced it, and to this end directed his efforts. He has been successful. A contract was made this week for the building of a Methodist church in Winthrop.

Every department of the work on this circuit is being looked after and the facts show that the future as well as the present prosperity of the church is anticipated. We have the best pastor in the conference, and hope to keep him four years. The "bow of promise" bids us confidently expect this to be the best year in the history of Methodism in Little River county.
J. L. CANNON.

DESOLATE



homes are those without children. Sterility or Barrenness can be cured by

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HEALTH of Galloway College has Been Phenomenal.

Rooms are Being Rapidly Taken.

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Contributed.

What One Sees in a Large City.

J. W. C.

A few days since I met two strange looking men on the street near my home. They wore no head covering. The hair of their heads was some inches long, abundant, parted in the middle, red in one case, in the other it was a dark blonde. They had neither beard nor mustache. They wore light drab summer clothes, on each breast was a long blue cross and on each shoulder an x shaped cross. They appeared to be under thirty years of age. I briefly interviewed them and learned that they were from England and claimed to be independent divine healing evangelists without church connection. They were going to see the mayor to get authority to hold meetings on the streets. They got permission to operate as they desired. Saturday night at 8:30 I came on a crowd of about 100 people surrounding the evangelists. One was on a table and his head and shoulders were visible. I stopped 20 minutes. Not a word was spoken, but he divided his time between looking upward as if in prayer, and giving attention to persons in quest of relief from some ailment. What results were was not announced. If any one was healed I did not learn it. Coming home from church on Sunday noon I came across the healers. One spoke about 10 minutes in my hearing. He was discussing the question as to whether he could make more money by renting an office and healing the afflicted at \$5.00 each, or giving free out-door trial meetings and accepting what might be given them. He assumed that he treat weekly 100 persons privately at \$5.00 each, equal to

o \$500.00 a week compensation. He preferred to operate on the streets and take what may be given by persons treated.

Last Sunday night week as I returned from a church I had visited, a mile or more from where I live, I came upon a colored Baptist congregation coming out of a large church. I learned that the membership counts more than eleven hundred. A few squares distant I looked into a Salvation Army Hall, where women officers seemed to predominate. But few people were present. Next I came upon a company of people on a principal street, where fine houses abound. In an open lot was a tent occupied by white and colored hearers. It was 9:30 o'clock, but the preacher was holding forth with much earnestness. He was an Africo-American of Mulatto complexion. The men and women on the platform were whites of genteel appearance, and all the people listened attentively. The preacher handled with some severity a "secret order" which he asserted initiates its members by "throwing a wet blanket over them" and getting from them some strong obligations to do the will of the order. He said they protect their members in all things right or wrong, and that it is impossible to punish a criminal of that order—though he may have committed theft, robbery or murder. He said he meant "the Masons." The hearers seemed to regard the man's words as a solemn joke, as no one said "Amen," "Anathama Mar-anatha," laughed at, or swore at the preacher. The next place of worship I struck was an old Presbyterian Church, in fine condition, but which was abandoned two years or so ago, for a new church more than two miles westward. A bulletin board in front announced

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TRADE-MARK.

that summer gospel services would be held in the long silent church every Sunday evening. The service had been held that night and house was closed. The service seemed to be conducted on a sort of partnership plan. The "speaker" is a Congregational minister. A Methodist Episcopal choir furnishes choir music and Presbyterians furnish the place of service. How they may divide the joiners has not developed.

St. Louis.

Our Church at Home.

DALARK CIRCUIT.—We began our meetings at Caldwell's Chapel, the second Sunday in July, carried on the work for nearly a month, resulting in a revival of the church and two accessions by certificate—no conversions.

On the third Sunday in July we began at Dalark. This meeting lasted eight days; had one addition on profession of faith. Had a good meeting. Many of the members of the church were revived and better prepared to work in the Lord's vineyard. Rev. H. Townsend, of Benton, was with us, and did good preaching. We had the presence and help of Rev. R. C. Atchley.

Bros. Ware and Townsend began a meeting at Bethlehem on the fourth Saturday and held forth till I could get there. They left me Monday. This was a good meeting. Many were sick, which hindered us greatly. We had about ten conversions and eight additions on profession of faith. Brothers Belcher and Abanathy—the former a local preacher, the latter a Baptist preacher—did good work at Bethlehem. Bro. Atchley preached for me once. We go to Pleasant Hill today.

F. P. DOAK.

Aug. 12.

