

The Arkansas Methodist.

DEVOTED TO THE INTERESTS OF THE METHODIST EPISCOPAL CHURCH, SOUTH, IN ARKANSAS.

BY BENNETT & THORNBURG.

"Speak thou the things which become sound doctrine."

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NO. 51

DISTRICT CONFERENCES.

District	Place	Date
Morrilton	Morrilton	April 9-10
Newport	Walnut Ridge	" 17-20
Payetteville	Springfield	" 24-27
Pine Bluff	Bison	July 28-30

OUR NASHVILLE LETTER.

MY DEAR METHODIST:—Inside of the past four years, there has been a very encouraging advance in the educational work of our Church. Randolph-Macon College has materially increased its endowment, and has opened its great Preparatory School. Emory and Henry has been freed from the incubus of a sixty thousand dollar debt. Trinity is just receiving in gifts of more than a hundred thousand. Wofford and Emory are on a rising ground. The Mississippi Methodists are making noble preparations for Millsaps. Arkansas has cause for congratulation over Hendrix and Galloway. Everywhere, in fact, it is possible to see signs of progress. Of course, we are still far from an ideal condition of things, and shall continue so for a long time to come, but it is pleasant to believe that we are moving up. I have always thought that the confectional features of our Church ought to be utilized in the interest of education as well as of missions and of the Publishing House. If there is any man among us wise enough to suggest a plan that will accomplish this result without trespassing upon local rights or smothering local enterprise, he will be entitled to canonization. At the last General Conference, it was found almost impossible to get accurate statistics of our various institutions of learning, and the report of the Committee on Education was, consequently, defective at that point. Would it not be a good idea for every President or Principal of a school in the connection to forward between now and May 7th to the address of the Secretary of the Educational Committee at St. Louis a statement covering the following points: the date when his school was founded; the exact relation that it sustains to the Church; the present value of the property; the value of the apparatus and other equipments; the number of volumes in the library; the amount of endowment and the form in which it is held; the number of alumni; the present number of students; the number of professors and teachers employed; the character of the curriculum taught; and any other useful or interesting information. If this were done, it would serve many good ends. A compact and orderly exhibit of the condition of all our academies, seminaries, colleges, and universities would be inspiring in itself, and would also furnish the material out of which to construct a plan for future growth and development. The trouble in the past has been that we have acted too much without wise prevision or wide and general concert. A great deal of honest effort has, therefore, come to naught. The history of Methodist schools from the days of Cokesbury down to the present time would contain many melancholy chapters. In the future there ought to be no blundering and no waste. We have had experience enough to learn wisdom. In the selections of locations, in the erection of buildings, in the choice of faculties, in the investment of endowments, in the dissemination of right views among our people, in all these respects we shall be grossly remiss, if we profit not by the failures of the past. Bishop Keener is reported as declaring that Methodism ought never to give up anything. The saying is, in at least many respects, a wise one. When we once get the foundation of a good school, we should cling to it through thick and thin, not throwing away any acquired advantages, but holding on to them, and hoping always for better things. I have been personally witness to the fact that a college may be in a gasping and dying condition for years, and then suddenly, through some turn of Providence, rise up to a new and more vigorous life.

so. The reason why young men are more likely to succeed in difficult and dangerous enterprises is found in the fact, that their ardor has not been cooled by a succession of defeats and failures. Ignorance is sometimes a source of power. There are undertakings so beset with hazards and so apparently hopeless, that men of experience shrink back from them, whereas those who have not learned to take hindrances and obstacles into account, go in and win.

One of our Nashville papers, the Banner, has been discussing the decay of oratory. It began by calling on its readers to send in lists of the five leading living orators in the State. The responses to this call were many and some of them were very funny. Many gentlemen not known outside of their own communities found themselves gazetted as great speakers. The fact is that Tennessee no longer has such eloquent men as made her famous thirty or forty years ago—such men as Haskell, Gentry, Gustavus A. Henry, Landos C. Haynes, N. G. Taylor, Thos. A. R. Nelson, John Bell, and James K. Polk. The reason is not far to seek. The newspaper has taken away the vocation of the "stammer." People are no longer anxious to listen to public debate. There can be no doubt that the same causes are affecting the popularity of the pulpit. If our preachers expect to retain their hold on the masses, they will have to stir themselves. They have this advantage—that religion is a matter of universal concern; but, all the same, they can not hope to be exempt from the circumstances of their times. If they want their fellowmen to hear them, they must have a message to deliver. E. E. ROSS.

COLLEGE ACADEMIES.

[This paper was prepared for a special purpose, and read before the Trustees of Hendrix College at their recent meeting held for selecting a new location for the College. I publish it at their request, feeling sure, however, that, in so doing, I subject myself to the criticism and opposition of those whose fancied interests conflict with the policy herein set forth. I say fancied, because careful study will show that all church interests are conserved. It will be difficult for the various Conferences and Boards concerned to secure practical harmony, so many being interested, still I believe that the following is the correct theory and should be outlined. A. C. M.]

To the Trustees of Hendrix College: Dear Sirs and Brethren:—Having taken the necessary steps to establish a College for Methodism in all Arkansas, the Church should now plan wisely for the systematic extension of the proper educational influence throughout the State. In doing this, wisdom suggests that the history of education in our own Church, in other Churches and in the States be studied, and that our present situation be thoroughly understood, and then that such a policy be adopted as will avoid the mistakes of others and be specially adapted to present a future success.

OUR POLICY AND PRACTICE. Our policy and practice are at variance. Our policy has been to establish a few well located and endowed Colleges to be fed by district high-schools. Our practice has been to build or accept colleges and high-schools, wherever a community asked for a school, or offered a building; and then without providing much money or specially encouraging patronage, we leave these schools without defined relation or correlation, to work out their own destiny. As a result of good policy but bad practice we have scores of defunct institutions, a large number known to be alive only by their desperate struggles, and a very few, not strong, but growing.

SOME STATISTICS. Some statistics are given from which, among other things, our wretched financial condition may be seen. The General Conference Minutes (1886) show, exclusive of Vanderbilt University, (which, though ours, cost us but little), 63 colleges and high-schools, with 504 teachers, 8,665 students, property worth \$2,041,828, and endowment amounting to \$502,000. Of these institutions only 13 are for males, while 33 are for females, and 22 are for both sexes. Over 50 per cent of the students are in the female colleges, and more than 50 per cent of the money is in their buildings. As there are usually more girls than boys in mixed schools, at least 65 per cent of the whole number must be females. As all the colleges have preparatory departments and some receive primary students, and many of the lower schools are connected

with local free schools, at least 50 per cent and probably 75 per cent of the students are below college classes. Of the two millions in buildings a large part was given by towns and some by individuals outside of our Church. Is this a fine showing for a Church numbering a million of members?

The endowment of \$500,000 is so beggarly that it would be shameful to mention it, if it were not necessary to know our real condition. We have many members, each with more than the total college endowment. If Christian education is right, then there can be but one conclusion, *our wealth is not consecrated*.

Our district high-schools are ostensibly preparatory institutions; but many of them offer a full course and confer degrees. It is very doubtful if 5 per cent of their students ever go to college. Such institutions are rarely felt outside of their own immediate communities, and hence are local colleges of low grade, very helpful to their respective towns and surrounding country, but beyond that doing little for higher education. Between these schools and the colleges there is a degree of jealousy and no practical correlation.

OTHER DENOMINATIONS. Though I have not sufficient accurate data to give statistics for other Churches, yet reading and observation have convinced me that they have all had nearly the same policy and practice, followed by the same unfortunate results.

Dr. F. W. Blackmar, in a recent report to the Commissioner of Education, makes the following statement: "The untiring zeal with which religious organizations have planted colleges and prospective universities in every valley of the West, as well as in every part of the South and East, is a spectacle for our wonder and admiration. But scores of these institutions have succumbed to fate, while many others have had barely a nominal existence. Here the zeal of propagandism and appeal to local pride have called into existence prematurely into existence. Likewise the shifting tide of emigration and the powerful influences of railroads have left many a town with its embryo college by the wayside. With full recognition of all the merits of the multitude of schools, that have been established, there has been a lack of centralization of power, of union of forces for utilizing in common the means of education. Where is there a fully equipped Methodist university or a fully equipped Presbyterian or Baptist or Congregationalist university? Certainly not in America. There is a young State in the far West that contains among other institutions four colleges under the supervision of the Methodist Church (North). Each is ambitious to become a university. If three would be content to be colleges and allow the fourth to become a university, the latter might be a university in fact. But it will not be done, and thus educational forces are scattered and wasted." The above statement applies equally to the rivalry among institutions of lower grade.

STATE INSTITUTIONS. Of State institutions Dr. Blackmar says: "Localism and sectionalism, which have brought into existence so many premature institutions, and have likewise caused their early death, have had their influence upon State systems of learning everywhere. Not until a new territory becomes sufficiently thickly settled, so that the interests of different sections touch each other and a common sentiment of justice flows, and a feeling of unity prevails throughout the State, will there be a successful system of education." Though the above statement is undoubtedly true, yet there are a few notable exceptions which are well worthy of our study and, to a certain extent, of our imitation.

In New York the regents of the State University incorporate and supervise the Academies, and they do not grant charters unless a certain amount of property has been secured and there are good indications that the proposed institutions will receive sufficient support. The amount of required endowment is \$100,000, with buildings and grounds worth \$30,000. These restrictions, have raised the character of the institutions, while they have suppressed many attempts to found colleges and academies which must have eventually ended in disaster, if not thus early thwarted by law. When we consider the great number of educational institutions that have been called into existence in the U. S. to Ann Arbor as a Mecca of learning. Nearly all of the academies without proper means of support, that eke out a miserable existence, and finally perish for want of proper

direction and support, it will be evident that the Board of Regents of New York have rendered a service to the State in these wise provisions. The regents have now under supervision 301 academies.

The University of Michigan is, however, the best example of the influence of a strong central institution in education. For years the youth from neighboring States have flocked to high-schools in Michigan, and many schools in other States prepare students for it. Taking the lead among universities of the N. W., the University of Michigan has had a powerful influence in shaping the educational policy of neighboring States, while a reflex influence has been felt in Illinois, Indiana, and Ohio, while Kansas has to a certain extent patterned after Michigan. In fact, Michigan influence has been felt from the Atlantic to the Pacific. Thought Michigan is neither rich nor densely populated, her wise policy has gathered in more students than any other State University has ever had, the annual attendance having reached 1,500. Though not correlated by law with lower institutions, the University of Virginia, a strong central institution, has encouraged academies and preparatory schools so that there has been practical correlation, leading to the best results achieved under Southern policy.

In Massachusetts Church and State co-operating have built up three strong institutions, Harvard University, and Amherst and Williams Colleges, which have long had national reputation. These are fed by a number of academies such as Phillips Andover, Boston Latin School and others, also of national reputation.

