the work they were sent to do; and have done it with such zeal, energy and success that they can send the schedule of results to the Board and the Church at home as at once the proof of their fidelity and the basis of appropriations to be made for the normal and healthy extension of the work. Their reports are confirmed to us by those of our number who have visited and inspected the missions. In response to these testimonies and in face of these facts, the Church reduces collections, cuts appropriations down to about half the amount estimated as necessary, forbids extension, and blots out some established and useful agencies. Many of the native helpers will be discontinued, and as such are always in demand, will find employment in other directions, thus discrediting our missions and enhancing the difficulty of securing such service in years to come. This backward movement puts us at tremendous disadvantage. Earnest, faithful missionaries are embarrassed in their efforts, made conscious that the Church is not in sympathy with them. The prayer of the Church, "Thy kingdom come," is restrained, supplanted by the fears of our covetousness, that it is coming too fast; and the opened heavens are closed again and keep back the "blessing such as there shall not be room to receive it" which God holds himself ready to pour out upon them that render to him his due. Are we to instruct our missionaries that there is to be no further advance; that they must confine themselves within the limits now fixed—nay, that they have gone too far and must recede, regardless of manifest providences and directions of the Spirit; that their law of movement must be regulated by the law of covetousness; and that their labors henceforth must be of the mechanical, emasculating, enervating routine sort which refuses to take account of growth, and denies to the Holy Spirit the exercise of his proper function to convince the *world* of sin, righteousness and judgment? To state these questions is to answer them. The conscience and the faith of the Church repudiate the involved conclusions? Yet the conscience and faith of the Church have been so overlaid by ignorance, indifference and greed of gain as to shut up the Board of Missions to such issues. The meager and insufficient appropriations made at its last meeting convey just that disheartening message, and hold by implication just those instructions for our workmen.

Nor is the Board to be blamed. Moved by the evident blessing of God upon our Missions the General Conference directed the Board to make provision for advance movements, and to supply the much needed additional force to carry its directions into effect. The Board responded to the call, made its appropriations upon an enlarged scale and planned for an active and earnest canvass of the Church. Every indication at home and abroad justified the action. With what result? At the end of the first year, marked by the constant and strenuous labors of our agents in office and field, the returns show a decrease in collections of $23,000, and an accumulation of liabilities amounting in the whole to $118,000. Knowing the conditions of the Church, and taking note of its increase in members and material wealth we cannot entertain the belief that there is any sufficient reason for this declension. We are not unmindful of the advance made in the various departments of the work in the Church at home. A righteous increase in pastors' salaries, a goodly number of parsonages built, new churches in destitute localities and in place of worn-out and insufficient buildings, enlarged expenditure in the interest of Sunday-schools, and much besides in the way of providing increased facilities for the service of the Church in the cities and towns throughout our Connection have made appeal to the liberality of our people. It is with sincere gratitude to God that we record these tokens of his favor and demonstrations of the growth of the Church. They do not, however, exhaust the resources of our people. Stability and growth to maturity of our Christian life depend upon it. It is not only in the interest of the vast multitudes in heathen lands who in their extreme poverty and spiritual destitution look to you for the word of hope in the gospel, but also in the interest of your own souls, which must inevitably suffer decay if their call be not heeded, that we make our appeal to you. A very moderate degree of self-sacrifice, that will hinder no home enterprise, that will hardly take any comfort from the family, that will trench but slightly upon the ground of self-indulgence, would amply satisfy the present demands of our Missions. We commend to you the apostolic requirement that every man should give according as the Lord hath prospered him, and the example of an apostolic Church, the riches of whose liberality abounded out of their deep poverty. It would put an everlasting stigma upon our Church, nor could we reckon with the Church's Lord, if now we should recede from the ground occupied, and suffer the loss of labor, pains, and prayers through so many years when we were just beginning to inherit the promise. The fields are white. Let us not forfeit the harvest ready to be gathered. The need is urgent. Let every presiding elder and preacher in charge see to it that in his district and charge the entire assessment is secured, with such voluntary additions thereto as instructed Christian consciences may prompt. Have our missionary literature brought into the homes of the people, and teach them publicly and privately until the conviction shall be universal in the Church that Christ claims the world and the world belongs to Christ, and must be given to him. We commend you to God, who is able to make all grace to abound toward you; that ye alway having all sufficiency in all things may abound to every good work.

J. C. KEENER, Ch'n.
R. K. HARGROVE, Sec'y.

On the 10th inst the Reformed Presbyterian Synod by a large majority affirmed the action of the Pittsburgh Presbytery in suspending five young preachers for publishing their conviction, that it would be best for their Church to abolish its requirement of membership to abstain from voting. On this action P. says in the Presbyterian Banner:

"That the Standards of a Church should be followed by its members and ministers will be readily conceded; but when a standard is not directed upon any spiritual or even moral matter; when the disobedience to the standard has involved no departure from any truth calculated to fit souls for heaven or to train them for better living here, has involved no denial of the Scriptures or their teachings; then it looks as though the silencing of five active workers in the Lord's vineyard was paying rather a high price for what is really a matter of sentiment alone.

The times advance. There is a broader and truer perception of spiritual as well as material things. Matters which formerly seemed of importance are now trifles by comparison. Time was when the Fathers of the Church discussed whether one or two fingers should be raised in giving the benediction. To-day it would be hard to raise a discussion on this point.

The time cannot be far off when our Reformed Presbyterian brethren will take the same views as other good citizens and work actively in the endeavor to make this nation in its politics and government a Christian nation; when they will realize the uselessness of standing aloof from the questions of the day; when they must realize that the logical result of their views would be to make them helpless to bring about their reforms, although they should number nine-tenths of the voters of the land. And when this time comes we look to see a general handshaking, and a mutual forgiveness of that which to-day has wounded many hearts."

which was needed if we meant to follow the leadings of providence, and the best judgment of our most trusted agents as to the necessities of the work. We could promise only about half that amount. It is true that scores of men in Japan gather around a missionary having their community to meet and other urgent calls, and beg him not to leave them. It is true that in that same empire men have begged our missionaries, with tears in their eyes for the gospel, the bread of life, eternal life, and the man of God could only promise that he would go to them as soon as he could. It is true that up to this date, though months have elapsed, such promises have not been redeemed, for there has been no preacher to send. Here then it is: The Board has expended every cent put into its hands, borrowed $118,000, and been unable to supply the gospel to those who piteously beg us for it. Southern Methodists love money! They have the money to answer every one of these calls. They have it—they love it! True of rich and poor.

JAS. A. ANDERSON.

"HOW TO SPEAK IN THE OPEN AIR WITHOUT INJURING THE VOICE."

On this subject the N. Y. Advocate says: "We regard speaking in the open air as one of the most healthful physical exercises that any man who knows how to do it can perform, except when there is a very high wind in the face of the speaker. We offer some suggestions, the result of experience and observation:

1. For a few minutes—say, two or three—make no effort to be heard by the whole assembly, if it be large. Let something be said worthy the hearing, but not essential to an understanding of what follows, noticing as the voice gradually rises, till it begins to be heard by all; then make this the key-tone. Pay no attention to the man who screams "Louder!"

2. Voices naturally high-pitched are the most easily heard if clear. Note the voices of children, whose words at play can be understood several hundred yards away. But a baritone voice admits of the greatest variety and the greatest ease to the speaker and to the hearer. Bass voices should be raised to the medium tone for open-air speaking. No voice not naturally high should be strained up—it is sure to break.

3. Articulate the consonants distinctly; the vowels will take care of themselves.

4. Beware of diminishing the force of the voice at the ends of sentences; always bad, in the open air it is a fatal impediment to hearing.

5. Remain in one place. Do not turn around to address the chair, or turn the body from side to side, or perambulate the platform like a caged hyena, meanwhile howling. By inclining the head from side to side, though it be not moved more than three inches, a line between the two columns of air will comprehend the whole audience at a distance of twenty-five or thirty feet and beyond. Hearers will then adapt themselves easily to the speaker's position.

6. Make long pauses at convenient points, at least twice the length of an ordinary period, and at the end of these take the deepest possible inhalation through the nose.

7. Orations of a purely intellectual character require only the conversational tone. Those designed to stir the feelings, except the deepest pathos, must of necessity become somewhat haranguish. Under such circumstances a rhythmical chant is a great relief to the voice, and increases rather than diminishes the effect produced. It is an astonishing fact that the lowest tones of such a chant can be understood twice as far at least as the same tones if the orator were speaking and not chanting. We have tested this by listening to ministers of the Society of Friends, both male and female in the open air; also Southern Baptist preachers, many of whom have a peculiar tone; and Methodists, and not a few political

singing tone, but a chant, such as is natural to all emotion, slightly exaggerated, that we recommend. A person with a musical ear can easily obtain the management of it, without any danger of excess. After finishing the main divisions, begin the next some notes lower.

Finally, use no water, nor any other beverage. Wear a collar and cravat very loose. As the breathing must be almost twice as full and deep in speaking in the open air as in a church, great attention must be paid to having no unusual weight of clothing. A great political orator, when speaking out of doors, wore no waistcoat, carried nothing in his pockets, not even his watch.

Cry aloud, therefore, brethren, and spare not. Give the people the best thought in the best language, and may the oratory of the summer of 1891 help forward patriotism, learning, temperance, philanthropy, and religion."

ARE WE MAKING PROGRESS?

(Synopsis of address before Washington District Sunday-school Conference, May 29.)

Those of us who have lived in Arkansas during the past fifty years see many and cheering evidences of progress all around us, and in everything that appertains to her highest interests. The scholastic advantages of the present are vastly superior to those of even thirty years ago. In Sunday-school work the progress has been as evident and as great as in that of the literary schools. Let us glance at a few facts and figures which point to the progress made.

1. The sentiment of our people regarding denominational Sunday-schools has wonderfully improved. Thirty years ago the schools were nearly all "union" schools, and chiefly run by members of other Churches, who were anxious for the lambs of our flock. Great numbers of our people were made to believe that the denominational school was an evidence of both selfishness and bigotry. But most of them have long since learned, that the word "union" used in this connection is often both a deception and a snare. As well talk to them now of a union pastor.

2. The growing zeal of our pastors in this department of their work, is another evidence of progress. It was long before they saw clearly the importance of this work, and the absolute necessity for both zeal and fidelity upon their part, in order to the retaining and cultivation of this most inviting part of their Lord's vineyard. We may not all now be doing our best, but we are improving.

3. The growing willingness on the part of our membership to *work* in our schools indicates progress. Not yet are all willing workers, but the number of such increases with each advancing year.

4. The continuity of our schools furnishes clear evidence of progress. A few years ago most of our schools suspended at the approach of winter, but now "winter quarters" are becoming unpopular. They remember that Satan does not suspend his operations at any season of the year, and therefore it is dangerous for Christians to suspend work.

As part of the statistics for the Washington District were by oversight left at home, let us briefly notice those given us in our Annual Conference Minutes. From these we learn that in 1875 there were in our Conference territory 203 schools, 957 officers and teachers, and 7,141 scholars. From 1875 to and including 1880, there was an increase of 195 officers and teachers, and of 1,121 scholars. In the next five years there was an increase of 82 schools, 415 officers and teachers, and 3,776 scholars. During the next five years, from 1885 to 1890, there was an increase of 62 schools, 586 officers and teachers, and 4,164 scholars. An increase in fifteen years of 142 schools, 1,199 officers and teachers, and 9,061 scholars.

While there is nothing in these statistics to either foster pride or feed vanity, they do show most conclusively that we are making progress in this great work. With

We expended for Sunday-school purposes in 1875 the sum of $841.55, in 1890 the sum of $3,739.05; an increase in the amount of 1890 over that of the year 1875 of $2,897.50.

In the Minutes of 1886 we find the first record of contributions made by the Sunday-schools to the cause of Missions, which was $210; in 1887, the sum contributed was $238.65; in 1888, $257.80; in 1889, $377.20; in 1890, $486.40; total in five years, $1,570.05. Increase in 1890, over that for the year 1886, of $276.40. For "other objects" our schools have contributed during the past five years the sum of $2,042.90.

What of all this? It signifies much. The children are being enlisted as soldiers of the cross, and they are being taught to hear the cry of the Gallilean behind them. "Go ye into all the world and preach the gospel to every creature." It is prophetic of a better support of all the institutions of the Church in the future. The pastors who are to come after us will not suffer for lack support as many of those of our day have, but will find many trained heads and hearts and hands ready to share with them in all that is requisite to the highest success of their ministry and of their pastoral work. But much remains to be done. Many of the schools are not at work in these financial fields. Let pastors instruct and exhort till all shall be found at work. This world is to be taken for Christ.

ROBT. C. ATCHLEY.
Texarkana, June 19.

THE GREAT DESTROYER.

When Gladstone declared before the House of Commons that drink had inflicted on the world greater evils than war, pestilence and famine combined, was he indulging in a mere rhetorical exaggeration? When the Supreme Court of the United States solemnly declared in its official decision in the case of California vs. Christiansen (1890) that a greater amount of crime and misery is shown by the statistics of every State to be attributable to drink "than to any other source," was it, for the moment, indulging in a thoughtles statement for the purpose of pleasing the "temperance people"? Well, perhaps so. Gladstone may have been out of his head and the Supreme Court may have been hypnotized. Let us make a little excursion into mathematics to see.

In 1888 "The British Medical Journal" published the result of an inquiry made by the British Medical Association (the principal association of the kind in England, or, perhaps, in the world). The inquiry was conducted during a period of nineteen months (May 9, 1885, to Dec. 11, 1886), and related to the effects of drink on mortality. Each of the doctors contributing to the inquiry (178 in all, in different sections of Great Britain) took his death-certificate book and from the counterfoils of three years gave, in the case of each death of a male over 25 years of age, the immediate cause of death, the age at death, and the drink-habits of the man who died. From the data supplied by this inquiry, has been carefully reckoned (see "Prohibition, the Principle, the Policy, the Party," by Wheeler, Appendix, Note C.) the number (120,000) of intemperate persons dying every year in England and Wales, from all causes, and, what is more important, the number of these who are killed by drink. This latter number is a little over 30,000. It does not include those (infants and others) dying as a result of crime or negligence on the part of drinkers, or as a result of inherited defects; but simply those who kill themselves with alcohol. The number is about the same for the United States, estimating on the basis of the ratio of absolute alcohol consumed in the two countries.

Thirty thousand killed each year in the United States, 30,000 more in England. Let us go further. In the report of the Swiss Federal Council, in 1885, after a special and exhaustive investigation, it ap-

twelve millions (11,880,000). In the lifetime of a man of 70 years, the aggregate death-roll will reach the amazing figure of over twenty-five millions (25,200,000).

Remember, in looking at these stupendous figures, that they represent, not the number of drinkers who have died, but the number who were killed by drink. Remember, the estimate is based on reliable data furnished by one of the best scientific associations on the face of the earth. Remember that in these figures is not included the large, but indeterminate number of those dying as the result of inherited defects due to drink, or the result of crime and negligence on the part of drunken men and women. Remember that the estimate above is lower by one-half than the usual estimates given of all persons slain by drink. And remember that the above countries do not comprise by any means, all those in which the devastation of drink is spread. Among those not included are Australia, South America, Spain, Italy, Portugal, and Oriental countries.

How old are you? The young man of 20 can truthfully say that in his lifetime drink has slain, in the countries named, over seven millions. The man of 30 can say that it has slain over eleven millions. The man of 40 can say over fourteen and one-half millions; the man of 50, over eighteen millions; the man of 60, over twenty-one and one-half millions; the man of 70, over twenty-five millions. These are figures for which reliable data are in hand. If we could obtain reliable data for an estimate of the millions not included in the above reckoning, we should stand, if possible, still more aghast before the known ravages of this Gigantic Destroyer.

But even then the story would not be half told. For every man who goes to his grave through drink, how many are there whose lives are shadowed by the disgrace and sorrow? "No man liveth to himself and no man dieth to himself." These are the millions who are slain; how many are the millions who mourn? And to think that, from first to last, this amazing curse is created by man and can be removed by man—all of it, every vestige of it!

Men of America, it is a foe worth fighting—worth, if necessary, a lifetime of fighting. In that fight, the United States leads the van. Shall we stop the fighting, here in America, to settle (for the nine hundred and ninetieth time) the Tariff question, or to settle the Silver question, or to settle any other question within the horizon of politics? Answer at the ballot-box.—N. Y. Voice.

Your minister must have hours for study. The quality of the output depends upon the opportunity for the input.

Genius cannot be always extemporaneous. The pulpit can never afford to be on a level with the pew. This does not mean hierarchal pretensions; but it does mean that the source of supply must ever be higher than the consumers and consumption. Force your minister to the most exacting week day service, and you prepare for yourself a disappointed Sabbath service. The pew cheats itself when it robs the pulpit.

Then, too, yield proper deference to his judgment. He is not to be a mere clown on the chess-board. He stands not for himself alone, but for many inside and outside. His horizon is larger than yours—he is on higher ground. He may see what you cannot see, he may discern what you never dream. Offer your way; but do not urge it; yours may be good as far as it goes, but his may be better because it goes farther. Trying to run the ministry has often simply ruined the church—it is the company directing the captain. Than that, better have no superior officer; better pew the pulpit and cancel the divine ordination. Confidence in his ability to lead has called him; cordial and constant co-operation will sustain him.—Joseph R. Kerr, D. D., in Presbyterian Banner.

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EVERY PASTOR AN EVANGELIST TO HIS OWN PEOPLE.

