The Arkansas Methodist.

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

BY BENNETT & THORNBURGH. "Speak thou the things which become sound doctrine." TERMS, IN ADVANCE. One Year, $1.50. To Preachers, 1.00.

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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 3.
Arkadelphia,	Okolona,	July 10.
Jonesboro,	Harrisburgh,	July 10.
Dardanelle,	Danville,	July 16.
Batesville,	Evening Shade,	July 16.
Helena,	Holly Grove,	July 16.
Fort Smith,	——,	July 17.
Monticello.	Warren,	July 17.
Pine Bluff,	Rison,	July 23.
Harrison	Wiley's Cove,	July 24.
Pine Bluff,	Rison,	July 30.

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

THE CHURCH AND PROHIBITION

We greatly rejoice in the fact that in every conflict with temperence the Methodist Church has stood in the front, and played the part of the Tenth Legion. There is nothing in our history regarding this matter of which we need to be ashamed. From the days of Wesley and our fathers down to the present time our attitude has been one of progressive and increasing hostility both to the drinking and to the sale of intoxicating liquors. Our recent General Conference, however, went quite beyond all former utterances, and declared, "We are emphatically a prohibition Church." Stronger language than this it would be difficult to use. We do not hesitate to say that we indorse every word of it—and that, too, in no Pickwickian sense, but from our heart. We suppose, moreover, that at least nine-tenths of our people are of the same mind. On no subject has there ever been a more marked uniformity of opinion among us. We are moving in solid columns.

But what is the meaning of the declaration of the General Conference? From all that we can see and hear in certain quarters we fear that there may be misapprehension on this point, and we therefore feel it to be our duty to speak out in no uncertain terms. To our mind it is quite sure that the trafic in intoxicating liquors is an evil and a sin, and ought to be abolished and wiped out. This is an ideal end to be hoped for, prayed for and labored after. Until it is acomplished the Church does not propose to rest day or night. By all the power of her pulpit, and by all the influence of her righteous discipline, she will seek it. Whatever may be the opinion of individual members here and there, the Church as a body has spoken authoritatively through her highest legislative council, and will not retract her words.

Does the Church, then, propose to go into politics, to ally herself to any existing political organization, or to create a new one, for the purpose of fighting the saloons? No: a thousand times, No. We are a prohibition Church, but we are not a Prohibition-party Church. We dare not commit ourselves to any entangling political alliances, be they of a lower or a higher character. Our weapons and instrumentalities are moral and spiritual. We have none other at our disposal. To renounce these in the vain hope of getting something better in their place is to be guilty of religious cowardice and infaith. The Methodist Church in her organic capacity will do what she can by purely and exclusively spiritual forces and agencies to secure the extermination of the trafic in strong drink, but she will not organize a political machine, nor lay down a platform, nor nominate can didates for office.

As to individual members, they will seek their political alliances as they may judge best. If, as is extremely likely, many of them choose to join the Third Party, and to vote for its candidates, that is their look-out. The Church will not undertake to dictate to them in this matter, and ought not to do so. To try to frighten them into retaining their allegiance to the old parties would be both unwise and foolish. The cracking of whips is a poor business. This is a free country, and Methodists are an independent and self-respecting people. On the other hand, if any of our members choose to continue their relation to the two old parties, that also is a thing which they have a perfect right to do. The assertion that the recent action of the General Conference was designed to force them to come out of the Democratic or Republican camps is utterly without foundation. The General Conference had no such aim in view. The Methodist Church has never proposed to interfere with the political preference of her members, and never will.

In the meantime let us all cultivate forbearence and moderation. Hard words are unbecomeing to Christian men, and do no good. The temperance cause needs the help of all well-disposed people, and cannot afford to throw away assistance from any quarter. To abuse those who do not see, and who cannot indorse our special methods for securing the ends at which we all aim, is to court disaster and invite defeat—Christian Advocate.

WATSON AND MILAM.

Bro. Bennett:—We read very frequently in the Arkansas Baptist little incidents that occurred in this country, but they are more amusing than instructive. Well, to our story, Dr. Clark, of the Baptist, was down here about a month ago, and ranted around generally in several directions, but it didn't amount to much. He preached from the text "much every way," but taught very little in any one way. The Dr. went from here to Benton, but announced before he left here that he'd "preach a sermon" at Benton and so he did too. Now, it so happened that Rev. E. N. Watson was present and heard the great effort and noted the many wild assertions made by the Dr., and at the conclusion of the services he announced that he would reply to the Doctor's most wonderful sermon and so he did and to the satisfaction of every body too, except it be a few Baptists, who never let anything come in between them and their precious creed. But, Rev. B. F. Milam was present and announced that he would reply to Watson, and judging from Milam's general style, in an argument, we are prepared to say that it was an answer. But Watson was present and heard his second trial and announced that he would reply to Milam and give him a sermon that would take him the entire year to answer, and we are of the opinion that Christmas will come and find Milam gnawing on that sermon, yet it will not be any better answered then than it was before he began.

Milam said that it is a difficult matter to keep up with Methodist doctrines as they are so apt to change every four years, but to the contrary Baptists never change. Watson in his reply held up a shelf-worn book and asked if any one in the house would claim it, but nay, silence reigned supreme. It was a copy of a Baptist Discipline or Confession of Faith, and dated back to the sixteenth century, and contained what Baptists believed then; but there's just as much difference between it and what Baptists believe now as there is in day and night. Still Baptists never change.

Listen what the Methodist Discipline says: "The General Conference shall have full powers to make rules for our Church, under the following limitations and restrictions, viz.: (1) The General Conference shall not revoke, altar, or change our Articles of Religion or establish any new standards or rule of doctrine contrary to our present existing and established standards of doctrine." Enough said, then, for we see that the doctrines of the Methodist Church can not be changed, and Bro. Milam had better read again. Well, Milam was standing in Dr. Clark's shoes and, of course, he had to be rather boastful. We don't think, though, that Milam will want to seize the next gauntlet that Clark lets loose so readily as he did this; for he by actual combat which immediately ensued between him and Watson he saw that he was in contact with no ordinary man. In the precision of Watson's language and the coherence of his thought, Milam discovered enough to assure him, that to maintain his part in the controversy, he should be required to bring into requisition all the resources at his command. Intimidated, yet he plunged in, determined if he obtained no honor, to escape, if possible, from all chagrin.

Hailing as Milam has from Ouachita College he very naturally had great confidence in his learning and made special efforts to make this fact known by all who heard him. What did much to stagger Milam was Watson's exceeding courtesy, which extended so far as to be a prompt and magnanimous appreciation of the full force of all the arguments Milam presented. Watson's magnanimity was as overwhelming as his logic. Watson's words played on Milam with the gentleness of sunbeams, but they came down upon Milam's arguments as Samuel's sword did upon Agag—they were hewn in pieces. Nor did Milam derive any satisfaction from Watson courteously implied distinction between Milam and what he had said. In Milam's creed, he was one in honor with his arguments and he could not see them assaulted and demolished under the strokes of Watson's Damascus blade without himself feeling the steel.

I have said that Watson was courteous and so he was; but his courtesy was of that cool and keen sort that goes unmixed with mercy. Watson pursued Milam, and he did it with the instinct of an inexorable logic. Though Watson saw that Milam was disconcerted and discomfited, and beleaguered and bewildered and benighted, he refused to relax, and never concluded till he gave Milam the conclusion that his sole object in following him up with such a merciless rigor, was to teach him never again to make a statement that was not accurate, adduce an argument that was unsound, or affirm an opinion that was not well considered. This discussion ought to teach Milam, as never before has he been taught, how much depends upon what a man knows, in distinction from what a man has acquired from books alone. The consideration that took possession of Milam as he saw his arguments giving way under Watson's easy assault was, not simply that he ought to have acquired more knowledge and been better equipped in material for discussion, but, more fundamentally, that there was not enough of him. So far from it being a gratification to him, it was a positive mortification to remember that he had read a good many books and studied a good many sciences, and acquired some knowledge; the point that cut sharper, though, than a two edged sword was that all this reading and studying and acquired knowledge had accomplished so little in reduplication and enlarging the subject matter of his being. As he staggered under the blows of Watson's logic, it was no time for him to take comfort in the reflection, that he had gone through with a course of study at the college, and was then out in the busy warfare in doctrinating the people, but to the contrary he ought to have made a solemn vow—perhaps he did make it though—to go back to the beginning and start anew with determined resolutions to mend some things that have gone heretofore unmended, leave undone some things that have been done, and, in fact, change the general tenor of his conduct. Yours in Christ,

W. M. Baldridge.

SAVE THE LOST

If you will aliow me space I will tell your readers about my work for this summer, hoping that it will suggest a way for them to work for the Lord that is too much neglected. I have charge of the "Holcombe Mission," named in honor of its founder, Rev. Steve P. Holcombe the "Converted gambler." He came here early in the Spring at the request of the W. C. T. U. and held a series of meetings. They were largely attended and resulted in many conversions among the worst men and women in the city. All of the meetings were held in a storeroom down in the city near the depot, and the attendance was mostly of people who never go to church. Bro. Holcombe was invited here because he was known to be most successful among the poorest and lowest people. He lived a very wicked life before his conversion under the ministry of Prof Alexander of Vanderbilt, and now is as energetic in saving the chief of sinners as he was before in sinning with them.

The meeting developed such an interest among the Christian people of the city that they raised several hundred dollars to establish it as a permanent mission. A board of directors representing all the Evangelical churches in the city was organized and I was employed to take charge of the work for the summer. If any work should lie nearer a sincere christian's heart than another this certainly is it. Jesus spent His life among just such people as we are trying to reach.

Our methods of work are simple. The men who are members of the board are earnest Christians and use their practical business sense to carry on the Lord's work. They attend our nightly services themselves and sometimes conduct the meeting. On the streets, in their shops and stores and wherever they meet men they invite them to the mission. Often they go to see people who they know do not attend church and thus show their interest in them. They will go with me to see anybody anywhere and at almost any time. They stand by me to help in any way they can. The ladies as usual, however, are the best workers. They work to relieve the poor, cheer the despondent, save the lost. Their hearts are in the work. If they find people too poor to dress to go anywhere, they manage some way to clothe them. If they are too sinful to be respected the ladies give them a hearty invitation to the mission and a heartier one to Christ. These ladies are not ashamed to go anywhere to save a soul. I was struck with a sentence in one of Bishop Wilson's sermons. In speaking of the scorn of the Pharisees for Jesus because He received publicans and sinners, he said: "The question is not whether we are not too good to go personally to the fallen, but are we good enough?" Jesus was "good enough" to go. We work on this principle and God is blessing us and those for whom we labor. Yet we are by no means careless about where we go. We ask for wisdom. Some one has said that two things were "needed in personal work and they are, tact and contact." Tact is the gift of God, contact is at the command of energy and love.

The reason the Church of to-day does not reach the masses is because there is no contact. There is no contact bacause they dont touch, and they don't touch because they won't. If the working, but idle, force of our city Churches was *organized to seek and save the lost*, we would have more life and religion in them and less worldliness. As long as we don't do it the blood of these perishing ones is upon us. We are watchmen with cob-webs in our trumpets. In our work we find the the poor and neglected quite responsive to kindness. They need and want sympathy. As dear Bro. Massey said at Conf. "the world is dying for sympathy."

It would mark and epoch in Arkansas Methodism if our churches in the larger places would unite their working forces and send them out in bands to "seek and save." The pastor simply cannot do all the work required, but there are more willing workers than we would think before testing it. This will open a channel of usefulness to every member of our Church and if properly organized all will work. It will be more easy to run a purely Methodist mission than a union missson, for it is no easy matter to steer clear of all the "isms" represented in this work. I've bumped once or twice!

I administered the ordinance of baptism last night for the first time. It was to a whole "household"—a man and wife and their two children. The gentleman is a railroad engineer who has recently been burned very badly, we hope not fatally.

Excuse this loosely written letter. I will take more pains next time if I'm not too busy. I enjoy The Methodist very much. It is a very great disappointment to me not to get to spend summer in Arkansas, but the experience I get here will be worth more to me than the whole course in Practical theology at Vanderbilt. I joke my friends up here about being a missionary from Arkansas to Kentucky.

J. M. Hawley.

Bowling Green, Ky. July 27.

THE GIRLS OF GALLOWAY

Dear Bro. Bennett: Much is being said and written about the commencement at Galloway. This is indeed gratifying It is encouraging to have one's year's work so successfully closed, and we thank kind friends for their timely words.

But I wish to say something of the every day life of the girls who have been parts of the Galloway home, Ambitious, studious, persistent in school duties, they could but succeed in that they undertook. Gentle affable, tractable, they were ever ready to trust the superior judgement of the teachers. Conscientious, and desirous of becoming Christ-like, they were eager for religious instruction. The quiet, earnest talk held with many of them, in which they told me of thier peculiar trials and temptations, I can never forget; I watched them day by day and knew that they were gaining strength for lifes duties and developing into firmer, purer Christian characters. I have often observed that few circumstances and associations so quietly and effectually develop Christian character as boarding-school life. Most girls at once recognize the necessity of putting themselves on the side of right and the desire to be consistent makes them careful in their bearing towards all.

You may safely trust school girls to correct the faults of each other, to take out the conceit and to criticize want of consistency.

Many times have I left little things to be regulated by the girls, knowing their sense of right and honor would assert itself and accomplish the result I desired, wherein an act of discipline might have failed.

We have had a happy year. The unpleasant occurrences will be laid aside; the many, many happy hours cherished. Our girls were good. We are proud of them and trust that the quality of the girls of Galloway will never be inferior to these of the first year. Given the same set of girls with the high sense of honor thus inculcated, and a girl without principle would soon find herself out of place and would change her location or her course of conduct. May Galloway never know girls who will not yield to the rule of right and love. Does this sound like a mother praising her own children? Let it be so. We take these girls into our hearts and try to make Galloway a home for them in the sweet meaning of that word, and the girls of 1889 and 1890 are henceforth ours in the interest we feel in them and the love we bear them.

S. M. A. Babcock.

Searcy, June 21.

THE WORKERS OF THE WORLD-PAST AND PRESENT.

Every man is bound to work in some way or other. If he does not procure employment for himself, the devil, according to the learned and pious Dr. Watts, is sure to furnish it for him.

Labor is one of the conditions of strength. All slothful races are weak, physically, morally and intellecually. Go to the intertropical regious, here nature, without culture, produces all that neccesary to supply the annimal wants of man, and you will find the natives deficient alike in brain ond brawn.

Morality is at the lowest possible ebb among the lazy tribes of hot countries—a fact that demonstrates the truth of the theory musically propounded by our old friend Dr. Watts.

It ought to be a great consolation to the work-day world to know that it could thresh the play-day world in a fair figh without pulling off its jacket. And yet the stalwart toilers are some times foolish enough te envy effeminate Do-nothing. Silly fellows, they do not know that the most valuable of all jewels are the sweatbeads that fall from their own pores—most valuable, because they purchase health, vigor and sound repose, things which all the gems of Golconda cannot buy. There is no real enioyment save that which is fairly earned either by hand-work or head-work or both.

It is true that the human machine may be overtasked. It sometimes is But in these days, when the toughest portion of the world's work is done by steam-driven iron, there is no necessity, in enlightened countries, for man to overstrain his strength.

Let those who are inclined to grumble at their share of the wear and tear of life, glance back into antiquity, and learn to be content with their lot. The miserable ancients—the toiling class we mean—had a hard time of it. Think how the steam-engineless Egyptians must have strained their unfortunte arms and spines while peling up the Pyramids and scooping out the Catacombs—how the comparatively screwless and leverless Chinese must have ruined their constitutions in building their "Great Wall" to keep out the tarters—and at what a cost of broken backs and contracted sinews the immense masses of rock on Salisbury plain were brought from distant quarries and arranged in circles for the mysteriuos uses of Nobody-knows-who.