(Continued next week.)

GENERAL CONFERENCE. SEVERAL THINGS.

The approaching General Conference will be noteworthy in one or more particulars, beyond any former session in the history of Southern Methodism.

As provided by the last General Conference, there is to be a new departure in the manner of Conference entertainment. A common fund is to be raised with which to defray the traveling expenses of the delegates and their charges for board during the session. Members of the Conference are to pay their board out of this common fund, rather than be entertained by the hospitalities of the people, according to former usage. The General Conference is thus to become the guest of the whole Church, and not of the city of St. Louis. The propriety and wisdom of this new plan is questionable. Already the Churches have been notified of a deficit in the expense fund, and asked to take up a second collection to supply the shortage. Brethren elect, take along any ready cash you may have in hand, when you go to St. Louis; for, should there still be a shortage, we can't promise a third collection for the same General Conference. But we shall see what we do see.

Again, at this session it is expected that the Methodist Episcopal Church, South, will be "honored for the first time by the presence of a fraternal delegate from the Wesleyan Conference, the mother of all the Methodisms. Rev. David G. Waller, for a number of years Secretary of the British Conference, said to be one of their best men, is to be the bearer of fraternal greetings to us, from across the sea. So, after long years of waiting, the stately mother consents to extend a kindly hand of recognition to her well-to-do western daughter. We number in round numbers 1,200,000 members, and our Wesleyan numbers 600,000. Which is the more honored, the mother Church or the daughter? It may not be generally known that this fraternal arrangement was brought about through the influence of Rev. J. S. Oakley, of the North Mississippi Conference. Brother Oakley, born in England, after trying his prentice hand as a preacher in his native country, came to us some eighteen years ago, while quite a young man, and since that time has labored among us, a faithful and growing itinerant preacher. He may be called to a seat in the approaching General Conference, as he is one of the alternates elect from North Mississippi. Last summer as a delegate to the World's Sunday-School Conference in England, he re-visited his father-land; and while there, suggested to some one or more of our British Methodists the propriety of honoring ourselves, or themselves by fraternal representation at our General Conference, with results as above set forth.

While on the General Conference, a subject of growing interest just now, I may venture a suggestion or so, to those who shall constitute that august body. Repeating some things suggested in a former communication to THE METHODIST: "Let the Discipline be so changed, as to provide some plan by which persistently offending members may be excluded without in every case, the formality of a trial. Let it be required also that ministers coming to us from other denominations, shall in every case, pursue the four years Course of Study. And substitute the word husband for man in the marriage ritual, so as to make it read husband and wife instead of man and wife as it now stands."

Again, you will perhaps be called to consider the "Sixth Restrictive Rule," with a view to some change in the disposition of the "produce of the Publishing House." Read and analyze carefully that rule, and the provisions of the Discipline in regard to it, and you will find that it can be modified or eliminated without violation of Methodist polity. The time may have come to make some change just here.

Our Episcopal force need strengthening. Elect two new Bishops, good men, approved of God and their brethren, and of their labors. Our chief pastors are laborious, hard worked men; and the demand for their services increases with the growth of the Church. The liberality of the Church will bear the strain of a numerical increase in our Episcopal college.

Request the "Committee on Revision" to work on the index to the Book of Discipline, so that we can find things. Something was done in this direction several years ago; but there is still much room for improvement.

The question of Methodist unification in Japan may come before the Conference. If so, and the brethren in the field favor the idea, let Methodism in Japan be unified. As it seems to us, such a result in that progressive empire would tend to the glory of God in a more rapid growth of the Christian religion.

If the question of an order of deaconesses comes up, after the manner of our brethren across the border, I cannot say that I approve. But don't hinder the usefulness of our good sisters by unwise and needless legislation. Woman's work, its prominence, efficiency and value is marvelous, just at this time. It is one of the seeds late coming up in God's great plant bed, the world. But it comes up apace; and where unto it will yet grow, we cannot tell. I do not say that women will be called to preach according to any prescribed canons of ordination. But as to preaching itself have we not already conceded the question, by sending her out as a foreign missionary? What matters it, whether, in telling the story of the cross to the heathen, she speaks loud or low; whether in long or brief discourse; whether she sits on a chair or stands behind a desk; whether she expounds a text, or a chapter or a Christian doctrine, is she not, in effect, preaching all the same? I will only further suggest, in a general way that you go to the General Conference with a purpose, to do something. Have your measures clearly in mind; secure your allies, brethren to think and co-operate with you; formulate your proposition and get it before the Conference. It will be referred to the proper committee; and when the chairman reports it back recommending with apparent gusto, "non-concurrence," be ready to move amendment by striking out *non*, and leaving it to read "concurrence." Seconded by some brother, your banishing will still live, and come before the Conference for discussion notwithstanding the stifling action of the committee. And then if you do not succeed in getting it adopted you will at least, have an opportunity of airing your opinions.

T. C. WIER.

Starkville, Miss.

A NOTE TO DR. R. ABBEY.

DEAR DOCTOR ABBEY:—I read everything I see from your pen, and have been helped not a little thereby in the last ten years. You are usually so explicit as to leave no doubt concerning your meaning; and, in my judgment, so correct as to leave very little debatable ground. Will you therefore permit a question to be asked in this public way?

Some weeks ago in a communication to THE ARKANSAS METHODIST I understood you to affirm that marriage is primarily a civil contract. Is the right of marriage vested in the State? If not, how can it be true that a man "would have no right to marry, if the State did not give him a right?"

We see reasons why the State should regulate the marriage relation. Yet we have always felt that

the sanction of that relation was far higher than State authority, so much so that the State has no right to dissolve the relation, nor can do so, except for one cause.

If I have misunderstood you, doubtless others have also, and your answer will set us right.

Very truly,
JAS. A. ANDERSON.
Huntington, Ark., April 9.

OPPOSED TO ANY CHANGE.

MR. EDITOR: We were much surprised a few evenings ago, when informed by our pastor in the Church Conference that there was a rumor in circulation that the probabilities were, that the place for holding our Annual Conference might be changed. This was a great surprise and startling to us all. Now, my dear brother, I wish to say in behalf of the Church and Eureka Springs, that we have been looking forward to the Conference as an annual jubilee to our city, and a blessing to the Church. Moreover, we are fully able and willing to sustain it; so beloved brethren, you can just come along, and if your wives wish to drink of these healing waters or look on our beautiful mountain city or enjoy the Conference with the exquisite pleasure of breathing pure mountain atmosphere for a season, just come along. Let the connectional members also come. Best assured all will be provided for. We felt complimented when, by so large a vote the next Conference was decided, to be held at Eureka Springs, Ark., so we are greatly opposed to any change. We are by the Conference as Conway was by the Hendrix College—it would be a very great disappointment to us if we were to fail to have the Arkansas Conference held at Eureka Springs. Your Bro. in Christ,
B. WILLIAMS.

Eureka Springs, April 7.

THE LAST YEAR'S WORK.

Through the kindness of Dr. W. P. Harrison, our Book Editor, we are able to present our readers with the statistics showing the result of the year's work. The figures are gratifying, and call for devout thankfulness to Almighty God for the success with which he has crowned the labors of his servants. The figures are as follows:

Traveling preachers, 4,862—Increase, 175. Local preachers, 6,269—decrease, 40. White members, 1,161,666—Increase, 38,168. Colored members, 520—decrease, 125. Indian members, 3,833—decrease, 1,125. Total preachers and members, 1,177,150. Total net increase 37,053. Infants baptized, 34,733—Increase, 3,631. Adults baptized, 57,011—Increase, 3,648. Number of Sunday-schools, 12,589—Increase, 374. Number of teachers, 88,842—Increase, 3,148. Number of scholars, 694, 533—Increase, 21,637. Number of churches, 11,767—Increase, 335. Number of parsonages, 2,561—Increase, 203. Value of Church Property.—Church edifices, \$16,878,617—Increase, \$848,963. Parsonages, \$2,876,575—Increase, \$171,171. Benevolent Contributions.—Church Extension, \$56,561.37—Increase, \$6, 199.38. Conference claimants, \$182,952.90—Increase, \$16,239.27. Foreign missions, \$277,127.26—Increase, \$1,275.10. Domestic missions, \$138,896.13—Increase, \$9,422.82. Total for missions, \$841,023.39. Total increase, \$10,697.92.

The increase in the number of churches and parsonages, involving an outlay of more than one million of dollars, is particularly gratifying, as it shows that the gathering in of so many thousands of new members is followed by practical results. An increase of nearly one church a day for a year is no mean increase. These figures also give us to understand the value of the Church Extension work.

The lover of statistics, by comparing the amount here reported for foreign missions and the amount to be reported by Dr. John in his forthcoming annual statement, will observe a discrepancy of \$48,996.96 in favor of Dr. John's report. This discrepancy is accounted for. Dr. Harrison's report is for the ecclesiastical year ending with the session of the Baltimore Conference, whereas Dr. John's report is for the fiscal year ending with the first of April. Many preachers who paid in their missionary money at the session of their Conferences last fall have since sent in money to Dr. John, which will not be reported in the General Minutes until next year. This fact will help the brethren to understand this apparent discrepancy between two general reports.

Southern Methodism has no cause for discouragement. We thank God and take courage, resolved to do better.—Nashville Advocate.

ARKANSAS METHODIST.

WEDNESDAY, APRIL 16, 1890.

CENTRAL BIBLE SOCIETY.

The Central Bible Society rejoices in the fact that, for forty-two years, much above the average of human life, it has been blessing the people of the city and county with the Word of Life for all classes at cost of publication, and by the gift of copies suitable to the age and circumstances of all who have desired to possess the Bible, but have been unable to purchase it. Whilst it may be strange that any person could not raise a nickel to buy a Testament, nor twenty cents to purchase a Bible, not one such has been denied a copy who has directly applied or whose friends have made application for him. The penitentiary, jails, hospitals, and some other places, have had special gifts to enable these unfortunate to know the way of salvation, or to receive needed comfort, under affliction or distress. The following report of the Wilson & Webb Stationery Co. presents the status of the Depository of Bibles and Testaments, committed to their hands for distribution during the year 1889:

Balance books on hand Jan. 1, 1889, \$ 80.81
Received from A. B. Society, 211.27
\$ 292.08

Donations during the year, \$ 55.22
Freight Boxes and Cartage, 4.75
Commissions, 22.01
Retained to A. B. S. (unavailable), 27.80
Cash paid A. B. S. for books, 30.72
Bal. m. cash and books on hand, 91.42

\$ 292.08

It is proper here to say that since this report was made, books to value of \$72.68 have been bought from the Parent Society and have been received and are now in the Depository—or their equivalent in cash.