From The Tennessee Methodist we quote the following article by Rev. T. J. Duncan, a veteran member of the Tenn. Conference:

It is not the purpose of this paper to discuss the appointment of an evangelist by the Bishop presiding over an Annual Conference. That question was settled, at least for a time, at Richmond in 1886. What is the relation of a pastor now to his pastoral charge? Is he sent to it to "feed the flock" from Sunday to Sunday, the year round, and do the routine pastoral work; and once during the year secure the services of an evangelist to hold a protracted or revival meeting among his people with a view to saving sinners? Or is he to be an evangelist to his own people, and is he not under obligation by reason of his very relation to his charge to be to them an evangelist himself; seeking help when necessary for the furtherance of the work before him? These are living questions. We are confronted with an increasing demand for the professional evangelist; and the success of a few who were "born, not made," has had a tendency to increase that demand. Note this fact, that as the demand for professional evangelists increases the self-reliance and reliance upon God among the pastors decreases. It is claimed that there is not only a demand for these professional evangelists, but that the demand is being supplied somewhat. When the Lord wants an evangelist he develops him. When men want to be evangelists, and enter the lists as such, the whole thing is "of the earth earthy." This wholesale self-called evangelism is an abomination in the sight of the Lord.

The whole system of the work of the Holy Ghost in the early days of the Church, under the gospel dispensation of giving to "some apostles, and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and the knowledge of the Son of God," has been resolved into what we know in general terms as the Christian ministry. The office of an evangelist is no more a Scriptural office in the Church of to-day than that of an apostle. Every man truly called of God to the office and work of a Christian minister is as much an apostle, prophet, evangelist, pastor and teacher to his people as any other man is to his. None are such in the sense of inspiration or enduement with miraculous power. Minus the miraculous every pastor is vested with every element of the ministry implied in any and all of those above mentioned. It is in the light of this fact, that I assert that every pastor is an evangelist to his own people. Whenever he admits his inability to make full proof of his ministry in this as well as all work growing out of the pastoral relation, then he ought to be a "short term" man. Nor is this arguing that a pastor alone should do all the ministerial work of a revival. I know better. The pulpit labors of a revival are too heavy for one man, if continued any great length of time. He often needs help. When a man has been and is doing every thing in his power to promote a revival of religion in his charge and supplements his weakness and fatigue with the help of an efficient brother, he has by no means forfeited but maintained his evangelical relations to his people, a relation without which no man's pastorate can be considered an all-round pastorate. Those who fold their hands and do nothing may get others to do their work for them; but it can not be said of such men, that they have been helped. If men seeking the salvation of souls committed to their care would seek the Lord as their helper and trust in him to come with his wisdom, skill and ever-present aid, they would find themselves, through the strength which he supplies far more successful in promoting revivals than some whose help they seek and secure.

If any class of preachers under the sun have an open field in this respect the Methodist preachers have. Standing with elbow touching elbow all over this nation, nothing is easier than for them to bring their evangelistic powers into exercise and secure help when they feel fatigue. Not one of them dare make the admission in word or deed that he has no power over his people to bring them to Christ. When this idea obtains with pastor and people he may get his pay, but his ministry is dead.

A pastor is sent to an important charge; he is a new man. He commences at once to prepare for a revival. He has some instructive sermons and prayer-meeting talks on the subject, and delivers them; and as soon as he can secure an evangelist he protracts a meeting. He has made a confession which will not be erased in a four years' pastorate. Then, if his evangelist fails, his case is the more deplorable, for both have to suffer discouragement in the work of winning souls. The evangelist gets the best of it, however, for he has the pastor hustling around to get his pay whilst he, sometimes, counts every one who stands up on this or that proposition as a convert. By this he gets to make a report that will catch the eye of some other powerless brother in search of an evangelist, and secure him another job. The pastor is left: yes, left. The sentiment of his people is demoralized. A breach has been made between pastor and people; and the idea is allowed to grow in the mind of his congregation, that it not only takes a greater man than their pastor to promote a revival among them, but greater than an ordinary evangelist. Let this idea grow, what then? The cry will come from the east and the west, from the north and the south, "give us evangelists or we die." This in the face of the fact that they have an evangelist sent them by a Bishop and one whom they pay—perhaps—$2,500 per annum.

Whenever a congregation begins to write here and there for men to come and hold a meeting for them rather than leave the matter with their pastor, who is the appointed evangelist to them, then that pastor would do well to look into his relation to his flock. The habit of some professional evangelists in trying to whip in "all Denominations" is also a very damaging feature. I was once called into consultation with the pastors of a town looking to a united move in one of their churches. A good brother said he could worship with any body that loved the Lord Jesus Christ, and work with him anywhere in saving souls. He was a good man and true. I opine that his zeal got the better of his knowledge somewhat. I said to him "this applies to my brother here"—referring to the pastor of the Christian Church. He said "of course." "Very well," said I to my brother, "when it comes to your time to preach, you let them have it on your doctrine of 'be dipped or be damned.' And when penitents are called to the altar, and Christians are invited forward to give them instruction, you go promptly and insist on every penitent at the altar going beneath the yielding wave in order to inherit eternal life." I conducted a service during that revival (?) and, at the close called for penitents, two came forward. I called on the congregation to kneel in prayer, and upon my brother of the Christian Church to lead the prayer. He prayed eloquently—he was an eloquent man—but he never mentioned those penitents in his prayer.

No pastor can afford to let his meeting get where he can not emphasize any doctrine, or law in the book of discipline, without resting under the imputation of having been discourteous to some brother, or having violated the proprieties of the occasion. The modern evangelist spikes the doctrinal gun. He preaches any thing and every thing, and no man dare correct him. He is the central figure and oracle on the occasion. The seventy themselves would stand dumfounded in the presence of his doctrine (?). Pretty state of things to leave to the oversight of a pastor when he has received his count and his cash, and has gone on his way rejoicing. For my own part I feel called upon to keep all erroneous and strange doctrine away from my people. I never expect to have a meeting held for me by any body. I doubt if I ever hold one without having help. No man need expect to find me at any stage of my meeting where I am willing to allow the doctrines of Methodism to suffer in my hand for a moment, for the sake of a sermon or series of sermons from him. There comes no better time to indoctrinate and discipline a Church than when the hearts of the people are warm and open to the truth. Help is what we need, first from Heaven, second from ourselves, and third from a willing and useful brother.

A man, one day, whose face was begrimed with soot, looked into a mirror and was displeased that the face seen reflected was so repulsive. So he broke the mirror, but that did not cleanse his face. But after a time he came to his senses, took water, washed and was clean. Many a sinner has quarreled with the Bible, and has been angry with the preacher and has had a controversy with God because his sin has been set in order before him. But he remained a sinner, unlovely and unsaved, until he came to Jesus Christ in repentance and faith, and was made a child of God with a clean heart and a pure spirit.—Herald Presbyter.

RELIGION IN POLITICS.

The ministry of the Churches are proverbially conservative, and as a rule eschew all political questions, with perhaps the exception of prohibition. In the past ten years there have been many individual departures from the non-political rule and a number of good men are urging ministers to denounce from their pulpits the wrongs they claim the people are suffering from monopolies. So far as prohibition is concerned there is much Bible authority for the stand the Churches have generally taken, as there is also for usurious practices.

Ministers are men, and usually are as partisan in their political opinions as they are in their creeds, and for ministers to denounce practices and wrong said to exist might be throwing a fire brand into the Churches. For instance, should a minister denounce the buying and selling of futures a gambling, he is at once confronted with the fact, that it is not only practiced by the laity, but also by many clergymen, and that contracts to deliver goods in the future is a necessity to commerce; that it is as legitimate as the buying and selling of calico, and only becomes fictitious when there is no intention of delivering the goods; that at the time for delivery it is entirely a matter of business, whether the article is delivered or whether the seller or buyer takes the amount of profit he would make by the delivery of the goods.

Suppose he should denounce fictitious capitalization of railroads. He would be told that it had been done perhaps years ago, and that to destroy the fictitious value that had gone into the hands of innocent third parties would be to wreck the investments of thousands of widows and orphans; all of which may or may not be true. It is hard to say where the line should be drawn. I think a preacher should be like the pugnacious Irishman at the Donnybrook Fair (who, when he saw a head, hit it), denounce sin and wrong wherever it exists and that a religion, that is indifferent to the creature comforts of the world, is not worth having. Yet a too radical expression of a preacher might do much harm.

There are so many passages of Scripture that bear on the questions now before the people as political questions, that it is hard for me, and many others, to see how the Churches can avoid taking a position. There are many of us who believe the good times that are to come in millennial days, cannot come so long as there are public or private wrongs entrenched behind laws; that it is the duty of the clergy to call attention to the wrongs that are generally admitted to be oppressing and pauperizing the manual working classes of the people. We are taught to pray for God's "will be done *on earth* as it is in heaven." As there are no corporations to oppress in heaven, so there should be none on earth. Corporations make millionaires by the thousands, and paupers by the million. They have no bodies to be punished here nor souls to be punished hereafter. They have and are robbing the people worse than a foreign foe in possession; for a foe would only take what you had today, but our corporations burden us with enormous *debts that can never be paid.* It is a question of how long and how much interest can be exacted of the people on their immense perpetual debts. Should not the clergy speak about this? Warn the people of the temporal woes that are now here and to come, unless this burden be thrown off and leave them to find the remedy?

The public and private debts have increased until the value of all the crops raised in the country does not amount to enough to pay the interest upon them. This is fearful. It means that debts shall grow year by year, and that the producing classes are doomed to eternal poverty and woe. It means that the farmers' and laboring men's children shall go uneducated and be dwarfed in mind and debased in body. It means the destruction of virtue by libertines above the law, because they bribe the evidence. Is not the clergy alarmed? Is it not time they were denouncing this money power, that is undoubtedly the great Dragon of Revelation?

Since 1873 infidelity has increased as it never did before. In their misery thousands doubt God, and the indifference of the pulpit to their temporal welfare gives them an excuse or reason for their unbelief. See the liveried servant of the millionarie, driving his master and family to Church. He sits on his box, be it dry or wet, hot or cold, while his master in a steam heated, plush carpeted, electric lighted church, worships God with "horns" as well as organs, in the latest style. Every week he drives them several times to the theatre and opera in the same carriage. The milhonaire is a manipulator of corporate power. He plans and speculates, and fares sumptuously every day. The thousands sullenly obey his commands. In their hearts they hate him and despise the Church. Is it not time the clergy were telling of the meanness of men towards their brethren, as well as goodness of God toward men? "Peace on earth and good will towards men."

A. LAYMAN.

MISSOURI LETTER.

The old battle between extremes is being refought in more than one evangelical denomination. The election of Dr. Phillips Brooks to the Episcopacy has been ratified generally by Western Episcopalians. They have decided that intellectual superiority and the attributes of a high moral character, combined with broad and liberal views, do not necessarily debar their possessor from exercising the functions of the Episcopacy. Yet Dr. Brooks was hissed by his clerical colleagues but three years ago, when he said of his Church, "We are a little thing, and we may as well acknowledge it. We ought to give up our impudent impotence and impotent impudence."

The case of Dr. Briggs in the Presbyterian Church, illustrates the same sort of a contest. But it is not so much a contest between Dr. Briggs and his brethren as between Union Theological Seminary and the Church. The Seminary has never been under full control of the Assembly. It has always stood as an exponent of liberalism as opposed to Princeton. For many years it has been common for ministerial candidates to meet with opposition merely on the ground of their holding diplomas from Union Seminary. It has grown radical as Princeton has grown conservative. Prior to 1872 Union Seminary was practically free from Assembly control. Its late action in declaring that the Assembly exceeded its powers when it vetoed the election of Dr. Briggs as professor of Biblical Theology, amounts to a declaration of independence.

This case places the Presbyterian Church in a critical position. To seek to enforce obedience to the decree of the Assembly would be certain to complicate matters. It is highly probable that in such an event the Seminary backed by the strong, liberal element in the Church would assume a position of open revolt and declare itself absolutely free from ecclesiastical control. It is doubtful if the Church in its present agitated condition, be willing to court the risk of a permanent separation between two opposing factions. The better course might be to endeavor to conciliate rather than estrange the progressive element of the Church. These contested questions all represent the struggle of the mind to balance itself between Calvinism on the one hand and latitudinarianism and agnosticism on the other. It is not greatly to be wondered at that men, in striving to escape from the repulsive conception which many have of God, should reach the equally repulsive one of no God at all. The two extremes nearly always appear simultaneously. The result will always be to keep the mass of believers on the broad, middle ground of belief in a Divinity that is just without being inexorable; that is merciful without impairing the operation of law.

A. H. GODBEY.

June 9, 1891.

"At the close of a long prayer by a father who had prayed for a poor family, his son said: 'Father, if I had as much wheat in the barn as you have, I would answer that prayer myself.'"—Ram's Horn. That was a wise boy, and his father a very poor specimen of a Christian, provided he failed to act upon the boy's suggestion. Christianity is not a profession merely, but a life of devotion to duty, affecting alike the spiritual and physical interests of men. He who is untrue to the one, cannot be said to be true to the other. It is not possible, the Bible tells us, for the love of God to dwell in a man who, seeing the poor have need, shuts his purse against them. The voice of the Master rings out to-day: "Go sell that thou hast and give to the poor, and thou shalt have treasures in heaven."—Central Methodist.

Turn to the right medicine, if you're a weak or ailing woman. It's Dr. Pierce's Favorite Prescription. If you're overworked or "run-down," it builds you up; if you're afflicted with any of the distressing derangements and disorders peculiar to your sex, it relieves and cures. It improves digestion, invigorates the system, enriches the blood, dispels aches and pains, melancholy and nervousness, produces refreshing sleep, and restores flesh and strength. In the cure of all functional disturbances, weaknesses, and irregularities, it's *guaranteed* to give satisfaction, or the money is refunded. It does all that's claimed for it, or it couldn't be sold in this way.

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We have in mind a certain cleric whose habitat was the broad prairie commonwealth of Texas. He was young, talented and popular; but fame came on the slow feet of the pack horse, while clericus thought it should have ridden the fleet withers of Pegasus. It was even said that he aspired to bear the crosier, and some admirers cast their lots for him in the synod of the notables. But they were too few, and as it would be some years before another casting of lots came, and there might be no distinguished funerals in the meantime, clericus thought to supplement the slow coming of the fame-maker by declaring that, whereas he believed once, he believed no more; and so set up a kingdom of his own and preached a "broad gauge" gospel to all comers. He blossomed for a time, and then declined, and the coyotes got him at last. It is a sad story. Why should it need to be re-told?—Pacific Methodist Advocate.

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June 17-1m.

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Space forbids that we glance at contents of any one of the sermons here. Suffice to say: get the book and you will be sure to be pleased with it. It should be in every Methodist home, and especially should all our preachers get it. Bacon has well said: "Some books are to be tasted, others to be swallowed, and some few to be chewed and digested." "Arrows From Two Quivers" belongs to the last class and should be chewed and digested. We hope all our preachers in Arkansas will get the book. It will do good and you will help a venerable father in Methodism, who has given about sixty years to the ministry. Price, one dollar. Send orders to Rev. Dr. R. H. Rivers, No. 320 East College St., Louisville, Ky.

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In this addition multitudes of errors have been corrected, additions have been made to many of the articles, and hundreds of original articles have been added. The new matter, which is distinguished by brackets, consists of Biblical, theological, and ecclesiastical articles, embodying accounts of the sects which have originated since Mr. Watson's day, and of others overlooked by him, showing the present condition of all denomiations as far as possible, and presenting the most available results of the recent explorations of Palestine and other countries mentioned in the Bible. A vast amount of labor has been expended upon the work, which makes a magnificent octavo of 1,113 pages, uniform with the "Institutes."

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ARKANSAS METHODIST.

WEDNESDAY, JUNE 24, 1891.

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PREACHERS' MEETING.

The Preachers' Meeting of the Helena District met at Haynes, Ark., May 27, 1891. After religious services conducted by Rev. M. B. Umsted, Rev. W. D. Kelly was elected chairman, and H. W. Hood Secretary. An experience meeting concluded the organization. All the preachers of the District came except four who missed a spiritual feast, their charges will need throughout the year. The committee had arranged for only one service a day, (at night), but it was decided to have preaching morning and night. The following subjects were discussed: Possibility of Apostacy, Infant Baptism, Origin and Perpetuity, of Methodism, Administration of Discipline and Justification by Faith. The main object of the meeting was a "tarrying together" for the baptism of the Holy Ghost, and preparing for revival work throughout the District. On Friday afternoon the subject of co-operation in revival work was considered and an evangelistic club organized. Each preacher present pledged himself to allow nothing except providence to keep him from going wherever ordered by the committe. A special effort was made for a revival at Haynes and the town was baptized by such a shower of Divine grace, as it never had before. The next Preachers' meeting will be held at Poplar Grove sometime in the Fall, to which we cordially extend an invitation to you, and trust some member of your sanctum may come.

Revs. M. B. Umstead, S. F. Brown, and W. W. Hendrix were appointed as committee on program for next meeting, and we feel assured they will give us an interesting and profitable program. LUTHER C. CRAIG.

Marvell, June 15.

Plantation Chill Cure is a phenominal seller with us. We find it has merit hence guarantee it. For sale by C. J. Lincoln Co., Little Rock, John Schaap, Ft. Smith, J. H. Scull & Bro. Pine Bluff. tf.

DISTRICT CONFERENCES.

BATESVILLE DIST. CONFERENCE.