Possible the poor wretches of the past had more mechanical helps than we know of, but certainly they han no steam engines. Look at the gigantic results of Roman labor as seen in the moldering remains of the noblest aqueducts, havens, roads, and public buildings that were ever constructed. It seems incredible that these were the achievments of mere muscle. The Romans conquered the world, though—we must remember that—and that it was only when they became lazy that they lost it. After all, there is nothing like harh work; it is the parent of greatness.

We have not a very high opinion of the Turks, but they have one admirable maxim, viz: that every boy, what his degree, shall be taught some handicraft wherby, under any circumstances, he may get a living. Sultan Mahmoud was a tolerable shoemaker, and other Sultans, were conpelled in their youth to learn mechanical trades.

Upon the whole, modern toilers—in civilized and Christian lands at least—can well afford to pity the fate of their brethern of long ago. Modern toilers are not sightless Samsons, working in the dark and treated with scorn. They work understandingly, and live in age where exertion is honorable and idleness disgraceful. Furthermore, mechanical power, scientifically applied, is the slave that does most of the hard jobs, and saves muscle no end of lifting, pushing, striking and hauling. It has been well said that no illustration could more aptly show the difference between the Old Times and New, than the picture of the ancient gellery urged onward with tiers of flashing oars wielded by the sinewy arms of unwilling servitors, and the modern steamer propelled by the fire and water that science has made the vassals of man.

Still all of us if we would be happy, must perform fairly and squarely the work given us to do. Shirkerss find little favor on earth, and less in heaven. There is only one step between laziness and perdition—

"For Satan finds some mischief still
For idle hands to do."

N. G. Ledger,

VANDERBILT SHOLARSHIPS FOR YOUNG PREACHERS.

Among the wise acts of the Board of Trust of Vanderbilt University is the encouragement given to higher ministerial education by establishing a number of free scholarships in the Biblical Department of the University. These scholarships yeild one hundred dollars each, which, in addition to free tuition and room rent, will pay the cost of Board and entrance fees for the scholastic year. They are limited to college graduates. The theological course of study at the Vanderbilt is thus placed within easy reach of the large number of young ministers of the Church who may desire to enjoy the profit by the superior advantages offered here to all who are preparing for the ministry of the Methodist Episcopal Church, South. The College of Bishops, as members of the Board of Trust, are in a special and important sense the Supervisors of this department of the University. There were graduates from twenty-two Southern Colleges and Universities among the theological students of the University during the scholastic year just ended. These scholarships are open alike to students from all the Conferences of the Church.

AN URGENT CALL.

To the preachers of White River Conference: Dear Brethren, there is an urgent call by the Secretaries of Church Extension for money.

A few dollars from each preacher at this time would greatly relieve the present pressing demands. I am just in receipt of a card from Dr. David Morton calling for any money that may be in my hands as Treasurer of our Conference. Not a dollar has been sent to me this year. Have you any Church Extension money due the Board? If so, please forward it to me at De View, Ark., if you register it, or to McCrory, Ark., if by express money order.

N. E. Skinner, Treas.
White River Conf.

HELENA DISTRICT CONFERENCE.

Dear Bro. Bennett:—Please announce in The Methodist, that my Dis't. Conference for the Helena Dis't. will be held at Holly Grove July 16th. Sermon by Rev. W. D. Kelley. I hope you will come.

Respectfuily,
M. B. Umsted.

Brinkley, June 28.

FORT SMITH DISTRICT CONFERENCE.

Dear Bro:—Please announce Ft. Smith Dist. Conference, July 16 to 20. Opening sermon night of 16th, by Rev. G. W. Daman. Organization 9 a. m. 17th. Let all Journals be there. Yours in Christ,

J. A. Anderson, P. E.

PINE BLUFF DISTRICT CONFERENCE.

The Pine Bluff District Conference will meet at Rison at 4 p. m., Wednesday July 30th. Bishop Golloway will preside. Opening sermon 8 p. m. by W. H. Browning. Let every one be present at Roll call.

J. H. Riggin P. E.

NOTICE.

The camp meeting at Pump Springs Corinth Circuit, Washington District, will embrace the first Sunday in August., beginning on Friday night before Ministerial help solicited. Let every body pray for us.

R. T. Riley, P. C.

Christianity is no emasculated religion, no effeminate and silken system of bigots and priests; nay, it is pre-eminently a strong and manly religion, and because manly, god-like. "Quit you like men," virtue is manliness, and therefore valor, and chivalry, and enthusiasm, and gallantry, and strength of purpose, and a burning resentment against lies and crueity and wrong are no mean parts, but rather essential elements of lofty virtue. *** No coward, no soft, pitiful, creeping character could ever be truly Christian; for Christianity exorcises that spirit of craven fear and brands as contemptible the soul that wastes the glory of life, with no higher object than eagerly to surround itself with comforts and greedily to heap up gain.—St. Louis Advocate.

ARKANSAS METHODIST.

WEDNESDAY, JULY 2, 1890.

ADDRESS OF WELCOME TO THE LADIES OF THE MISSIONARY SOCIETY OF WHITE RIVER CONFERENCE.

BY MRS. EMMA V. FRIARSON.

LADIES AND GENTLEMEN:— I am here this evening to fulfil a very pleasant duty, to speak a word of cordial greeting to a noble little band of zealous workers in that cause, dear to every heart, that, at the name of Jesus thrills.

All nature smiles a cheerful benison upon our honored guests. The flowers shed their perfumes upon the soft air, and lend their fragile beauty, to grace the scene; the birds pour forth their songs of praise, in joyful unison with our own.

And the little children, whom the Savior loved, and of whom he spake the gracious words; "Suffer them to to come unto Me, and forbid them not, for of such is the kingdom of heaven." They too are here, ready to be about their Master's business, and that it is a blessed work, their speaking contenances sweetly testify.

Wordsworth, nature's Poet-laurate, expresses thus the emotions of irrepressible rapture with which the Christian heart hails the advent of the vernal season.

"Sing! Ye birds! Sing! Sing a joyous songs.
And let the young lambs bound,
As to the labor's sound,
We in thought will join your throng.
Ye that pipe and ye that play,
Ye that in your hearts to-day,
Feel the gladness of the May."
And well may we rejoice! for "We know that our Redeemer liveth!"

In our dear and happy home with all their appliances of comfort and culture, surrounded by all the sheltering and hallowed influences of Christian love, and Christian institutions we may sing with browning's happy child.

The year's at the Spring, ...
Day's at the dawn,
Morning's at seven;
The hillsides dew-pearled,
The lark's on the wing.
The snail's on the thorn.
God's in His heaven,
All's right with the world.

But think ye, the Springtime brings aught of gladness to the "woman of Egypt?"

Old at sixteen years! "Into whose dusky face" says Frances Willard "the misery of centuries is crowded, a zero mark upon the scale of being, her symbol a tear!" or to the Hindoo mother, who casts her helpless babe upon the turbid waters of the Ganges —the sacred river of India, and calmly sees her defenceless little one, as it is crushed and broken between the jaws of some enormous crocodile. Or the Khonds who bury their children in earthen jars—alive, rather than labor for their support!

We pass on to the contemplation of the untold Attrocities of the Dyaks of Australia—of the cannibal Battahs of Summatra—to the vicious and degraded "heathen Chinee" with his "ways that are dark" to the unspeakable cruelty and ferocity of our own wild and untutored red man of the forrest. We meditate with anguish upon the indescribable miseries of the hopeless dwellers in the "Dark Continent," the mere pictured portrayal of whose ingeneous tortures puts to shame the inqusition, and like "Macbeth—doth murder sleep," and the bare recital renders by contrast mild, gentle and double blest—for time and for eternity, their happy state of servitude in our own dear sunny "land of the lost cause."

We see in fancy, the train of horrors—the *Thugs*, the *Suttee*, the *Hari. kari*, the *Juggernant*; the malay, crazed by opium and *rum* running a *muck*, and murdering every creature he meets, until in his turn he is felled like a wild beast by some savage hand. The heart sickens—the blue sky is o'er clouded; no longer we hear the birds trill forth their roundelays—but the mournful tones of the gifted poet, recur to us;

"'Tis the clime of the East,
'Tis the land of the sun,
Can he smile on such deeds,
As his children have done?
The land of the cypress, the myrtle the vine,
Where all save the spirit of man is divine."

Where is the remedy? "Go preach the gospel to every living creature"

Here lies the antidote for the miseries of "man benighted." Those miseries told in shuddering accents by every traveler who sails across old ocean's gray and melancholly waste, to visit the land of the heathen, by every explorer who ascends the mountain fastness crosses the trackless desert, or penetrates the hideous jungles of the Orient, by every poet whose heart's attuned to feel another's woe.

Is there a "name under heaven or among men whereby they may be saved?"

Forth rings the answer, clear and full and free, "Jesus! redeemer of mankind, display thy saving power, Thy mercies let these outcasts find. And know their gracious hour."

Then speaks to us in thunder tones. "Duty stern daughther of the voice of God, and says: 'Speed the missionary work! The hope of suffering millions, the plan of full redemption for a dying world. Only by this blessed enterprise will the day arrive.

'By gifted minds foretold, when man to man united, and every wrong thing righted, the whole world shall be lighted, as Eden was —of old.'" And since in all unchristian lands the bitterest cup of human suffering is for helpless woman and her inocent children, it seems to me but meet that for the rescue and enlightenment should rise the fair and favored daughters of the lands where Christ's white banner floats, with their petted darlings by their sides.

The mothers and the daughters of Christendom! mighty as an army with banners do they come, marching with stately footsteps grave and dignified matrons—tottering age, and tripping childhood in the path of right—"On champion's blest, In Jesus' name, short be your strife, your triumph full, Till every heart have caught your flame."

Then sisters in Christs holy cause, we bid you welcome to our hearts and homes. We deem it a sacred privilege to take you by the hand.

Let us take counsel together—seek the guidance of heaven, renew our zeal, consecrate ourselves more fully to the work of spreading afar the the blessed tidings of peace on earth, good-will to all mankind.

Let us give of our plentitude or of our penury; conscious, with hearts swelling with gratitude that there is an eye to which the widow's mite is precious as are the princely millions of the philanthropist.

"O force of faith! O strength of virtuous will!" what may not be accomplished by thy united power!

How blest the glowing possibility that by our feeble efforts under the grace of God, we are hastening the happy day, when o'er our ransomed nature, The lamb for sinner's slain, Redeemer! King! Creator, In bliss returns to reign."

RESPONSE TO WELCOME.

BY MISS ELIZABETH E. RIVES.

Mrs. President, sisters of the "Woman's Missionary Society" and friends We praise God that he has permitted us to see this glad day and in behalf of the Woman's Missionary Society of the White River Conference, in whose name and by whose authority we speak, we gladly respond to your hearty welcome so cordially expressed. Coming from different localities and from varied employments, we rejoice in being assured, not only by your speech, but by the pressure of your hand and the sparkle of your eyes, of the fact that the advancement of the dear Redeemer's cause is the main spring of your hope and action, and we have abundant reason for encouragement when we consider the mighty work that God hath wrought in the mission field. About one hundred years ago the first Protestant missionaries entered upon the conquest of heathen lands for our Lord and Savior Jesus Christ. Less than fifty years ago many of those lands were practically sealed against the embassadors of our Holy Religion. To-day—bless the Lord—all barriers to its instruction are down, have fallen as the walls of Jerico, before the advancing host of the Lord of battles and many peoples have already turned to the Lord. If we will only open our eyes and look we will see miracles as wonderful as were ever witnessed, enacted before our eyes in the conversion of the heathen. Blessed be our God—the religion of our Lord Jesus Christ is able to lift the most degraded to heirship with himself, as it attested in all lands. Even the enemies of Zion are forced to acknowledge the efficacy of the Christian religion to transform men and women from demons into little less than angels.

Darwin says of the work of the "South American Missionary Society among the savages of Tierradel Tuego: "It is most wonderful, and it shames me, as I always prophesied failure. It is a grand success." He also says, "the march of improvement consequent upon the introduction of Christianity throughout the South Seas probably stands itself in the records of history. Within twenty years, human sacrifices, the power of idolatrous priesthood, profligacy unparalleled in any other part of the world, infanticide, bloody wars —not sparing even women and children—all these have been abolished, and dishonesty, intemperance, and licentiousness greatly reduced."

In Central Africa, where, before the advent of the missionaries, no man could travel in safety, to-day a child can travel alone. It was said of the Malagasy, "They are mere brutes and have no more sense than irrational cattle;" but to-day, Madagascar is a Christian land, and year before last contributed $1,000,000 for the spread of the gospel. In Borneo, thirty years ago no Diak could marry until he could exhibit a certain number of human heads which he had struck off with his own hands, now, having been under missionary influence, an American traveler, Mr. W. D. Hornady, says: "Nowhere in the world, so far as I know, is life and property so secure and so sacred as among the fierce 'Head Hunters' of Sarawak. I have been robbed by white men in the United States, by black men in the Indies, both East and West, by red men in South America, and by yellow men in the far East; but among the Dyaks, with no protection to either person or property, I never lost a pin's worth by theft. Their honesty afforded my property more impregnable security than the average bank vault does here."

In the New Hebrides, where in 1839 the first missionaries were, in three days after their arrival, murdered and eaten, there is an island on which today not one heathen can be found. Such things are almost increditable to us surrounded by so much wickedness in a land so long dominated by Christian influences. Verily the heathen press into the kingdom before us. But let us not despair. The day dawn for us is here. Our own idolatry—the lust of gain—has hindered our advancement. Can we not see our opportunity in the open doors, the outstretched hands of all heathendom, Let us cast away our idols and pour our all at the feet of Jesus; then will our land blossom as the rose, our heart-ache for those we love best will cease, the New Jerusalem will descend from heaven and we and the heathen will march into the kingdom together. If we do not wake up, the heathen will enter before us and take the crown meant for us. I have seen it stated that the converted heathen give for the propagation of the gospel an average of $2.00 a head, while Protestant Christians give to foreign missions 1-16 of one per cent of their wealth.

In response to a call made to the Figians for fifteen missionaries to go to New Guinea, where but a short time before the Figian laborers had been sacrificed, forty students from their District Training school volunteered for service, and we must remember the Fiji-islanders were canibals in 1835. I do not wish to find fault, but to arouse to action that we may not fail to receive the reward promised by our Lord to liberal givers a measure pressed down and shaken together. We have cause to be deeply grateful to God for the $68,165.34 contributed by our Woman's Missionary Society, and for the awakening on the subject of missions all over our beautiful land, but who of us has equaled the poverty stricken heathen couple who sold their bed and slept on the ground that other heathen might be made partakers of the blessedness revealed in Jesus Christ. What means all our hoarded wealth? What mean the rich treasure poured into our lap? The United States, now only in her youth, we hope, is estimated as worth over $50,000,000,000 and is increasing her wealth at the rate of $6,000,000 a day. The question is answered if we look at the demolished barriers to Christianity in heathen countries, and the out stretched hands on every side saying, "Come over and help us." It is said that General Hood, at the battle of Franklin, seeing that a deadly fire was being poured upon his men from a certain fort in a locust grove, turned to his courier and said, "Go present my compliments to General Cheatham, and tell him I ask, at his hands, the fort in the locust grove." The courier rode away; but soon returned, saying, "General Hood, General Cheatham is missing, and it is feared he has been killed." The brave Hood looking again to where his ranks were being swept away said, "Go present my compliments to General Claiborne, and tell him I ask, at his hands, the fort in the locust grove." The courier again returned, saying, "General Hood, General Claiborne is dead on the field." Tears came into the eyes of the stalwart soldier as he watched for a moment the effect of the deadly fire, and turning abruptly, said, "Go present my love to General Cockrell and tell him I ask, at his hands, the fort in the locust grove." General Cockrell was scarcely more than a boy, being one of the youngest generals in the Confederate army. The courier quickly found him and saluting him, said, "General Cockrell, General Hood sends his love, and asks, at your hands, the fort in the locust grove," Cockrell straigtened himself in the saddle, and pointing towards the fort, cried, "First Missionary Brigade, attention! Charge!" Through the fearful shot and shell they stormed and took the fort. When the last gun was silenced, Cockrell turned to his courier and said, "Go present my love to General Hood, and tell him I also present him the fort in the locust grove." Our general, Jesus Christ, sees the fort of the home possessed by the demons of idolatry raining shot and shell into the ranks of his tried soldiers and sends his love to us women of Christian lands, and asks, at our hands that fort. May we like brave General Cockrell, straighten ourselves and cry, "Women of Christ, attention! Charge! and we have the assurance of his unchangable word, that we will take that fort, and can return him our love with that fort. Oh, what a blessed privilege to be made partakers with him of the heavenly calling." May not one of us be found underestimaing our privilege, but may we lay our property, our lives, our all at His feet who is county worthy.

