The Arkansas Methodist.

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

BY BENNETT & THORNBURGH. "Speak Thou The Things That Become Sound Doctrine." TERMS, IN ADVANCE, One Year, $1.50. To Preachers, $1

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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.
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

AN URGENT APPEAL.

To the Preachers in Charge, White River Conference: Dear Brethren, As Treasurer of your Board of Missions I am receiving letters from brethren serving missions, asking for aid. One says "I am out of meat, and only have one-half pound of coffee and all the money I have is one copper cent. I am in distress." Another doing a heroic work says "I am compelled to ask you for a remittance on the appropriation for my charge." These brethren find it more convenient to write to me than to all of the preachers, but not one cent have I received to send them.

Allow me to urge you to take collections during every Sabbath for a month, and though money is scarce and your collections light, an average of five dollars from each of you in the aggregate will greatly relieve our faithful brethren. Who will be the first to remit? I will report the same to THE ARKANSAS METHODIST and I know Bros. Bennett and Thornburg will take pleasure in publishing it.

F. R. NOE, Treas.

Salem, Ark.

This utterance of his deserves to be written in letters of gold:

There are some good men who seem to believe more in the manipulations of a political convention than they do in the force of religious truth, or in the power of the Holy Ghost. Over and again we have heard them decry the value of "moral suasion" as a means of reforming the world, and insist that, if anything in that direction is to be accomplished, it must be done through political agencies. We have said that they are good men, and the statement is true; but they are not men whose thinking has gone down to the bed rock of first principles.

Some of our District Conferences are later this year than usual, the Presiding Elders having delayed holding them in the hope of getting a Bishop to preside; but in this several of them have been disappointed. Ours (Franklin Dist. Conf.) will be held July 8–10, and our Presiding Elder, T. B. Fisher, will have to preside, which he preferred not to do, and the more so as the seat of the Conference is in the community in which he was raised. We are expecting a good time.

During the past spring I lived over the days of the rebellion, and put to record many pages of my recollections and observations, which I may have published in book form, if I ever get able to have it done. When our Conference trouble, in the Kelley matter, got under full headway, I betook myself more than ever to the Bivouac of ex-Confederate soldiers, and while acting as Chairman of the historical committee, I determined, as soon as I could, to go carefully through my army diary, which is only fully intelligible to me, and make out a record for the benefit, at least, of my "numerous progeny," that they might see the war as I saw it, and go with me through the campaigns in which I was engaged.

A. T. GOODLOE.

Chapel Hill, Tenn.

FROM OLD JERUSALEM.

Long ago it was my purpose to thank you for your effectual reply to Dr. Kelley's fusilade, aimed at you through the organ of the Tennessee politico-ecclesiastical inquisition, but have been hindered in one way and another from doing so sooner. I need not to have been surprised, though I was, that the aforesaid organ stopped visiting your office at that particular time, and that extra copies of it were printed and sent out to parties not taking it. Having received a copy of it myself in a one-cent wrapper, I supposed I was thus persecuted by some of the organists for having expressed my admiration for the manner in which you exploded some of the fallacies, not to say absurdities, of Dr. Kelley and the organ on a former occasion; but I have since learned that many others, not subscribers, also received the paper. You had an easy enough job, to be sure, of evaporating the superficial subtilties of our modern Moseses in Tennessee, but it was worth your while to have done so; and you are entitled to the thanks of undiluted prohibitionists for rebuking and withstanding those self-constituted temperance reform leaders, who would unite Church and State and put breeches on women to accomplish their ambitious designs.

The most unmitigated nuisance of this day is the apostle of these insufferable yankeeisms in the South; and the saddest experience that I ever had as a Southern Methodist preacher, was when the conviction fastened upon me that these horrible heresies had found a formidable lodgement in the Methodist Episcopal Church, South. I hope I am mistaken, but I feel that I have ample reason for believing that these dogmas are held, in whole or in part by many of our preachers and laymen. There are those, it seems very clear, who are hopefully watching the movements in the Northern Methodist Church to get women into the General Conference, and are anxiously expecting that the same movement will ere long be begun in our Church.

The Nashville Christian Advocate has enemies among us, and has lost subscribers, because of its orthodox and manly attitude towards all such urgainly modernisms. Dr. Hoss, having set his head and heart to conduct a strictly religious paper, of the purest Methodist type, is denounced as a whiskyite, and busy efforts are made here and there to restrict the circulation of the Advocate as much as posible. However, the tide of opposition is being restrained by the amiability and ability of Dr. Hoss, and it will not be long, it is hoped, until the Advocate, although it has in the field a very active and adroit competitor, will regain the hold it had on our Conference prior to the candidacy of Pastor Kelley for Governor of Tennessee. So mote it be. There breathes not a truer anti-whiskyite than Dr. Hoss, but he is determined that the Advocate shall not be a political paper, while he has it in hand, and he has the confidence in the potency of the gospel that the apostles of old had.

A FAITHFUL PASTOR AND A GREAT FIGHT.

Rev. J. A. Randolph, pastor of the Methodist Church in Starkville, Miss., is having a great fight there with "blind tigers," card playing, wine suppers, dancing and things of that kind. He antagonizes sin, and sin antagonizes him. It always has been so—always will be. The evil doers and godless members of the Churches all oppose him. The grand jury of that county, Octibbeha, in its report, had said: "We find that the law against the sale of liquors is wantonly and persistently violated by the drug stores of Starkville, and we acknowledge our utter inability to deal with this evil by indictment." Brother Randolph made this statement by the grand jury the text of a strong sermon, and he stirred all the "blind tiger" men and their friends, in the Church and out of it. Some who ought to have stood by the preacher turned against him and sided with the evil doers. It is well enough, now and then, to draw the line and let the people, even members of the Church, get on the side where they properly belong—where their real influence always is. Those who sell whisky, play cards and dance, and those who uphold and encourage these evils, are enemies to the cause of Christ. They are against our Lord, and not with him—are foes, not friends of Christ. Some men, who stood pretty high in the Church, and some women, I am sorry to say, got on the wrong side of the line. They would have been counted as the friends of righteousness till the fight came, and they went over to the enemy at the first round.

When the college ball was announced (Starkville is the site of the Agricultural and Mechanical College of the State), Bro. Randolph issued a circular letter to the members of his Church, giving some reasons why Christians ought not to dance; and this letter brought on another big fight. The dancing people and their friends, in the Church and out of it, were up in arms against the preacher. I send you a copy of the letter. The dancing brigade formed on the whisky and "blind tiger" brigades and made common cause against the preacher. The preacher then spoke on card playing, another evil in that town, made popular by being fashionable among the boys and some of the professors in the college. This brought on another battle, and the card players, college professors and all formed in line with the whisky people and the dancers against the preacher.