The pastors in Batesville District will please furnish me the names of local preachers from their respective charges. Respectfully,
F. M. SMITH.

Newburgh, Ark., June 10.

CAMDEN DIST. CONFERENCE.

Members of the Camden Dist. Conference, who expect to bring any member of their family with them, will please notify me at Stephens immediately. If any of the local preachers or delegates know they cannot attend they will confer a favor by so notifying me at once. J. A. SAGE.

Stephens, June 12.

MORRILTON DISTRICT CONFERENCE

will convene at Quitman, Thursday July 9, 1891, at 9 a. m. Rev. I. F. Harris will preach the opening sermon at 11 o'clock a. m. A cordial welcome is extended not only to the preachers and delegates, but also to their families. Make a strong effort to be present brethren, and come to make the District Conference a complete success. Come prepared to stay until Monday morning. Recording Stewards send up your Quarterly Conference journals.

The Sunday-school interest will be considered. Sunday-school workers are invited to be present. Be prepared, brethren, to answer any question about your work. A cordial invitation is extended to Dr. Bennett and to our connectional brethren.

Yours in Christian bonds,
D. J. WEEMS, P. E.

ARKADELPHIA DIST. CONFERENCE.

The Arkadelphia District Conference will convene at Gurdon, July 8-12. Opening sermon Wednesday the 8th at 8:30 p. m., by Dr. J. R. Harvey of Malvern. Preachers will please see that their Dist. Conf. records are in readiness.

H. D. MCKINNON, P. E.

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June 24-2t.

CONFERENCE CLAIMANTS.

To the Presiding Elders of the Arkansas Conference:

DEAR BRETHREN—Allow me to remind you of the following resolution, adopted at the last session of our Conference:

"*Resolved*, That the P. E. of each District be and he is hereby urgently requested to appoint some one to present to his District Conference the importance of raising, in full, the assessment for the Conference collection."

The time for our District Conferences is at hand, and I trust that you will give attention to this important subject. The needs of our veteran soldiers and the widows and orphans of those fallen in battle should lie near our hearts and receive our hearty support. I trust, brethren, that you will feel free to present to your respective District Conferences the cause of our Conference claimants yourself if you desire. The resolution, it is true, requests you to appoint some one. The intention of the Joint Board was simply to have the subject presented without failure. Our Conference is away behind the needs of our claimants and behind our sister Conferences. Let there be improvement in every District, in every charge, this year.

J. S. CLOWER,
Sec'y J. B. of F. of the Ark. Conf.

FIELD NOTES.

CENTRAL CHURCH, FT. SMITH.—Central moves smoothly, we have had 26 accessions since Conference. Our congregations are good. The prayer meeting is excellent. We have paid $1,100 on our old debt. The ladies have painted the church on the outside and are renewing it from top to bottom on the inside. They have papered it most elegantly and have ordered a splendid carpet for the entire floor. So we have one of the prettiest churches in the State. Come and preach in it and help work up an interest in THE ARKANSAS METHODIST. Rev. W. M. Baldwin has been elected editor of the Brother in Red, and will take charge at once.

June 18. B. H. GREATHOUSE.

YELLVILLE STA.—Our 3d Q. M. has just passed, being fruitful of great good. Our P. E. was with us in the power of the Holy Spirit, his preaching was truly edifying to all, especially his sermon on "Christian Perfection," which was the best I have heard on that subject, and equal to anything we read concerning it. He steered clear of Antinomianism on one hand, and fanaticism on the other, and holding himself above the clash and war of words, presented the claims of Christianity upon its votaries to a consistent, practical, and joyful life from regeneration until we are invited by Him whose image we bear, to the life and delight of the beyond. He showed unmistakable acquaintance with the "Standards," calling them out at will, while not a few quotations were made from the holy Scriptures.

In most respects Yellville Station is up with the times, so that we are about ready for the "midway station" (Dist. Conf.). "But there remains much more to be done, ere we're ready for the Conference of '91."

June 17. D. C. ROSS.

MAGNOLIA STA.—The second Quarterly meeting for Magnolia station was held last Saturday and Sunday. Rev. H. H. Watson, P. E., was with us in the Spirit and power. His sermon last Sunday, at 11 a. m., was the best we ever heard on the Intercession of Christ, and the audience the largest we have seen here. Bro. Watson, having been a pastor on this circuit, but since a station, has a host of admirers and warm friends who come from far and near to hear him when he preaches. His sermon at night, on "I must work the works of him that sent me," etc., to the unconverted was one of the most earnest and solemn appeals and warning to the ungodly we ever listened to. Three penitents yielded to the Spirit's influence and came forward for prayer, one of them being an old man. We protracted services all last week to help prepare our people for the Quarterly meeting, and was ably assisted by our dear brother, Rev. J. A. Sage, of Stephens and Waldo. His earnest preaching was quite interesting and profitable to the use of edifying.

Yours lovingly,
June 17. J. R. SANDERS.

SMITHTON C'T.—Our hearts were made to rejoice, and to thank God, for a glorious meeting we have had at Smithton. The meeting lasted two weeks. We had over 30 conversions during the meeting. On Sunday evening, June 7, we received into the Church 29. Accessions of the meeting were 30. Bros. C. M. Keith and W. J. Davis assisted in the meeting. Both of these brethren's efforts were signally blessed of the Lord. We regard the meeting a success, since there were several family altars erected among the new converts and converts of other times. During the meeting we held a praise service, which was attended by nearly all the Christians in the place, and there was but one of the Christians present, who failed to respond to the invitation of the preacher to testify of the work of grace in his heart. They were eager to speak and declare the great things that the Lord had done for their souls. We want a living experience—we want to know for ourselves we are the children of God. The meeting was conducted according to the old way. We had no holding up of hands, but told men and women, to come to the altar and seek religion with all their hearts. The exceeding sinfulness of sin and the extreme danger of the sinner, out of Christ, were made manifest, by the straight-forward and earnest preaching of Bro. Keith and Bro. Davis.

W. J. HEARON.

Smithton, June 17.

CONWAY MISS.—Our third Quarterly meeting has just past. Our much beloved P. E., D. J. Weems, was with us and preached with his usual zeal and power. The meeting was a complete success. On Saturday morning the people gathered in from different parts of the country to enjoy the meeting. They brought their baskets well filled, and we had a grand old-fashion meeting

The service at 11 o'clock Saturday was very interesting and the Quarterly Conference in the evening was well attended—nearly all of the official members were present.

The congregation was very large on Sunday at 11. After the sermon, the Lord's Supper was administered to a very large number of communicants.

The Sunday night service was very profitable. The good Lord met with us; a spiritual wave swept over the congregation, and at the close of the meeting ten precious souls joined the Church. Brethren, we are expecting good results from our labor this year. We will have one church completed by Conference, and perhaps others. We are getting along very well. Pray for us that we may be successful in all we undertake for the Lord.

Respectfully,
F. A. HILL, P. C.

Conway, June 18.

HAYNES C'T.—Our seven-days' protracted meeting closed at this place last Monday night, resulting in 18 conversions and 19 accessions to the Church and the Church greatly revived. Bros. Whitaker, Cochran and Craig were with us and did very effective preaching. Our roll nearly doubled, 25 to 44 with others to join. Praise the Lord.

This is a good people to serve, both saint and sinner treat the preacher nicely. While they were preparing for the entertainment of the Theological Institute, they didn't forget the pastor's wife, but sent her 25lbs butter, 17 doz. eggs, hams, chickens, lard, canned fruits, 10 crates strawberries, etc.

Our 2nd Quarterly Conference convened at this time and place, giving us a nice cash report of $141—so you can see Haynes C't don't let her pastor suffer—P. E. took up collection for District parsonage, got $48 in cash and subs. Our noble women have organized themselves into a Ladies' Aid Society for the purpose of furnishing our beautiful church, which we have just completed. With Sister Julia Hughes as president, we feel sure of success on this line of our work and will be able to report some nice church furniture soon, and ere the close of this Conference year, all things in apple-pie order for another year, for some other fortunate brother. A little work for THE METHODIST, three new subscribers, more to follow.

Yours,
N. E. GARDNER.

Haynes, June 15.

MONTEREY, LA.:—Our 2nd Quarterly Conference convened here in the neighborhood of Monterey. Our well beloved, young, popular and eloquent Presiding Elder, I. J. Hoffpaur, was with us in the Spirit and preached 4 powerful sermons. We love him dearly. He is the first P. E. we have had the pleasure of entertaining since we began to keep house. He is so pleasant we love for him to come. I think we will have a glorious time this year. Have had some good meetings, 8 accessions. May God bless us.

Yours at work,
J. H. CALLAWAY.

The sixty odd millions of people of the United States, and an indefinite number from foreign countries, are considering a celebration of the discovery of America. It is not only an age of discovery but of doubt, and there are people who question whether Columbus really discoverd anything or may not have only followed in the wake of others.

There are some things that may be easily demonstrated and one of them is that the Louisiana Creole Hair Restorer is the most valuable discovery yet known for putting the hair back in its original condition and remedying the ravages of diseases or the effect of neglect.

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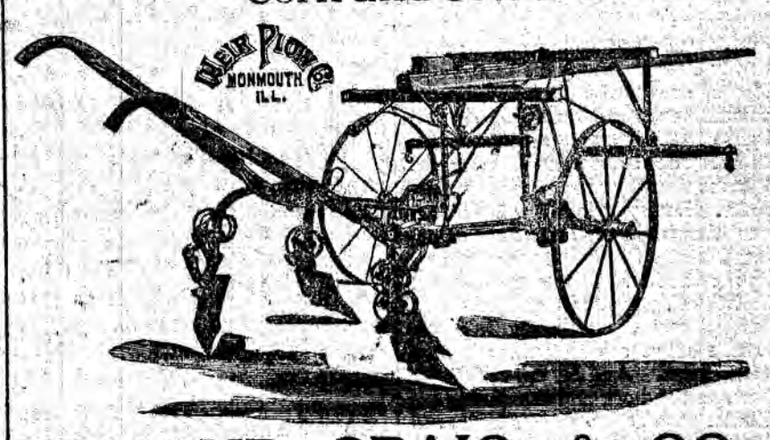

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ARKANSAS METHODIST.

Rev. Z. T. BENNETT, Editor.

WEDNESDAY, JUNE 24, 1891.

DISTRICT CONFERENCES.

Below we give the places and dates for the District Conferences of our Church in this State, as far as announced. We wish other Presiding Elders to furnish us the places and dates for their respective Conferences:

DISTRICT.	PLACE.	DATE.
Pine Bluff,	Kingsland,	June 24.
Dardanelle,	Prairie View,	July 2.
Little Rock,	Mt. Tabor,	July 2.
Monticello,	Arkansas City,	July 2.
Camden,	Stephens,	July 8.
Arkadelphia,	Gurdon,	July 8.
Morrilton,	Quitman,	July 9.
Eureka Spr'gs,	Huntsville,	July 9.
Ft. Smith,	Paris,	July 14.
Harrison,	Valley Springs,	July 15.
Hot Springs,	Dallas,	July 15.
Batesville,	Newberg,	July 16.
Washington,	Nashville,	July 25.
Helena,	Wynne,	July 22.
Clarksville,	Van Buren,	Aug. 3.

THE CRISIS OF MISSIONS.

On first page of this issue we publish a timely and most important document—the address by our Bishops in behalf of our Board of Missions. We sincerely hope it may be thoughtfully perused and prayerfully considered by all our readers. It presents a clear and candid statement of the painful condition of our Board of Missions, with a most urgent appeal for enlarged contributions to meet the imperative demands upon our Church. As our exhortation we here append a long quotation from Dr. Pierson's editorial on The Crisis of Missions, in the Missionary Review of the World:

How shall such an exigency and emergency be met? We give answer that, first, there are great *general principles* which must always be kept prominently before the mind. The tabernacle in the wilderness was a remarkable object lesson, setting forth, as Professor W. W. Moore says, "the terms and forms of communion with God." The *terms* were beautifully represented in the outer court, in the altar of sacrifice and the laver; one standing for the remission of sins through the shedding of blood, and the other for the renewing of the heart through the washing of regeneration. We come to God by the blood of Christ and by the new birth from the Holy Ghost. The Holy Place beautifully shows the *forms* of communion, with the three articles of sacred furniture, the candelabra, the table of shewbread, and the altar of incense. The Sermon on the Mount may give us the key to these three symbolic lessons: "Ye are *the light* of the world; let your light so shine," etc. "Take heed that you do not *your alms* before men: let thine alms be in secret." "Enter into thy closet; *pray* to thy Father which is in secret." These are the threefold forms of communion: a burning, shining light of testimony; a consecration of substance; and unceasing prayer. That is the way to prosecute missions. Let every child of God accept the privilege and duty of being Christ's witness to the world by lips and life. Let our offerings, individual, systematic, habitual, proportionate, constantly keep the Lord's house as constantly supplied with meat. And let us remember that, as the work and the power are God's, the only way to command success is to be unceasingly in prayer. A church universally witnessing to the Gospel; a church systematically giving; a church perpetually praying—that is the church perpetually conquering, before whose banners every stronghold of Satan must fall. And it is because in every one of these departments, world-wide witnessing, church-wide giving and praying, there is such a lack, that our missions are hindered for want of laborers, our treasuries depleted of funds, and our missionary converts have become a thing of the past, especially in respect of earnest and prevailing prayer.

Nothing is plainer than this, that we have not yet *begun* to touch the possible, available resources of the Church. We have never yet, as we have often said, sacrificed even our luxuries and our superfluities. There is enough jewelry and ornament on our persons and in our homes to supply all the needful money for a world's needs. In 1867 one prominent Presbyterian paid as much for a lot on which to erect a house as the whole Board of Missions appropriated that year to its foreign work! If Christian men and women would imitate the patriotism of the people of Germany in the Napoleonic wars, and give up their gold and silver adornments for the wars of the Lord, as those Germans did for the campaign of their country, what vast sums would be realized! Let us form a new "Order of the Iron Cross," and vow not to wear any more superfluous jewelry until the needs of a dying world are met.

And would to God that we might impress *every member* of the Church of Christ with the privilege and obligation of even the *poorest* to take part in this universal offering. How many a poor seamstress might find, like Sarah Hosmer, the factory woman of Lowell, the means to lay up enough to educate six natives as preachers of the Cross in Oriental lands! Yes, and how many a poor widow, like one of Rev. Dr. W. M. Paxton's humblest members, might raise chickens on the roof of a city tenement house, and bring her five dollars a year to the missionary treasury! How many a workman's household would find a way to lay aside a portion of every day's expenses, as the Ceylonese converts diminish their quantity of rice at every morning meal that it may be put aside as the Lord's portion!

Self-denial? There are very few who know the meaning of the word. What we give to the Lord costs us nothing. We do not diminish our food, our raiment, our home comforts, or even our luxurious adornments, to give the Gospel to the world. We scarcely miss, if at all, the money given in missionary collections. With the majority there is no calculation of what the cause demands and what their own ability justifies. It is mere chance, what the Lord gets as His portion. What if it were a mere chance what is reserved for house rent, or for food, or for clothing? Never will the needs of our mission treasuries be met until provision is made on a business basis, until we make our honest reckoning, with the Lord as to what His cause needs, and what we ought to do as our share—more than this, until we get some high conception of the duty, not only, but the privilege of laying consecrated offerings at the Lord's feet as Mary broke her alabaster box for His sake.

HERE IT IS AGAIN.

We agree substantially with THE ARKANSAS METHODIST in this:

"It may tickle the ungodly to hear the pastors and leading church members publicly ridiculed, and may cause them for the time being to praise the evangelist as a wise and brave preacher; but for the popularity and applause thus gained, the Church of God must suffer fearfully and for long years to come. In our humble opinion it is very unfortunate that some, possibly most, evangelists are noted for their depreciating criticisms upon preachers in the pastorate; for this unwise habit may, in many cases, produce incalculable damage to the cause of religion."

We think, however, there are honorable exceptions. Some evangelists never do anything of the kind. They have too much good common sense and real religion. If editors and pastors deem it necessary to censure these evangelists who behave so unseemly, we would be glad if they would always be careful to discriminate. "Possibly most is saying too much. Moreover such editors and pastors would do well to set the evangelists an example of better behavior, by not being so free in their unjust criticisms upon them.—Phila. Christian Standard.

The Standard quotes from an editorial (April 1), which was copied into a number of religious papers. It may be "saying too much" to any "some, possibly most, evangelists are noted for their depreciating criticisms upon preachers in the pastorate;" but we do not think the Standard would affirm, that *most* "evangelists never do anything of the kind." Further, we suppose the Standard will "agree substantially with THE ARKANSAS METHODIST in this," that 'some, even many, evangelists are noted for their depreciating criticisms upon pastors.' If so, there is neither 'bad behavior nor unjust criticism' in frankly lamenting an objectionable and (we think) general habit, because of the consequent and fearful evil to the Church of God. The evil deplored may possibly prove in the end as great as the good accomplished by evangelists, who tickle their ungodly hearers with far-fetched ridicule of pastors and leading church members. Who knows?

Speaking of the picture of Clarksville's empty calaboose since the adoption of the local option law, THE ARKANSAS METHODIST says:

It knocks the bottom out of Col. Mitchell's theory that in order to have prohibition we must let the saloon keeper make the drunkards and punish only the poor inebriate.

It is not often that we have to complain of THE ARKANSAS METHODIST, but the above is not a fair representation of the Democrat's position. On the contrary, intentionally or unintentionally—unintentionally, we shall assume—it is very unfair.—Arkansas Democrat.