MANSFIELD CIRCUIT.—On our work, numerically, there is a contest between the gains and the losses—have dismissed thirty-two members, received thirty-three. But what I have gained is worth more to the church than what I have lost. Quite a number of the removals were members who had been lost sight of. Have held two protracted meetings, with about a dozen conversions and nine accessions, and more to follow. Rev. W. J. Burkhead, that old-time singer, has done faithful work at Hartford and Center Bluff. Bros. Wright, Cole, and Fair aided me

at Center Bluff. Bro. Burkhead and I will begin another meeting tomorrow, at Oak Grove. I have five appointments on the new Choctaw railroad. Hartford is making a large mining town; Mansfield is the Frisco and Choctaw junction; Center Bluff has Abbott's large planing mills, and Echo is a new depot town. I have my hands full.

Aug. 11. J. J. GALLOWAY.

BLYTHESVILLE, ARK.—I find some sick, though not serious. Bro. Little has returned after a month at Mount Eagle, about recovered from the attack of nervous prostration. Bro. Wallis just home from a long waiting at the bedside of an aged father. Bro. Brown at home and up to his heart in a good meeting at Mill Bayou; fifteen converts to date, and more to follow. Bros. Self, Blythe, and Rutledge sick. Some good meetings on this work. Planning to add a two-story front to the parsonage; will be reported at conference. All in all, our river front is doing well.

Aug. 14.

JERNIGAN.

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

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

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

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But are advised to enter our academies at

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

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Rates are fixed and special favors are given to none; but correspondence may open the way to a collegiate education for the boy of limited means. Teachers and advanced students from high schools will find many advantages.

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To the Members of the W. F. M. S. of the Little Rock Conference:

Dear sisters and co-workers:—You who had delegates to represent your auxiliaries at the annual meeting at Monticello, investigate, please, and find out whether they have sent to the treasurer the amount pledged on the conference Expense Fund. If not, please collect the amount at once and send to Mrs. C. T. Walker, 308 E. 8th St., Little Rock. The money is needed right now badly. The Minutes are ready, but not sufficient money to meet expenses of printing and mailing. Also, the annual reports are ready for distribution.

To those auxiliaries that were so unfortunate as not to have a delegate to represent you, please call on your individual members at once for a contribution to this fund and forward at once, please, to the above named person, who is Assistant Treasurer.

Not a society in our conference should think of sending less than five dollars for this special fund, known as Conference Expense Fund. Some societies have contributed ten dollars, while two or three others have paid twenty dollars, and this year raised the amount to thirty dollars.

We can not carry on our conference work without some funds. Read your constitution, and you will remember that none of the dues can be used for this purpose, neither the specials can be touched. So please heed this call and do your duty in this respect. Yours most sincerely,

MRS. JAS. THOMAS, Cor. Sec'y.
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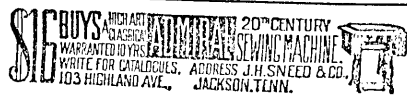
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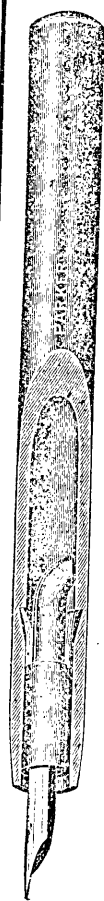
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WOLLEY: Mertie Bell, infant daughter of Mr. and Mrs. T. B. Wolley, aged seven weeks and one day. "It is well with the child—it is well."

A FRIEND.

Plummerville, Ark.

STEWART: Little Nannie Estelle, daughter of G. W. and M. E. Stewart, departed this life June 14, 1899, near Cabot, Ark. She was 9 years old when the good Lord saw fit to call her home to live with him in glory. Dear parents and children, do not weep as those that have no faith. Your precious little child lives with God where parting never comes.

A. T. UNDERHILL.

ROGERS: Martha E., was born Nov. 16, 1877, died May 14, 1899. She professed religion and joined the Methodist Church in 1889. She loved her Saviour and has gone to him. She was a good girl and her departure is deeply mourned by the family and hosts of friends. She was buried at Lead Hill, by Rev. J. A. Castell, and the Order of the Eastern Star. Without a doubt Martha's rest is sweet and we shall see her again.

JOHN W. HEAD.

Altus, Ark.

ECHOLS: Sibi, wife of William Echols, and daughter of Rev. James L. McKinley, departed this life July 23, 1899, aged 26 years. She died in the triumph of a living faith. To her aged father, and her mother, brothers, sisters, and motherless little ones, and her grief-stricken husband, we tender our sincere condolence and Christian sympathy, and pray that the God of all grace that sustained her in death's hour, may sustain them in this bereavement. "Blessed are the dead that die in the Lord from henceforth, they rest from their labors and their works do follow them." Her pastor,

B. F. MARTIN.

BELL: Little Edna May, youngest child of Bro H. E. and Sister M. A. Bell, was born Jan. 3, 1894, and died July 15, 1899, aged 5 years, 6 months and 12 days. She was the pet of the household. She leaves a mother and three sisters to mourn her loss, her father being already gone to that celestial home above. She was sick but one day, being carried off in a congestive chill. Dear mother and sisters, be not inconsolable, for though the Father has taken your treasure, yet she is not lost, but has just gone on before, and you may live in the hope of meeting her and other loved ones in that home where there is no more sickness, sorrow, or death. She was lovingly laid away in Crooked Creek cemetery, the last sad rites being performed by the writer.

