The Arkansas Methodist.

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

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DISTRICT CONFERENCES.

District Conferences of the M. E. Church, South, in this State will convene at the places and on the dates given below:

DISTRICT.	PLACE.	DATE.
Pine Bluff,	Lakeside P. B.,	22
Washington,	Richmond,	24
Eureka Springs,	Carrolton,	29
Monticello,	Hamburg,	30
Camden,	Eldorado,	July 6
Clarksville	Ozone	7
Arkadelphia,	Malvern,	7
Helena,	Haynes,	13
Little Rock,	Lonoke,	13
Batesville	Barren Fork	14
Hot Springs,	Amity,	20
Dardanelle,	Walnut Tree,	28

A GREAT SERMON.

Synopsis of the sermon by Bishop A. W. Wilson, L.L. D., at Conway June 10, 1892. Text: "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. Acts. 1:5.

The great fact in human experience and Christ's redemptive work foretold in these words is predicted by John the Baptist in words very similar, "I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear, he shall baptize you with the Holy Ghost and with fire."

There is a remarkable contrast between the baptism by John and the Christian baptism by Christ. When the disciples at Ephesus were asked, "Have ye received the Holy Ghost since ye beleived?" the reply was "We have not so much as heard whether there be a Holy Ghost." When they were then asked unto what they had been baptized, they replied unto John's baptism. There was a startling distinction between John's baptism unto repentance, not contemplating the reception of the Holy Spirit, and Christ's baptism which conferred the Holy Spirit as an indwelling, purifying, uplifting power.

Repentance means a great deal—far more than is dreamed of by many in modern days who are so anxious to count numbers by the show of hands. Look at the profound convictions and radical changes of life that were involved in repentance in John's day. But Christ's baptism inducts into an experience, a life, a character far above this.

The accomplishment of the fact prophesied in the text involves four great movements by the Holy Spirit. The first of these movements respects directly the personality of the subject thereof, while the other three are auxiliary to and preparatory for the first. I. The first of these movements modifies and appropriates the thought, the sensibility and will—the words, the deeds, the life—the entire man, for the accomplishment of his work in human redemtion, so that after the reception of the Spirit, man is a new, a different being from what he was before. We have many decent, respectable, honest, moral persons in the Church—we have many who are not so, I am sorry to say, and some may be pleased to get them in the Church, but I am not until they enter the kingdom of God by being baptized with the Holy Ghost. Exteral decency, respectability, morality and honorable conduct may exist in the history of an individual without his having the indwelling, recreating, witnessing Comforter. Christianity is infinitely more than mere external respectability. It is more than creeds, dogmas and denominational partisanship. It is not a philosophy or system of mysteries and speculations. It is a life, a new life, the life of God in the soul of man. This new life and power appropriates and directs all the capacities of man for the attainment of the divine purposes.

It appropriates the speech of man. Let me say a few words specially on this subject. The symbols of the presence and power of the Holy Spirit on the day of Pentecost were cloven tongues of fire. Christianity is the speech of God. Christ came into the world as the Divine Logos. God created suns and systems by a word. He spake and the universe stood fast.

As the divine speech was the channel through which creative power was exercised, so human speech God has ordained as the channel of redemptive power. When Peter was sent to Cornelius to speak such words as would be for his salvation, he did not say "As Cornelius is a Roman officer of high rank and therefore very differently educated and environed from other people for whose salvation I am laboring, I must approach him with a different speech." No; he delivered to him the message of the gospel which is one and the same for the Roman as well as the Jew, for moderns and ancients, the philosopher and the unlettered man.

Since God has so strikingly emphasized the importance of speech, what are our obligations in the use of words in the pulpit? O the slang, profanity, obscenity and blasphemy that is used in the pulpit with the pretense of preaching the gospel! Let the Spirit appropriate your speech and use not a single word which he would not choose as a channel of his saving power.

God also appropriates your property for his work. We read in Acts 2:44, 45, "And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need." Not some of them did it, but all. This is communistic, you say. Yes; it is a communism that is divinely required to-day as much as then, if the exigency should demand it.

This breaks all to pieces the Levitical tithe law. Under the Christian demonstration, not a tenth but the whole must be subject to God's draft. When Ananias and Sapphira brought only a part of the price of their possessions to the altar of the Lord, Peter told them that they lied—not unto him or to the Church—but unto the Holy Ghost. The wife sharing in the sin, she partook of the same punishment. Not Peter, not the Church, but God struck them dead on the spot as an emphatic and lasting rebuke of a hypocritical offering of a part for the whole. God appropriates every dollar of your property to his purpose, if not with your consent then against it, if not in one way then in another. You say you have the right of discretion in the matter. As between you and me you have; but not between you and God. You have no right to invest a dime except in harmony with the will of God. The man with $50,000 who brings $5, $20, or $100 to the altar of God and says this is all I have to spare, if he does not lie to God, Ananias never did. Tens of thousands are living in luxury, spending millions for pride, vanity, gluttony and sensuality, submitting a mere bagatelle to the uses of the Holy Spirit; and yet flatter themselves that they are on the way to heaven and sure of glory. Beware, lest a worse fate than that of Ananias overtake you?

Note. The third and fourth movements of the Holy Spirit were the removal of barriers in the way of the Spirit's approach through the gospel to the heathen, and the sending of us with the gospel to the heathen. The above is a very hasty, imperfect report of the first half of the sermon. I cannot put down on paper the massive, majestic march of thought and judicious adjustment and proportioning of emphasis to the various parts. H.

LETTER FROM JAPAN.

DEAR BRO. BENNETT:—Will you grant a little space for a few notes from the Eastern Border? First of all I feel grateful to note, that the long winter of spiritual coldness and darkness that has prevailed so universally in this land, begins to break into a spring of promise. There is evident a stronger desire for spiritual joys than has been for many months, and already we hear of awakenings and revivals in parts of the country.

Last month I spent several days on the Kiushu side of the District at Oita, Brother Wilson's station. Oita circuit at present includes Uwajima, Brother Davis' place, this point having been annexed at the last Annual Meeting befor Brother Davis' arrival. It will doubtless form the center of a new circuit before long. While there we held the Quarterly Conference. Bro. D. and several of his workers and official members came over from Uwajima and Yawatahama, the two places at which he has regular work going on. We had the Conference at Bro. Wilson's study in the new house which he had built last year. The next Quarterly meeting will be held at Yawatahama, which is on Shikoku seven or eight hours run by steamboat from Oita (Kiushu) and about three hours from the city of Uwajima on the same island (Shikoku), farther down toward the end of the island. Brother Davis makes his home at Uwajima. Work was first opened there by Dr. J. W. Lambuth about four years ago. A Church was organized which at one time had about 40 members, but the most of them being young men have scattered off for study or employment in other places. Others withdrew to join the Congregational Church and yet others later through the influence of a worker sent there by us, who from monetary motives went over to the Baptist Church. Thus the membership has been narrowed down to a mere handful, but Brother Davis is getting the work better organized, has a class of young men studying English, is having crowds to hear preaching at his newly opened chapel, and we may confidently expect speedy success.

After the Quarterly meeting Brother Wilson and I made a visit to Takeda, leaving Mrs. Moseley and our Bible woman at Oita to do some Bible teaching and visiting among the women. Takeda is an old daimyo capital, about thirty miles distant from Oita, with a population of four or five thousand. The road much of the way reminds one of those in some parts of North western Arkansas, except that the clifts of sand and lime stone are replaced by masses of blue or black volcanic rock; but the streams are just as clear and their music just as sweet, and the snow that fell upon us was none the less white and cold. We learned while there that Takeda was a strong Christian town in old days of early Roman Catholic missions, the daimyo himself either a Christian or giving favorable recognition. There are no Christians there now and no work being done. Brother Wilson has decided to open work in the place in the near future.

C. B. MOSELEY.

Matsuyama, Japan, Apr. 1892.

HENDRIX COLLEGE.

MR. EDITOR:—The Commencement exercises of Hendrix College were very gratifying to the friends of this splendid institution of learning. The wisdom of that policy, chalked out by the three Annual Conferences of Arkansas, embracing 70,000 members and the friends of the M. E. Church, South, in a united effort to establish an institution of learning of high grade and thereby blot from the escutcheon of the Church the stain that marred her record in the repeated failure to establish a school creditable to the Church, where our sons and daughters might have the benefits of Christian education within the limits of our State, is to-day being seen and felt far beyond the hopes of the most sanguine, at the outset of this enterprise.

Hendrix College, the male, and Galloway, the female, the pride of the whole Church in our State, represent the magnificent success already achieved by this united effort. "In union there is strength." "United we stand, divided we fall." Already a strong faith in the guiding hand of a good Providence in locating the school at Conway has been awakened in the minds of those who have visited the school, even among those who were not favorable to Conway at first. I frankly confess, that I belong to that number. The location being central, the healthfulness unsurpassed, the moral tone and sterling qualities of a splendid citizenship, all conspire to make it a most desirable location. We confidently believe, that that God who presides over the interests of his people, in answer to prayer guided in the selection of this location; and further, that in our efforts to fill the halls of this superior college building with the bright sons of our State we are in harmony with the Divine mind.

I believe that the entire Board of Trustees will most heartily endorse the following: To the Methodists and friends of Hendrix College: In the location, building, Faculty from President to the "Kid" (by the way, he is a young Jumbo), with necessary equipments to do full college work, and the character of the work being done, you have a school of which you may be justly proud. Here you have the facilities for giving your sons a Christian education in a school where the influences are intensly spiritual and grading higher in its curriculum than any Christian school in the State, and equal to any Christian college in the South. The work that is being done is well done—the grade is high and nothing shoddy or superficial is allowed. Rest assured, that when your sons go out from there, with the indorsement of that Faculty, they are equipped for the high and honored sphere of citizenship in every particular. "Excelsior" is not reached by this institution in the *number* of the graduates sent out, but in the high grade and character of the work done; hence, they are not in a *hurry* to make graduates. Their aim is not to make money, but to present to the Methodists and those who may desire such an institution, a Christian college, the representatives of which shall have educated heads and sanctified hearts, that will be an honor to their Alma Mater and prove a blessing to the Church.

To those desiring to enter college this Fall, where superior advantapes for higher education are furnished, where a high moral standard prevails, and where the influences which contribute to the development of strong Christian character, are felt, we commend Hendrix College. Send for catalogues and examine the curriculum. Satisfactory arrangements have been made with Mrs. Taliofero of Toledo, Ark., to superintend Tabor Hall. The Hall and dormitories hereafter will present a more homelike appearance, and it is confidently believed, that her strong character, good sense and business tact will exert a most wholesome and salutary effect upon the young men boarding there. This school is already intrenched in the hearts and confidence of our people, and starts out upon a career of usefulness with brighter prospects than ever before. That tinsel and parade sometimes seen at Commencement Exercises were conspicuously absent on this occasion. There was a simple exhibition of the character of the work done. Merit will win.

THOS. H. WARE.

Prescott, June 16.

IMPORTANT EXPLANATIONS.

[At the late annual meeting of the Board of Missions, Dr. P. A. Peterson was appointed and requested to write an article for the Church papers, explaining the liabilities and tables that appear in the Annual Report of the Treasurer.]

To the Members and Friends of the Methodist Episcopal Church South:

The most difficult and perplexing problem which the Board of Missions has to deal grows out of the lack of means adequate to the increasing and pressing demands of our missionary work, particularly in the foreign field. To manage this great enterprise, even under favorable conditions, involves grave responsibility; but to provide for its maintenance with the limited resources of the Board causes serious embarrassment and much solicitude.

It is a painful fact, not generally known, that every year the Board is compelled to make heavy reductions in the estimates received from the various missions, and to withhold appropriations where it is quite certain that the work will suffer thereby. At the late annual meeting of the Board the appropriations asked for in the several missions aggregated $456,149. The missionaries on the ground and the Bishops having charge, the men who best understand the needs of the work, deemed this amount necessary to carry on their operations during the year. Yet such was the condition of the missionary treasury that the Board was forced to reduce the above amount by $192,667, or about 43 per cent., so as to bring it within the limit of the aggregate of the annual appropriations, which for prudential reasons was decided upon in 1891.

The Treasurer's report for the fiscal year ending March 31, 1892, gives the receipts from all sources as $304,919.84, an increase over the preceding year of $53,618.38. Of this amount, $263,441,11 was derived from regular collections. The remainder—$41,470.73—consists of "specials", by which is meant contributions additional to and independent of the regular collections under the assessments made on the Annual Conferences, and in some cases designed for objects not embraced in the appropriations. Nevertheless, when by direction of the givers, such special contributions are applied to objects for which otherwise the Board would have to provide, then and to that extent they practically go toward paying appropriations, and by so much afford relief to the treasury.

The total liabilities of the Board, April 1, 1892, were, for borrowed money $118,420.88, and for balance on appropriations of 1891, $116,105.14, making a total of $234,525.52 But the liabilities for balance on appropriations cannot properly be regarded as a debt, since the payment on these appropriations have several months through which to run, and as they become due will be paid in the usual way from current receipts on the assessments which were made to meet them.

The debt for borrowed money was not all contracted at one time. It has been accumulating through several years. But inasmuch as the chief portion of it was incurred in consequence of the action of the Board in May, 1890, it is easy to conclude and has been often affirmed, that said action was injudicious and unwise. It may appear so when viewed in the light of subsequent unexpected wants; but, considered in connection with the then existing conditions, the action of the Board was in full accord with the will of the Church, clearly expressed through its highest representative body, the General Conference. In support of this position we submit the following facts:

For several years prior to the General Conference held May, 1890, all our missionary interests had been improving, and the collections had increased each year (with one exception), until at the time above mentioned the amount reported for the fiscal year then just ended was $276,000, the largest sum that had been paid in any one year. At the sametime there came from the foreign missions urgent calls for men and for the means of enlargement, while in various quarters earnest appeals were made in behalf of a more liberal policy for the development of the home work, particularly in the Western Conferences.

Deeply impressed by the exigency of the situation, the General Conference by formal resolution, declared: "We believe the time has come when we must go forward in the work that God has given us to do, or suffer irreprable loss." In keeping with this declaration, and to give it effect as far as practicable at the time, the Conference recommended to the Board of Missions to raise the assessments on the Annual Conferences from three hundred thousand to three hundred and fifty thousand dollars, and also elected two additional Secretaries to travel through the Connection, visiting the Annual and District Conferences, and the Churches generally, in order to stimulate missionary zeal and to increase the collections for the cause.

These proceedings of the General Conference were naturally and rightly interpreted to mean, that the time had come for a more vigorous and aggressive movement of our missionary forces all along the line. Such, at least, was the understanding of the Board of Missions; and accordingly they raised the assessments on the Annual Conferences, as the General Conference advised, increased the appropriations $72,000, sent *fifteen* additional missionaries into the foreign field, and made more liberal provision for carrying on the work at home.

Although the mission year 1890-91 opened thus auspiciously, its close brought disappointment and discouragement, in connection with its financial outlook. Notwithstanding much larger appropriations were to be paid, and that two able and efficient Secretaries were in the field most of the time, the collections fell off nearly $25,000 as compared with the preceding year. The Board received for the year, from all sources, the sum of $251,299 with which to pay liabilities amounting to $369,630, leaving a deficit, or a debt, of $118,331. Of this, however, $26,193 came over from the previous year.

Owing to serious embarrassment caused by the debt, the Board, at its annual meeting in Wilmington, N.C., May, 1891, fixed the appropriations for that year at $260,000, or $65,000 less than for 1890, and also determined that in future the absolute appropriations for each year shall be limited to a sum within the amount of the regular collections the preceding year. While all must regret the necessity for this step, yet under the circumstances it was the proper one to take; for whenever the Church fails to keep in line with the Board, then the Board must fall back into line with the Church. Under the operation of the above regulation, which is likely to continue, the danger of contracting debt, which the Board has always desired to avoid, will be greatly diminished, if not entirely prevented.

There are some who find it difficult to understand why, with the large increase in receipts the last fiscal year, and working under lighter appropriation, the debt has not been reduced. But is it not true that while there has been no decrease in the *debt*, specifically, there has been material reduction in the indebtedness of the Board? Let us see. The $118,331.34 reported April, 1891, as owing for borrowed money, and denominated *debt*, did not represent all the liabilities of the Board at that time. There was also a balance of $155,668,22, not then due, but which was afterward paid on the appropriations of 1890. These two sums, taken together, amounted to $273,999.56, being $39,474 more than the liabilities reported April, 1892. With the latter sum were completed the payments on the heavy appropriations of 1890; and this was rendered practicable through the operation of the smaller appropriations made in 1891. But for the relief thus afforded the Board would have been compelled to borrow the above last mentioned amount, which would have been added to the present debt.

Why there has not been greater reduction in the debt will appear from the following statement. In the Mission Conferences, and the Conferences containing missions under care of the Board, the appropriations take effect at the commencement of their fiscal years, which date from the time of their respective sessions next following the annual meeting of the Board. Consequently the payments on the appropriatons for any one year are finished until the close of the fiscal year of the Conference whose session is held last. Only about fifty-five per cent. of the reduced appropriations of 1891 had fallen due up to April, 1892, and payments on the remainder will not be completed until the beginning of the year 1893, so that the relief expected from the reduction made in the appropriations in 1891 will not fully appear until the Treasurer shall report for the fiscal year 1892-93.

It were better not to indulge great expectations in regard to the reduction of our missionary debt during the present year. The liabilities exclusive of the debt, for wich provision must be made between now and April 1, 1893, are $116,000 balance on appropriations of 1891 and say $147,000 on so much of the appropriations of 1892 as shall fall due by April, 1893, making a total of $263,000, which is about equal to the sum of the regular collections last year. Besides this, there was, as already stated, $41,470 of "specials." Possibly a like or larger amount may be secured in the same way this year; but, as before explained, it is not certain how much, if any of these "specials" can be used for general purposes. We may be sure that the reduction of the debt, whether greater or less, will depend chiefly upon the increase in the regular collections under the assessments, during the fiscal year ending April, 1893.