We have understood Col. Mitchell's position to be, that saloons should not be suppressed but drunkards should be punished. If this is not his platform, we withdraw our remarks on the Clarksville calaboose. We have great respect for Col. Mitchell and believe he is for the best interests of society, and we will be glad to know that he is squarely against licensing saloons.

UNJUST, FALSE AND MALICIOUS.

Commenting on the exaggerated telegraphed report of "ten thousand conversions" in the Sam Jones meeting in this city, the Baptist Gleaner says: "In fact, this counting business is a sort of failing with those Little Rock Methodists. It is there THE ARKANSAS METHODIST issues, and its editor has a monomania for counting. We have had to expose his reckless figures several times. It is possible he was the counter for Sam Jones. At any rate we suggest that they had better come down a few in this count."

In reply to this quotation, which is evidently malicious in spirit as it wilfully false in statement, it would be fully sufficient for many of our readers to inform them, that the Baptist Gleaner is edited by Rev. J. N. Hall, formerly an editor of the Arkansas Baptist. This alone would be enough; but some of our readers may not be advised of his characteristic style and conscienceless utterances.

So far as we have heard, no Little Rock Methodist, preacher or layman, has published any estimate or expressed even an opinion as to the probable number of conversions during the Sam Jones meeting here. The Baptist Gleaner's reference to "those Little Rock Methodists" is not only gratuitous but wantonly unjust, as it contains an unprovoked insinuation, which no Christian gentleman should publish or utter.

Passing this insult to Little Rock Methodists, we here declare our candid and solemn conviction, that the editor of the Baptist Gleaner is wilfully guilty of malicious falsehood, when he says 'he has had to expose our reckless figures several times.' We challenge him to name specifically each of the "several times," or even in any *single* time, when 'he ever exposed our reckless figures.' He never did this at any time, and we denounce his statement as false and malicious.

In 1888 while he was an editor of the Arkansas Baptist, that paper asserted editorially that there were in this State 78,000 white and 50,000 colored Baptists, though the American Baptist Year-Book for 1888 showed only 48,537 white Baptists in this State in their 42 (white) Associations, all reporting. This false claim was made April 26, 1888, and not even partially corrected till Sept. 27 following, though we had pointedly and *repeatedly* urged the Arkansas Baptist to prove or withdraw its claim as to the number of Baptists in Arkansas; and when the partial correction was reluctantly made, the explanation (?) did not indicate the accurate information and scrupulous veracity generally and cheerfully accorded to editors of religious papers.

HONOR TO MAYOR FLETCHER

We are truly gratified to learn, that Mayor Fletcher has seriously determined to have the law against selling liquor on Sunday strictly and impartially enforced in this city. In this resolute and commendable determination we hope he may be soon and fully assured of the hearty approval of all the law abiding citizens of Little Rock. Here a rigid enforcement of law will "fill a long felt want" and prove a creditable feature of Mayor Fletcher's administration. From reports he has started well and we wish he may continue on the same line till the city is free from the shameful and lawless Sunday trade in liquor.

The Gazette says: There was plenty of whisky and beer in town Sunday, but none of it was for sale, and could not be had for love nor money. Even the back doors of the refreshment resorts were closed; the fans were idle, and the house flies had the bars all to themselves. It was the dryest Sunday ever experienced by Little Rock's thirsty throng. The Mayor issued his edict last Thursday ordering the closing of the saloons, and every barkeeper obeyed the mandate and took a holiday without a murmur.

The Democrat of Monday afternoon says: The Sunday law was enforced yesterday, and on this account there was not a Sunday drunk before the police court this morning, something that has not occurred for years and years.

The Democrat of the same date says editorially: "The Mayor will use every effort to close fast and tight the saloons on Sunday, even to the back doors. Many retail dealers have not violated the law and those who do should stop or be made to stop. The man who has license to sell six days in the week ought to be satisfied. Whether he is or not the back door Sunday trade should stop."

HENDRIX COLLEGE.

DEAR METHODIST:—It was our pleasure to attend the Commencement exercises of Hendrix College, at Conway, June 14-17, and with your permission we will give through the columns of THE ARKANSAS METHODIST some of the impressions made upon us while there.

All of the exercises of the well prepared and appropriate programme showed that the school is doing thorough work. Everything done, from the reading of Scripture lessons and Hymns to the orations, showed most careful instruction by teachers and hard study by the pupils. Young men at Conway are taught to *think*; young men attending Hendrix College are sure to be studious; a drone would not stay there.

The thing that impressed us most was the spiritual atmosphere surrounding the students. The President and faculty are Christian gentlemen, with the power to impress their spirituality on their students. Conversion after conversion has occurred all through the year, until nearly all the students are members of the Church.

We feel that we cannot too highly recommend this Christian school to the parents and guardians of this State. Send your boys to Prof. Millar for a few years and he will send them back to you well educated in heart and mind, established in morals and well equipped for usefulness in life and the highest order of citizenship. We have a competent and conscientious Board of Trustees, who have the good of the College at heart and who have made liberal provisions for the conduct and support of the College for next year. While its last was its most successful year, its prospects for doing thorough work and for usefulness have never been so bright as now.

J. L. MASSEY,
R. M. TRAYLER.

From the Conway Log Cabin's report of the Commencement exercises of Hendrix College, we quote as follows:

MONDAY, JUNE 15.

10:30 a. m.—Reading of prize essays.

Preparatory Department: J. J. Craig, of Union, L. Hunt, Miss., W. A. Logan, of Ouachita.

Collegiate Department: J. W. Cline, of Saline, A. E. Holloway, of Faulkner, W. B. Sanders, of Bradley.

3 p. m.—Ministerial reading contest: W. H. Burgett, Mo., J. B. McDonald, Faulkner, C. E. Pitts, Johnson, B. F. Wilson, Jefferson.

8 p. m.—Declamation contest: J. M. Carr, of Ouachita, J. Craig, of Union, J. J. Galloway, of Crawford, L. Hunt, Miss., S. J. Hunt, of Columbia, R. A. Crosby, of Grant.

TUESDAY, JUNE 16.

10:30 a. m.—Oration contest: G. C. Millar, of Faulkner, T. O. Owen, of Columbia, A. T. Ramsey, of Phillips.

3 p. m.—Lecture by Prof. W. H. Key on the English language.

8 p. m.—Joint session of the Literary Societies. Debate: "Resolved, That the tendency of the age is toward socialism." Affirmative, A. T. Ramsey and O. L. Clements. Negative, S. Anderson and J. M. Carr.

The most interesting part of the Commencement programme was on Wednesday, when the graduating exercises took place. A larger crowd than usual gathered at the hall and filled all available space.

At 10 o'clock the exercises were begun by excellent music, rendered by Capt. Hamilton, violin; R. H. Farnham, piano; S. M. Dyer, guitar; L. C. Lincoln, horn. Prayer by Rev. T. H. Ware.

Miss Annie Duncan, of Conway, read her graduating essay. Subject: "The Bible—a Message from God to Man." Its very excellent character showed much learning and research in preparation.

The graduating oration of G. C. Millar came next and was delivered in a very effective manner. His subject was "The Skeptic's Folly."

The literary address of Hon. E. E. Bryant, of Fort Smith, to the Literary Societies was a masterpiece of eloquence and logic, showing great learning on the part of the able young attorney of the "Border City." He spoke of the duties of young men to prepare themselves for the highest duties of citizenship in a republic. He recounted the dangers to our government and pointed out the remedies to counteract these dangers. He thought the remedy for the wrongs of which the people complain must come through a higher moral sentiment. Did not believe these reforms could come entirely through legislation, but through an educated public sentiment.

President Millar made a short presentation speech and conferred the degree of Ph. B. on Miss Annie Duncan of this city and the degree of A. B. on Mr. G. C. Millar, also of this city.

The prize medals awarded were as follows:

ARKANSAS MESHODIST oration prize, to T. O. Owen.

For best collegiate essay, given by A. L. Malone, awarded to W. B. Sanders.

Scholarship prize in collegiate department, awarded to G. C. Millar.

Ministerial reading prize, given by O. H. Tucker, awarded to C. E. Pitts.

Mathematical prize, given by Prof. Crenshaw, awarded to J. F. Townsend.

Mirror literary prize, for best piece written for the college paper during the year, awarded to C. B. Riggin.

Debating prize to best debater in Harlan Society, given by Rev. V. V. Harlan, awarded to G. C. Millar.

Preparatory declamation prize, awarded to J. J. Craig.

Preparatory essay prize was awarded to Lenoir Hunt, of Ripley, Miss.

Preparatory scholarship prize was awarded to E. O. Blackshare.

HOT SPRINGS.

The Business Manager and his wife and daughter Lizzie attended the Woman's Missionary Society of Little Rock Conference, held at Hot Springs last week. The Manager was not a member of the Society, but they let him talk and that gave him full satisfaction. I was highly pleased with the business like manner in which the women conducted their meetings. Everything moved along smoothly and harmoniously. The attendance was very good and the spirit of consecration and devotion to the cause in which they are engaged impressed me very much. I moved up several paces towards the mount of God's love while there. It would be hard to find more efficient officers, either men or women, than Mrs. Holmes and Mrs. Harvey. And for that other sweet face, softened by the touch of passing years, I have this to say: I have seen Sister Juliana Hays, Mrs. McTyeire, and other noted women preside, but for dignity, warmed by love and judgment, exercised in modesty, Sister Hotchkiss excels them all. I wish every woman in Arkansas could hear that voice as it pleads so eloquently and yet so tenderly for women to awake to their duty and their opportunity in behalf of that Savior who struck the shackles from her sex and brought life to a dead world. I will not write of the business done by the Society, for they voted to have a synopsis published in THE METHODIST, and that will be given a place whenever it comes.

Mrs. Thornburgh enjoyed the meeting more than she can express, and says she is determined to attend the next one from first to last.

We are under obligations to Mrs. Williams, with whom we had a pleasant home and to Col. and Mrs. Sumpter for courtesies. Hot Springs has improved greatly in the last year and the improvements are notably permanent and expensive.

Respectfully,
GEO. THORNBURGH.

LITTLE ROCK CONFERENCE TRAINING SCHOOL.

At a meeting of the Board of Trustees of the Little Rock Conference Training School at Fordyce, Ark., held June 17, 1891, the following preamble and resolutions were unanimously adopted.

WHEREAS, Prof. J. D. Clary has, for satisfactory reasons to the Board of Trustees, asked for an honorable release from his contract as Principal of the Little Rock Conference Training School; therefore be it

Resolved, That we exceedingly regret the loss of so excellent a teacher from our school;

2. That in view of surrounding circumstances, we regard the request of Prof. Clary both reasonable and justifiable;

3. That we hereby grant him such request and take great pleasure in recommending him as a Christian gentleman, scholar and teacher.

Prof. Granville Goodloe, M. A. late Principal of the Stuttgart Institute, was unanimously elected to the place vacated by Bro. Clary. Bro. Goodloe has been engaged in teaching since his graduation from Vanderbilt University in 1879. Six years of this time he spent in charge of McTyeire Institute (Tenn.) where his work elicited favorable comment from such men as Bishops Paine, McTyeire, Fitzgerald, Drs. Winfield, Harris, Mahon and others of like prominence. Bro. Goodloe is the son of Dr. A. F. Goodloe, favorably known to so many readers of THE METHODIST. He was first trained by the celebrated Webb Brothers, after which he took a two-years' course at Emory and Henry College, Va., before entering the Vanderbilt University, from which he took the degree of Master of Arts with first honor. He comes with the highest commendations from the brethren at Stuttgart. While we regret the loss of Bro. Clary, we consider ourselves fortunate in securing the services of one so well qualified and thoroughly endorsed as Prof. Granville Goodloe.

The foundation of the new building was laid last Tuesday, in hope and enthusiasm and will go rapidly forward to completion. Everything will certainly be in readiness by the opening of Fall term. Let the people not be faint at heart in reference to the final success of our school. We are coming forth the third time from the ashes Phœnix like, with renewed strength and energy. Amid their misfortunes, our people have done nobly, and are entitled to and doubtless will receive the sympathy and support of the entire Church.

J. R. CASON.

Fordyce, June 22.

AT ENGLAND.

Last Saturday p. m. we visited England, a small town about two years old and the principal trading point on the Altheimer branch of the St. L. A. & T. Ry. In the distance of 23 miles we saw some of the most fertile lands of the Arkansas River valley. While the corn and cotton were not generally as large as we expected to see, the crop prospect is considered very good, and the citizens with whom we talked are hopeful of better times financially. We understand most of the farms are owned by large landholders and cultivated by Negroes—a two-fold condition unfavorable to progress in the educational and religious interests of society. England has a good school house and no saloon—that township having voted 4 or 5 to 1 against license. The Baptists and Methodists have substantial frame churches. The Methodist church recently erected and neatly finished (except painting) was dedicated last Sunday by the writer, who preached also Saturday and Sunday nights, besides addressing a large audience at our Sunday-school, superintended by Bro. James Hicks, one of the most zealous workers we know. At each of these four services the hearers gave respectful and appreciative attention, and we hope permanent good was accomplished. After the sermon Sunday night, our pastor Rev. H. D. Thweatt invited the unconverted to make public avowal of their desire and purpose to become religious, and about 25 persons responded with manifest seriousness. Bro. Thweatt is hopeful of a successful year on the England C't, and is studying hard to become an efficient and thoroughly equipped itinerant preacher, and in this worthy aim he will be nobly aided by his amiable and devout Christian wife. To him we are indebted for special courtesies, and also to Bro. and Sister Hicks with whom we had a pleasant and hospitable home."

Y. M. C. A.

The Young Men's Christian Association of this city is embarrassed by debt and in a critical condition financially. A largely attended meeting of friends of the cause was held last Sunday night at our First Church, to hear reports from the officers and directors of the Association. It was stated that the Association was in debt already and the year only half out; that it would take $2,500 to pay the debt and run the Association the balance of the year. Slips of paper were distributed to those present on which is a blank promise to pay some amount to the relief of the Association. These promises are to be sent in right away and part of the amount promised to be sent now and the balance during the year. A hat collection was also taken, at which $75 was contributed. It is to be hoped that liberal contributions will be made, so that the Association will be free to carry on its good work. To allow this institution to close its doors would be a calamity to Little Rock, and a sad reflection upon our Christian people.

BATESVILLE.

DEAR DR. BENNETT:—Doctor becomes you; it will not be hard for us to remember that you are titled.

Batesville is still in the line of progression. Sixteen accessions since Conference. Large congregations; so large we intend to enlarge our seating capacity as soon as possible. Many have gone away more than once, because there was not room for one more.

I believe we have the best choir in Arkansas. Best not only as far as ability and power is concerned, but the best tempered, most considerate and thoughtful. Such a choir as we have here will aid materially in the inspiration of any man, who speaks to them. They have so helped me—God bless them.

We have lost some of our best mothers this year. Another, Sister Byers, is much afflicted. The prayers of the Church go up for her. Bro. Gregory is booming his work. No man was ever more popular on the Batesville District than H. T. Gregory. Luck to you. Goodbye, R. S. DEENER.

GALLOWAY DAY.

MR. EDITOR: A great many of our people are anxious to know the total amount of collections taken on Galloway Day for the College. And week after week the columns of THE ARKANSAS METHODIST have been searched in vain for the Agent's report. The amount collected from my charge was promptly forwarded to the Agent the week after the collection was taken, and to this good day, I have failed to receive a receipt from the Agent (a rather loose way of doing business). In ten days after I forwarded the amount that I collected for the Scarritt Bi-Bible & Training School, the receipt of the Agent was in hand; and today, the Church has the report by the Agent of the total amount collected, which is very gratifying indeed, and for which the whole Church ought to unite in singing the doxology, "Praise God from whom all blessings flow," &c.

The Agent of Galloway has promised a report; why does he not make it? Every charge that contributed on that day wants to know it. Let us hear from him at once.

S. L. COCHRAN.

Marianna, June 11.

ARKANSAS METHODIST

WEDNESDAY, JUNE 24, 1891.

PERSONAL AND OTHER NOTES.

Bro. E. J. Crossett of McCrory gave us a friendly and helpful call on Monday last.

Revs. N. E. Gardner and W. J. Hearon report (on page 8) revivals at Haynes and Smithton.

Rev. J. H. Glass, student of Hendrix College, gave us a cheerful visit last Wednesday, on his way home at Buckner.

Prof. W. C. Parham of Galloway College gave us a brotherly visit Tuesday morning. He is cheerful over the prospects of that flourishing institution for next year.

Monday p. m. we had a pleasant visit from Rev. Geo. C. Jones, President of Arkadelphia Methodist College, an adv. of which will appear in our next issue. He deserves the congratulations he is receiving on the great success of his first year in Arkadelphia.

On Saturday Mrs. J. E. Miller, with her sons John and William, of Argenta, gave our office a brief call to renew for this paper. Bro. Miller's return to Argenta will add to the effective working force and membership of our Church there.

On Sunday (July 12) of the Camden District Conference our new church at Stephens will be dedicated—sermon by the Editor of this paper. So we are requested to announce by Rev. H. H. Watson, P. E.

Writing from Camden, June 22, Rev. H. H. Watson, P. E. says: "I am now closing my second round of Quarterly meetings. We have had the most religious meetings I have ever seen. Souls have been converted. Truly God is with us. Three joined the Church here yesterday."

Prof. J. E. Randle of Barren Fork gave us a brief call Tuesday morning en route to the State Teachers' Association at Mt. Nebo. He reported a successful year for Barren Fork Academy.

