The Arkansas Methodist.

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

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DISTRICT CONFERENCES

In Arkansas will be held at the places and on the dates given below:

District.	Place.	Date.
Washington,	Washington,	June 25.
Camden,	Fordyce,	June 26.
Little Rock,	Lonoke,	July 10.
Arkadelphia,	Okolona,	July 10.
Jonesboro,	Harrisburgh,	July 10.
Dardanelle,	Danville,	July 10.
Batesville,	Evening Shade,	July 16.
Monticello,	Warren,	July 17.
Pine Bluff,	Rison,	July 23.
Harrison,	Wiley's Cove,	July 24.

If any already announced are omitted, the P. Es. of such Districts should advise us. We wish those yet to be announced may not be placed on dates named above.

THE MISSION OF OUR CHURCH

Our readers should find profit in perusing the following from the address to our General Conference by Gov. Patterson, one of the fraternal messengers from the M. E. Church:

The birth of our Church marks a reformation in religious life as distinct and almost as important as that of Luther and Calvin. The former, indeed, was the culmination of the latter—its necessary consequence and best fruit. And while the labors of Wesley and his followers resulted, as did those of Calvin and Luther in the founding of a new organization, yet Wesley not only founded Methodism, but he injected the spirit and principles of Methodism into all the other Churches from which he drew his adherents. His was not a work of merely tearing down, but of building up, and he left the Anglican and all other evangelical Churches the better, the purer, the more zealous and efficient by reason of his labors. Herein in his great glory, and herein he stands alone among the religious reformers of the world. He did more than found a Church and state a creed. He spread abroad a religious spirit that not alone inflamed his own followers, but that inspired with a purer zeal the professors of God of all denominations, and that is to-day the very salt of evangelical Christian Churches. He breathed upon the dry bones of Protestant orthodoxy and it became a living force. Methodists may well be proud of Wesley, and all Christians may thank God that he lived. Now, what is this influence, this principle which Wesley spread abroad and which Methodism stands for? I do not mean what are the doctrines of our creed. These are quite well enough understood. The dogmas, the rubrics of a Church are, no doubt, of much importance. A tree can bear no branches without roots. I do not therefore, minimize these valuable and necessary particulars of every visible Church. But splendid rubric and sound and lengthy creed will not save a Church from dry rot. The vital juices of a Church are in the spiritual lives of its members. The pews speak louder than the pulpit. The pulpit may inform and edify the pews; but the preacher is in his study while the congregation is in the world buying, selling, trading working at the spindle and loom, and in the shop and warehouse, making, interpreting, and executing the laws; and it is this congregation that the world sees, is influenced by and judges the Church by. Hence I say that the pews speak louder than the pulpit, for there proceeds from the lives of the members of a Church a far wider, greater influence than from its creed.

And it is just herein that is to be found the vital spark of Methodism. It taught that creed and catechism, church-going and church-joining did not constitute religion. It did not ignore all or any of these. Indeed, it used and rigidly insisted upon them all, but it protested against the undue exaltation of these conformities merely into the essence of religion. It taught that the life of the man was of the first and greatest importance—the life he lives everywhere—in the shop, at the bench, in the house, at the fireside and everywhere else, as well as at the Church and on the Sabbath. In other words, Methodism came to teach a world dead in formalism that religion is a thing to live by and not merely to believe in, and that the chosen recipients of Christ's grace were to be found among the lowliest of men rather than among the highest, that the weak things of this world were to confound the greater. With Methodism thus teaching, thus preaching, no wonder "the common people heard it gladly;" no wonder that as she went with this gospel on her lips into the lanes and byways she soon transformed a nation of merely nominal Christians into a people of pious life and godly example. Therefore above all things, and in its heart's core, Methodism is a protest against mere formalism in religion.

And, now, brethren, is not this protest needed to-day as much as in Wesley's time? Does not Christendom need to hear it thundered in her ears? Does not Methodism herself need it as much as any? Is not formalism and respectable conformity sapping the life of our Churches? Is Methodism the Church of the lowly as it once was? Are Methodists the scorn of a sinful world as they once were? Are the lives of "the Methody folk," as they were derisively called, as distinct from the lives of the worldly as they once were? I ask these questions of ourselves rather than of others, because it is more seemly that we clean and garnish our own house first. Would those field preachers of Wesley's day be tolerated in the pulpits of the Methodist Churches of our great cities? Would Wesley himself be long listened to after the first wave of curiosity had subsided by the paid pews of the present day? Oh, what glorious soldiers of the cross were those early preachers! How they ever kept before them the injunction of the apostle: "He must increase, but I must decrease." How clearly, simply, boldly they declared the gospel message. They pandered neither to wealth nor power. They assailed sin in all its forms, though the proudest and most powerful sinner in the land stood before them. They had not one message for peer and another for people. But they ever held up to all classes and conditions the same truths, the same promise, the same warnings, the same condemnations. They were not courtly in manner nor graced in the elegancies of life. Nay, many of them had read little else than their Bible, but this they knew by heart. They would have made but poor lecturers and sorry editors. But their lips had been touched, as it were, by a live coal from the altar, and by their fervent, faithful teachings, and devoted lives the plainest of these plain preachers transformed whole communities from idleness, vice and indifference to thrift, piety and zeal. "The hungry sheep looked up," and were fed. These, brethren, were the preachers, and this the preaching that gave Methodism its distinctive characteristics, its vitalizing elements, which, under God, enables it to accomplish so much for His kingdom in this world. These elements, indeed, are the bone and sinew, the muscle and marrow of Methodism. Without them she would be as Samson shorn of his locks. Is there not some danger that she may lay her head in the Delilah's lap of formalism that infects so much the religion of to-day? Woe to her usefulness if she should.

SOURCES OF CHURCH POWER.

The General Conference was very highly entertained with the instructive address by Rev. David J. Waller, the fraternal messenger from the Wesleyan Methodist Conference of Great Britain. Below we quote his remarks upon village work and the religious education of the young, calling attention to the fact, that village work in Great Britain answers to our country work:

Next in importance to the work among the myriads in our towns and cities is that of the villages.

When John Wesley began his apostolic mission, England was a nation of villages, but the evangelism of which he was the inspiration reached the most distant moorland hamlets and there won some of its most signal triumphs.

The villages became the appropriate sphere for the exercise of lay-preaching by which "the system we call Methodism became possible." When Thomas Maxfield was moved by the Holy Ghost to preach, John Wesley's high-church notions were shocked. It appeared to him highly improper that a layman should exercise this function. His mother, who was as wise as she was beautiful, bid John Wesley beware and added, the memorable words: Thomas Maxfield is as much called of God to preach the gospel as you are. Examine what have been the fruits of his preaching and hear him yourself."

John Wesley took his saintly mother's counsel and being convinced that Maxfield's work bore the stamp of heaven's approval, lay-preaching became a recognized agency and a most important factor in the spread of Methodism.

England is a nation of great cities. Our area is indeed small compared with your vast expanses, but we have still a large rural population.

At the present time one-third of the population of England live in villages and rural districts and one-third of our church members are country folk. By an army of 15,000 lay-preachers 7,000 village congregations are supplied with the bread of life.

The importance of this department of our work increases. (1) The villages feed all our great centers of population and the strength of many a city church is the fruit of village Methodism. (2) Then this village preaching is intimately connected with the maintenance of our evangelical principles. The revival in the Angelican Church is a most significant fact in the history of modern religious life in England. The zeal and devotion of that great church deserve high praise, but its doctrinal and ritualistic tendencies justly arouse suspicion and alarm. It is in rural parts where this sacerdotalism is most mischevious and nothing offers so effective a check as the faithful proclamation of evangelical truth. Rural England needs Methodism quite as much as when John Wesley's first followers preached on the village-greens and in the cottages and farmstead. (3) Village work supplies the training ground of those who enter our ministry. Our town precincts are small and the pulpits are occupied principally by ministers but almost all the country circuits have a number of villages attached. Every zealous youth with gifts and graces is pressed into the work. From the early days of Methodism by far the largest number of our ministers have come from country circuits.

In 1769 the British Conference records contained the following: "We have a pressing call from New York—who is willing to go?" Ans. Richard Boardman and Joseph Pilmoor. Both of these men came from moorland villages of my native county of Yorkshire. Boardman from Gillamoor, and Pilmoor from Fadmoor.

Bishop Asbury, one of the first Bishops of the American Methodist Episcopal Church, one of the noblest characters Methodism ever produced, whose labors were apostolic both in extent and in their results, was born at Hempstead Bridge in Staffordshire. Dr. Ridgaway says of Asbury, that "with an instinct which was prescient of the future mission and destiny of Methodism, he struck for the country." I think this was the instinct of the country-born lad.

Samuel Leigh, who carried the gospel to New South Wales, John Thomas, the apostle of Tonga, and John Hunt of Fiji; Barnabas Shaw, the pioneer missionary of Africa; Richard Watson, whose theology is studied in all our colleges; Dr. Newton, whose eloquence charmed the generation he served so well; Dr. Dixon, the English historian of American Methodism, and a host of others whose names are household words on both sides of the Atlantic, came from the villages.

The majority of the 2,000 ministers in connection with British Methodism at the present time were born and re-born for God in country districts. In this age of great cities we cannot afford to neglect the village work.

It is impossible to exaggerate the importance of the religious instruction of the young. We believe that no greater calamity could overtake any nation than a failure at this point. The late Emperor Frederick of Germany uttered words of profound wisdom when he stated in his proclamation that, "Only a generation growing up in the fear of God and the simplicity of morals can possess sufficient resisting power to overcome the dangers of the times." That is equally true of England, and I believe of every other nation.

We believe, as a Church, that the future of religion depends upon what is done with the children, and we attach the greatest possible importance to this department of our work.

The last Conference in its address to the Methodist societies contained the following passage:

"Of late years great attention has been given to methods of evangelization which strike the imagination by their novelty and boldness; and we commend those who are specially engaged in such work to your spiritual and practical sympathy. * * * But you must not forget the first and abiding importance of those more unobtrusive methods of spreading holiness through the land. Nothing can give you a dispensation from these. If more striking methods of evangelization have acquired more preponderating attention, it would be bad policy indeed to attempt to check that enthusiasm which is the special gift of God to his church; we must restore the true proportion and perspective of evangelic action by throwing into all ordinary work fresh fervor and determination. Seek to build the Church from within. The promise is to you and to your children." (Minutes 1889, p. 343.)

There is a Sunday-school in connection with nearly every Methodist society in Britain, and by means of our Sunday-school Union for the whole connection we strive to render the schools as effective as possible in view of their high purpose. No part of our Church work bears a deeper impress of the seal of the great Master's approval than that in connection with our Sunday-schools. In recent years these schools have greatly increased both in their number and efficiency. We have now close upon 7,000 schools and nearly a million scholars. The number of our church members who have joined the work is 106,500 and the number of scholars who are church members is 72,632.

Here is our great promise for the future, for no Church can live, grow and prosper that does not wisely and lovingly care for the young.

The prophet Isaiah, foretelling the gracious advent of the Redeemer, declared: "He shall gather the lambs with His arm, and carry them in His bosom."

St. Paul compares the Church to a body of which Christ is the head. If the Church is Christ's body and He gathers the lambs with his arms, I take it that religious instruction is the army by which the little ones are gathered to Christ.

A Church without its school is like the man in the Gospel who had a "withered arm," and it will remain withered until at the bidding of Christ it is stretched forth to gather the little ones to His bosom.

Rescuing the perishing is glorious work. The life-boat service along your great sea-boards and around the rocky shores of my island home, saves thousands of perishing souls. A noble tribute was paid to my own countrymen by the captain of a French ship, who said that he knew he was driving on the English coast by the way the life-boat came off. But whilst the life-boat saves thousands the light-houses save hundreds of thousands. There on the rocky ledge, far out to sea, some miles away, the light-house lifts its massive masonry, a pillar of fire by night, of cloud by day. The men who keep the light burning know nothing of the vessels they are guiding safely in their nightly passage across the dark waters.

The special efforts of the Church are like the life-boat service; but it is the Church in her teaching capacity when she is as the light-house guiding the precious and immortal souls across the treacherous sea of life.

ECUMENICAL CONFERENCE.

Our General Conference adopted the following paper:

The Committee on Fraternal Correspondence to whom was referred a communication signed, David S. Monroe, Secretary, on the subject of the Ecumenical Conference proposed to be held in the fall of 1891, respectfully report the following facts as set forth in said communication.

1. That at the Ecumenical Conference held in London in 1881, it was resolved to hold a similar Conference in the United States in 1891.

2. That the General Conference of the Methodist Episcopal Church, at its session in New York, May 1888, after conference with the Fraternal Delegates from the British and Irish Conferences and the Methodist Church of Canada, recommended the holding of said Ecumenical Conference in 1881, at such time and place as the committee to which the subject may be referred shall determine.

3. That the General Conference of the Methodist Episcopal Church appointed at said Conference a commission consisting of three Bishops, five laymen which in correspondence with other participating bodies will arrange a programme of exercises and determine the time and place of meeting.

4. That said commission held its first meeting in Philadelphia, March 26, 1890, and resolved that the plan of the Ecumenical Conference of 1881 be accepted as the plan of this commission in its communication with affiliating bodies. The number of delegates from the various bodies in America to be 300, and to be distributed as follows: Methodist Episcopal Church, 124 delegates; Methodist Episcopal Church, South, fifty-seven delegates, and in the same ratio for other smaller bodies.

5. That the General Conference of the Methodist Episcopal Church, South, is requested to appoint a Committee of Correspondence to assist in arranging the details of the proposed Ecumenical Conference. Your committee recommend that this General Conference acquiesce in the preliminary steps and arrangements made by the General Conference of the Methodist Episcopal Church, and its commission, except in the ratio of representation from the Methodist Episcopal Church and the Methodist Episcopal Church, South, respectively, and call the attention of the commission of the Methodist Episcopal Church to what is clearly a clerical error needing correction. By the minutes of 1889, the Methodist Episcopal Church has in all 2,263,192 members, and the Methodist Episcopal Church. South in all 1,177,150 members. If the Methodist Episcopal Church is entitled to 124 delegates, then the basis of representation is one delegate to every 18,251 members. Applying that rule to the members of the Methodist Episcopal Church, South, we are entitled to sixty-four instead of fifty-seven delegates.

If, on the other hand, fifty-seven delegates be the proportionate share of the Methodist Episcopal Church, South, then the basis of representation will be one delegate for every 20,651 members. Applying this rule to the Methodist Episcopal Church she would be entitled to 109, instead of 124 delegates.

Your committee recommend the adoption of the following resolution:

Resolved, That a committee of two Bishops, three ministers and three laymen be appointed by the College of Bishops as the Committee of Correspondence from the Methodist Episcopal Church, South, and that the names of the members of said committee and the address of its Chairman be forwarded by the Secretary of this Conference to the Rev. David S. Monroe, D. D., Secretary, Altoona, Penn.

Respectfully submitted,
SAMUEL B. JONES, Chairman.

"CHRISTIAN UNION."

DEAR METHODIST:—Quite recently we had a visit to our town, Benton, from the editor of the Arkansas Baptist, Dr. Clark. He brought his "mortar" along, unlimbered and turned loose a fusilade upon the sects, that will long be remembered by them; and hereafter should he wish to visit our town, if he will just give them a little notice they will be found in their holes, and if he shoots at them at all, it will certainly be at long range.