These parties are vociferous for the removal of Bro. Randolph at the end of the year. They do not want him in that charge. He hits too hard and too often in the same place. They want more flattery and less truth—more "soft soap" and less solid gospel. Brother Randolph is the preacher they need, but not the kind they want. They call him "sensational," and sensational he is, for he creates a sensation. When he lets his bucket down in that well he hauls up mud. It is his bucket and their mud. They want a man that will cry "peace, peace," when there is no peace. John the Baptist and our Lord were sensational preachers. What a stir they created. The people got mad at them and wanted to kill them, and they did kill them—also nearly all of the early preachers of the gospel. They would kill Randolph, too, if they dare do it. They will come just as near killing him as they dare go.

When the college Commencement came on every preacher in the town was put forward and given some work to do except Bro. Randolph. He was snubbed and entirely ignored. This was a great shame—a little and a mean thing on the part of those in charge. That is a State College and Bro. Randolph is a representative man, the college pastor for eighty odd thousand Methodists, citizens in Miss., who were taxed for the building and support of that college. When he is snubbed on an occasion of that sort the Methodists of Miss. are insulted, and justly so. The gentlemen in charge belittle themselves and the college when they ignore the Methodist pastor merely, because he rebuked some of the professors for playing cards on the college grounds. Some of us do not want our boys to learn to play cards, do not want them to go to balls and do not want them to be made drunkards by "blind tigers," while they are at college. For these reasons we are not going to send our boys to this college while these things go on. Bro. Randolph has done a great work in the interest of that school. They think him an enemy, but he is a true friend.

A rich and influential merchant of that town gave a big supper in which beer flowed like water. During the festivities a toast to Mr. Randolph was proposed and drank. To this toast the merchant and host responded. His speech on Mr. Randolph was loudly applauded. He wound up by saying, "We hope this gentleman's presence will be inflicted on some other community next year." Just so. No wonder. He is a terror to "beer guzzlers." Bro. Randolph is not popular with the "blind tiger," dancing, card playing and beer drinking classes at Starkville. They want to get rid of him. They are going to be heard in the Bishop's cabinet, if they can get anybody to represent them. They will use all the members of the Church who side with them. Petitions for the removal of a faithful, true man of God often come from that class in the Church. The fact that Bro. Randolph is not popular with a rich merchant and with college professors will be a powerful plea with the Bishop. No mention will be made to the Bishop about the beer drinking of the merchant, or the card playing of the professors. The artfulness of Satan is often seen in the councils of the Church. If time and support are given Bro. Randolph he will do a great work in Starkville. The gospel will do for that town what the grand jury could not do. The Board of Trustees have already ordered no more card playing on the college campus. Good that. They say it is ten times harder to get a drink there than it used to be. Good. Lay on, Randolph.

GILDEROY.

Chief Justice Bleckley, of Georgia recently delivered an address before the Bar Association of that State, which puts mob law in its true light. He shows the distinction between the mob and the people, practically silencing the argument urged in many quarters that the people being the rulers, can at any time take the law into their own hands. "In such matters," urges Justice Bleckley, "the people cannot act otherwise than through their legitimate agents. By appointing these agents and committing all punitive power into their hands, to be exercised in the name of the people and for the good of the people, the people renounced completely and forever all right and power to transact such business in person or by means of their own direct intervention." Mobs are not the people, but seceders for the time being from organized society, outraging its fundamental principles and trampling on its institutions. The making of laws by a mob would not be countenanced, nor should the administration of law by a mob find favor. "Anything which assumes to be better and tends to make itself bigger than the jury is out of place," says Chief Justice Bleckley, "where trial by jury is an instution of the country and forms the chief bulwark for the security of person and property. Society works by and through established institutions, and can work wisely and safely in no other way. To weaken or discredit these institutions is to enfeeble government and bring authority into contempt." This is good doctrine for Georgia and for every other State where bodies of citizens deem themselves charged with the punishment of criminals without trial by either judge or jury.—N. Y. Observer.

CONFERENCE CLAIMANTS.

EDITOR METHODIST:—I beg space in the columns of our able church organ, THE ARKANSAS METHODIST, for this article and I will further state, that I write it by request, recognizing the truth of the complaints hereinafter stated.

Conference Claimants, or broken down preachers or their widows, are a most worthy class of persons who are dependent for their support upon the Annual Conference and Methodist people generally among whom they may reside. This is not only a law of the Church but a long established custom and duty, and is eminently proper and right. When a man has spent his life in the service as a faithful minister of Christ, and has become old and blind and feeble, and unable to work, it will not do to cast him aside as a useless thing. This is not in accordance with the spirit of Christ, and would be extremely cruel and barbarous. The Conference not only makes assessments for the support of superannuated preachers, but it makes its pastors stewards over them, to inquire into their condition generally, and make them as comfortable as in their power lieth, and it is expected of the members of the Church among whom they may reside to minister to their needs and see that they suffer for nothing. But is this done? Not always and fully. Some few are very kind and the Annual Conference does the best it can with the limited means at its disposal. The assessments are seldom paid up in full and often very scantily, and the members of the Church are too negligent. This should not be so, and in all kindness and brotherly love, taking a goodly portion of the blame to myself, I wish to say that my observation teaches me that neither our pastors nor the members generally, pay much attention to this matter. On the scant amount he receives from the Annual Conference the broken down preacher must live or starve or do the best he can, and the consequence is he often fares very badly. He must pay house rent, buy fuel, and supply his wants and that of his wife and children, for the majority of our claimants are married men, on a sum fully one-half less than it takes to run any ordinary family, whose members are able to work and help themselves, while he is unable to do anything and is solely dependent upon the meagre sum he receives from the Annual Conference and the charity of the brethren, both of which are frequently very scant. Dear pastor and brethren, while this is a fact, which often works a great hardship on a most worthy class of persons, I would not have you think that I believe it is because of your stinginess or unwillingness to do your duty, rather the result of carelessness, of which we are all too prone, and no one can cast the first stone as none are guiltless. I write not by way of criticism, but simply as a gentle reminder to us all of the real situation of affairs and of a sacred duty which Christ demands of us.