On page 8 Rev. A. D. Jenkins makes report of collections for missions in Little Rock Conference. He says the total is far behind what it was last year at this time.

Mrs. Mary B. Reynolds, Jackson, Ga., widow of Rev. Perry G. Reynolds, desires the address of Col. O. P. Lyle, who commanded the 23rd Regiment of Arkansas Volunteers at Port Hudson, La., during the siege in 1863. We hope some of our readers can give Mrs. R. the information she so much desires.

Returning from the Hendrix College commencement, Revs. H. W. Brooks, John F. Carr, Dr. J. H. Riggin and W. P. Whaley favored our office with their presence.

Last Wednesday morning we were favored with a short call by Rev. Dr. Andrew Hunter, who had just returned from a pleasant visit to Vanderbilt University. He did not relate any items of special interest, but expressed himself highly pleased with the Commencement sermon by Rev. Dr. J. M. Buckley, editor of the N. Y. Christian Advocate.

Bishop Key expects to vist the Northwest Conference about July 1st. He will remain in that territory two or three months, having in view a study of the needs of the work there. The Bishop seems an "overseer" who stays in the field with the "hands," and hoes a row himself.—Richmond Advocate.

We are obliged to Rev. and Mrs. James Mackey for an invitation to be at the marriage of their daughter, Lovie, to Albert S. Lewis, Wednesday evening, June 17, 1891 at 8:30 o'clock, in the Methodist Episcopal Church, at Weatherford, Texas. We pronounce our blessings on the happy pair.—Texas Advocate.

We congratulate our friend and brother, Rev. Dr. W. C. Johnson, of the Memphis Conference, on the graduation of his daughter, Miss Dora Johnson, with the degree of B.A. from Vanderbilt University. Miss Johnson is the second young lady that has taken a full classical course at that institution, and we understand that she stands very highly in a large class.—Nashville Advocate.

At yesterday afternoon's session of the Board of Trust of Vanderbilt University, the resignation of Dr. L. C. Garland as chancellor was received, and accepted conditionally. The stated reason for the resignation was the advanced age and feebleness of Dr. Garland. The trustees decided to accept the resignation when they should elect a new chancellor. This will give an opportunity of looking over the field and selecting the best man for the position. Upon the election of a new chancellor, which wil probably take place during the coming year, Dr. Garland will become emeritus chancellor for life with full salary. He will continue to fill the chair of physical science, not having resigned that position. The trustees also elected Rev. Collins Denny to the chair of mental and moral philosophy, until recently held by Dr. J. J. Tigert.—Nashville Evening Herald, June 13.

Rev. B. H. Greathouse makes on page 3 a cheering report of our Central Church in Fort Smith. He informs us, that Rev. W. M. Baldwin, one of the true and faithful preachers of the Arkansas Conference will at once take editorial charge of Our Brother in Red, which is to be congratulated on securing his services.

Renewing his subscription Rev. E. A. Garrison of Merced, Cal., says: "I send greetings to you individually and to the old guard of the White River Conference. God bless those brethren. I love them and rejoice in their triumphs."

Rev. and Mrs. O. H. Tucker of Quitman College honored our office with a brief call Monday p. m., as they returned from the meeting of the L. R. Conference W. M. Society at Hot Springs. President Tucker is justly happy over the prospect of the early completion of the new building and increasing patronage for Quitman College.

Rev. Edward A. Taber has been elected Agent of Hendrix College, and will give his entire time to the agency. We wish him the largest possible measure of success in promoting the interests of this grand institution of our Church. He will receive between $11,000 and $12,000 in subscriptions from his predecessor Rev. V. V. Harlan, who raised during his term of service over $19,000 in cash, and now retires with the gratifying consciousness of having done the best he could.

Rev. Dr. and Mrs. Andrew Hunter leave to-day (Wednesday) for Wellsville, Pa., which will be their address most of the time during their long absence from kindred and friends beloved, who will pray for their health and safe return.

The Trustees of our Church at Cassville, Newton county, make an earnest appeal to our readers for small contributions to enable them to ceil, paint and seat their new church, which they have built after exhausting all the means they could raise. They *need* help *now*, and they are worthy. Send contributions to Rev. S. S. Bristow, P. C. of Cassville mission, Cassville, Newton Co., Ark.

Last Thursday p. m. we received cordial greeting from a group of noble young men, students of Hendrix College: J. W. Cline, J. J. Craig, W. L. Harper, S. J. Hunt, Gus and Geo. L. Logan, John and Thomas McKiou, E. S. Oliver, C. B. Riggin and B. F. Wilson. Blessings on these dear young men in their lofty aspirations and hard study to qualify themselves for the largest possible usefulness.

Revs. J. M. Hawley and E. W. Winfield arrived last Thursday p. m. from the Vanderbilt University. Bro. Hawley hurried on to visit his father and family at Hamburgh, thence to Natchez, Miss., where he is engaged to preach during the Vanderbilt vacation.

As we guarantee Plantation Chil Cure why not try it? If it does no. cure you it will not cost you anything For sale by C. J. Lincoln Co., Little Rock, Johns Schaap, Ft. Smith, J. H. Scull & Bro., Pine Bluff. tf.

OUR S. S. MAGAZINE,

56 PP. MONTHLY.

Bishop Haygood; Dr. Carlisle, President of Woofford College; Dr. Gross Alexander, Professor of New Testament Greek at Vanderbilt University; and Rev. H. T. Bacon, of the Virginia Conference, long known to our Sunday-schools as "Tyree Glenn," are the Lesson Writers for our Sunday School Magazine for the rest of this year. Of our ninety-odd thousand Sunday-school teachers have we not fifty thousand who will pay one cent a week for this Magazine? If we could present its claims personally and directly to each teacher, we would certainly get the fifty thousand subscribers. Twenty-five cents will pay the subscription for the next twenty-six weeks—from July, 1891, to January 1892. We beg pastors and superintendents to call the attention of teachers anew to this periodical. With fifty thousand subscribers the Sunday-school Committee could afford to employ more contributors, and add more pages to the Magazine, so that every one of its present subscribers has an interest in raising its circulation to fifty thousand. We are sure a united effort on the part of all concerned would bring us orders for fifty thousand copies of the August number. Lend us a hand, brethren. Barbee & Smith, Agents, Nashville, Tenn. 1t.

JUVENILE MISS'Y SOCIETIES OF W. R. CONFERENCE.

BRO. BENNETT:—Will you please announce through THE ARKANSAS METHODIST to the Juvenile Societies of the W. R. Conference that after consulting with Mrs. Neill our Conf. Pres., it has been decided to award the banner to that Juvenile Society, which will report the largest amount of money collected from June 1, 1891 to the time of the annual meeting of our Society, which will be announced by our President.

MRS. ELLA RANDLE.

Barren Fork, June 21.

[We have seen the beautiful banner to which Sister Randle refers, and we feel sure it will be highly prized by the Society which secures it. ED.]

Our sales of Plantation Chill Cure exceeds all others together. Ask for a bottle—we do the rest. For sale by C. J. Lincoln Co., Little Rock, Johns Schaap, Ft. Smith, J. H. Scull & Bro., Pine Bluff. tf.

SPECIAL AND SUNDRY

We invite the attention of our readers to the advertisement of Searcy College, which has a bright future as one of the leading educational institutions of our Southland. From The Beacon of last week we quote: "The first session of the Searcy College, as a male school, just closed, has been a success, beyond the expectations of its friends and promoters. Seven years ago, Prof. W. H. Tharp established Searcy College as a co-educational institution, and during its six years existence as such, became widely known as one of the foremast schools of Arkansas. A little over one year ago, a stock company was formed, with a capital stock of $50,000, which secured the Searcy College franchise, and decided to establish a first-class educational institution for young men. Prof. Tharp was engaged as President of the faculty, and was surrounded by a corps of teachers who are specialists in their several departments. Under the administration of this able faculty with a large attendance of pupils from home and abroad, the school has prospered to a gratifying extent. The exercises of the past week by the boys of this school have been of a highly interesting character, and show how thorough has been their training. That Searcy College, with its new buildings and equipments, will move on to grander achievements, is assured beyond question."

We take occasion to call the attention of our readers to the advertisement of Stevens & Schureman Manufacturing Co., St. Louis. These gentlemen are Methodists of high standing and worthy of patronage. If you want anything in their line write to them for prices and discounts. They offer good discounts to customers who buy direct from them.

FOREST CITY, ARK, JAN. 23, 1888.
Messrs. E. Van Winkle & Co., Atlanta, Ga.:

GENTLEMEN:—The E. Van Winkle gin and feeder purchased of your agent, J. P. Blanton, of this place, is the finest gin and feeder I ever saw. I have been in the gin business sixteen years and have tried a great many gins, but yours beats them all as to amount and quality of work. It is also the lightest running gin made. Wishing you success, we are

Respectfully yours,
DAVIS & JOHNSON.

FROM SAM JONES HIMSELF.

The great revivalist writes:

WEST POINT, MISS., Aug. 23, 1890.

Mr. H. B. Logan, Agent the Mutual Life Insurance Company, of New York:

DEAR SIR.—I believe in life insurance. I believe you represent the best company in the world. I heartily recommend you as an old Georgia friend, and the company you represent, myself holding a policy in it. I believe every man ought to provide against the uncertainties of the future in the interest of loved ones by procuring a policy in a safe life insurance company. Yours truly, SAM P. JONES.

The best company: The Mutual Life Insurance Company, of New York. Geo. Tilles, State Manager, Little Rock, Ark.

FINE GOLD JEWELRY.

When you wish to buy a piece of GOLD JEWELRY on which you can RELY and is warranted, send for the great 100-PAGE ILLUSTRATED CATALOGUE of the Mermod & Jaccard Jewelry Co., which will tell you all about the prices and styles of their solid gold

Breast Pins,	Ear Rings,	Bracelets,
Studs,	Scarf Pins,	Rings,
Pens,	Charms,	Necklaces,
Pendants,	Hairpins,	Lockets,
Sleeve buttons	Thimbles,	Toothpicks,

You will save money and get the best goods by sending to this great house who invite you when in St. Louis, to see their wonderful establishment—"*The grandest in the world.*"

In writing, kindly mention this paper.

WE ARE

often asked, how is it, that we are so busy and others are complaining of dull times. The reason is, that we have certain fixed rules to work by, and one of them is, "Push business in dull times." another is to have none other than

FIRST CLASS PEOPLE

in our employ; we find it pays. We are getting enquiries in nearly every mail for prices and samples. Every request is answered by return mail, and gives us pleasure, to do this whether you order a bill or not. Don't you want fruit jars? Will sell you quarts for $1.00 doz. half gallons $1.25 doz. packed. These are cheap, and as long as we have any left of this shipment, she goes at the above price but the next we will be higher.

H. J. GEORGE & CO.,

201—203 EAST MARKHAM.

P. S. When in the city make our place your headquarters.

Plenty good ice water always on hand.

MARRIED,

June 10, 1891, at the residence of the bride's father, Mr. Woodruff, Eureka Springs, Ark., by Rev. A. H. Williams, Mr. Felix Miller of Castle Rock, Washington, to Miss Mattie J. Woodruff of Eureka Springs, Ark.

Sunday, June 14, 1891, at 2 o'clock p. m., at the residence of Mr. J. A. Marrs by Rev. W. R. Harrison, Mr. Frank McDonald and Miss Katie Orr, all of Hot Springs, Ark.

At the residence of the bride on the evening of June 18, 1891, by Rev. W. R. Harrison, assisted by Rev. O. H. Keadle, Mr. James R. Gentry and Mrs. N. E. Black. Both the contracting parties were residents of Hot Springs, Ark.

EVERY SKIN, SCALP, & BLOOD DISEASE cured by Cuticura

EVERY SKIN AND SCALP DISEASE, whether torturing, disfiguring, humiliating, itching, burning, bleeding, scaly, crusted, pimply, or blotchy, with loss of hair, from pimples to the most distressing eczemas, and every humor of the blood, whether simple, scrofulous, or hereditary, is speedily, permanently, and economically cured by the Cuticura Remedies, consisting of CUTICURA, the great Skin Cure, CUTICURA SOAP, an exquisite Skin Purifier and Beautifier, and CUTICURA RESOLVENT, the new Blood and Skin Purifier and greatest of Humor Remedies, when the best physicians and all other remedies fail. This is strong language, but true. Thousands of grateful testimonials from infancy to age attest their wonderful, unfailing and incomparable efficacy.

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

Send for "How to Cure Skin and Blood Diseases."

Pimples, blackheads, chapped and oily skin prevented by CUTICURA SOAP.

Rheumatism, Kidney Pains, and Muscular Weakness relieved in one minute by the CUTICURA ANTI-PAIN PLASTER. 25c. 1

Quarterly Meetings.

Jonesboro District, 3rd round. M. M. Smith, P. E. Jonesboro mis, July 11, 12: Jonesboro sta, 15; Vandale and Harrisburg, 18, 19; Harrisburg ct. 25, 26; Paragould ct, Aug. 1, 2; Gainesville ct, 8, 9; Marmaduke mis, 15, 16; Boydsville ct, 22, 23; St. Francis mis, 29, 30; Marion ct. Sept. 5, 6; Paragould sta, 12, 13; Buffalo Island mis, 19, 20; Lake City mis, 26, 27; Lorado ct, Oct. 3, 4; Shiloh ct, 10, 11; Chickasawba ct. 16, 17; Osceola ct, 24, 25.

Pastors, please call the attention of your Church Secretaries to the 15th question. The character of local preachers will be examined and their licenses renewed this round.

Pine Bluff Dist. 3rd round. J. H. Riggin, P. E. Redfield at Sulphur Springs, July 4, 5; Toledo, 11, 12; DeWitt at Mt. Zion, 18, 19; Old River, 22; Stuttgart, 25, 26; Lakeside, Aug. 1, 2; Kingsland at Grace, 5; New Edinburg at Good Hope, 8, 9; Auburn at Pea Ridge, 15, 16; Sheridan at Carmel, 19; Pine Bluff, First Church, 22, 23; Ark. Post, Little Prairie, 29, 30; White River, Roe, Sept, 5, 6; Lehi, Wesley's Chapel, 12, 13; Pastoria, 19, 20. Remember the Church Registers.

Newport Dist. 3rd round. F. E. Taylor, P. E. Reyno and Corning sta, July 4, 5; Walnut Ridge and Powhatan, 11, 12; Reyno ct, 18, 19. Siloam ct, 25, 26; Pocahontas ct, 28, 29; Warm Springs mis, 30, 31; Black Rock and Pocahontas, Aug. 1, 2; Walnut Hill, 8, 9; Mammoth Springs, 15, 16; Auvergne, 21; Newport, 22, 23; Jacksonport and Tuckerman, 23, 24; Swifton ct, 29, 30; Clover Bend Mis, Sept. 2, 3; Imboden ct, 5, 6; Smithville ct, 12, 13; Portia ct, 19, 20.

Please bring Church Conference Records to your Quarterly Conferences.

QUITMAN,

The Morrilton District Conference will be held at Quitman, July 9–12. Homes will be provided for all the members and visitors. Dr. Bennett and all the schoolmen are cordially invited to attend. Pastors will report to me at once the names and address of each delegate and local preacher.

O. H. TUCKER.

June 22.

Meeting of Educational Association,

Lookout Mountain, July 7th to 11th,

For this occasion the St. L. I. M. & S. R'y and associate lines will sell excursion tickets from all coupon stations to Chattanooga and return at one lowest first-class fare for the round trip. Tickets will be on sale July 5th to 9th, good until Sept. 30th returning. Rate from Little Rock, $14.20. For further particulars, call on any of Company's agents, or

H. C. TOWNSEND, G. P. & T. A., St. Louis.

We will cheerfully send extra copies of THE ARKANSAS METHODIST to all preachers, who will notify us, that they can use the same to advantage in canvassing for new subscribers,

MRS. M. E. CLARK'S

Select School for Young Ladies,

NASHVILLE, : TENN.

Beautiful and healthful location. A suburban home and school for a limited number of pupils. Superior advantages in Music, Art, Modern Languages. Native European teacher of German and French who prepares young ladies for foreign travel, and chaperons parties during vacation. School patronized and endorsed unequivocally by the best people. Judge Howell E. Jackson, Rev. M. B. DeWitt, D.D., Rev. E. M. Bounds, D.D., Rev. B. F. Haynes of Nashville, are patrons. References in Little Rock: Judge W. C. Ratcliffe, Dr. T. E. Murrell. For catalogue address, MISS. B. A. JOHNSON, Prin.

WARNING ORDER.

W. B. CRENSHAW vs. MEMPHIS, LITTLE ROCK & INDIAN TERRITORY RAIL ROAD CO.

In Justice Court before T. W. Wilson, J. P., in and for Big Rock Township, Pulaski county, Arkansas.

The defendants, Memphis, Little Rock and Indian Territory Rail Road Company, are hereby warned to appear within thirty days and answer the complaint of W. B. Crenshaw, plaintiff herein. T. W. WILSON, J. P.

PASTOR KOENIG'S NERVE TONIC

Had the Desired Effect! II

CARROLLTON, GREEN Co., Ill., Nov., '88.

I highly recommend Pastor Koenig's Nerve Tonic to anybody that has suffered from headache as my son did for 5 years, because 2 bottles of the medicine cured him. M. McTIGUE.

Cured After Thirty-two Years.

MILWAUKEE, May 25, 1887.