The invitation was, "come out to-night and hear Dr. Clark on Christian union." If the Dr. is seriously expecting Christian union on such terms and conditions as he proposed that night, and by the exhibition of such a spirit as was manifest, he, beyond doubt, is chasing a phantom. I was forcibly reminded of the white man and Indian trying to divide the turkey and the owl. Said the white man, "Indian, you take the owl and I will take the turkey; or I will take the turkey and you may take the owl." He maintained that Christian union is desirable and ought to be, and if it comes must be by compromise; but when it comes to surrendering and giving up, you sects must do that. He went on the presumption that Baptists alone are right. Strange to say, he asserted that the other denominations had admitted every principle held by the Baptist Church; and since this admission it is but right, that the center of union should be the Baptist Church.

Let me here give your readers some samples of his Christian charity. "You hear some men say there is good in the leading denominations. When you hear them say this, you may know they do not believe it in their heart." Is it possible we are all liars and hypocrites! I have said it with my lips hundreds of times, but if the editor of the Arkansas Baptist is right, my heart gives it the lie. Mr. Editor, I don't like to write this, nt I am not capable of giving it a better construction, unless this—men of narrow vision, narrow-gauged men can't see how others can differ from them and be honest. How it is possible for them to be wrong and others right. If we could duly recognize our fallibility, our public utterances would be more guarded and courteous. Christian courtliness is an ornament, that all Christian ministers should wear.

Another example. "Infant baptism is of devilish origin, and has been the cause of more war and bloodshed than any one thing believed and practiced by the sects." Not stopping to argue the correctness or not of the above statement, will say if the Dr. is an informed man he knows that it is not considered honorable in religious polemics to draw doctrinal consequences on an opponent. How distasteful and unfair then, it must be in the delivery of a sermon, when those hearing have no opportunity of replying. Suppose I were to charge upon the Baptist Church that their practice of exclusive immersion was the cause of Mormonism with her long train of vile practices, and I give as a reason that they practice exclusive immersion, and that for the remission of sins—would the statement be thought just by the Baptist Church, or made in charity? There is just as much truth and fairness in the one as in the other. If you are in a glass house, Dr., be careful about throwing stones. I appreciate the fact the Dr. or any other minister has a perfect right, yea 'tis his duty to teach his people any doctrinal tenet held sacred by him; but it is equally binding on him to maintain a lofty dignified bearing, and yet meekly acknowledge his fallibility. I give it as my judgment that the Dr.'s spirit as exhibited that night did not and will not win. This personal is now probably too long. It is quite enough to say, that the sermon has been replied to from the Methodist pulpit of this place, and our people are content. E. N. WATSON.

Benton, June 6.

MONTICELLO DIST. CONFERENCE.

ARKANSAS METHODIST:—Monticello District Conference will convene at Warren, July 17.

The opening sermon will be preached Wednesday night the 16th, by Rev. T. D. Scott. Am sorry I did not give the date at first.

Yours, &c.
H. D. MCKINNON.

Monticello, June 6.

LITTLE ROCK DISTTICT CONFERENCE.

The Little Rock District Conference will meet in Lonoke, July 10-13. Opening sermon preached on Wednesday night by S. N. Burns. We hope to have a Bishop. E. N. WATSON.

SUNDAY SCHOOL LITERATURE.

The General Conference adopted the following report of the Committee on Publishing Interests:

Your committee having had under consideration sundry memorials concerning Sunday-school literature, beg leave to submit the following resolutions:

Resolved, That we hail with delight and gratitude the prosperity of our Sunday-schools, as shown in the largely increased circulation and sale of our Sunday-school periodicals.

Resolved, That our Sunday-school literature should be sold at the lowest possible prices, consistent with fair quality of paper and first-class workmanship, and we do recommend that there be made very decided improvement in all our Sunday-school publications in every respect.

Resolved, That we are of the opinion that our children should be taught the doctrines of our Church by the use of the Catechism, and we recommend that the Book Agent cause to be prepared two Catechisms suitable for the intermediate and advanced classes, and that he offer a premium of $300 each for the two Catechisms best adapted for this purpose, and that the Book Editor, the Sunday-school Editor, and the Editor of the Christian Advocate, be constituted a committee to decide upon the merits of the manuscripts offered.

Resolved, That we concur in the recommendation of our Bishops, that an adequate supply of the necessary Sunday-school literature, be prepared by the Publishing House in Spanish for our Mexican Mission, and in Portuguese for our Brazil Mission. All of which is respectfully submitted,

S. H. DENT, Chairman.
B. F. HAYNES, Secretary.

A SYMBOLIC MARRIAGE.

There is to be in a short time a marriage which will symbolize the state of good feeling that exists between the two sections of this country. Miss Winnie Davis, the daughter of Jefferson Davis, and Mr. Alfred Wilkinson, the son of a Union General, are to be married. It is said to be a genuine love match, for neither Miss Davis or Mr. Wilkinson has a fortune. He is dependent for support upon a small law practice. It is known that Miss Winnie shared the feelings of her father; but they have been overcome by a stronger feeling for Mr. Wilkinson. It is a striking example of "the expulsive power of a new affection." The past is to be forgotten, while they look with radiant hope to the future. And so may it be between the North and South. They are beginning to know each other, and with increasing knowledge there comes mutual respect and love. By every consideration of patriotism or policy, the two sections should be friendly. The North is moving to the South and the South to the North. It is a wise Providence that is thus uniting in holy wedlock the two sections, which were once so far apart. And "what God has joined together, let no man put asunder."—Baltimore Baptist.

ARKANSAS METHODIST.

WEDNESDAY, JUNE 11, 1890.

MORAL STATUS OF INFANTS

In writing again upon the above subject I am free to say that it is with some degree of reluctance. I am not very fond of such controversies. And I am the more indifferent since there is so much in the the articles of my Bros. Peebles and Reynolds not germane to the question. They probably kept to the *subject* in their own minds, but certainly not to the subject under discussion. Bro. Reynolds discussed "a man of straw" and *me*, and Bro. Peebles "preaches a great many things in his exhortations." The real issue is: "Do infants need regeneration?"

This question answered will give the writer's views on "The Moral Status of Infants." My brethren seem to hold with Augustine that Adam's sin is the causal origin of all the transgressions of the race; that, but for Adam's transgression there had been no sin. Bro. Peebles illustrating this idea tells us that "an acorn will always produce an oak, and under no circumstances can it be made to produce an elm."

Bro. Reynolds quotes David in proof that all men are born sinners and therefore worthy of damnation. He suggests as the only remedy against the advent of sinners into this world, the destruction of the nest from whence these reptiles are hatched; i. e., I suppose, "kill the mothers." But let it be observed that David does not here assert that all men are "conceived in sin and brought forth in iniquity;" he simply declares in this hyperbolic manner his own grievous sins of murder and adultery. The "acorn and oak" theory makes sin impossible, as we shall see further on. The antediluvians are referred to as another example of the universal reign of sin as a result of Adam's *causal* sin. But here again the theory is a little spoiled by "Noah and his family who were righteous before God." We might mention also Samuel, and John the Baptist, and the child Jesus as notable exceptions to this Augustinian dogma that every child of Adam's race is "bound with a chain of death." But suppose we admit that every child is born in sin and that he will as certainly develop into a sinner as "a seed will under favorable circumstances produce a plant," as my Bro. Reynolds would teach, what then? Several things.

1. Adam will have a fearful account against him when the "books are opened" at the Last Day.

2. It destroys the nature and possibility of sin altogether; makes moral character a nullity, renders it impossible that there should be either vice or virtue; for whatsoever is unavoidable or necessary, can not be a sin neither is it punishable as a crime.

3. This theory of inherited punishable sin impreaches the justice of God; for why should he hold the children accountable and punish them for what has been pardoned in the father.

4. It makes Adam's disobedience more effective in the condemnation of the world than Christ's obedience in its redemption; whereas, just the converse is true: "Where sin abounded, grace did much more abound."

It was said that I "touched the border-land of Universalism," when I said, "We all belong to the Lord." I have been taught that God made me, and all things, and that all belong to him. Were the "children of the devil" that Christ found made so by the Lord? If so, there was no ground for complaint or rebuke. If children born of Adam's race are not God's children then Christ himself was not the son of God, for he was a son of Adam. I do not touch the "border" simply, but stand in its centre and publish the glorious gospel of a universal redemption. I believe not only that all *may* be saved, but that all *are* (have been) saved; that all are justified before God through our Lord Jesus Christ. And the same grace that gave us this "free gift of eternal life" is able to keep us from falling.

Sin never was necessary, neither in Adam nor in any of his children. The very moment sin is possible, God's grace and spirit come to our help, and here at the very dawning of intelligent life devotion may be, and should be personally assumed, and so make the first act of intelligent life one of love and obedience to our rightful Lord. And herein lies the ground of the writer's hope that "Repentance will become a relic of the dark ages dating the period of the world when men were fools and slow of heart to believe." If the Arkansas Baptist still thinks such an utterance "bold heresy," and Bro. Reynolds still "feels like applying caustic" let them first discover their own stupidity by defining "Repentance." It is time the ministry of this Christian land should cease depreciating the atonement of Christ and limiting the power of the Holy Spirit by holding out the idea that some sin, or even one sin, is necessary in order to regeneration. John the Baptist, and Christ, and his disciples and apostles dealt with adult sinners—and this is why "Repentance" constituted the burden of their preaching. They preached Repentance to sinners, but never to children. If children were properly taught at home, and both parents and children properly taught from the pulpit, but few, if any, would be able to name the day that fixed their choice on God. I look for that glorious day. "Righteousness shall cover the earth as the waters cover the sea," "and none shall say his neighbor, know ye the Lord? But all shall know him from the least unto the greatest." "There shall be a new heaven and a new earth wherein dwelleth righteousness." Then shall the prayer our Lord taught us to say answered: "Thy kingdom come, thy will be done on earth as it is in heaven." But this universal reign of Christ is not to be hastened by teaching that men are "born sinners," children of the devil, and that it's only by a sort of invasion upon his rights that one of these little devils incarnate is to be hunted down, caught, and changed from his "acorn and oak" process to a super-human being which is neither angel nor man; neither "oak nor acorn."

Great surprise is expressed that I should have suggested that depravity remains to the end of this life. It would express the same idea if I should say that the full benefits of Christ's atonement are not realized till we are raised from the dead. If depravity is sin it is removable by the Holy Spirit now. If it is not sin, then it may or may not be removed without affecting in the least the character or moral status of men. A "fallen nature" is a very different thing from a "sinful nature." The first we inherit from Adam; the second is the result of our own volitional act. This "fallen nature," though neither sin, moral evil, sinfulness, nor a sinful state, puts us not only at great disadvantage, but considered apart from redeeming grace renders us utterly helpless. But such a condition as a human being without redeeming mercy and helping grace never existed. And if the effects of Adam's sin are great and the sins of his degenerate children have added to the original stock, still God's grace is superior; the stream of life is stronger than nature's rapid tide; Christ is more mighty than the devil. And when he hath put all enemies under his feet, and the rising dead are clothed with immortality, then, and not till then, shall we be re-invested with all we lost in Adam—and, thank God, with infinitely much more. But for wise purposes God suffers us to "be in heaviness for a season," "groaning within ourselves and waiting in the hope of the redemption of our bodies."

Is depravity sin? "Nothing is sin, strictly speaking, but a voluntary transgression of a known law of God" (Wesley). And to him agree both reason and the Scripture. "Sin is the transgression of the law." "Whatsoever is not of faith is sin." These Scriptures all imply a voluntary act of an intelligent responsible creature. But depravity is a result of Adam's transgression, called (but not by the Scriptures) "original sin," "inbred sin," "inherited sin," &c. Am I responsible for this depravity of my nature? No more than the child of the debauchee who may have inherited disease and disgrace and poverty from its parent.

Now let us put the logic of my brethren together. All men are depraved; depravity is sin; infants are depraved, they are therefore sinners. It follows that infants must be regenerated or be forever damned. But infants cannot comply with the conditions of salvation, therefore all are forever lost. If infants need regenerating it is inconceivable how the Scriptures say, "They have done neither good nor evil," "They know not their right hand from their left," (i. e., right from wrong)—and that Christ should make them a model character for adults, saying, "Except *ye* be converted and *become* as little children, ye shall in no case enter into the kingdom of heaven." I demand the Scriptures which even hint that an infant needs regenerating to bring into favor with God; or that any one dying in infancy does not upon angelic wings, purer than the driven snow, fly away to God to rejoice in his presence forevermore—and that, too, without any process of *in articulo mortis*, regeneration. Hence I said, "regeneration is not to fit men for heaven, but for this life." (Apply this to infants).

If depravity is sin and regeneration removes it, (which it must do in such case) why then are children of pious parents still depraved? This ought so to be. From this notion that depravity is sin has flown out a stream of absurd contrarieties that has filtered through church councils, ecclesiastics and preachers, till all the creeds of Christendom have borne upon their tempestuous waves the hoarse and vengeful roar of "infant damnation." This whole conception of "a sinful state" antedating "a sinful act" and deserving of damnation has been the incubator from which has been hatched church deliverances, anathemas and dogmas as unscriptural as they are absurd. It was clear that all men were depraved. Then it was discovered (?) that depravity was sin. From these conceptions came such dogmas (which have so shaped the theology of the world) as, (1) The damnation of infants.

(2) Baptismal regeneration.

(3) Election and predestination.

(4) The remains of sin in believers.

(5) A "second blessing" to remove these "seeds of death," and such like.

All alike repugnant to reason, human experience, and the word of God.

Fort Smith. J. L. MASSEY.

A SUMMARY OF THE WORK OF THE GENERAL CONFERENCE.

The eleventh session of the General Conference of the Methodist Episcopal Church, South, held in St. Louis Missouri, May 7-26, 1890, was a short and busy one.

Drs. A. G. Haygood and O. P. Fitzgerald were elected and consecrated Bishops.

The amount allowed each Bishop for salary and traveling expenses was increased $600, allowing each $3,600, each year, instead of $3,000 as heretofore.

This fund is to be collected by the pastors, paid over to the Treasureers of the Joint Boards of Finance, and by said Treasurer forwarded to the Book Agent, who shall act as Treasurer of the same, and pay to the Bishops severally the amount due them each month.

In case a Bishop dies, his widow receives his his full salary for the balance of the year in which he dies, and $1,000 each year thereafter.

Drs. E. E. Hoss and E. M. Bounds were elected editors of the Christian Advocate; Dr. W. P. Harrison, Book Editor; Dr. W. G. E. Cunnyngham, Sunday-school Editor; and the Book Committee was authorized to employ an assistant Sunday-school Editor.

The Quarterly Review remains in the hands of Dr. W. P. Harrison.

Dr. H. P. Walker was elected editor of the Pacific Advocate, the establishment of which depends on the surrender of the coast field by the three papers now in it. In case this new enterprise is established, the Book Committee is authorized to appropriate $10,000 to it during the next four years.

Drs. I. G. John, A. C. Smith, and H. C. Morrison were elected Missionary Secretaries, thus giving us three, instead of one, as before.

Drs. D. Morton and J. C. Morris were elected Church Extension Secretaries, giving us two, instead of one.

The Treasurer of the Board of Missions is to be elected by the Board.

The right of lay members to sit on the committees of Appeals and Episcopacy being raised, they were declared eligible to places on all the committees.

A very strong resolution against the Louisiana and all other lotteries, was adopted by the Conference.

The ritual for the reception of members, baptism, The Lord's Supper, burial of the dead, and the General Rules, was ordered to be published in all the editions of the Hymn Book; and the communicants are instructed to join the minister in the general confession made before administering the sacrament of the Lord's Supper.

The Annual Conference Sunday-school Board shall be composed of one layman from each presiding elder's district, and an equal number of ministers, to be chosen from the Conference without reference to the districts.

The establishment of a Hebrew Mission was recommended to the Board of Missions.

Article XXIII. was ordered omitted from the Spanish Discipline, and a declaration of the duty of Christians to civil affairs inserted in its stead.