P. A. PETERSON.

On behalf of the Board of Missions.

IN MEMORIAM.

Mrs. Ida Merrell (*nee* Trammell) was born in Washington Co., Ark., March 27, 1857; converted and joined the M. E. Church, South, in 1867; united in marriage to Rev. Pierce Merrell of the Arkansas Conference April 7, 1887, and departed this life at the parsonage in Springtown, Ark., May 20, 1892. For several years Sister Merrell had been in very delicate health, gradually failing under that most deceptive disease, consumption, and for six months confined to her room and bed, yet during these long weary weeks and months of suffering, she often rejoiced in hope, exhorting and urging friends and visitors to faith in Christ and activity in Christian work, thus shedding light and joy in a home otherwise sad, because of the conscious presence of the last enemy, death. The life of this good woman was a practical comment on the truth and power of our holy religion. Being a devoted Christian from early childhood, she developed a very high type of Christian character, partaking largely, and I might say, in some instances, leading her husband in his zeal and labor for Christ and the Church, esteemed it a privilege that she could economise and thus help forward her Master's cause; in some instances denying her home of needed comforts, that they might help build churches in destitute places. Her soul was in this work. She loved the cause of Christ intensely. Some of the truest heroines of earth are found among the wives and mothers in the homes of itinerant preachers; the sufferings endured, the springs of charity started, the good done by these uncomplaining women, who abide alone, and often in want, that their husbands may give their whole time to the work of the ministry, can never be known until the red lights of the resurrection morn shall bring to light the hidden and unpublished pages of life. The cheerfulness and patience shown by Sister Merrell in her sickness was a marvel to her husband and friends—it was a cheerfulness born only of an abiding faith in Christ. When the time of her triumph came, she said to her husband: "Grieve not for me, but be submissive, ... continue to preach the gospel, do your work right; for it wont be long until we'll meet to part no more." After singing one verse of the song: "Savior more than life to me," and taking an affectionate leave of husband and friends, she sweetly and triumphantly fell asleep in Christ. Here she laid her burden down, "hallowed, and made meet for heaven." The Lord bless you, my brother, in this deep affliction; you have our prayers; may you realize His presence.

P. R. HOPKINS.

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ARKANSAS METHODIST.

THURSDAY, JUNE 23, 1892

OUR GREAT OFFER, READ CAREFULLY

A short time ago the Publishers of this paper made an exceedingly liberal offer in behalf of our traveling preachers' sons and daughters attending either of our Methodist Colleges in Arkansas. Our great offer briefly stated was to pay on any expenses of such sons or daughters attending either of our colleges in this State one half of $50 or *more* collected and sent to us from new subscribers at the regular price, $1.50 a year. Any preacher canvassing under this offer will be allowed the privilege of having his son or daughter or friends to assist him in getting new subscribers; and when alone or with assistance he has forwarded us $50 or more, as conditioned above, we will pay one half of the entire amount to credit of his son or daughter on any expenses incurred in either of our colleges.

We have thought many of our itinerant preachers could and would be benefitted by our very liberal offer. And we still think at least one in each of the nineteen P. E. Districts in this State can with assistance of friends raise $50 and more under our offer before our colleges open in September. Under this offer one Presiding Elder is getting new subscribers right along, and his brethren will cheerfully help him, as they will also cheerfully help any Preacher in Charge asking their assistance to keep a son or daughter in either of our Methodist colleges. The same offer is open to all young preachers attending either of our colleges in this State; and during their vacation we think it is possible for a number of them to earn enough by getting new subscribers to pay half of their necessary expenses for the next college year. The inducement is great enough to invite a faithful and diligent effort by any young preacher needing help to continue in college.

In conclusion, our Church in this State has about 75,000 members distributed in perhaps 25,000 homes. To reach one half of these homes will require over 3,000 new subscribers; for our present circulation embraces many who are living outside of Arkansas, and others not Methodists but living in this State. It does seem that The Arkansas Methodist could be introduced into 12,500 Arkansas homes, in which members of our Church are living. If not, why not?

GALLOWAY COLLEGE.

June 8 witnessed the close of another brilliant Commencement of this young, progressive, most successful College. The year was one of great peace and prosperity. The attendance of day pupils and boarders was uniformly good; the progress in scholarship with few exceptions praisworthy and the deportment of the young ladies commendable.

Our speakers, Smart, Deener, Bagwell, Hill, proved themselves master workmen and measured up to the high demands of the occasion.

Our graduates were Misses Iola Price, Della Ansley, Lizzie Thornburgh, Clara Williams and Hattie May Stanley in the A. B. Course; Misses Ida Chatterson, Stella Lippmann, May Day Carruth, Beulah Godden, Jimmie Duncan, Ione Murrell, Georgia Walker, Laura Skinner and Lula Cox in the M. E. L. Course. They did good work and will be an honor to our College and State. The College has been committed to the care of Dr. Dye. He is full of great plans, and with the blessings of God upon him will make Galloway great among the greatest of our schools for girls.

Henceforth I am to give my energies to Searcy Male College as its President. I hope to make this institution a model Christian home for boys. In addition to the full college course, there will be a first-class business department, a fully equipped gymnasium and the military drill under a fine drill master. There will be also a regular course of Bible study.

The College home will be under the management of competent Christian women who will look after the comfort of the boys. Mrs. Babcock will have charge of the large and elegant reading room, and take great pleasure in interesting the young men in their leisure hours with a profitable course of reading. Hoping to make Searcy College all that the times demand and put it upon a solid Christian basis,

I am yours truly,
SIDNEY H. BABCOCK.

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SALTING THE SHEEP

When I was a boy the trust of feeding and housing the sheep was committed to myself and youngest brother. And as a rule we felt proud of our charge. Yet, on cold mornings and rainy evenings we felt it was a little hard on us to look after "these old foolish sheep" so closely, and it seemed to us "like they ought to have had better sense than stay out such bad evenings across the creek, and force us to wade after them through the rain and mud." Here is where it looked considerably like work, and as a rule anything that looked like work to a boy was not very inviting. But the "feeding and housing" of the sheep was not all. It required water and salt to keep them in good condition. And here I will say that a sheep drinks more water in winter than in summer time. The philosophy of this is found in the dry food they eat in winter as contrasted with the rich, dewy grass they eat in summer, and this is philosophy enough I reckon on this point.

There are two ends in view in sheep growing or raising, to-wit: Wool and Mutton, and these are very significant. The one warms us on the outside, and the other makes us comfortable internally. And the better the sheep are cared for, the better the results. Leaving, now, this foundation of principles as found in the statements above, the writer passes on and out into a brief application of some of these important thoughts as connected with his work and trust in his manhood days. He is now a keeper of "other sheep," talking, laughing, singing, crying, grumbling sheep, and some of them have many characteristics of the sure enough sheep. "They butt," and like the sheep of old, they generally "butt" him in the back when he is not looking. But this is not made against any one flock, for every flock we boys had to care for had a butting sheep in it and every one of the flocks he has had charge of in these 16 or 17 years has had their butting sheep, and the disposition to butt has not always been confined to the gender of the masculine. We had some "bleating sheep." We could not start towards the house, but that an old "ewe" would begin "bah-ah-bah!" as if she was starving to death, yet she had as good chance at the food the night before as others, but it just seemed to be her nature to bleat, and she never got any better till she died. He has had these bleating female sheep all along; they don't all bleat alike, and the bleat of them *all* is not to say unpleasant—no, not all. But he is led to this conclusion that some sheep are born to "butt" and some to "bleat." If they are not, they miss their calling by a wide mark, and fed or unfed, housed or unhoused, salted or unsalted, they will just do this, for one old butting sheep just as soon butt us with the food in our arms, or in him either, as any other way, and about the same experience we boys had with the bleating sheep. But now this shepherd comes to this—that his observation and experience has been that if he "salts" his flock regularly it has a tendency to stop the butting and bleating. We hunt for the lost sheep, seek the wool on the sheep to be shorn, but do we as spiritual shepherds carry the spiritual salt around among our people as we should do in a pastoral call—talk religion, sing religion, pray religion—thereby "salting" the flock on good things, not salting them down by scolding or complaining over the hard times and so on, but give the old sheep and the dear little lambs a taste of the salt of Jesus and his grace, and go on. My brother, this is a good remedy to stop the "butting and bleating" in that home for a month at least. And when the humble man of God goes round and round from fold to fold, "salting the sheep" in Jesus' name and for Jesus' sake, these old sheep will grow "fat" and will warm him with good words of cheer, and his temporal things will be cared for; for they say, "the love of Christ constraineth us, and this our good earthly shepherd loves us. Oh! how he prays for us and ours! O how softly and tenderly he pleads for our little lambs! We will feed him and clothe him for Jesus' sake." Bless God, that I ever was a shepherd boy. Those old sure enough sheep are dead, dead long, long ago; but I can see them now, would know their "butt or bleat" and the little bell that used to tink-a-link-a-ling, when in the shade they lay cooling on a summer day. I'd know their very form should I see it this morning, and many of the "other sheep" have gone on to pastures green and beside the still waters of glory, and in the near future we will all meet again.

For the thought of "salting the sheep," I am indebted to one of my good lady Chistian members, Sister Potts. She lives in an humble hired home, but my visit there last Sunday evening has put new life and zeal into me, and henceforth I shall not only hunt up the lost sheep, but "salt them one and all, old and young, and especially the lambs, by closer pastoral work, and do the best I can in the pulpit. I am of this opinion, that if we ministers have been to a home during the week, prayed, and the inmates of that home attend our service on Sunday, our sermons cannot be a failure to that home. The thing is next to an impossibility. The Master "ate with sinners," "the common people heard him gladly." Must "the servant be above his Lord?" Feed my sheep," "Feed my lambs." God help us to do so.

FRANKLIN.

THE PROBLEM OF THE CITY.

Writing on this subject in the Christian at Work, Rev. Dr. Josiah Strong, author of "Our Country," says:

In 1800 the percentage of urban population as compared with that of the whole country was 3 97. In 1880 it had risen to 22.57. Many have believed that we are about to find relief by a reaction to the rural districts; but the late census shows that from 1880 to 1890 the tendency to the city was stronger than ever, the percentage of urban population having risen to 29.12. In 1880 the number of cities having a population of 8000 or more was 286; in 1890 the number had leaped up to 443. Between 1870 and 1890 the number of cities having a population of 100,000 or more doubled, rising from fourteen to twenty-eight. In a number of States, nearly all the increase of population from 1880 to 1890 was in the cities. In the State of New York more than three-fourths of the increase was urban. In Connecticut the total increase of population was about 110,000, while nearly 105,000 of it was in cities. In Illinois the total increase was over 740,000, and more than 700,000 of it was urban. In many States the city population was nearly doubled during those ten years. In Tennessee it increased 104 per cent., in Colorado 169. Taking the whole country together the rural population increased only eight per cent., while the urban increased more than fifty-seven.

The questions naturally arise whether this remarkable movement toward the city is a temporary or permanent tendency, and whether it is peculiarly American, due to the exceptional conditions incident on a new civilization. Facts show that it is a world phenomenon. London is gaining 100,000 a year, Paris 50,000, and Berlin is growing faster than New York. Calcutta, Madras, Bombay, Shanghai, and Tokio, and even the cities of Africa, as well as those of Asia and Europe, have felt the new impulse.

This movement, moreover, will no doubt prove permanent. The tendency of men to congregate runs as far back as the time of Cain, who we are told "builded a city." This tendency has become more operative during this century for three reasons, viz., the invention of agricultural machinery, the building of railways, and the multiplication of manufactures. On a farm one man can now do the work which once employed several. This renders a large rural population superfluous. Manufactures attract this superfluous population to the cities, or if planted in the country, build up a new city; while railways make it easy to transport great numbers, and, what is still more important, make it easy to feed them. There is of course a natural limit to the agricultural population, but none to the urban. The time will therefore come when most of our population will live in cities; and the great cities of the twentieth century will be so vast that our present metropolis would make hardly a respectable suburb for one of them.

We cannot then eliminate the factor of rapid growth from the problem of the city. We must therefore looks for our solution in the improvement of the character of the population, which is the other great factor of the problem.

The city is an organism which has an intellectual and moral, as well as physical life, and it is important that all of these should be developed harmoniously. As it is abnormal and dangerous for a child to grow in physical strength and stature without growing in judgment and self-control so it is dangerous for the city to grow physically without a corresponding intellectual and moral growth.

We cannot arrest the physical growth of the city; how then may we quicken its moral and intellectual growth? For suggestions in answer to this question I must refer the reader to the writer's forthcoming book "The New Era." The object of this paper is simply to present clearly the nature and magnitude of the problem which is presented by the modern city. I have left myself but little space in which to speak of the difficulties presented by the character of our urban population.

It is of the gravest importance that so large a proportion of this population is foreign. Probably two-thirds of our immigrants settle in cities; and those who are foreign by birth or parentage frequently constitute from three-fifths to four-fifths of our urban population. We recognize many most valuable elements among our immigrants, but we cannot shut our eyes to the fact that illiteracy among them is thirty-eight per cent. greater than among native born whites; nor can we forget that although in 1880 they constituted less than one eighth of our whole population, they furnished more than one half of our paupers. Moreover, the poorest and most vicious elements of our native population seek the cities, while a large proportion of the better class, whose presence would help to control the ignorant and vicious, leave their business in the city and transfer their homes to the suburbs.

The large proportion of the worst classes in the city makes any reform movement difficult even where the great body of the population are of one blood, one language, and one religion, which is the case in London. How much more difficult it is to create a common public sentiment and effect reform when blood, language and religion all serve as walls of separation?

Our cities which have foreigners in sufficient numbers for the different nationalities to segregate themselves are made up as it were of a slice from Berlin, another from Cork, another from Rome, another from Stokholm, another from Shanghai, etc; which constitute socially a sort of crazy quilt patch work, only the several pieces are not stitched together. And it becomes very difficult for influences which would otherwise be generally pervasive to reach and mold these varied elements. Such unassimilated masses are dangerous to the body politic.

The transforming of these strange populations of every name into enlightened *Americans*, worthy of freedom because capable of self-mastery, is necessary to the solution of the problem of the city, which is necessary to the safty of the State.

THE DELIGHTFUL WALTZ

Brother Buremall is a scholary old Presbyterian deacon, who lives in the north end of the county.

He was in the office yesterday, and commented as follows;

"I saw some young people waltzing Friday night. The gents encircled their partners' waists with one arm. The gents stood erect, leaning a little back. The ladies lean a little forward. [Music.] Now all wheel, whirl and curl. Feet and heels of gents go rip-rap, tippity tap. Then all go rippity, clippity, slippity, bippity, skippity, hoppity-jumpity, thumpity, bump. Ladies fly off by centrifugal momentum.

Gents pull ladies hard and close. They reel, swing, slide, sling; look silly, look dizzy. Feet fly dresses fly, skirts fly, all fly. It looks squeezity, tuggity, pullity, rabbity—rip. The men look like a cross between steelyards and limber jacks. The maidens tuck down their chins very low, or raise them very high. Some smile, some grin, some giggle, some pout, some sneer, and all perspire freely. The ladies' faces are brought against those of men, or into their bosoms, breast against breast, nose against nose, toes against toes. Now they go in again making a sound like Georgy, porgy derey, pery, ridey pidey, coachery poachery, pi-t-c-h-h. They put the Indians in jail for indulging in the Ghost Dance. It could not be worse than our waltz."—Kentuckian-Citizen.

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We had 2,000 of Mrs. Thornburgh's Catechism printed only a few months ago. They are all sold and we have just received a new lot of 3,000 copies. This issue is revised and two chapters on the Apostles added. The price remaining the same, 40cts. a dozen—$ doz. for $1.

CHEAP CALIFORNIA EXCURSIONS

In Tourists' Sleeping Cars, via the Iron Mountain Route, Will Leave Little Rock Every Wednesday at 2:50 p. m.

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HOLLY SPRINGS, - - MISS.
Rev. J. W. Honnoll, Pastor of Methodist Church at Holly Springs, in a letter to New Orleans Christian Advocate of April 30, 1891, after discussing Tobacco and Liquor, says: "The Morphine Habit, which is such a curse in many places, is not so common here. We have in Holly Springs an Infirmary for those addicted to the Morphine Habit, presided over by Dr. Gray, one of our regular physicians, who never fails to cure the worst of cases sent to him."

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LITTLE ROCK DISTRICT CONFERENCE

PROGRAM.

First day—S. S. Conference morning session. After religious service, reports from the pastors and sup'ts on the general condition of S. S. work. 11 a. m., Opening sermon by Rev. J. M. D. Sturgis.

Afternoon session. Comments on the facts brought out by the reports; open discussion. 2nd, Conditions of successful S. S. work. Discussion led by W. A. Steel.

Second day—1st, Should S.S. teachers emphasize the distinctive doctrines of the Church? Discussion led by J. S. Clower. 2nd, A paper on the magnitude and importance of the work in its relation to the future of the country and the Church, by L. B. Leigh. Exemplification of the work by Lonoke Sunday-school. 11 a. m. A sermon on "The importance of the Christian training of children," by Rev. R. D. Smart, D. D.

Afternoon session. 1st, How may we secure greater results in the conversion and spiritual development of the youth? Discussion led by C. S. Collins. 2nd, Reports from pastors on the number and condition of Epworth Leagues.

THIRD DAY—DIST. CONFERENCE.