WELCOME ADDRESS.

To the delegations to our Sabbath-school Conference, Bellefonte circuit: —We meet to greet and welcome you to our homes and hospitalities; not as strangers, though with some of us this is the first opportunity we have had of enjoying each other's associations, yet in spirit and purpose we meet as brothers and sisters who have long been joined together in the spirit of unity, to strengthen and confirm the older ones, and lay before the body post work, our best prospects, and our best plans for the future success of our Sabbath-schools, to the good of our children. We feel more than grateful, that we, being so weak in numbers and limited in skill, as to the best plans for the greatest good in Sabbath-school work, have been chosen as the class to entertain and receive instruction from this Conference, and though the entertainments with some of us are not so good as we would they were, yet they come from hearts that overflow with love and faith in the cause that we meet to represent, and we are certain, that they are extended to hearts that are no less responsive in a good cause than our own. We meet not to work for fame, but for something higher and greater than this world can give. We come with the fervency of spirit that should fill every Christian's breast, to unite our influence; not in contributions of funds for more extensive good, but for the purpose of each one's gain, in the holding of communion together, and strengthening each other with encouraging words, and for the purpose of invoking a blessing from our Great Leader to rest upon each class here represented. And may there be a flame of devotion here kindled, and glow, from breast to breast till not one may feel unprofitted by having participated in this Conference.

Next to the Church, we should feel an interest in our Sabbath-school. We should pray for it, and labor for it. We are careful to provide food and clothing for our children, necessary to their physical growth, but we should in a two-fold degree, provide for their moral and spiritual depelopment; for it is in childhood that the germ is planted for weal or woe in after life. The training of the child mind for life and eternity should be of the greatest importance to every parent; and surely we have no better aid than the Sabbath-school. And may each delegate who has honored this Conference with their presence, leave it feeling that they have been benefitted, and with a determination to help lade the Sabbath-school educational ship with a grander host of children, young men, young ladies, old men, old ladies, than she has ever yet borne, and make one grand pull for the shore of perfection. PAULINA ROWLAND.

BAPTIDZO AND THE LEXICONS.

An article in your paper of June 4, 1890, by L. P. Norfleet, on the debate between Rev. J. Ditzler and Eld. Briney, says Dr. Ditzler gave fourteen lexicons of the highest authority, which define *baptidzo* to pour, to sprinkle. The doctor does the same in his great book on baptism. This book should be in every Methodist family. While it is very learned, it is so arranged that the English reader can get all the facts. The Publishing House and the preachers generally would do a great work for the cause of truth by an earnest effort to place it in every Methodist household.

The same article says: "Our Disciple brethren are very anxious that we should produce one standard Greek-English lexicon that defines *baptidzo* to sprinkle or pour. Elder Creel even offers $100 for such a book." This has been a clap-trap appeal by immersionists for years. It is well calculated to deceive. Liddell and Scott's lexicon, which is a mere translation of the great work of Passow, with some additions, had *wet, moisten, pour upon* in the first edition. These were left out of subsequent editions, not to make it agree with Passow, not to satisfy the demands of faithful lexicography, but to satisfy immersionists, to make it acceptable to them and to give it a place in their schools. The first edition was just as much standard as any subsequent one, and perhaps more nearly so. In this connection I would call attention to a work of great merit—the work of Dr. Robert Young, LL. D., of Scotland. His scholarship cannot be challenged, neither his honesty. I refer to his great "Analytical Concordance to the Bible." It is truly a concordance and lexicon and should be so styled, for its title page declares that it contains "every word in alphabetical order, arranged under its Hebrew or Greek original with the literal meaning of each and its pronunciation." Furthermore, in the preface p. 4, Dr. Young says, "The present work is the result of very many years' labor, and is designed to lead the simplest reader to a more correct understanding of the common English Bible, by a reference to the original works in Hebrew and Greek with their various shades of meaning as explained by the most recent critics: Furst, Robinson, etc. Every word in the English Bible is cast into proper alphabetical order, these are then arranged under their respective original words, all in their own proper alphabetical order. To each of the literal meaning is prefixed and the pronunciation appended, with certain figures which indicate the number of the Hebrew conjugation," etc.

Now then what does Dr. Young say under "Baptize"? "Gk. *Baptidzo*. To consecrate (by pouring out, on, or putting into.)" Let them pay over the money. Here is a Greek and Hebrw-English lexicon by one of the great living scholars giving pour as the first means of consecrating. But they say this is a Concordance, or it is a Bible lexicon. We want a Greek-English of classical Greek. Of course they do not want the Bible meaning. That destroys their theory. Nor do they want Hellenistic Greek, but old classic Greek in which the word was never used to denote the religious ordinance of baptism. But after all, why object to Dr. Young when he tells us he gives the literal meaning of each word?—H. P. Walker, Lexington, Ky., in St. Louis Christian Advocate.

FORT SMITH DISTRICT HIGH SCHOOL

MR. EDITOR:—By request of our pastor Rev. I. B. Hickman, I write you a short account of the closing exercises of our School. The Ft. Smith District High Srhool closed its seventeeth annual session June 13, 1890. The Commencement exercises consisted of sermon at 11 a. m. Sunday June 8, by Rev I. B. Hickman and Sermons both Sunday night and Monday night by Rev. J. E. Martin of Greenwood; Public examinations, oral and written, Monday. and Tuesday. and exhibitions three nights, Wednesday. Thursday. & Friday. These consisted of Declamations, Recitations, Essays, Tableaux, Pantomimes, Farces, Dramas, Music, and Calisthenics, exercises. The entertainment each night was largely attended and was indicative of great toil and painstaking care on the part of Prof. Bishop and his able assistants; and great progress and proficiency on the part of the pupils. Ours is a good school and has done and is doing a great work for education and Methodism in Western Arkansas.

The School Board has done well to re-elect Prof. Bishop, Principal for another year, and we predict for the School. another year of unprecedented success. Mr. Editor we have a splended little town over here and would be glad to have you visit us. Hold yourself in readiness to attend our next Commencement, June 1891. Success to the causes of education and Methodism.

GEO. S. EVANS.

Booneville, June 23.

WESLEY WINNING THE CHURCHES.

The Ppresbyterians for years made the life of the Methodists miserable by reason of our rejection of the decrees of Calvin. Now the great Northern section of the Predestinarians are come to the side of the Methodist. Nay, more, not only our doctrine, but our polity is finding favor with our brethren who hitherto did not train with Wesley. Our itinerancy is growing in popular practice. We give a few examples which we find in a recent number of the New York Advocate. A deputation of Independents waited upon the recent Wesleyan Conference at Hull. Their spokesman jocosely but significantly said:

"When the Methodists give up the itinernancy we will take it up; for of the six Congregationalist pastors now in Hull, but one has reached the Wesleyan term of three years."

The Examiner, the leading Baptist paper of new York, and possibly the most influential journal of that Church in this country says:

The Baptists have no longer a sufficient reason for criticising the itinerant system of the Methodist Episcopal Church. Our Methodist brethren can now retort, with unanswerable force, 'Physician heal thyself.' The statistics of our Churches show that the duration of the average pastorate over a Baptist Church is just about three years —just the full time allowed by the Methodist Episcopal Church for the tarrying of a minister in one place. We have, therefore, the system of itinerancy with all its disadvantages, but *minus* the one advantage that makes the system tolerable among the Methodist: the Bishop who brings together the shepherdless flock and the flockless shepherd."

Dr. Talmage the great Brooklyn sensationalist, lately said to his congregation:

"The Methodist Church, once peculiar in keeping a minister only two or three years, is no longer peculiar, for now in all denominations clergymen touch and go. The Presbyterian, Episcopalian and Congregational wheel turns as often as the Methodist. Perhaps it is just as well. It gives ministers an opportunity of seeing the world and wider observation, while congregations get new styles of thought, and every new pastor puts a new layer into the wall rising to the honor of the great Archictect. I cannot see any special objection to brief pastorates. The only important thing is that pastors know when it is best to come, and when it is best to go."

Here comes another Baptist testimony; this time the Baptist Weekly:

"Our Methodist brethren are beginning to discuss quite spiritedly the removal of the time-limit for their pastors. Seeing that they can now stay three years, which exceeds the average in most other denominations, the majority will probably conclude that it is not best to extend the time. It may work harshly in a few instances, but a good many preachers will do best to move on after three years' service. No doubt the certainty of the end of a pastorate, within a reasonable period, in many cases helps ministers to peach."—Richmond Advocate.

Quarterly Meetings.

Jonesboro Dist.: M. M. Smith, P. E.; third round:—Buffalo Island mis, July 5, 6; Vandale and Harrisburg sta, 12, 13: Harrisburg ct, 19, 20: Paragould sta, 26, 27: Paragould ct, Aug. 2, 3; Jonesboro sta 7: Jonesboro mis, 9, 10: Gainesville ct, 16, 17: Boydsville ct, 19, 20: Marion ct, 23, 24: Lake City mis, 30, 31: Chickasawba ct, Sep. 6, 7: Osceola ct, 13, 14: Lorado ct, 21: Shiloh ct. 27, 28: St. Francis ct, Oct, 1, 2.

Local preachers will please be present at this Quarterly Conference with their written report, to have their licenses renewed and characters passed.

Morrillton Dist.: V. V. Harlan, P. E.; third round:—Cadron ct, at Hickory Ridge, June 28, 29; Perryville mis, at Cherry Hill, July 5, 6; Morrillton ct, at Sunnyside, 12, 13; Mt. Vernon ct, at Union Valley, 19, 20; Conway sta, 20, 21; Conway mis, at Gold Creek, 21, 22; Morrillton sta. 26, 27; Perryville ct, at New Tennessee, Aug. 2, 3; Oppelo mis, at New Salem, 3. 4; Clinton ct at Pleasant Grove, 9, 10; Bee Branch mis. Steele's Chapel, 16, 17; Quitman sta, 21; Quitman ct, at Camp grounds, 23, 24; Archey mis, 30, 31.

Missionary mass meetings will be held at Clinton, June 24—26; Springfield, 27—29; Perryville, July 4—6; Quitman at Camp ground, Aug. 24; Conway, Sept. 26—28; Morrillton, —.

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: Sulpbur 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; Mountain 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'm 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.

FAYETTEVILLE DIST: F. S. Johnston, P. E.—Third round. Bentonville sta, May 24, 25; Bentonville c't, at Hulmon'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, 19, 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. Boyls, 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. Peytonvile, 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 mis 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 Spring 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.

ARKANSAS METHODIST

WEDNESDAY, JULY 2, 1890.

PERFECT LOVE.

DEAR METHODIST:—I feel like making some remarks on perfect love. "Herein is our love made perfect, that we may have boldness in the day of judgment; because as he is so are we in this world. There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not perfect in love." 1 John; iv: 17-18. I call the attention of the fearful ones to the above Scripture. When I see so many of our dear brethren manifest tormenting and distressing fear, love moves me to do or say something to encourage them. O, what can I do for them more than refer in my simple way to perfect love that casteth out fear and gives comfort? And I will not stop to contend about number, whether it is second, third, fourth, or what; but I pray for them to have the blessing of perfect love. Jesus says, 'Fear not, little flock.' O, how God's 'Fear not' rings through the Bible! God's fearless army will conquer the world for Christ. Reader, are you free from the fear of death? If not, you are not free from sin.

Lift up your hearts, despairing sons and daughters of Zion, victory is coming. The 'little flock' have scattered the fire around the world, and are now shaking the nations with the momentum of an earthquake. Clouds may rise, tornadoes sweep, volcanoes blaze, devils howl, and the judgment roll on with the resurrection trump of God, but the soul with perfect love is fearless. Thank God for religion so deep the devil can't reach it. O, for perfect love to cast out all fear and sin. Have we got it?

J. H. CALLAWAY.

THE MORAL VS. THE INTELLECTUAL.

My visits to the colleges this year and my mingling to some extent with hundreds of college students, have suggested thoughts which had occurred to my mind several times before.

Do our Church schools, the best of them, fulfil their obligations to the character side of their students? I have no question to raise as to whether they pay sufficient attention to the knowledge side; a fault along that line is far less injurious than inattention to character. My own opinion, based on experience and observation, is, that there is, relatively, far too little emphasis placed by our schools on moral qualities. In a certain city, not in this State, I rode twenty minutes in the same omnibus with a beautiful girl who wore the gold medal for elocution which she had won a few hours before. But during that short ride she displayed an impatient, complaining, cross, unamiable spirit. I am a great admirer of elocutionary ability but had she been my daughter, I would rather see her earn a medal for patience and amiability than elocution.

Why not offer a medal for modesty as well as music? Why not offer prizes for industry, truthfulness, humility, etc., as well as for mathematics, Latin, Greek, French, and so on? Many a bright boy or girl gets the idea, even in Church schools, that to excel in the acquisition of knowledge is to excel in securing all the prizes of life. Hence, many a first-honor graduate fails in the school of the world where the standard is, not so much knowledge, as self-control, promptness, industry, truth, integrity and courage.

Let the students be taught—so taught that they will not fail to learn the lesson—that, while right knowledge is very valuable, right qualities of character are far more so. Why does a school give a diploma to a young man or young lady whose moral character gives the lie to what is certified over the signatures of Faculty and Trustees? Because the intellectual and literary side of the education furnished by that school is considered far more important than the moral. Where is there a school that will withhold its honors because of moral blemishes, providing the student has met the literary conditions? Do the schools in this matter act upon the assumption that the literary conditions are more important than the moral?

Teach your students the ancient and modern languages and all the sciences. But teach them that proper qualities of character are far more important than this knowledge multiplied a hundred fold. Let the course of training be such as to develop the qualities that secure success in time and eternity; and brand with disgrace the school that fails to do so. Teach your students that it is better to invariably tell the truth than to be adepts in the higher mathematics; that it is far more desirable to be modest and humble than to know every scintilla about the relations of the Greek Dative case; that industry is far more profitable than profound acquaintance with Hebrew; that it is far better to be faultless in daily life than in rhetoric and logic. Teach them to cut off the right hand sooner than it shall do an unrighteous deed. Teach them it is better to be lame all their lives than that their feet should lead them into paths of vice. Teach them it is better to lose their tongues than to speak an obscene or profane or sinful word. Teach them that, as the ermine allows itself to be killed rather than soil its beautiful fur, it is better to die than soil the spotless integrity which all should cultivate. Teach them the sublime faith that God's government means all rascality and selfishness to the rear, integrity and usefulness to the front.