AMOS E. WILSON, P. C.

LLOYD: Sister Sarah E. Lloyd (nee Rhodes), daughter of S. W. and Caroline M. Rhodes, was born May 25, 1864, in Macon county, Mo., and died March 9, 1899, at her home, in Corning, Ark. She was converted in 1881, under the ministry of the writer, and lived a faithful, useful life in her home, community and church. She was the only person converted in my charge in 1881, though I aided at other points where many were saved. She was married to Mr. Lloyd, and to them were given three

wedded life and church work was at Gainesville, Ark. Here she left many friends who lament her death. But they sorrow not as the hopeless, for with dear Sister Sallie the battle has been fought and crown won, and it remains with relatives and friends yet alive to be true and faithful, and a sweet re-union will be granted them on the banks of eternal day.

JAS. F. JERNIGAN.

WALLACE: Jewel, aged 14, on May 18, after a long and severe illness, which baffled the skill of the best physicians, passed away leaving a widowed mother, brothers and sisters and a host of relatives and friends to mourn her early departure. Her remains were buried in the family grave yard near Pleasant Grove Church. May the holy Spirit with his comforting influence minister to the bereaved ones. While the old must die, the young may and do die. "Therefore, be ye also ready, for in such an hour as ye think not, the son of man cometh."

J. R. DICKERSON, P. C.

COX: Mrs. Sarah Cox was born May 20, 1823, in Johnson county, N. C.; came from there to Tennessee, and then to Arkansas in 1849. She professed religion and joined the church early in life. She was a member of the old "Wesley Chapel" near Bryant, but died at the home of her son, Bishop Cox, near Sardis, May 29, 1899. She lived a consistent life. The memory of a good woman remains. Her home is with the saints above. Only two of the children remain. They are on the way. May Jesus comfort and bless. We shall meet again. Heaven is real. Thank God for salvation full and free.

O. H. TUCKER.

SMITH: Nancy V. Smith was born March 25, 1845, in Georgia. She was born again in the year 1856, and joined the Methodist Church, South, where she remained a faithful member until death, which occurred June 27, 1899.

Sister Smith was truly a faithful woman in all the relationships of life. She loved the church and was ready to lend a helping hand to all of its institutions. But the Lord has said to her "Come up higher." "Blessed are the dead which die in the Lord from henceforth, yea, saith the Spirit, that they may rest from their labors." She leaves a husband and eight children. May they all follow her example, so that they may meet her in the sweet by and by.

C. W. DRAKE, Pastor.

HARDISON: Luther W. Hardison was born in Wilkerson county, Ga., May 26, 1826. He removed from thence to Arkansas in December, 1881, at old Richland, in Columbia county. His strength having failed so much as to render him unable to continue farm work, he came to Stephens several years ago to spend the remainder of his life. After an illness of several months, bearing his great suffering with Christian fortitude, he passed to his eternal reward May 14, 1899. We laid his remains away at Mt. Prospect to await the resurrection of the body. He was a good man. What better can be said? He lived a Christian life and of course gained the Christian's reward. May the Lord help all the remaining family and friends to get to heaven.

W. C. HILLIARD.

FAIR: Martha Ann Russell was born in McDonald county, Mo., Jan. 12, 1849; was converted and joined the M. E. Church, South, in 1867; was married to J. A. Fair, who afterwards became an efficient minister in the local ranks of said church, March 14, 1869. This union was blessed with twelve children, nine of whom survive. All the children are sons except little Pearl, who was away from home for her health, and could not enjoy the privilege of standing at her mother's bedside and

opportunities of advancing the interest of the church she loved so much, and all she was and all she had was at the command of the suffering and poor of the neighborhood. It was said that she could visit and administer to the wants of more sick people than any woman in all the community. But alas! on June 25, 1899, the Lord called her from her labors, and on the 26th we laid her remains to rest in the Bethel cemetery, in Benton county, Ark., to await the resurrection call in the last day.

H. D. HUTCHESON.

WHITTON: Miss Susan A. Boon was born Nov. 1837, in North Carolina; came to Memphis with her widowed mother in early life; was married to Dr. David Whitton in February, 1856; professed religion in early life, and for many years the ministry, passing through the neighborhood where she lived, found a comfortable home where they might rest, eat and sleep. She died at the home of the writer, near Vanndale, Cross county, Ark., June 23, 1899, after a long and painful illness. When the end came she died without a struggle or groan. While I have known her from childhood, while I have been with her on many pleasant occasions, as well as sad ones, I never saw her look half so lovely and happy as she looked in death. Mother, father, brother, sisters, husband, all passed over the river before her. Children, she had none. Peace, peace to her memory.