I am personally acquainted with a man who (in the year 1878, then forty-four years of age) commenced to take your medicine for epilepsy, which he had had for thirty-two years. The attacks which he had formerly every four weeks diminished as soon as he took your medicine and disappeared entirely since August, 1880. The man is so healthy now that he can attend to his business without fear. By this wonderful cure a large family has been made happy, and of this he is convinced and gladly testifies.

REV. PATER AEGIDIUS.

FREE—A Valuable Book on Nervous Diseases sent free to any address and poor patients can also obtain this medicine free of charge.

This remedy has been prepared by the Reverend Pastor Koenig, of Fort Wayne, Ind., since 1876, and is now prepared under his direction by the

KOENIG MED. CO., Chicago, Ill.

Sold by Druggists at $1 per Bottle. 6 for $5. Large Size, $1.75. 6 Bottles for $9.

THE LARGEST IN THE WORLD.

The Mutual Life Began Business in 1843.

It is the oldest Company in the United States and the largest in the world. It is Purely Mutual, having no capital stock. All the profits of the business are paid to Policy-holders, and its entire accumulation and surplus belong to them exclusively. Up to December 31, 1890, it had paid its Policy-holders in forty-seven years the immense sum of $304,655,147.17, which is *DOUBLE THE AMOUNT EVER PAID* by any other Life Company. In the same period it accumulated $147,154,961.20 in assets for paying future Claims and Dividends. Its Policy-holders have already received $83,826,567.36 in Cash Dividends, and it still holds an Undivided Surplus of $9,981,233.38, payable at the distribution period named in contracts made with the Insured. Including present surplus, it has earned for its Policy-holders $93,807,800.74 in profits on policies entitled to dividends, or nearly double that of any other company. TAKE ONLY THE BEST—

The Mutual Life Insurance Company of New York,

Richard A. McCurdy, President.

GEO. TILLES, Manager for Arkansas,

106 and 108 Center Street, Little Rock, Ark.

Write for rates, stating your age.

The Searcy College,

A First Class College for the Higher Education of Young Men.

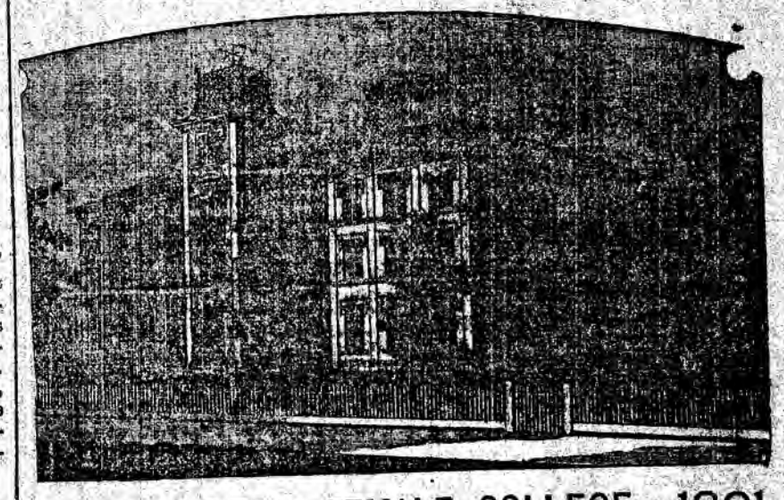
$5,625 Annually in Scholarships.

Session Begins Sept. 9, 1891.

$40,000 EXPENDED THIS YEAR In Buildings, Grounds and Apparatus. One of the most thoroughly equipped Commercial Departments in the South. One of the Bishops of the M. E. Church pronounces Searcy one of the finest locations in the South for Colleges. No whiskey sold within 30 miles of Searcy. Moral tone of the community unexcelled. School undenominational, but thoroughly Christian. For further information and catalogue, address

W. H. THARP, Pres, of Faculty, or JNO. T. HICKS, Sec. of B'd.

PRESTON'S HEDAKE CURES ANY HEADACHE "While You Wait," BUT CURES NOTHING ELSE.



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Organized for the higher culture of girls and young women. A full course. Experienced teachers from the best Colleges, Universities, Art Schools and Conservatories of Music. Campus large. Building spacious and well equipped. A large Telescope and Microscope just added to the Apparatus. Fine Geological Cabinet. A. G. MURPHY, A. M., Pres't., Russellville, Ky.

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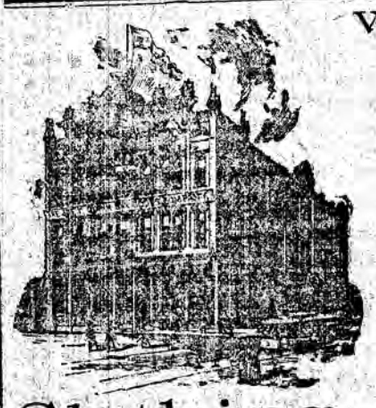

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DRY GOODS,

Clothing, Millinery AND SHOES,

At the lowest prices. Satisfaction Guaranteed in Every Instance. Will pay Express Charges to any Point in the State on Ten Dollars Worth of Goods and Over.

JOE P. QUINN DRY GOODS CO.,

Main & 3rd St., Little Rock. Ark

UNIVERSITY SCHOOL, PETERSBURG, VA.

The 27th Annual Session of this School for Boys begins 9th of October, (1st Monday.) Thorough preparation for University of Va. U. S. Military and Naval Academies, leading Engineering Schools and Colleges. For cat'ge, address W. GORDON McCABE, Head Master.

BOOK-KEEPING, Thorough, Practical Instruction. Graduates assisted to positions. Catalogue free. Write to BRYANT & STRATTON BUSINESS COLLEGE, LOUISVILLE, KY.

Eternal Vigilance

Is the price of good health. But with all the precaution we may take there are enemies always lurking about our systems, only waiting a favorable opportunity to assert themselves. Scrofula and other impurities in the blood may be hidden for years or even for generations, and suddenly break forth, undermining health and hastening death. For all diseases arising from impure blood

Hood's Sarsaparilla

Is the unequalled and unapproached remedy. It is King of them all, for it conquers disease. It builds up in a perfectly natural way all the weakened parts, vitalizes, enriches and

Purifies the Blood

And assists to healthy action those important organs, the kidneys and liver. If you need a good medicine you should certainly take

Hood's Sarsaparilla

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

100 Doses One Dollar

ARKANSAS METHODIST.

WEDNESDAY, JUNE 24, 1891.

CHRISTIAN LIFE.

ALMOST SUNDOWN.

"I am looking over my labors
By the light of the setting sun;
For I see by the lengthening shadows
That my day is nearly done.

"My work for the blessed Master
Is drawing toward its close;
Far less have I done in the vineyard
Than I hoped when the morning rose.

"And yet, while the daylight lingers,
I will work as well as I may,
Nor waste the remaining moments,
Regretting a misspent day.

"And O! if now, in the vineyard,
Are souls led there by my hand,
I give you this word at our parting,
As near to the gateway I stand:

"Do all you can for the Master;
Do better than I have done;
And then, when the day is ended,
You may welcome the setting sun."

—Selected.

IN MEMORIAM.

Mary Henthorn was born in Missouri, Nov. 24, 1815; coming to Pike Co., Ark., she was there married in 1834 to Jas. L. Sorrels. A few years later, with her husband she moved to Scott Co., Ark., where she resided till 1874, when her husband died—since which time she has been making her home among her children in the vicinity. Her death took place on May 10, at the residence of her son-in-law, Mr. M. A. Soaper. Her life, though of a quiet and undemonstrative sort, was consistent and blameless. When quite a young woman she made a profession of religion and united with the M. E. Church, South, in which she continued a useful member till her translation to the Church of the "first born" in heaven. In all the varied relations of her long life she was a model woman—a true and faithful wife, a devoted and tender mother, a kind and helpful friend and neighbor. In the cause of religion and her Church she was in labors abundant. Her house was always the preacher's home and she and her family were for many years the principal support for the Church in that section of the country. She was the mother of eleven children, seven of whom still survive. In addition to these, she had much to do in the rearing of several others—the children of her husband by a former wife. The care and bringing up of such a large family, was in itself no small burden, but of this I am not aware that she ever complained. I doubt if Mother Sorrels ever thought much about the question of the burden of child-bearing and rearing, nor whether she had any vocation in that direction, but it is certain that she raised up more than a dozen sons and daughters and did her work well too. She lived to see them all married and settled in life and all of them members of the Church. A life extended to nearly four score years in this world, under the most favorable circumstances, could not be otherwise than one of many disappointments, sorrows and sufferings; so she found it—a life unavoidably laborious and full of care—sickness and death, coming into the life again, again. Then came the infirmities of advancing years intensified and aggravated by a paralytic stroke a few years ago, rendering her well-nigh helpless. Still she bore all these things with the same patient and heroic spirit that had characterised all the actions of her life. When death came he came as a messenger of good, a surcease of suffering and sorrow here, and a home and happiness in the world of the redeemed. Who can doubt but that she at once entered into the fullness of joy in the house prepared for her in heaven?

The death of this aged lady removes from the community a prominent actor in the early history of Methodism in this section of the State. By her death the last local link in the chain of events that binds the thrifty, prosperous condition of the M. E. Church, South, in this country at this time, with the toils and sacrifices of our fathers in the early planting of Methodism in this new and wilderness region more than a half century ago. Among those who labored for the building up of the cause of religion and of Methodism in the counties of Sebastian and Scott, dating back to its first settlement by the white man, none have done more to secure the prosperity of this day than that of the family of Sorrels, of which the deceased was a prominent member. Her father-in-law, Washington Sorrels, was among the pioneer settlers of this State. He reached the State in 1819; joined the Methodist Church in 1812; for a few years he was an itinerant preacher; he then became a local preacher, in which capacity he served the Church till his death, which occurred at Waldron, 1855. Jas. L. Sorrels was the eldest son; he became a citizen of Scott county about fifty years ago, where he continued to reside until his death, which occurred in 1874. Here he and his wife Mary faithfully served their generation, "worked righteousness," and raised up a large family of five sons and ten daughters, who have in the main all of them, with their descendants, been found walking in the way their parents taught them—holding up the banners for God and Methodism. We estimate the goodness of a tree by the kind of fruit it bears. This rule upon the authority of the great Teacher, is applicable to human life. Judged by this standard, the value of our sainted sister's life (in which the husband's must also be included) will be a very high one. A long life of labor and cross-bearing, daily exemplifying the graces of Christian character; a large family of children reared in such a way in the "nurture and admonition of the Lord," that when they get old that they not only have not departed from the faithful examples and teachings of their parents, but they have in word and works transmitted it on to their children and grandchildren. I think it would be difficult now to find among the numerous descendants of this faithful pair one that had grown to maturity, that would not be a professor of religion and a Methodist. Many of them are conspicuous for their zeal and usefulness. Three sons survive, Samuel D. Sorrels, Dr. G. R. Sorrels and Dr. J. W. Sorrels—the last mentioned being the best known—having served the Masonic fraternity of the State last year in the capacity of Grand Master. There are some six or seven of the daughters still living, but I am unable to give the particulars concerning them. The righteous shall be in everlasting remembrance. What a precious heritage the bereaved family have in the finished life of the departed mother. May her death be sanctified to the good of all

F. M. MOORE.

THE LIFE IMMORTAL.

It will be a life of glad recognitions. Moses and Elias did not meet as strangers on the mount. The very figures of the heavenly banquet and home necessitate our belief in the recognition of friends. When the mists of earth scatter at the gentle touch of death, the old familiar faces will appear to our vision, and the broken links of friendship will be rejoined, never again to be broken. Then the Christian's hope is a hope of glory, not only of his own glory in sanctification, but of his partnership in the glory of his King. "Ye shall appear with him in glory." "Who hath called you unto his kingdom and glory." "But the God of all grace, who hath called us unto his eternal glory by Christ Jesus." And for this exaltation, whose splendor we cannot conceive of, we are being trained here by trial and tears, which are chiseling our characters so that God can make us pillars in his temple. "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." All our trials are only love-tokens. Keep your hope as a child of God ever before you, Christian. If you lose sight of it, then the clouds roll up, the crosses grow heavy, and the flowers droop and die by the wayside. But with your eyes fastened on this glorious hope, you will have a firm footing in the swelling waters, victory in every battle with Apollyon, and patience and courage in the vineyard toil.—Dr. Kittredge.

"FROM GLORY INTO GLORY."

That is a beautiful paraphrase of Second Corinthians 3:18, by Charles Wesley:

"Changed from glory into glory,
Till in heaven we take our place,
Till we cast our crowns before thee,
Lost in wonder, love and praise."

Full salvation is a spiral staircase. Like the steps inside the Bunker Hill monument, we go up by a winding ascent from stage to stage, reaching window after window, and from every more and more lofty outlook the vision becomes wider and more beautiful, until we reach the dizzy pinnacle. There from that sky-crowned summit the prospect in every direction becomes enchanting. So with the exalting gradations of holiness.

"Changed from glory into glory
Till in heaven we take our place."

I feel the uplift as I contemplate the sublime truth. It is not changed from sin to glory, but from glory to glory, like rosy twilights brightening into meridian splendors. The idea is the very opposite of a stationary experience of holiness. We mount with wings as eagles, forever soaring towards the Sun of Righteousness, until lost in the blaze of everlasting life, and yet never overtaking the boundary of his immense glory, or reaching the sunlit summit of redeeming grace.—Divine Life.

"FAINT, YET PURSUING."

What three little Christian words could be more blessedly descriptive of the Christian than these. Not "faint and sitting down;" not "faint and giving up;" but "faint, yet pursuing." We have to do with Him who "giveth power to the faint," and who, "to them that have no might, increaseth strength." It is a blessed use to make of our faintness and weariness, that of drawing out of the fullness of the supply of grace and strength in Christ. It is said: "Be strong in the Lord, and in the power of his might;" but to whom? To the one who has no strength in himself; who would give up his course, if strength were not supplied to him? One victory achieved, the conflict goes on afresh. Do we find ourself failing in spirit? Still let us go on, for our God giveth strength to the weak. We like not this trial of faith. It is very painful, doubtless, to feel day after day our own weakness. We want to feel that the battle is over, but let us remember that now is our time of war.—Bible Standard.

HORSFORD'S ACID PHOSPHATE
For Sunstroke.
It relieves the prostration and nervous derangement.

OUR YOUNG FOLKS.

BE CURTEOUS, BOYS.

"I treat him as well as he treats me," said Hal.

His mother had just reproached him, because he did not attempt to amuse or entertain a boy friend who had gone home.

"I often go in there, and he doesn't notice me," said Hal again.

"Do you enjoy that?"

"Oh, I don't mind! I don't stay long."

"I should call myself a very selfish person if friends came to see me, and I should pay no attention to them."

"Well, that's different; you're grown up."

"Then you really think that politeness and courtesy are not needed among boys?"

Hal, thus pressed, said he didn't exactly mean that; but his father, who had listened, now spoke:

"A boy or a man who measures his treatment of others by their treatment of him has no character of his own. He will never be kind, or generous, or Christian. If he is ever to be a gentleman, he will be so in spite of the boorishness of others. If he is to be noble, no other boy's meanness will change his nature." And very earnestly the father added: "Remember this, my boy, you lower your own self every time you are guilty of an unworthy action because some one else is. Be true to your best self, and no boy can drag you down."—Selected.

THE NUMBER SEVEN IN THE BIBLE.

On the seventh day God ended his work.

On the seventh month Noah's ark touched the ground.

In seven days a dove was sent.

Abraham pleaded seven times for Sodom.

Jacob mourned seven days for Joseph.

Jacob served seven years for Rachel.

And yet another seven years more.

Jacob was pursued a seven days' journey by Laban.

A plenty of seven years and a famine of seven years were foretold in Pharaoh's dream by seven fat and seven lean beasts, and seven ears of full and seven ears of blasted corn.

On the seventh day of the seventh month the children of Israel fasted seven days, and remained seven days in their tents.

Every seven days the land rested.

Every seventh year the law was read to the people.

In the destruction of Jericho, seven persons bore seven trumpets seven days. On the seventh day they surrounded the walls seven times, and at the end of the seventh round the wall fell.

Solomon was seven years building the Temple, and fasted seven days at its dedication.

In the tabernacle were seven lamps.

The golden candlestick had seven branches.—Selected.

BEING A SISTER TO HIM.

A brother who is taught by his sister to be gentle and considerate of her feelings, is not apt to forget his duty towards some one else's sister when he shall take such to his heart and home, writes Edward W. Bok, in The Ladies' Home Journal. This influence every sister has in her power. She should have the same regard for the neatness of her dress at the breakfast table before her brother as she has at dinner before the brother of some other girl. She should be as kind and careful in her conversation to him as she is to the friend which he may bring home with him. Young men very often judge a girl by her sisterly qualities. "I knew she would make a loving wife from the way she treated her brother when, to all appearances, I was apparently unobservant," said a friend of mine recently when I asked what guided him in his choice of a wife. "Tell me what kind of a sister she is, and I will tell you what kind of a wife she will be," is a common saying among men. Many a man has measured a girl's character by that standard, and many a man is doing it to-day.

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TO YOUNG CONVERTS.

Read your Bible daily.

Never neglect daily private prayer.

Do something every day for Jesus.

Attend the public services of your church every Sabbath.

Have a place in the Sunday-school as a pupil or teacher.

Attend the young people's meeting regularly, and always take some part in the services.

You will never backslide, if you attend to these duties and endeavor to be loyal to Christ in every thing.

Take your religion with you everywhere, and do not hesitate to let every one know that you are a Christian.