Some minor changes, making the verbiage of the Discipline conform to the necessities in our foreign work, were ordered in the Discipline for use in these fields.

Presiding Elders are still required to collect statistics to be reported to the Annual Conference, but not required to make this collection at the fourth Quarterly Conference.

The Book Agents pere instructed to offer $300 each for an intermediate and advanced Catechism for use in our Sunday-schools; the Book Editor, Sunday-school Editor, and editor of the Christian Advocate to examine and pass on the manuscripts offered.

It was ordered that a Church Register be kept by the Secretary of the Church Conference, for each church in a pastoral charge, together with a record of the Church Conference, and that these be presented to the third Quarterly Conference for examination.

The salary of Presiding Elder is to be added to that of pastor, provided for in the same way, and divided pro rata.

The Boad of Missions is to be called the General Board instead of Parent Board, as formerly.

The Conference shall have authority to refer cases to Committee on Conference relations, with or without consent of the party affected.

The Annual Conference Journals, kept in a foreign language, are required to be translated into English, and the translation submitted to the General Conference for examination.

The new edition of the Discipline will contain the following: "The ministers of our Church shall be prohibited from solemnizing the rites of matrimony between divorced persons, except in case of innocent persons, who have been divorced for the one Scriptural cause."

The Bishops appointed a committee to co-operate with a like committee of the Methodist Episcopal Church in arranging for an Ecumenical Conference in America in 1891.

There will be in the appendix of Discipline a deliverance on worldly amusements, which deliverance has the force of law until the meeting of the next General Conference.

The Book Agent was requested to send out the Sunday-school Visitor weekly to single subscribers.

The Bishops were requested to appoint fraternal delegates to the Methodist Episcopal Church, Methodist Church of Canada, Wesleyan Church of Great Britain and Ireland, the Colored Methodist Episcopal Church in America, and African Methodist Episcopal Church.

No commission was appointed to confer with the Protestant Episcopal Church on the question of unity.

All schools seeking the fostering care of on Annual Codference, will be requiree to file with the Conference Board of Education a guarantee that the Presidency or Principalship and educational control of said school shall not pass out of Methodist hands until the property shall have changed ownership.

The North Carolina Conference was divided into two Conferences! one to be called the Western North Carolina.

The Columbia Conference was divided, and called Columbia and East Columbia.

The Denver Conference was divided and called the Denver and the New Mexico.

Other Conferences were authorized to divide during the next four years, providing two-thirds of the members requested it and the Bishop presiding consented.

Central and Border Mexican were changed to Central and Border Mexico Conferences.

The Conference originated a Board of Trustees, to be composed of four clerical and four lay members, to be located at Nashville, Tennessee. The duty of this Board shall be to receive and disburse donations, legacies, etc., for the use and benefits of the Methodist Episcopal Church, South, as directed by donors. Provision is also made for the organization of Boards of Trustees in the several Annual Conferences, for like purposes as above.

The Conference requested the appointment of a committee to revise the law governing the trial of a preacher, and R. H. Mahon, Anson West, and Edward Mayes were appointed said committee.

The Book Committee was requested to have edited and stereotyped and transmitted to all our papers, which will agree to use it, as much as four columns of the Christian Advocate, specially suited to our youth and Sunday-school pupils, to be used simultaneously by such papers.

The Conference provided for the organization of a Board of Colportage in each Annual Conference. This Board shall have the right to nominate a colporteur for the Conference, to be elected by the same.

There were many and pressing calls on the Board of Mission, and that body of wise and godly men did what they felt was best for the whole Church. They advanced the assessment for the next year, in the hope of being able to answer the thrilling cries which came from all quarters for help. They appropriated $2,000 for the Western virginia Conference, to aid in building up the weak places. This is the first missionary aid ever given this field, and it is hoped it will not only do much toward the strengthening of the weak points, but stimulate and enlarge our own contributions until every dollar of our assessment is raised. The more we do, the more we may hope for us; but if we fall short in our duty, no aid from others can give us the success desired.

The Discipline will be indexed according to pages, instead of paragraphs.

The line between the Kentucky and Western Virginian Conferences was defined definately, and will so appear in the Discipline.—Central Methodist.

The "golden rose" which popes bless and send to illustrious defenders of the faith, as the papacy explains it, does not seem to always bring temporal prosperity to its recipients. Forty years ago it was presented to the infamous Bomba, king of Naples, for services rendered, and within a year thereafter Bomba's Catholic subjects had knocked off his crown and driven him from his kingdom. The next recipient was Francis Joseph, emperor of Austria, who, about twelve months after he had received the golden rose and the attending blessing, met with his disastrous defeat at Sadowa, by which his kingdom was seriously reduced and crippled by the loss of his Venetian dominions. The next sovereign honored in this way by the pope, as we remember the order of the recipients of the rose, was Queen Isabella, who, in less than a year after receiving it, lost her throne and kingdom. Next came Eugenie, the beautiful empress of France, who, with her husband, Napoleon III., was compelled in a few months to abandon France and become an exile in England. Next, and recently, came the Princess Isabella of Brazil, the real cause of the revolution there, which within the limit of time compelled the entire royal family to abandon Brazil and find a refuge in Portugal, where the late empress recently died.—Northwestern Advocate.

SOCIAL AND POLITICAL ISSUES IN CANADA.

From the address to our General Conference, by Rev. Dr. Stone, fraternal messenger from the Methodist Church of Canada, we quote the following:

As a people we as well as yourselves have social and political difficulties to face.

The temperance question is one to which great prominence is given in all parts of the Dominion. It is felt to be a gigantic evil demanding the attention of the Christian public, and upon which all the evangelical churches are taking the most advanced ground. We thought in the enactment of the Canada Temperance act, commonly known as the "Scott act," that we had the best form of local option, and for a time its popularity was such that we secured its adoption by a large number of the counties in all the povinces by overwhelming majorities. But we found its enforcement quite another matter. Whether this question is so much more difficult than others which engage the attention of legislators that it is impossible to frame a law capable of enforcement, I cannot say, but it has seemed impracticable to secure a law of this kind through which the lawyers cannot drive a coach and four. I regret to confess that our difficulties have been so trying tnat we have become wearied in the effort, and have therefore lost most of the ground we hoped we had permanently secured. Our warfare is not over, nor have we stacked our arms, but are yet determined to fight on until we have obtained legal prohibition throughout the Dominion. Upon this principle a third party has been formed, and it is putting its candidates in the field for the coming election.

Another question of vital importance to the Canadian people is the aggressive spirit of the Church of Rome, and particularly the rapid growth of Jesuitism in the Province of Quebec. By the treaty of Paris, and subsequently by the Quebec Act of 1774, the Roman Catholics of that province were guaranteed the free exercise of their religion with other privileges which perpetuated the colonial life of the France of Louis the XV, and the regency, unaffected by the revolution of 1792. Under these laws, whose privileges they have used to their utmost limit, and the special legislation obtained from time to time through the Parliament of Canada, and later through the Provincial Parliament, over which they exercise a controlling influence, they have become to some considerable if not absolute extent the masters of the large Province of Quebec, in which the protestants number approximately but about one-ninth of the population. Under the legislation of Canada previous to confederation, and then by the British North America Act, they secured the passage of the separate school law, which enables them under certain conditions to organize separate schools in the adjoining Protestent Province of Ontario, in which case they are exempted from taxation for the support of the public schools and are practically irresposible to the Government for the management of these separate schools, yet drawing from the general government grants to the school fund their proportion according to school attendance. Moreover it has recently been assertained that in many of the public schools in the eastern part of Ontario much of the time embraced within school hours has been occupied in the teaching of the Roman Catholic religion, and, except in the most limited sense, the French language is being taught, thus perpetuating a foreign language to the exclusion of the English. At the present moment these evidences of their determination to do all in their power to invade our public school system with the interference of the hierarchy in the politics of Ontario, is the main question at issues in the provincial election which is to take place on the 5th of June. Another fact which intensifies this question is the recent incorporation of the Jesuits in Quebec, and the acknowledgement of their assumed claim to what was known as the Jesuit estates which, many years ago, upon the abolition of the order by the Pope, lapsed to the Crown. About three years since the order made application to the Quebec Legislature for an act of incorporation where they met with little opposition except from the Archbishops of Quebec and his followers. It seemed to Protestants an innocent thing that they should be put in a position in which they could hold such property as was necessary to their position as an educating body, but it was not long before the country was startled by the intelligence that they were applying for the restoration of the estates to which we, at all events, assume they had no legal or moral claim. The order had been suppressed, the last member of the original society had been dead for many years and the Crown had seized all these estates, and during all this time their revenues had been applied to the support of the public schools. No one believed that the new or revived order had any legal right, but the Government of Quebec, however, admitted a moral claim, and out of the public revenues voted a sum of $400,000, subject to the disbursement of the Pope. The matter has been before the Dominion Parliament, where it was discussed for several days, the appellants claiming that by reason of certain of its features the act was *ultra vires* of the Quebec Legislature. It was not disallowed, but on the contrary was sustainad by an overwhelming majority. But the end is not yet. A wide-spread feeling has been excited in Ontario against the assumed truckling of the old political parties for the Roman Catholic vote, which is practically a solid one, and this feeling has found expression in the organization of a new party called the "Equal Rights Party," the strength of which is not yet developed, and its influence is as yet an unknown factor.

The whole question, especially that part of it relating to separate schools is a very delicate one, the public school department being in each case under the control of the Provincial Government, and the public schools of Quebec being as a matter of fact entirely under the management of the priesthood the Provincial Government, if provoked by a successful attempt on the part of Ontario to suppress them, would certainly retaliate by demanding the withdrawal of corresponding privileges of the Protestant minority in that Province. Of course there is a wide difference between the public schools of Ontario, which are purely secular, and therefore not interfering with the religious principles of the pupils, and those of Quebec, which are in effect Roman Catholic and so setarian, but this would hardly be a factor in determining their attitude on such an eevnt as I have intimated.

We have also to contend for the sanctity of the Sabbath, which thus far we have succeeded in preserving from encroachment, except where it is done in defiance of law. Our canals are closed at last for most part of the Sabbath; public works are in no case carried on on that day, the post-offices are closed and no mails are either sent out or distributed, No excursion trains or steamboats are allowed run, nor are shops of any class, except druggist (which are open for the dispensing of medicine), allowed to be open, and in Ontario all saloons and hotel bars must be closed from 7 p. m. on Saturday until 6 a. m. on Monday morning.

DEATH NOTICES.

CHAMBERS.—Sister J. V. Chambers (*nee* Dunn) was born in Lee Co., Miss., Aug. 26, 1847; married to Mr. J. T. Chambers, in Tupalo, Miss., Nov. 29, 1873. In early life she was converted and attached herself to the Church, and lived a devoted Christian until her death, which occurred at her home in London, Pope Co., Ark., May 29, 1890. She was a noble woman and the Church mourns its loss. God took her from our society to the friendship of the angels. While here our sister suffered much, but now she feels no pain. The 'Great Physician' has cured all her ills and taken her home. She leaves, among others, a husband in grief. May the Holy Spirit lead him to the comforter of mourners. WM. S. BRISTOW.

London, June 4.

KENNEDY.—Sara E. Bird was born March 5, 1837. Married to Mr. Gray April 5, 1864, who died March 24, 1869. She was married to James Kennedy Feb. 18, 1871; professed religion and was received into the Church by the writer August, 1887, and lived a consistent member until her death, which occurred April 17, 1890. She was a good woman, and in her death her five children and her friends and the Church sustain a great loss. She loved the Church and its doctrines, and was always at church service, if not providentially hindered. She will be greatly missed in her neighborhood, but nobody will miss her more than her three little boys, who need a mother's prayers, counsel and advice every day. Take courage, dear children, and look forward to the time when you may see your mother again "Where the rivers of pleasure flow o'er the bright plains, and the noontide of glory eternally reigns." A. C. GRIFFIN.

NOTICE

To preachers and and delegates to the Washington District Conference: We request those who will bring their wives or daughters, and also visitors who will be in attendance at our District Conference, which meets at Washington, June 26, to notify us at once, so that we can provide for their entertainment.

JOHN H. GOLD,
Washington, Ark.

ARKANSAS METHODIST.

WEDNESDAY, JUNE 11, 1890.

CHILDREN'S DAY AT HOLLY SPRINGS.

EDITOR METHODIST:—At the request of Bro. F. M. Crownover, our excellent Sunday-school Superintendent, I will give a brief report of our Sunday-school Children's Day, which embraced the second Sabbath in May.

The school met at the academy and formed a prosession, each class headed by its teacher, and marched to the Methodist church. At roll call 99 out of 114 were present, and after the usual Sabbath exercises, we had a recess after which followed some beautiful singing, and then we had some beautiful and appropriate recitations by some twenty little boys and girls and then a good speech by Bro. C. M. Keith, our esteemed pastor. The Children's Day contribution was then called for, which amounted to $10.80, mostly in dimes and nickels; and then we were dismissed and the vast congregation repaired to the grove near the Baptist church, and after all had feasted on good things, there were taken up "baskets of fragments"; and after an hour or so of rest the congregation was again called together. The evening exercise was opened by singing and prayer by Bro. Keith; we then had some nice singing by the small children and then essays and select readings by ten young ladies, and a speech from each by Rev. John Yeager (a Baptist minister) and Dr. Folders, one of our best workers.

The church was decorated with flowers. Everything passed off in the best of order and all seemed to to enjoy themselves, especially Bro. Keith who was loth to leave for his evening appointment and Bro. Crownover who by the way is one of the best superintendents on this "old Princeton" circuit, if not in the District.

After the programme was gone through, we were dismissed by Rev. T. Q. C. House, after singing "God be with you", and prayer by Rev. J. Hunter. Respectfully,

C. E. LAUNIUS,

May 30.

FIELD NOTES.

CRYSTAL SPRINGS C'T.—I was appointed to this work March 28, by the P. E. I found the circuit in a very bad condition; but I have found some Christian men and women who know just how to make a Methodist preacher comfortable and happy, one of whom I will mention—Sister Smith. She has been confined to her bed for one month from a stroke of paralysis. She was full of zeal for the Master. We miss her very much, for she was a good worker in Sunday-school and Church. I trust that God will restore her health. I am proud to say this work is on the upward movement. The good people at Grant's Chapel have built a new church, and are worshiping in it. There are eight appointments on this circuit, and six Sunday-schools, four of which we have organized this year. All of these schools are supplied with Methodist literature. I am constrained to say, that there are but very few schools that will excel the Friendship and Waverlight schools. These people are working and praying for a revival of religion on this circuit. Our old beloved pastor, H. M. Harris, came over last week, and visited some of our people, and preached for them. He is welcome in our homes and hearts. J. A. HENDERSON, P. C.

May 27.

BEE BRANCH C'T.—My second Quarterly meeting just past. Our P. E., Rev. V. V. Harlan, was with us. He was quite unwell, not being able to preach Saturday, but feeling a little better Sunday morning, he decided that he would preach. Though Bro Harlan was weak physically, he was strong in the spirit of his Master, and being fired with the cause of missions and filled with the spirit of Christ, he preached to us on the subject of missions, which was very religious as well as very instructive. After the congregation was dismissed, I heard such remarks as the following: "I thought Bro. Harlan was sick." Bro. J. S. Clower, of Quitman circuit, was with us Saturday, preaching at 11 o'clock. Bro. Jas. Peebles came up from Quitman and preached for us Sunday evening. My father, from Mt. Vernon circuit, was with us and conducted class-meeting service Sunday morning. As Bro. Harlan was due at Quitman Sunday night, we closed with the evening appointment. We had an interesting and, I trust, profitable meeting. We are behind with the claims and assessments, but I think that we will come up much better in the Fall, when the brethren can get something out of their crops. THE ARKANSAS METHODIST is taken by quite a number of families on this circuit. Success to you and THE METHODIST. S. C MADDOX.