Many persons seem to think that the Annual Conference makes ample provision for those preachers who have been retired from active service on account of old age, physical infirmities, &c., and give themselves no concern about the matter; while others, better informed, do not reflect, or they would see at once, that they are not properly provided for and would be prompted to action for their relief. For example, does any one suppose that $75 is sufficient to support a man and his wife and a small boy, after paying house rent, doctor bills, buying fuel, etc, etc.? Why the house rent alone will eat it half up. But brethren will see the point and the only remedy is in paying up in full Conference Claimants' assessments throughout the entire bounds of the Arkansas Conference. If the financial ability is placed in the hands of the Annual Conference the work will be well done and claimants be amply provided for. But if left to everybody it will be poorly done, for what is everybody's business is nobody's, and as is usually the case, a few will have to bear all the burden, if it is borne at all. God's mode of taxation is the only just and effective plan of raising the necessary means to carry on the various enterprises and charities of His work. The latter, however, as applied to worn-out ministers of the gospel, is not a charity, but a sacred debt which the Church owes them, and for which every member is held responsible. Suppose the State would adopt a volunteer system of taxation, how much revenue do you suppose it would get? Why it would soon be bankrupt. There must be taxes levied and they *must* be collected. Now, this principle applies to the Church and to every member of it. Of course we have no means nor do we desire to compel members to do their duty. The matter is solely one of conscience and they must settle it with their God. If a man's conscience and his love for God will not prompt him to action, there is no recourse, that I am aware of. God's law while not absolutely compulsory, in the sense that the civil law is, is nevertheless just as binding upon religious organizations and individual members thereof, and ten times more sacred. "Feed my lambs," "Take care of my poor," "Support my gospel," "Love me and do my will," are divine commands from the performance of which no church member is exempt.

In conclusion, I wish to say that the Arkansas Conference is a little unfortunate in this matter, it having more broken down preachers or their widows to take care of than the other two Conferences combined. When the Arkansas Conference was divided to form the White River Conference, all the old claimants were left on its hands, and to these new recruits have since probably been added, so that the list is quite large, and of course, the burden is in proportion. But it is not greater than we can bear, for that is not God's way of doing business. Love to you and success to THE METHODIST.

A SUBSCRIBER.

A NOBLE INSTITUTION

Last week we published the address of a special committee in behalf of a State Reformatory School. Now we copy from the Christian at Work an editorial on "a noble institution" in the State of New York.

A wise and noble beneficence for the reformation of wayward and unmanageable boys is happily illustrated in the "Burnham Industral Farm," lying along Queechy Lake in Columbia county, of this State. Here are about 600 acres of land, well watered, beautiful, and in the midst of sweet and wholesome surroundings. The farm is fully equipped with everything necessary for farming operations, for gardening, for dairy products, and for teaching boys such trades as those of the printer, carpenter, etc., besides the usual Winter schooling in reading, writing, arithmetic, music, and the like. Six young men belonging to the "Brotherhood of St. Christopher," and inspired by the loftiest motives of service to God and humanity, are here devoting their lives without pecuniary pay, but in the Christ-like spirit of self-renunciation, to the instruction and moral elevation of these unfortunate lads.

And who are these lads? Well, they are boys who owing to bad hereditary influences, or an evil environment, have shown a disposition to fall into various vices and crimes, and who seem not to be amenable to the restraints of home, or the fears of civil law and its penalties. They are not yet criminals for they have not been regularly tried and condemned; nor are they all from the low dens and vile haunts of our great cities. Some come from respectable families, where in consequence of some failure of the parents in the art of government or of some strange and unexpected development of wrong tendencies, the boy cannot be held to duty nor be influenced to virtuous conduct. To throw such boys into the penitentiary or the usual Reformatory among hardened criminals of an incorrigible character would be to ruin them completely. They need to be snatched from the scenes and stories of iniquity and to be placed under a pure and invigorating moral atmosphere, where their daily habits may be the outgrowth of innocent and ennobling thoughts and purposes.

And this is exactly the training to which the lads—ranging from six to sixteen years of age—are subjected. An ingenious and admirable system of discipline is arranged so as to make the boys feel at every moment the presence of good influences. Nor of course are certain needed penalties wanting. There are marks for upright behavior, and slightpecuniary rewards for faithful industry, and a scale of advancement for the meritorious. They are taught that God notes all pure impulses, and blesses every truly blameless act. The uplifting sentiment of quaint old George Herbert—

"Who sweeps a room as for thy laws,
Makes that and the action fine"—

is often instilled into their minds by the "Brothers." A jury of boys themselves sits in judgment on many kinds of misdemeanor, and thus is infused a sense of responsibility. Regular examinations take place, at which each of the eighty boys—for that is about the number at present in the institution—gets his official standing, and new inspiration for a new chance to do better.

It is the aim of the Director, Mr. W. M, F. Round—under whose wise and efficient management great results have been already accomplished—to prepare these boys to become intelligent, self governing, and self-supporting citizens. To this end they are all trained during the Summer months to the duties of a farmer, or gardener, or printer, or carpenter, or dairyman; and during the Winter they are taught the elementary branches of education.

But over and above all is the Christian and moral and affectionate life daily exhibited to them and enforced upon their minds and hearts. And so contagious is the Christ-spirit actuating the unselfish "Brothers" who watch incessantly over them and work with them, that some the boys themselves are found willing to devote their own lives in the same way to others. Altogether the fruits of this grand institution are so happy and promising that other institutions like it ought to be founded and fostered. It helps to solve the problem of how many boys are to be treated who otherwise would grow up to prey like wild beasts upon society, and to cost the State millions of dollars in convicting and punishing them. "An ounce of prevention is worth a pound of cure!"

ORIGIN OF INFANT BAPTISM.

I have just finished reading Dr. Riggin's "Origin of Infant Baptism," and I want to call the attention of the Methodist people of Arkansas to it. There is more information respecting the history of Infant Baptism to be found in this little book than can be found in any other or any dozen books of the same size within my knowledge. The chain of the practice of giving baptism to infants is successfully and surely traced back and fastened on to the apostle and to Christ Himself. Get the book, read and preserve it.

J. S. CLOWER.

NOTICE

To the members, delegates, and visitors to the Little Rock District Conference to be held at Lonoke, July 13–17:—On arrival in Lonoke, please report at the Methodist Church, where a committee will be waiting to assign you to your homes during the Conference.

W. F. EVANS, P. C.
By Davis.

Lonoke, Ark., July 5.

The meanness of some Methodists—meanness is the only word that is sufficiently strong to suit our purpose—is almost beyond belief. They put their pastor on a salary that will barely keep soul and body together, pay even that contracted allowance, if at all, in an irregular and fitful way, and yet expect him to dress like a gentleman, to educate his children, to exercise hospitality, and to avoid debt. In addition to all this, they demand that he shall, though harassed by a thousand petty cares, be a diligent student, an inspiring preacher, and a faithfull sheperd of the flock. To be sure, he ought to do his best, no matter what the difficulties are; but what is his best under such circumstances?—Nashville Advocate.