Cultivate a tender conscience, and if you have a doubt as to anything being right or wrong, consider whether you do it in the name of Jesus, and ask his blessing on it.

Let your religion be a matter of duty and principle. Do not trust your feelings or the opinions of men, if they contradict God's Word.

Finally, be a Golden Rule Christian.—Selected.

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. According 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."

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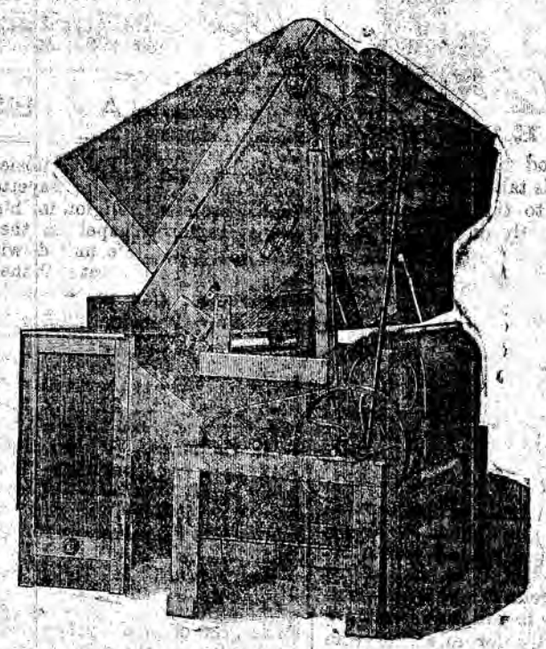

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WEDNESDAY, JUNE 24, 1891.

HARTSHORN'S SELF-ACTING SHADE ROLLERS
Beware of Imitations.
NOTICE AUTOGRAPH OF Stewart Hartshorn ON LABEL AND GET THE GENUINE HARTSHORN

OBITUARIES.

MOSLEY.—Bro. F. M. Mosley was born Sept. 23, 1832, in Fayette Co., Tenn.; professed religion in his 14th year at Taylor's Chapel in the same Co., and State. He united with the M. E. Church and went with the southern division and held his membership and vows sacred till his death. Moved to St. Francis Co., Ark., with his parents when a young man; thence to Miss. Co., Ark., in 1862, where he spent the remainder of his useful life, his death occurring April 19, 1891, at his home near Blythesville in the midst of his sorrowing family. He leaves a wife and three children, one daughter and two sons, to lament his absence—not his loss—it's his gain, but their loss. My acquaintance with him since his coming in our midst has been intimate, and I can say, I have known few such men as F. M. Mosley. As he grew older he grew better, and more spiritual, the latter part of his life was the best of his sojourn in this land of sorrow and pain. He was physically greatly afflicted, for many years before his death; but like a true, and faithful soldier he never complained, but bore it patiently. His wife suggested to him the propriety of moving to a healthier country, but he said, "No, I expect to go up to the old church yard," meaning, no doubt, that his much afflicted body would rest as sweetly, and quietly at old Blytheville Chapel as any where on earth, and his spirit would go on into that bright beyond where mortals never die any more. The Church has lost a true and loyal member, the community a good citizen, the wife a good husband, and the children a kind father. One word to his sorrowing wife and children. Be of good cheer; follow him as he followed Christ and you will see him again. He was buried by the Masonic Order of which he was an honored member. The writer of this notice preached his funeral to a large and attentive audience, from the text "Mark the perfect man and behold the upright; for the end of that man is peace." Psa. xxxvii: 37. Here report with our loved brother; shall we see him again? John says "yes." 'Blessed are the dead who die in the Lord; for they rest from their labors and their works do follow them,' 'And these are they who washed their robes and made them white in the blood of the Lamb and have come up through great tribulation.'" Amen.

H. T. BLYTHE.

HARDCASTLE.—William C. Hardcastle was born in Smith Co., Tenn., June 10, 1833; moved to Dallas Co., Ark., 1848; joined the M. E. Church, South, 1873 under ministry of John P. Holmes; departed this life Dec. 18, 1890. His life had been one of great bodily afflictions, all of which was meekly borne, with an abiding faith in the Master. He spoke freely of his departure from earth, with confidence and much faith in "that rest that remaineth for the children of God." Calling his family, friends and neighbors about him he joined with, and in prayer for each and all present. He spoke tenderly to friends and loved ones admonishing them to be faithful in all things spiritual and meet him in the better land. Quietly and peacefully, as only true followers of Jesus can possibly do, he passed away from our midst, without one misty shadow between him and the "Eternal City." Only those who knew him could rightly judge the beautiful Christian character of this afflicted child of God, and in human hearts has he left a monument more lasting than all the marble and bronze sculptor hands of genius ever reared. To the sorrowing and afflicted wife and fatherless children and to the lonely bereaved sister and many relatives and friends we would feelingly say, weep not for him saved from earthly trials and pains, but rather rejoice at his release. Be faithful, walk in the straight and narrow way leading to that place of "many mansions" prepared for the children of God. In the faith,

H. D. YEARGIN.

McCAWLEY.—Sister Lou Allie, McCawley, daughter and youngest child of Rev. E. H. and Nancy Buttram, was born January 28, 1873. She professed religion and joined the M. E. Church, South, in April 1883 under ministry of Rev. A. F. Williams. She was united in matrimony with Matthew McCawley March 6, 1890 and died May 17, 1891. She was the mother of one child, a little boy, who lived only a few hours, then like the sparkling dew-drop he faded away into eternal day. Little Clint had only been gone 19 days, when his mother like Jochebed was called to her Moses. The writer visited her a few days before her death, and found her calmly waiting her discharge and translation. She requested us to sing some songs that she loved. Her funeral was preached by the writer at Buttram Chapel to a very large concourse of people, while her remains lay before us on the altar where she obtained the blessings of life and salvation. Amidst a multitude of weeping relatives and friends, we laid her body to rest in the cemetery by the side of her little babe, while the congregation, led by the Rev. L. T. Rice, sang "There's a beautiful land far beyond the sky," and contemplated her recent flight to meet the Savior, and her sweet little babe at the beautiful gate. The many tearful faces that clustered around her, spoke in living terms how sister Lou had lived. P. P. BURKE, P. C.,

Pontonville C't.

KEITH.—Died at Hunter, Ark., May 31, 1891, of diptheria, Oda Breckinridge, infant son of W. H. and S. E. Keith, aged six months and four days. He who said, "Suffer little children to come unto me," called little Oda home. How sadly his laughing blue eyes, and bright smile will be missed by the fond father and mother and four loving brothers and sisters, for he was the pet of the household. Grieve not, dear parents, for little Oda has the blessed assurance of eternal rest that we older ones cannot possess.

"There is no death! The stars go down
To rise upon some fairer shore,
And bright in heaven's jeweled crown
They shine forever more."

A FRIEND.

HOWELL.—Bro. Francis W. Howell was born on the 13th of May, 1859, in Origon Co., Mo., was raised in said Co. Came to Arkansas in 1885, was married to Miss Fannie H. Shuford on the 23d of Feb., 1887, and died on the 16th of April, 1891. His father and mother were thorough going members of the Methodist Church, and their early instructions were not lost on the son. His health had been poor for about two years; lung and throat trouble. The writer visited him several times during the last months of his illness and prayed with him. On one of said visits, Feb. 6, 1891, he professed faith in Christ and told the writer, as he wept, how he had prayed during the night before, and how the Lord had pardoned all his sins—we received him into the Church. He talked to his good wife about death, said he did not fear death; as the end drew near he kissed his little family good bye and asked them to meet him in heaven. He leaves a widow, one little girl, four brothers and one sister to mourn his death. We believe Bro. Howell was converted, we believe he was saved. God bless the bereaved and draw them closely to Christ.

A. M. R. BRANSON.

Auvergne, Ark.

GODBEY.—Mrs. Addie C. Godbey was born in Ill., in Aug., 1867. She came to Arkansas when very young, lived a few years in Grant Co., Ark. She was married to Bro. J. T. Godbey in 1885. She professed religion and joined the Church in Little Rock under the ministry of Dr. W. G. Miller. She joined Asbury Church soon after its organization and made a useful member. She was a teacher in the Sabbath-school and loved her class devotedly, and though dead still lives in the hearts and lives of her class. Many times has she attended the Sabbath-school in the afternoon, and would be so sick she could not walk home. Her heart was engaged in the work of training children for God.

Sister Godbey lost her little boy, Albro, just two years ago; since his death she has been in declining health with that treacherous disease consumption. Her talk to her father and husband before her death will never be forgotten by those who were present. Sister Godbey is our first member to die in Little Rock of Asbury Church. We sadly part with her, but our little Church has a representative "over there," and we all shall soon join her in the "sweet by and by."

W. A. STEEL.

Little Rock, Ark.

WHEREAS, The intimate relation held by Sister Addie C. Godbey to the members of Asbury Church Sunday-school, render it but just that we should place upon record our appreciation of her virtues; therefore

Resolved, That we sincerely deplore the loss of our sister with deep regret, softened only by the confident hope that her immortal spirit is with those who have fought the good fight of faith here and are enjoying perfect happiness in a better world, and that we recognize in her death, not only the mysterious hand of Providence, but the loss of a worthy and prompt member of this Sunday-school and a kind and loving wife.

Resolved, That we as a Sabbath-school tender her afflicted and grief stricken husband and relatives our sincere condolence and heartfelt sympathies in their sore bereavement.

Resolved, That a copy of these resolutions be spread upon our Sunday-school record, a copy furnished THE ARKANSAS METHODIST for publication, and a copy furnished the husband and relatives of the deceased.

MRS. R. H. EASLEY,
MRS. W. J. JOYNER, } Com.
MRS. AVA SUGGS,

SPEARS.—Silas Spears was born in Canada April 1, 1810, came to U. S. 1834. Married Hamalo A. Wilson in the town of York, Ill., in 1838, afterwards moved to Chicot Co., Ark., living there 20 years or more; then moving to Crawford Co,, Ark., where he spent the remainder of his life excepting the last five years of his life which was spent in Decatur, Texas, where he joined the M. E. Church, South. He departed this life May 6, 1891, age 81 years, 1 month, 5 days. He died at the residence of his son, G. M. Spears, in Crawford Co., Ark. He was perfectly resigned and spoke cheerfully of the life beyond. His wife preceded him to the grave 11 years. Father Spears was extensively known in Arkansas, and those who look at the things that are not seen will be glad to know that he made his peace with God, and died in the triumphs of a living faith. May God bless his children that they may all meet in the blessed beyond. W. H. W. BURNS.

BAKER.—Mrs. Elizebeth Baker was born in ——— Co., Ark., Dec. 24, 1853, and died at her father's house in Grant Co., Ark., near Sandy Springs, April 28, 1891. A good woman is gone, leaving a sorrowing husband, mother and father, an only brother and two sisters, and a large circle of admiring friends to mourn her departure. She was the wife of J. P. Baker, and daughter of Laborn and Mary Fowler. She professed faith in Christ and joined the Baptist Church in early life, of which Church she lived a consistent member until her death. She was a great sufferer for about six months before her death but never was known to murmur, only wanted to live to do more for the Master, but if his will to take her, she was willing to go. She was not conscious for near a month, and never spoke for nearly 12 hours before she died; but we feel that all is well and mourn not like those who have no hope. She was laid away in the graveyard at Lono to wait for the resurrection. Weep not, dear mourning ones; but prepare to meet her in the sweet by and by.

LULA BELL.

Macbeth's "pearl top" and "pearl glass" lamp-chimneys are made of tough glass that costs four times as much as common glass; and the work on them costs a good deal more than the work on common chimneys, just as the work on a dress is proportioned to cost of stuff.

The dealer is right in saying he can't afford to sell them at the prices of common glass chimneys.

And what will become of his chimney trade if his chimneys never break? He is apt to be wrong there. He can afford to charge a fair price and give new chimneys for all that break in use.

Have a talk with him.

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Deafness Can't Be Cured.

By local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that we cannot cure by taking Hall's Catarrh Cure. Send for circulars, free.

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Sold by druggists, 75 cents.
June 17 1m.

One of the greatest victories possible in this life is to be able to say "no" to yourself.

Quinine will often stop the chills for a brief period, but Shallenberger's Antidote for Malaria removes the malarious poison from the system and *cures you*. A single dose will sometimes do it. Sold by druggists.

Water never rises higher than its level, and no man's life ever rises higher than his belief.

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

Nothing but having a hard time ourselves will enable us to sympathize very much with other people.

Baden Baden Springs in Germany, are among the most frequented in the world; its waters are a specific for constipation, indigestion, sick headache, biliousness, heartburn and depression. BAILEY'S SALINE EFFERVESCENT APERIENT is accurately prepared in accordance with a late and perfect analysis of these waters, and contain all their virtures. Sold by all druggist.

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UNEQUALLED FOR SIMPLICITY AND EASE OF MANAGEMENT.
Made in graceful styles, but rather for use than ornament.
IT COSTS MUCH LESS than other lamps, yet is equal to the most expensive for practical purposes. Do not be put off with any other. If you cannot get them from your dealer, write us.

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CANCER and Tumors CURED: no knife: book free. Drs. GRATIGNY & DIX, No. 182 Rim St., Cincinnati, O.

Weak Arms Strong Arms

They're all on the same level when you wash with Pearline. The woman who is strong can keep her strength for something else; the woman who is weak will feel that she is strong. It isn't the *woman* that does the work—it's PEARLINE.

So it is with the clothes. They needn't be strong. The finest things fare as well as the coarsest. They all last longer, for they're saved the rubbing that wears them out. Work was never so easy—never so well done. And *safe*, too. Nothing that is washable was ever hurt by Pearline. *If it were otherwise—do you think we would continue to sell enough Pearline yearly to supply* every family in the land with several packages.

Beware Peddlers and some unscrupulous grocers will tell you, "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearline, do the honest thing—*send it back*. 189 JAMES PYLE, New York.

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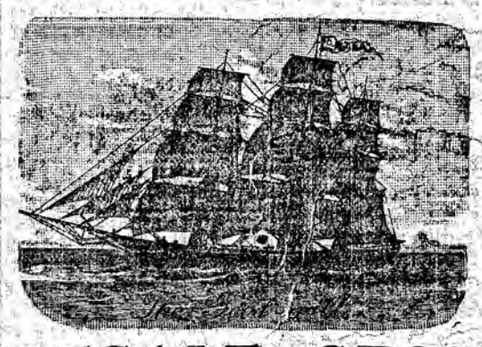

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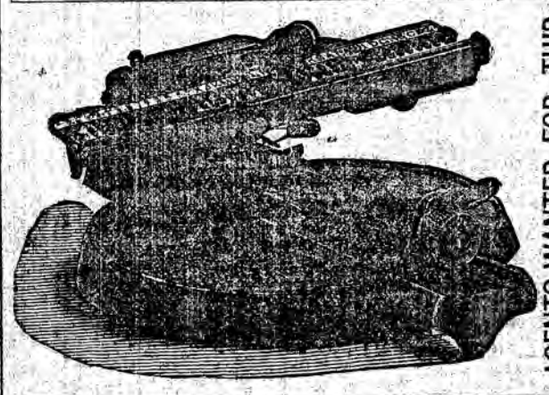

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WILSON & WEBB STATIONERY CO.,
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CHILDREN CRY FOR IT
GROVE'S TASTELESS CHILL TONIC
BEST BLOOD PURIFIER

It is as pleasant to the taste as lemon syrup.
The smallest infant will take it.
Chills once broken will not return.
Cost you only half the price of other Chill Tonic.
No quinine needed, No purgative needed. Contains no poison.
It removes all malarial poison from the system.
Our bottle holds full 6 ounces—48 doses.
It is as large as any dollar bottle and RETAILS FOR 50 CENTS.
THERE ARE MANY IMITATIONS. TO GET THE GENUINE ASK FOR GROVE'S.

LOCKHART, TEXAS, Oct. 15, 1889.
MESSRS. Paris Medicine Co.,
DEAR SIRS:—Ship us as soon as possible 1 gross GROVE'S TASTELESS CHILL TONIC. My customers want GROVE'S TASTELESS CHILL TONIC and will not have any other. In our experience of over 20 years in the drug business we have never sold any medicine which gave such universal satisfaction. Yours resp'y, J. S. BROWN & CO.

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WEDNESDAY, JUNE 24, 1891.

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A cream of tartar baking powder. Highest of all in leavening strength. Latest U. S. Government Food Report.

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THE BEST BARBER SHOP.

R. T. Willis has moved his barber shop to Blackwell's old stand, and the business will be conducted by Willis & Wallace. Five first-class tonsorial artists and prompt courteous attention to all patrons. Call and See, 205 W. Markham.

TO ADVERTISERS.

The circulation of THE ARKANSAS METHODIST is fifty per cent larger than that of any other paper, religious or political, published in Arkansas. Advertisers should make a note of this.

Do not let other merchants palm off other preparations on you because they have not Plantation Chill Cure in stock. Apply to agents named below who guarantee it. For sale by C. J. Lincoln Co., Little Rock, Johns Schaap, Ft. Smith, J. H. Scull & Bro., Pine Bluff. tf.

Only 165 papers in all these United States issue over 10,000 copies each per week. THE ARKANSAS METHODIST is one of them and the only one in Arkansas.

Why pay other dealers 75 cts, and $1.00 for chill cure when you can get Plantation Chill Cure, a better one for 50 cts? For sale by C. J. Lincoln Co., Little Rock, Johns Schaap, Ft. Smith, J. H. Scull & Bro., Pine Bluff. tf.