Morning session. Reports from pastors on the spiritual state of the Church in the District, Open discussion on the facts brought out. 11a.m., preaching.

Afternoon session. 1st, Has the pulpit lost power in the conversion of souls? If so, why? Led by Rev. H. R. Withers, D. D.

Fourth day—Morning session. 1st, Finance reports from pastors and stewards. 2nd, Criticisms and suggestions. 11 a. m., preaching.

Afternoon session. Miscellaneous business.

It is requested that Friday before the District Conference be observed as a day of fasting and prayer, by members of the Church throughout the District for a gracious revival.

H. H. WATSON, P. E.

FIELD NOTES

GOLDMAN C'T.—Bro. Freeman has been with us. Our meeting has closed. Goldman is on a boom spiritually. And we might say it is on a general boom, for the people (as well as myself) are prouder of it. Before the meeting we had 16 members. At the meeting we had between 40 and 50 conversions, 22 accessions, other Churches were strengthened. We are sorry to see Bros. Freeman and Knight leave us, who are bound next for Maiden, Mo. The evangelistic visit has been a help already to the preacher. Bro. Freeman stands up for the preacher all the way through. He made appeals in behalf of the preacher from first to last, and then on Sunday preached a special sermon on the duties of the people to the ministry. He preached a very feeling sermon. It was supplemented by a collection. Everybody with tearful eyes responded, raising $43. Praise the Lord. Pray for us. Fraternally,

THOS. E. BOLDING.

Goldman, June 14.

NOTICE

The Camden District Conference meets July 6. The brethren will please see that all the Quarterly Conference Records are present.

J. R. CASON.

REDUCED RATES.

Those who attend the Little Rock District Conference at Lonoke, July 13, please get receipt from agent where you purchase your ticket, and you will be returned for one-third fare on the Memphis and Little Rock R. R.

W. A. STEEL.

S S Convention

The Hot Springs District Sunday-school Convention will be held at Amity during the District Conference, beginning on Thursday afternoon, July 21, 1892. Let each pastor in the District appoint two active Sunday-school workers from his charge to attend this convention. A suitable program will be ready.

A. D. JENKINS, P. E.

June 10.

FOR DYSPEPSIA,
Indigestion, and Stomach disorders, take
BROWN'S IRON BITTERS.
All dealers keep it, $1 per bottle. Genuine has trade-mark and crossed red lines on wrapper.

STATE DEMOCRATIC PLATFORM.

It has been our rule to publish one time the platform adopted by the State Convention of each political party in this State, merely as a matter of information to our readers. Last week the State Democratic Convention, after arraigning the Republican party for "tyranny, extravagance and wrong doing," adopted the following:

We declare our abiding fidelity to the Constitution of the United States in its letter and spirit.

We declare our faith in the capacity of the people for self-government, and in their inherent right to enjoy it, free from all Federal interference.

We denounce the Republican party because it turned its back upon the interests of the great masses of society, and sound, stable government for all, and allied its fortunes with corporate wealth, squandering millions of the public domain upon railroads, fostering legislation, the legitimate offspring of which has been combinations and trusts, oppressing the labor it professed to protect, and fastening ever-increasing burdens on agriculture, until the homes of the people in great sections of the country are covered with mortgages, and the markets of the world closed to the fruits of honest toil.

We denounce the McKinley tariff as a crime against honest government and a free people, not only because it levies an unnecessary tax and thereby imposes wanton and cruel burdens on the people, but because it destroys the markets for their surplus products.

We denounce it because it is class legislation, enacted in the interests of the favored few who are wealthy, and at the expense and for the oppression of the great mass of the people.

We denounce it because it does not increase wages, but surrenders the taxing power of the Government to the manufacturers, and leaves it to the employers to determine whether they will divide the immense bounty it yields with those they employ.

We denounce it because it is an abuse and perversion of the taxing power of the Constitution, which was intended to be used to raise necessary revenue for the support of the Government, into the means of plundering all for the benefit of a class.

We denounce it because it inaugurated, for the first time in a free government, the practice of taking from the public treasury the money collected for public purposes from all the people, and with it, pay bounties to select industries.

We denounce it because it destroys the independence and self-reliance of the people, which is a National characteristic, and teaches them to rely upon governmental favoritism.

We denounce it because the inevitable tendency of this system is the destruction of popular government, in the debauchment of the ballot, by tribute extorted from favored classes, whose enormous bounties depend upon the continuance of the system itself.

We declare that the mission of the Democratic party is to so reform the tariff by a reduction of taxation as to limit the revenues of the Government to its absolute necessities when economically administered, and to so frame its tariff schedules as to place the burdens of government upon the luxuries and not upon the necessaries of life.

We favor a safe and sufficient currency, composed of gold and silver and legal tender paper, convertible into coin on demand, and maintained at par with each other.

We declare it to be the duty of the Democratic party to preserve the parity in value of gold and silver, and to provide the means by the equal and fair treatment of both metals.

We denounce the Sherman silver bill as an obstruction to the fair treatment of silver, and as a sham and a pretense, intended to postpone honest legislation and to appease the silver producers while giving no relief to the people.

We declare our purpose to continue to maintain, support and develop our public schools in the interest of general intelligence and sound and stable government.

We declare it to be the sense of this convention that the Penitentiary lease system should be abolished and a system adopted for the treatment of convicts, more consistent with the better instincts and more improved methods of the age, and that the next General Assembly should not adjourn without appropriate legislation on this important subject.

We declare for free and fair elections, removed from intimidation and corruption of all kinds, and to that end we will give the modified Australian ballot law, enacted by the last Democratic Legislature, a fair and full trial in the interest of good government.

We indignantly hurl back upon the Republican party the oft-repeated, false accusation, that elections in Arkansas are controlled by intimidation and fraud; and we denounce it as the old cry of "Stop, Thief!" by which the ambitious demagogues, repudiated bosses and favored classes of that party seek to divert attention from their own misdeeds, and to continue with impunity both to intimidate their own employes and to debauch the ballot by the corrupt use of money.

We believe that the power and official patronage, conferred by the people on the National Administration, should be used in the interest of the whole people, and not prostituted to partisan purposes, or to subserve the ambition of individual officials, high or low. And we condemn in unmeasured terms the abuse and prostitution of official patronage so flagrantly and disgustingly exhibited at the recent Republican National Convention, as inimical to the spirit and dangerous to the perpetuity of our institutions.

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THURSDAY, JUNE 23, 1892

LIQUOR DEALERS ORGANIZE.

The Arkansas Protective Liquor Association has been permanently organized in this city. There was a large attendance of saloon men and liquor dealers present, as well from other parts of the State as from this city. The object of the organization is the devising of plans for the protection of the whisky traffic.—Arkansas Gazette, June 16.

At this significant action our readers should not be alarmed or discouraged, but forewarned and stimulated to more diligent work for the legal prohibition of the liquor traffic in Arkansas. While this action clearly shows the determined purpose of organized resistance against the advocates of prohibition, it also practically recognizes their success in this State. That success has been very gratifying to the friends of temperance, but equally distressing to liquor dealers in most of the counties of our State.

This organization to devise "plans for the protection of the whisky traffic" is a timely notice to the opponents of the open saloon, to all advocates of legal prohibition, that the liquor dealers will henceforth make more vigorous efforts to "protect" their ruinous business, regardless of the crime, poverty and sorrow produced by it. "The protection of the whisky traffic" does not mean less but more selling and drinking of intoxicating liquors; hence, to advance or even maintain their cause the friends of prohibition must work earnestly and wisely to hold and to improve their vantage ground in public sentiment and the happy results from prohibition in many counties of this State.

"The devising of plans for the protection of the whisky traffic" shows more worldly wisdom than relying upon the old stereotyped but now exploded objections, that "prohibition does not prohibit," "prohibition will kill any town," "license is necessary for revenue," etc.; for under honest and fearless officers prohibition has prohibited quite effectually, the most prosperous towns have long since abolished saloons, and the cities with most saloons are so pressed for revenue as to tolerate and practically license prostitution or gambling or both in order to raise sufficient money to pay current city expenses.

Instead of the old pleas for license, one and the chief of the "plans for the protection of the whisky traffic" will be to prevent as far as possible the election of any and all candidates known or believed to be favorable to the legal prohibition of the traffic. To liquor dealers its continuance with the least possible interference is more important than all other issues; hence, at the ballot box they will unite, regardless of all differences in political affiliation. There the native and the foreign born are one in their uncompromising purpose to defeat the aims of all good men and women earnestly working in "the cause of God and home and native land." In some parts of our nation the saloon power in politics has become alarmingly great, controlling in the selection of party candidates for State, county and city offices; but this power is not invincible, if all good men will heartily unite in the noble work to suppress the licensed traffic in all intoxicating liquors. In many counties of this State the saloon power in politics has been so thoroughly overcome, that no avowed friend of the whisky traffic can be elected to any office of very great importance in relation to the laws prohibiting that traffic. In other counties the friends of temperance by timely, persistent, earnest and united efforts can vote down license and elect officers in sympathy with our excellent local option laws; but to do this they must act upon the principle, that "eternal vigilance is the price of liberty" from the power and curse of the saloon.

Under the new election law as compared with the former the opponents of license will gain some relative advantages, especially if the advocates of prohibition begin early in wise and united efforts to defeat the "plans for the protection of the whisky traffic." As heretofore their work must be accomplished before election day; and on that day liquor dealers and their lieutenants cannot, as heretofore, make out tickets for squads of bribed or intimidated voters. At that time for their most effective work liquor dealers will find the new election law, duly enforced, a formidable barrier against the successful operation of their former schemes. We are not surprised, therefore, that they now propose permanent organization, whose object "is the devising of plans for the protection of the whisky traffic." But in most counties of Arkansas their plans will be frustrated, if the friends of temperance do all they can all the time before the general election in September next.

MODERN EVANGELISM.

In a recent article in the Nashville and St. Louis Advocates Bishop A. G. Haygood described at length the methods used by and in behalf of a noted evangelist in a Pacific coast city of many Churches—how thoroughly he was advertised before and after his arrival, how fully the pastors co-operated with him, how easy his propositions to the unconverted, and how he reported "a thousand souls saved to-day." As rexuested we copy a number of paragraphs from Bishop Haygood's long article:

My belief is; if in each Church they had worked to help their own pastor as they worked to help Mr. Smith, there would have been in each Church a genuine revival of religion. Further: no Church is wise to make its pastor a bell-ringer, horn-blower, bill-poster, or stir-up holder for any other man. Moreover, one of the most faithful of the 33 pastors, talking with me to-day, wondered how they "were to pull through the long summer months," when the paroxysm was over. God help them then!

With due respect for the good man and confidence in his sincerity, I am shocked at his statements. They terrify me—they are appalling. Only those who have parted company with fair-mindedness and are unwilling that any should think who do not agree with them, will say that this article attacks Mr. Smith, Mr. Blank, or any other in his line. It does attack a way of doing that I believe to be "evil, and only evil, and that continually." I do protest against such statements, unjustified by facts and incapable of proof, to which, through press reports and and telegrams, the widest possible publicity is given. I believe that such statements, do measureless harm; no intensity of zeal or sincerity of belief can redeem them. It is all the more dangerous that such statements are sincere. Sincerity in such a case proves the depth of delusion; and such delusion is contagious as scarlet fever.

I have considered much the mental habits and processes that lead such men as Mr. Smith to make such assertions; it is not needful to give my analysis of them now.

Let us consider two illustrative cases. In this same city, within the past eight years, two other such meetings were held by noted evangelists, each meeting costing somewhat over $5,000. At the close of one of these meetings, the evangelist published in a New York paper that "660 souls were saved" in his meeting. There was an effort at precise statement in this announcement; but one of the oldest pastors in the city tells me that "not more than 75 accessions to the different Churches engaged in the meeting could be counted when it was over."

Of the other meeting it was set forth in speech and in print, as I am told, that "1,200 were saved." The pastor, mentioned above, has been long time in this city, and is a man thoroughly informed, and he says: "Less than 100 were added to the Churches as the result of that meeting." If one should answer that "the other hundreds were Church-members not before converted," he assumes a right of judgment that belongs only to God. Besides, that is not what was meant to be understood when the announcements were made. I have heard it said of such a case, "The pastors did not look after the young converts, and they fell away." This explanation is a libel on the part of the pastors; if it were true, it proves a work so superficial that the less there is of it the better. It is time to consider these matters; there are, perhaps, none of graver or more far-reaching importance to the Church.

What must be the effect upon the "1,000" affirmed to have been "saved" that Sunday, if they themselves believed what the evangelist said of them? Undoubtedly a great number of the counted or guessed-at 1,000—"standing," "lifting the hand," "signing cards" were Sunday-school children and young people already in the Church and professors of religion. Will they conclude that before that day they were only deluded? That their pastors who received them into the Church were also deluded, or insincere? Will those not professors of religion before this Sunday of evangelistic wonder-working, who "promised to cultivate any desire they might have to be religious," or who signed a card that they "henceforth desire to lead a Christian life"—will they take these mild avowals and supposed expert judgment as proof of their conversion and stop there? Will sinners, who neither signed, nor rose, nor lifted the hand, accept the "official announcement" that those who did these things were converted? Then what sort of notion will they have of conversion? Probably this notion: it is not worth bothering about; and they would be in the right. What will our Church-members, accepting such statements (and it is easy for them accept without questoning what a man in Mr. Smith's relations to such a meeting may say) come to believe conversion to be? And the pastors looking up to him for light and truth? Already a leading Methodist pastor of this city (not one of ours, thank God!) and since this meeting began, said: "The old Methodist ideas about conversion were too rigid!" What doctrine of regeneration will this pastor preach after this? And what doctrine of the new birth will the herds of imitators of noted evangelists preach?

In such preaching and in such methods, where is repentance, confession, humiliation under Divine "correction of sin as well as for sin?" to use a phrase of the late Dr. Lovick Pierce of blessed memory, and where is regeneration by the Holy Ghost? What sort of conceptions of sin will such methods lead to? What mortal heresies—eating out like a cancer the very heart of our Methodism—will issue from such innoculations as these?

Many Churches have concluded that if they could only have an expert evangelist instead of their faithful, praying, hard-working pastor, they could have revivals too. So believing and talking, they think meanly of their pastor—endure him and break his spirit. As most Churches are poor and cannot afford big guns, the village chapels, in sheer desperation, hire any talked of "rustler" they can find—although he is only a $3.00, one-barrel shot-gun about which the only sure things are: it "scatters," and on occasion "bursts." How many pastors, sorely beset and tempted of the devil, will lose all faith in their own ability—even with the help of God!—to conduct revival meetings at all. May divine grace save us from imitating these methods.

One other thing I must say: One of the big dailies writing of the meeting and theorizing about the secret of the evangelist's hold on the crowd, put it down thus: "That man is in dead earnest."

Indeed! What could he have done, but for the 33 pastors and their faithful helpers who made it possible for him to get that crowd—shutting their own churches to help him? Dead in earnest! If there are in this world earnest men, they are the patient, long suffering, always working pastors, without whom the Church would die—men who do not have the stimulus of great crowds, news-papers, fame or big receipts. To discount these men is a crime.

CHEERING FACTS.

In his annual report to the Trustees of Hendrix College President A. C. Millar made the following very encouraging statements: "Students enrolled 166, boarders 144, representing 42 counties of Ark., and Japan, I. T., La., Miss., Tenn. and Texas. Ministerial students 20, children of ministers 13. Tuition remitted to beneficiaries, $1,166.

With the exception of two cases, both developed so soon after Conway was reached that it is evident that the germs of disease were previously in the system, sickness among the students has scarcely been known. Only one student left on account of ill-health, and his matriculation paper shows that he had been subject to similar attacks.

In the town there has been no deaths except of infants, the aged and constitutionally feeble. The health record is absolutely unparalleled in my experience, especially when it is known that through martriculation papers I was well informed concerning the past health of students, and through censor's reports was apprised of every indisposition and ailment of sufficient importance to confine students to their rooms.

Of the matriculates 110 were church members, and 50 were not. During the year 24 have been converted; of students who were in college at the close only 13 were unconverted, and only 9 of these had been in attendance during the whole year. The Churches represented were Methodist, Presbyterian, Cumberland Presbyterian, Missionary Baptists, Free Will Baptist, Disciples and Roman Catholic.

The higher work done in English, Chemistry, Mineralogy and Political Science is not attempted by any other institution in the State, and by very few west of the Mississippi River."

Mr. Gladstone, being asked recently what he regarded as the greatest hope for the future, replied: "I should say we must look for that to the maintenance of faith in the Invisible. That is the great hope of the future; it is the mainstay of civilization. And by that I mean a living faith in a personal God. After sixty years of public life I hold more strongly than ever this conviction, deepened and strengthened by long experience of the reality and the nearness and personality of God."

A great need of American statesmen is more faith in God and less in the ward bummers and heelers. Gladstone's intense religious faith is the secret of his power with the people, and it does not affect his political sagacity either. His career disproves the assertion that a Christian cannot be a practical politician, for he has no equal.—Northwestern Advocate.

SEARCY DISTRICT CONFERENCE.

The Searcy District Conference met at Judsonia, June 16-20, with the Rev. F. A. Jeffett, P. E., in the chair.

Because of the absolute necessity for attention to the crops at this critical period, the attendance of the lay delegates was very small. Nearly all the preachers were in attendance, and the interests of Zion were carefully considered.

The P. E. brought out the points, that demanded the attention of the Conference and enabled us to get the condition of the various charges. A healthful discussion of these facts developed some splendid thoughts on the subjects discussed.