The Central Bible has had no paid Colporteur in its field during the year, but from the reports of our City Missionary tract Society distributors and Miss Henley it is believed that there is little destitution of the Holy Scriptures in one field of operation. March 18, '90 Miss Henley writes: "My work for the past year has been confined to Sabbath-school work in the Penitentiary. The school has averaged twenty-nine with good interest and progress. I have distributed twenty-eight Bibles and two testaments. There were six conversions in the school during the year. One very promising young man whose time had expired, from whom I have encouraging reports. Seven have finished their time, two have died and seven have been sent to the farm."

Rev. Wm. Tucker, City Missionary Jan. 11, 1890, reported to Ex. Com. of Central Bible Society, as follows: "Up to Dec. 31, 1889, I received from Wilson & Webb's Stationery Co., Depositors of Central Bible Society thirty-one Bibles and twenty-four Testaments. Twenty-three Bibles and six Testaments were given to Miss Henley for her Sunday-school in the penitentiary, the balance was distributed in the jail, hospital, penitentiary, except five Bibles and five Testaments, which were given to tract distributors, for families who had none. In addition to the above report, I received Bibles and Testaments from Prof. Patten and others which have been judiciously distributed."

Thus it will be seen that whilst the Society has employed no Colporteurs, it has not only kept on hand, for distribution at its depository a considerable supply of the Holy Scriptures, but through voluntary effort the Bible has been faithfully distributed to the poor, destitute in the city as well as in the penitentiary, hospital, jail, etc., etc.

The Executive Committee enters upon the work of distribution for the year 1890, with a small capital in books, to keep the growing city and country supplied with the word of life.

Respectfully Submitted,
W. H. VERNON,
Sec., Central Bible Society.
Little Rock, April 9.

HALF RATIONS NOT ENOUGH

BRO. BENNETT:—I formerly used tobacco; have quit. Since I purposed to give the amount annually to my Master's cause, there are so many claims, I know not how best to use it.

I have been reading one of our religious papers urging the need of preaching the doctrines of the Church as found in our Articles of Faith and Standards of doctrine, giving them as follows: Conviction, repentance for sin, conversion, growth in grace, and that too as long as there are souls to save and believers to edify. Good! It reminds me of an incident that occurred with a colored man who lived with me. He had just purchased a whole plug of tobacco. Soon after meeting a man who asked him for a chew he (the darkey) handed him the plug, who taking out his knife cut off one end, saying "this is enough for anybody," and gave the darkey the small piece. Why should we be put off with these trifles? Why not give us the

gospel in full, heart purity. Christ—van perfection, as in Matthew, 5th chapter; sanctification, as in St. John, 17th chapter, and many other places. Are our editors and preachers afraid or ashamed to use Bible terms? It is so very strange that there is such a diversity of opinion on the subject of sanctification, when the Bible is so plain and full on the subject, and Mr. Wesley wrote and preached so much and defended it so ably, and finally reduced his views and shall I say his experience, to what he was pleased to call his Plain Account of Christian Perfection (which can be had at our Publishing House at ten cents) that ought to be read by every Methodist. It took me about 40 years to get in possession of it. It has been such a source of comfort to me I would be glad if every body would procure it. It would do away with the so-called new doctrine.

This author first quoted, recommends a Pentecostal Baptism of the Holy Ghost. Good! But why not define it as well as Repentance, Justification and Regeneration or the New Birth. I like the whole gospel. I don't like to put up with half rations. French Holiness through our Church papers. Give us a feast of fat things. Let the people learn about Holiness. They seem to be afraid of it, when talked of. We are hungering after it; give it to us that we may grow strong in the grace of our Lord Jesus Christ.

I am not at all anxious about controversy; but give us the truth as it is in Jesus. I observe where this doctrine is preached the people in part receive it gladly—those too, who are walking most humbly as a rule. We will have literature of this kind, if we have to go abroad for it. We will hear it preached if we have to hold Holiness meetings for the purpose. We will hold prayer meeting in order that we may draw near to God and hear the sweet experience of others. I am confident that God is in the work and it is spreading over these lands. I am glad that he has called us unto holiness. I rejoice for the good that is being done every way. I love the Church better than ever before in my life. I am willing to make sacrifices for it. I believe I am willing to give God his own, myself, my all, my boys, to the ministry, if God will. For having this hope in us of eternal life, we ought to purify ourselves even as He is pure. May God's richest blessing be upon you and your labor. A LAYMAN, Prescott, Ark.

Peculiar

Peculiar in combination, proportion, and preparation of ingredients, Hood's Sarsaparilla possesses the curative value of the best known remedy. It cures all diseases of the blood, and restores the system to its normal state. It is the only medicine of which can truly be said, "One Hundred Does One Dox." Peculiar in its medicinal merits, Hood's Sarsaparilla accomplishes cures that are unknown to other remedies.

Sarsaparilla (itself the title of "The greatest blood purifier ever discovered") Peculiar in its "good name at home"—there is more of Hood's Sarsaparilla sold in Lowell than of all other blood purifiers. Peculiar in its phenomenal record of cures, it has no equal. It is the only medicine that has ever obtained so rapidly and held so steadfastly the confidence of all classes of people. Peculiar in the brain-work which it represents, Hood's Sarsaparilla combines all the knowledge which modern research has attained in medical science, with many years' practical experience in preparing medicines. Be sure to get only

Hood's Sarsaparilla
Sold by all druggists. 64 ounces. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.
100 Doses One Dollar

Sheffield, the iron city of North Alabama, has the inside track of the booming towns. It is below Russell Shonals and has just shipped 3,000 tons of pig iron to Pittsburg on barges on the Tennessee river. Five big blast furnaces, other great industries, and three railroads. Residence and business lots will never be as cheap again.

Write to J. H. ARDIS, Attorney & Real Estate Agent, Sheffield, Ala. Refer to Dr. A. G. Haygood. 3-12-44

Young men if you have the itch or any skin disease, you can't be too quick in curing it, so buy at once a box of Hunt's Cure. Guaranteed to cure.

Life is not made up of sacrifices or duties but of little things, in which smiles and kindnesses and small obligations, given habitually, are what win and preserve the heart—a secure comfort.

The beautiful crimson blush of nature, without paint, can be imparted to the pale cheeks of a sickly and feeble woman by the use of that great female tonic ENGLISH FEMALE BITTERS.

I look upon indolence as a sort of suicide, for the man is efficiently destroyed though the appetite of the brute may survive.

POND'S EXTRACT
VEGETABLE
PAIN DESTROYER

INVALUABLE FOR
ALL PAINS AND INFLAMMATIONS.
Sore Throat, Diphtheria.
Use the Extract promptly. Delay is dangerous. Relief assured.

Sores, Sprains, Bruises.
It is cooling, soothing, and healing.
Catarrh. Passed for Catarrh, Cold in the Head, &c. (See page 11, in book of Directions wrapped around each bottle.)

Rheumatism, Neuralgia.
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ARK. BOARD OF EDUCATION.

By the president, Dr. H. M. Welch, I am authorized to announce, that the proposed meeting of the Arkansas Conference Board of Education in April, for reasons satisfactory, is hereby postponed. O. H. TUCKER, Secretary.

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DEAR METHODIST:—Please allow me, through your columns, to request all who expect to attend the meeting of White River Conf. Woman's Missionary Society at this place in May, to notify me as early as possible. We desire a full attendance. All who come will be cordially welcomed.
Respectfully,
FLORENCE MALONE,
Jonesboro, Ark., April 3.

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Rev. Z. T. BENNETT, Editor.

WEDNESDAY, APRIL 16, 1890.

Nearly all our church papers have published Bro. J. R. Pepper's thoughtful and earnest article in behalf of our Sunday school work. It was first published in this paper, March 19.

Brother pastor and Sunday school superintendent, are you planning for the due observance of Children's Day? Your duty and the profit of many children are involved in this matter.

The Southern School Journal, published in this city by M. A. Stoe and edited by Prof. M. P. Venable and W. H. Tharp, is eminently worthy of a very large circulation. We wish it taken by every school teacher and director in Arkansas; and we advise students who expect to become teachers to subscribe for it. It contains 24 pages and is published monthly at \$1 per year.

The proper and general observance of Children's Day (third Sunday in May) will prove truly helpful to our Sunday school interests. Earnest and timely efforts by all the pastors and Sunday school workers in our Church will make the exercises of that day instructive and entertaining to more than one million persons. Let every Sunday school have the privilege and benefit of observing Children's Day. To this end write at once to J. D. Barbee, Agent, Nashville, Tenn., for programmes. Price by mail, 60 cts per 100 copies.

In this issue we publish Dr. Orman's rejoinder to the reply of Rev. J. C. Williams. If Bro. W. desires it, he will be cheerfully accorded space for another article, after which we hope Bro. O. will very briefly close the discussion. To many of our readers it has probably been both new and interesting, but we do not think its long continuance would be either profitable or desirable. The question in controversy has been given such prominence in the revision discussion for several months in the papers and deliberative bodies of the Presbyterian Church, North, that we have grown weary of the repulsive words, "infant damnation." If learned Presbyterians can not among themselves settle the question beyond all doubt, it is hardly probable that Bros. O. and W. will arrive at one and the same conclusion.

We have just received from Dr. David Morton, Sec'y, an abstract of the receipts and work of the Board of Church Extension of the M. E. Church, South, for the fiscal year ending March 31, 1890. The General Board received on general account, from assessments, donations, etc., \$31,965.78; and the Conference Boards retained from assessments \$29,073.99; total \$61,039.77. Add to this amount the receipts on Loan Fund and Parsonage accounts, and the abstract shows the Church paid \$71,122.05, with pledges amounting to \$6,600. The increase in cash payments over preceding year was \$3,206.27. During the year all the Boards helped 364 churches, paying them \$84,549.32, being an increase of 20 churches and increased payments of \$20,885.29; all the Boards helped 40 parsonages, paying \$5,183.01, being an increase of 2 parsonages and of payments \$71.75.

In his annual message Mayor Whipple says: "The completeness with which the cow ordinance has been enforced, and the 'town cow' and 'town hog' relegated to the suburbs, is a matter of common observation." But the failure to enforce even more needful ordinances, is equally "a matter of common observation" and regretful indignation; hence, the organization of the Citizens' League noted in this issue.

ordinances declaring their nefarious occupations public nuisances. But, alas! no one would stultify himself by saying such ordinances are enforced with completeness, while these polluting offenders pay blood money for their immunity from prosecution.

The writer was educated, in part, in the public schools, has sent his children to the public schools; and taught in the public schools; and never, in his life, heard Protestant people complain of sectarian influence in the use of the Bible in those schools. The issue is one raised by Romanism, and is, in itself, therefore, a purely sectarian issue. It is Rome against the institutions which a Protestant people first established. —Southwestern Methodist.