GEORGE W. HILL.

Morrilton, June 23.

USE OF WHISKEY NOT INCREASING.

It is asked, "Why is it that notwithstanding prohibitory laws in some States, restrictive laws in other States, temperance Societies and publications, and the efforts of the Churches, the use of whiskey is increasing!" The use of whiskey is not increasing. We are happy to beable to say, we have demonstrated this several times; and we will do it again for the encouragement of temperance workers and in reply to the question just quoted.

From 1840 to 1860, when there was no tax on whiskey, its consumption grew from 43,000,000 of gallons annually to 90,000,000 of gallon; annually—an increase of 180 per cent. In 1840 the consumption was for every man, woman and child in the United States, 2 52-100 gallons; in 1860 it was 2 86-100 gallons. The 90 per cent. tax was imposed in 1874. In 1886 the consumption of whiskey was 72, 561,614 gallons. Between 1860 and 1886 the population nearly doubled, and if the same amount of consumption per capita had prevailed in 1886 that did in 1860, the consumption would have been 170,500,000 gallons. The per capita consumption, as we have already stated, in 1860 was 2 86-100 gallons; in 1886 it was only 1 44-100—within a fraction of being one-half less per capita. Evidently, taxation, prohibitory laws, restrictive legislation, temperance associations and publications, and the efforts of the churches have not been in vain against whiskey.

It is true, however, that the use of light wines and beer is increasing rapidly. Light wines contain from 8 to 14 per cent of alcohol, beer and ale 3 to 5 per sent, and whiskey 50 per cent. The consumption of beer has increased from 8,383,720 barrels in 1875 to 25,098,765 barrels in 1889—almost a half barrel for every man woman and child in the United States!

The use of strong liquors and wines is also decreasing in Great Britain, and there, as here, the proportion of total abstainers is becoming larger every year. The Chancellor of the Exchequer has shown in detail that the consumption of spirituous liquors has been falling off steadily for more than a dozen of years; that last year less wine of all kinds was used than during the previous year, and that the use of beer had only increased two-thirds of one per cent.—Presbyterian Banner.

Not a Bottle Returned.

Mr. Jos. Atkins, Greensboro, Ala., writes: "I have sold nearly all the Hughes' Tonic bought of you and not a bottle has been returned. I am satisfied it is the best Ague Cure ever presented to the public. I have been in the drug business for 25 years and never have sold anything that gave such satisfaction." Sold by Druggists.

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Sunburn, Chafings, Eruptions, Sore Eyes, Sore Feet, Mosquito Bites, Stings of Insects, Inflammations, Hemorrhages,

Piles, Cuts, Boils, Burns, Wounds, Bruises, Catarrh, Soreness, Lameness.

FAC-SIMILE OF BOTTLE WITH BUFF WRAPPER.

AVOID IMITATIONS. ACCEPT NO SUBSTITUTE.

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Christians are too apt to hope for the crown without bearing the cross, but no cross, no crown.

From the *Herald of Faith*, St. Louis, Missouri August 10, 1887.

Referring to Shallenberger's Antidote for Malaria, the business manager of the *Herald of Faith* would say, that he gave this medicine a personal trial, and was speedily cured of an unpleasant Intermittent Fever. He then recommened it to F. J. Tiefenbraun, 1815 Papin street, and to police officer Meidenger, at the Union Depot, both of whom were cured by it of chills and fever of several years' standing. Recently his wife, after a fever of several days' duration, took a single dose and was perfectly cured. In view of these remarkable cures, and remembering how much money is spent for quinine, so little to be depended upon, and often so injurious, we can only wish that Shallenberger's Antidote would come into general use.

The Gospel is in advance of the law, but not in opposition to it.

Symptoms of Torpid Liver.

Loss of appetite and nausea; the bowels are costive, but sometimes alternate with looseness or diarrhœa; pain in the head, accompanied with a dull, heavy sensation in the back part; pain in the right side and under shoulder blade; fullness after eating, with a disinclination to exertion of body or mind; irritability of temper, low spirits; loss of memory, with a feeling of having neglected some duty; general weariness and debility. If these warnings are unheeded, serious diseases will soon be developed. No better remedy can be used than Tutt's Pills. A single dose produces such a change of feeling as often to astonish the sufferer.

Tutt's Liver Pills

Cure Bilious Diseases.

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Many apparently strive to bring God down to the views of men, rather than to bring man up to correct views of God.

To clear the head, cheer the spirits, and brighten the complexion, take Bailey's Effervesent and Sparkling Aperient. It will do away with dyspepsia, biliousness, heart burn, acid stomach and constipation, like drinking the waters of the celebrated Baden Baden Springs, of Germany. As delicious as a glass of soda water. Price 50 cents, of all druggists.

The one controlling principle of life should be to obey and please God.

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Makes the lives of many people miserable, causing distress after eating, sour stomach, sick headache, heartburn, loss of appetite, a faint, "all gone" feeling, bad taste, coated tongue, and irregularity of the bowels. Dyspepsia does not get well of itself. It requires careful attention, and a remedy like Hood's Sarsaparilla, which acts gently, yet efficiently. It tones the stomach, regulates the digestion, creates a good appetite, banishes headache, and refreshes the mind.

Distress After Eating

"I have been troubled with dyspepsia. I had but little appetite, and what I did eat distressed me, or did me little good. After eating I would have a faint or tired, all-gone feeling, as though I had not eaten anything. My trouble was aggravated by my business, painting. Last spring I took Hood's Sarsaparilla, which did me an immense amount of good. It gave me an appetite, and my food relished and satisfied the craving I had previously experienced."

Sick Headache **Heart-burn** **Sour Stomach**

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Hood's Sarsaparilla

Sold by all druggists, $1; six for $5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

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Mention this paper. June 11-2m

D. R. WING. C. E. STEPHENS. J. S. EGGLESTON. C. M. WING.

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Double buggy har. from $15.00 to 28.00.	
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Rev. Z. T. BENNETT, Editor.

WEDNESDAY, JULY 2, 1890.

In our editorial last week on the District Conference we wrote correctly, that it was established by our Church in 1866, but later we changed the date to 1870, understanding that marginal date in Dr. Peterson's History of the Revisions of the Discipline to be the date of its establishment.

The kind expressions and helpful service by many brethren beloved in behalf of this paper, are duly and gratefully appreciated by the Editor and Business Manager, who are desiring to make this paper meet the expectation of the Church, in proving a blessing to its membership. We hope to make the paper better as ability and opportunity may enable us to do so, and to this end we need and urgently ask the hearty co-operation of all our preachers and laymen. During the Summer months business is usually dull and our receipts small, but our expenses are equally as large as in the Winter season. A due consideration of this fact should lead many, who can do so, to renew their subscriptions now. This is a gentle hint to—*you?*

We wish all the secular papers of the land would not only refuse to advertise the Louisiana Lottery, but would also denounce that iniquity, as the St. Louis Republic does in the following:

"The bald fact that the Louisiana Lottery Company can afford to pay $1,250,000 per annum for the privilege of doing business gives only a faint idea of the colossal proportions of the swindle it represents. In order to understand the true situation it must be remembered that the patronage of the lottery comes mainly from other States than that in which the drawings are held. In nearly all these States traffic in lottery tickets is either a misdemeanor or felony. It has to be carried on in defiance of law in a half secret manner. Those engaged in it are constantly subject to blackmail by blacklegs, by police or by anybody who has either knowledge or power to bring the force of the law against them. What, then must be the percentage of profit on a business carried on under such circumstances? What chance has any man to win against such a scheme? It is the fact that a few in a thousand do win that sets other thousands crazy to try their luck. The percentage is so great that it amounts to straight robbery."

From a special to the Memphis Daily Commercial of July 1, concerning the Louisiana Lottery bill, we quote the following: "The lottery bill will come up in the Senate to-night upon the favorable report of the majority of the Committee on Health and Quarantine. The committee proposed a number of amendments, of which the most important was one increasing the amount before annually paid for the franchise to $1,250,000. The apportionment of the fund made in the original bill is not disturbed, as the increase of $250,000 is assigned to the general fund of of the State. The committee's amendments were adopted.

Mr. Foster, the leader of the anti-lottery faction, offered a series of amendments providing that after the price of the franchise had been paid the sum of $1,250,000 be allowbd Morris and his partners, and that the remainder of the company's income BE DIVIDED EQUALLY between the State and the company, the books of the concern to be subject to examination by the State officials at any time; abrogating the monopoly features of the grant and reducing the term of existence from twenty-five years to five years, requiring the ballots of voters upon the amendment to be deposited in separate boxes and to be indorsed with the name of the voter on the back and subjecting the company to parochial and municipal taxation.

The amendments were rejected. The other amendments, requiring stockholders to be citizens of this State, prohibiting any but monthly drawings, requiring annual reports containing a list of stockholders to be filed, and throwing the books open to inspection in case of prosecution against the company, were also rejected.

The bill was then passed to third reading by a vote of 21 to 12. It comes up on final passage tomorrow, and will then need twenty-four votes. There were three absentees tonight, and upon their votes the question lingers.

SIX DAYS IN THE FIELD

Last Tuesday afternoon we left our office for the growing and enterprising town of Hope, 112 miles south of this city. We had a pleasant traveling companion in President S. H. Babcock of Galloway Female College, and upon our advice he was in readiness to preach that night; but learning after our arrival, about dark, that the appointment was not made in his name, he not only flatly refused to fill the pulpit, but ate a hearty supper at the expense of our popular pastor, Rev. H. W. Brooks, and drank strong coffee instead of ice tea "to keep awake." It would be contrary to the usual expectation to see a large congregation at a week night appointment in town just after a rain; hence, we were not disappointed at the number present, but pleased with their respectful and attentive hearing. We met Col. Simms and his excellent wife recently from this city, and became acquainted with a number of other members of our Church in Hope. At the new, commodious home of Dr. Arthur A. Gibson we were hospitably lodged and breakfasted, and left on the early train without having the privilege of seeing much of that prosperous town. As we expected we learned Methodism is advancing there under the faithful and efficient ministry of Rev. H. W. Brooks, one of the growing preachers of our State.

A ride of ten miles carried us to the seat of the Washington District Conference in the historic town of Washington. From it have gone out more men of ability and wide reputation than from any other town in Arkansas. There once lived Hons. A. H. Garland, J. K. Jones, D. W. Jones, J. R. Aikin, B. B. Battle, G. D. Royston, A. B. Williams, Thos. B. Simms and probably others, who have served their State and nation with distinguished honors. Our home there was with W. S. Aikin, Esq., lawyer, editor and son of the late Judge Aikin, in the residence long occupied by Senator J. K. Jones. In its front yard stands a towering magnolia tree, planted there fifty years ago by Gen. Royston and now measuring seven feet in circumference. This was an attraction, but less than the very excellent entertainment by Mr. Aikin and his cultured wife, who are happy in the possession of three beautiful little girls, Flossie, Pauline and Anna Bell. Blessings on that home.

At 11 a. m. Wednesday we had the pleasure of hearing a thoughtful, earnest and practical sermon by Rev. J. M. G. Douglas, of Lockesburgh, on the incentives to and rewards of well doing. At 3:30 p. m., Rev. T. H. Ware, P. E., presiding, the Conference was organized by the election of Rev. J. R. Cason, as Sec'y, and the appointment of several committees. The attendance after the first day was good, and there was promise of an interesting and profitable session. The morning of the second day was devoted to an inquiry into the spiritual condition of pastoral charges and the personal experience of pastors reporting the same. We wanted to hear more along that line, but the afternoon was devoted chiefly to hearing Revs. S. H. Babcock, J. B. McDonald, John McLauchlan and I. L. Burrow in behalf of Galloway, Hendrix, Arkadelphia and Hiram and Lydia (Burrow) Colleges. All the speakers were heard with less or more interest, but as they wish to speak at other places we will do them a kindness by not reporting their eloquent utterances at this time. Besides with more practice and a proper consideration of the hot weather and Conference business, they may condense more unless stirred up by another Richmond in the field.

From what information we gained the Washington District is in fair condition, somewhat in advance of former years; the preachers seemed hopeful of a prosperous year, and to that end they were directing their prayers and efforts, in harmony with their efficient P. E. and in favor with the people. There are in that District eighteen charges, some strong in members and means, others feeble, and all served by faithful men giving proof of their divine calling. To the host of the Conference, Rev. J. H. Gold, all were indebted for thoughful attentions in promoting their comfort. He is as usual doing good work, and is esteemed genuine, pure metal. We omitted saying we heard Revs. S. H. Babcock and John McLauchlan preach one sermon each to appreciative audiences, and we now say we were reluctant to leave the Conference and the cultured, hospitable people of Washington.

Early Friday morning with Bros. Babcock and Burrow we started on a circuitous route to Fordyce to visit the Camden District Conference. Leaving them at Gurdon to go via Camden, we came around by this city, spending two hours at our office and one at home, then out during a rain storm to catch a train for Pine Bluff, waiting there nearly four hours and finally reaching Fordyce at 2:30 a. m., nearly four hours ahead of the other two Bs, who were delayed by a break in the rail-road. After a rest of five hours and breakfast, we began to take in the situation, shaking hands with preachers and laymen, receiving cash on subscription and enquiring about the Conference then in session. We learned with pleasure of much religious interest and of three conversions the night before. At the morning session, enquiry into the number and condition of Sunday schools brought out some interesting facts, before reaching the special order, the report of the Committee on Education. To this report Prof. J. D. Clary, Principal of the Fordyce Training School, offered an amendment and made an able and instructive speech in behalf of many training schools and few superior colleges. While his amendment was not adopted, all were impressed with his candor and scholarly attainments.

In the afternoon speeches were made in behalf of colleges already mentioned, Dr. Harvey making an earnest speech for the Arkadelphia Methodist College, the writer by request some statements in behalf of Quitman College and the P. E., Rev. H. H. Watson, closing with a strong appeal in behalf of Hendrix College and Fordyce Training School. Then after the election of delegates to the Annual Conference, Bro. Watson made a pleasant and brotherly talk on the work and general interests of the Church in the Camden District during the present and the preceding year. While he was talking we heard an older preacher whisper, "that would sound well even from a Bishop." He is not only in great favor with the people, but has demonstrated his efficiency in the prudent, godly and aggressive leadership of that District, which last year excelled others of the Conference in several particulars, in which it now promises an advance over last year. In its faithful preachers and zealous laymen the Camden District will compare favorably with the best we have ever known.

We heard but one sermon, that at 11 o'clock by Rev. Edwin W. Winfield. Never did a young preacher come before an audience in more hearty, loving sympathy for him, and there was no doubt of many fervent prayers, that the mantle of his noble and sainted father might fall upon the son consecrating his life to the same ministry. The sermon was heard with tearful interest and evident approval, and as Rev. J. F. Carr closed the service many gave expression to their overflowing emotions. Bro. Winfield will temporarily fill the pulpit recently made vacant by the death of Rev. L. M. Keith, who was doing admirable and most successful work, and was deservedly and greatly beloved by his charge. We had pleasantly anticipated his presence at that Conference, but the Master bade him exchange the burden of the cross for the joys of a crown.

Fordyce is a town of more importance than we supposed, and it is advancing in population (now nearly 1,200), business and enterprising improvements. As Bro. Watson was arranging to give us a ride about the town, Bro. Carr informed us of a belated south-bound train expected in a few minutes, and we quickly decided to accompany him to Camden rather than go long after midnight as we had promised to do. Our departure was hasty, having barely time to get our baggage and thank Capt. J. W. Smith, proprietor of the Hampton House, for his kind entertainment; but afterwards we were glad of leaving then, as we had the privilege and delightful pleasure of more rest and sleep.