A correspondent is much perplexed with what seems to him an inexplicable contradiction, that Cardinal Manning was a married man, when "Catholics never allow their priests to marry." In some parts of the world Catholic priests do marry; that is, there are bodies of Christians in communion with the pope and recognized as Catholics whose priests marry. Cardinal Manning was originally a member of the Church of England, and was married in 1833, when he was about twenty-five years old. His wife died, leaving no children, in 1837. Subsequently he became a Roman Catholic and rose to be a cardinal, since which time his career of extraordinary influence is known to all men. Had his wife lived, even if he had become a Catholic, he would not have been a priest.—N. Y. Advocate.

ARKANSAS METHODIST

THURSDAY, JULY 7, 1892.

MRS. ELIZABETH WARD.

Elizabeth Ward, widow of Rev. J. G. Ward of the Little Rock Conference, died at the home of her daughter, Sister Young in Howard county, Ark. May 25, 1892, aged eighty-four years, wanting three days. Her maiden name was Rogers. She was born near Bowling Green, Ky. in 1809. She was married to J. G. Ward Dec. 31, 1833, and for more than fifty years shared in the joys and sorrows, the toils and triumphs of a Methodist preacher's life and work, a true help-meet to him, and a blessing to his flock in every place, until in 1884 she saw him depart for a better land. She bore eight children, four living to be grown, three survive their mother. All of them display in their character the impress of a holy mother's shaping hand. One married Rev. R. Parvin of the Louisiana Conference, another is the wife of Rev. H. D. McKinnon of the Little Rock Conference, a third is a local preacher, and a fourth the youngest daughter as wife and mother presides in a Christian home.

Bro. Ward was transferred from the Tennessee to the Little Rock Conference in 1860. This writer became acquainted with the family in 1863, himself a chaplain in the army and a stranger in a strange land. She was like a mother suddenly found—and we loved each other like mother and son until the day of her death. I bear testimony to her constant piety, her meekness, gentleness, tenderness, patience, kindness and faithfulness, in all which graces she excelled in admirable degree. I sorrow with her children and their fifteen children, and trust with them to meet their mother in heaven.

J. H. RIGGIN.

MRS. J. B. STURGISS.

(Read before the L. R. Conf. Woman's Missionary Society, by Mrs. J. F. Carr, June 17, 1892, and sent to THE ARKANSAS METHODIST by order of the Society.)

As we come to the roll call of our Society and as names are being called, we rejoice so many are here and ready to answer "present;" but as others are called, the response comes from some subdued voice answering "dead." And yet not dead, for while the body sleeps the soul that was so lovable and beloved still lives in the hearts and memories of many bereaved friends, and lives too in the home of God and the angels, and the home of those who have gone up through much tribulation and washed their robes and made them white in the blood of the Lamb. Such is true of our dear Sister Sturgiss. In very tender youth she gave heart to Jesus and joined the Church, assuming its vows with a purpose to do all she could to advance the interest of the Redeemer's kingdom, which purpose was as lasting as her pure and consecrated life. The Church in assuming the responsibility common to the reception of every member, never in one single instant was called to regret the responsibility thus assumed. For as a Christian child or in the associations incident to young ladyhood, she made her religion first; and through all the varied relations of married life, then so young left in the gloom of widowhood, then again as the wife of an itinerant preacher, uncomplainingly she met all and ever had a cheerful face and a warm heart to cheer others. Our sister loved the cause of missions and was for many years a member of the Rock Springs Missionary Society in the bounds of the Mt. Pleasant circuit. But her work below is done and she has gone to her reward above.

"Lo the prisoner is released,
Lightened of her fleshly load;
Where the weary are at rest,
She is gathered into God."

LOCAL PREACHERS.

The Bishops of the M. E. Church struck an important key in Methodist polity, when, in their address, they said: "There is reason to fear that we have lost the art of utilizing our local ministry." The same fear may well agitate our minds when we turn our eyes upon ourselves.

We can all remember when our local preachers were much more efficient than they are today; not becausethey were more intelligent, or better prepared for pulpit ministrations, but because in proportion to our numerical strength, they were more numerous, and in labors more abundant. In the pioneer days of Southern Methodism, our pulpit forces were largely drawn from the local ranks; and by a combination of circumstances it was frequently the case that there we found our best talent and highest culture. The local preacher, although engaged in secular pursuits, was at home, and had more time for study and preparation than the wandering itinerant, the radius of whose circuit swept across many counties, and deprived him of almost every means of knowledge except observation and the evolved enginery of consecutive and undisturbed thought.

Time, however, soon brought about important changes. The active energies of an improved and higher civilization put in motion the wheels of progress along all lines. Individuals and communities began to grow rich and self-sustaining. Schools were established, churches were built, preachers were educated and the demands and taste of the people revolutionized. This condition of things demanded a ministry prepared more especially for the work and devoted exclusively to it. In proportion as this demand increased, in that proportion were the local preachers neglected; and in proportion as they have been neglected, in that proportion have they lost their zeal and ceased to preach. This is unfortunate but natural. From a human standpoint they cannot be censured. It is the loss of a great and efficient force to the Church; and the question now is, how can they be led back to their former efficiency.

It can be done by removing those causes which have given rise to the trouble. The progress of society does not necessitate the "neglect" of the local ministry. This is no cause for relegating them to the shades of a silent rest. On the other hand, it should increase the demand for their labors. There is today a work for each and every intelligent local preacher to do, and he should be at it, with his whole soul, mind and strength. For their present status, they are largely responsible. Much of this neglect and want of appreciation is only imaginary. The field is broad, and what is more, it is ripe unto the harvest. "Every breeze that sweeps over the land and over the sea, calls aloud for the sturdy reapers." "The harvest is great but the laborers are few." We need these men, and they ought to be at work. But they say, "no man hath hired us," i. e. the preacher in charge has assigned us no work. It must be admitted that this is too generally true. At this point they are too often ignored; and they feel it. The Discipline makes it the duty of the preacher in charge to put his local preachers to doing something and if this were done, they would be more efficient and their power and influence would be felt for the good of the Church.

Let every pastor see to it then that his local preachers have something to do, and require them to do it, and they will be blessed, [illegible] happier men, better men, more efficient men, and God will be honored and the Church blessed. They may be a power in the Church and it will not do to let them drag as a dead weight, when they can be an active propelling force. Brother, are your local preachers at work? If not, do not let them go another day without a "plan."
—Alabama Advocate.

THE BRIGGS CONTROVERSY.

CONTRIBUTED EDITORIAL.