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Mr. E. H. Mitcham, Rosetta, Ky., writes: "Have been selling Hughes' Tonic for years. It is the best and cheapest remedy for chills and fever, curing several cases with one bottle. Hughes' Cough Syrup is a splendid remedy. They are honest and valuable remedies." Sold by Druggists.

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Let God do with me what He will, anything he will; whatever it be, it will be either Heaven itself or something beginning to it.

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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 eow 1yr.

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Rev. Z. T. BENNETT, Editor.

WEDNESDAY, JUNE 11, 1890.

Dr. Lafferty saw a $1,000 vase on the mantel of his host in St. Louis. Well, we stood on a $175 rug, and shook hands with the governor of Missouri on the street. Governor Francis is a very pleasant gentleman.—Holston Methodist.

Well, we beat that. We had a handshake and conversation with Mr. Lon V. Stephens, one of the ablest financiers and the present Treasurer of Mo., *and* we enrolled his name on our subscription list.

Rev. Dr. W. P. Harrison was re-elected Book Editor on the first ballot, receiving 154 out of 180 votes. This clearly indicated the Conference's high appreciation of his eminent scholarship, and it honored itself by re-electing Dr. Harrison to this most important position in the publishing department of our Church. Dr. Harrison will continue editor of the Quarterly Review, and was voted an appropriation of $1,500 per annum to pay for contributions to the same.

In the room of the dying and at the grave of the dead we feel tenderly for the torn-hearts of sorrowing ones; but even there we can not, we will not eulogize the character of any one, whose chosen business has been a curse to society, destroying human happiness and ignoring the laws of God and men. Whatever may have been his own ideas of morals, we are constrained to regard his life-work rather than his death, as a social calamity; but after death we leave him in silence to the mercy of Him, who will judge all men in righteousness.

In the Raleigh Advocate Rev. Dr. H. T. Hudson says there were in our General Conference six millionaires namely: "J. B. Pace, of Richmond; Scarritt, of Kansas City; R. M. Scruggs and S. Cupples, of St. Louis; R. W. Millsaps, of Miss., and T. J. Magruder, of Baltimore."

In copying this item it affords us pleasure to say these brethren appeared truly modest and brotherly, and it is even a greater pleasure to learn they are liberally contributing of their wealth to make the world better and to advance the interests of our Church.

The Richmond Advocate is quoted, as saying: "The invincibility of human stupidity alone can account for the refusal of a General Conference to make the White Sulphur its stated seat for sessions." To the contrary, the wisdom of the late General Conference was clearly displayed in quickly adopting, with an overwhelming majority, the resolution which opened the way for it to be splendidly entertained, free of charge, by the enterprising city of Hot Springs. Do come to Hot Springs, Dr. Lafferty, and there you may then think the Conference should hold its sessions evermore.

The General Conference decided to establish a weekly Methodist paper at San Francisco for the benefit of our Church on the Pacific coast, to be published under the management of our Publishing House, and provided that the expenses of said paper shall not exceed $10,000 above its receipts during the ensuing four years. The paper will be the special organ of our Church in the Columbia, Los Angeles and Pacific Conferences, having a total of about 10,000 members. Rev. Dr. H. P. Walker of Kentucky was elected editor of the paper, and we suppose will soon enter upon his new field of labor. May the enterprise prove a great success in advancing the interests of our Church and Protestantism on the Pacific coast.

The deliverances of our General Conference upon the cause of temperance were in harmony with its action four years ago, and unequivocally against all license of the liquor traffic. From the principal report on the subject we quote: "We are emphatically a prohibition Church. We stand out squarely and before the whole world, certainly in theory, and for the most part in practice, for complete suppression of the liquor traffic. We offer no compromise to and seek no terms from a sin of this heinous quality. We are opposed to all forms of license of this iniquity, whether the same be "high" or "low." It can not be put so "high" that the prayers of God's people for its suppression will not rise above it, nor so "low," though it makes its bed in hell, that the shrieks of the souls lost through its accursed agency will not descend beneath it.

In the hope of securing a renewal of its charter the Louisiana Lottery Co. now offers that State the vast sum of $1,000,000 annually, to be paid as follows: schools $350,000, levees $350,000, charities $150,000, pensions to Confederate veterans $50,000, city of New Orleans for drainage, etc., $100,000. Total $1,000,000." The latest news we have seen indicated, that the lottery men were hopeful; but we sincerely hope that greatest of frauds in America may not be granted permission, even for a $1,000,000 or any larger sum, to continue its iniquitous work. The decision is looked for with prayerful anxiety by millions of Christian people in this nation.

QUITMAN COLLEGE.

On Wednesday night, June 4, we had the privilege and pleasure of witnessing the last of the Commencement exercises of Quitman College. After Scripture reading by the President, prayer by Rev. J. L. Massey and music by students of the College, Rev. J. M. England delivered the graduating oration on Heathenism. The matter in his address was good and the latter part of its delivery excellent, making us think of the old advice; "Begin low, go slow, rise higher and take fire"—though of the last element there was some less than would be expected of a young preacher on such an occasion. After more music the writer addressed the four Literary Societies of the College nearly forty minutes, in a manner apparently more acceptable to his hearers than satisfactory to himself.

President Tucker then delivered to Rev. J. M. England his diploma, conferring the degree Bachelor of Philosophy, expressing the hope the honor would be as worthily worn as it had been justly merited. Following this Rev. J. L. Massey in a delightfully felicitous manner delivered the medals, which were awarded as follows: Declamation Medal to D. C. Sibley, Quitman, Ark.; Recitation Medal to Miss Vera Spence, Quitman; Essay Medal to W. B. McHughes, Ramer Tenn.; Scholarship Medal to Miss Nannie Nicholson, El Paso, Ark. As none but the judges knew to whom these medals were to be awarded, there was naturally very great interest, much delight and probably some disappointment, as they were delivered to the happy recipients. The hearty congratulations of the students revived pleasant memories of similar occasions.

The exercises of the evening closed with the following announcements from the Board of Trustees: that the past year had been the most successful in the history of the College; that they had a good subscription of $12,000 for a new brick building to be erected on a beautiful site of thirteen acres in the suburbs; that they had appropriated $300 for one new piano, $200 for apparatus, $150 for advertising and $100 for library (Dr. J. A. Peebles gave the College $50 worth of books); and that Rev. O. H. Tucker had been re-elected President for the next year, this last being greeted with rounds of applause. These announcements were eminently gratifying to the patrons and friends of Quitman College, which seems to have renewed life as it certainly enjoys increasing popularity. We never saw more educational enthusiasm in any community, and we think it is safe to say their excellent College has truly merited their interest in its future prosperity. Quitman College is a success; may it increase as the years go by.

Having to leave very early Thursday morning we could not enjoy the company of many friends there as we desired to do. With Bro. J. E. Skillern of Searcy, our very pleasant traveling companion on that trip, we were quite comfortably entertained in the cheerful home of Bro. J. N. Jenkins, late of Tenn., and now merchandising in Quitman. Going to and returning from Quitman we had excellent dinners and short rest in the homes of Bros. J. B. Foreman and J. [illegible] thought the trip one of the most delightful we ever made under like circumstances, until late Thursday afternoon when we felt that a buggy ride of seventy miles in two days was too much at one time. We were fortunate in escaping the storm and receiving hospitable entertainment of Bro. Skillern and family in Searcy—thence to our office rather late Friday morning.

OUR OPPORTUNITY.

The following leader from the Nashville Christian Advocate is so timely and admirably expressed, that we transfer it complete to our columns:

The growth of our Church in the past twenty-five years is one of the marvels of history. When the civil war closed we had left only a few more than four hundred thousand members. The returns for the ecclesiastical year just ended show that we have increased this number by two hundred per cent., and that our strength is now in the neighborhood of one million two hundred thousand. We shall begin the next quadrennium under circumstances of the most hopeful and inspiring character. In fact, we gravely doubt whether any ecclesiastical organization has ever had a grander opportunity for enlargement on all legitimate lines than now presents itself to us. We are perfectly adjusted to our environments. The door of access to the people among whom we work is wide open. There is absolutely nothing to hinder such an expansion of our borders as will make all our past successes seem insignificant. Do we appreciate this fact? Are even the wisest and broadest men among us fully awake to the responsibilities that Providence has thus put upon us? It would be an unspeakable shame if we should fail to measure up to the occasion, and should show ourselves incapable of responding to the trumpet-call of duty which is sounding in our ears. Let us survey the field, and note the various tasks which solicit the labor of our hands.

First of all, there never was a time that demanded more earnestly than the present the honest and straightforward preaching of the gospel. The public mind is feverish and restless. All sorts of voices are on the air. "There may be many that say, Who will show us any good?" Nothing but the proclamation of God's truth in tones of mingled authority and love can meet this question and give it a satisfactory answer. No mere sensationalism, no mere repetition of dull and empty religious platitudes, no merely correct and accurate utterance of orthodox doctrines, will do. Nothing can meet the measure of the opportunity except the simple, earnest, fervent, and affectionate declaration of the whole counsel of God, as it has been set forth in the Christian Scriptures. Let all our preachers take more diligent heed to themselves, and, laying aside every thing like worldly ambition, or the desire for the applause of men, address themselves afresh to the discharge of their high commission.

Our missionary field has widened wonderfully in every direction. We have vigorous and growing missions in China, Japan, Mexico, and Brazil, to say nothing of our work in the Indian Territory, in the destitute regions of the older States, and in almost all the newly-settled communities of the South and Southwest. Our contributions for the past quadrennium went beyond $1,000,000. This should be only the beginning of new and more courageous efforts. We have not yet done half of what we may and ought to do. With three active Missionary Secretaries in the field, and with missionary literature scattered broadcast throughout the Church, there is no reason why we should not raise $500,000 a year to spread the gospel in the regions beyond. Forward is the word. We dare not take a retrograde step, nor stand still at the point which we have already reached.

In the matter of Christian education there is an equally imperative obligation resting upon us. It gives us unmeasured delight to see a general quickening of conscience on this subject. The recent donations by our own people of sums amounting to over $500,000 for the purpose of enlarging and endowing our schools and colleges is significant of a better state of things than has heretofore existed. But so much remains to be done that we cannot afford to rest day or night until we see the purses of our people, rich and poor, opened to give the needed assistance. Up to this time our institutions of learning have been kept alive mainly by the self-denial of the noble men who have had them in charge. This must be so no longer. The burden must be distributed. As far as in us lies we shall not be slack to keep the Church alive to this supremely important concern.

Heretofore our Publishing House has been limited in its usefulness by the burden of debt. All this is now changed, and we may safely look for more comprehensive and vigorous measures in the printing and disseminating of a sound and healthy religious literature. In this reading age the Church is bound by all the highest considerations of duty and of self-interest to use the press. We [illegible] believe that we are entering upon a new era in regard to matters of this sort, and we shall be disappointed if our hopes are not realized.

Thanking God for all the past blessings, and looking hopefully and earnestly toward the future, let us go forward with an unfaltering step and a steady hand. So doing we shall not fail to glorify God and to help and bless our fellow-men.

The Western Watchman never fails to meet the occasion. The Methodist General Conference found rough handling in its columns, and it concentrates its spleen in this closing sentence: "We think the preachers, as a class, are the devils sent into the world to confuse the believers of these latter days; polite devils, wild-mannered devils, but ignorant and ravening devils just the same." And the editor of the Watchman is a saint—but we forbear to describe the quality of his sainthood.—Central Advocate.

WORLDLY AMUSEMENTS.

The deliverances of our General Conference upon this subject were so hearty, vigorous and specific as to be exceedingly gratifying to all who desired authoritive and definite interpretation of our law against worldly amusements. The report of the Special Committee of fifteen on the Spiritual state of the Church, an able and clear paper, was adopted with great unanimity and ordered printed in the Appendix to the Discipline, as an exposition of law, and having equal force with the body of the Discipline. The committee quoted from the pastoral address of the Bishops in 1874, (republished n 1882 by order of the General Conference), as follows:

"An explicit utterance was given by order of the last General Conference in our pastoral address on the subject of "Worldly Amusements." We now repeat that utterance. We abate none of its teachings with respect either to the manifold inconsistency of such indulgencies with the spirit and profession of the Gospel, or the peril which they bring to the souls of men. Their multiplied and insidious forms are a source of perpetual temptation and danger, and are denounced by the Word of God, and by that part of our General Rules which forbids 'the taking of such diversions as can not be taken in the name of the Lord Jesus.' This denunciation is explicit and comprehensive, and "the name of the Lord Jesus' in this connection is a decisive test, and we are content to leave the issue to its sovereign arbitrament. Amongst these indulgences which can not stand this solemn test is the modern dance, both in its private and in its public exhibition, as utterly opposed to the genius of Christianity as taught by us. When persisted in, it is a justifiable ground of action by the Church authorities."

Then the Committee said: In this same condemnation, as equally contrary to the Scriptures, which declare that "the friendship of the world is enmity against God," to our General Rules and to the vows which our members have voluntarily assumed, this General Conference would include card-playing, theater-going, attendance upon race-courses, circuses, and the like. These offenses are likewise, justifiable grounds of Discipline.

As a further remedy, we urge our pastors to give all diligence in warning our people against the dangers of every form of worldliness, and to execute with love and fidelity the requirements of the Discipline in all cases of violation of our General Rules. "The mild but firm administration of discipline," say the Bishops, "is an integral and spiritual part of our economy. The purity and integrity of the body of Christ must be preserved at all hazards, so that neither heresy in doctrine nor corruptness in life be tolerable for a moment lest they increase into more ungodliness. There is a growing tendency in this direction, and we take the liberty of speaking a seasonable word on this behalf. Our legislation is sufficient on this subject. It only remains that its processes be faithfully followed according to the provisions of our Discipline by those entrusted with its execution. A solemn responsibility rests upon the respective authorities of the Church to see that its sanctity be fully maintained."

This General Conference unreservedly adopts this utterance of the Bishops as its own, and most earnestly invites the attention of all our ministers and members to every regulation of our Discipline. Methodism has won evangelical Christendom to her way of thinking concerning the incompatibility of the spirit of this world with vital godliness. Faithfulness at this juncture, on the part of preachers and the people, will secure approximate universality of the old time simplicity and purity, and, with these, of the old-time power.

Of the editors in the General Conference the St. Louis Advocate says: "Our editors were there in force, and worked more than they talked, but when they did talk they talked to the point. Modesty in speech-making characterized nearly the whole of them. McCoy did not open his mouth, which was a remarkable case of self-denial to one who talks so well as he does, and as forcefully. Lafferty was unusually quiet. Bennett advocated his plans and points with earnestness. Campbell was watchful and guarded the points. Reid got the floor occasionally, and held it with modest dignity. Kirkland, the soul of honor, purity and courage, made no speeches. Potter was detained by the bedside of a dying daughter. May she be saved to him. Carter kept his seat well. Anderson did not come till late in the session. Fitzgerald was retired or advanced, owing to the point of observation."

HENDRIX COLLEGE MENCEMENT.

We were hopeful of getting in time for this issue a partial report of the Commencement exercises of Hendrix College. Expecting a full report for next issue, we now copy a special to the Arkansas Gazette of June 10:

The year's work at Hendrix College being finished last Friday, the exercises of the closing week began yesterday.

At 11 o'clock J. H. Riggin, D. D., preached, taking as his text the first verse of the twelfth chapter of Romans, "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." It was a powerful presentation of Christian consecration and duties. The service was concluded by Rev. Greathouse.