One lamentable fact disclosed is the low spiritual tone. The financial reports will compare favorably with those of any recent Conferences. The Sunday-school interests are well up. There seems to be an increase of interest in this great arm of church activity, that is gratifying. Our literature is used to a great extent in all the schools. The most interesting discussions provoked were upon this subject. Preachers and laymen recognized the four-fold work of the Sunday-school, in the conversion and instruction of the young, and the developing and training for future workers of its pupils.

We were glad to have among us the genial Editor of THE ARKANSAS METHODIST, and Rev. E. A. Tabor, Agent for Hendrix College. The hospitable people of Judsonia entertained the Conference royally, and seemed disapointed that the District Conference was not as large as an Annual Conference. From the handsome way they responded on Sunday with their means for the building of a Methodist Church, South, in their nice little town we predict they will secure an Annual Conference, and entertain it too. The amount called for, $700, was placed in Bro. Barrett's hands in good subscription on short notice. Our beloved Bro. Barrett is growing upon this people and indications point to a fruitful year of his ministry.

The following delegates were elected to the Annual Conference: S. F. Porter, J. T. Henderson, R. A. Dowdy, John Baldwin; alternates, W. W. Folsom and Peyton Castling. Cato was selected as the place for the next District Conference.

L. C. CRAIG, Sec'y.

Going to Judsonia Friday p. m., we had the pleasure of being with the brethren of the Conference through its last day, perhaps the most interesting, because of the larger attendance, the election of delegates to the Annual Conference and lively discussion on Sunday-school work. As usual at the early District Conferences, it was matter of regret, that so few laymen were present to hear and participate in the discussions relating to their important work for the Church.

As our Church owns no house of worship in Judsonia and has not kept up an organization there for ten years, the brethren of the Baptist and M. E. Church not only tendered the use of their houses for the Conference and for preaching, but also opened their homes and extended cordial hospitality th guests of their town. Their fraternal spirit was duly appreciated and the Conference adopted by a unanimous, rising vote resolutions of thanks for their Christian courtesy and generous hospitality. Judge M. B. Johnson and the writer fared sumptuously in the home of Bro. Archie Young, whom we have known nearly thirty years.

In their desire and purpose to build in Judsonia the members of our Church in and near that town have the cordial approval and co-operation of both Rev. F. A. Jeffett, P. E., and Rev. Frank Barrett, P. C., who will assist greatly by their counsel and untiring labors, as they are held in much esteem by by the citizens generally. As Judsonia is noted for its large industry in fruit and vegetable growing, having shipped last year 142,000 packages, it is believed the population in its immediate vicinity will increase considerably, and that the M. E. Church, South, can do much good in serving the people, though they are generally from the North.

In the last Forum President W. D. Hyde, of Bowdoin College, sounds a note of alarm in regard to the religious condition of New England. He finds the peril not to be so much in the lack, as in the excess, of churches. He claims that although the towns and country villages show the presence of many different Denominations, yet the average church attendance is very low. For example, the combined statistics of fifteen counties in the State of Maine show that of 133,445 families 67,842 are not attendants upon upon any church. These facts certainly bring out with painful clearness the weakness of sectional rivalries and subdivision. Though Protestantism has its strength, evidences like these suggest its weakness. Protestant Denominations are begining to feel more deeply than ever before the need of keeping out of each other's way in the general advance, and of the folly of occupying too little ground with too many forces.—Christian Guardian.

THE CHURCH PAPER.

Of his early experience Bishop J. C. Granbery wrote in a recent letter to the Texas Advocate, which republishes one paragraph with its timely comment worthy the thoughtful consideration of all our readers:

The last means which I will mention was religious literature. The Religious Progress, Dairyman's Daughter, Evangelical Rambler, Evangelical Spectator, Lives of Wesley, Fletcher, John Nelson, and Martyn, Wesley's Sermons, and like books, entertained and profited me. The bindings were plain, the wood-cuts very poor, but the reading was milk and wine, marrow and fatness; a rich feast served in plain vessels. The Richmond Advocate and New York Advocate and Journal were eagerly devoured.

We wish to call special attention to this item in Bishop Granbery's experience. The importance of furnishing children with the literature of the Church is too much overlooked. We believe our young people will read the literature if it be put in their hands. The best way to keep out the bad is to put in the good. Let every parent see to it that his sons and daughters have the proper literature to read. No Sunday-school can be well equiped without a good library. This is the least expensive way to furnish our children with good books. For a stock share of $1 put into a Sunday-school library you may have fifty or a hundred more dollars' worth of books for your children to read. And now while we are organiziug Epworth Leagues, be sure not to forget the library. The League might join with the Sunday-school and thus be able to procure a better library for both than either can get alone.

But not the least important matter on this line is the Church paper. The Bishop says when a boy he used to devour the Richmond and New York Advocates, the Church papers which visited his father's house weekly. Our young people should be familiar with all Church work and know what is being done by the Church. They can get this information only through the Church papers. Let the Epworth Leagues remember this point especially. It is all right for them to have an organ, but more important than this even is the Church paper. They want to know not only about the League but more especially about the Church. The League is simply an organ of Church work, and should not be educated into an independence away from the Church, but should be made to feel in all respects a part and parcel of the Church. * * * *

As we go to press the State Convention of the People's paaty is in session in this city, and proposing we understand to nominate a full ticket for State offices.

We see it published, that in Illinois, Missouri, Iowa, Arkansas and Louisiana the aggregate losses from floods up to the end of May amounted to forty millions of dollars.

According to the Philadelphia Times the pension appropriations had grown to $30,000,000 seven years ago; five years ago it was $75,000,000, and this year it is $140,847,417!

The National Democratic Convention is in session in Chicago. Grover Cleveland may be again its nominee for President, as he certainly would be except for the opposition of D. B. Hill's supporters and the Tammany Hall spoilsmen.

If correctly reported, our Federal government paid over $7,000,000 in bounties on last year's sugar crop in the United States, and a large part of this enormous sum went to a comparatively small number of rich sugar planters in Louisiana.

Little by little the Roman Catholics are boring holes into the public school system. At Fort Madison, Ia., there are two Catholic societies in connection with which a parochial school is sustained. The principal of each of these schools, if we are correctly informed, is paid out of the public school funds, the same as any other teacher in our public schools. Thus the public money is being used for the teaching of sectarian tenets. There is little hope that the fundamental principles of this republic will be maintained any longer than political parties see it to their party interest to maintain them. N. Y. Advocate.

A FEW PARTING WORDS.

In the moments of leaving for my long journey to Japan and China I desire to say a few things.

1. Let me urge the collection for the church in Osaka, Japan. The appeal of Bishop Wilson and Dr. Morton has been before the Church now for a month. It is an urgent case. We are planting ourselves in a city of 500,000 people, and must have a church. It will require $5,000 to purchase grounds and build. But with this accomplished, we are established. Let every lover of Christ and lost men, who reads this, make a special gift to this effort. Please send your contributions to Dr. David Morton, Secretary of Church Extension, Louisville, Ky.

2. We need and must have some more men for Japan and China. The drafts drawn on us by sickness and death have greatly weakened us and the time has come when to maintain our present *status* in those two missions we must have re-enforcements. We need a medical missionary in China, and also a man of teaching capacity, with some experience in the work of teaching. We need a man to fill the vacant post of Dr. J. W. Lambuth, in Japan. A man whose heart God has touched proposes to send and support him. We must have recruits in the Japan and China fields. The Board of Missions is planning to pay off the debt and make an advance all along the line. Let us all move together. Who feels called to the foreign field? Let all such regard this as a special call to come forth and volunteer.

Write to Dr. L. G. John, Nashville, Tenn., and place yourself in the hands of the Board, to be chosen and sent if found suitable.

Personal.—I asked to be remembered in the prayers of my brethren as I go, in their stead, to encourage the little band of brave men and women who represent us there.

JOSEPH S. KEY.

P. S.—Correspondents will address me at Kobe, Japan, up to September 15, and at Shanghai, China, November 1. J. S. K.

W. M. S., W. R. CONFERENCE

The Woman's Missionary Society of the White River Conference will be held in Beebe, Ark., June 25-28. Preliminary meeting at 3:30 p. m. on Saturday, June 25. Night session beginning at 8:30 will consist of addresses of welcome from Woman's Auxiliary and Juvenile Societies here; the former by Miss Mollie Caradine, the latter by little Miss Louis Latimer—followed by responses from delegates from other places. Missionary sermon by Bro. —— on Sunday at 11 a. m. Memorial service on Sunday night. Business meetings on Monday. Juvenile entertainment Monday night. We sincerely hope that every Auxiliary and Juvenile Society in the Conference will be represented, either in person or by letter, as we desire to make this the most interesting and profitable meeting ever held in the Conference.

The hearts and homes of our good people are open to receive and entertain all who may be in attendance; not only the delegates, but visiting brethren and sisters as well. Cannot the Editor and Business Manager—if not both, one of them—honor the occasion with their presence?

MRS. H. B. STRANGE,
Vice-Pres. W. M. S., W. R. C.

We copy without comment the following paragraph from editorial correspondence in the Richmond Advocate on a recent visit to Cartersville, Ga., the home of the famous evangelist Sam P. Jones:

His life is phenomenal. He had been on paltry pay, by stingy stewards, so meager that the bottom of the flour barrel was often seen. Now, Churches proffer two hundred dollars a day for sermons, and his volumes bring annual profits of thousands, till the circuit-rider of yesterday can count an income equal to the President of America! And throngs that Mr. Benjamin Harrison could not collect contend for a seat when the saffron-faced and famous Georgian speaks. The "official body" once "sized up" his appetite and apparel. Now he "sizes up" their pile before he preaches. He can get $200 a day. Citizens and Christians think he is worth that sum or they would not pay it. Saints and sinners are not noted for extravagance in settling with an apostle, fighting Rum or Apollyon. What he does with the $200 is a matter for adjustment between Jones and Jesus. Surgeons charge $1,000 for a few strokes of a knife. Saving a son, sodden in a saloon, ought to be worth a like sum. Hitherto, the salvation of girl or boy was at the expense, not of the father in his baronial mansion with a bulging bank, at his back, but at the cost of the little man in seedy coat in the obscure hired house on a dirty street. Whether right or wrong, Jones proposes to collect what his genius and powers command in the open market, and then answer to his God for the use of his means.

We hope our preachers will send us many *brief* notes of religious *news*. Brethren, help us to make this paper newsy as to the progress of our Church in all parts of Arkansas. Our readers will be far more interested in a score of *short*, spicy reports of *news* than in a few long soporific communications. We want church news, fresh and briefly told.

ARKANSAS METHODIST.

THURSDAY, JUNE 23, 1892

PERSONAL AND OTHER NOTES

Rev. B. J. Coopwood of Red Fork favored our office with a call last Friday. In this issue we have a letter he had written a few days before on the sorely distressed condition of the people in his section.

On our last press day we were favored with pleasant calls by Judge G. J. Harvey and Anthony Hall, Esq., of Paris, and Bro. A. H. Colgrove of Van Buren. Bro. Harvey was recently nominated for re-election to the office of County and Probate Judge of Logan county.

Last Thursday we had pleasant calls from Revs. J. M. Cantrell, Agent of Quitman College, J. W. Cline and R. A. Crosby, students of Hendrix College. Bros. Cantrell and Cline were going to Knoxville, Tenn., to attend the Southern Students Summer School.

Bro. Jno. N. Gibson, an old Lawrence county friend of Bro. Thornburgh, called Monday. He was accompanied by Bro. Smith, one of the merchants of Imboden.

Mrs. Louisa Robinson of McAlmont called Monday to renew her subscription. She has been a subscriber ever since this paper started.

Last week in Rev. T. B. Williamson's notice of the death of his daughter the name of her husband was thought to be Chuan and so printed instead of Chesser, the correct name. Proper names should always be written very plainly.

Referring to the annual meeting of the L. R. Conference W. M. S. in Camden, Rev. E. L. Beard wrote June 18: "The women have captured all who have attended their meetings. All the papers read were good. Mrs. Holmes' on the Rise and Progress of the W. M. B. of the M. E. Church, South, was a masterly production—superb. Dr. Dye's little daughter captured all hearts."

Rev. J. S. Clower, P. C. of the Austin C't, gave us a brotherly call Monday p. m. and made a favorable report of his charge.

Rev. W. J. Rogers, P. C. of Tillar C't, wrote June 17: "Bro. H. T. Breedlove, one of the oldest and best members of our Church, died on the 12th inst."

Rev. R. F. Chew, West Plains, Mo., writes: "Sam Jones will lecture in our church here July 2, and preach for us next day at 11 a. m."

Last Friday morning we had a cheerful visit from Rev. T. H. Ware, P. C. of Prescott station, as he was returning from Hendrix College Commencement.

Rev. W. A. Steel requests, that all money collected on Children's Day for needy Sunday-schools be sent to Bro. A. T. Blount, Stephens, Ark., as he is Treasurer of the L. R. Conference S. S. Board.

Rev. H. P. Bond of the Mo. Conference, brother of Dr. John B. Bond of this city, has been appointed Dist. Sup't of the American Bible Society for Missouri. Of his selection the St. Louis Advocate says: "We heartily congratulate the Bible Society on their good fortune in securing the services of Bro. Bond, who will be a worthy successor o Dr. Lewis, and who will do good and faithful work in his new field, as he has always done in whatever capacity he has served the Church."

Tuesday morning we received a helpful call from Bro. J. H. Scruggs of Fort Smith, father of Rev. H. B. Scruggs of the Little Rock Conference.

On page 7 in the obituary of Bro. A. J. Arnold the name Howard was printed in one place before the discovery of the mistake by our proofreader.

Cards are out announcing the marriage of Mr. Andrew J. Hunter and Miss Sophie Feild, both of this city, Wednesday June 22. In advance we offer our congratulations with our sincere wish for their happiness and usefulness.

Rev. H. H. Watson reports a very pleasant time last Sunday with our people at College Hill, a suburb of Texarkana. After preaching he raised the debt and dedicated their new church, leaving the pastor Rev. Geo. S. Sexton happy over the profitable services of the day. Bro. Watson accompanied his family to Magnolia, where and at Magnesia Springs near by they will spend a month or more.

Rev. H. D. McKinnon, P. E. of the Arkadelphia District, favored us with a brotherly visit Tuesday p. m. See the program for his District Conference.

Mr. Joseph Hemmerich

An old soldier, came out of the War greatly enfeebled by **Typhoid Fever**, and after being in various hospitals the doctors discharged him as incurable with **Consumption**. He has been in poor health since, until he began to take

Hood's Sarsaparilla

Immediately his cough grew looser, night sweats ceased, and he regained good general health. He cordially recommends Hood's Sarsaparilla, especially to comrades in the **G. A. R.**

HOOD'S PILLS cure Habitual Constipation by restoring peristaltic action of the alimentary canal.

Bro. E. W. Winfield returned home Tuesday morning, having completed a special law course in the University of Virginia.

We are indebted to Hon. W. L. Terry, M. C., for the brief of the arguments made before the U. S. Senate and House committees, in favor of keeping the World's Fair closed on Sunday.

Bro. Hutchings, the active superintendent of our Sunday-school at Mabelvale, called Tuesday.

In our last issue Rev. S. S. Key aimed to correct a mistake, which he much regretted; but we are now informed, that S. Hardy received the scholarship medal and Cornelius Hardy the oratorical medal awarded at Quitman College Commencement.

On page 2 we republish our great offer in behalf of our traveling preachers' sons and daughters, who may attend either of our colleges in this State.

The illness of his wife prevented Rev. E. N. Evans from going to Camden to preach last Sunday for the L. R. Conference W. M. Society, as announced in our last issue. Though his wife had been getting worse for several days, he preached morning and evening at Winfield Memorial Church.

We are truly sad to record the death of Judge R. W. Martin, one of the most prominent citizens of this city. He died Monday night at El Reno, O. T., where he had gone on a prospecting tour. In falling from a buggy he received a severe injury followed by a paralytic stroke, from which he never recovered. To the bereaved family we offer the sincere condolence of a personal friend of the deceased.

On Wednesday, June 15, the Washington and Lee University, Lexington, Va., completed its most successful session for twenty years. In the report of its Commencement exercises are the "Final Ball" and conferring of the degree of Doctor of Divinity on a number of preachers!

We invite attention to our new advertisements of schools, of which we will soon make separate and special mention.

Read the testimonial from Rev. Rob't C. Atchley on the high degree of satisfaction given by the Epworth Parlor Organ bought of Bennett & Thornburgh—list price $90; price to our patrons $60.

We have a large stock of Triumphant Songs, in the Note and Word editions, which we sell by the dozen or half dozen at less than the Chicago prices. This is the popular and excellent book used in the Sam Jones meetings—and it is a cheap book.

The Difference.

A preacher sent us $1.50 and said "this is to pay for renewal of Mr. Mat. Clark, Waldo, Ark. (I ordered it charged to me some weeks ago)." Another preacher sent us $1,50 and said "this is to pay for the paper one year for John Smith, Smithtown, Ark."

There does not seem to be a great deal of difference between the two letters but there is. The latter does not say whether it is a new subscriber or renewal. He does not say, whether the name has been charged to him or not. This is very important—when a name is charged to a preacher the subscriber gets credit at once; then when the preacher pays it and does not say it is charged to him the subscriber is liable to get credit again, and the preacher not get credit at all, and so the account of the preacher still stands against him.

BUSINESS MANAGER.

High Degree of Satisfaction.

Writing from Dalark, Ark., June 14, Rev. R. C. Atchley says: "The Epworth Organ, style 600, recently purchased of Bennett & Thornburgh, gives a high degree of satisfaction to the music-loving members of my family. As represented we find the 'tone sweet and pure' and besides this it is a handsome piece of furniture. Make use of this if you like."