The Roman Catholic Church opposes the public schools of our land as "godless," and uses all her influence against them. She strikes hands with every infidel element to get the Bible excluded from the schools. Then she cries "godless" again. It is the design of this Church to break down everything which interferes with the spread of Romanism, and that means that the public-school system is under her perpetual ban. It is the still further design to secure Government aid, carry on their own schools, train up their children as members of an empire apart from our great commonwealth, subjects of, in sympathy with and in loyalty to Rome. —Herald and Presbyter.

MAYOR'S ANNUAL MESSAGE.

Last Monday night Mayor Whipple read to our City Council his annual message, in which he congratulated the Council and city on the amount of valuable work accomplished during the past year. His showing of the city finances, street improvements, electric lights, etc., was creditable to the business management of his administration. The population, business and wealth of the city are increasing rapidly, and many citizens of extensive observation and large business experience are sanguine in their hope of early material prosperity unprecedented in the history of this city.

It is pleasant to share in the hope just expressed, but we regretted that in his review of the past and suggestions for the future, our honorable Mayor did not emphasize, nor even refer to, the duty of enforcing the laws against crime and notorious evils in this city. It is true he said: "We have ventured on the experiment of a Police Matron, who is doing a beneficent work among the women who are arrested and confined in the calaboose for various minor offenses. She reports considerable reformatory work accomplished." But is it not true, that our city government could, in accordance with existing, salutary laws, either suppress the potent agencies producing crime, or greatly reduce their number and power? Is the city government trying faithfully to enforce its own laws against gambling, liquor selling on Sunday and to minors, and against houses of ill-fame, etc? If not, why not?

We do not think we have seen from Mayor Whipple or any member of the City Council any denial of the charge made and published against the city government by the Pulaski grand jury last year. That jury said: "We have evidence that the city authorities permit, for a weekly consideration, the laws of the State to be violated daily, and justify themselves upon the ground, that the revenue from this source is necessary to support the city government. . . . The city appears to have control of, and in a sense to license this class of offenses and should be held morally, if not otherwise, responsible."

Referring to this the Daily Gazette said: "Judge Martin's court has demonstrated that nothing can be done in this matter without the active support and co-operation of the city authorities, and this has never been given." Is it true, that the city authorities have never given active support and co-operation to the circuit court in the enforcement of laws necessary for the promotion of social order and public morals? Is it true, that the city authorities have permitted, for a weekly consideration, the laws of the State to be violated daily—that they have practically licensed that class of offenses, which are a curse and menace to any community?

While we regret exceedingly, that we believe these charges have been shamefully true, we sincerely hope Mayor Whipple will fully meet his high moral obligation to society in the vigorous exercise of his official prerogatives for the enforcement of law in this city. From our personal regard for him and our high opinion of his moral character, we can not entertain the thought for one moment,

that he has personally any sympathy for the willful and persistent violators of known laws. We trust, therefore, that our honorable Mayor will soon merit the gratitude and praise of the best people in Little Rock, by showing that the laws shall be vigorously enforced; that his subordinates must faithfully discharge their appointed duties, or be promptly removed from office; that our beautiful and growing city shall not be cursed and retarded in its material and moral prosperity, by the encouragement, or even toleration of the hot beds of crime and social corruption. To Mayor Whipple, as the head of our city government, many thousands of our best people must look for legal protection from crimes and offenses, which threaten the ruin of once happy homes, in the moral degradation of husbands, fathers and sons. May they no longer look in vain.

CARE FOR THE YOUNG MEN

We ask a thoughtful consideration of the following note, clipped from the N. O. Advocate: "One who has studied the statistics, says that of the 250,000 commercial travelers in the United States, sixty per cent. are young men. There are 1,500,000 men in the railroad service; nearly all young men. There are 90,000 young men in the prisons to-day. The same authority says that, according to careful calculation, not more than seventeen per cent. of the young men of our land attend church. If these things are so, is the Church doing her whole duty to the young men?"

While the statements above may not be entirely correct, we are fully persuaded the Church is not doing her whole duty to the young men. In many places young men, who are members of the Church, are not assigned any special duty in carrying forward the enterprises and work of the Church. Such duty would often prove to them a happy means of grace and increase their love for and devotion to the Church. A Christian young man, delighting in the service of his Church, causes by his own example other young men to think more favorably of the Church, attracting them to its services, and helping to win them to Christ.

In seemingly ignoring this fact some pastors make, in our opinion, a very serious mistake, both as to their own ministerial influence and the spiritual welfare of the young men in their charges. The pastor who judiciously enlists the young men of his Church in his aggressive work, will not only benefit them by so doing, but will also gain the esteem of unconverted young men, and thus enlarge his power for good in such community. In one of the best charges we ever served most of the active and official members were young men, whose devotion to the Church increased as the years passed by. Zealous, godly young men and devoutly earnest women will keep any charge alive and growing.

The working-men of this country spent for drink during the past year, \$1,280,000,000. The sum is sufficient to pay off the Government's interest-bearing debt, and still have an amount equal to one-half the banking capital of the United States, to spare. In four years, at this rate, the working-men could buy up all our mills and after six years of total abstinence could own every railroad in the United States.—The Issue.

Our General Conference will convene in St. Louis in about one month. The body consists of 147 ministers and 146 laymen, 293 in all. The reason the ministers outnumber the laymen by one is, that no layman was elected from the Central Mexican Mission Conference. This body is supposed to represent the wisdom, aggressiveness and conservatism of the Church, and to it the Church looks for such legislation as will best promote the interests of the cause of God. It will be well for these legislators to remember a saying of a wily diplomat of former times, "A blunder may be worse than a crime." —N. O. Advocate.

The Spring Conferences are voting on the proposition to increase the lay representation in the General Conference until it shall equal the ministerial. We have not seen reports from many of them, but so far as we have seen all are against the change. The vote in the New Jersey Conference was forty-seven yeas and one hundred and seventeen nays; Central Pennsylvania Conference, thirty-one yeas and one hundred and fourteen nays. That in the Philadelphia Conference was the closest, it being ninety-two in favor and one hundred and one against. These furnish probably a fair indication of the way the Conferences will vote, and show that likely the measure will fail. —Pittsburgh Advocate.

APPEAL FOR HARMONY AND CO-OPERATION.

Now that the contest for the location of Hendrix College is over, and the smoke of battle cleared away, it seems to be a good time as well as a good thing, to pour as best we can, oil on the troubled waters. Indeed it seems eminently proper, not only to take a glance at the field, but to take position, so as to overlook our entire educational interest in the State, where existing facts, however pleasant or unpleasant seen face to face. Two things ought by all means to be kept in mind, viz., that we Methodists, who have been taking steps to develop and foster our educational interests in the State, are not children nor politicians; that this step is no child's play, nor the strategy and tricks of the politician. If not able to do this, "the greater the pity," and it is to be forever regretted. Our educational enterprises are closely allied to our religious interests, so much so, that whatever aids one aids the other, or retards one, injures the other. We are now going to notice briefly some of the flying rumors; so small that they are almost, if not quite, unworthy of notice. However, they are being used with some effect. The first is, that in the out-set, the contestants failed to agree as to what the duty of the unsuccessful competitor; hence, every town is left free in the matter. The contest could mean but one thing. It is so clearly set forth, and clearly defined the features, as well as set forth the fact, that to more explicitly set forth the minutia, would be an uncalled for waste of time and space. The necessity of a "Male Methodist College," not a high school—we have those; not a dragging college with a fair (untaught) curriculum, on a common basis, and claim common with others in which the Methodists of the State were interested. The contest necessarily implied something else, and more. It meant a College in every particular; in brick and mortar, in pupils, in curriculum, in faculty—a College meeting a long felt, out standing want, established at your doors, commensurate with the demands of seventy thousand Methodists; at which not only Arkansas Methodists may point with pride, but having become the envy of sister States, is also a rallying center where thousands of their sons, in course of time, are to be equipped for successful life. Indeed it seems like nonsense, and an insult to the unsuccessful competitors, to mention their existing obligation, as though any one could for a moment think of anything else. Was it not done deliberately? Was it not done by those who had the authority? Were they not Methodists true, tried and loyal? Then Conway can rest assured of a co-operation commensurate with the integrity, loyalty and ability of the Methodist Church in the State of Arkansas. It is now much rumored that Conway is an unhealthy place. Brethren, we must give our "locating Board" credit for having looked into all these matters; they were in position to do so; they acted, it is to be hoped, wisely, and to say the least, the question has been submitted and settled. Some say that Conway is an infidel town. Well if infidelity loosens the purse strings to such princely liberality to Methodism, I most certainly would like to be trained in the art of making such infidels. No, brethren; \$72,000 to an aggressive Church of the living Christ, from a town as small as Conway, is very far removed from infidelity.

Now, brethren, a word of real soberness. Were we one of the older Arkansas preachers, we would look upon this as a good place and time to sound an alarm. Yes, the outlook is encouraging, but we are undeniably passing through a crisis. Such points as this, in the educational history of a State or Church, are passed successfully, with a large degree of prudent council, watchfulness and care. With a clear head and clean hand, and a steady pull, and a grand victory is gained for the Church. On the other hand, a few mistakes, and the lovers of Methodism will be greeted with a heart burning failure. Yes, "there is a grand future before us." But it lies out beyond a battle field, where personal ends, ambitions and selfishness, with every principle out of harmony with a grand common interest is to be met, slain and buried. It is said of Napoleon, that on one occasion he ordered a splendid division to take certain hotly contested heights. He was seen to be nervous; some one asked him why, and received the characteristic reply: "The destiny of France lies between the column and the heights." About the first expression of buried selfishness, and Christian liberality and genuine loyalty, will be to lift from boasted Galloway the pall of death that rests upon her. Take the history of Colleges like Galloway and you will be driven to the conclusion that to Galloway to pay the debt that hangs over her, would be phenomenal. Let us make sure of the Colleges that we have. We need more concentration. A man attacked with blood poison, as was shown in one large hall, which after the proper time and course is lanced, and the puss is let out, and he recovers; but for it to manifest itself, by breaking out all over the body, is said to be the worst phase it could

assume. The State has an attack of educational movements. It had one before and from some cause broke out too much probably; it died and was with great difficulty buried so as to keep down a most unpleasant stench. In this last attack, it was thought to be breaking out too much, and that it was necessary to prevent the wrong, by the establishment of a great common center, and so, without my knowledge or consent, but after much deliberation, thoughtfulness and care by competent men, Conway was chosen and fixed upon as the place of superior fitness, as a location for this grand Male Methodist College for the whole State of Arkansas. Our duty is plain. Conway is our male center, and Searay the place to send our girls. We be brethren. Let no one for selfish ends for a moment forget his obligation to Conway. S. C. STONE, Batesville, April 14.

LAW AND ORDER.