At 2 o'clock the Y. M. C. A. held its last meeting, conducted by O. E. Goddard.

The first part of the hour was devoted to prayer and praise.

This was followed by a profitable season of experience, expressions of the benefits received from the year's meetings and from the associations here, concluded by a few words of counsel and advice from Dr. Riggin, Rev. Traylor and President Millar.

The evening service was a sermon to the Y. M. C. A. by Rev. B. H. Greathouse, or Fayetteville.

The text was Job, 7:17, What is man that thou shouldest magnify him, and that thou shouldest set thy heart upon him?"

The discourse was a masterly discussion of the dignity and capabilities of humanity.

After the sermon the Sacrament of the Lord's Supper was administered, conducted by Rev. R. M. Traylor of Van Buren.

Though it rained nearly all the day the audience at all the meetings was very fair.

THE TWENTIETH ANNUAL COMMENCEMENT OF QUITMAN COLLEGE.

In obedience to the appointing powers of the Church, Quitman College was visited by the writer at its late commencement, June 1. Soon after our arrival in the town of Quitman, late Saturday afternoon, the church bell rang the people hear a sermon from Rev. A. C. Ray of Dover, Ark. The sermon was a soul-feeder—a marked characteristic of Bro. Ray. Sunday, June 1, was Commencement day, and long before the hour of preaching, the chapel of the college building was crowded with anxious people. As was announced the Rev. Jas. A. Peebles, D. D., of the Arkansas Conference, preached the Commencement sermon. His text was Matt. 18:7, "Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh." After making a short portico, the Dr. laid down the following proposition: "The chief offence is the neglect of childhood growing out of worldliness in the people." He then showed the worldliness in the ministry, parents and people. There were many sparkling gems of profitable thought contained in that sermon, which will long be remembered by those who had the privilege of hearing. So far as we could learn the sermon met the demands of the occasion and the approbation of the people.

Rev. V. V. Harlan was programmed for a sermon on Sunday night, but he being sick, Rev. J. L. Massey proved a successful substitute. On Monday morning we witnessed the declamation contest in which six well trained young men acquitted themselves in fine style. At night we heard six beautiful young ladies in a recitation contest. They did equally as well as, if not better, than the young men.

We gathered the following facts, which will show that the college has just closed one of its most prosperous years: Matriculations, 253; Boarders, 87; Ministerial students, 7; Ministers' children receiving aid, 10; Tuition donated, $260. The Board of Trustees give six yearly scholarships—one to each Presiding Elder's District in the Arkansas Conference. The appointment is to be made by the P. E. of the District. The town of Quitman gave the Board of Trustees the sum of $12,000 for the purpose of building a large brick, which is to take the place of the old frame college building.

We learned with pleasure that President Tucker is in great favor with the people and will be retained as President of the College.

B. C. MATTHEWS.

P. S. A pressing duty called us away on Tuesday, hence we did not get the proceedings of the last two days. B. C. M.

There seems to be a prevailing impression that the General Conference which has just closed its session created a great many Connectional officers. This is a mistake. The Assistant Book Agent is only the old Business Manager with a different name and the same salary. It is true that we are to have three Missionary Secretaries; but the Treasurer is no longer a Connectional officer, and a saving of about $1,300 is effected by this fact. The establishment of the new paper on the Pacific Coast—which is made conditional upon the consolidation of the various Conference organs already published in that section—will of course call for an additional editor. The only other new officer is the Assistant Secretary of the Church Extension Society. The idea that the Church is about to be bankrupted by the expenditure of $6,000 or $7,000 for valuable and much needed human service is without wisdom.—Nashville Advocate.

The salary and clerk hire of the former Missionary Treasurer amounted to $3,100. The salaries of the two additional Missionary Secretaries will be $2,500 each, and that of the Treasurer elected by the Board was placed at $1,800, making $6,800, or an increase of only $3,700, besides traveling expenses, for the Missionary department of our Church. To this add $2,500 and traveling expenses for the Assistant Secretary of Church Extension and an increase of $12,000 for the Bishops' Fund, making a total of nearly $20,000, not including the probable *net* outlay for the paper to be established at San Francisco. But the time had fully come in the judgment of our best men generally for a forward movement, and we sincerely trust our increased success during the ensuing quadrennium will more than justify the additional cost of carrying on and forward the work of more than one million Methodists.

A SAD STORY AND AN MORAL.

MEXICO, Mo., May 28.—[Special.] News has just been received here of the suicide of Miss Susie Richardson, which took place at her home near Ladonia, this county, Tuesday morning. Miss Richardson was to be married to William Dauderman at 4 o'clock the same afternoon, and was already arrayed in the wedding garments when her mother came in and asked her not to marry Dauderman, as he was addicted to drink.

Miss Richardson was overcome by her mother's objections, and in a fit of despondency took a large dose of strychnine. She soon went into spasms. A physician was immediately summoned, but too late.

At 4 o'clock to-day Rev. Mr. Hill, who was to have performed the marriage ceremony at the same hour yesterday, read the funeral service over the beautiful form, cold in death.

The lover is so crazed with grief that he is constantly watched for fear he will take his own life. The grief of the family is pitiable to behold.—Kansas City Journal.

The above, sad as it is, has its counterpart repeated day by day. Never a daily paper do we read without some tale of woe caused by strong drink. Often it is a story of a murdered wife—murdered by a husband to whom she plighted troth trustingly in youth, but whom whiskey corrupted, degraded, brutalized, demonized. The above story awakens our deepest sympathies. What mother would not plead with her daughter not to marry a man addicted to drink?

Doubtless the reason of the daughter was convinced, clarly, strongly. But she loved. She had given her heart to an unworthy one; she knew him unworthy, and in the moment of her disappointment rashly ended her life by her own hand. Shall we not fight the demon Alcohol?

The utter prohibition of the sale of intoxicating liquors would remove half the vice and more than half the misery of this land.

Thank God, the battle is joined. If ever a cause was worthy of a life-long struggle it is this of the total suppression of the sale of strong drink.

They tell us it can not be suppressed, totally. We know that. Forgery, libel, theft, murder—none of these will ever be totally suppressed by law. Shall we, then, license all these? We do license all these when we license the saloon. Let the death-dealing, soul-destroying traffic be out-lawed, at least, in this Christian land, and if the evil can not be utterly removed, let law and public sentiment, and moral suasion do what they can. The evil can be abated. It can be so far abated as to be scarcely known.

We trust, through God's help, not to grow weary in this fight, and we expect all men who love God, their own souls, or their fellowmen, to fight against intemperance.—Southwestern Methodist.

ARKANSAS METHODIST.

WEDNESDAY, JUNE 11, 1890.

PERSONALS.

On Tuesday morning our office had calls from Revs. T.M. C. Birmingham, R. R. Moore and H. H. Watson.

Rev. Dr. J. H. Dye, Superintendent of the State Blind School, will soon visit and inspect similar institutions in the East.

Last Friday we had a cheerful call from Rev. E. M. Pipkin of Newport, on route to Altus, as a Trustee of Hendrix College.

Dr. J. W. Sorrels of Mansfield, one of our prominent laymen, and Grand Master of Masons, was a pleasant caller on Monday last.

Rev. W. A. Steel, who returned from Hot Springs last Friday, reported Mrs. Rev. W. R. Harrison very ill. We hope she is now convalescent.

From that worthy patriarch of Methodism in Washington county, Bro. John Mock of Prairie Grove, we received this week highly appreciated words of commendation.

From the Rocky Mountain Methodist we learn Rev. E. A. Garrison is slowly recovering from a long illness, in which he had the grace to say "not mine, the Lord's will be done."

Our highly esteemed brother Mr. Frank Carl, a most excellent Christian gentleman of this city, has retired from the wholesale firm of Carl & Tobey, after many years of deservedly successful business.

Bro. T. J. Eubanks, Balloon, Ark., reports Children's Day as a very interesting occasion, writes kind words about this paper, and says they have good preaching by Bros. Ship, Lemhurd, Smith and Clement.

Dr. Ben C. Redford died last Sunday evening at his home in Helena, from "heart failure." He was the eldsst son of the late Rev. Dr. A. H. Redford, stood high in the medical profession and was esteemed an honorable gentleman.

Rev. J. R. Moore, P. E. of the Arkadelphia District, gave us a pleasant visit last Saturday. He was expecting to preach on Sunday at Asbury Church in this city and then attend the meeting (at Altus) of the Board of Trustees of Hendrix College.

We are sad to learn from Rev. H. H. Watson, P. E. of the Camden District, that Rev. L. M. Keith, P. C. of Fordyce station, is dangerouly ill. We pray that his life may be spared to his family and our Church, which he is serving so acceptably.

During our absence in St. Louis, one of the ablest and purest preachers of this State, Rev. Dr. A. R. Kennedy of Batesville was released from long suffering for the joys in the blessed "home beyod." We knew him well and loved him much. For his dear bereft ones we feel tender sympathy.

Mrs. E. S. DeHoff of this city has the sympathy of many friends in the death of her father, Mr. Ashley Williams, which occurred at New Albany, Ind., May 20, after a long and painful illness. In the short space of fifteen months she has been called on to mourn the loss of a brother and father. May the Lord sustain her in this her darkest hour.

By reference to our advertising columns it will be seen that Mr. J. T. Beal of Morrilton has become a member of the Carl & Tobey Company, wholesale dealers in groceries. Bro. Beal and his accomplished wife will be valuable and appreciated accessions to society and our Church in this city, and we hope the excellent firm of which he is now a member may enjoy increased prosperity.

There were several notable old men in the General Conference: Dr. John E. Edwards, of Virginia, who has been a pastor in an unbroken line for fifty-six years; Dr. E. E. Wiley, of Holston, who has given half a century of earnest labor to the high vocation of the school-room; Dr. A. H. Mitchell, of Alabama, who has had a career of extensive usefulness in various lines; and Dr. Andrew Hunter, "the Archbishop of Arkansas," a solid, sensible, devout itinerant. May the day be far off when we shall see the faces of these fathers no more.—Nashville Advocate.

SPECIAL AND SUNDRY.

Summary of General Conference work on page 2.

Brethren, send us Field Notes—many of them, full of news briefly expressed. We would be glad to receive a model Field Note from every charge once a quarter.

The new and commodious Hotel Richelieu will be opened in a few days. We wish its patronage may fully justify the immense outlay in its construction and equipment. See advertisement.

In a private note, June 9, President Tucker of Quitman College says he has been quite sick and confined to his room several days—caused we suppose by overwork in connection with the closing exercises of the College. About the first of July he expects to enter upon the Summer campaign of District Conferences.

The editor of this paper expects to attend Galloway College Commencement on Sunday and Monday next. It will be a convenient time for many to renew their subscriptions to this paper.

As we go to press we learn, that Rev. N. B. Fizer has just made a speech accepting the nomination for Governor, made by the Union Labor Convention now in session in this city.

We invite special attention to the large advertisement of Thomas W. Baird, one of the most extensive Southern dealers in machinery of all kinds. His long and successful business experience enables him to serve his customers on the most favorable terms. For information about Cotton Gins, or anything in his line, write to him and make mention of this paper.

Quarterly Meetings.

BATESVILLE DIST. Third round. Geo. M. Hill, P. E.—Batesville sta, July 5, 6; Jamestown ct, 12, 13; Evening Shade ct, Conf. 8 o'clock, a. m. 16; Sulphur Rock, 26,27; Bethesda, Aug. 2, 3; Melbourne, 9, 10; Newberg, 16, 17; Viola, 23,24; Camp, 30, 31; Mammoth Springs, Sept. 6, 7. Ash Flat 13, 14; Salem, 20, 21; Cedar Grove, 27, 28; Myuntain View, Oct 4, 5; Oil Trough, 11, 12.

MONTICELLO DIST, H C. McKinnon, P. E.; third round. Holly Grove ct, at Tyndale's ch, July 5, 6; Mt. Pleasant ct, at Green Hill, 12 13; Warren sta, 19, 20; Hamburg sta, 26, 27; Lacey ct, at Union Ridge, Aug. 2, 3; Selma ct, at Star City, 9, 10.

CLARKSVILLE DIST. D. J. Weems, P. E.; part third round, Alma, June 21, 22; Chester and Pleasant Grove, 24; Cove City, June 28, 29; Ozone, at Woods'nt Low Gap, July 5, 6; Cassville, at Mt. Liberty, 8; Lamar, at Knoxville, 12, 13; Clarksville ct, at Antioch, 19, 20.

HELENA DIST. M. B. Umsted, P. E.; third round. Howell and Cotton Plant, June 7, 8; Marriana sta, 14, 15; Forrest City sta, 16; Wheatley ct, 21; Brinkley and Clarendon, 22, 23 Brinkley ct, 28, 29; Wittsburg mis, July 5; Colt ct, 6, 7; Helena sta, 12, 13; LaGrange ct, 18; Wynne and Haynes, 19, 20; Cypress Ridge ct, 25; DeView ct 26, 27; Holly Grove ct, Aug. 3, 4; Spring Creek ct, 9, 10; LaConia ct, 16, 17.

CAMDEN DIST. H. H. Watson, P. E.; third round. Stephens, at McNeil, June 7, 8; Camden ct, at Silver Springs, 14, 15; Atlanta ct at Atlanta, 21, 22; Fordyce sta, 28, 29; Ouachita, at Masoria, July 5, 6; Carolina, 12, 13; Bright Star, 19, 20; Buckner, at Mt. Ida, 19, 20; College Hill, 26, 27; Bearden, at Pleasant Grove, Aug. 2, 3; Hempton, at Thornton, 9, 10; Texarkana, at Liberty, 17, 18; Lapile, at Hillsboro, 23, 24; El Dorado, at Lisbon, 30, 31; Camden sta, Aug. 23, 24; Magnolia sta, 30, 31.

LITTLE ROCK DIST. E. N. Watson, P. E. Third round. Winfield Memorial, June 7, 8; Asbury, 7, 8; Hazen and DeVall's Bluff, at Hazen, 14, 15; Benton sta, 21,22; Bryant ct, at Pleasant Hill, 21, 22; Hickory Plain, at Hickory Plain, 28, 29; Des Arc sta, July 5, 6; Lonoke sta, 12 13; Carlisle ct, at Zion, 19, 20; Mablevale, at Geyers Springs, 26, 27; Collegeville, Aug. 2, 3; Liberty, 9, 10; England, 9, 10; Maumelle, 16, 17; Wattensas, 23, 24; First Church, Little Rock, 30, 31; Austin ct, Sept. 6, 7.

ARKADELPHIA DIST: Third round, in part.—Lono c't, June 7, 8: Terre Noir, c't, 14, 15; Arkadelphia 18; Gurdon and Beirne, 22, 23; Clark c't, 25; Amity c't, 28, 29.

J. R. MOORE P. E.

FAYETTEVILLE DIST: F. S. Johnston, P. E.—Third round. Bentonville sta, May 24, 25; Bentonville c't, at Hilmon's chapel, May 31, June 1; Robinson ct, at Robinson, June 7, 8; Elm Springs ct, at Granview, 14, 15; Springdale and Rogers, at Springdale, 15, 16; Clifty mis, at Rocky Branch, 21, 22; Bloomfield ct, at Fairmount, 28, 29; Fayetteville sta July 5, 6; Goshen ct, at Hindsville, 12, 13; White River mis, at Combs' chapel, 18, 29; Wedington ct, at Zion, 26, 27; Center Point c't at Hebron, Aug 2, 3; St. Paul mis, at Hebron 6; Prairie Grove c't, at Sulphur Springs, 9, 10 Boonsboro c't, at Bethlehem, 10, 11; Kinston mis, at Bluff Springs, 16, 17; Huntsville c't, at McConnell's Chapel 23, 24.