In Camden we preached morning and night to Bro. Carr's congregation, and in the afternoon attended Sunday-school superintended by one of Camden's best citizens, Bro. W. K. Ramsey. Though the weather was hot, it was one of the most pleasant Sabbaths we ever spent among strangers, as were most of the people we saw. We were pleased with the cultured appearance and manifest religious spirit of the congregations, and simply delighted with the excellent music. Bro. Stinson, their organist for twenty years, supported by a sweet-toned cornet and a quartette of trained singers, charms the hearers with the melody of sacred music. We are not surprised that Bro. Carr is so highly pleased with that charge in a growing town (pop. 3,500), having as good society as can be found anywhere, and showing evidences of enterprise in every direction. And he may not be surprised, that we suggested to our princely laymrn, Dr. J. W. Brown, that if they should desire to exchange their preacher for a prosy editor, we could put them in correspondence to secure that end. Bro. Carr is succeeding admirably, is an untiring worker and has the happy tact of gaining the favor of the community and the esteem of his congregation. One secret of his success, however, may be found at the parsonage in the person of his saintly wife, venerable to those of mature years, and as gentle and lovable as a child to the young of that charge. Under their kind roof we had as refreshing rest and delightful entertainment as any preacher ever received among friends beloved.

Leaving Camden at 11 p. m., with three hours in bed and breakfast at Pine Bluff, we reached our office about 10 a. m. Monday, the anniversary of our 41st birthday, and with the sincere wish, that our years to come, many or few, may all be given to the service of Him "whose I am," and in such manner as may be directed in the will and pleasure of our Church.

TROUBLE FROM THE ORIGINAL PACKAGE DECISION.

We regret exceedingly to learn, that certain persons, who have little regard for our State laws and less for moral sentiment and domestic happiness, are planning to outrage prohibition communities in Arkansas by selling intoxicating liquors under the late "original package" decision of the U. S. Supreme Court. We understand there is a purpose or talk to this effect, with reference to Arkadelphia, Augusta, Lonoke, Prescott, Searcy and probably other places, but it will meet with bitter and possibly violent opposition. The temperance people of our State are law-abiding and we hope they may ever so continue, but it will be to them a severe trial to witness the most wholesome laws of Arkansas violated with impunity under the possible protection of the decision just referred to. We are fearful, they are now without certain and adequate remedy, but whatever there may be, even in annoyance and delays by prosecution, should be vigorously employed until Congress may give some relief by amendment of the Inter-State Commerce law, as suggested by the Supreme Court.

The Washington District Conference adopted a resolution asking our representatives in Congress to support the Wilson bill, or something better, to afford protection to prohibition States and communities against the operation of a national law, which effectually over-rides the will of the people, as expressed in salutary laws for their own local self-government. Surely something can and must be done to prevent the outrage upon prohibition communities by the invasion of the iniquitous liquor traffic.

On Saturday last the associated press gave an outline of the bill prepared by Representative Reed of Iowa and agreed on by the Judiciary Committee of the House as a substitute for the bill passed by the Senate.

It first points out the differences between the two bills, the Senate bill being applicable to a single subject of commerce—viz: intoxicating liquors, and the house bill being applicable to all articles of commerce. The report says that in the opinion of the committee all property which has been imported into the State and kept for sale there ought to be subject to the jurisdiction of the State, and all persons who engage in the traffic within a State ought to be subject to such rules as it may enact for the regulation of that traffic. The States are the proper judges of the needs of their own citizens, and they ought to be free to enact and enforce such laws as they may deem best adapted to their situation and best calculated to enhance the property and happiness of their people, and when the non-resident imports his wares into the State and then engages in traffic therein. it is but just that he should be subject to the same restrictions that govern the citizens of the State who would engage in a like traffic. And this would be the effect of the bill—if amended as recommended by the committee. It would in no manner interfere with the right of the citizen of a State to purchase an article of commerce, which he might desire for his own use and have the same transported and delivered to him at his place of residence. The States would have no power to prevent the importation of any article of commerce, nor to obstruct the transportation of commerce through their territories, except in the necessary enforcement of their health laws. Its only effect would be to subject such property as may be imported into the State and there held or offered for sale, to the laws of the State. The power of Congress to enact a law of this character can hardly be doubted. In the judgment of your committee, the report concludes, it would be much wiser to enact a general law applicable to all articles of commerce, than to meet the exigency with references to past articles as it may seem to arise, as would be the Senate bill should it be enacted."

In our issue of May 7 we quoted the opinion of the dissenting Justices, Brewer, Gray and Harlan, as delivered by Justice Gray, a paragraph of which we republish as follows: "The power of regulating or prohibiting the manufacture and sale of intoxicating liquors appropriately belongs as a branch of the police power to the Legislatures of the several States, and can be judiciously and effectively exercised by them alone, according to their views of public policy and local needs, and cannot practically, if it can constitutionally, be wielded by Congress as part of a national and uniform system."

In harmony with this opinion Gov. Humphrey of Kansas has written a a letter of instructions to Attorney-General Kellogg concerning the attempts of the Federal courts to prevent the State from prosecuting the violators of its own laws. As quoted by the St. Louis Republic, Gov. Humphrey says among other things: "This claim should be boldly met and all judicial methods and remedies should be exhausted before we surrender the contest. The assertion of the Federal courts of the possession of such a power and of their right to exercise such jurisdiction is fraught with so many serious consequences and involves such vast interests that it is our bounden duty to fight for home rule in every form. If this extraordinary power can be exercised in behalf of whiskey it will be invoked on other occasions to fasten upon the people of the State many things at which the public conscience will revolt."

We are informed upon good authority, that dealers in liquor, claiming protection under the "original package" decision, have no right to sell liquor in bottles of any size, which were packed and shipped in bulk in boxes or crates. This being true, we hope the advocates of temperance and State laws will prosecute to the extreme limit every man, who dares to sell liquor in small vessels shipped in bulk in cases, boxes or crates. The burden of proof will be upon the seller to show, that the original package was sold as shipped to and received by him from another State. Failing to establish this, he should without mercy be punished to the full extent of the law. From the lips of such man no plea for clemency should be considered.

PETER AND PROBATION.

BY REV. D. F. BONNER.

It is well known that, in so far as the modern doctrine of future probation is at all scripturally defended, it is justified by an appeal to a single passage in one of the epistles of Peter. It is admitted that this passage is the only text in all the Scriptures that reveals the doctrine, but it is claimed that it is so clear and unmistakable in its teaching, and withal, so fully in harmony with the gracious suggestiveness of other portions of the divine Word, that it places the doctrine beyond controversy. That this is not an overstatement of the position of outspoken future probationists, the following words of Canon Farrar bear witness:

"St. Peter has one doctrine, which is almost peculiar to himself, and which is inestimably precious. In this he not only ratifies some of the widest hopes which it had been given to his brother Apostle, if not to *reveal*, at least to *intimate*, but he also supplements these hopes by the new aspect of a much-disregarded, and, indeed, till recent times half forgotten, article of the Christian creed—I mean the object of Christ's descent in Hades. In this truth is involved nothing less than the extension of Christ's redeeming work to the dead who died before His coming . . . I allude, of course, to the famous passage in which St. Peter tells us (iii., 19, 20) that Christ died, etc. . . . It is one of the most precious passages of Scripture, and it involves no ambiguity, except such as is created by the scholasticism of a prejudiced theology. It stands almost alone in Scripture; not, indeed, in the gleam of light which it throws across the awful darkness of the destiny of sin, but in the manner in which it reveals to us the *source* from which that gleam of light has been derived. For if language has any meaning, this lan means that Christ, when His spirit descended into the lower world, proclaimed the message of salvation to the once impenitent dead. . .

. If Christ *preached to dead men who were once disobedient*, then Scripture shows us that the moment of death does not necessarily involve a final and hopeless torment for every sinful soul." ("Early Christianity," Alden edition, pp. 91, 92, 93.) The italics are the author's.

Is this interpretation of the Apostle's language warranted?

1. The fact that this is the only passage in which it is even claimed that this doctrine is clearly taught should make us cautious about admitting that it is eventhere taught. As Dr. Lillie say's in his lecture on this passage: "Whilst a single clear testimony of Holy Writ suffices, with such as believe in its divine inspiration, for the establishment of any fact or doctrine, yet, when of a single obscure passage two interpretation are possible, we shall do well to hold to that one which most easily coalesces with the general tenor of Scripture."

2. If the doctrine be true, it seems strange that Peter, rather than Paul, should reveal it. In these days this doctrine is advocated specially in the interests of the unevangelized heathen. In the division of labor among the Apostles, the evangelization of the heathen was assigned to Paul, while to Peter was given the work of laboring among those already informal covenant relation to God (Gal. ii., 9). It would seem, then, that any "larger hope" for the heathen should have proceeded from Paul rather than from Peter. And yet confessedly his writings give no indications of the doctrine beyond some possible obscure "intimations," which hint in that direction only as they are studied in the light of this supposed teaching of Peter.

3. If Peter believed and taught the doctrine, then Paul accepted and taught it also. Paul labored some time the in Gospel before having any personal acquaintance with other Aposles. Then he visited Jerusalem, and spent a fortnight with Peter, but he saw none other of the Apostles. Some years later he visited Jerusalem again, and formed the acquaintance of John. By this time there were suspicions in some quarters of his orthodoxy. To satisfy himself of the correctness of his teaching, he held private conference with the recognized leaders of the Church in Jerusalem: James, the Lord's brother, Peter and John. The result was that it was found that their teaching was entirely harmonious. Paul received absolutely nothing from them (Gal. i., 15-19; ii., 1, 2, 6). If Peter held and preached the "larger hope," then would have been the time for him to have revealed it to Paul.

4. If Paul believed the doctrine at all he held it as purely private personal hope, and not as a preachable speculation. In the opening chapters of his Epistle to the Romans, he describes the conduct respectively of the Pagans and the Jews, and reveals the principles upon which, in the judgment, God will deal with them. These are essentially the same in both cases. They will each be juged by the law (ii., 12). There is no suggestion that the heathen perish because of lack of light. They are condemned for sinning against the light they have. If Paul had believed they perished, because of lack of opportunity to be saved, and that, in the future world they would be given that "fair chance" which they did not have in this world, then certainly that would have been the occasion for him to have said so. But he did not do it; and we believe he did not do it, because he did not believe it.

5. The doctrine is based upon the assumption that in Christ's day the souls of the antediluvians who perished in the flood were lost souls. The assumption is a natural and common—but, yet, it is a gratuitous—one. We might as well say that the souls of those who perished in the wilderness, including Moses and Aaron and Miriam, are lost souls. In both cases alike there was a disbelief of a temporal promise—a discrediting of a temporal threatening, and a consequent common experience of a temporal ruin. But we dare not hence conclude that all who suffered the temporal destruction are eternally lost. It is not unlikely that it is for this reason that Peter speaks as he does. These souls are in divine custody of the divine justice, and are awaiting the final awards of divine wisdom and equity. But Peter will not anticipate the judgment—lift she veil that hides the unseen world and reveal their final state. He contents himself with speaking of them as being in prison. This is an expression, by the way, which is no where used in the Bible to describe the condition of the lost. On the contrary, in his second epistle, Peter uses the verb from which the noun here rendered prison is derived to express God's care of Noah (II. Peter ii, 5).

It is, besides, noticeable that in this passage in his second epistle, in speaking of the antediluvians, he says nothing about their eternal condition, but speaks only of their temporal destruction. Not so does he speak of the fallen angels. They are cast down to hell. And yet this doctrine of future probation, as justified by this passage, is tenable at all only on the assumption that these antediluvian souls were lost souls. The assumption is an unwarranted one.—N. Y. Observer.

PERSONALS.

Prof. J. D. Clary of Fordyce will spend the Summer at Bell Buckle, Tenn.

Bro. H. A. Smith of West Point, one of God's noblemen, was a caller Thursday.

President S. H. Babcock is making a splendid impression in behalf of Galloway Female College.

We are glad to know, that Rev. E. N. Watson, P. E. of this District, is rapidly regaining his health.

Sheriff Wolf of Baxter county, dropped in last Friday. He came to foot the State's bill against his county.

On Tuesday we had a pleasant call from that sweet-spirited Christian gentleman, Rev. R. N. Ross, M. D. of Lonoke.

Rev. F. N. Brewer, P. C. of Kingsland circuit, called Thursday. He was on his return from Lonoke, where he left Sister Brewer for a month's visit.

Rev. H. Jewell came down Thursday and went on to Fordyce. He brought us the sad news of the death of Sister Jeffett. Bro. Jeffett has our sincere sympathy.

During his vacation Rev. Edwin W. Winfield will serve Fordyce station, recently made vacant by the death of Rev. L. M. Keith. We hope to hear good reports of his work there.

Bro. H. J. Davis of Greenwood, writes that he is 76 1-2 years old, in bad health, and has to hire all his work done, but he can't do without THE METHODIST, and sends money to renew.

On account of failing health Rev. T. Holmes has given up his charge, Des Arc station, and gone to Texas, where he has married children living. We sincerely trust his health may be restored.

Rev. F. Moore has been transferred from the the Little Rock to the Southwest Mo. Conference, and appointed to Lexington station. He will enter upon his new charge next Sunday. We wish him great success in the Lord's work.

On returning home we learned with sadness, that Mrs. Buck Neelly died last Saturday night at Searcy, where she had been for several weeks under medical treatment. She was buried in this city Monday morning, Rev. Dr. Dye conducting the service. To the bereft husband we extend condolence.

The many friends of Rev. F. A. Jeffett will learn with sorrow of the death of his wife at their home in Searcy last Wednesday. She had been a great sufferer for several months, and death was to her a happy release from pain for the joys of heaven. The sorrowing husband and motherless children have the sincere condolence of all who know them.

Mrs. S. A. Leigh, mother of Messrs. J. G. and L. B. Leigh, died at the residence of the latter in this city Monday night, and was buried Tuesday evening, Rev. Dr. Chapman conducting the services. Mother Leigh was in her 82nd year, had been extremely feeble several years and recently suffered much. To her death was gain—a transition from mortal frailties to immortal life.

Rev. Dr. J. W. Boswell has been appointed to our First Church in St. Louis, its former pastor having been transferred to one of the Conferences in Ala. Bro. Boswell's numerous friends in Ark. will confidently expect to hear, that his earnest and forceful preaching will prove highly acceptable to his new charge. He is an able preacher and a most excellent Christian gentleman.

SPECIAL AND SUNDRY.

Read new school advertisements on page 8.

Quarterly meetings on pages 2 and 5, and other important noticies on pages 1 and 5.

Let all interested note the change in the time of meeting of Pine Bluff District Conference. It meets Wednesday, July 30, at Rison.

There were more than a few typographical errors in our last issue. Our readers knew, of course, that the two political conventions were held in this cityin June—not July as printed.

The congregation of our First Church in this city voted last Sunday in favor of buying a Pipe Organ. Next Sunday the congregation will vote upon the particular place in the church at which to place the organ.

Thursday, July 10, will be a gala day in Morrilton—the laying the corner-stone of Morrilton M.& F. College, by the Masonic fraternity assisted by K. of P. and K. of H., with an address by Prof. J. H. Shinn and a barbecue.

We call attention to the advertisement of Jennings Business College, Nashville Tenn in this issue of our paper. Our preachers and Members who are acquainted with Mr. Jennings endorse him and reccommend his school.

We call the attention of our readers to the advertisement of J. C. Geitz, St. Louis, Mo., dealer in Sewing Machines. Mr. Geitz is a Christian gentleman and the author of some valuable literature which we may hereafter notice in our columns.