It was my pleasure to attend the meeting held at the 8th St. Methodist Church in this city last Thursday evening for the purpose of organizing a Law and Order League. As I was a stranger to nearly everybody present, I took no part in their deliberations, though very much interested therein. There seemed to be very grave doubts on the part of many present as to whether it is possible to enforce the laws against violations of the liquor laws, gambling, Sunday theatres and kindred crimes. I felt like telling them that the only thing necessary to the enforcement of these laws is a stiffening of the backbone of just such people as were then present. If the members of the evangelical Churches of the city of Little Rock would band themselves together and say *the law shall be enforced*, and then as often as they knew of its violation, take the necessary steps to bring the offenders to justice, and persist in this course, the sunshine of a brighter day would soon dawn upon us, and our fair city would soon be relieved of many of its sink-holes of iniquity that now infest it. But how many are there among the thousands of church members of our city who have the moral heroism to attempt to stem the tide of vice and crime, which threatens to overwhelm us, by making complaints of such offenders and taking the necessary steps to bring them before the courts of our country?

The crimes of which complaint is made are not committed in the dark. They are not difficult of detection. I dare say there is not a police officer residing in the city of Little Rock who does not know of many violations of the penal laws of the State and municipality every week, which laws they are sworn to enforce. And yet they seemingly pay not the slightest attention to them, unless, indeed, it is to participate therein. Who is to blame for this? Is it not in the power of the Mayor to enforce the municipal laws? Does he do it? If not, why not? Is it not in the power of the Prosecuting Attorney to enforce the State laws? Does he do it? If not, why not?

But primarily, we, the people are responsible for the failure to enforce the laws. We elect to positions of trust, men whose habits ought to warn us that they cannot be relied upon. The first question we ask when solicited to support a man for office, should be, "Is he an honest, sober, moral man?" If the Law and Order League want to do effective work, I suggest that they propound to each of the candidates for the office of Prosecuting Attorney some such questions as these, and ask them to put their answers on record: If elected, will you do all in your power to suppress gaming, selling liquor on Sunday or to minors? Will you prosecute without fear or favor, every person against whom, by diligent inquiry you can obtain evidence of the violation of every law against immorality and vice of every description, filing yourself the necessary information before the proper officers? No man should receive the support of any good citizen for this office who will not pledge himself to faithfully prosecute not only some, but all infractions of the penal laws of the State. But it will be said that if these crimes are suppressed there will be no money in the treasury to support our municipal government. I do not believe this, but even if it were true, would it not be better to lay down side by side a couple of two-foot planks for side-walks than to walk on granite pavements purchased at the expense of the groans and tears and sighs of thousands of broken-hearted wives, mothers and sisters, at the expense of so many blighted lives, blasted hopes and ruined homes? Out upon such an internal policy.

Yours,

Lex.

The former Hendrix College will open in the fall with a full faculty. The people of Altus are not of the kind to sulk and give up after having received such a blow, but will come forward with greater efforts to make a success of the enterprise into which they have cast their money and best efforts. They have the buildings, and no part of the State can surpass Altus in healthfulness and morality. —Cor. in Ark. Gazette.

R. R. FARE TO GENERAL CONFERENCE.

For the General Conference of the Methodist Episcopal Church, South, to be held in St. Louis May 7th to 28th, 1890, the St. L. & M. & So. Ry. will sell, May 3d to 8th inclusive, tickets to St. Louis and return, on certificate plan, at rate of one fare for the round trip. Tickets will also be sold May 9th to 28th on a basis of one and one third fare for the round trip. In either case certificates will be honored for return passage until May 31st. By observing above it will be noticed that tickets purchased and certificates received May 3d to 8th will allow delegates to return free.

The foregoing official notice is published for the information of all concerned.

HOLINESS MEETING.

The Arkansas Holiness Association will hold a meeting at Okalona, Clark county, Ark., May 26—June 1. All who are in the experience of entire sanctification, or seeking for it, are invited to meet with us.

Geo. W. Hill,
D. T. Holmes.

LETTER FROM COLORADO.

DEAR BRO. BENNETT:—Mrs Blackwood with our two little girls left here last Saturday for an extended trip through Tennessee and Arkansas, so I am left alone for awhile. I shall try to improve the time in renewed efforts to advance the Master's kingdom. My congregations are tolerably good, and I trust that we are advancing some. We do not advance so rapidly out here as you do in the older States, especially, when we are our own successors. I have had 15 accessions since Conference. On the same work last year, we had 39; but the year has not closed and I hope for more. My work as you are aware, is among the destitute, and we lose much by not having houses of worship. In some places we move from house to house to preach, and occasionally move out of doors for want of a place in doors. To my mind, we cannot become permanent here until we build. And we can build almost anywhere here with a few hundred dollars as a starter but we can do scarcely nothing without it. Our Church is supplanting and overshadowing in very many places for this very reason.

I do not write to criticize, but give simply my opinions. These opinions are based on nearly four year's work. We are spreading out in the Denver Conference, spreading in number of preachers, in taking in new territory. Thus far we are doing right, but we are also spreading out the appropriations, and thereby forcing our preachers to secularize, and not only crippling them in their present work but following a policy that will, sooner or later, force them to the older Conferences, or out of the traveling connection.

Many brethren back in the Arkansas Conferences have written me about coming out here, some of whom I have not answered for the simple reason I did not think it wise for them to come with their families—some of them have families and suffer the consequences. Another reason, I did not like my judgment to antagonize the judgment of some who have been here longer than I have. I do not now like to, but having commenced, I must write what I believe is the truth. This is indeed a peculiar field—men and women are educated—all bent on making money and having a good time. Every shade of unbelief is met with; every form of sin is practiced. To meet this tide and turn their energies to God, requires men of courage, good preaching ability and consecration. These kinds of men are generally men of years, of experience in the older Conferences and have families. These men command good salaries at home. When induced to come here, many of them do one of three things: 1st go back; or 2 go into some other Church that can support him; or 3. seek some secular work that sooner or later, hurts them in their work by taking part or all of their time. The suffix *South* hurts us much in this Western field. Most of the people are from the North and East, and to pronounce the name of our Church is to suggest to them the rebellion. Many of them have the idea that the Church separated during last war, and it takes time and pains and patience to remove this idea.

We receive many courtesies from brethren of other Churches, except those of the M. E. Church, North. Most of them obstruct our work here, where it is possible for them to do so. Very many of them act towards us as if they thought we were not a part of the body of Christ, and have no rights that they ought to respect. While I am not writing for controversy, I think I am prepared to sustain all that I have here-in written.

Bro. Garrison, I am sorry to say, is at this writing feeble. I am afraid he will have to retire from active work at least for a while. May the Lord yet give him health. I am glad to see that you have at last located Hendrix College.

Yours truly,

Asa S. Blackwood.

Trinidad, Colo., April 11.

Renew your subscription.

PERSONALS.

Rev. A. C. Ramsey of Hendrix College called Saturday.

Rev. John P. Lowery returned to this city last Saturday, and reported over 40 conversions in the meeting at Dardanelle, where he assisted Bro. Burns nearly two weeks.

Rev. Dr. W. G. Miller's numerous friends will be glad to learn, that he has improved very much during his visit to this city.

Last Wednesday we had the hardest chill and most violent bilious attack we have had since '76, and for nearly six hours could not leave the office to go home. During the raging fever our foreman says he heard good (?) preaching and some complaints about carelessly written communications.

Rev. George W. Hill of the Arkansas Conference will deliver the Alumni oration at the Southern University, Greensboro, Ala., June 10. Col. Sanford of Talladega, Ala., will deliver the literary address and Rev. Dr. A. G. Haygood the Commencement sermon. We would be glad to hear these discourses, and we feel sure the Arkansians will be delighted with our Hill.

After a long illness, Hon. Samuel Jackson Randall died at his residence in Washington City, at 5 o'clock last Sunday morning. On Dec. 7, 1893, he took his seat in the House of Representatives and became a leading and honored member of the same till death. He entered Congress a poor man, and it is said he died poor.

SPECIAL AND SUNDRY.

Quarterly meetings, second page. If they knew how much they could accommodate us now, hundreds of our subscribers would promptly renew for this year, without waiting for their pastors or "statements" from this office.

Bro. M. M. Smith writes from Jonesboro, April 11: "We have a big meeting here now. Dr. Hunter and Bro. Jernigan are here preaching, singing and praying. Prospects now are, that it will be the most successful meeting ever held in this town."

We hope all our agents will do what they can for our paper and report before our next issue, April 23. If all our traveling preachers in Arkansas would in the next week collect and send us an average of only \$2.00 each, it would relieve us very greatly.

John Fitzgerald, of Lehigh, Missouri, writes May 2nd, 1893:

"I have been trying Shallenberger's Antibiotic for Malaria and think it the best medicine I ever saw. It cured my wife and little girl when nothing else would, and they are both stout and hearty after taking one bottle."

LITTLE ROCK PREACHERS' MEETING.

Convened at the chapel of First Church Monday 14, at 2 p. m. Present: M. B. Chapman, E. N. Watson, W. A. Stead and R. R. Moore.

First Church: Good congregations morning and night, two accessions. Winfield Memorial: Bro. E. N. Watson preached to a good congregation at 11 o'clock. Congregation large at night.

Asbury: Good class meeting at 10 o'clock, large congregation at 11 o'clock, two infants and six adults baptized, ten received into the Church. Large Sunday-school at 3 p. m. Bro. Watson preached at night to a large and appreciative congregation, several forward for prayer; nine applicants. Revival service still in progress.

Bro. Watson reports the outlook of the District hopeful. Preachers at their posts doing efficient work. J. S. Dobson, P. C. of Hazen and DeWalls Bluff, resigned his pastoral relations, and according to the genius of Methodism the vacancy was immediately supplied by Bro. Wade Preston.

R. R. Moore, Sec'y.

FOUCHING FUNERAL SERVICES.

Those who were in Oakland Cemetery last Thursday witnessed an unusually solemn and interesting funeral service. The singing was better than is often heard there. It was the burial of little Dolly Franklin, of Weldon, Jackson County, aged 11 years, who died at the Blind School the day before of congestion. The service was conducted by the Superintendent. One of the young men, Lee Carson, made a brief and appropriate address, and another one, James Harris, recited an original and beautiful poem. The singing of "Crowning Day" and other selections by the school was splendid. The flowing tears of the children showed they loved their little mate. The wreaths of flowers which covered the grave were arranged by the body of teachers in the institution.—Arkansas Gazette.

Syrup of Figs.

Produced from the laxative and nutritious juice of California figs, combined with the medicinal virtues of plants known to be most beneficial to the human system, acts gently, on the kidneys, liver and bowels, effectually cleansing the system, dispelling colds and headaches, and curing belching and constipation.

CITIZENS' LEAGUE.