DARDANELLE DIST.:—Third Round—G. W. Boyle, P. E. Russellville sta, May 31, June 1; Dover cir, at Boiling Spring, 7, 8; Witts Springs at, 14, 15; Appleton mis, at Happy Bend, 21, 22; Atkins cir, at Cov, 29, 30; London mis, at Russion school house, July 5, 6; Dardanelle sta, 12, 13; Danville cir, at Danville, 19, 20; Dardanelle cir, at Centerville, 26, 27; Prairie View cir, at Prairie View, August 2, 3; Marvinville mis, at Macedonia, 9, 10; Rover cir 16, 17; Gravelly Hill mis, 23, 24; Walnut Tree, 30, 31.

WASHINGTON DIST. Third round. T. H. Were, P. E.—Prescott, May 31, June 1. Lockesburg, June 7, 8. Dallas, June 14, 15. Potter, 18. Cove, 21,22. Washington, 28, 29. Fulton, July 1. Centre Point, 5, 6. Nashville, 12, 13. Peytonville, 12, 13. Little River, 19, 20; Richmond and Rocky Comfort, 21; Wallaceburg, 26,27. Corrinth August 2, 3. Saline, 9. 10. Chapel Hill, 16, 17. Hope, 23, 24. Emmett, 30, 31.

NEWPORT DIST. F. E Taylor, P. E.—Third round. Reyno ct, July 5,6; Corning ct, July 9,10; Pocahontas & Reyno sta, July 12, 13; Pocahontas ct, July 19, 20; Siloam ct, July 26, 27; Warm Spring Miss, July 30, 31; Walnut Hill ct, Aug. 2, 3; Walnut Ridge & Powhatan Aug. 9,10; Newport sta, 17, 18; Anvergne sta, Aug. 16,17; Jacksonport sta, Aug. 23, 24; Tuckerman ct, Aug. 24, 25; Portia ct, Aug. 30, 31; Hoxie miss, Sept. 6, 7; Black Rock and Imboden, 13, 14; Calamine ct, 20, 21; Smithville ct, 27, 28;

ARKADELPHIA DIST. J. R. Moore, P. E. Third round —Lono ct, June 7, 8; Terre Noir, 14, 15; Arkadelphia, 18; Gurdon and Beirne, 21, 22; Clark, 26; Crystal Springs, 28, 29; Amity, 29, 30; Mt. Ida, July 1, 2; Social Hill, 5,6; Okolona, 9; Murfreesboro, 15; Hot Springs sta, and mis, 19, 20, 21; Malvern, 22; Hot Springs ct, 26, 27; Mountain Valley Aug, 2, 3; Princeton, 9, 10; Tulip, 11, 12.

Please, brethren, have the Church records and registers at the Quarterly Conferences. This is the hard season of the year Let the stewards be faithful and the Church liberal.

A man who has practiced medicine for 40 years, ought to know salt from sugar; read what he says:

TOLEDO, O., Jan. 10, 1887.

Messrs. F. J. Cheney & Co.—Gentlemen:—I have been in the general practice of medicine for most 40 years, and would say in all my practice and experience have never seen a preparation that I could prescribe with as much confidence of success as I can Hall's Catarrh Cure, manufactured by you. Have prescribed it a great many times and its effect is wonderful and I would say in conclusion that I have yet to find a case of Catarrh that it would not cure, if they would take it according to directions.

Yours truly,
L. L. GORSUCH, M. D.
Office 215 Summit St.

We will give $100, for any case of Catarrh that can not be cured with Hall's Catarrh Cure. Taken internally.

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

Sold by Druggists, 75.

6-4-1m.

Radway's READY RELIEF
Price 50 Cts. INTERNAL EXTERNAL
Instantly Stop Pain
AND SPEEDILY CURE ALL
RHEUMATIC, NEURALGIC, NERVOUS & MALARIOUS COMPLAINTS.

A representation of the engraving on our wrappers.—RADWAY & CO. NEW YORK.

RADWAY'S READY RELIEF.
The Cheapest and Best Medicine for Family Use in the World.

CURES AND PREVENTS
Colds, Coughs, Sore Throats, Inflamation, Rheumatism, Neuralgia Headache, Toothache, Asthma, Difficult Breathing.

Cures the worst pains in from one to twenty minutes. *Not one hour* after reading this advertisement need anyone *Suffer with pain.*

INTERNALLY.

From 30 to 60 drops in half a tumbler of water will in a few moments cure Cramps Spasms, Sour Stomach, Nausea, Vomiting, Heartburn, Nervousness, Sleeplessness, Sick Headache, Diarrhœa, Dysentery, Cholera Morbus, Colic, Flatulency, and all Internal Pains.

MALARIA
Chills and Fever, Fever and Ague Conquered.

There is not a remedial agent in the world that will cure fever and ague and all other malarious, bilious and other fevers, aided by *Radway Pills*, so quickly as *Radway's Ready Relief*.
Price 50c. per bottle. Sold by druggists.

RADWAY'S PILLS.

An excellent and mild Cathartic. Purely Vegetable. The safest and Best Medicine in the world for the Cure of all Disorders of the

Liver, Stomach or Bowels.

Taken according to directions they will restore health and renew vitality.
Price 25c. a Box. Sold by all Druggists.

RADWAY'S SARSAPARILLIAN RESOLVENT

Purifies the Blood.

$1.00 a Bottle. Sold by Druggists.
DR. RADWAY & CO., No. 32 Warren Street, New York.

NEWPORT DISTRICT.

The outlook of the District is very hopeful. The preachers in the District have been generally blessed with good health except three, all at their post but one. Hope he will be soon. I failed in two instances to get to my appointments, both on the account of high water. I find your paper a great help to me on the District. You may look for me at times. We want to improve on the finance this year. Come to our Preachers' meeting at Newport, June 30 to July 4. A visit from you will be appreciated and you can help us and our paper. More anon.

F. E. TAYLOR.

WILLING WORKERS.

For two weeks ending June 7, 1890. D. C. Ross, $2.00; W. M. Watson, 4.45; P. T. McWhorter, 4.50; C. R. Montgomery, 1,50; J. A. Sage, 3.80; P. B. Hopkins, 50cts; W. R. Gardner, 1.50; S. L. Cochran, 1.00; J. D. Whitesides, 3.00; J. I. Maynard, 2.00; Geo. W. Logan, 2.00; R. J. Raiford, 2.50; I. B. Hickman, 3.00; Z. W. Lindsay, 4.45; J. W. Vantrease, 4.40; J. Loving, 2.00; J. R. Sanders, 2.50; L. C. Craig, 1.50; J. E. Dunaway, 2.00; J. R. Harvey, 19.50; J. M. G. Douglas, 2.25; J. S. Nicholson, 3.00; E. W. Simmons, 1.50; L. D. Worsham, 1.50; H. M. Harris, 3.40; G. S. Turrentine, 50c.; W. H. Metheney, 50c.; A. M. Robertson, 50c; Jno. H. Glass, 50; W. F. Evans, 5.00; L. Winchester, 50c; J. S. Clower, 50c; B. H. Greathouse, 3.00; A. P. Saffold, 2.00; J. K. Pope, 3.40; R. C. Vance, 1.50; D. W. Reid, 50c.

The Standard.

"I regard Hood's Sarsaparilla as having passed above the grade of what are commonly called patent or proprietary medicines," said a well known physician recently. "It is fully entitled to be considered a standard medicine, and has won this position by its undoubted merit and by the many remarkable cures it has effected. For an alterative and tonic it has never been equalled."

Life is not so short but there is always time enough for courtesy.

CATARRH 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 evelope to Prof. J. A. Lawrence, 88 Warren Street, New York, will receive the recipe free of harge.

15t. e.ow.

THE MOST IMPORTANT IMPROVEMENT OF THE CENTURY IN
COTTON GINS.

Planters and Ginners are Cordially Invited to Call at the Office of

THOMAS W. BAIRD,

AND EXAMINE THE

MELCHIOR GIN-SAW CLEANER

ATTACHED TO AN EAGLE GIN.

The saws keep as bright and clean as a Silver Dollar. *No Gumming. No Choking. No Friction. No Fire. No Trouble in Wet or Damp Cotton, and a Non-Napper.*

GIN REPAIRING. I have secured the services of *S. Z. HALL*, patentee of the Hall Cotton Gin, and am prepared to do all kinds of gin repairing; as Mr. Hall does the repairing with his own hands, his reputation as a Gin Wright and thirty years experience in building and repairing Cotton Gins insures expert and intelligent work and satisfactory results. Don't fail to send your gins to be repaired early to avoid the rush. Mark your name on them. Prices for repairing furnished on application; also circulars of the Melchior Gin-Saw Cleaner.

THOMAS W. BAIRD,

Corner Second and Louisiana Streets, - - - - - - - LITTLE ROCK, ARKANSAS.
Mention this paper. June 11-2m.

BUCKEYE BELL FOUNDRY
Bells for Churches, Chimes, Schools, Fire Alarms of Pure Copper and Tin. *Fully Warranted.* Catalogue sent free.
VANDUZEN & TIFT, Cincinnati, O.

Brown's IRON Tonic
C. J. LINCOLN MANUFACTURER LITTLE ROCK ARK.
PRODUCES RICH RED BLOOD. TRY IT.

HOTEL RICHELIEU,
LITTLE ROCK -- ARKANSAS.
NEW HOTEL, AMERICAN PLAN.

RATES:—$2.50, $3, $3.50 and $4 per day. Contains 126 elegantly furnished rooms, with all modern conventences. Thirty sample rooms on parlor floor.

ROOMS WITH BATH, Single and En Suite.

Dining Room on top floor. Two Passenger Elevators. Cuisine and Service *First-class.*

THE ONLY FIRST-CLASS HOTEL IN THE CITY.

JOSEPH W. IRWIN, PROPRIETOR.
June 11-4t.

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.

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 its 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. NOYES, 820 Powers' Block, Rochester, N. Y.

feb 5 10t e o w

The one who will be found in trial capable of great acts of love is ever the one who is always doing considerate small ones.

A FOOLISH PERSON

Tries to attend to the duties and pleasures of life, but usually

FAILS!

If they try to do so when suffering from a Torpid Liver, Headache, Indigestion, Dyspepsia, etc.

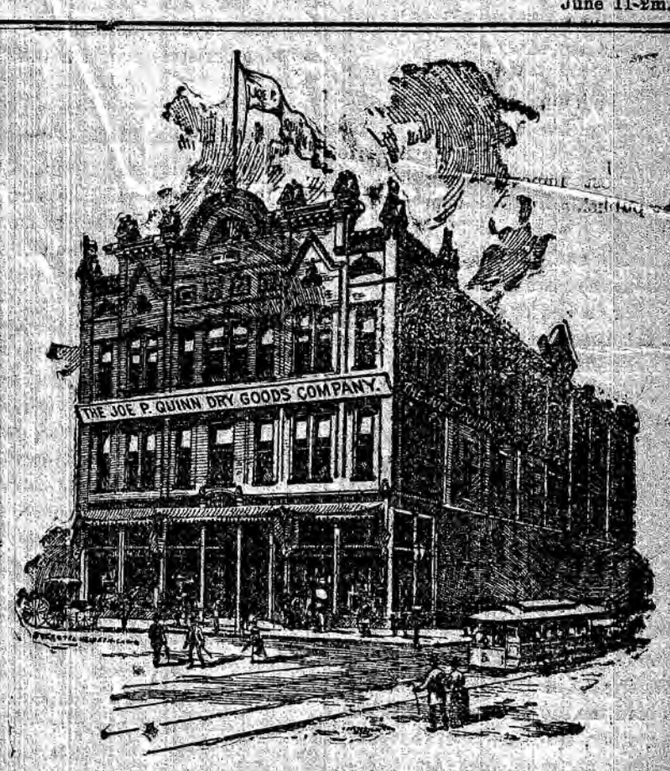
A WISE PERSON

Gets well and keeps well by using **Ramon's Tonic Liver Pills.** It is a perfect cure for all such troubles. Drives the poison out of the system, makes a new man or woman of you. One pill a dose, only **25 cts. a box.** Of all druggists & dealers.

BROWN MFG CO., Proprietors of
RAMON REMEDIES
GREENEVILLE, TENN.

RAMON'S RELIEF cures Neuralgia, Headache, Toothache, Cramps, Colic and all Pain. Price, 25cts. and 50cts.

RAMON'S NERVE and BONE OIL cures Rheumatism, Cuts, Sores, Burns, Bruises and Flesh Wounds. Price, 25c. & 50cts.



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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:

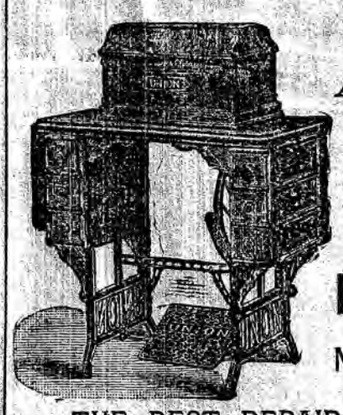
ONLY ONE PRICE, And the lowest marked price For Everything.

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.



IF YOU WANT TO BUY
A SEWING MACHINE,
BUY THE
UNION.
IT IS THE
LATEST AND BEST.

Needles, Oil and Attachments for ALL MACHINES.

THE BEST REPAIR SHOP IN THE STATE.

UNION MANUFACTURING CO.,
W. S. HOLT, Manager,
525 MAIN STREET - - - - - - LITTLE ROCK, ARK.

BOND'S PHARMACY,

PLEASANT MEDICINES. (Not Patented.)
The Charm Chill Cure, Tasteless.
The Charm Liver Pills, Vegetable
The Charm Diarrhœa Cordial.
The Charm Worm Expeller.
The Charm Arnica Liniment.
The Charm Bladder Remedy.
The Charm Iron Tonic.
All pleasant to the taste.

COR. 5TH & MAIN, LITTLE ROCK, ARK.,
Manufacturers and Dealers in All
FAMILY MEDICINES AND MEDICAL SUPPLIES

We guarantee satisfaction in the use of the Charm Remedies. We make them in our own laboratory, and their merit has been proved by many years experience. Write for further information or call on us at the old stand

ARKANSAS METHODIST.

WEDNESDAY, JUNE 11, 1890.

CHRISTIAN LIFE.

SLEEP.

While children sleep
They know not that their father toils;
They know not that their mother prays—
Bending in blessing o'er their beds,
Imploring grace for after days.

While children sleep
They never dream that others work
That they may have their daily bread;
When morning comes they rise and eat,
And never ask how they are fed.

While children sleep
They do not see the shining sun—
They do not know the gracious dew,
In daily miracle of love,
Is ever making all things new.

Do we not sleep,
And know that our Father works
With watchful care about our way?
He bends in blessing from above—
His love broods o'er us day by day.

Do we not sleep,
And never dream that others work,
Reaping the sheaves that might be ours?
We see not how the shadows fall,
Which mark the swift departing hours.

Ah, still we sleep!
Our drowsy eyes see not the light,
See not the hands stretched out to bless,
See not that waiting for us stands
God's kingdom and his righteousness.
—Good Words.

MAN'S IDEAS OF HOME COMFORT.

The first and crowning comfort of a good home is a good mother or sister for a bachelor, and a good wife for a married man. In the female element in the home life is embodied the very best attraction that it has to offer. The purest and best love of a man's life is concentrated there, and there he finds the truest and deepest return of his affection. All the accessories and details which go to make a home comfortable are subservient to and dependent upon the woman's directing hand; many of them, indeed, are her own creation. When a man's comfort or wellbeing is in question no task is too hard, no sacrifice too great, for the mother, sister, or wife to make, and these are most often made entirely without the knowledge of him whom they most nearly concern, and for whose sake they are gladly offered.