The Presbyterian Church is involved to-day in the discussion and decision of some questions which are of interest to the whole body of evangelical believers. The case of Dr. Briggs involves points which concern not simply those who are Presbyterians, but all who hold the cardinal doctrines of the Word of God. There is no question raised in this matter in which the Methodist Church is not in full sympathy with her sister denomination, and in the proper settlement of which she is not as deeply and vitally concerned. Dr. Briggs is not identified with a movement antagonizing the doctrines ordinarily called Calvinism, which differentiate Presbyterianism from Methodism for instance, but those which Methodism and Presbyterianism equally hold as vital.

The assault made in the name of scholarship or the Higher Criticism on the Old Testament corresponds to the assault made a few years since by the Tubingen school of theologians on the New Testament. The attack of that school was answered by a sturdier scholarship; and the result is to-day that the books of the New Testament, as to their place in the canon of the Scriptures, never stood with such unimpeachable and unanswerable claims.

Dr. Briggs's views, which all scholars know are not new, nor such as to mark him as a master, derive their prominence from the fact that once in a generation some man makes himself known by the advocacy of views which have been answered over and over again by the advocates of evangelical truth. A generation grows up, the masses of whom are not acquainted with this phase of opposition, and the man who springs them is advertised as a great and original thinker, and the men who try to save the Church from his assaults are described as narrow men, persecutors and behind the times.

Dr. Briggs holds a position in the Union Theological Seminary of New York City, and for several years has been delivering lectures and publishing books antagonizing the views of the Church, and arousing a spirit of dissatisfaction with his occupancy of the chair. About a year ago he made an inaugural address upon his transfer to the chair of Biblical Theology which awakened a wide-spread protest, nearly half of the Presbyteries of the Church overturing the General Assembly to take some step to counteract erroneous teaching in the theological seminaries.

The Assembly refused to confirm his appointment to the chair. According to the compact by which Union Seminary was bound to the Church, this would have vacated the chair. The directors of the seminary, however, refused to acknowledge the legality of this decision, claiming that he had simply been transferred to a new chair, instead of being newly elected, and that over a transferral the Assembly had no jurisdiction. The General Assembly, however, this spring decided to stand by its action of a year ago; declared that the chair occupied by Dr. Briggs is and has been *de jure* vacant; that a transfer is equivalent to a new election; that the Scriptures as they came from God were without error, and that inspiration means the giving of them in an absolutely inerrant form; that the ordination vow of a minister or other officer binds him to hold and teach this; and that those who depart from this position, so that they hold unsound views as to inspiration, should leave the Church or incur discipline. Dr. Briggs and others have printed, lectured, and in other ways striven to get their views before the public, and now they are fairly warned that such teaching will not be tolerated in the pulpits and seminary chairs of the Presbyterian Church.

As to the ecclesiastical trial of Dr. Briggs, the facts may be briefly stated. The matter of his unsound views was presented to the Presbytery of New York last fall, and a prosecuting committee was appointed, of which Dr. Birch was chairman, to properly present the matter to the Presbytery. At a later day this committee presented formulated charges, and the Presbytery proceeded to trial. Dr. Briggs presented his case in a lengthy address, and without further consideration the Presbytery voted to dismiss the case and to discharge the Prosecuting Committee. The Prosecuting Committee, however, appointed by the Presbytery, had come, according to Presbyterian law, to represent the Presbyterian Church of the United States of America, and appealed to the General Assembly to confirm this view of the case, and to take proper orders for the prosecution of the case. The General Assembly sustained the appeal; reversed the action of the Presbytery; ordered the Presbytery to proceed to try the case upon its merits; decided that the Prosecuting Committee can not be dissolved by Presbytery, but that, representing the Presbyterian Church, it is to have charge of the case until a final decision is reached, even though in orderly process the case shall be appealed from Presbytery to Synod and to General Assembly.

The result of this can not be questioned. It remains to be seen whether Dr. Briggs will still continue to resist the Church by teaching and preaching doctrines contrary to the general faith of the Church, or whether he will leave the Presbyterian Church and seek admittance to some more congenial fold. In either case, it will be a triumph for the truth as evangelical Churches believe it. The Presbyterian Church will not permit assaults on the Word of God by one holding an official position in her borders. A conviction of Dr. Briggs, or a retreat by him, will emphasize this fact, and will be for the strengthening of the whole evangelical Church and position.

The General Assembly also took steps, by the appointment of a large and strong committee, to bring into closer relations and under more careful supervision all its theological seminaries. Like the Methodist Church, whose voice spoke through the Address of the Bishops at the late General Conference, the Presbyterian Church "wants no traitors in its theological chairs." This is no deliverance against scholarship, so long as it is devout and helpful, but only as it speaks in the wisdom of this world against the doctrines and positions of revealed religion.—Western Chr. Advocate.

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ARKANSAS METHODIST.

THURSDAY, JULY 7, 1892

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FIELD NOTES

OZARK STA.—You know I am not much of a hand to write but I am provoked to it this time by one of those peculiar riots that come to the front in this South country which the secular press hardly ever notice. This riot occured in the town of Ozark, and I was an eye witness to the whole affair; something about the Methodist preacher and his family at this place seems to have stirred up the people in an unusal manner, at least at this season of the year. I do not think the preacher was as much to blame in the matter as the women. Be that as it may, it culminated in a surprise for the Methodist preacher and his family, that they will not soon forget. It was a riot of kindred spirits that breaks down all the stiffness in our make-up, breaks up the ice around our hearts, tears down the blues and ends by killing the spirit of despondency, that sometimes infests a man or a community and lets daylight shine through him for days to come. God bless them. The people here are a pecular people, zealous of good works. This charge is one that in possession and practice of a Christly spirit is worthy of imitation by many others of greater pretensions to ability.

This charge to my mind is on an upward grade spiritually. I feel assured that every claim will be met and much of good accomplished outside of the regular line. Volunteer work breaks out here at the call of the pastor. The Church and Sunday-school had an extra Children's Day and contributed about $8.00 to assist Bro. A. C. Millar in educating our young Japanese at Hendrix. I wish it was more. If everycharge in the three Conferences spent one day that way, and we all raised $5 each, Bro. Millar could educate a few more young men for the work of God. What a pity it is that the good that can be so easily accomplished is not undertaken for God in the salvation of the world! How much of the Church debt on missions could be canceled by one Sunday spent that way!

Our Quarterly meeting at this place is to be held at Manitau Springs near here, where we have a Summer parsonage and a good tabernacle, on the 28th and 29th of July, at which time and place our camp-meeting will begin. The services are to be conducted by Rev. John P. Lowry and we are expecting to see souls converted and saved. Everybody is invited to come and share with us the blessings of God and none more cordially than yourself. We will take care of you and send you home ready for duty and greatly strengthened in body and mind. Bring your wife and come for a good time. With kindly regards for THE METHODIST,

Truly Yours,

WALTER CLINTON.