The Rose Bud Missionary Society of our First Church, this city, recently re-elected officers, as follows: Miss Lucy Gantt, President; Miss Lizzie Thornburgh, Recording Secretary; Miss Edna Thornburgh, Corresponding Secretary; Miss Mattie Mytinger, Treasurer. The Society is aiding in the support of a young lady in Mexico.

Huntsville Female College is one of the most successful schools in this country. The Business Manager of THE METHNDIST has, as the protector of a young lady, patronized it, and does cordially commend it as first-class in every particular. Prof. Jones is one of our most successful educators and deserves the marked success he has won. See the advertisement in this paper.

DEDICATION NOTICE.

Bishop O. P. Fitzgerald, D. D., will dedicate First M. E. Church, South, Pine Bluff, Ark., on third Sunday in July (20th), at 11 a. m. We will be glad to have all the old pastors present, and as many visiting friends as desire to come; and we shall expect you, Mr. Editor, especially.

A. O. EVANS, Pastor.

Pine Bluff, July 1.

DELEGATES READ

The Iron Mountain and the Little Rock and Memphis Railroads will give reduced rates to delegates and visitors to Little Rock District Conference at Lonoke. Take a receipt from the R. R. agent at point where you start and you will get return ticket for 1-3 fare.

IMPORTANT NOTICE.

To the members, delegater and visitors, Jonesboro District Conference, to meet at Harrisburg, Ark., July 9-14:—The Kansas City, Springfield and Memphis Rail Road has granted a rate of one and one-third fare to all persons traveling over their line. I have written to the St. Louis, I. M. & Southern, and the Cotton Belt, but have not yet heard from them, but hope to obtain same rates over their roads. In purchasing tickets, please buy a ticket at full fare going and ask the agent to give a certificate showing that you have done so, and this will entitle you to a return ticket at one-third. Do this in all cases, whether it is on the Kansas City or either of the other two roads, as I will not have time to publish any later information.

A. L. MALONE, Sec'y.

Jonesboro, June 30.

QUITMAN COLLEGE

Dr. Peebles, Bros. A. C. Ray, J. L. Massey, B. C. Matthews and the EDITOR of THE METHODIST., all did us faithful and valuable service during our recent Commencement. We enter upon the duties of another year, hopefully.

Providence has smiled upon us. We will try to be faithful. We thank God and take courage.

O. H. TUCKER

THE ARKANSAS MACHINERY AND SUPPLY CO.

Our readers will note the new advertisement of the above named company in this week's METHODIST. The company has bought the Machinery and Supply department of D. R. Wing & Co., and carry a heavy and full stock of Mill and Ginning Machinery and Supplies, and can fill the wants of all using or contemplating the purchase of machinery of any kind. We take pleasure in commending this firm to our friends.

Quarterly Meetings.

PINE BLUFF Dist.; J. H. Riggin, P. E.: third round:—Redfield, at Good Faith, July 23: Sheridan, at Carmel, 26, 27: Toledo, at Rison, Aug. 2, 3: Lakeside, 5: First Church, Pine Bluff, 6: Pastoria, at Wabbaseka, 9, 10: Stuttgart, 11: De Witt, at Mt. Zion, 13: Arkansas Post, 16, 17: White River, 19: Kingsland, 23, 24: New Edinburg, 26: Lehi, at Bethlehem, 28: Auburn, 30, 31: Old River, Sept. 3.

FORT SMITH Dist.; Jas. A. Anderson, P. E.; third round:—Greenwood, June 28, 29: Charleston, July 5, 6: Big Creek, 5, 6? Hackett and H, 8: Magazine, 12, 13: Waldron, 19: Cauthron, 26, 27: Mansfield, 29: Hackett City c't, Aug. 2, 3: Caulksville, 9, 10: Boonville, 12: Paris and Roseville. 16, 17.

SEARCY Dist.: F. A. Jeffett, P. E.; third round:—Beebe and Ward, July 12, 13: El Paso ct, 19, 20: Bradford ct, 25, 26: Augusta sta, 26, 27: Union ct, Aug. 2, 3: Jacksonville ct, 9, 10: Mineral ct. 16, 17: Lebanon ct, 23, 24: Argenta mis, 30, 31: Searcy sta, Sept. 6, 7: Searcy ct, 13, 14: Weldon ct, 20, 21: West Point ct, 27, 28: Red River ct, 27, 28.

WASHINGTON DISTRICT CONFERENCE.

The Washington District Conference met at Washington, Ark., June 25th, 1890. All the traveling preachers were present except Bros. Worsham and Cline. Bro. Worsham has been in bad health for some time. There was a fair attendance of local preachers and delegates. Bros. Bennett, Babcock, Burrow, McDonald, McLaughlin and G. C. Jones were with us, and so we had THE ARKANSAS METHODIST and lots of school talk. To know that Arkansas is on a big school boom it is only necessary for one to attend a District Conference. The P. E., Bro. Ware, made a searching inquiry into every item of church work. He prepared questions some time in advance of the Conference and furnished each preacher with a copy, so that the answer might be the result of a thorough investigation. The facts developed show that the District is in a hopeful condition.

The following resolutions were adopted:

RESOLVED, That we respectfully petition our representatives in Congress to give us immediate relief by means of the "Wilson Bill" or something better.

2, That we urge our people to use their influence in every honorable way against the licensing of this nefarious traffic.

3, That we request our preachers and laymen to lecture, preach, and work against the great sin of intemperance.

4, That we endorse the petition being circulated by the World's Christian Temperance Union for the protection of the homes.

H. W. BROOKS,
RICHARD BAUGH,
M. L. WOOD, } Com.

5, That we cheerfully endorse the general business and editorial management of THE ARKANSAS METHODIST under Messrs. Bennett and Thornburgh.

6, That we commend it to our people as a tower of strength on all the great moral issues of the day; as a help in the spiritual life and that we will cordially use our best efforts in extending its circulation.

H. W. BROOKS
A. D. JENLINS.

7, That we extend to the Christian and moral people of La., our hearty sympathy and pledge them our earnest prayers to Almighty God for their final and complete success in the overthrow of the STATE LOTTERY.

E. L. BEARD
ALEX VAUGHN.

8, That the support of the Washington District Conference is hereby pledged to the Dallas High School and that we endorse the action of the Board of Trustees in the appointment of a financial Agent to travel in the interest of said school.

A. B. WINFIELD
J. A. BIGGS.

9, That we respectfully memorialize the next Annual Conference to re-district the Conference so as to give us a new District.

J. H. SLEDD
J. M. G. DOUGLAS.

Resolutions of sympathy for Bros. Jeffett and Worsham were adopted; also the usual resolution of thanks. The preaching (one exception) was good. The good people of Washington dispensed a princely hospitality. A more liberal hearted people cannot be found than the Washingtonians of Arkansas. God bless them. The place of next District Conference is Nashville, Arkansas. Delegates elected to Annual Conference: J. S. Steel, W. J. Miles, C. W. Baldridge, Alex Vaughn. Alternates, W. A. Wilson, Andrew Mimms. J. R. CASON, Sec'y.

We predict for Cheatham's Tasteless Chill Tonic an unprecedented success. The well known reputation of its manufacturers is, of itself, an ample guarantee of its superior merits.

A few very pointed reasons why Cheatham's Tasteless Chill Tonic will be a great success: It is absolutely free from all deleterious ingredients; as pleasant to the taste as honey; an absolute and never failing cure for all malarious complaints. Guaranteed to cure. What more could you ask?

Summer cometh on apace, and soon will the granger be engaged in his annual struggle with chills and fever. Take time by the forelock and lay in a supply of Cheatham's Tasteless Chill Tonic that your days may be many.

It is too much to have to scratch for a living and for relief also. Hunt's Cure will not help you in the former case, but will surelycure the Itch or it costs you nothing.

To live or not to live is a question which annually confronts the residents of our low grounds and swampy districts. Take Cheatham's Tasteless Chill Tonic and live to die a nobler death than by a commonplace chill.

Cheatham's Tasteless Chill Tonic is now on the market. Try it and be convinced that it is the only real pleasant and effective medicine known that in everycase cures the chills and fever. It contains no quinine or poisons and is sold under the familiar motto, "no cure, no pay."

We claim some things for Cheatham's Chill Tonic, but not everything. It will not cure softening of the brain or ingrowing nails, but it will cure chills—cold chills. Guaranteed.

When afflicted with any of the miserable skin diseases which make life a burden, try Hunt's Cure. It is guaranteed. If it does you no good, it costs you nothing.

"God's centre is everywhere; his circumference nowhere."

ESSAY BY MRS. M. E. WADWORTH.

Read on Children's Day at Paradise Hall, Lacey C't.

Our Sunday-school is such a grand work. When engaged in it, we instill "God's holy truths" into the minds of our children; they brighten in intellect as they grow older, and the lessons they have learned in the Sunday-school makes their pathway smoother through life. There are more or less dark hours of sorrow that come to us, all along the journey of life, but none of us expect a life of sunshine. If we had no sorrows, then surely we would not appreciate the many blessiugs that we receive from God. Train and develop the young minds—their work in after years will be a source of comfort to parents and teachers.

There is a great deal of work for mothers at home. They can help and encourage their children, in many ways to become "Christians." Teach them to love and fear God, from infancy, assist them to learn their Sunday-school lessons, teach them to pray and to be charitable—not merely to put in a little contribution at church, but make sacrifice in order to make someone happy, for God loves a "cheerful giver."

When we begin we feel discouraged often, yet go on from one step to another, after weeks and months of careful study we can look back with pride to our work. Nature with her beautiful trees and flowers teach us a useful lesson, they spring up from the earth, and as God's light and sunshine beam on them they flourish, and cast many beautiful shadows, so shall we grow and brighten for His kingdom, if we push onward. The autumn of life will come, so let us be faithful workers with what God has given us. We may be poor in worldly possessions, though if we have Christ in our hearts we'll be far wealthier, than if we owned millions of dollars. We have the assurance that by dilligent work for Christ we bring many souls into the "fold," and when this world with all its "glitter and vanity," has passed away, we will be united with God. Let us earnestly pray that there will not be a missing link. We do not know how much good we accomplish, because we cannot measure the amount of evil we have prevented, but one day, in the great hereafter we shall know.

There will be many obstacles in our way. Let us push onward in the good work, never give up; there is a "crown" awaiting the faithful. Christians should let their light gleam across the dark waves of sin, and those who are yet out of the ark of safety may yet be guarded safely into the "harbor of Heaven".

There is nothing so sweet as simplicity, it does not remove the grief, but it surely helps to lessen the burden of sorrow, when we know that some dear friend is longing to share our grief.

When we enter a home where the parents and children are following Christ, that home will be sunny and cheerful; each one is trying to make the other happy, and we are instantly impressed that the mother has spared no pains in teaching her family the ways of holiness. Where we find a friend laden with grief and yet out of Christ, deal faithfully, yet lovingly, with that soul until it is no longer burdened. Never shrink from God's service, work wherever you find work to do. You will be happier here by so doing, and will have more "jewels" for your crown. Sooner or later we will have to cross the dark river. The voice of our "Divine Maker" is heard in the roaring winds of autumn. We can learn a grand lesson from the falling leaves as they are tossed to and fro. Friends that have gone on, tell us too plainly that we too must pass away.

Let us devote our attention more earnestly to the solemn warnings that come from the sovereign voice of God. He tells us there is an existence beyond the grave; then let us live so at last we shall be clothed in immortality, and be received into the "eternal habitation," there to bask forever in the sunshine of God's glory, and sing praises to him who promises us that there is peace and rest for all who do "His Will."

Paridise Ark.

Rheumatism.

Is a blood poison and must be cured by altering the condition of the blood. Purify this and Rheumatism can not exist. Hnnicutt's Rheumatic Cure is a sovereign remedy for all blood, kidney and skin diseases. It is a fine tonic and cures diseases by purifying and enriching the blood—thus removing the cause. For sale by Druggists at $1 per bottle. Hunnicutt Medicine Co., Atlanta, Ga., Proprietors. Try it and be convinced. 7-2-1m.

For Rent, in Searcy, Ark., the Perry House, a new brick hotel having 23 bed rooms, furnished—good office and large dining room—convenient location. For particulars address S. Perry, Searcy, Ark.

A holy act strengthens the inward holiness, It is seed of life growing nto more life.

Progress.

It is very important in this age of vast material progress that a remedy be pleasing to the taste and to the eye, easily taken, acceptable to the stomach and healthy in its nature and effects. Possessing these qualities, Syrup of Figs is the one perfect laxative and most gentle diuretic known. 7-2-1m.

PUBLISHING HOUSE.

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Both the novelty and the force of much that is called "modern infidelity" will vanish with the reading of this book.

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"One of the best books of travel that we have seen.—*Nashville Christian Advocate.* "Engages the attention of the reader steadily from the first page to the end."—*Bishop Keener.* "As between this book and Bishop Marvin's it is a question, as betwcen Florida and Louisiana Oranges, yet unsettled which is better."—*Bishop McTyeire.* "As a whole these letters are more than good: they have a special flavor of individuality, without any bumptious egotism, and they tell a great many things, small and great, which average readers wish to know."—*New York Methodist.*

AUSTRALIA AND ITS SETTLEMENTS. 18mo. 40 cents; paper, 15 cents. A minute description of this "Continental Isle" of the Southern Hemisphere.

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CATARRH,

Catharrhal Deafness--Hay Fever. A New Home Treatment.

Sufferers are not generally aware that these diseases are contagious, or that they are due to the living parasites in the lining membrane of the eustachian tubes. Microscopic research, however, has proved this to be a fact, and the result of this discovery is that a simple remedy has been formulated whereby catarrh, catarrhal deafness and hay fever are permanently cured in from one to three simple applications made at home by the patient once in two weeks.

N. B.—This treatment is not a snuff or an ointment; both have been discarded by reputable physicians as injurious. A pamphlet explaining this new treatment is sent free on receipt of stamp to pay postage, by A. H. Dixon & Son, 337 and 339 West King Street, Toronto. Canada.—Christian Advocate.

Sufferers from Catarrhal troubles should carefully read the above.

dec. 18 eow 1yr

WILLING WORKERS.

Week ending June 28. A. M. Robertson, $5.60; S. L. Cochran, 1.40; Mrs. S. J. Dyer, 2.00; Jesse M. Williams, 1.20; W. J. Stone, 1.25; Mrs. Kate E. Brown, 4.50; W. H. H. Oyler, 1.00; S. N. Burns, 3.00; E. L. Beard, 2.75.

MARRIED,

Married at the Methodist Church in Weldon, Ark., on the evening of June 26, 1890, by Rev A. M. R. Branson, Mr. J. T. Kimbrough to Miss Josie Bishop. May the happy young couple have a prosperous journey through life.

Married at the residence of Mr. S. Linzie, June 20, by Rev. W. W. Mills, Mr. Sam Hearnsberger to Miss Mollie Anderson, all of Calhoun Co., Ark.

IF YOUR HOUSE

has the appearance of tumbling, you at once take steps to brace it up and mend the broken timbers and rebuild it so that it shall not be a complete wreck, but be tenable and safe to dwell in. Your body, blood and liver are much more valuable than your house. If it is in a weak condition your back aches or you feel sickly and uncomfortable, Use Ramon's Tonic Liver Regulator.

It is a perfect remedy for all disorders of the Liver. Sample dose free at any store. For sale by druggists and dealers or the BROWN MFG CO., Greeneville, Tenn.

L. R. CONFERENCE
TRAINING SCHOOL,
FORDYCE, - - - - ARK.

J. D. CLARY, A. B., [4 Years Teacher in Webb School] Principal.

Second Term will begin Sept. 1, in our splendid new building.