The gentle deeds of women for love's sake, the effacement of self which they practice daily in silence, and the home heroism they carefully conceal, and which can only be noted in its results, these are things so common as to pass almost unnoticed yet they make home comfort, and their absence would be quickly and severely felt. From the women in his home man constructs his ideals; there may be an alteration desirable in some particular, the softening of a line here or there, but they furnish the fabric of a dream which is woven with their best characteristics and which is the man's idea of perfection. * * *

Man's debt to the women in his home is too heavy to be grudgingly repaid, and all the tenderness, the loving kindness, the small attentions that a woman values no less highly from a husband than a lover, these but partially requite the consecration of her life to himself, and are but a poor return for the inestimable treasure of a pure woman's love.—Percy Vere, in "The Ladies' Home Journal."

THE GOOD OF TRIALS.

I have often noticed in life that the brightest and most beautiful fountains of Christian comfort and spiritual life have been struck out by the iron-shod hoof of disaster and calamity. I see Daniel's courcourage best by the flash of Nebuchadnezzar's furnace. I see Paul's prowess best when I find him on the foundering ship under the glare of lightning in the breakers of Melita. God crowns his children amid the howling of wild beasts, and the chopping of blood-splashed guillotine, and the crackling fires of martyrdom. It took the persecutions of Marcus Aurelius to develop Polycarp and Justin Martyr. It took the world's anathema to develop Martin Luther. It took all the hostilities against the Scotch Covenanters and the fury of Lord Claverhouse to develop James Renwick and Andrew Melville and Hugh McKail, the glorious martyrs of Scotch history. It took the stormy sea and the December blast and the desolate New England coast and the warhoop of the savages to show forth the prowess of the Pilgrim Fathers—

"When amid the storms they sang
And the stars heard, and the sea,
And the sounding aisles of the dim wood rang
To the anthems of the free."

It took all our past national distress to lift up our nation to that high career, where it will march along after the foreign aristocracies that have mocked and the tyrannies that have jeered shall have been swept down under the omnipotent wrath of God, who hates despotism, and who, by the strength of his own red right arm, will make all men free. And so it is individually, and in the family, and in the church, and in the world, that through darkness and storm and trouble, men, women, churches, nations are developed.—Talmage.

THE PATIENCE AND THE FAITH OF THE SAINTS.

Patience and faith perfected must insure a complete Christian character, for love, the "bond of perfectness," is of necessity the crown of these two graces. The saints are very dear to God. He has set His love upon them, and when love sets her heart upon an object there is no sacrifice too large, no effort too great, for the highest good of the loved one. Hence, it comes that out of the very depths of His tenderness God puts the patience and faith of His best beloved under the severest strain. A patient and believing Christian is a stronger brilliant force than a brilliant talker or a busy worker without the patience and faith. "It is good that a man should both hope and quietly wait for the salvation of the Lord," good for his own soul and good for other souls who may be influenced by the strength thus gained.

"The trying of your faith worketh patience," and when patience has her perfect work ye shall "be perfect and entire, wanting nothing." So, then, dear fellow-Christian, take heart! Work, wait, pray, believe, and you shall have sweet fellowship with the saints in "the kingdom and patience of Jesus Christ."

We quote the experience of one who through patience and faith has wrought great things for God—George Muller. He says: "The full answer to my daily prayers was far from being realized, yet there was abundant encouragement granted by the Lord to continue in prayer. But suppose, even, that far less had come in than was received, still, after having come to the conclusion upon scriptural grounds, after much prayer and self-examination, I ought to have gone on without wavering in the exercise of faith and patience concerning this object, and thus all the children of God when once satisfied that any thing which they bring before God in prayer is according to His will, ought to continue in believing expecting, perservering prayer until the blessing is granted. Thus I am myself now waiting upon God for certain blessings for which I have daily besought Him for ten years and six months without one day's intermission.

"Still the full answer is not yet given concerning the conversion of certain individuals, though in the meantime I have received many thousand answers to prayer. I have also prayed daily without intermission for the conversion of other individuals about ten years, for others six or seven, for others three or two years; and the answer is not yet granted concerning those persons, while other souls for whom I have been praying have been converted. I lay particular stress upon this for the benefit of those who suppose that I need only to ask of God to receive at once; or that I might pray about any thing, and the answer would surely come. One can only expect to obtain answer to prayers which are according to the mind of God; and even then patience and faith may be exercised for many years even as mine are exercised in the matter to which I have referred; and yet I am daily continuing in prayer and expecting the answer, and so surely expecting the answer that I have often thanked God that He will surely give it, though now for nineteen years faith and patience have been thus exercised.

"Be encouraged dear Christians; with fresh earnestness give yourselves to prayer, if you can only be sure that you ask things which are for the glory of God."

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GOOD TEMPER.

There's not a cheaper thing on earth,
Nor yet one-half so dear;
'Tis worth more than distinguished birth,
Or thousands gained a year.

It lends the boy a new delight:
'Tis virtue's firmest shield;
And adds more beauty to the height
Than all the stars beside.

It maketh poverty content;
To sorrow whispers peace;
It is a gift from heaven sent
For mortals to increase.

It meets you with a smile at morn,
It lulls you to repose;
A flower for peer and peasant born,
An everlasting rose.

A charm to banish grief away,
To snatch the brow from care;
Turn tears to smiles, makes dullness gay—
Spreads gladness everywhere.

And yet 'tis cheap as summer dew
That gems the lily's breast;
A talisman for love, as true
As ever man possessed.

As smiles the rainbow through the clouds
When threatening storm begins,
As music 'mid the tempest loud,
That still its sweet way wins;

As springs the arch across the tide,
Where waves conflicting foam—
So comes this seraph to our side—
This angel to our home.

What may this wondrous spirit be,
With power unheard before—
This charm, this bright divinity?
Good Temper—nothing more!

SEIZING OPPORTUNITIES.

A lady, once, writing to a young man in the navy, who was almost a stranger, thought, "Shall I close this as anybody would' or shall I say a word for my Master?" and, lifting up her heart for a moment, she wrote, telling him that his constant change of scene and place was an apt illustration of the word, "Here we have no continuing city," and asked if he could say, 'I seek one to come." Tremblingly she folded it and sent it off.

Back came the answer: "Thank you so much for those kind words! I am an orphan, and no one has spoken to me like that since my mother died, long years ago. The arrow shot at venture hit home, and the young man shortly after rejoiced in the fulness of the gospel of peace.

How often do we, as Christians, close a letter to those we know have no hope, "as anybody would," when we might say a word for Jesus! Shall we not embrace each opportunity in the future?

FAITHFUL ELSIE.

"O, mamma," said Elsie, "aren't you glad it's such a beautiful day?"

It was Saturday afternoon, and she was going to a lawn party at Mable Hall's.

Mamma smiled as Elsie put her arms around her neck, saying, between the kisses, "Won't we have a lovely time?"

"I hope so," said the mother. "Remember, dear, to be unselfish, and make some one else happy."

"Yes, mamma," she replied, "I'll try; good-bye." And off she skipped.

Just as she reached the bottom of the hill, and could see Mabel's house at the top, a little bare-headed child toddled around the corner and came up to her. She knew the washerwoman's baby at once, and she exclaimed, "Why, Johnny Murphy are you running away?"

"Doin' walk," said Johnny, gleefully.

"Where is your mother?" said Elsie.

"Doin' a walk said Johnny again, and off he started.

Elsie looked up the hill and saw children running on the lawn. Her heart beat fast as she thought, "The party has begun."

But Johnny—what would become of him if she left him? She ran out into the road brought him back, to the sidewalk, and turned down the street leading to the washerwoman's.

"Doin' to walk wid oo," said Johnny, as he trotted along by her side, holding her hand.

It was a long distance, but she thought with a little sob, "If I run back, I shan't be very late."

When she reached the house, the door was open, but nobody was there. Johnny was tired and cross, and wanted a "drink". She got him some water in the tin dipper, but as he raised his head, he bumped it against the dipper and the water was spilled over Elsie's fresh white gown, drenching the front of it.

Poor Johnnie and poor Elsie! They both cried, but Johnny's tears were soon forgotten in a nap. Dear, patient Elsie, sat and watched till his mother came home, worn and worried with the long search for the little runaway.

Elsie lost the party, but after she had sobbed out her disappointment in her mother's arms, mamma said, "Repeat your Bible verse for today, darling."

With a trembling voice Elsie repeated, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—Sunday School Advocate.

As you learn, teach; as you get give; as you receive, distribute.

THE ESTEY ORGAN Co. have been in business 50 years. Suppose they have sold one fiftieth of their organs each year, and that they received for each organ sold the first year one cent; for those sold the second year two cents each; the third year four cents each, and so doubling the price each year, they would have now received in all $268,847,054,433,378.50.

(The arithmetician who figured this states that if Adam and Eve had undertaken to count this large number, working day and night, at the rate of 500 each minute, until Cain and Abel were ten years old, and they had then helped to count up to the present time, counting together 1,000 every minute, it would yet take over 500,000 years to complete the job.)

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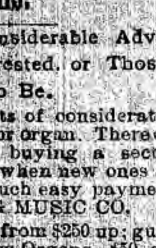

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OBITUARIES.

VANZANT.—Amy Uphamy Vanzant (*nee* Callahan) was born in Rutherford Co., N. C., May 16, 1835; was married Nov. 6, 1856, to Samule L. Vanzant. This union was blessed with eight children, all of whom are yet living. At a camp-meeting held in 1855 about four miles above Harrison, Ark., she professed faith in Christ and joined the M. E. Church, South, later on for a time her membership was with the C. P. Church, afterwards she joined the former Church at Pleasant Ridge, class of the Yellville circuit in Marion Co., Ark., where she remained until the day of her demise. About four months ago she was taken insidiously with la grippe associated with other disorders which resulted in the breaking down of her system, since then she has been a victim of suffering until May 20, 1890, when the weary and well worn wheels of life stood still. Her life was one of great usefulness, her death one of great triumph. As the writer stood at the foot of her bed and read the 23rd Psalm, she exclaimed, "The Lord is my shepherd, He is my shield and my High Tower." She was conscious to the last and talked calmly about dying. Aunt Phamy, as she was familiarly known lived so pure a life that she wrote her own epitaph on the hearts of her family and her neighbors, and surely no one could have witnessed her triumphant death without being drawn nearer to the cross. The bereaved husband, children and relations will share equaly the condolence of their neighbors whose lives have been so materialy benefited by being associated with so pure a character as was hers.

D. C. ROSS.

BOON.—Bennie W. Boon was born in Autauca Co., Ala., March 5, 1870; died in Grand Lake, Ark., May 4, 1890 of erysipilas in the head and lungs. It took but three days for death to do its work. His father died while he was quite a child, and his Ma married Bro. Jno. E. Moore, who with Grandma Moore, and his sisters and nephews and nieces, make a happy Christian family, and like Lydia a little home church at Carriola. Under such training he grew up a bright active boy, and an exemplary young man; was never known to engage in any of the social vices so common to villages and so demoralizing to our youth. He could always get a position of trust, and so found employment under the River Commission, and during the great strain in watching and working on the threatened places in the levee, night and day, he was active at his post, through storm, cold or heat. With Mr. Bumgarden the U. S. guardian of the levee at this place, he shared full confidence. No one can realize the strain upon human constitution that such exposure makes, but he that feels it. No one can realize the anxiety of those whose houses and family just behind a ten or fifteen foot levee, with the great lashing waves of the angry flood surging and lashing during the stormy night, but those who trust to God and his faithful sentenel. Many were the prayers sent up for him and his co-laborers in those dark nights. The danger is over, the surgent billious rest, and his weary, manly body sleeps in Mt. Carmel cemetary, and Jesus invites his spirit to the mansion in the skies—here with prayer and praise, we bid thee farewell until we meet beyond the river. May God bless his parents and friends and prepare us to meet our loved ones in heaven. Amen.

REV. F. G. DAVIS.

Grand Lake, Ark.

HERRING.—Mrs. Cordelia Herring, died in Johnsville Ark., May 13, aged 63 years. Mrs. Herring was born in Kentucky in the year 1827. Her maiden name was Cordelia Gehen; was married in Tipton Co., Tenn., in 1842, to W. S. Herring and moved to Union Co., Ark., in the year 1857, where she resided until about the year 1871, when the family moved to Arkansas Co., where Mr. Herring died. After the death of her husband, Mrs. H., with her family moved to Bradley Co., where they have since resided, first at Moro Bay, and lately at Johnsville. Mrs. Herring had been for a long time suffering from a dropsical affection and which was the cause of her death. During the latter part of her sickness her sufferings were extreme, which she bore with Christian fortitude. Kind hands ministered to her wants during her protracted illness, and the unremitting care and attention of a devoted daughter, to the last moment, alleviated the sufferings of the dying mother. Her faith in a blessed immortality was often expressed in words, and she was fully prepared and ready to go at the bidding of the Master. A few days before her death the writer bid her an earthly farewell, and as we stood by her side, and clasped her thin hand, for the last time, we could not but notice the calm look of resignation in her face, and the quiet farewell for the present only, testifying to her unbounded faith in a blessed immortality, and a joyous meeting in the bright here after. Her last words were "Lord take me" and she passed away, like into a sweet sleep, without a struggle. Those who knew her best loved her most. As a wife, mother, her devotion to her family was intense; as a friend and neighbor, her many friends in localities where she resided testify to her sterling qualities. As a Christian, the Church of which she was a consistent and upright member, loses one of its most exemplary members. She was consecrated to God and her Church. To the bereaved family we can only say, be resigned, for the separation will be very short. To you she has left the richest of legacies, the influence of an exemplary Christian life, and a peaceful triumphant death. Peace to her memory.

I. H. N.

Warren, Ark.

CATO.—Another one of the long roll of good women in the Church passed in mystic transition from First Church in Fort Smith, May 16, 1890, to the Church above. Sister Melcenia Cato was born May 26, 1825, near the town of Princeton, Caldwell Co., Ky., and was sixty-five years of age at death. Her membership in the Church dated from childhood. She was the daughter of a pioneer Methodist preacher, Edward Ashley, of sacred memory and honorable mention in the history of Kentucky Methodism. Good blood followed in the veins of the Ashley family, and our own departed sister, through all her checkered life, gave evidence of her noble inheritance. Her mind was strong and vigorous, though in the later years of her life her body was frail and sorely afflicted. Gifted with an imaginative temperament, and keenly alive to the beauties in nature and in literature, she early developed a love for poetry, and for a number of years past has regularly contributed articles of high poetic merit to many Journals of the country, both North and South. Some of her productions are indicative of fine poetic talent, and would rank well with American writers of far more pretentious ability. Her lines often disclose a keenness of perception and a delicacy of feeling not commonly met with among the ordinary poetasters of the day, while much that she has written ought of right to be preserved in enduring book form. . . . But if her mental light burned clear and strong, no less brilliantly shone the moral radiance of her character. Faithful as a wife, irreproachable as a mother of children true to her friends, and deeply religious, she lived her life out, and at the Master's call, with peace to close her eyes and peace to rest lovingly on her worn and wrinkled brow, she passed in glory and in joy to the better home in heaven. No tremor of fear crossed her as she neared the silent river and calmly waited for the boatman's oar. She knew in whom she had believed, and with confidence unshaken, hope undimmed and faith unimpaired, she patiently listened for sounds of unearthly music, and ere the day-dawn for earth came on the 16th of May, she had heard the sound and her placid spirit took its heavenward flight. Her children rise up today and call her blessed. Her aged companion still lingers on to cherish the memory of his faithful companion, and anticipate their inseparable reunion beyond the stars. A few more years, at best, and he will rejoin her in the land of Summer and of song. In solemn silence we put her remains to rest in the cemetery at Fort Smith in confident hope of the resurrection of the dead.