MEDALS AWARDED

As we have not received the requested and expected report of the Commencement exercises of Hendrix College, we copy the following from the last report in the Arkansas Gazette:

Prof. Granville Goodloe of Fordyce presented the medals to the different successful contestants for the different medals. His presentations were very humorous and had quite a happy effect. The medals were awarded as follows: ARKANSAS METHODIST oration prize to W. P. Whaley of Zama, Ark. Arkansas declamation prize for best declamation among college students, to W. P. Whaley of Zama; A. L. Malone essay prize for best collegiate essay, to Miss Beulah Edmundson of Zama; A. S. McKeanon scholarship prize for best scholarship among college students, to C. N. Weems of Conway; O. H. Tucker prize, a Bible and Hymn Book, for best reader among students, to J. B. McDonald of Conway; the W. A. Crenshaw mathematical prize for greatest proficiency in Freshman and Sophomore mathematics, to John McKion, Walnut Ridge; Mirror literary prize offered by W. M. Miller and E. R. Steele for best literary article in Hendrix College Mirror, to O. E. Goddard of Hartman, Ark.; Harlan debating prize, offered by Rev. V. V. Harlan for the best debater in Harlan Society, to A. E. Holloway of Conway; preparatory declamation prize for best preparatory declamation, to L. Hunt of Ripley, Miss.; preparatory essay prize for best essay by a preparatory student, to W. E. Kemper of Hammonsville; preparatory scholarship prize for best general scholarship among preparatory students, to F. B. Holmes of Dixie; the inter-college contest, to C. T. Cotham; this entitles Mr. Cotham to contest for the inter-collegiate medal at this place next Spring.

ANNOUNCEMENTS.

The Arkansas Methodist is authorized to announce George F. Rozell a candidate for Circuit Clerk of Pulaski County, subject to the action of the Democratic party.

The Methodist is authorized to announce I. J. Hicks as a candidate for re-election to the office of Clerk of the Pulaski Chancery Court, subject to the action of the Democratic party. 9.

The Methodist is authorized to announce J. W. Colquitt of Fourche township, as a candidate for re-election for Assessor of Pulaski county, subject to the action of the Democratic party.

The Methodist is authorized to announce W. A. Compton, of Little Rock, a candidate for County and Probate Judge of Pulaski county, subject to the action of the Democratic party.

Camden District Conference

The preachers and delegates attending Camden District Conference at El Dorado, Ark., by way of the Camden & Alexandria R. R. will purchase round trip tickets for one fare.

Yours, &c.,
GEO. W. LOGAN.

Monticello District Conference

I wish to know *immediately* the number and names of lay delegates who will attend our District Conference. Conveyances will be provided for those who go by way of Portland, if I am notified in time. We will meet them there June 29, and get here in time for evening service.

BOONE KEETON.

Hamburg, June 13.

District Conference at Carrolton.

DR. BENNETT:—As per Discipline 139-240 the subject of Sunday-schools will be considered on Saturday a. m. of the District Conference at Carrolton, Eureka Springs District.

1. First address by Rev. J. A. Walden, followed by Rev. Moses Dutton. Subject, Is it a binding obligation upon the Church to do the work of Sunday-schools?

2. Revs. J. N. Villines and B. C. McCurry; subject, Are Union schools to be preferred above the schools of our Church?

3. O. M. Clark and Dr. J. E. Plummer; subject, Literature, superintendents and teachers, as to kind and qualifications.

4. Revs. D. Reid and K. S. Vanzandt; subject, Duty of the P. C. in his relation to Sunday-school work.

5. Revs. P. P. Burk and J. W. Dutton; subject, The chief purpose of of Sunday-school work.

6. Sermon 11 a. m.; subject, Christian Education, by ———.

A. H. WILLIAMS, P. E.

☞Our friends will please remember that we do not sell Sunday school literature on a credit. Please send cash with your order.

Arkadelphia District Conference

Program of Arkadelphia District Conference, to convene at Malvern July 6 to 10:

Wednesday, 8:30 p.m., opening sermon, Rev. M. W. Manville. Thursday, 8:30 to 9 a.m., opening services; 9 to 9:30, organization of Conference; 9:30 to 10, The End of S. S. Teaching—Revs. S. A. Hill, W. J. Hearon. 10 to 10:30, Mission Aids and Mission Teaching in Sunday-schools—Revs. C. A. Bayless and—Green. 11 a.m., preaching.

Afternoon: Opening religious services. 3 to 4, Pastoral Instruction of the Children; What is it and How best to Perform it—Revs. J. R. Harvey and J. J. Tarlton. 4 to 5, The Social Meetings of the Church and How to Use them—Revs. W. J. Davis and John Keith. 5 to 6, Our Literature and its Circulation—Revs. W. A. Freeman and J. M. G. Douglass. 8:30, preaching.

Friday, 8:30 a. m., Religious services. 9 to 10, Importance of the More Liberal Support of the Ministry—Revs. H. M. Whaling and R. B. F. Key. 10 to 10:50, Best Method of Collecting for Ministerial Support—E. H. McDaniel and T. M. East. 11, preaching.

2:30 p. m., Religious services. 3 to 4, Importance of the Enforcement of Moral Discipline, and the Best Method of performing it—Revs. O. H. Keadle and A. Turrentine. 4 to 5, Family Worship, its Importance and how best to secure its Observance—Revs. C. M. Keith and A. S. Scott. 5 to 6, Our Church Extension work—Revs. C. C. Godden and J. R. Harvey. 8:30, preaching.

Saturday, 8:30, Religious services. 8 to 10, Our Mission Work—Rev. H. M. Whaling. 10 to 10:30, Woman's Missionary Societies. Program furnished by themselves. 11, preaching.

2:30 p.m., Religious services. 3 to to 6, miscellaneous. 8:30, preaching.

Sunday, 9 a. m., Love-feast. 11, preaching. 3 p.m., mass meeting of the S. S. and League. Addresses by Prof. J. H. Sledd and others. 8:30, mass meeting in the interest of Christian Education—Prof. G. C. Jones and others.

Pastors will please see that the Quarterly Conference Records are brought to the Conference and put in the hands of the Committee on first day. Brethren who are appointed to deliver opening speeches will please give the subjects assigned them careful study and do their best. Opening speeches should not exceed 15 minutes, or 20 at farthest. We want full and free discussion. Yours truly,

H. D. MCKINNON, P. E.

RESOLUTIONS

Adopted at the Morrillton District Conference:

Resolved 1, That our thanks are hereby tendered to the citizens of Conway for their Christian hospitality during the sitting of our District Conference.

2, That it is with pleasure we have heard of the continued prosperity of THE ARKANSAS METHODIST and welcome Dr. Bennett, the Editor, among us, and do hereby express our hearty appreciation of his labors, and pledge ourselves to renewed efforts to extend the circulation of this indispensable helper in our pastoral labors and convenient and open medium of communication among us.

J. L. MASSEY,
J. M. CANTRELL.

[Received after our last issue was printed and mailed.—EDITOR.]

LOOK OUT !!! Next Week For

ADVERTISEMENT OF GALLOWAY COLLEGE, SEARCY, Ark.

JOHN H. DYE, D.D., President.

THE NEW METHODIST

SEWING MACHINE

IMPROVED HIGH ARM PERFECTED

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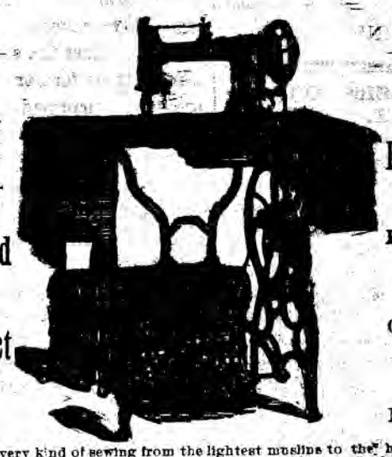

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It is adapted to every kind of sewing from the lightest muslins to the heaviest clothing and a wide range of work, Hemming, Braiding, Tucking, Ruffling, Quilting, Gathering, &c.

A full set of attachments go with every machine. The simplicity of the automatic tension, sewing from No. 40 to 100 thread without altering, recommends it not only to every beginner, but to all. An automatic bobbin winder, run independent of the machine, winds a bobbin as regular and as hard as any spool of thread, thus making it carry so much more thread than the ordinary wound bobbin. A touch upon a lever lengthens and shortens the stitch at will while the machine is sewing.

It is built on entire new and improved principles and is far in advance of the regular sewing machines now on the market. Each machine is in perfect working order when shipped, and is accompanied with printed instructions and a complete set of tools. Also a five years warranty. If it does not prove perfect or as represented, ship it back and we will refund your money.

Every machine will be shipped by freight unless otherwise directed, and we are prepared to fill orders promptly. Be careful to give your shipping address very plainly, as well as your postoffice address.

PRICES:

Style 3, Agents' Price $35.00; Our Price, only $21.00. Style 4, Agents Price, $40.00; Our Price, only $22.50. Style 5, Agents' Price, $45.00; Our Price, only $24.50.

Bennett & Thornburgh,

Little Rock, Ark.

Quarterly Meetings.

Clarksville District, 3rd round. Geo W. Hill, P.E. Clarksville Sta June 23; Dyer Ct July 2, 3; Ozone Miss at Ozone 9, 10; Lamar ct at Breckenridge 11, 12; Altus and Webb city at Webb city 23, 24 Ozark sta at camp-ground 28, 29; Alma and Mulberry at Alma 30, 31; Chester Miss at Chester Aug 1, 2; Clarksville ct camp-Meeting 6, 7; Vanburen ct 11, 12; Ozark ct at Lone Elm 13, 14; Coal Hill ct at Bethlehem 16, 17; Mulberry Mission 20, 21; Van Buren sta 20, 21. Altus ct 23, 24; Clarksville ct at Mt Zion 29, 30;

District Conference will be held at Ozone July 7-10 The Pastors will please urge all their people to set apart some day for fasting and prayer for God's blessings upon our labors.

Arkadelphia District, 3rd round. H. D. McKinnon, P. E. Dalark at Pleasant Hill July 2, 3; Malvern sta 9, 10; Clark ct at Mt Zion 16, 17; Smithton at Hart's Chapel 23, 24; Lono at Cypress 30, 31; Social Hill at Social Hill Aug 6, 7; Gurdon at Gurdon 13, 14; Arkadelphia sta 14, 15.

Camden District; 3rd round. J. R. Cason P. E. Atlanta cir. July 16-17: Magnolia Sta. 18: Stephens & Waldo 20: Carolina cir 23-24: Camden cir 25: El-Dorado cir 30-31: Lapile cir Aug 1; Bearden cir 6-7: Hampton cir 8: Fordyce cir 10: Lewsville cir 13-14: Magnolia cir 16: Buckner cir 23: Olchita cir 27-28: Camden sta 29.

Monticello Dist., 3rd round. A. O. Evans, P. E. Warren, June 18, 19; Hamburg, July 2, 3; Lacy ct, 9, 10; Monticello, 11; Arkansas City, 16, 17; Bartholomew ct, 23, 24; Tillar ct, 30, 31; Macon Hills ct, Aug. 6, 7; Lake Village and Carriola, 8, 9; Mt. Pleasant, 13, 14; Berea ct, 20, 21; Hamburg ct, 27, 28; Palestine ct, 3, 4; Star City ct, Sept. 10, 11.

District Conference will meet at Hamburg Wednesday night June 29. Friday before is set apart as a day of fasting and prayer for the enduement of the Holy Ghost.

Searcy District, 3rd round. F. A. Jeffett, P. E. Searcy First church, June 25, 26; West Searcy, July 2, 3; Beebe ct, 9, 10; Beebe sta, 16, 19; Center Hill ct, 23, 24; West Point ct, 30, 31; Jacksonville ct, Aug. 6, 7; Augusta sta, 13, 14; Union and Revels 20, 21; Argenta sta, 25, 26; Mineral ct, 27, 28; Auvergne sta, Sept. 3, 4; Weldon ct, 10, 11; El Paso ct, 17, 18; Bradford ct, 21, 22.

Pine Bluff District, 3rd round. J. H. Riggin, P. E. Lakeside June 22; Redfield at White Sulphur Springs July 6; New Edinburg at Pleasant Grove 9, 10; Kingsland at Grace 16, 17; Sheridan at Carmel 23, 24; Goldman at Crooked Creek 28; De Witt 30, 31: Stuttgart Aug. 6, 7; White River at Crockett's Bluff 13, 14: Arkansas Post at Camp Ground 20, 21; Pastoria at Curlins 27, 28: Toledo at Bethlehem Sept. 3, 4: Lehi 10, 11: Old River 17, 18; Pine Bluff First Church 24, 25.

Newport District, 3rd round. F. E. Taylor, P. E. Corning and Reyno sta July 9, 10; Reyno ct 16, 17; Warm Springs miss 23, 24; Siloam ct 24, 25; Pocahontas ct 30, 31; Walnut Ridge, Black Rock, Aug. 6, 7: Newport sta 13, 14; Cache miss 20, 21; Mammoth Spring 27, 28; Walnut Hill Sept. 3, 4: Swifton ct 10, 11; Clover Bend ct 11, 12; Imboden ct 17, 18; Smithville ct 18, 19: Jacksonport ct 21, 22; Portia ct 24, 25.

The preachers will see that their Church Conference Records are on hand

Little Rock Dist. 3 round; H. H. Watson P. E. Mabelvale at Mabelvale June 25-26: Asbury Sta. July 2-3: Austin at South Bend 9-10; Lonoke Sta. 16-17; Hazen and Carlisle at Zion 23-24: Des Arc and DeVails Bluff 30-31; Winfield Memorial Aug. 6-7; England at Barn' Chap. 6-7; Wattensas 13-14; Maumelle at Camp Ground 20-21; Hickory Plains at Crossroads 20-21; Liberty Sta. 27-28; First Church Sept. 3-4.

Batesville District; 3rd Round Henry T Gregory, P. E. West Batesville miss June 18-19; Batesville sta 19-20; Oil Trough cir July 2-3: Sulphur Rock cir 9-10; Evening Shade cir 16-17; Calamine cir 23-24; Ash Flat cir 30-31; Viola cir Aug 6-7; Salem cir 13-14: Melbourne cir 20-21; Newburg cir 27-28: Bethesda cir Sept 3-4; Mountain View cir 10-11: Cedar Grove cir 17-18: Jamestown cir 24-25.

Washington Dist., 3rd round. George M. Hill, P. E. Lockesburg ct, July 2, 3; Washington ct, 9, 10: Prescott ct, 16, 17: Hope ct, 17, 18: De Ann ct, 23, 24: Nashville ct, 30, 31: Center Point ct, 31, Aug. 1: Emmet ct, Aug. 6, 7: Fulton and C. H., 13, 14; Genoa ct, 14, 15: Mineral Springs ct, 20, 21: Chapel Hill ct, 27, 28: Little River ct, Sept. 3, 4: Richmond and R. C., 4, 5: Peytonville ct, 10, 11.

Morrilton District. 3rd Round, D. J. Weems, P. E. Plummerville at Hill Creek May 21, 22; Quitman sta 28, 29; Springfield at Greenbrier June 4, 5; Conway sta 5, 6; Martinville at Steel's Chapel 18, 19: Morrilton sta 25, 26: Perryville ct at New Tennessee July 2, 3; Ada mis at Bryant's Cove 9, 10; Perryville mis at Bethel 12; Mt Vernon at Pleasant Valley 16, 17: Conway mis at Gold Creek 23, 24: Quitman ct at Camp-ground Aug 6, 7; Quitman mis at Parish Chapel 13, 14; Clinton at Mountain Home 20, 21: Cleveland mis at Cleveland 27, 28. District Conference at Conway June 9-12. Local Preachers Conference at Shady Grove July 29-31. Clear Creek Camp-meeting Aug 5-9.

Eureka Springs District. 3rd Round. A. H. Williams, P. E. Hindsville ct June 4, 5; Eureka Springs sta 11, 12; King's River mis 18, 19; Berryville ct 25, 26; Carrolton ct 29; District Conference 29, July 3: Kingston ct 9, 10; St Paul mis 16, 17: Jasper mis 23, 24; Cassville mis 30, 31; Huntsville ct Aug 6, 7; Wesley mis 13, 14: Goshen ct 20, 21.

Hot Springs District. 3rd Round. A. D. Jenkins, P. E. South Hot Springs June 4, 5; Malvern Hill and Glenn Street 18, 19; New Liberty ct 25, 26; Saline ct 16, 17; District Conference at Amity 20, 24; Amity ct 20, 24; Mt Valley mis 30, 31; Mt Ida ct Aug 6, 7: Crystal Springs 13, 14; Amity ct 20, 21: Mt Fork ct 27, 28: Dallas ct Sept 3, 4.

Fayetteville District. 3rd Round. F. S. H. Johnston P. E. Bentonville sta May 28, 29; Center Point ct at Hasle Valley June 18, 19: Sulphur Springs mis at Sulphur Springs 25, 26; White River mis at Brentwood July 2, 3: Fayettville sta 3, 4; Springtown ct at Springtown 9, 10; Wedington ct at Amity 16, 17: Bentonville ct at Post Oak 23, 24: Elm Springs ct at Farmington 30, 31: Robinson ct at Pleasant Hill Aug 6, 7; Rogers sta 13, 14; Boonsboro ct 20, 21; Prairie Grove ca at Stonewall 27, 28.

Dardanelle Dist., 3rd round. S. S. Key, P. E. Atkins ct at New Hope, May 21, 22; Dover ct at London, June 4, 5; Appleton ct at Oakland; 11, 12; Prarie View ct at Morrisons Bluff, 18, 19; Danville ct at Corinth, 25, 26; Dardanelle ct at Centerville, July 2, 3: Chickalah ct at Buckingham, 9, 10: Royer ct at Mineral Springs, 16, 17; Gravelly Hill ct at White Church, 23, 24; Walnut Tree ct at Walnut Tree, 27, 3 p. m.; Dardanelle sta, Aug. 5, 7: Russellville sta, 13, 14.