Organization of a Society for the Suppression of Vice in Little Rock.

Thursday morning the following notice was sent to the press of this city for publication, and in response to which about sixty ladies and gentlemen assembled at the First M. E. Church, Thursday evening to take action in the matter:

"Let every good citizen attend the meeting at the Lecture Room of the First M. E. Church, South, corner Eighth and Center streets this Thursday, evening at 8 o'clock, for the purpose of forming a Citizens' Law and Order League, for the suppression of vice and immorality in our city. Organized effort is necessary to enforce the laws against the dens and dives openly running in our midst, in defiance of law. Come and organize to save our boys and young men from these gilded death traps."

Mr. P. D. English called the meeting to order, and after giving out the grand old hymn, "Rock of Ages," which was sung with earnest enthusiasm, Rev. C. W. Besse offered an eloquent and fervent prayer.

Hon. Geo. Thornburgh was elected temporary chairman and Mr. P. D. English temporary secretary.

Short addresses were made by Prof. Wallace, Rev. Dr. A. B. Miller, Mr. W. B. Ferguson, Attorney General Atkinson, Col. M. F. Locke, Rev. Dr. Chapman, Mr. Howard and others.

A constitution was proposed and amended and then adopted. The organization was named "The Citizens' League of Little Rock." The object was declared to be "The enforcement of the laws of the State and the ordinances of the city." After adopting the Constitution, about fifty gentlemen and several ladies joined the League. The League then proceeded to the election of permanent officers. The following named were chosen:

President—Hon. George Thornburgh.

First Vice-President—Hon. M. F. Locke.

Second Vice-President—Hon. W. E. Atkinson.

Third Vice-President—Mrs. S. K. Hart.

Secretary—P. D. English.

Treasurer—L. L. Boone.

Executive Committee—The above officers, and W. B. Ferguson, S. W. Wallace, Frank Carland and J. P. Howard.

On motion of Mr. P. D. English, the Executive Committee was empowered to make such changes in the constitution as desired and to report at the next meeting.

The League then adjourned to meet Tuesday evening, April 22, at the same place.

CHEERING NOTE.

EDITOR METHODIST.—I am glad to report that we have had a good meeting in our First Church. Perhaps, the greatest work is in the revival of a large portion of the membership, though we have had 31 additions to my Church, some few to Lakeside, and a few others will come in as a result of the meeting. We have had 80 accessions since Conference. We are moving forward on every line. We kept prominent the old custom of using the mourner's bench, and all who came forward were converted. God be praised. A. O. EVANS, Pastor.

Pine Bluff, April 14. HOLLY GROVE C'T.—We are moving along very well on our new work; having some good meetings; signs good for a glorious year. I have in hand a good subscription, over half of my Mission claims. Owing to my wife's bad health I am living near the parsonage on Mt. Pleasant circuit, off of my work. And right here I want to thank Bro. Sage and others on his work for their kindness shown me. My wife's health has improved some. Brethren, pray that she may be restored to health again. I have had no pounding, but a bump now and then makes this preacher's heart glad. Many thanks to R. A. Pickens of Walnut Lake for a suit of clothes. Now brethren, will you join with me in praying for a sweeping revival of religion? God bless the people of Holly Grove circuit. R. J. RAIFORD.

Tilla, April 7.

"Every Spring." Says one of the best housewives in New England, "We feel the necessity of taking a good medicine to purify the blood, and we all take Hood's Sarsaparilla. It keeps the children free from humors, my husband says it gives him a good appetite, and for myself I am sure I could never do all my work if it was not for this splendid medicine. It makes me feel strong and cheerful, and I am never troubled with headache or that tired feeling, as I used to be."

Barton & Furey, Produce and Fruit Commission Merchants of Denver, Col., are a good house to ship Berries and Early Vegetables to. The Denver market pays good prices, and this house, established ten years, is well known to the fruit shippers of the country and are thoroughly reliable.

Self-love is not selfishness. The former is a duty; the latter is vicious. Strawberry growers should correspond with Barton & Furey of Denver, Col. They are headquarters in the fruit trade in that market.

JONESBORO DISTRICT THEOLOGICAL INSTITUTE.

DEAR METHODIST.—Pursuant to a call by the Presiding Elder of the District, Rev. M. M. Smith, we met at New Haven Church, in Salloah circuit, March 25, for the purpose of organizing a Theological Institute for the District. There were fourteen preachers present, local and traveling. Subjects had been selected and principal speakers appointed previous to our meeting, but owing to the absence of some of the principals, we had to substitute, but the 'subs' seemed equal to the emergency, and right well did they acquit themselves. We had a splendid time, both intellectual and spiritual. Rev. John C. Ritter deserves special mention for his very fine address on the relation of the Sunday-school to the Church. We do hope he will prepare it for the press and send it far and wide. He said the Sunday-school was a child of the Church, born of Christian parents and baptized in infancy, and we said, Amen. His address was one of the best on the subject we ever listened to. The other speakers did well, and all in attendance, clerical and lay, seemed to enjoy the feast of fat things. Jernigan sang as clear as ever, Eldson seemed to be in his glory in entertaining us. Bro. Matthews gave us a fine talk on the utility of Church Conferences. Graham sold books, good books. Bro. Jno. H. Porter gave the children a very fine talk on Sunday morning, and Bro. M. M. Smith delivered a splendid sermon at 11 o'clock Sunday. The people led us well, and all left feeling that a Theological Institute was a good thing. Our next meeting is to be at Paragould, time to be fixed by the P. E. Committee to arrange program, and to draft constitution, were appointed, and we adjourned sine die.

T. B. WILLIAMSON, Sec'y.

PRESBYTERY OF ARKANSAS. The Presbytery of Arkansas met at Batesville on Wednesday, April 2, at 7:30 p. m. Rev. R. B. Willis, the retiring moderator, opened with sermon from John 14: 26. Rev. J. R. Howerton was elected moderator and Dr. T. D. Chunn temporary clerk. Thursday morning session was spent in hearing reports of Churches and Executive Committees. President in the afternoon accepted the invitation of Dr. Long to hear recitations of classes in the Arkansas College. Thursday evening session was spent in the discussion of Foreign Missions, led by Dr. Bartlett. The report of the Committee on Voluntary Societies, adverse to Presbyterial unions or combinations of Churches, but leaving such societies within the particular Church to the session, was unanimously adopted. The report of the Committee on Tithe, adverse to the theory that the O. T. tithe law is still binding, was unanimously adopted. The evening session was spent in the discussion of Home Missions. The Executive Committee reported the election and acceptance of Mr. W. K. Patterson as Evangelist. The prospect for supplying our destitutions is better than it has been for some time past. The resignation of Dr. Kennedy as Stated Clerk on account of ill-health, was accepted with profound regret. Rev. T. J. Horne was elected Stated Clerk.

"We know Pond's Extract to be a good thing for numerous ails, as I have used it in my house for a long while and would not be without it. My family physician prescribes it; he uses it in his practice, and tells me that he had a case of hemorrhage occurring in childbirth, when Pond's Extract was the only remedy that acted, and it did like a charm after others failed." WM. D. DAWSON. Kingwood, W. Va., Jan. 16 1890. Good deeds already performed is far better than hope of great things to come.

H. R. C. It Merits as a Blood Purifier. ATLANTA, GA., Nov. 4, 1887. Hancock's Rheumatic Cure Co., City. GENTLEMEN.—I have used five bottles of your H. R. C., and can cheerfully recommend it as the best blood purifier and tonic I have ever used. Since taking your Cure I have gained twenty pounds in weight. Yours truly, WM. H. TURNER. Price \$1 per bottle. For sale by druggists. 4-2-1m.

He must need run whom the devil drives.

CATARH CURED. A clergyman, after years of suffering from that loathsome disease Catarrh, and vainly tried every known remedy, at last found a prescription which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self-addressed stamped envelope to Prof. J. A. Lawrence, 88 Warren Street, New York, will receive the recipe free of charge. 15c. e.o.w.

Self-love is not selfishness. The former is a duty; the latter is vicious.

Strawberry growers should correspond with Barton & Furey of Denver, Col. They are headquarters in the fruit trade in that market.

TO OUT-OF-TOWN BUYERS.

Mail your orders direct to our firm. Price list and samples furnished on application. Every article is guaranteed to be exactly as represented. Freight will be prepaid on all mail orders amounting to \$5.00 and upward, except China, woodenware, glassware and wheel goods. Those visiting the city cannot in justice to themselves purchase a bill of supplies without looking through our mammoth stocks.

You all know that we sell every article worn by men, women and children—clothing, shoes, millinery, dresses, underwear, gloves, hosiery, etc., also the materials to make them—silks, dress goods, laces, velvets, all of the best grades at lowest prices.

You can furnish your homes in our store with carpets, glass and China-ware, kitchen and dining room utensils. Save your time as well as money and hold our firm responsible for all, instead of a dozen, as is the case when goods are bought from various houses.

Neither illustrations nor descriptions convey a correct idea of qualities and kinds. We would advise those ordering, whenever feasible, to leave the selection to us—merely stating the price you wish to pay and the style or color preferred. You are perfectly safe, because you can return goods not suiting, besides our "Order Department" is conducted by those who are selected on account of their taste and good judgment.

THE J. S. MENKEN COMPANY,

371, 373, 375, 377, 379 Main Street, Memphis, Tenn.

ANNOUNCEMENTS.

Circuit Judge. THE METHODIST is authorized to announce Robert J. Lea, of Pulaski County, a candidate for Circuit Judge of the Sixth Judicial Circuit, subject to the action of the Democratic Convention.

THE METHODIST is authorized to announce Thomas B. Martin, of Pulaski County, a candidate for Judge of the Sixth Judicial Circuit, subject to the action of the Democratic Convention.

HILLSBORO.—Mr. Editor, here comes my Amen. I want to endorse all Bro. Godden says on the General Conference. I don't think Methodism runs in that direction. Pay their traveling expenses and people will board them. Mch. 31. JOHN B. THOMAS.

"Time and tide wait for no man." An occasional dose of Cheatham's Chill Tonic often saves you from a long spell of sickness. "No cure no pay."

Hose Supporters Free.

Each of our lady readers can obtain an unique and useful set of hose supporters free by complying with Dr. Scott's corset advertisement which appears in this issue. Dr. Scott promises to send a set of these hose supporters free to every reader remitting to him price for one of his beautiful Electric Corsets, adding 15c for postage. These supporters are the most convenient and useful kind made and sell regularly at 50c per set. Dr. Scott's Electric Corsets are so well known that they need no further recommendation here. Many of our lady readers have already tried them.

Dr. Scott also offers good inducements to good agents, and you are invited to write to him for terms. In addressing him always mention this paper.