A Thorough English, Classical and Mathematical Preparatory Course.

A healthy location, moderate rates, moral community, discipline that will develop character and scholarship.

Dr. C. F. Smith, Prof. of Greek in Vanderbilt, says: "I *know* that there is no question as to his ability, thoroughness, aptness to teach, tact, his high moral and Christian character."

Write for circular.

NATIONAL EDUCATIONAL ASSOCIATION

St. Paul, Minn., July 4th to 11th.

For the above occasion the St. Louis, Iron Mountain and Southern R'y will sell from all coupon offices in the State, Excursion tickets to St. Paul and return at greatly reduced rates. Tickets on sale June 30 to July 6, limited to October 1 returning. For further information, call on or address company's nearest agent, or

H. C. TOWNSEND, G. P. & T. A.,
June 18-3t. St. Louis, Mo.

Chattanooga and Return.

Reunion of Confederate Veterans July 1st to 5th, 1890.

For this occasion the St. L. I. M. & S. Ry., will place on sale at all coupon offices in the State, Excursion Tickets to Chattanooga and return, at one fare for the round trip. Tickets sold July 1st to 4th inclusive, limited for return to 15 days from date of sale.

H. C. TOWNSEND.
Gen'l Pass, and T. A., St. Louis.
6-12-2t.

MILWAUKEE, WIS.

$15.

Biennial convention of the SUPREME LODGE KNIGHTS OF PYTHIAS, JULY 8, 1890.

Tickets on sale July 4, 5 and 6. The special excursion train leaves Little Rock via the Iron Mountain and Southern, Chicago and Alton, and Chicago, Milwaukee and St. Paul Railways, Sunday, July 6, at 6 p. m. For further information apply to

BOB NEWELL,
2t. 118 West Markham Street

Prof. Alonzo W. Mell, representing Dr. Price's NASHVILLE (TENNESSEE) COLLEGE FOR YOUNG LADIES, may be addressed at Dallas, Texas, during July and August, for all information relative to that institution.

July 2-1m.

ARKANSAS METHODIST.

WEDNESDAY, JULY 2, 1890.

CHRISTIAN LIFE.

A RECIPE FOR A DAY.

Take a little dash of water cold,
And a little leaven of prayer,
And a little bit of morning gold
Dissolved in the morning air.

Add to your meal some merriment
And a thought for kith and kin,
And then, as your prime ingredient,
A plenty of work thrown in.

But spice it all with the essence of love,
And a little whiff of play.
Let a wise old book and a glance above
Complete the well-made day.

ONE SHORT HOUR.

Lord, what a change within us one short hour
Spent in Thy presence will avail to make;
With heavy burdens from our bosoms take,
What parched grounds refresh, as with a shower.

We kneel, and all around us seems to lower;
We rise, and all the distant and the near,
Stands forth in the sunny outline, brave and clear;
We kneel, how weak! we rise, how full of power!

Why, therefore, should we do ourselves this wrong
Or others—that we are not always strong;
That we are ever overborne with care,
That we should ever weak or heartless be.
Anxious or troubled, when with us is prayer,
And joy and strength and courage are with Thee?

—Archbishop Trench.

TRANSFIGURED SORROW.

Do you know how the pearl is formed? A grain of sand, or some foreign substance, getting entrance within the shell of an oyster, hurts its sensative body, which, having no power to expel the cause of pain, covers it with a secretion and by degrees rounds off all sharp angles, moulds it into a sphere, and finishes it with a polished surface. Thus it accepts the inevitable presence as part of its life, and when it die yields up, shaped and perfected, a perfect gem, lovely with the tints of the skies, a jewel whose worth is far beyond the pain that gave it existence.

God often introduces into human lives some element of discomfort, unrest or suffering—a thorn in the flesh that cannot be plucked out, a burden that must be borne, a daily cross not to be laid down. Some souls thus dealt with chafe against the trial; they contend with it till their sensibilities are lacerated by its cruel edges and their hearts become morbid and bitter. They make its presence one long perpetual pain and poison. Others, recognizing the trial as heaven-sent, and, therefore, not to be escaped, accept it—not with joy, indeed, but with meekness; and though it press hard and sharply, they wear it with a sweet patience that day by day enables them to carry it more easily. It even becomes the source of an inward development, the growth of a grace which at the last proves to be the crowning, adorning attribute of their character—the especial quality which, rounded out to perfect symmetry, reflects the beauty of heaven.—SEL.

KEEP UP WITH YOUR CHILDREN.

It is a sweet remembrance, that of a quiet old farm-house where a tired mother after a hard day's work gathering her seven children about, her knitting-needles keeping time to the measure of the verses read by one of the group from a great poet. The poetry which she knit into the lives of her boys has outlasted all the stockings, and crowned her memory with a halo of poetic recollection.

The boy whose "mother would not go to bed until she had finished reading Pepacton" with him is more to be envied with his poor jacket than the elegant lad whose mother, with no time to read, takes time to consult the latest fashion plates that he maybe handsomely attired. There seems to be a settled conviction in the minds of many that children must take intellectual progress beyond their parents who are fated to lose out of their own lives any interest in books; and we often see stories of toil worn parents who, having educated their children through many sacrifices, are pushed aside and kept behind the scenes because they are not up with the times. Investigation will doubtless show that such parents have had time to gossip abundantly while educating their children, and have shut themselves away from their children's mental life through willful preference. Children crave intellectual comradeship, and the parent who enters into companionship with his child will not get "behind the times."

An uneducated working man, deploring his lack of early advantages, was in the habit of taking his little son on his lap at night to hear his lessons. He followed the boy through all his high school work, and is today an educated man, through giving his child continued sympathy in his studies.—SELECTED.

"THE LORD OUR LEADER IS."

The true leader of the children of Israel in their wilderness journey was not Moses but the Divine presence in the cloud with a heart of fire that hovered over their camp for a defence and sailed before them for a guide. "The Lord went before them by day in a pillar of cloud to lead them the way." When it lay on the tent, whether it were for two days or a month or a year, the march was stayed; and the moment that the cloud lifted, by day or by night, the encampment was broken up, and the long procession was got into marching order without an instant's pause, to follow its gliding motion wherever it led and however long it lasted.

We have the same Divine guidance, if we will; in sober reality, we have God's presence; and waiting hearts which have ceased from self-will may receive leading as real as ever the pillar gave to Israel. God's providence does still shape our paths, and God's Spirit will direct us within, and God's word will counsel us. If we will wait and watch we shall not be left undirected. It is wonderful how much practical wisdom about the smallest perplexities of daily life comes to men who keep both their feet and their wishes still until providence—or as the world prefers to call it, "circumstances"—clears a path for them. No doubt in all our lives there come times when we seem to have been brought into a blind alley, and cannot see where we are to get out; but it is very rare indeed that we do not see one step in advance the duty which lies next to us. And be sure of this, that if we are content to see but one step at a time, and take it, we shall find our way made plain. The river winds, and often we seem on a lake without an exit. Then is the time to go half-speed, and doubtless, when we get a little farther, the overlapping hills on either bank will part, and the gorge will open out. We do not need to see it a mile off; enough if we see it when we are close upon it.

Do not seek to outrun God's guidance, to see what you are to do a year hence, or to act before you are sure what is his will. Do not let your wishes get in advance of the pillar and the ark, and you will be kept from many a mistake, and led into a region of deep peace. Our blunders mostly come from letting our wishes interpret our duties, or hide from us plain indications of unwelcome tasks.

The old injunction is still our duty and our wisdom: "Go after the ark, yet there shall be a space between it and you; come not near it, that ye may know the way ye ought to go." If we impatiently press too close on the heels of our guide we lose the guidance. There must be a reverent following, which allows indications of the way full time to develop themselves, and does not fling itself into new circumstances on the first blush of apparent duty.

In the strenth of that confidence let us turn away from dependence upon human guides, and lift our eyes to him with a voice which is at once a prayer and a vow: "Thou shalt guide me with Thy council." Better to take Moses for our example when he prayed as the ark set forward and the march began: "Arise, Lord, and let Thine enemies be scattered," than to follow him in eagerly seeking some Hobab or others to show us where we should go. Better to commit our resting times to Moses's prayer when the ark halted: "Return, O Lord, unto the many thousands of Israel," and so to repose under the shadow of the Almighty, than to seek safety in having some men with us "who know how we are to encamp in the wilderness." God's presence is enough for toil and for rest. If He journey with us by the way, He will abide with us when night-fall comes, and His companionship will be sufficient for direction on the road and for solace and for safety in the evening camp.

We have often to travel solitary ways. Some of us have a journey all alone, with no fellow-travelers for society or for succor. Some of us have perplexed paths to tread. Some of us have sad memories of times when we journeyed in company with those who will never share our tent or counsel our steps any more, and, as we sit lonely by our watch-fire in the wilderness, have aching hearts and silent nights. Some of us may be as yet rich in companions and helpers, whose words are wisdom, whose wishes are love to us, and may tremble as we think that one day either they or we shall have to tramp on by ourselves. But for us all, cast down and lonely, or still blessed with dear ones, and afraid to live without them, there is a presence which departs never, which will move before us as we journey, and hover over us as a shield when we rest; which will be a cloud to vail the sun that it smite us not by day, and will redden into fire as the night falls, being ever brightest when we need it most, and burning clearest of all in the valley at the end, where its guidance will only cease, because then "the Lamb that is in the midst of the throne will lead them." "This God is our God for ever and ever; He will be our guide even unto death."—Alex. Maclaren, D. D.

AS A DRINK IN FEVERS
Use Horsford's Acid Phosphate.

Dr. CHAS. H. S. DAVIS, Meriden, Conn., says: "I have used it as an accessory in cases of melencholia and nervous debility, and as a pleasant and cooling drink in fevers, and have been very much pleased with it."

OUR YOUNG FOLKS

WHAT WOULD JESUS DO.

A young and earnest pilgrim,
Traveling the King's highway,
Conning over the lessons
From the guide-book every day,
Said, as each hindrance met him,
With purpose firm and true,
"If on earth he walked to-day,
What would Jesus do?"

It grew to be his watchword,
In service or in fight;
Helped to keep his pilgrim garb
Unsullied, pure and white.
For when temptation lured him,
It nerved him through and through
To ask this simple question:
"What would Jesus do?"

Now, if it be our purpose
To walk where Christ has led,
To follow in His footsteps
With ever careful tread;
Oh, let this be our watchword,
A watchword pure and true,
To ask in each temptation,
"What would Jesus do?"

—From "The Silver Cross."

THE HOMELESS SINGER.

On a cold, dark night, when the wind was blowing hard, Conrad, a worthy citizen of a little town in Germany, sat playing his flute, while Ursula, his wife, was preparing supper. They heard a sweet voice singing outside.

Tears filled the good man's eyes, as he said: "What a fine, sweet voice! What a pity it should be spoiled by being tried in such weather!"

"I think it is the voice of a child; let us open the door and see," said his wife, who had lost a little boy not long before, and whose heart was open to take pity on the little wanderer.

Conrad opened the door, and saw a ragged child, who said: "Charity, good sir, for Christ's sake."

"Come in, my little one," said he: "you shall rest with me for the night."

The boy said, "Thank God!" and entered. He was given some supper, and then he told them that he was the son of a poor miner, and wanted to be a priest. He wandered about and sung, and lived on the money people gave him. His kind friends would not let him talk much, but sent him to bed. When he was asleep, they looked in upon him, and were so pleased with his pleasant face, that they determined to keep him if he was willing. In the morning they found he was only too glad to remain. They sent him to school; and afterward he entered a monastery. There he found the Bible, from which he learned the way of life. He became the great preacher and reformer Martin Luther.

Little did Conrad and Ursula think of what they were doing when they cared for this "least of these my brethren."—Selected.

GREAT MASTER.

"I am my own master?" cried a young man, proudly, when a friend tried to persuade him from an enterprise which he had on hand; "I am my own master!"

"Did you ever consider what a resposible post that is!" asked the friend.

"Responsibility—is it?"

"A master must lay out the work he wants done, and see that it is done right. He should try to secure the best ends by the best means. He must keep on the lookout against obstacles and accidents, and watch that everything goes straight else he will fail."

"Well!"

"To be master of yourself you have your conscience to keep clear, your heart to cultivate, your temper to govern, your will to direct and your judgement to instruct. You are master over a hard lot, and if you don't master them they will master you."

"That is so," said the young man.

"Now, I could undertake no such thing," said his friend; "I should fail, sure, if I did. Saul wanted to be his own master, and failed. Herod did. Judas did. No man is fit for it. 'One is my Master, even Christ.' I work under God's direction. When He is Master, all goes right."—Dr. Bacon.

A TRIGONOMETRICAL TRIUMPH.

The book which makes a man think the most is the book which strikes the deepest root in his memory and understanding. One of the educational maxims of the Jesuits is *Vexatio dat intellectum* (hard labor gives discernment). The maxim indicates that in the judgement of these educators it is not working at the easy but at the difficult mental task that gives intellectual perception.

Men walk through a mountainous country, not only for the pleasure to be derived from the scenery, but for the sake of the physical vigor which comes from climbing hills. The man who masters a book which keeps his mind on the stretch is, like the mountain climber, braced up by the effort. He lays down the book refreshed, invigorated, and trained to master a more difficult book.

One day while skating an English boy displaced his knee-cap. He was taken home, and the surgeon ordered him to lie for three months on his mother's sofa. He suffered severely from the pain, and his wise grandfather handed him "a book to puzzle over," that his attention might be taken from the injured knee. It was a work on trigonometry, of which Henry Woodrow, the boy of sixteen, knew nothing. At the end of the three months, when the boy was allowed to leave the sofa, he had mastered the book, without any assistance from anyone, and in spite of the severe pain in his knee.

Several years after the boy went to Cambridge, where he did so well in mathematics as to gain the rank of fourteenth wrangler. He went out to India, and, as director of public instruction in one of the provinces, did such good work that he was called "the Nestor of education in Bengal," and when he died the natives raised $3,500 to place his bust in Caius college, Cambridge, and in the university of Calcutta. The Bengal educator used to say that his success at Cambridge and in India was due to his mastering the book his grandfather gave him "to puzzle over," when laid up with a displaced knee-cap.—Christian Guardian.

STATE OF OHIO, CITY OF TOLEDO, LUCAS CO., } ss.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY, & Co., doing business in the city of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

{SEAL} A. W. GLEASON, *Notary Public.*

Hall's Catarrh Cure is taken externally and acts directly upon the blood and mucous surfaces of the system. Send for testimonials, free.

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

☞Sold by Druggists, 75 cents.

July 2-1m.

What God teaches we should receive without controversy. One "thus saith the Lord" is the sum af all logic.

A drug clerk recently wrote to the famous newspaper correspondent, Eleanor Kirk, that he did not think it wrong to substitute witchhazel for Pond's Extract. She replied as follows: "This is cool. Accordin to such logic a dry goods dealer could justify himself in sending unbleached muslin when one has ordered cambric. It is a question involving the right of the purchaser to the article he wants. When I send for Pond's Extract and am furnished with water-flavored hamamelis, there will certainly be some words spoken."

"God's centre is everywhere; his circumference nowhere."

That tired feeling now so often heard of, is entirely overcome by Hood's Sarsaparilla, which gives mental and bodily strength.

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April 24 87.

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ARKANSAS METHODIST.

WEDNESDAY, JULY 2, 1890.

OBITUARIES.

LIPSCOMB.—Little Bessie N. daughter of John and Susie Lipscomb was born Nov. 28, 1889 and died April 13, 1890. Bessie was like all other babies a sweet little child. Two pure a flower for earth, and the good Lord who always does right took her to Himself. So it is, has been, and will continue to be partings on earth and reunions in the skies. May this affliction be sanctified to the great good of the bereaved parents is the earnest prayer of
W. Q. ROGERS.