District Conference at Walnut Tree July 28 to 31. Opening sermon by B. G. Matthews at 11 o'clock 28. Walnut Tree is 16 miles above Danville; nearest R. R. point is Dardanelle. Mr. Editor, be sure and come. Your many friends will be sadly disappointed if you do not.

Ft. Smith District. 3rd Round. Jas. A. Anderson, P. E. Huntington June 11, 12: Ft Smith ct 18, 19: Hackett City 25, 26: Sugar Grove July 2, 3: Greenwood 9, 10: Central 16, 17: Mansfield 23, 24: Cauthron 30, 31: First Church Aug 6, 7: Waldron 13, 14: Charleston 20, 21: Booneville 27, 28: Roseville 27, 28: Paris Sept 3, 4.

Harrison District. 3rd Round. S. F. Dykes, P. E. Omaha June 11, 12: Valley Springs 18, 19: Bellefonte 25, 26: Yellville ct July 2, 3: Yellville sta 9, 10: Powell 16, 17: Harrison 23, 24: Lead Hill 27, 28: Oakland 30, 31: Wiley's Cove Aug 13, 14: Archie 15, 16: Big Flat 20 23: Mountain Home 27, 28.

Helena District. 3rd Round. M B. Umstead, P. E. Marianna sta June 13: Cotton Plant and Howell 21: Wynne and McCrory 27: Wheatley ct July 4: Clarendon sta 8: Holly Grove ct 9, 10: Helena sta 11: Taylor's Creek ct 23, 24: Forrest City sta 25: Cypress Ridge ct 30, 31; Spring Creek ct Aug 6, 7: Brinkley and Anderson 8, 9: La Grange 13, 14: Poplar Grove ct 20, 21: Haynes ct 27, 28: De View 27, 28.

Jonesboro District. 3rd Round. J. C. Ritter, P. E. Vandale and Harrisburg sta July 2; Harrisburg ct 9 Jonesboro ct 16: Jonesboro sta 24: Paragould ct 27: Paragould sta 30: Gainsville ct Aug 2; Boydsville ct 6: Marmaduke mis 9: Lake City mis 13; Marion ct 20; Shiloh ct 24: St Francis ct 27: Lorado mis Sept 3: Pecan Point ct 10: Chickasawba ct 17: Osceola ct 24.

MARRIED.

Married at the M. E. Church, South, in Stuttgart, Ark., June 8, 1892, Mr. Walter H. Browning of Pine Bluff, and Miss Pearl H. Sullards of Stuttgart, Rev. W. T. Locke officiating.

Apr. 28, 1892, at the Methodist Church at Ozark, Ark., by Rev. Geo. W. Hill, Mr. J. P. King and Miss Emma B. Carter, both of Ozark.

FISHBACK

Will be nominated on the first ballot, is the indication at present. This will please some people and disappoint others. Politics is a very uncertain thing. Will you take a little advice from us? Keep out of politics and buy your groceries from us. We will sell you dandy coffee 6 pounds for $1, and we have fifteen for you to select from. When you get ready to put up fruit, we are fixed for you; self-sealing jars and jelly glasses, and everything else needed. Write us for prices. Every letter answered by return mail.

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CLASS-MEETING, THE. In twenty short chapters. By O. P. Fitzgerald, D.D. 16mo. 50 cents; An important subject discussed in the entertaining style for which the author is justly noted.

ARKANSAS METHODIST.

THURSDAY, JUNE 23, 1892.

THE FAMILY.

ADD TO YOUR FAITH VIRTUE.

It is our privilege to keep the door of *faith* always open between ourselves and the great Fountain of all good things and to the men Peter says, in addition to this, we must have virtue. We as men must exercise energetic excellency; cultivate every natural grace that God has given us, or made it our privilege to receive. What is more admirable than a manly man? One that will in the strength of his manhood show to the world, that he loves God supremely, and with a loving heart and firm purpose of right, keep his eye firmly fixed on the immovable star of true purity, virtue, winning the world for Christ.

On the other hand, how our better nature loathes the libertine: the scab on the face of nature. You have all seen him. He rules a little kingdom of his own, and Satan laughs with glee and aids him in every way he has power. He will whisper to him perhaps that he is a good fellow, and "must sow his wild oats," if he is young. If he is old, he will perchance pursuade him that "it is too late for an old dog to learn new tricks," but another and worse fact no less sorrowful than true, he often pursuades him to adopt the sanctimonious mien, claim the cloak of Christianity. Truly saints shudder and angels weep. Mothers find courage to persevere only through their faith in God and belief in answer to prayer. But O the many, many disappointments that accrue from the anxious mother's attempt to shield her child from this fascinating soul-slayer, be he stanger or be he the family friend. Why do we mention this latter name in connection with this great truth urged upon us? Because, O sad fact, this the friend of the physical man is not always the one that we may trust to assist us in counsel and example to "add to faith virtue." If the thoughtless girl who has never learned that there is anything higher to seek than her own pleasure, does allow herself to be drawn by one of these unconsciousless emissaries of evil into the whirlpool of passion, the story of the disgraceful sequel is so common, that it has ceased to be interesting, only to the broken hearts bound by the ties of kinship to the one now dead to reputation. The tidings, that "She is asleep in Jesus, and we will see her form no more here," would be pleasurable in comparison to the oppressing living trouble.

What do we do with *him?* We send the maniac to an asylum, the thief and murderer of the body to the prison and gallows, but this soul-destroyer is often not even ostracised in society. "O his soul is worth so much we must make a special effort to get him interested the next protracted meeting; he is so liberal." And the women smile and their boys take him for their model; fearing if they are better they will be called "goody goody." If our heavenly Father had no more mercy, and patience with inconsistencies in us, than we have with each other, we would stand forever condemned. O mothers, teach your daughters and sons not to play with fire. Yes, "We do," you say, but is it not when they are small, to protect the body? Do you then let them dance and flirt and say "this fire will not injure my child's soul?" There was never any one so perfectly trained but the prayer "Lead us not into temptation," should be the constant and necessary petition. Then let us not as fathers and mothers encourage anything in our children, that will tend to cause them to pray with less faith, "Deliver us from evil." Let us teach the dear ones, that God has lent us, that purity of heart is neccessary to be able to know the will of the great Father and source of all good that we have in this life and in the life to come; and let us recognize that self-control in all things removes weakness and imparts strength, while giving way to passion weakens the mind, life and influence for all good.

If we can keep the door of faith open and add to this intercourse with the Father all of the natural gifts cultivated and strengthened, we would without an effort have a light that would shine and constrain others to glorify the great Giver of all good.

Yours in Christ,
Nashville, Ark. ZETA.

Speaking of the mission debt, a circular from the officers contains the following.

"How can this debt be paid?" We answer:

"If each pastor will raise the full amount of his assessment, this will place in our treasury $350,000. This sum will pay the appropriation of the board, which amounts to $263,444.11, and leaves $86,555.88 with which to reduce the debt,"

"This will leave only $31,864.49 to be raised by the secretaries, and during the 'week of prayer and self-denial' the debt will be paid."

This seems plausible and is a very plain solution of the vexed question. Solve the problem, brethren.—Wesleyan Advocate.

WHITE HAIRS.

White hairs have been called "flowers of the cemetery;" but is it not better to think of them as a "streak of the dawn of the eternal day?" And will not this thought tend to make us more patient and considerate toward those aged servants among whom our lot is cast? Often their waiting-time is dreary. Old friends and companions have passed away, and these survivors are among the loneliest of the lonely. Their ways and their habit of thought can not be exactly those of younger folk. It will help us to brighten the close of their pilgrimage if we accustom ourselves to look upon them as having already seen "the dawn of the eternal day."—The Quiver.

DO GOOD NOW.

Dr. Johnson wisely said: "He who waits to do a great deal of good at once, will never do anything." Life is made up of little things. It is but once in an age that occasion is offered for a great deed. True greatness consists in being great in little things. How are railroads built? By one shovelful of dirt after another; one shovelful at a time. Thus, drops makes the ocean. Hence, we should be willing to do a little good at a time, and never "wait to do a great deal of good at once." If we would do much good in the world we must be willing to do good in little things, little acts one after another; speaking a word here, giving a tract there, and setting a good example at all times; we must do the first good thing we can, and then the next, and so keep on doing. This is the way to accomplish anything. Thus only can we do all the good in our power.—Epworth Herald.

TRIFLES THAT MAKE A PERFECT HOUSE.

"What have I done to-day?" the tired mother asks. "Nothing but take care of baby, plan the meals, and 'pick up.' My life is wasted on trifles." Take courage, weary mother! The progress of the world depends on the devotion of good women to just such "trifles." Who can do greater work than these—care for a child and look after the interest of home? She who with patient mother-love, gently prepares a human soul for life's responsibilities, does valiant service for both God and man. During the first year of a child's life the attention of its mother must, of necessity, be devoted to the care of the body, but the body should be made a fit temple for the indwelling of an immortal soul. Taking care of the baby is surely no trifle when viewed in this light. And what are the other services that go to make a home? Innumerable as the sands of the seashore for number, and in themselves almost as insignificant in character, but the grand sum total serves, as does the sand-shore, to stem the swelling tide of outside sin and suffering that menace with sullen war the sancity of home and safety of society.—Mother's Magazine.

A PLACE FOR EVERYONE.

What our Churches need most—next to the baptism of the Holy Ghost—is the development of all the members. So much is thrown upon the ministry that some of us can hardly catch a spare hour for our own family and fireside. A city pastor is often expected to prepare three sermons or lectures, to visit the flock, to see the sick, to bury the dead, to act on a dozen committees, and to make two or three speeches, all in a week! The church becomes Dr. T—'s church, or Mr. B——'s church, or Dr. C——'s church, or some other man's church, instead of being the people's church, with some gifted man as its overseer and pastor.

Now, I love to work, exceedingly, but not one whit more than I love to see my congregation work. And no man in my flock has any more right to turn his spiritual work over upon me than he has a right to send me to market for him or ask me to cook or eat his dinner for him. He needs his work as much as I need mine. In revival times the whole church is alive and busy. But where and when did the Master ever give "furlough" to three-fourths of our people to quit the ranks just as soon as a revival campaign is over?

A Christian who is keen for work will soon find his place. If he is "apt to teach," he, or she, will soon gather the Sabbath-school class, and will be there, Bible in hand, every Sunday, even though the rain is pattering on the pavements. Commend me to the teacher who wears a "waterproof" and always consults conscience sooner than a barometer.

Whoever has the gift of song should join God's great choir, and sing at every religions service. The owner of a good voice must give account for that voice on the day of judgment. We never shall have genuine congregational singing until every redeemed child of Christ sings from duty and consecrates the gift of music to the Lord. Those who expect to sing in heaven would better practice here.

Tract distribution is going too much out of fashion. It is a blessed and heaven-honored agency for doing good. Everyone who has some spare time and a tongue and a little pious tact can go out with a bundle of tracts to the abodes of ignorance and irreligion.

Those who cannot exhort, or each in a Sunday-school, or distribute tracts, can at least live for Jesus at home, and come and join in the prayers of prayer-meeting. The oldest, the timidest, the least-gifted, can surely do as much as this. Everyone, too, can give something when contribution box is passed. The gift of a "cup of cold water" in Christ's name has its reward. Everyone whom Jesus saves has a place assigned to him in the vineyard. An idle Christian is a monster! Friend, have you found the place?—Dr. T. L. Cuyler, in "Newly Enlisted."

Horsford's Acid Phosphate
For Sunstroke

It relieves the prostration and nervous derangement.

Children's Corner.

Conducted by Mrs. Carrie Thornburgh. Letters from the children for their CORNER should be addressed thus: "AUNT CARRIE, care of THE ARKANSAS METHODIST, Little Rock, Ark.

Vanndale, June 2.

DEAR AUNT CARRIE:—I send you 25 cents to assist in furnishing a Room in the Scarritt Bible and Training School. I am a little girl ten years of age. I go to Sabbath-school regularly. We have a Pansy Club for the benefit of our Sabbath-school. I want to be one of your nieces. I hope my letter will not reach the waste basket. I will close.

Your niece,
NINA BLOCK.

Center Hill, Ark., May 30.

DEAR AUNT CARRIE:—You spoke last week about your little nephews not writing, and after delaying so long I now attempt to write my first letter to the paper. Aunt Carrie, I can sympathize with you in the loss of your mother. My mother died two years ago; left seven boys; I'm the youngest. I was only six years old when she died, but I'll ever remember her dear face and loving words. I send ten cents for the S. B. and T. S. I hope to hear from more little boy cousins; and if this doesn't reach the waste basket I'll write again.

Your loving nephew,
CLEVELAND GRAMMER.

Norman, O. T., May 26.

DEAR AUNT CARRIE:—Papa takes the ARKANSAS METHODIST and I delight in reading the children's corner so much. Papa remembers the Editor and Business Manager with much love, as he was once intimately acquainted with them both. Enclosed you will find 10 cts. to help furnish a room in the Scarritt Bible and Training School. Your loving niece,
EMMA ADAIR.

Yes, Emma, the Editor and Manager both knew your father. They say he was a useful man and hope he is still active in the Lord's cause. It is such a blessing to have a religious father. You should delight to honor him. AUNT CARRIE.

Golden Lake, Ark., May 23.

DEAR AUNT CARRIE:—As I have never sent anything for furnishing our room I will send 10 cts. I am a member of the Methodist Church. I joined when I was eight, with my father. I will close with much love to Aunt Carrie and the cousins. Your little niece,
LUCY P. RHODES.

God bless you, Lucy. You made an early start on the right road. May you ever be faithful.
AUNT CARRIE.

Centre Hill, Ark., May 30.

DEAR AUNT CARRIE:—I sympathize with you in the loss of your dear mother, though I never had the trial of losing either of my parents. I send ten cents to help in furnishing a room in the S. B. and T. S. Aunt Carrie, I hope you will succeed in raising the amount. Please excuse me for waiting so long to send my mite. Your loving niece,
GRACIE B. HORTON.

Yes, we *must* succeed. We can't allow it to be said that the children of Arkansas *failed*.
AUNT CARRIE.

Lacy, Ark. May 25.

DEAR AUNT CARRIE:—As I have seen so many nice little letters lately, I thought, I would write. I appreciate the children having a corner in THE METHODIST so much. Will show my appreciation by writing to you. I am a little girl 12 years old, have two sisters and one brother. I go to Sunday-school every Sunday; Bro. Hilliard is our pastor. We all like him so much. Our home has been made sad this year by the death of my grandma. I send you 10cts to assist in furnishing a room in the Scarritt Bible and Training School. I think that is a good way to spend our money. Please forgive me for not sending sooner.

Your loving niece,
CAMMIE ROBERTS.

We have in stock many copies of the Note and Word editions of that popular song book, Prayer and Praise. We will fill orders for these books by the dozen or half dozen on more favorable terms than our readers can get them elsewhere.

We have a good stock of Bibles in various styles, also New Testaments and Psalms combined in large print. We offer bargains in Family Bibles, Pulpit Bibles and Teachers' Bibles. Write for catalogue and prices.

We have a large stock of Triumphant Songs, in the Note and Word editions, which we sell by the dozen or half dozen at less than the Chicago prices. This is the popular and excelleht book used in the Sam Jones meetings—and it is a cheap book.

R. R. R.

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NEVER FAILS TO RELIEVE PAIN.

It surpasses all other remedies in the wonderful power which it possesses of curing

Rheumatism and Neuralgia.

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The application of the READY RELIEF to the part or parts where the difficulty of pain exists will afford ease and comfort.

INTERNALLY, a half to a teaspoonful in half a tumbler of water will, in a few minutes, cure cramps, spasms, sour stomach, nausea, vomiting, heartburn, nervousness, sleeplessness, sick headache, diarrhœa, dyssentery, cholera morbus, colic, flatulency and all internal pain.

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Sure Cure for Fever and Ague!

Radways's Ready Relief is a sure cure as well as a preventative of Fever and Ague. Here is a remedy for 50 cents that will cure this disease positively, and enables people to live in the worst ague district free from attacks. This is better than the legion of ague cures; quinine, chalgagues, etc. It has cured thousands. Twenty drops to a teaspoonful, in a glass of water, taken the first thing on getting out of bed in the morning, will protect the system from attacks. One 50-cent bottle will cure an entire family and have enough left to stop all kinds of pain that may trouble you, either from accident or disease. 50 cents per bottle. Sold by druggists.

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is the cause of most of the depressing, painful and unpleasant sensations and sufferings with which we are afflicted: and these sufferings will continue so long as the Liver is allowed to remain in this sick or sluggish condition.

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The most perfect, safe and reliable Cathartic that has ever been compounded—Purely Vegetable, positively containing no Mercury or other deleterious substances: having all the beneficial properties that Mercury is possessed of as a cathartic without the danger of any of its evil consequences, they have superceded mercury, and have become the Pill of modern Science. Elegantly coated and without taste, there is no difficulty in swallowing Radway's Pills: mild and gentle or thorough in their operations according to the dose, they are the favorites of the present time.

They cure all disorders of the Stomach, Liver, Bowels, Kidneys, Bladder, Nervous Diseases, Loss of Appetite, Headache, Costiveness, Indigestion, Dyspepsia, Billiousness, Fever, Inflammation of the Bowels, Piles and all the derangements of the Internal Viscera. 25cts a box—sold by druggists.