Ozark, June 28.

VAN BUREN STA.—Van Buren station upon the whole we believe is on rising grounds, notwithstanding the fact that my health has been so bad all the year that I have been able to do but little outside of filling the pulpit on Sunday and keeping up the prayer-meeting on Wednesday nights. We are now in the midst of our 3rd protracted meeting for the season, and we trust, that each of which may prove of lasting benefit to the Church and community. First we had a meeting under the auspices of our Church conducted by Bro. Edward Tabor, Agent for Hendrix College; while there were no conversions there was something better; the Church was revived, quickened and put upon a higher plain of life. We heartily commend Bro. Tabor and his work to all our preachers, he will do you good. Our meeting was followed by a meeting in the C. P. congregationwhich in most part was conducted in their own church house, but part of the time in ours; good was done, such too as we trust shall be garnered in the skies. The Baptists are now holdng a meeting of quite unusual interest for their Church in this city. They have hitherto had but a small congregation at this place, but pastor Beaucham who recently took charge of their Church here seems to be in favor with his people and their prospects for prosperity are more flattering then ever before. Our Church is making no very conspicuous strides in the way of prosperity, but is gradually moving up and onward to a higher plane of action. We have a very flourishing Epworth League of 35 members. The preachers' salaries are about up, and we hope by the close of the year to be able to make a good report on all lines of church interest.

The high waters have almost devastated the river bottoms and low lands in this part of the country—so far as farming interests are concerned; but little can now be made in the flooded districts, and some will evidently suffer for the necessaries of life. In the wreck of the steamer John Mathews, Bro. John P. Halaway who was in charge of the boat and a member of our Church at this place, was thrown out in the river with three of his little children. They failed to get on life preservers, and were without help, save in God, who miraculously saved them all, at least it looks like a miracle. Mr. Editor, we will say to our friends—those of them who wish to correspond with us, that they will find us at Elm Springs, Washington Co., until September.

W. H. W. BURNS.

Report of Conference Treasurer of L. R Conference Society of W M S For the Year Ending June 18

ARKADELPHIA DISTRICT.

Arkadelphia Aux., dues,	$ 3.50
Juv. Soc., Earnest Workers,	5.30
Easter offering, S.B.&T. Sc'l,	5.80
Bethlehem Aux., dues,	15.00
Mite-box collection,	4.15
Contingent fund,	.50
Juvenile Society, dues,	3.95
Easter offering,	4.15
Dalark Auxiliary, dues,	17.40
Thank-offering,	.80
Juvenile Society, dues,	10.55
Emmet Auxiliary, dues,	8.00
Contingent,	.50
Juvenile Society, dues,	2.46
Gurdon, dues,	5.00
Malvern Auxiliary, dues,	13.65
Contingent fund,	6.50
Juvenile Society, dues,	8.75
Princeton Auxiliary, dues,	7.20
Tulip Auxiliary, dues,	7.25
Okolona(Aux. is a Juv.)dues,	4.50
Emma L. Hill Scholarship,	40.00
Easter offering,	5.50
Benton, no report.	
Total receipts,	$185.59

CAMDEN DISTRICT.

Camden Auxiliary dues,	14.95
Juvenile Society dues,	17.35
Thank offering,	.75
Camden circuit, from Sister A. M. Beard,	30.00
Fordyce Auxiliary dues,	13.00
Fordyce Juvenile Society, Pansy Blossoms dues,	10.55
Proceeds from a dinner,	8.00
El Dorado Auxiliary dues,	2.00
Contingent fund,	6.25
Thank offering,	6.25
Louisville Juvenile Society dues,	1.95
Stephens Auxiliary dues,	13.00
Juvenile Society dues,	11.85
Total,	$135.10

HOT SPRINGS DISTRICT.

Hot Springs Central Avenue Auxiliary dues,	23.15
Honorary Life Member, Sister A. J. Marshall,	100.00
Life Member, Ruth Dickinson,	10.00
Scarritt Bible and Training School,	32.00
Contingent fund,	12.00
Week of prayer and self denial,	5.00
Juvenile Society, Malvern Hill Auxiliary dues	8.60
Juvenile Society dues,	10.55
South Hot Springs dues,	8.55
Scarrett, Bible and Training School,	5.85
Mountain Valley, no report,	
Hot Springs circuit, no report,	
Lebanon Auxiliary dues,	2.30
Juvenile Society,	1.00
Total,	$215.70

LITTLE ROCK DISTRICT.

Asbury Church, no report,	
First Church Auxiliary dues,	31.55
Contingent fund,	32.46
Week of prayer,	12.25
Sue Winfield Juvenile Society dues,	17.56
Scarritt Bible fund,	10.10
Winfield Memorial Auxiliary dues,	18.15
Contingent fund,	2.50
Juvenile Society, Working Bees, dues,	16.41
Lonoke Auxiliary dues,	27.40
Juvenile Society dues,	2.75
Carlisle Auxiliary dues,	5.70
Hazen dues,	2.05
Total,	$178.58

PINE BLUFF DISTRICT.

Pine Bluff First Church dues,	19.75
Contingent fund,	3.35
Thank offering,	1.00
Juvenile Society, Harvey Jewels, dues,	35.25
Lakeside Auxiliary (Pine Bluff) dues,	11.35
Sheridan Auxiliary dues,	5.70
Rison Auxiliary dues,	2.75
Randall (Wesley Chapel) dues,	7.00
Total,	$86.15

MONTICELLO DISTRICT.

Moticello Auxiliary dues,	19.65
Contingent fund,	1.25
Juvenile Society dues,	4.25
McGeehee Juvenile Society,	
Ruth Harvey Jewels, no report,	
Warren Auxiliary, no report,	
Total,	$25.15

WASHINGTON DISTRICT.

Columbus Auxiliary dues,	15.00
Contingent fund,	8.00
Chapel Hill Auxiliary dues,	11.45
This Auxiliary reports paying Mrs. Hayes $3.35 for expenses which did not go into Conf. Treasury.	
Juvenile Society dues,	2.75
Hope Auxiliary dues,	3.35
Juvenile Society,	9.55
Mineral Springs Juvenile Society dues,	5.00
Nashville Auxiliary dues,	2.40
Mrs. Coulters' children's mite boxes,	1.17
Juvenile Society dues,	3.30
Easter offerings, S. B. and T. School,	8.00
Ozan Auxiliary dues,	9.00
Contingent fee,	1.50
Thank offering,	1.00
Paid to Sister Hotchkiss,	1.05
Juvenile Society dues,	2.00
Prescott Auxiliary dues,	17.70
Self-denial and week of prayer	4.25
Juvenile Society dues,	5.10
Easter offering,	3.15
Lockesburg	5.65
Juvenile Society,	11.65
Richmond Auxiliary dues,	23.80
Juvenile Society dues,	14.10
From an Ice-cream festival,	4.00
Rocky Comfort Auxiliary dues,	11.45
Total,	$188.37

RECAPITULATION BY DISTRICTS.