JULIEN C. BROWN.

ROGERS.—Mary Catherine, wife of our brother, Rev. W. J. Rogers, died at the parsonage on Pastoria ct, Jefferson county, Ark., May 7, 1890. She was born in North Alabama, Dec. 25, 1852, was converted uner the ministry of A. W. Simmons and joined the Church at Mt. Olivet, on Lehi ct, in August, 1869. She was married to W. J. Rogers Sept. 8, 1870. Soon after her husband was licensed to preach and admitted into the Little Rock Conference in 1873. Thenceforth hers were the duties and trials of an itinerant preacher's wife. No one could be more true and faithful than she was. Her husband says her character was without a flaw. The less partial eyes of those who have known her have noted nothing to the contrary. If she had a fault, it was too great a readiness to sacrifice herself for her husband and children. She was the mother of nine; seven survive her. I could wish for them no richer portion than the inheritance of their mother's virtues and the favor of their mother's God. Her end was peace. In full possession of her faculties, she received from her husband's trembling lips the tidings that her departure was at hand. She expressed herself ready; called her children and gave them final counsel and blessing, and bade them farewell, regretful for their sakes, and the more for the babe which she longed to carry with her, she was glad to go—glad for rest and undisturbed communion with God. I had so much desired to see Sister Rogers again after these years of absence, but was disappointed, and being absent in St. Louis, I missed the privilege of attending the burial. My heart is sore for my bereaved brother. May God comfort him and his motherless children.

J. H. RIGGIN.

The Ghastly Record

of deaths that result from malaria is frightful. There is no disease that is so insidious in its attack. Its approach is stealthy and it permeates every fibre of the body, and remedies, which if applied at the outset, by delay lose their power. Dr. Tutt's Liver Pills have proven the most valuable malarial antidote ever discovered. A noted clergyman of New York pronounces them "the greatest blessing of the nineteenth century," and says, "In these days of defective plumbing and sewer gas, no family should be without them." They are pleasant to take, being covered with a vanilla sugar coating.

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2. If you desire this paper changed from one to another office, write plainly the name of the office FROM which as well as that TO which you wish the change made. It is not enough to tell us where you want the paper sent; let us know where it has been going.

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The payments made to within the past ten days have been marked up in the labels. Doubtless there are some errors in the lists and we request every one to examine the date on his label, and if not correct write us what is wrong and *why* it is wrong, giving date and manner of payment as nearly as possible.

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Hutchison Bros., Druggists, Atlanta, Ga., voice the opinion of all the Atlanta Druggists by saying:

"We have sold large quanities of your Hunnicutt's Rheumatic Cure, and have never known any other preparation to give such universal satisfaction as a remedy for rheumatism. We consider it the most reliable rheumatic cure on the market." All Druggist sell it at $1 per bottle. Hunnicutt Medicine Co., Atlanta, Ga., Proprietors; also manufacturers of Hunnicutt's Throat and Lung Cure for coughs, colds, asthma and consumption. 6-4-1m.

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The Ladies Delighted.

The pleasant effect and the perfect safety with which ladies may use the liquid fruit laxative, Syrup of Figs, under all conditions make it their favorite remedy. It is pleasing to the eye and to the taste, gentle, yet effectual in acting on the kidneys, liver and bowels. 6-4-1m.

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The richest and poorest, the oldest and youngest, the proudest and humblest, the largest and smallest, all use Cheatham's Chill Tonic. Guaranteed. 6-4-1m.

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Try Hunt's Cure for Itch, Ringworm, Tetter, Eczema, Old Sores, Itching Piles, etc. Cured Guaranteed. 6-4-1m.

Life is not so short but there is always time enough for courtesy.

FROM GILDEROY.

Well, you are home from the General Conference and astride your tripod again. We who stayed at home approved pretty well all you did. You did about the best thing to be done in all matters that came up for consideration. The Daily Advocate was the most unsatisfactory paper that ever came to my table. It stimulated the appetite but did not satisfy it. I suppose that kind of paper is hard to make. It is easy enough to sit at home and think how it might be done, but perhaps it is not so easily done when one goes at it. The Daily was anticipated by the press, and special dispatches to the secular papers. I got my reading from the Memphis Commercial. Rev. W. C. Johnson, D. D., reported for that paper, and he knew how and what to report. Names and innitials, and things of that kind, got a little twisted in transmission. The general drift was fairly full and accurate to an uncommon degree. As a general rule the press reporters get things mightily mixed when reporting the doings of Church assemblies. They do not understand church terminology.

For one I would like to have had the Commission appointed to confer with the Commission of the Episcopalians. I was curious to see what would have come of it. I would have been willing to have taken the chances on it. It would have been one step in the right direction, or I think it would. We had nothing to lose. There was no danger of our being swamped. We could have shown a willing mind. We are big enough, brainy enough and strong enough to have dealt with the questions that might have arisen. However, the matter is settled for this time.

We have moved up a car length or two on the matter of Missions and Church Extension. Now if the Church will only support this forward movement, in these great enterprises, the next four years will witness some wonderful things. Solid men were selected for these new positions. I approve. Those of us who live down here in the woods approve the number and the men elected to the office of Bishop. It seems to be taken for granted before the Conference met that Dr. Haygood would be elected on the first ballot. It was thought that Dr. Fitzgerald was too good an editor to be anything else. He may prove to be as efficient in the chair as he was on the tripod. Almost any body can edit a paper, or some people think so. Born editors and born poets are very numerous, but those who come prominently to the front are few and mighty far between.

The Woman's Missionary Society of the North Mississippi Conference will hold its Annual Meeting in this town June 28, July 3. Can't you come over? Senatobia is only 37 miles south of Memphis. The good women will give you a warm welcome. I will see that you have a good home, and work enough to keep you from growing rusty. I hope you will have a year, years, of prosperity with THE ARKANSAS METHODIST. It is a good paper, and growing better all the time. It fits and suits your territory. It is a live and vigorous Conference Organ. May peace and prosperity attend you.

Yours, GILDEROY.

CAMDEN DIST. CONFERENCE.

Camden District Conference will be held at Fordyce, June 26-29. Opening sermon by Dr. J. R. Harvey, at 11 a. m., first day. Brethren will see that the Quarterly Conference records are there. H. H. WATSON.

ABOUT A COLLEGE.

Logan Female College patronizes THE METHODIST. Will THE METHODIST be kind enough to help the college and favor its readers, who have daughters to educate, by publishing some information? Having attended its recent Commencement and been its guest for several days, I can speak to Arkansas friends with assurence.

The college is located at Russellville, Logan Co., Ky. It is the property of the Louisville Conference. The location is in a healthy and romantic region, and in the midst of a cultivated and hospitable paople. Prof. A. G. Murphey, the President, has about him a Faculty of thoroughly educated and trained ladies. He pays for and gets the best talent at command. I was specially impressed with the plainness of their dress and simplicity of manners, peculiar to educated people. When you hear them and see their work you are impressed with true greatnes.

The trustees are spending $10.000 in enlarging and improving the buildings and campus.

The Methodist and spiritual tone is conspicous about the premises. The last is said to have been the most successful year of its history.

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FIELD NOTES.

BARREN FORK:—If it be in order for a layman to write a field note, I wish to say that the Lord is doing a great work here in our school. The peculiarty of the work is, that there is no special effort being made but it just grows. One of the students professed religion at home, this warmed others. On Sunday evening after a regular service some students met on the public road in front of the church, and began to talk about religion, one of them was converted while on the fence, this gave so much joy and gladness that soon the whole village gathered around the happy crowd; they repaired to the Church, the Holy Ghost came down on all. Several others were converted; at our regular prayer-meetings (we have two each week) the spirit works mightily, the good work grows on. Education is a good thing; religion is a good thing; but both *together*—language fails here.

W. E. RANDLE.

THE PRESS DOING GOOD WORK.

The press has never done better work than in exposing and attacking the inquisiterial questions of the census. On reading them, before a word had been written or said, we resolved to decline to answer those relating to private property, the reasons for indebtedness, and disease:

22. Whatever suffering from acute or chronic disease, with name of disease and length of time afflicted.

23. Whatever defective in mind, sight, hearing or speach, or whether crippled, maimed, or deformed, with name of defect.

26. Is the home you live in hired, or is it owned by the head or by a member of the family?

27. If owned by head or member of family, is the home free from mortgage incumbrance?

A republican form of Government is little better than a despotism if the citizen's private affairs can be exposed for mere purposes of information and scientific investigation, where no immediate danger to the public health or morals results from the absence of such information.

Equally objectionable is the circular sent by the bureau to the physicians of the country, asking them to forward to Washington a list of their patients who have confirmed disease, and the name of the disease in each case; and this not for the purpose of furnishing statistics primarily, but to act as spies against the enumerators and the people. This invades the confidential relation of the physician to his patients, and we are glad to see that the medical men in their conventions are denouncing it. A phyician who would give such statistics with the names of his patients at the demand of any authority, except in an actual case on trial in Court, is in our judgment unworthy to be received into any family.

"Confessionals" should always be voluntary in a free Government. If it were a question of taxation or the suppression of epidemic, then private rights must, of course, be subordinated to the public good; but the emergency must be defined by necessity, not caprice. When the press first raised objections the agents of the Government talked boldly of fine and imprisonment. Now the enumerators are simply to record "refused to answer." All the questions but the above mentioned are usual and proper. We trust that no citizen will treat the enumerator discourteously, but shall be glad to learn of a general declining to answer the impertinent interrogations.—N. Y. Advocate.

A NEW KIND OF TRAVELLING.

What next? We are now told on the authority of two German scientists that changes in the geographical latitude of places have been observed for several years. At first the observers thought the apparent changes must be merely the result of mistakes on their part, but as a result of careful and combined observations made at different points they now find that the geographical latitude of a place is not constant, because the earth's axis is subject to small variation, the character or cause of which can not as yet be explained. Observations taken at Berlin and Potsdam in Germany showed that these two cities remained stationary for the first half of last year, but moved gradually nearer to the North Pole in the third quarter of the year, and moved gradually away from it in the fourth quarter. The total difference of latitude was one and one-tenth seconds, or something over a mile. If these scientists do not stop making discoveries of this sort we shall by and by have to go about hunting for ourselves, as nobody will know just where he is or how he got there.—N. Y. Witness.

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EVERY HUMOR OF THE SKIN AND SCALP of infancy and childhood, whether torturing, disfiguring, itching, burning, scaly, crusted, pimply, or blotchy, with loss of hair, and every impurity of the blood, whether simple, scrofulous, or hereditary, is speedily, permanently, and economically cured by the CUTICURA REMEDIES, consisting of CUTICURA, the great skin Cure, CUTICURA SOAP, an exquisit Skin Purifier and Beautifier, and CUTICURA RESOLVENT, the new Blood and Skin Purifier and greatest of Humor Remedies, when the best physicians and all other remedies fail. Parents, save your children years of mental and physical suffe ing. Begin now. Delays are dangerous. Cures made in childhood are permanent.

Sold everywhere. Price, CUTICURA, 50c.; SOAP, 25c.; RESOLVENT, $1. Prepared by Potter Drug and Chemical Corporation, Boston, Mass.

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Babies skin and scalp purified and beautified by CUTICURA SOAP.

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They will take it readily, for it is almost as palatable as milk. And it should be remembered that AS A PREVENTIVE OR CURE OF COUGHS OR COLDS, IN BOTH THE OLD AND YOUNG, IT IS UNEQUALLED. Avoid substitutions offered.

A LIFE NOBLY SPENT.

A life spent in brushing clothes, and washing crockery, and sweeping floors—a life which the proud of the earth would have treated as the dust under their feet; a life spent at the clerk's desk; a life spent in the narrow shop; a life spent in the laborer's hut, may yet be a life so enobled by God's loving mercy that for the sake of it a king might yield his crown.—Cannon Farrar.

Weak Women.

The more sensitive nature of the female sex renders women much more susceptible than men to those numerous ills which spring from lack of harmony in the system. The nervous system gives way, sick headache is frequent, the appetite is lost, and other ailments peculiar to the sex cause great suffering. Hood's Sarsaparilla is peculiarly adapted to such cases, and has received the most gratifying praise for the relief it has afforded thousands of women whose very existence before taking it was only misery. It strengthens the nerves, cures sick headache and indigestion, purifies and vitalizes the blood, and gives regular and healthy action to every organ in the body.

As certainly as your Master's love is in you, his work will be upon you.

DUNCAN'S MEDICATED BLACK-BERRY ELIXIR. A CURE FOR DIARRHOEA AND ALL SUMMER COMPLAINTS.

READ

What Mr. E. H. COFFIN, Warden of the Ohio Penitentiary, at Columbus, Ohio, says:

March 18, 1890.

"Sometime ago I was in Nashville, and while there was taken with a *severe spell of Diarrhœa*, which I am subject to. I called at a drug store for something to relieve me and was recommended to try DUNCAN'S BLACKBERRY ELIXIR and I bought one bottle, which gave me almost IMMEDIATE relief."

This excellent remedy is unsurpassed for the treatment of *Dysentery, Diarrhœa and Flux*, and never fails to relieve *Teething Children*.

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From Rev. Jas. H. Potts, D. D., editor of the Michigan 'Christian Advocate,' Detroit Mich.: "To say that we are delighted with the Piano does not express the fact. We are jubilant. If all your instruments are as fine in appearance, and as pleasing in tone as this one, your patrons will rise by the hundred."

From Hon. L. B. Cobb, Groesbeck, Texas: "The Organ bought of you for Methodist Sunday-school has been tried and is all right."

From Rev. H. P. Dudley, Pastor M. E. Church, Des Moines, Iowa: "The Piano is in every way satisfactory. A thing of beauty, and we expect it will be a joy to us for many years. It is pronounced by musicians "SPLENDID.""

From Jas. S. Steele, Esq., Attorney-at-Law, Lockesburgh, Ark.: "I have just received my Parlor Organ 77; am highly pleased. It is all you claimed for it. Will take pleasure in commending it to my neighbors." April 26, 1888.

From Rev. J. M. Dennison, Barren Forks, Ark.: "We have organ in our church and are perfectly satisfied with it.

From Wm. F. King, Wrightsboro, Texas: "People for miles around have been to see our *piano organ*, and all go away charmed with the music and appearance of the instrument. All who can afford it want one of these."

From Messrs. O'Donnell Bros., Lowville, N. Y.: "Style 'A' Piano, purchased from you for our Lowville Mineral Spring Hotel is a remarkably fine instrument, and has been pronounced by our numerous guests as a Standard Piano.

From Ben F. Steele, Prescott, Ark.: "My family is well pleased in with the organ. How you sell them so cheap is a wonder."

From Rev. J. C. Horn, President of McGee College, College Mound, Mo excellent. We have it in a Chapel that will hold .,000 people, and quite satisfactory. Our music teacher thinks its touch and response is especially delighted with the sweet, rich tones called forth by light to

From Mrs. J. Roth, (Windsor Hotel), Norton, Kansas: "We are all very pleased with the Piano. It is much finer than we expected."

From G. P. Rogers, Garfield, Benton Co., Ark.: "Organ arrived and is one finest and sweetest toned instruments in the county."

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THE STORY OF NEESIMA. By Phebe F. McKeen. With introduction by Philena McKeen. Illustrations from original photographs. 16 mo, sixty cents.

Joseph Neesima, a Japanese boy educated in this country. His story is a marvelous recital, a signal example of what a soul on fire with a desire for truth will do an . dare in Christian service.

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