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The best investment of money is to put it out at interest in Christian manhood. You may name any rate of interest you please, and it will return to you double. If you know a poor boy of integrity, put some money out on his education at a Christian college, and it will be paying you when stocks and bonds and securities are *nil*.—N. O. Advocate.

Now that the summer holidays draw on, we beg to remind our readers of Bishop Fitzgerald's "Sketch of Judge Longstreet." It is an excellent book to put in one's outing wallet. Good book, good print, good binding. Price $1. Address Bennett & Thornburgh.

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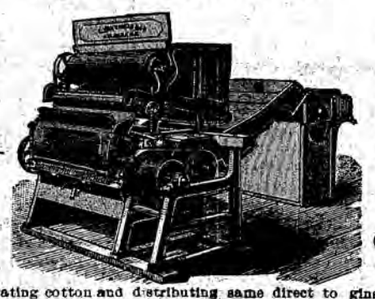

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ARKANSAS METHODIST.

THURSDAY, JUNE 23, 1892

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ONE ENJOYS

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Syrup of Figs is for sale in 50c and $1 bottles by all leading druggists. Any reliable druggist who may not have it on hand will procure it promptly for any one who wishes to try it. Do not accept any substitute.

CALIFORNIA FIG SYRUP CO.

SAN FRANCISCO, CAL.
LOUISVILLE, KY. NEW YORK, N.Y.

OBITUARIES.

M'CARTY.—James M. McCarty, son of Dr. George C. and Amanda McCarty of Long Point, Ark., was born at DeWitt, Ark., Aug. 15, 1868, and died at Long Point March 27, 1892. A true and good citizen, a dutiful son and a kind and loving husband and father has gone from our midst. "Jim" was not a member of the Church, but his relatives and friends say that he was a Christian, and they say that he would have joined the Church if it had not been that his father was a member of the Methodist Church and his mother a member of the Baptist; he could not decide whether he ought to go with his father or his mother.

The deceased was a great favorite in the community where he lived, and his future promised to be one of usefulness. He leaves a mother and a father, a wife and babe, a brother and a sister, and other relatives and friends who mourn because he has gone from them. May He who has said "My grace is sufficient for you in every time of need," comfort these sorrowing ones in their sore affliction.

HIS PASTOR.

De Witt, Ark.

RUFF.—Sister Kizziah Ruff, wife of Dr. D. P. Ruff, was born Sept. 28, 1824; professed religion at the age of 14, and joined the M. E. Church, South, in Fayette Co., Tenn.; moved to Arkansas in 1838 with her father (David Smith) and was one of the number in the organization of the first Methodist Church in Wiley's Cove, Searcy Co., Ark. She lived a consistent Christian till the day of her death, the last of June 1891. The writer had been her pastor for only a part of the year. She was always kind and courteous in her manner; her home was a happy one; her children bear the impress of a Christian mother. It has rarely been my fortune to see a more quiet, intelligent country lady than Sister Ruff. I read and sang and prayed often with her before she died. She seemed to be very happy for days before her death. She leaves behind a devoted husband and five children and a host of friends to mourn their irreparable loss. We would say to the bereaved, sorrow not as those who have no hope; your loss is her eternal gain. Her funeral sermon was preached by the writer last August on the first Sunday of camp-meeting at McGuire's camp-ground, in Wiley's Cove where she first joined the Church in Ark. The funeral was attended by a host of weeping friends and relatives.

J. H. WATTS.

ARNOLD.—A. J. Arnold was born in Franklin Co., Tenn., Oct. 10, 1817, where he remained until 1856, when he moved to Ark., settling near Center Point in (what was then Sevier but now) Howard Co., where he lived until his death, Jan. 7, 1892. Bro. Howard was happily married to Miss Caladona Harris March 16, 1846. She shared his joys and sorrows with him until December 24, 1874, when she was taken from her husband and children by the hand of death.

In 1866 Bro. Arnold professed religion under the ministry of (the now sainted) J. G. Ward and joined the M. E. Church, South. He at once was made class leader and from his conversion until his death he was active in all the relations of church work assigned him. Many preachers that served the Center Point circuit in the past 25 years would bear testimony to the zeal of Bro. Arnold. Revs. J. R. Sanders and J. M. G. Douglass especially will remember how zealously he worked with them during their pastorate at Center Point, leaving his home and going with them from one appointment to another, praying, singing and exhorting with a power that made Christian hearts rejoice and caused sinners to tremble. Oh! how we miss Bro. Arnold at Sunshine Church. His seat is vacant there, his voice heard there no more in song and prayer, but we know where he is.

Bro. Arnold leaves nine children on this side the river; two preceded him and with the wife and mother were waiting and watching for him. One of his daughters preceded him just 11 days, and he said to her as she was passing down into the valley, "Be courageous, my child; don't be afraid; your papa will soon be with you again." The day before he died he said to his children "I must leave you all. But I will fall at my post." To the sorrowing children there is comfort in the thought, that he died as he lived and that their best earthly friend has passed over the Jordan and is now with the happy throng that await their coming. May God bless all the sorrowing ones.

J. B. HILL.

Center Point, Ark.

EVANS—John H. Evans was born April 5, 1849; was married to Lucinda L. Brown Nov 30, 1873, and moved into the neighborhood where the Forest Grove Church now stands. There was no church there at that time (1878) and the easiest way according to the flesh would have been for this young Christian family to have buried their professions and fallen in with the tide of worldiness and ungodliness, that seemed to be sweeping everything before it; but they chose rather to introduce themselves as Christians and to earnestly contend that due respect be paid their Lord and his Gospel. The first time that I ever heard of Brother Evans he was spoken of as "that religious crank," who would spoil all the fun of a log rolling occasion by continually reproving the men for their profanity, and talking about churches and Sunday-school and prayer meetings and begging people not to dance or have dancing at their houses. This to these young people was foolishness, but it was soon to be seen, that the wisdom of God and the power of God was in it. A brush arbor was built and Bro. E. C. Castlebery was invited to hold a meeting. This meeting resulted in the conversion of many souls and a general awakening of religious interest throughout the neighbhood. A log meeting house was erected which in less than two years was abandoned for the occupancy of a new framed church, where the gospel is preached, and the prayer meeting and the Sunday-school still lives to bless the community. Close by this church is a neatly kept grave-yard in which Sister Evans was laid in 1881. On Jan. 23, 1892 her faithful consort was buried by her side. One month ago we stood by their graves and as we looked upon the silent tombs of so many of their neighbors who had been brought through the Church to a peaceful death and an eternal life, we thought what a power in God's hands is a consecrated Christian, and as the song pealed forth calling us to worship, we remembered that God buries his workmen and carries on his work.

W. J. VICK.

Deafness Cannot 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 cannot be cured by Hall's Catarrh Cure. Send for circulars, free. F. J. CHENEY & CO., Toledo, O.

☞Sold by Druggists, 75c.

WANTED: Agents. Either sex, throughout the State. Quick sales. Big pay. W. E. Clark, 305 West 13th St., Little Rock, Ark. tf

HAVE YOU READ

How Mr. W. D. Wentz of Geneva, N. Y., was cured of the severest form of dyspepsia? He says everything he ate seemed like pouring melted lead into his stomach. Hood's Sarsaparilla effected a perfect cure. Full particulars will be sent if you write C. I. Hood & Co., Lowell, Mass.

The highest praise has been won by Hood's Pills for their easy, yet efficient action.

The freight on one of our METHODIST Sewing Machines to any point in Arkansas will be from 50 cents to $1. The average is 65 cents.

FROM OHIO. Dr. E. J. Worst of Ashland, Ohio, will mail nine days trial treatment of the famous Australian Electro Pills FREE to any our readers or their friends suffering with any chronic disease. Write him.

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.

☞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.

If any pastor desires to try to sell an organ or two, or a few sewing machines and thereby make a little something, write to us for catalogues and commissions.

BENNETT & THORNBURGH.

If you think of buying an organ for your parlor or for your church, send to us for a catalogue. We will sell cheaper than the cheapest and guarantee satisfaction.

BENNETT & THORNBURGH.

PISO'S CURE FOR CONSUMPTION
25 CTS. 25 CTS.
CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.

Young Mothers!

We Offer You a Remedy which Insures Safety to Life of Mother and Child.

"MOTHER'S FRIEND"

Robs Confinement of its Pain, Horror and Risk.

After using one bottle of "Mother's Friend" I suffered but little pain, and did not experience that weakness afterward usual in such cases.—Mrs. ANNIE GAGE, Lamar, Mo., Jan. 15th, 1891.

Sent by express, charges prepaid, on receipt of price, $1.50 per bottle. Book to Mothers mailed free.

BRADFIELD REGULATOR CO., ATLANTA, GA.

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OXFORD BIBLES.

We can supply our patrons with Oxford Teacher's Bibles at lowest cash prices. Send for catalogue.

TEACHERS WANTED

Methodist. Address Southern Teachers' Bureau, Winchester, Tenn. Send stamp.

WANTED!

Salesmen, to represent the "Bentrovato Nursery." Address

S. R. CLEMENT, Jonesboro, Ark.

FOR SALE,

A new two story seven room residence, well finished, near Galloway Female College, Searcy, Ark. Photograph furnished on application, terms reasonable. Address, P. O. Box 82, Searcy, Ark.

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.

A Nice Thing.

Our Business Manager, who has been a Sunday-school Superintendent for 25 years, and knows what is needed by Superintendents and Secretaries, has caused to be published "A Vest-pocket Minute and Memorandum Book" for those officers. It contains places to record the Minutes of 53 Sundays and 21 pages for other memoranda. It is only 2 1-2 by 4 1-2 inches, and is sent post-paid for only ten cents in postage stamps.

We will sell any book or periodica as cheap as it can be bought of our Publishing House. We sell at same price and give same discounts to the preachers as the Publishing House.

If the care of the hair were made a part of a lady's education, we should not see so many gray heads, and the use of Halls Hair Renewer, a sure remedy.

Our Style 4 Sewing Machine seems to be the popular style. It is the best Machine for the price on the market. It is no cheap concern, but a splendid Machine, warranted to give entire satisfaction. A regular agent would ask $40 for it. We sell it for only $22.50.

The reason that we can sell an Organ or a Piano so cheap is, not because the instruments are inferior, but because we are content with a very small profit on them. We only desire to fairly cover the expense of advertising them.

BENNETT & THORNBURGH.

When the blood is loaded with impurities, the whole system becomes disordered. This condition of things cannot last long without serious results. In such cases, a powerful alterative is needed, such as Ayer's Sarsaparilla. It never fails, and has no equal.

Pastors can make something by selling organs to their people and do the people a kindness too; for we can sell through the preachers cheaper than the people can buy from others. Preacher, if you want to investigate the matter send to us for catalogue and particulars.

BENNETT & THORNBURGH.

Don't fool with Indigestion. Take BEECHAM'S PILLS.

The Newspaper Directories correctly give THE ARKANSAS METHODIST as the only paper in Arkansas having a circulation of over ten thousand.

Shoe dealers, Glovers, Dry Goods Merchants, and those who sell leather goods should read Tanner's Oil Co. advertisement. tf

No Southern Methodist home should be without Dr. Peterson's "Handbook of Southern Methodism." It is our history epitomized. A prominent minister of our Church applied to us a for statistics that are fully set forth in this Handbook, with much more of equal value, all to be had for 25 cents. It would have taken more than 25 cents worth of time to have gathered from the General Minutes the information the brother called for. Address Bennett & Thornburgh.

WARNING ORDER

Before T. W. Wilson, J. P. in and for Big Rock Township, Pulaski Co., Ark.

Kelley Goodfellow Shoe Co, Plaintiff, vs. H. C. Sprinkle, Defendent.

The defendent, H. C. Sprinkle, is hereby warned to appear within thirty days and answer the complaint of the Kelley Goodfellow Shoe Co., plaintiff herein. T. W. WILSON, J. P.

May 30, 1892.

Commissioner's Sale.

Notice is hereby given that in pursuance of the authority and directions contained in the decretal order of the Pulaski Chancery Court rendered in the cause (No. 3775) pending in said court on the 18th day of April 1892, wherein A. Kempner is plaintiff and Henrietta Smith as administratrix of the estate of Nathaniel Smith, deceased, is defendant, the undersigned as commissioner of said court will offer for sale at public outcry to the highest bidder, at the East front door of the Pulaski county court house (in which said court is held) in the city of Little Rock, Ark., within the hours for judical sales on

MONDAY THE 11TH DAY OF JULY, 1892,

the following described real estate, to-wit: The West half of the North East quarter of Section Ten (10) in Township Two North, Range Thirteen West, containing 80 acres.

Terms of sale: On a credit of three months, the purchaser to execute note with approved security and a lien being retained on the premises sold for purchase money.

Given under my hand this 3rd day of June, 1892. I. J. HICKS, Commissioner in Chancery.

J. H. Harrod, Sol. for Plff.

Epworth Organs and Pianos.

Honest Instruments for Honest People at Honest Prices.

Shipped Direct from Factory to Fireside at Special Rates. Pleasing in Tone, Elegant in Finish, Beautiful in Design, Solid in Construction, containing the latest desirable improvements. ☞Fully warranted for five years.

Illustrated catalogues and price lists sent on application to

BENNETT & THORNBURGH, General Agents for Arkansas, Little Rock, Ark.

DAVIES, Artistic Photographer.

We make everything from the smallest locket to life-size Photographs, and only solicit first-class patronage. Studio at 120 1-2 Main Street, Little Rock, Ark.

Sam Jones.

If you will send me a postal note for 50 cents I will mail you at once (postage prepaid) one copy of Sam Jones' Sermons 346 pages (regular price) 50 cents, one copy Sam Jones' Anecdotes [as related by himself in revival meetings] (regular price) 50 cents, one copy of a New Gospel song Will You Meet Me At The Fountain. By Nelson Gilreath. All the above for 50 cents. Address, NELSON GILREATH MUSIC CO. Cartersville, Ga.

GLEASON'S HOTEL

FOR LADIES and GENTLEMEN

CORNER MARKAM & LOUISIANA STS., LITTLE ROCK, ARK.

BETTER THAN QUININE.

HUGHES' TONIC,

The Old Reliable, SURE CURE for

CHILLS AND FEVER.

TRY IT. Don't take any Substitute, 2 sizes; 50c, and $1. For Sale by Druggists.

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I DEFY COMPETITION

W. L. FUNSTON.

Marble Works,

MONUMENTS,

Headstones, Copings, Etc.

CORRESPONDENCE SOLICITED.

Designs sent on application.

SHELLS for Ornamental Graves and Gardens, Etc.

605 Main St. Little Rock Ark.

Established 1865.

C. O. KIMBALL

MANUFACTURER AND DEALER IN

Harness and Saddles.

In the coming season I am offering unequaled bargains in Buggy and Wagon Harness, Ladies' and Men's Saddles, etc.

No. 0 sin. bug. harness, breast C 1 in. trace, 2 1-2 in. saddle.	$6.50
No. 00 sin. bug. harness, hames 1 in. trace, 2 1-2 in. saddle	9.50
No. 00 sin. bug. harness hames 1 1-8 in. trace, 3 in. saddle,	10.25
No. 00 sin. bug. harness, hames 1 1-4 in. trace, 3 1-2 in saddle,	12.50
No. 25 sin. bug. harness, single trace, 1 1-2 in. 1 1-2 in saddle,	15.50

Double buggy har. from $15.00 to 25.00.
Wagon harness, from $15.00 to 30.00.
Ladies saddles, from $3.75 to 20.00.
Men's saddles from $3.50 to 20.00.

Chains, Blind Bridles Collars, Whips, etc

ORDERS BY MAIL PROMPTLY ATTENDED TO AND SATISFACTION GUARANTEED.

324 MAIN ST., LITTLE ROCK, ARK.

BELLS

Steel Alloy Church and School Bells. ☞Send for Catalogue. C. S. BELL & CO., Hillsboro, O.

Short time only I will send my Electric Belts and Trusses

DR. JUDD'S On 6 Months' Trial

If You Wish Health, Address DR. C. B. JUDD, Detroit, Mich.

ELECTRIC BELT WILL CURE

On 6 Months Trial. My Electric Belts are the lightest, simplest, most durable, and generate five times more Electricity than any other. Superior to any Box Battery made. A Battery and Belt combined, and produces sufficient Electricity to produce a shock, and should be used by male and female, old and young. As much of a household necessity as sugar, tea and coffee. Not only a cure of disease but also a preventative.

BUTTE CITY, MONT., Jan. 16, 1892.—Within the last eighteen months we have taken in over $1,000 for Judd's Electric Belts and Trusses, and have never had a single complaint, but have had many compliments passed upon them. D. M. NEWBRO DRUG CO.

Reference, Banks and Mercantile Agencies.

W. H. SCHAEFFER & CO.

Successors to BEAL & FLETCHER,

WHOLESALE AND RETAIL GROCERS

309 E. Markham Street.

Goods Sold as Low as the Lowest, Give us a Trial.

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121 West Markham St. Under Capital Hotel.

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Merchant Tailors' Exchange.

Do You Eat?

NEW FIRM. NEW GOODS, NEW PRICES.

We step to the front and claim your patronage, because we have the quality of goods you want and will sell at figures to win your patronage. Quick delivery and courteous attention at all times.

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319 MAIN STREET, LITTLE ROCK, ARKANSAS.

Fones Bros. Hardware Company,

WHOLESALE AND RETAIL DEALERS IN

HARDWARE,

Iron, Nails, Cutlery, Axes, Cooking and Heating Stoves

Avery & Sons' Plows, Oliver Chilled Plows, Rubber and Leather Belting

Our stock is both large and complete; having a resident buyer in New York, we are enabled to compete with any market.

202 Main Street, LITTLE ROCK, ARK.

CARL & TOBEY CO.,

WHOLESALE GROCERS

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Metal Tipped. EVER READY DRESS STAY Will Not Cut Through.