HARRISON.—What a cloud of gloom was cast over the parsonage at South Hot Springs when death came and kissed away to the skies the little infant daughter of Bro. and Sister Harrison. Little Mady L. was born Feb. 25, 1890; baptized May 4, and went to heaven June 18, 1890. The great Master takes our children to his arms and calls them heirs of heaven. It is well with the child, father, mother, she awaits your coming in the gardens of God.
C. C. GODDEN.

CARR.—Gusta Ardeller Carr, infant daughter of John and Francis Carr, was born May 23, 1889, and died with congestion of the brain June 16, 1890. Thus has a young and tender plant been transplanted in the garden of God, to bloom in immortal beauty. Deller was the pet of the home, which is now lonely and sad. She leaves a father and mother, two sisters and brothers, to follow on. May God bless the lonely ones and save them all in that sweet by and by.

Gently set her little crib away
And think what a beautiful treasure is Deller.
In heaven she is sweetly calling to-day,
'Come, parents, and live with me forever.'

LULA HOLLINGSWORTH.
Mineral, Ark.

PACE.—S. A. Pace was born in Giles county, Middle Tenn. in the year 1825, where he resided until the year 1851; was married to W. R. Pace in the year 1845; moved to Benton county, Ark., at the age of 26, where she remained until death removed her from this world which occurred July 27, 1889. She professed religion in the year 1853, and joined the M. E. Church, South, immediately after her conversion, in which proved to be a true and faithful member until the day of her death. She leaves a husdand and nine children to mourn her loss. Her funeral sermon was preached by the writer to a large congregation. The Lord wonderfully blessed the preacher and the people, and they rejoiced together in hope of the glory of God. May the blessing of heaven rest upon the bereaved family of the deceased.
J. W. DUTTON, P. C.

GILKERSON.—Juda Gilkerson was born Feb. 1839 in the State of Tenn.; moved to Arkansas with her parents (Capel) in 1845; professed religion when a girl; lived a consistent Christian 'till the day of her death, which occurred Dec. 1, 1889. She was the mother of ten children, seven of whom are now living. Sister Gilkerson was a good woman. She was never morose; was not a long faced Christian, always cheerful and full of spirit. Full of cheer and ready for work. She made friends and they were abiding. She loved God and her Church. She never tired serving. When the time came for her dissolution, her house was in order. She died as good people die. She died from home, died in the sisters' home in the city of Little Rock of cancer. Her children were not present, this she regreted. Her sister and husband were present. The day before her death I visited and prayed with her. She showed much emotion. Her faith was steady. She leaves seven children and a husband to mourn their loss. Farewell sister tillwe meet up yonder. She was my friend here—will be there.
E. N. WATSON.

VENABLE.—Mary T. Venable (*nee*) Martin was born May 15, 1845 in Marshal Co., Ala., and died in Franklin Co., Ark., June 17. 1890. She professed religion when she was about 18 and joined the M. E. Church, South, in which she lived a consistent member until her death. During her last illness she gave her relatives and friends the assurance that she was ready for death. It her 22nd year she was Married to James Venable who died Dec. 11, 1877, leaving her with two little girl children whose sad lot it was to weep around the remains of a mother. She leaves an aged mother and many relatives behind to mourn for her. Her funeral was preached at her residence by the writer, to a very large assembly of relatives and friends, who had laid down the plows, hoes and domestic affairs to pay their repects to her memory. The falling tears, the heaving sighs, and the outbursts of emotions in the congregation all bespoke much love for the departed one as they drank from the fountain flowing through the precious words of John. "Blessed are the dead that die in the Lord" specially so as they lingered on the tense of the verb *are*. We laid her remains in the neighborhood cemetery to await the coming of Him who has power to change the vile body and fashion it like His glorious body.
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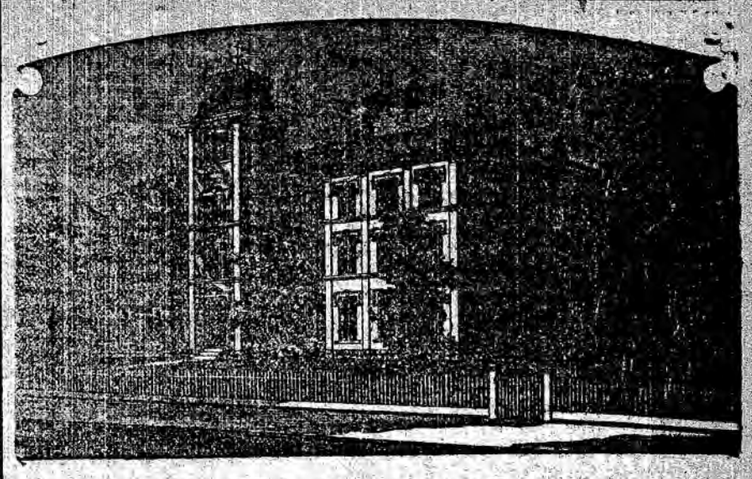

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WEDNESDAY, JULY 2, 1890.

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FIELD NOTES.

BIG FLAT C'T.—Big Flat circuit is in the extreme eastern part of the Arkansas Annual Conference. It is large, and contains many mountains, hills and hollows, and withal a good number of kind-hearted Christian people. At the Annual Conference of 1889, Bro. J. P. Caldwell was appointed to this charge; but was soon taken away to fill a vacancy at Eureka Springs. Being a local preacher here I was appointed at the second Quarterly Conference (March 27th) to supply this work. Our thrid Quarterly meeting was held June 5th to 8th inclusive. This was a very precious meeting. Bro. Dyke, our Presiding Elder, preached with much power to the edification of Christians and the affectionate warning of the unconverted. Our venerable Brother J. H. Wade who spent three years of his active ministry on this circuit, was at the meeting. His presence, preaching, prayers and exhortations were a benediction to all and especialy those who remember his labors in the past. There was a good attendance of the official members, and they proved in a substantial way that they do not intend for their Presiding Elder and preacher to go unpaid.

There are hopeful signs of a revival this year.

Yours in brotherly love,
W. B. SCHOGGEN.

BELLEFONTE, ARK:—I write to let your readers know how we are getting along on Bellefonte C't. We are moving on well at most of my appointments, we have seven appointments on this C't. Think we will pay our Conference assessments in full and also we are expecting good revivals at all of the different points on the C't. Also we have seven Sunday-schools, Methodist of course, for our Discipline knows of no other kind. Just closed our first Sunday-school Conference for this circuit; had a good time and I trust it will be of great benefit to those who attended.

I send the welcome address, which was delivered at the first meeting of our Sunday-school Conference.

By order of the Sunday-school Conference, I send it for publication. We have somewhere between four and six hundred in Sunday-school, in the bounds of our circuit. Can any other preacher in the bounds of the Arkansas Conference beat this report on Sunday-school? If so, let us hear from him.

Yours,
J. N. VILLINES.

June 24.

For Rent, in Searcy, Ark., the Perry House, a new brick hotel having 23 bed rooms, 3 furnished—good office and large dining room—convenient location. For particulars address S. Perry, Searcy, Ark.

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CHURCH EXTENSION SOCIETY.

To the Pastors of the Fayetteville District:—Dear Brethren: Please secure members for our Dist. Church Extension Society as rapidly as possible. Get Sunday-schools to make some one a member of the Society at least one dollar per Church. Some classes may do that much. Secure members and let us be able to give one hundred dollars on each Church needing help and build at least six before Annual Conference. We are fully able to build a house of worship for each Society in the District. Will we do it? See the Constitution and names of officers in this issue of THE METHODIST, and add as many names to the twenty-eight already there as you possibly can. We want to give one hundred dollars to each Church helped by us. One fifth of that amount is pledged by the present membership. Push your canvas and report names to the undersigned or E. L. Taylor of Bentonville, Ark.

Let us make a success of this movement.

Yours respectfully,
H. J. BROWN,
Pres.

CONSTITUTION OF THE FAYETTEVILLE DISTRICT CHURCH EXTENSION SOCIETY.

Organized at Springdale, Arkansas, April 26, 1890, at District Conference.

First, officers by order of the Conference appointed by the Presiding Elder: President, Rev. H. J. Brown, Bentonville, Ark.; Vice-President, Rev. P. B. Summers, Bentonville, Ark.; Secretary, E. L. Taylor, Bentonville, Ark.; Treasurer, W. C. Vincenheller, Springdale, Ark.; Superintendent ex-officio, Rev. F. S. H. Johnston, Springdale, Ark.

I. Name: This Society shall be known as the Fayetteville District Church Extension Society.

II. Object: To assist in building churches in such places as are not able to build from their own resources in the bounds of said District.

III. Membership: Membership shall be constituted of persons paying fifty cents or more, to each Church assisted during the year in the District, provided however, that not more than twelve be assisted for said period.

IV. Officers: The officers of the Society shall consist of a President, Vice-President, Secretary and Treasurer, and Superintendent who shall be the Presiding Elder of the District. The first four shall be elected annually by all members of the Society who are in attendance at the District Conference.

V. Duties of officers: 1. The President shall preside at regular and called meetings of of the Society, and Executive Board, and have authority to call specials meeting of said Board.

2. The vice-President shall preside in the absence of the President.

3. The Secretary shall keep the minutes of the meetings of the Board; a roll of the members (as furnished him by the Superintentdent or pastors of charges) with their postoffice address.

He shall notify by postal card or circular letter each member, of the name and location of the Church to be helped and when the money must be forwarded through the pastor to the Treasurer. Also such other duties as appertain to said office, besides make an annual report at the District Conference.

4. The Treasurer shall receive all money received from the members of the Society and receipt by postal for the same, giving the name and location of the Church to which its is directed.

He shall only pay out money for Churches on an order signed by the Secretary, President, and Superintendent.

The amount paid out shall be the sum collected on said assessment, minus, the cost of assessment and collecting.

The Treasurer shall make an annual report to the District Conference of money received and expended.

5. Superintendent: It shall be the duty of the Superintendent (viz the Presiding Elder) to solicit membership, examine into worthiness of applications and inform the Board of the same, and community applying for assistance should contribute.

VI. Executive Board: It shall consist of the President (and in his absence the Vice-President) the Secretary and Superintendent. All applications shall come before them at regular or called meetings and shall be accepted or rejected. The Board has authority to regulate its own proceedings in accordance with God's word, the Discipline of the Methodist Episcopal Church, South, reason, prudence, and a good conscience: Hence, adopt such by-laws as it sees proper for the equitable and judicious transation of business coming before it.

VII. Applications: As nearly as possible all applications must conform to section III, paaragraph 167, article 9, pages 198 and 199 of Discipline of 1886.

VIII. Change of Constitution: This Constitution can be changed at an annual meeting at District Conference and such by-laws enacted as the Society by a majority vote think proper.

IX. Period of Existance: This Society shall be organized for one year, and if voted a success at the end of that time shall be continued three more years.

X. Regular Meetings: The Society and Executive Board shall meet annually at the same time and place of the District Conference.

Members of the Fayeteville District Church Extension Society. W. G. Vinceller, Springdale, $2.00; Rev. H, J. Brown, Bentonville, 1.00; Rev. F. S. H. Johnson, Springdale, 1.00; Rev. P. B. Summers, Bentonville, 1.00; Dr. J. E. Plummer, Huntsville, 1.00; Rev. P. B. Hopkins, Prairie Grove, 1.00; W. D. Wasson, Springtown, 1.00; Rev. J. H. Meyers, Goshen, 50c; Rev. C. C. Woods, D. D., Neosho, Mo., 50c; Rev. Pierce Merrell, Fayetteville, 50c; Rev. J. W. Dutton Goshen, 50c; Rev. B. H. Greathouse' Fayetteville, 50c; Rev. Z. W. Lindsey Huntsville, 50c; Rev. J. W. Griffin' Kingston, 50c; Rev. Wm. Sherman' Rheas Mill, 50c; Talbott Lane, Springdale, 50c; T. F. Webster, Elm Spring, 50c; A. S. Gregg, Fayetteville, 1,00; J. V. Rich, Prairie Grove, 50c; Rev. J. M. Clayton, Neosho, Mo., 50c; Rev. J. R. Maxwell, Elk Horn, 50c; L. W. Jackson, Springdale, 50c; A. J. Drake, Rogers, 50c.

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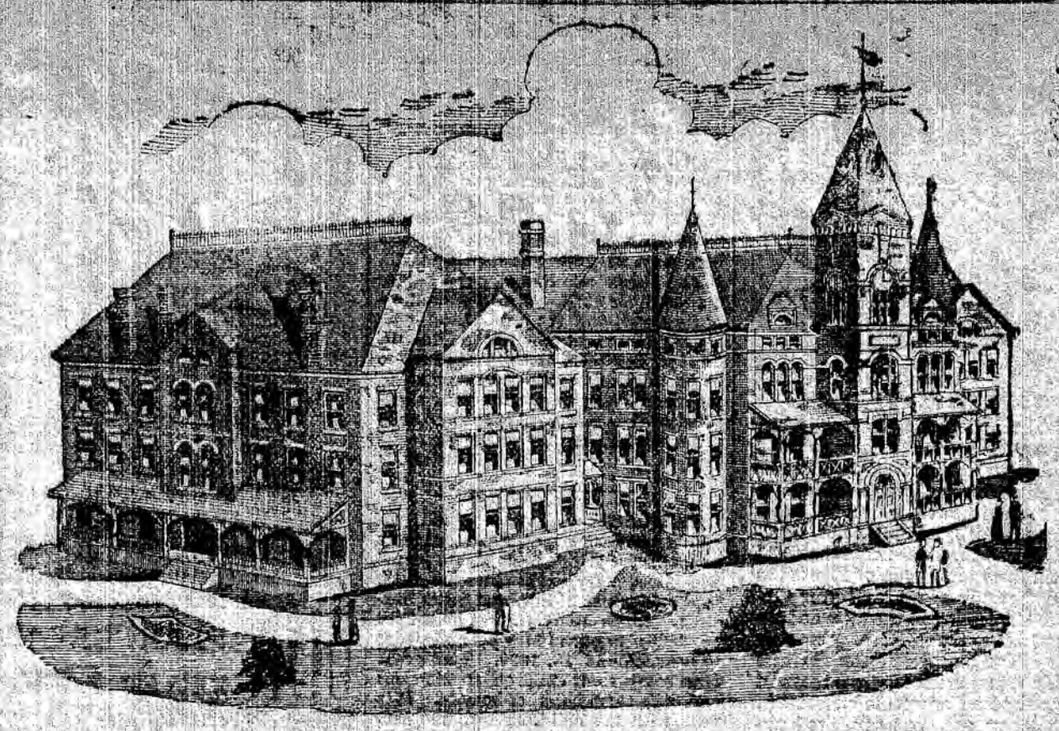

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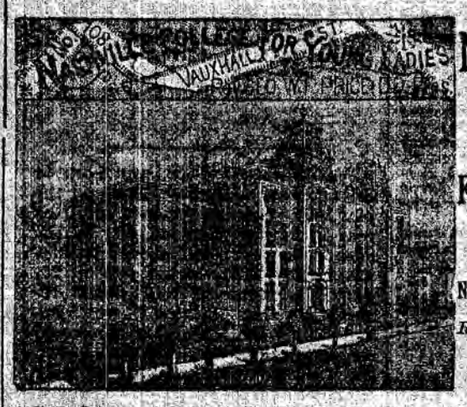

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Music, Vocal, Instrumental, Chorus	266.
Art and Modern Languages	104.
Gymnasium	183.
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Unclassified	106.
Total (with duplicates) in all departments	897.

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