Arkadelphia District,	$185.59
Camden District,	135.10
Hot Springs District,	215.70
Little Rock District,	178.88
Pine Bluff District,	86.15
Monticello District,	25.15
Washington District,	188.37
A total from the L. R. Conf. Societies since June 18, 1891 to this date, 1892.	$985.23

Of this amount $358.66 was from the Juvenile Societies.

While this amount seems small for the number of Auxiliaries represented we do not forget that the past year has been one of unusual stringency for money to meet the demands for temporal necessities. So we feel to thank God and take courage, for we know our cause is in the hands of Him who said "the cattle upon a thousand hills are mine." We believe in His own good time it will come to pass, that "*all* the ends of the earth shall be filled with His knowledge." To this end let us labor, hope and pray, and though our eyes may not be gladdened by the light—yet others shall see the day and rejoice.

MRS. W. J. MCALMONT,
Conf. Treas. W. M. Soc.

June 18, 1892.

Sufferers from chills and fever, who have used quinine as a remedy, will appreciate Ayer's Ague Cure. This preparation, if taken according to directions, is warranted a sure cure. Residents in malarial districts should not be without it.

NOTICE.

Those expecting to attend the Holiness Association at Asbury, July 18 to 24 should let me know at once, as I will be absent attending the Little Rock District Conference July 13-17. Come, brethren, and remain over the Sabbath with us, and pray for the baptism of the Holy Spirit. I will not be able to meet all the trains. Come to Asbury Church, 10th and Wolf streets.

W. A. STEEL.

Little Rock, Ark.

Every Testimonial

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ARKANSAS METHODIST.

Z. T. BENNETT, D.D., Editor

GEORGE THORNBURGH, Business Manager.

THURSDAY, JULY 7, 1892

To all concerned we commend a timely and serious consideration of the following editorial paragraph from the last issue of the Nashville Advocate:

A State College located in a village of one thousand inhabitants had five balls at its recent Commencement. A fact like this shows how far the spirit of the world and of dissipation rules among the students of these State institutions. Church schools under religious and denominational control are the only safeguards for the youth of the Church. It is a dangerous experiment to educate a boy under the influence of a college life which ends the educational year in a round of worldly dissipation and folly.

In a recent issue the N. Y. Christian Advocate said: "A minister in debt is a poor, trembling creature, or else worse—insensible to his obligations, a willing mendicant, or a pious fraud. Our Church wisely propounds this question to all candidates for reception into the ministry, 'Are you in debt?' The Bishops are in the habit of adding, 'so as to be embarrassed by it.' Dr. B. M. Adams, of the New York East Conference, rose on one occasion and said: 'I desire to propound an additional question to these young men—are you in debt so that others are embarrassed by it? for,' said he, 'I have known of many cases where the debtors were not, while the creditors were embarrassed by it.' Churches often greatly embarrass ministers by not paying what is most justly their due. Rather, however, than run in debt the minister should publicly state the situation."

After this manner preachers are often admonished in Methodist papers and especially at Annual Conference sessions. If a preacher in debt is justly characterized as above, what should be said of Churches, which refuse or fail to pay their pastors according to reasonable expectation from the assessments made for their support? We suppose very few preachers, who are paid promptly what they have right and reason to expect, will go in debt so as to embarrass themselves or others; but our observation has been, that many pastors must buy on a credit, or permit their families to suffer for the necessaries of life. In the South most people live on a credit, at least for a considerable part of the year, and many pastors, who have not money on hand, are reluctantly forced to go in debt, while confidently expecting to pay in full all the accounts they make; but sometimes they are unfortunately and very painfully disappointed by the failure of their charges to pay them even at the end of the year.

The chief difficulty which the Church encounters in maintaining its work in the rural districts grows out of the failure on part the of the people to properly appreciate the Gospel. They cheerfully contribute of their means to support the State and county, and such orders as the Masonic and Odd Fellows; but strange to say, when it comes to the support of the Church they show a niggardliness entirely unworthy the Christian profession. Possibly the ministry is to blame for not properly instructing the people along this line of Christian duty. Let every preacher see to it that in the future his people have laid upon their hearts and consciences the true Gospel obligation to support the Church.—Central Methodist.

The prompt payment of levied taxes for the support of State and county governments does not indicate patriotic appreciation so much as the force of legal penalty for non-payment. And the regular payment of fixed dues in secret and benevolent orders is an essential condition of continued membership therein. But it is quite different in the Church, whose solemn vows enjoin upon every member to contribute to its support according to his ability, leaving to his conscience the measure of the contribution and the time of its payment. This is true alike of voluntary subscriptions and assessments with consent. Many pastors are certainly blamable for not properly instructing their members on the sacred obligation of ministerial support. The Scriptural authority for this Christian duty should be as clearly and earnestly presented as any of the duties involved in practical godliness, but always in the spirit of pastoral fidelity and love. This can be done manner, which repels instead of convincing and stimulating to the performance of duty.

STUBBORN FACTS.

In this paper, May 19, after reciting some facts relating to the irresistible mob of thousands, in Nashville, Tenn., lynching a Negro for rape on young white lady, we said:

"While we condemn lawlessness and sincerely deplore mob violence, we do not agree with some journals, that it can be prevented, especially in cases of such extreme provocation. Further, it does not result wholly from the tardiness and uncertainty of legal prosecution, conviction and execution, but partly from the uncontrollable purpose under intense excitement to avenge speedily the most diabolical crime of our age. There is seldom any ground whatever for doubt as to the guilt of a criminal lynched by a mob, and practically in every case such criminal would be lawfully put to death; but white men will not wait for legal procedure to punish Negroes for such outrages upon their sisters, wives or daughters. Yet we are doubtful even of the deterring influence of the terrible mob. The crime of rape on white women and girls seems to be contagious with Negroes of brutish lust, in spite of the moral certainty of quick and horrible death. In rural neighborhoods, where Negroes are living or passing, no white woman should remain alone without a convenient gun or pistol to defend her person against outrage. This will be surer protection than any homily on law or morals."