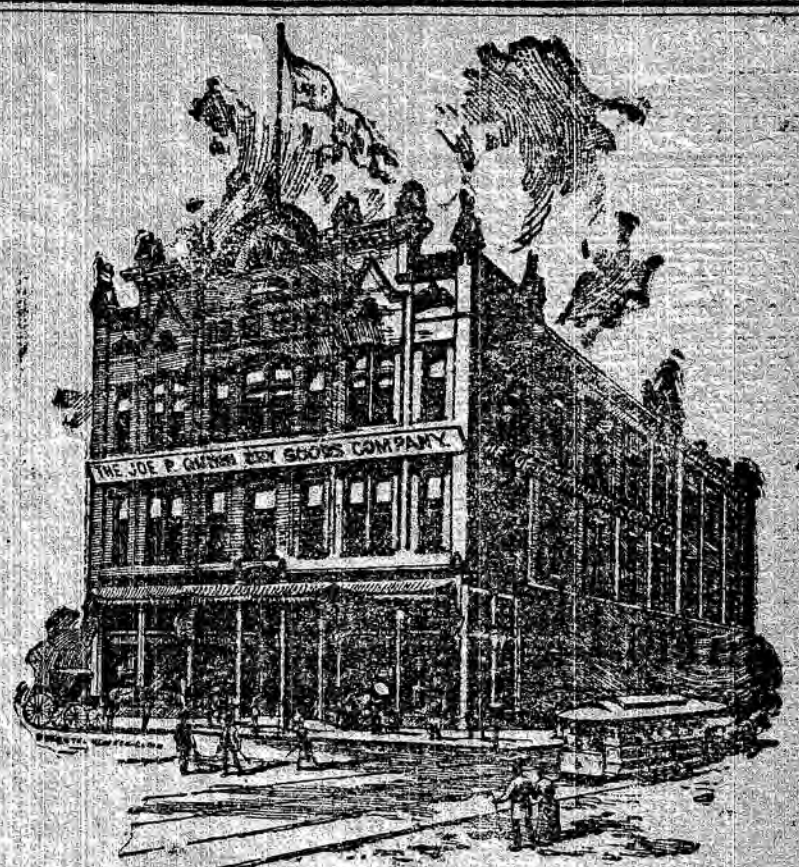
Consumption Surely Cured. TO THE EDITOR:—Please inform your readers that I have a positive remedy for above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption, if they will send me their Express and P. O. address. Respectfully, T. A. SLOCUM, M. D. 181 Pearl St., New York. Jan. 25 '90.

By whom are the saloons supported? Not by the women; not by the ministers and teachers; not by the substantial business men and thriving manufacturers. The Rev. H. W. Bennett, of Columbus, Ohio, says that on Saturday evening careful watch was kept for one hour over five saloons in that city, during which time 640 persons entered, 354 of whom were young men. That hour and that night may be a fair sample, and that city quite like other cities. The young men who work in the mills and shops and the young men who do not work support the saloons.—N. Y. Advocate.

CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections; also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested his wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe in German, French or English, with full directions for preparing and using. Sent by mail by addressing, with stamp, naming this paper, W. A. NORRIS, 820 Powers Block, Rochester, N. Y. feb 6 10t e o w

100 Agents wanted in Arkansas. \$100 per month and expenses can be made. Write for full particulars. Pleasant, profitable, permanent employment given ladies also at their homes. HOLMAN, THOMAS & CO., Lock Box 113, Little Rock, Ark. 4-3-1m



THE JOE P. QUINN DRY GOODS COMPANY, THE GO-AHEAD DRY GOODS & CLOTHING HOUSE OF THE SOUTHWEST.

Our Spring and Summer Stock is now complete in all departments, and our assortment of FINE DRY GOODS, Well Made and Reliable Clothing, and First-class Shoes, is unsurpassed by any house in the country. We Call Your Attention to our Mode of Doing Business:

ONLY ONE PRICE, And the lowest marked price For Everything.

Goods Exchanged or Money Refunded. We Pay no Commissions and Give no Discounts. Friends, Clergymen and all Others Must Submit to the Same Square-dealing Principles of Trading.

WE FIND IT PAYS to treat ALL CLASSES ALIKE and serve up sufficient quantities of COMMON CIVILITY to PLEASE LOOKERS AND BUYERS.

Samples will be forwarded to any address on application and on orders amounting to \$10.00 or more, we will pay Express charges to any Express office on the lines of railroad in this State.

JOE P. QUINN & CO., Main & 3d Sts. - - - Little Rock, Ark.

PURE MEDICINES. BOND'S PHARMACY. FAIR PRICES. John B. Bond, M. D., R. T. Bond, Jr. MANUFACTURING DRUGGISTS AND WHOLESALE DEALERS IN ALL FAMILY MEDICINES AND MEDICAL SUPPLIES. We guarantee satisfaction in the use of all the Churn Family Remedies. They are manufactured in our own laboratory and have been proved by fifteen years' testing to be superior to any of the patented humbugs that flood the country. We have, as especially valuable at this season of the year, The Churn Chill Cure, The Churn Liver Pills (Little's), The Churn Kidney and Bladder Remedy, and The Churn Cough Syrup. Write for further information, or call and see us at the old Stand. BOND'S PHARMACY, 5th & Main Sts.

LADY WANTED. SALARY \$500 PER MONTH. (LADY) FOR SPECIALTY. For our business, we need a lady of intelligence and high character, who can speak English and French, and who is well acquainted with the business of a lady. Salary \$500 per month. Capital \$200,000. Write to Mr. J. B. Bond, 5th & Main Sts., Little Rock, Ark.

FOR SALE. Pine and Timber Lands. Sec. 1 P. R. A. Secs. 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100. The land in sec. 6, 13, 8, 11, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100. The land is covered with iron ore and has a two and a half to three feet blanket vein of iron exposed. Price \$250 per acre, cash. Address, R. W. WORTEN, 115 Allis Block, Little Rock, Ark. April 1st.

MARRIED. March 19, 1890 at the residence of the bride's father, Judge Dollard, at Rocky Comfort, Ark., Mr. J. Y. Johnson and Miss. Joe Dollard, Evans—Sewell. At the home of the bride in Nevada county, Ark., by Rev. A. O. Evans, Mr. James B. Evans, of Prescott, Ark., to Miss. Louvenia Sewell. Married April 3, 1890, at the hotel in Locksburg, Sevier Co., Ark., by Rev. J. M. G. Douglass, Mr. Lewis Vaughn of Chapel Hill, and Miss. Nora Locke. At the residence of the bride's father, Mr. Nelson Trumble, March 14, 1890, by Rev. W. R. Harrison, Mr. G. W. Mason to Miss. Jennie Trumble. All of Garland Co., Ark. Newton—Wims. Married, April 10, 1890, at the residence of Mrs. N. J. Walker, Cor. 23rd and Izard streets, by the Rev. W. W. Preston, Mr. Henry Newton to Miss. Drusie Wims, all of this city. At the residence of the bride's mother, Mrs. Martha Green near Tulip, Ark., April 10, 1890, by Rev. J. E. Caldwell, Thomas B. Welch and Miss. Lethe B. Green. All of Dallas Co., Ark. Culpepper.—Cox. At the residence of the bride's parents on College St., Little Rock, Ark., March 11, 1890, by Rev. A. O. Evans, of Pine Bluff, Mr. Jimmie N. Culpepper, of Pine Bluff, and Miss. Dilly Cox were united in marriage.

These pills are the mildest yet most powerful known for acting on LIVER, KIDNEYS and BLOOD. For sale by all druggists and dealers or sent by mail on receipt of 12 2c. stamps by BROWN MFG CO., Proprietors of RAMON'S REMEDIES, GREENVILLE, TENN. RAMON'S RELIEF cures Rheumatism, Headache, Toothache, Gravel, Colic, and all the ailments of the system. BOTTLES 25c. and 50c.

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ARKANSAS METHODIST.

WEDNESDAY, APRIL 16, 1890.

CHRISTIAN LIFE.

A PROPHET'S REWARD.

The Saviour informs us that who ever receives a prophet or messenger of God in the name of a prophet, shall receive a prophet's reward. There are some who deem the presence of God's servants in their homes a burden and an expense which they are unwilling to bear. They little know the blessings and benefits which come to the homes through the presence of the servants of the Most High God. Those families where God's true servants are received and entertained are never poorer or worse off for their hospitality. Often they learn lessons of wisdom. They have judicious advisers in times of trouble and anxiety. Many a time those who minister to the soul know also how to heal the bodies of men, and are thus made a blessing in many ways.

We remember the hospitable home of a Christian friend to which one morning there came a poor old wanderer who craved the privilege of warming himself at the fire. They gave her warmth and food and a welcome. In that home was a son just growing up, who for years had been ill. A terrible abscess had been sapping his life, and no medicine or medical skill availed to overcome the disease. The old lady looked at him; heard the story of his sufferings, and told him a simple remedy that would cure him. The man was cured, and began preparing the medicine for others, and out of that simple hospitality came health and prosperity and support and usefulness.

There are other rewards which come through the prophets of God. The widow of Sarepta found in her unwasting cruse and her meal that failed not, a prophet's reward. The woman of Shunem, as she received back her boy raised from death, had reason to rejoice that she had received a prophet to her home. Publius, the chief man of Melita, found healing for his father through entertaining the "shipwrecked" mariners; and many a man, welcoming the servants of God to his home, has found that they brought words of salvation to his house, to his children, to his servants.

Let us thank God for the privilege of welcoming His servants, and let us receive them to our homes with all the heartiness of Christian love, using hospitality without grudging, helping them forward after a godly sort as they go forth for His name's sake taking nothing of the Gentiles; counting ourselves partners with them in the common service, and rejoicing to welcome those whom the world despises, and honor those a formal church ignores and rejects. Let us not limit our hospitalities by narrow sectarian lines and bounds, but let us have large hearts and open hands for those who bear the burdens of the Word of the Lord, and who are often weary, and sometimes hungry and homeless, and whose prayers are worth more than their keeping costs, and whose presence ensures to our homes the reward of a prophet or of a righteous man.—Boston Christian.

LOOKING AT THE UNSEEN.

Looking heavenward is not as common as it was a few years ago. The town of life is not the attraction it used to be. It has been insisted upon that the rewards and punishments of this life and of that to come are rather ignoble motives, appealing to human selfishness, and calculated to foster and strengthen selfishness. Men are taught to love goodness, it is said for its own sake, because it is goodness, and not because it is rewarded in various ways. Unfortunately for this method of instruction, the most of men in this very practical world are not transcendentalists, nor Concord philosophers. Besides, the urging of goodness for its own sake sometimes leads to self-righteousness in offensive forms. And moreover the Bible frequently presents the results of action as reasons why the action should or should not be performed, and the effects of a godly, spiritual mind as a reason why this one of the best gifts should be coveted. The God who created man and understands him thoroughly knows better than a handful of human moralists what

living, or as a support, incentive, and consolation. In addition to all this it is to be remembered that there is a wide distinction between self-love and selfishness, and that the former is not to be condemned.