A. H. WOODARD.

Vanndale, Ark.

McLURE: Thomas McLure was born Feb. 19, 1814, in South Carolina. He removed to Alabama in 1837, and from thence to Arkansas in 1871, and died at his home, in Waldo, May 16, 1899. Thus is ended a remarkable life. Remarkable in length of days and in the number of years he spent in the Lord's house and service. He began early in the Christian race and so run that he obtained. He was a member of the Presbyterian Church before coming to Arkansas, and finding no Presbyterian near, he never called for his letter, but remained true to that church to the end. He raised a family of Christian children who belong to our church. They are true to every church call. He was conscientious in all his affairs. He looked diligently after the small matters of life and thus was always ready for the heavier duties. May God bless his children and children's children. May they live long to bless the church.

W. C. HILLIARD.

LANCASTER: Mrs. Theresa A., (nee Oothern) was born March 12, 1853, and died at her home, near Mountain View, Ark., July 23, 1899. At the age of 15 or 16 she gave her heart to God and united with the M. E. Church, South, in which she lived a faithful member until death. She was married to Wm. L. Lancaster, Dec. 21, 1876. To them were born seven children, three boys and four girls, five of whom still survive. Two, a boy and a girl, died in infancy. For nearly eight years Sister Lancaster was almost as helpless as an infant, hence she did not hear much preaching in the house of God, only as she was brought to the church or some one would preach at her home. Rev. Wm. H. H. Oyler preached her funeral at the M. E. Church, South. She was laid to rest in the cemetery, after a short service at the grave by her pastor.

Sister Lancaster has gone where there shall be no more death, where they sorrow no more, "neither shall there be any more pain; for the former things are passed away." By and by, it may be far, it may be near, the re-union will take place in the home above.

HER PASTOR.

TAYLOR: Eliza A. Taylor (nee Stafford) was born near Oakland, Fayette county, Tenn., Feb. 16, 1843; was mar-

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that she was fully trusting in the Lord, and so quietly went to sleep here to wake up in heaven. A good, true woman has gone from among us. A devoted sister, a good neighbor, a true friend. Her husband preceded her to the better land some years ago. To her brothers and sisters I will say, be faithful and true to God, and you shall be permitted to meet in a happy re-union in a fairer, better, happier world above. God knows and does that that is best. May he help you all to believe and trust him, so that you can say, "Thy will, Oh God, thy will be done."

T. B. WILLIAMSON.

JACKSON: Ida M., (nee Vance) wife of Hervey J. Jackson, died at their home, near Rector, Ark., July 14, 1899, after an illness of three weeks. She was a native of East Tenn., but has lived here for several years. She leaves a husband, two little boys, a mother and two brothers to mourn their loss. Oh, how sad that home will be without the gentle touch of mother! She will be greatly missed, not only by her own home, but by the community in which he lived. She was a good woman. She professed religion at the early age of 12 years and joined the Cumberland Presbyterian Church and lived faithfully there until six years ago, when she united with the M. E. Church, South, in Rector, Ark., where she lived a faithful, dutiful Christian until God took her home to rest and wait the coming of loved ones left behind. "Oh, how sweet it will be in that beautiful land, so free from all sorrow and care, with songs on our lips and harps in our hands, to meet one another again." A life so resigned to the Master's will, so devoted to her home and her children and so free from all guile can but leave its impress upon the world for good. How this should console us! May the loving Shepherd, who giveth his life for the sheep, tenderly and lovingly watch over and guard the bereaved ones until they all come to sit down in an unbroken family in the blissful Eden above.

J. B. McDONALD.

TRANHAM: Thomas Floyd, was a native of Clay county, Ark., born May 9, 1874; died June 9, 1899, in St. Louis, where he had gone for an operation on his lower limb. He was too weak and failed under the knife. This was the second operation. The first was very successful, but he left his room too soon and made amputation necessary. It was a great shock to his family and friends. He was well liked, held a good position, and seemingly, none had brighter prospects before them than Tom had before him, but thus it is that in bloom of young manhood he was cut off. He will be greatly missed, as he was a great favorite with both young and old. It is very comforting to note that he met death like a man. He had found peace in believing in Christ in 1894, and joined the M. E. Church, South, and when he came to wade out in Jordan's icy stream he was calm, and said, all is well. I am not in the least alarmed. He was laid to rest in the family grave yard near Gainesville, Ark., by the loving hands of his brother Knights

THE ARKANSAS METHODIST

WEDNESDAY, AUGUST 23, 1899.

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