See Name "EVER READY" on Back of Each Stay.

Acknowledged the **BEST DRESS STAY** On the Market

Made with Gutta Percha on both sides of steel and warranted water-proof. All other stays are made differently and will rust. Beware of Imitations. Take none but the "Ever Ready."

Manufactured by the YPSILANTI DRESS STAY MFG. CO., Ypsilanti, Mich.

FOR SALE BY ALL JOBBERS AND RETAILERS.

SPECIAL DEPOTS. { MODEL DRESS STEEL CO., 74 Grand St., New York. BROWN & METZNER, 535 Market Street, San Francisco.

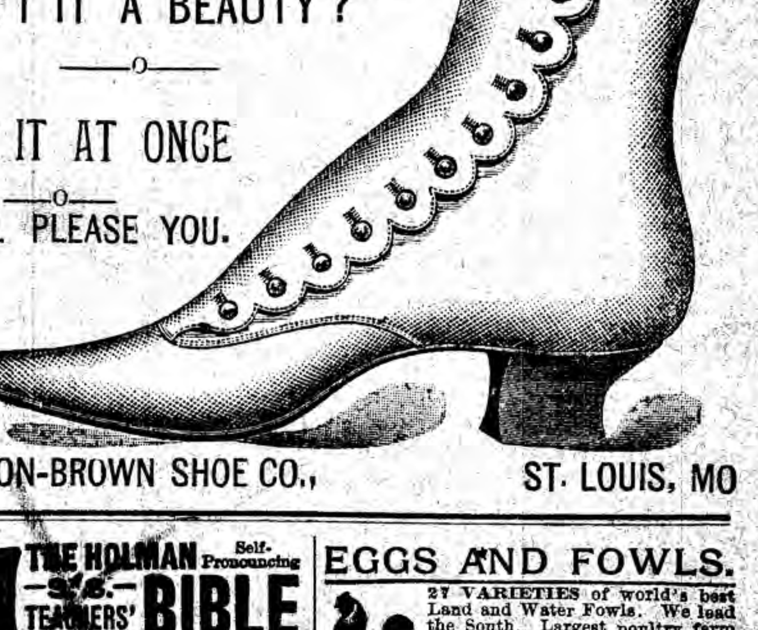
THIS IS OUR

Own Make $2.50 Shoe

ISN'T IT A BEAUTY?

ORDER IT AT ONCE

IT WILL PLEASE YOU.



HAMILTON-BROWN SHOE CO., ST. LOUIS, MO

THE HOLMAN Self-Pronouncing S. S. TEACHERS' BIBLE

The only one of the kind in the world, is NOW READY. AGENTS WANTED—Full particulars on application. A. J. HOLMAN & CO. PHILADELPHIA, PA.

EGGS AND FOWLS.

27 VARIETIES of world's best Land and Water Fowls. We lead the South. Largest poultry farm in the Country. Imported stock. Have shipped Eggs from Mexico to Canada, with satisfaction. $2.00 per 13. $5.00 per 39. Stamp for beautiful catalogue.

Arkansas Poultry Farm, Batesville, Ark.

ARKANSAS METHODIST.

Circulation over 10,000 every week; we guarantee that no issue shall be less than 10,000 copies.

Entered at the Post-Office at Little Rock, Arkansas, as second-class mail matter.

THURSDAY, JUNE 23, 1892.

NERVOUS PROSTRATION.

A Prevalent Malady During Hot Weather.

Nervous prostration (neurasthenia), spinal anæmia, nervousness, weakness and nervous debility are different names given to an affection of the nervous system which is becoming more and more common. Hard work, close competition, business uncertainties, little sleep, high living, the use of narcotics, all tend alike to injure the nervous system.

SYMPTOMS.—A foreboding of calamity, a sense of something awful about to happen, twitching of the eyelids, moving, brown specks before the eyes and metallic ringing in the ears, sour stomach after eating, with belching of gas, a feeling of great weight in the stomach, morbid fear of leaving home, a constant desire to talk of their symptoms, chills and hot flashes, hands and feet usually cold and clammy, general tendency to dryness and coldness of the skin of the whole body, neuralgic headache, nervous chills, hysteria, sinking and faint spells, distressing palpitation of the heart, defective eyesight, total inability to read, write, or do any business, urine abundant, without color, loss of flesh, sleeplessness, and sexual excitability. Some of these symptoms are present in every case.

TREATMENT.—There should be an entire change of habits, and the diet should consist largely of animal food. Walking, riding, or rowing, and other outdoor employments, as much as the strength of the patient will allow, is indispensable. A sufficient dose of Man-a-lin should be taken at bedtime to produce one natural movement of the bowels each day. Pe-ru-na should be taken immediately before eating, beginning with a very small dose and gradually increasing until two tablepoonsfuls are taken before each meal. Pe-ru-na may be taken between meals, or at night, to relieve bad spells, in such doses as may be found necessary. No other medicine should be taken.

For free book on diseases peculiar to hot weather send to the Pe-ru-na Drug Manufacturing Co., Columbus, O. Sent free to any address.

EUREKA SPRINGS DISTRICT.

DR. BENNETT:—The Bible Conference is to convene in this city June 26. Dr. Messeck of St. Louis is to be in attendance. He is booked for our pulpit 4th Sunday. Dr. Ditzler is reported under promise for 2nd Sun. in July, and Sam Jones at the Normal opening July 4. These dignitaries and other important persons will give weight to summer movements here.

The days are getting hot, and visitors to this resort are numerous. More or less come and go by every train, and eminently so as the heated term advances. Many remain from two weeks to twelve months, and often the visitor invests and becomes a resident.

The points of attraction here are becoming more delightful all the time. The hotels were never in such nice condition as now. The residences, many of them, are beautiful, the drives and points of resort are improved. The school advantages are better and the Churches are doing well. The great Sanitarium outlook is encouraging too, and the Summer Normal advantages will, I suppose, be quite in excess of last year. The springs are kept in fine condition and the breezes are healthful and cool.

The third Quarterly meeting for this station was held this week. The occasion was of tolerable interest. The officials were not well out, but 3 p. m. Saturday is a most busy time. The congregations were good, the love-feast well attended at 3 p. m. Sunday, resolved itself into an informal service of hand shaking, songs of rejoicing and shouts of praise. At night the subject was 1 Tim., 4:16, with special reference to the "plea" of Campbellism lately thrust before us by a visiting brother to this city.

A great uprising occurred last week at the parsonage here and new basement rooms are going in below this week. Shall an evangelist take the honors of getting people saved after all this work to care for a preacher?

The Quarterly meetings have been well attended at most points. At Huntsville, Bro. Monk was in Little Rock for treatment—his eyes being the trouble. His congregations were impatient for his return. Bro. McCurry, L. P., did well as pastor pro tem. Bro. Burk of Carrollton has been quite sick, but is up again and at work; his parsonage is undergoing renovation and repairs.

The waters have been high and more than once it took an extra day and the greatest precaution to get around and over at all, but thanks to a kind Providence no place has been entirely missed. The services as a rule have been pleasant and in instances most delightful. No preachers, I presume, are more fully committed to the work than are the pastors of this District, and we are hoping for great success in revival efforts to follow immediately the District Conference. A. H. WILLIAMS.

Eureka Springs, June 16.

A new edition of Mrs. Thornburgh's Infant Catechisms has just been published. The first edition sold rapidly and was highly commended by those who used them. It has been revised and improved. Send for a few and try them, only 40 cents a dozen.

BENNETT & THORNBURGH.

To prevent your shoes and kid gloves wearing out you should use Tanner's Oil. See advertisement. tf

Renew your subscription ! ! ! ! !

AN EXPLANATION.

At the late session of the Board of Directors it was found that the Constitution of Yellville Institute (the Harrison District High School) contemplated a preacher in the traveling connection as its President. To carry out that provision of the Constitution the writer was elected to that position. This was regarded by him as an expedient. The vessel had grounded on a shoal; by this means it was floated into deep water. Harrison, where he preaches, is half a day's ride from Yellville; he can go there when needed: his work at this place will not be interrupted. He will not move to Yellville. Several years ago he "gave up all to follow Christ" as a preacher; that is his work; he is not a teacher, and is not seeking work of that kind. He is too far advanced on the journey to try to learn the art of teaching. He writes these things that he may not be misunderstood.

A HIGH SCHOOL

is greatly needed in North Arkansas. Our Church must lead in this matter. Yellville has such a school. It ought to be patronized by our people. The enrollment last year was very encouraging, and the outlook for the future is most flattering. This is not a rival school; it meets a recognized want up in these mountains.

The late closing was most gratifying as to the character of the work done. Having been in close contact with schools and colleges for several years, the writer ought to know something about them, what is done and how. The work done at Yellville is as good as any as far as it goes. The material is of the best. He saw and studied the material and thought it was not inferior to any. Like the quarries, almost marble, that are being opened there, this Institute has unearthed an inexhaustible supply of the most promising stones which are capable of a high degree of polish.

A new rail-road will soon be completed from Buffalo Shoals to Yellville; the former place is at the head of navigation on White River. When this is done the town will grow—indeed it's growing now. One thousand dollars will pay the school out of debt; that money has been heard of—it is only hiding and will appear in due time. Some man of the right stamp will get a good place at Yellville next year. Yours, &c.,

T. J. REYNOLDS.

Harrison, June 15.

SORELY DISTRESSED PEOPLE.

DEAR BRO. BENNETT.—I write you from this distressed section of the country, which has been overflowed with water from one foot to ten feet for six weeks, destroying our crops, fences and all of our gardens, leaving us nothing to live on but meat and bread, and but few that are able to get that. In fact some are close on to starving, and if relief cannot be had and that soon, I fear some will actually starve. Some are living on parched corn and now sick. No one can imagine the suffering there is, and I fear we do not even realize the full amount of distress we have yet to go through with. The water is still on us, but has commenced to fall today, but cannot get off before the first or the 10th of July. Then it is too late to make a crop. May be we can with favorable season make some corn and late garden; that is, if we can get anything to make it on. There is no money to use in the way of improvements or work of any kind. What is to become of us is a serious question with us. We know that the low price of the cotton crop left the farmers and merchants with little money; hence we can not expect the people to do as much for us as they would otherwise. A large number of our people have left here and many more will go as soon as they can get off, and if the levees are not put up this summer or fall, it is useless for us to try to live here. We will be forced to leave our homes, that we have worked so long and hard for, that we expected to realize a living from. It is hard to give up all that we have and commence a new life. Many of us are advanced in age and it will go hard with us, but unless the water is kept off in some way, we cannot live here. We have as fine farming country here as is in the bottoms of the Miss. River or anywhere else.

Dear Bro., I have not heard a sermon preached this year, and do not expect to hear one for two more months. Our preacher has not been able to get here on account of water. A few of us get together and have prayer meeting, but the demoralization of the overflows has scattered our flock. Some have gone off from the country, some are going back to the world; the wolf has been in our flock and scattered us. O for a good shepherd to come among us and reclaim the wandering sheep.

Enclosed find my renewal of subscription for THE METHODIST. I can not do without it. It is a welcome visitor; hence, I cannot give it up, although I have no money to spare.

Truly Yours,

B. J. COOPWOOD.

Red Fork, June 13.

LIGHT WANTED.

DR. BENNETT:—Dear Brother: for several years we have tried to have a Sunday-school at this place and failed. I read with eagerness the piece in last week's METHODIST by Hon. T. B. Morton, hoping to find out what our "barrier" was; but I found him too high for us. His standard of superintendent and teacher is higher than many of our preachers attain to, and leaves us with no material to work on. We have a house, children and literature, 12 or 15 active members of the Church, but cannot get them to come to Sunday-school. We have neither learning nor zeal. Now the question is, ought we to try to have a Sunday-school? I enjoy staying at home reading my books and papers in the midst of my family; but for conscience sake I have spent part of the day trying to have Sunday-school. If anyone has ever succeeded in a country place with poor material, I would like to know their method. Respect'y,

P.

[From the environments indicated our correspondent seems quite naturally discouraged. As requested we hope some of our most efficient Sunday-school workers in similar localities will make *brief* and pointed suggestions from their personal experience for the benefit of "P" and others in sparsely settled rural districts.—EDITOR.]

MERITED TRIBUTE

Resolutions on the death of Sister M. E. Slover, who died in January 1892, Pine Bluff, Ark.

Whereas, It has pleased the Almighty to remove from our midst our late Sister Slover, and whereas the relations held by our deceased sister with the members of this Society renders it proper that we should place on record our appreciation of her services in the Missionary cause; therefore, be it resolved, that in the death of Sister Slover our Woman's Missionary Society loses a member who was always zealous in the cause of Missions. Resolved, that a record be made of these resolutions.

MRS. H. O. HOUSTON,
" J. W. BRADFORD,
" D. S. MILLS,
Committee.

Memphis papers please copy.

It is Truly a Great Remedy is What Rev. Sam Jones Says of Germetuer.

"I returned from Tyler, Texas, on March 12. I find my wife has been taking Royal Germetuer two weeks, to the GREAT UPBUILDING OF HER PHYSICAL SYSTEM. She is now almost free from the distressing headaches with which she has suffered for twenty years. Surely it has done wonders for her. I WISH EVERY POOR SUFFERING WIFE HAD ACCESS TO THAT MEDICINE."

Later he writes: "My wife, who was an invalid from nervous sick headache, has been entirely cured by six weeks' use of Dr. King's Royal Germetuer. Her health is perfect. In three weeks two of my children were cured completly of nasal catarrh. IT IS TRULY A GREAT REMEDY."

Mrs. Dr. J. B. Hawthorn, of Atlanta, Ga., was cured of a long-standing case of neuralgia and general debility.

Rev. W. R. Gwaltney, of Greensboro, N. C., was cured of a bad case of dyspepsia. He says "It will cure any case of dyspepsia."

Mr. A. W. Jackson, of Sandersville, Ga., after trying various physicians for 15 years, was cured of a violent case of rheumatism.

M. B. Avary & Co., whole sale druggists Atlanta say: "We are selling five times as much of your ROYAL GERMETUER as of any other patent medicine on the market, and it gives universal satisfaction. The demand is constantly increasing."

POST OAK CIRCUIT. By a Member of the Red River Conference. 16mo. 60 cents.

One of the richest, rarest, and radiest books ever issued from our press. In all our literature there is nothing like it. It is a picture gallery in which every one is sure to recognise an acquaintance. As the editor observes, "unless we are mistaken, old Avarice himself will read it with interest, shut it up, wipe his eyes, and—open his purse."

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

WESLEYAN FEMALE INSTITUTE Opens its 44th Annual Session Sept. 22d, 1892.

STAUNTON, VIRGINIA. One of the most thorough Schools for Young Ladies in the South. Twenty-five teachers and officers. Degrees of B. S., B. A., and M. A. conferred. Conservatory Course in Music. Superior Art School with all Ornamental branches and womanly accomplishments. One hundred and fifty-two boarding pupils enrolled from twenty States. Situation beautiful. Climate unsurpassed. Special inducements to persons at a distance. Those who are seeking superior advantages on the lowest terms, write for a Catalogue of this time-honored School, to

WM. A. HARRIS, D. D., President, Staunton, Virginia.

Webb School, BELL BUCKLE, TENN.

W. R. WEBB, A.M. REV. GEO. L. BEALE, A.M.
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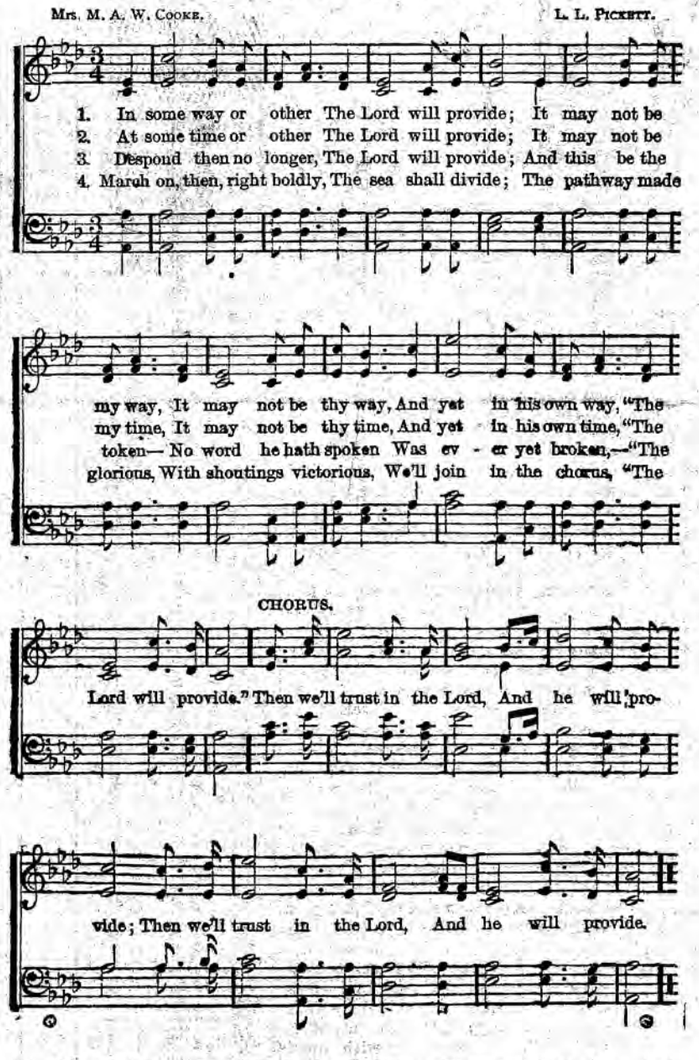

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