The highest example of true and right living the world has witnessed and preserved was sustained and cheered by an anticipation of the rewards of the future. In the prayer which rises in grandeur above all other prayers, the Lord Jesus said: "I have glorified Thee on the earth; I have finished the work which Thou gavest Me to do. And now, O Father glorify Thou Me with Thine own self with the glory which I had with Thee before the world was." Here was a looking unto the recompense of reward. We are also told in regard to our Lord that He, "for the joy that was set before Him endured the cross, deepening the shame and is set down at the right hand of the throne of God." Another glimpse into the mind of the Redeemer is given in His conversation with two of His followers on the way to Emmaus, when He said: "Ought not Christ to have suffered these things, and to enter into His glory?" This joy and glory consisted in a large measure in the certainty of redeeming an innumerable company of men from the pollution and guilt of sin, and obtaining for them a participation in His glory, and this He looked forward with assured hope. Therefore the best life ever lived upon the earth, the purest, the noblest, the most self-sacrificing, the most merciful, was in due degree sustained and cheered by the hope of a rich, even royal, reward.—The Christian Intelligencer.

SLUGS FOR AN OFFERING.

The Missionary Herald for April tells a good story which comes from Porapora, one of the Society Islands. The native converts, having absolutely no money to give, but being intensely desirous of making an offering, were advised by their native pastor to pray about it. This they did, and very soon certain traders came, offering to buy *beche-de-mer*, a sea-slug found in large quantities on the reefs, and regarded as a great delicacy by the Chinese. Every able-bodied person turned out to collect these slugs, and those who could not go to the reef remained on shore to attend to the drying process, and in a short time several tons of the article were ready. The result was a contribution of \$340, making an average of three-quarters of a dollar for every man, woman and child in Porapora. This money was sent to the London Missionary Society.

That sort of thing may be all very well for semi-barbarous South Sea Islanders, but who could expect civilized Americans to give anything for foreign missions except a few of the crumbs from their own superabundance? If they are not in the enjoyment of a surplus revenue, how can they be supposed to have any possible responsibility for the conversion of the heathen? That at least is the view of the matter which very many American Christians seem to entertain and to act upon. Verily, it is true also of this highly-favored nation, that the Queen of Sheba and the men of Nineveh and these Porapora Islanders shall rise up in the judgment against it and shall condemn it.—N. Y. Witness.

INFLUENCE OF MARRIAGE.

Habit and long life together are more necessary to happiness, and even to love, than is generally imagined. No one is happy with the object of his attachment until he has passed days, and above all, many days of misfortune with her. The married pair must know each other to the center of their souls—the mysterious veil which covered the two spouses in the primitive Church must be raised in its inmost folds, how closely severed it may be kept drawn to the rest of the world. What! on account of a fit of caprice, or burst of passion, am I to be exposed to the fears of losing my wife and my children, and to renounce the hope of passing my declining days with them? Let no one imagine that fear will make him become a better husband. No; we do not attach ourselves to a possession which we are in danger of losing—the soul of a man, as well as his body, is incomplete without his wife; he has strength, she has beauty; he combats the enemy and labors in the field, but he understands nothing in domestic life; his companion is unable to prepare his meals and she believes in the Golden Rule.

sweeten his existence. Without woman, man would be rude, gross, solitary. Woman spreads around him the flowers of existence. Finally, the Christian pair live and die united; in the dust they lie side by side, and they are united beyond the tomb.—Guardian.

A minister who had been discussing, through a long series of sermons, the relations of religion and science, on coming to the pulpit, one Sunday morning found a card laid upon the Bible, with this Scripture on it: "Sirs, we would see Jesus." The preacher took the hint and devoted himself to an earnest presentation of Jesus as the Saviour of men. Four Sundays had he presented this theme with increasing interest and fervor. On the fifth, entering the sacred desk, he found another card, and on it was written: "Then were the disciples glad when they saw the Lord."—Southwestern Methodist.

HOSFORD'S ACID PHOSPHATE. Beware of Imitations.

OUR YOUNG FOLKS

THE MISSIONARY CHILD.

One Sabbath, on an island in the Indian Ocean, a missionary was studying a sermon to preach in the language of the people. A boy, half clad, came in, and said: "May I do something for Jesus?" "And what can you do?" asked the missionary. Blushing and stammering as if afraid to say anything, he replied: "I will be always there; I will do it loud—please let me ring the bell!"

While he was a boy he rang the bell which invited people to church; and when he had become a man he preached to his people the same news that he had commenced calling the people to hear when he rang the Sabbath bell. Boys, begin when you are young to call the people by bell, or mouth, or tract, or by inviting children to a Sabbath school; and as you grow up you will be trained servants and soldiers to serve Christ where he shall call you.—Selected.

INJURIOUS HELP.

An exchange, in protesting against the habit of unduly aiding children, says:

"A girl that is never allowed to sew, all of whose clothes are made for her until she is ten, twelve, fifteen or eighteen years of age is spoiled. The mother has spoiled her by doing every thing for her. The true idea of self-restraint is to let the child venture. A child's mistakes are often better than no mistakes; because when a child makes mistakes and has to correct them, it is on the way toward knowing something. A child that is waked up every morning, and never wakes himself up; and is dressed, and never makes mistakes in dressing himself; and is washed, and never makes any mistakes about being clean; and is fed, and has nothing to do with his food; and is watched, and never watches himself; and is cared for, and kept all day from doing wrong—such a child might as well be a tallow candle, perfectly straight and solid and comely and unvital and good for nothing but to be burned up."—Youth's Companion.

WHAT A LADY DOES NOT DO.

There are several things always absent in a true lady, which girls will do well to notice and remember. A lady, for example, will never ignore little kindnesses.

Conclude in a crowd that she has a right to push her way through. Consume the time of people who can ill spare it.

Wear on the street a dress only fitted to the house or carriage.

Talk loudly in public places.

Wear a torn glove, when a needle and thread and a few stitches would make it all right.

Fail in answering letters or returning visits, unless she is ill or in trouble.

Fret about the heat or the cold, the sun or the rain, the air, or the lack of it.

Make an engagement and then not be on time.

Complain of her family, or discuss personal affairs with strangers.

Always believe the worst rather than the best side of a story.

A lady does not do any other than make the best of everything—the world, the weather and herself.

and endeavors as far as possible to live up to it; and that's what you and I ought to promise every morning that we will try and do during the day.—Ladies Home Journal.

A CHRIST-LIKE DEED.

The following touching incident which drew tears from my eyes, was related to me a short time since, by a dear friend who had it from an eye witness of the same. It occurred in the great city of New York, one of the coldest days in February last.

A little boy about ten years old was standing before a shoe store in Broadway, barefooted peering through the window and shivering with cold. A lady riding up the street in a beautiful carriage drawn by horses finely caparisoned, observed the little fellow in his forlorn condition, and immediately ordered the driver draw up and stop in front of the store. The lady, richly dressed in silk, alighted from her carriage and went quietly to the boy and said:

"My little fellow, why are you looking so earnestly in that window?"

"I was just asking God to give me a pair of shoes," was the reply. The lady took him by the hand and went into the store and asked the proprietor if he would allow one of the clerks to go and buy her half dozen pair of stockings for the boy. He readily assented. She then asked him for a basin of water and a towel. He replied, "Certainly," and quickly brought them to her.

She took the little fellow to the back part of the store, and removing her gloves, knelt down and washed those little feet and dried them with the towel.

By this time the young man had returned with the stockings. Placing a pair on his feet, she purchased and gave him a pair of shoes, and tying up the remaining pair of stockings, gave them to him, and patting him on the head said: "I hope, my little fellow that you feel more comfortable."

As she turned to go she astonished him by her face with tears in his eyes, answered her question with these words: "Are you God's wife?"—Parish Register.

Beware of Ointments for Catarrh that contain Mercury, as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, and acts directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally, and made in Toledo, Ohio, by F. J. Cheney & Co. Sold by druggists, price 75c. per bottle. 4-2-1m.

Good deeds already performed is far better than hope of great things to come.

Don't Feel Well.

And yet you are not sick enough to consult a doctor, or you refrain from so doing for fear you will alarm yourself and friends—we will tell you just what you need. It is Hood's Sarsaparilla, which will lift you out of that uncertain, uncomfortable, dangerous condition, into a state of good health, confidence and cheerfulness. You've no idea how potent this peculiar medicine is in cases like yours.

He must need run whom the devil drives.

Self-love is not selfishness. The former is a duty; the latter is vicious.

A New Method of Treating Disease HOSPITAL REMEDIES.

What are they? There is a new departure in the treatment of disease. It consists in the collection of the specific used by noted specialists of Europe and America, and bringing them within the reach of all. For instance the treatment pursued by special physicians who treat indigestion, stomach and liver troubles only was obtained and prepared. The treatment of other physicians, celebrated for curing catarrh was procured, and so on till these incomparable cures now include disease on the lungs, kidneys, female weakness, rheumatism and nervous debility.

This new method of "one remedy for one disease" must appeal to the common sense of all sufferers, many of whom have experienced ill effects, and thoroughly realize the absurdity of the claims of Patent Medicines which are guaranteed to cure every ill out of a single bottle, and the use of which statistics prove, has ruined more stomachs than alcohol. A circular describing these new remedies is sent free on receipt of stamp to pay postage by Hospital Remedy Company, Toronto, Canada, sole proprietors. Dec. 25 now 17c.

Self-respect is not pride. The former is a virtue; the latter is a sin.

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CURE FITS!
When I say cure I do not mean merely to stop them
I intend to have them return again. I mean a

PERSON.—Mrs. Indiana Tennessee person, formerly I. T. Fly, daughter of Joshua and Sarah Fly, was born in Alabama county, Miss., Feb. 24, 1843, married H. G. Person Nov. 24, 1859. She was brought up under religious influences, as her father, four brothers and two brothers-in-law were Methodist preachers. At an early age she professed religion and joined the F. B. Church, South, in which communion she died, in Phillips county, Ark., Jan. 24, 1896. Her life was one of affliction; her cup was filled with earthly sorrows, but she endured as being Him who is invisible. Her letters to the writer always expressed great faith in God and resignation to His will. Her last letter said you will

HERRING.—Sister Nancy E. Herring, daughter of Rev. Jesse, and Margaret Brunner, was born in Pickens Co., Ala., Dec. 1st, 1839; moved with her parents to Mississippi in 1860; professed religion and joined the M. E. Church, South, when about the age of 25; was married to Williams Herring in the spring of 1861; was left a widow in 1863; married again in 1865 to J. W. Herring; moved with her husband to

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