TOBACCO CURE,

DO YOU WISH TO QUIT THE TOBACCO HABIT?

If so, send $1.00 to M. J. Clay, Little Rock, Ark., and get a Tablet of the "W. P. Rose Tobacco Cure." Three tablets warranted to cure, or money refunded.

We desire the postoffice address of the following: Mrs. R. A. Yarbrough, W. F. Lindsay, P. H. Baker, Mrs. M. J. Matthewson, Sarah C. Miser and R. P. Phillips.

DISEASES CURED WITHOUT MEDICINE.

I am State Agent for the sale of Dr. A. Wilord Hall's Health Pamphlet. A wonderful triumph over diseases without medicine. This pamphlet gives a knowledge of the remedy by which all future outlay for medicine can be avoided; and costs only four dollars. Thousands of testimonials of eminent divines and prominent men everywhere can be had. It was given to the public two years ago, and over three hundred thousand copies have been sold. Send 2 cents for 16-page extra free, giving the author's views and many strong testimonials. I want a few good agents in every county. Write at once for terms, which are very liberal. Address all letters and orders to F. A. HAMER,

Box 109, Dardanelle, Yell Co., Arkansas.

Peirce Camp-Ground.

Our meeting will begin July 23rd and continue at least ten days. We expect the largest attendance ever yet seen at this camp-meeting. We invite everybody. Those who come from a distance with horses will find provision for them at reasonable rates. Those who desire board for themselves will be likewise accommodated. We want especially everybody in the bounds of the Ft. Smith District who can do so, to come, and come to stay.

JAS. A. ANDERSON.

FOR DYSPEPSIA,

Indigestion, and Stomach disorders, use BROWN'S IRON BITTERS.

All dealers keep it. $1 per bottle. Genuine has trade-mark and crossed red lines on wrapper.

SHORT-HAND TAUGHT WITHOUT CHARGE.—The editor of the Richmond Christian Advocate (for years the official stenographer of the Virginia Senate) will give a full course of instruction in his paper, with each lesson engraved in clear characters, so that the dullest can learn. The usual fee is $20. Editor Lafferty will teach his readers free, *gratis*.

DISTRICT CONFERENCES.

HELENA DIST. CONFERENCE.

DEAR BRO:—The District Conference for the Helena District will be held at Wynne, July 22. Please come. M. B. UMSTED.

Brinkley, June 19.

EUREKA SPRINGS DIST. CONFERENCE.

All preachers, of the Eureka Springs District who are expecting to bring their wives, to the District Conference to be held at Huntsville, July 9-12, will please notify me by June 30, so that I can prepare homes for them.

Z. W. LINDSEY, P. C.

Huntsville, Ark.

QUITMAN COLLEGE.

Notice is hereby given that at the Annual meeting of the Trustees, Rev. J. M. Cantrell was elected Agent of Quitman College, and that Bishop O. P. Fitzgerald has made the appointment. Bro. Cantrell will enter at once upon the work of securing students and an endowment.

A. C. RAY, Pres., Board of Trustees.

W. M. GARNER, Sec'y.

TENDERLY APPRECIATED.

DEAR BROTHER BENNETT:—I feel that I must tell you what the good sisters of Haynes have done. Monday evening about fifteen ladies "stormed" the preacher's home and surprised his wife (the preacher was absent), bringing bundles and bundles of dry-goods, pounds and pounds of groceries. Many friends who could not come sent their gifts. The presents were thankfully received, and the thoughtful kindness and love which prompted them is tenderly appreciated. It touched our home-sick hearts, far from mother and the dear old home, as nothing else could have done. God bless the dear sisters, and may we be drawn still closer together by the tie of Christian sympathy. I have been working some for our paper, have one name and hope to get more. May the Lord our God be with you in your work for Him.

MRS. N. E. GARDNER.

Haynes, June 18.

FIELD NOTES.

AMITY C'T.—Children's Day in Amity, June 14, '91, was a decided success. The decoration was simple, pretty and eloquent. The music was an inspiration; the organist, Miss Ora Haptonstall, is quite accomplished in the art. Bro. W. J. Fincher, chairman of committee on program, rendered good service in the preparation and order of the exercises. J. B. Boyd, our beloved Sup't, took the general oversight throughout in his easy, masterly way. Added to all the organized forces of the school was the irrepressible I. N. Runian, the acknowledged leader of church enterprise. The usual Sunday-school lesson first. Intermission, address of welcome by Bro. Henry Rowland, songs, prayer, and sermon at 11 a. m. to the children by our aged and venerable brother, A. B. Winfield. Four dollars collected for needy Sunday-schools, and dinner on the ground for a great multitude, and they took up of the victuals that remained several baskets full. The evening was full of interest. The children did well; to name but a few, little Miss Quilla Yarbrough, "Who made the Stars?" Pat Baker, "Work and Pluck." Allie Allgood, "Sing me, Jesus Lover of my soul." Time would fail me to make personal mention of the scores of whole souled men, women and children who bore a generous part in the memorable day. It would be injustice to the occasion to omit mention of Miss Mary Corley, a student of our college at Arkadelphia; she won every heart, and did immense good in the cause of temperance by giving us, "A Voice from the Poor House." Dr. John F. Biggs spoke in his ready, warm and forcible style of a time in his own boyhood when the sainted Dr. Gus Windfield sat down by him in Sunday-school in Tennessee, and told him that he must be a good boy, make a good man, and meet his mother in heaven, and that down through all the years that have passed since that time, he had felt resolved to keep the charge. I think myself fortunate in having the companionship of this man and scholar. His love of truth and devotion to principle are worthy of note. The Church, South, in Amity is entrenched in the sentiments and confidence of the public.

G. W. RICE.

Amity, June 18.

DEATH NOTICES.

FARR.—Sister Mary Ella Farr, whose maiden name was Green, was born in Camden, Ark., Dec. 8, 1857; was married to Bro. R. L. Farr, Oct. 7, 1880, and died June 5, 1891. Sister Farr was converted and joined the M. E. Church, South, when a child. After marriage she joined the Christian Church to be with her husband, but a few years ago, feeling she could be more happy in the Church of her choice, she returned to the Methodists. Those who knew her best say she was a consistent devoted child of God, a good wife and mother. Her last illness was so severe, and she lingered in suffering about six months, not afraid to die, but with such a courageous will she fought the disease and hoped to live. She leaves a loving husband and two children, the youngest about six months old, and a host of friends to mourn her death. We have every reason to believe that the poor, wearied and tired wife and mother is at rest waiting the coming of those she left behind. J. R. SANDERS.

Magnolia, June 17.

Died, June 4th, 1891, Mrs. Fanny Pruet, aged 30 years. Sister Pruet lived two miles from Paragould, Ark., and has been the Cor. Sec'y of the Woman's Missionary Society at Pruet's Chapel since it was organized. She was a Christian in the truest sense of the word. Devoted to the work of her Church, especially the Miss. Society, she will be greatly missed. Her death was triumphant, and we feel sure she has gone to live above.

FLORENCE MALONE.

Jonesboro, June 1.

MISSIONARY REPORT

For Little Rock Conference 1891.

FOREIGN MISSIONS.

Feb. 4, First Ch. Little Rock pr. Geo. Thornburgh,	$18.45
Mar. 18, Malvern Sta. pr. Rev. J. R. Harvey,	50.00
Mar. 24, Arkadelphia pr. Rev. H. M. Whaling,	70.00
Mar. 25, Asbury Ch. Little Rock, pr. W. A. Steele,	60.00
Apr. 4, Lake Village by S. S. pr. Rev. T. D. Scott,	10.00
Apr. 13, Central Ch. Hot Sp'gs pr. C. C. Godden,	65.00
Apr. 15, Crystal Sp'gs Ct. pr. Rev. David Bolls,	5.00
Apr. 16-20, Hot Sp'gs Ct. pr. Rev. J. W. Vantrease,	32.65
Apr. 20, Monticello Sta. pr. Rev. E. N. Evans, P. E.	22.00
Apr. 20, Bryant Ct. pr. Rev. C. A. Bayless,	35.00
Apr. 30, Kingsland Ct. pr. Rev. F. N. Brewer,	6.00
Apr. 30, Camden Ct. pr. Rev. E. L. Beard,	12.00
May. 5, Monticello sta. pr. Rev. B. Keeton,	18.75
May 11, Atlanta Ct. pr. Rev. G. W. Logan,	85.00
May 11, Amity Ct. pr. I. N. Runyan, St.,	34.00
June 11, Pastoria Ct. pr. Rev. G. W. Matthews,	40.00
June 11, Abburn Ct. pr. Rev. J. H. Riggin P.E.	25.00
June 11, Magnolia Sta. pr. Rev. J. R. Sanders,	86.50
June 11, Priceton Ct. pr. Rev. C. M. Keith,	62.00
June 11, Lapile Ct. pr. Rev. J. J. Menefee,	30.00
Total am't to date	$767.45
Am't paid last year to about the same time.	$2160.05
Short to date,	1392.60

Whose fault is this? Our Missionaries must be supported or leave their fields. Shall we call them home?

Of the special fund subscribers at Conference for Rev. T. A. Hearn, $330.00 has been collected since Conference.

DOMESTIC MISSIONS.

Mar. 20, Kingsland Ct. pr. Rev. F. N. Brewer.	$14.00
Mar. 20, Bryant Ct. pr. Rev. C. A. Bayless.	5.00
Apr. 30, R. N. Ross, Lonoke, Ark., sub. at Conference.	25.00
May 5, Monticello Sta. pr. Rev. B. Keeton.	30.00
Total,	$74.00
To June 12, last year.	$245.91

Have we fallen asleep on the subject of missions?

There is a good deal of missionary territory in the bounds of the Little Rock Conference, especially in the Hot Springs District, and if these missions are to be sustained until they become self-supporting somebody must furnish the money. Will the Church furnish the money, or must we drop some of these charges from our mission roll? We ought to advance. Let all of our members pay the Lord what they owe him and we will advance.

A. D. JENKINS, Tres.,
Little Rock Conf. B. M.

Hot Springs, June 18.

Advice to the Aged.

Age brings infirmities, such as sluggish bowels, weak kidneys and bladder and torpid liver.

Tutt's Pills

have a specific effect on these organs, stimulating the bowels, giving natural discharges without straining or griping, and

IMPARTING VIGOR

to the kidneys, bladder and liver. They are adapted to old or young.

SOLD EVERYWHERE.

FIVE BIRDS WITH ONE STONE

If you will send $2 to R. P. Wilson, 636 Clay Street, San Francisco, Cal., ordering the Pacific Methodist Advocate for one year, you will accomplish five things:

1. You will get the worth of your money, for the paper is able, sound, and sparkling.
2. You will encourage your brethren on the picket line.
3. You will help to place that enterprise of your Church on a paying basis at once.
4. You will build up a Connectional interest of vast importance to every Southern Methodist.
5. You will help to evangelize and hold the Pacific Coast for Christ.

O. P. FITZGERALD.

Nashville, May 30, 1891.

Two Doctors Failed.

Mr. R. K. Greenlee, Randall, Ark., writes: No prescription ever effected more than a temporary suppression of the chills on myself. I was told to try your Hughes' Tonic; concluded to give it a trial One bottle made a complete cure."

Sold by Druggists.

DONALD KENNEDY

Of Roxbury, Mass., says

Kennedy's Medical Discovery cures Horrid Old Sores, Deep Seated Ulcers of 40 years standing, Inward Tumors, and every disease of the skin, except Thunder Humor, and Cancer that has taken root. Price $1.50. Sold by every Druggist in the U. S. and Canada.

Dr. Price's Cream Baking Powder.

Used in Millions of Homes—40 Years the Standard.

Water never rises higher than its level, and no man's life ever rises higher than his belief.

CONSUMPTION CURED.

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

One of the greatest victories possible in this life is to be able to say "no" to yourself.

Hundreds of people drag along through the weary Summer months, their lives made miserable by chills and fever and who could be well and happy if they would only take Cheatham's Tasteless Chill Tonic. It never fails to cure and is only 50 and 75 cents per bottle. "No cure, no pay."

Quinine is unquestionably a good medicine but it has been much abused by the people living in the malarious districts of the South, who fly to it for relief, and continue its use until their nervous system is perverted and their hearing impaired. Cheatham's Tasteless Chill Tonic is more effective, cheaper and entirely harmless. Try it. Price 50 and 75 cents per bottle. "No cure, no pay."

A good many people are prejudiced against patent medicines because some they have used proved worthless. This is wrong—each remedy's like each individual, should be judged upon their own merits, not the demerits of others. Cheatham's Tasteless Chill Tonic is a remedy of sterling worth. Be fair and give it a trial. Price 50 and 75 cents. "No cure, no pay."

No more trials for tired mothers in administering castor oil to their hopefuls. Cheatham's Tasteless Castor Oil has solved the problem. It is so pleasant children actually wake their parents up at night and ask for a dose of it. Price 25 cents.

Cheatham's Tasteless Castor Oil is prepared from the purest quality of castor oil. It is so treated that one would not know what it was if not told, yet the effect is exactly the same as that of the plain oil. Price 25 cents.

Itch is a most disagreeable and disgusting affliction and should be at once checked. Hunt's Cure will do it—seven year or any other variety, also Tetter, Ringworm, etc. Guaranteed to cure. Price 50 cents per box.

June 24-1m.

ORDER OF ÆGIS.

The Order of Aegis is a fraternal Order composed of both sexes, and was incorporated under the laws of Massachusetts Feb. 11, 1889. It now has a membership of over ten thousand (10,000) and has paid in sick and accident claims up to June 1, 1891, $133,291.29. Up to same date it has collected but one assessment per month in class No. 1, and but one assessment in class No. 2.

In class No. 1 Benefit Certifictes are issued for $200, $400, $600, $800 and $1,000. To carry a certificate for $1,000 costs 70 cents per week, and for a less one, in proportion. A member carrying a $1,000 certificate, when sick or disabled by accident, receives $25 per week, and at the end of seven years receives the face value of the certificate, less the amount he has received during the time in sick or accident benefits. On total disability at any time during the seven years, either from sickness or accident, one half of the certificate is paid.

In class No. 2 Benefit Certificates are issued from $500 to $5,000. Assessments are graded according to age, ranging from 32 cents to $1 per $1,000, on ages from 16 to 60 years respectively.

After two years certificates are incontestible, *except* by reason of failure to promptly pay assessments when due. The whole cost of becoming a member is $6.50 for one or both classes.

Both local and traveling agents wanted, to whom most liberal inducements are offered. Write *at once* for full particulars as to membership or agency. Address

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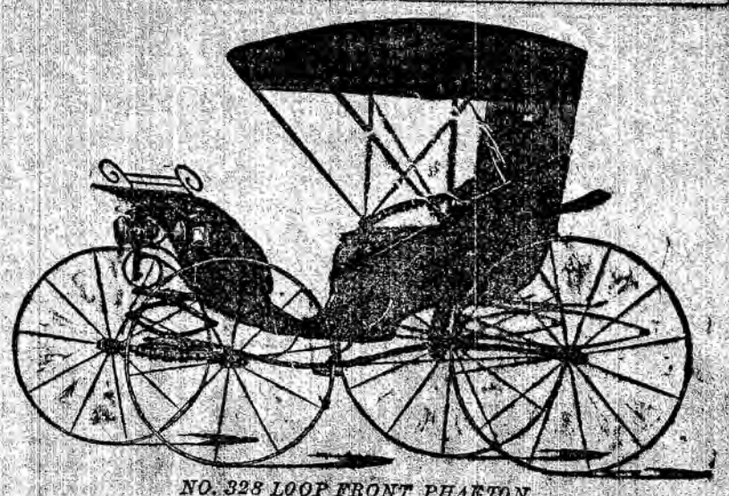

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Monticello, Ark.

COMMENDATION.

The excursion of the Arkansas Press Association to Washington and Philadelphia was made over the Iron Mountain, the Ohio and Mississippi and the Baltimore and Ohio railroads. These companies are worthy of special mention for their kindness and for the courteous treatment of us by their officers and agents along the way. Nothing was wanting on their part to make our journey pleasant. If you desire to go East you will find no better routes than these. We did not miss connection a single time. We were not delayed at any point and not an accident or annoyance occurred on the entire route. It would be hard to say more for a road.

GEO. THORNBURGH,
Pres. Ark. Press Ass'n.

TO READERS OF THIS PAPER:—I can furnish a solid hard rubber *indestructible fountain pen* for only 50 cents. Stamps or postal note. Sent *on trial* to Ministers of the Gospel if requested. Send your order at once as this "ad" will not appear long.

J. B. MARTIN.
Unionville, Orange Co., Va.,
June 3-4t.

A Mad Stone can be found at DeVall's Bluff, Ark., owned by

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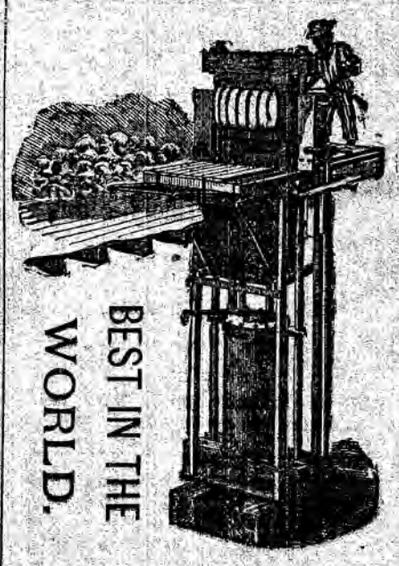

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