In this we aimed simply to present stubborn and serious facts as we see and deplore them—to show a fearful and lamentable condition in society from the presence of brutish and lawless Negroes. This paragraph was quoted, criticised and pronounced "strange doctrine" by the Arkansas Democrat; but in its issue of June 30, The Democrat says: "There is scarcely a day that the telegraph fails to give the news of a brutal assault upon some unprotected female. The answer to it is generally a lynching, whether the crime happens in the South or the North. The lynchings will go on while this crime is committed, although the punishment does not stop it. Human nature is the same in all parts of the country."

In this, with no purpose whatever of even tacitly approving mob violence, our esteemed contemporary merely and truly states appalling facts: 'scarcely a day without a brutal assault upon some unprotected female'—usually by a Negro upon a helpless white female; 'followed generally by a lynching, whether the crime happens in the South or the North'; and "lynchings will go on while this crime is committed, although the punishment does not stop it." We do not think this "strange doctrine" but a moderate, correct and brief statement of a deplorable condition confronting the people, especially in the South where the Negroes are most numerous. And while "human nature is the same in all parts of the country," whenever indolent, lustful and vicious Negroes commit brutish outrages upon white women, as they are so frequently doing, white men will nearly always resort to the lawless method of mob execution "to avenge speedily the most diabolical crime of our age"; they "will not wait for legal procedure to punish Negroes," members of an inferior race, "for such outrages upon their sisters, wives or daughters." It is incidentally a race question, but only in the prevalence of the crime by Negroes and its summary punishment by white men.

But this summary punishment does not stop Negroes from committing the crime of brutal outrage on white women. And while no lawful or lawless method of inflicting punishment can perpetually and absolutely prevent crime, we are left in doubt as to the measure of the deterring and restraining influence of the terrible mob, though it means certain, quick and horrible death to every Negro known to be guilty of rape on a helpless white woman. There seems to be prolific contagion in the evil example of the brutish ravisher, and the lawless example of the mob in its speedy and revengeful execution is an unknown quantity in restraining debased and vicious Negroes from the most atrocious crime under our Christian civilization. Still with fair knowledge of the habits, personal character and racial prejudices of very many Negroes now in the South, it is impossible to say advisedly how frequently they would outrage unprotected white females, if they were not deterred through fear of [illegible] and has been, the great number of white women outraged by Negroes in the South in a quarter of a century, is appalling to contemplate.

In the foregoing we referred only to lynchings for rape, as it has generally been committed; but it is our candid opinion, that the lawless mob in the South is ever ready to execute dire vengeance on any man, black or white, known to be guilty of outraging any unprotected female. If the lawless mob could stop this crime, or if mob violence occurred only in executing those guilty of it, the subject would be less serious; but the spirit of the mob is contagious, and unfortunately there are bad men of lawless spirit ready to organize and lead a mob, when a community is greatly excited and shocked over other crimes, as murder, arson, &c. We are distressed over the frequency of mob violence, and for relief from its menace to the administration of law and justice we look chiefly to the righteous influences of the Gospel of Christ. So far the officers of the law appear unable to prevent mob violence, and the courts of justice are powerless to punish those engaged in the mob. Let all patriotic and Christian citizens in every reasonable and possible way help to bring in the dawn of a brighter and more peaceful day.

THE DOWN-TRODDEN PREACHER.

While Christian men generally are readers of the secular press we seldom quote its opinions about the Church or her ministry; but we make a quotation now which may cause some of our readers to think more seriously of their relation to and treatment of their pastors. Several weeks ago in an editoral under the heading above, the St. Louis Republic assumed, that 'in theory all Christian Churches are theocracies, but in America nearly all of them are federal republics.' From this assumption it proceeded to make a number of statements so nearly true in some quarters as to provoke unplesant if not profitable reflection. On the difference in the theory and practice of the Christian Churches, the Republic said:

The effect is nowhere so plainly seen as in the position of ministers of religion in America. They are indeed "servants"—not servants who condescend to serve, but servants in subjection to their congregations. As a rule they are educated gentlemen, fit to be teachers and leaders. The intense mental application which is required for intellectual education would have made them millionares had they exerted it to the same extent in trade as their own "calling". This is the rule in all Denominations which require an educated ministry, and it is becoming more and more the rule among Denominations which do not consider education an absolute essential in the religious teacher. More and more in America the ministers of religion, feeling the high value of education, are devoting their lives to educating themselves that they may the better teach others. Yet the salaries of these men will not average up to the average earnings of brick layers and stonemasons. They will not even average up to that of hodcarriers. There are thousands of ministers in America, educated Christian gentlemen, trying to live decently and to raise families decently on an income not as great as the sum well-to-do people spend in keeping their carriage horses comfortable.

If this were all, however, it might be tolerable, but it is the least of the sacrifices they are compelled to make. For while in theory they are the authoritative teachers of their congregations, proclaiming to them the Divine will, they are practically chattels, subjected to a tyranny that crushes, humiliates and maims all but the very strongest among them. The money that is so grudgingly doled out to them to give them a bare existence is considered as purchase money, binding them to please the congregation at all hazards. Their position as religious teachers is analogous to the position that would be occupied by the principal of a school, if he could not act without the consent of his pupils.

This condition of subjection is not incompatible with the warmest feelings of regard for the minister. Indeed, it is generally accompanied by it. But this does not better the condition of the minister. He is treated as a dependent. It may be as a privileged and favorite dependent, but always as a dependent—as an "object of charity," to use a striking phrase in which charity is confounded with almsgiving. * * *

Living on a pittance, subjected to the caprice of one congregation after another, denied the possibility of independence, and treated as paupers and chattels, the ministers of America must needs be saintly men to escape being driven to diabolism. The wonder is that a hundred of them do not violently manifest "the [illegible]

REV. DR. ANDREW HUNTER.

DEAR BRO.:—I have just visited our dear patriarch, Dr. Andrew Hunter. He is unable to turn himself in bed and has been confined to the bed since last Wednesday. He was out walking when he attempted to throw at an unruly dog and fell to the ground, so injuring his right hip in some way as to disable him entirely. He says this was his "good side" too that was hurt. He seems cheerful but expresses his suffering when moved at all. We hope and pray for his recovery.

Yours, etc.,

Bryant, July 4. C. A. BAYLESS.

The facts here stated by Bro. Bayless will be learned with sadness by our readers, who will prayerfully hope for Dr. Hunter's recovery. From accident and partial paralysis his condition several times this year has been alarming, and the more so on account of his advanced age. We feel assured our readers will pray, that his life may be spared for more service and counsel in the Church he has so long honored.

As we go to press the State Convention of the Republican party is in session in this city.

Last Saturday the National Convention of the People's party met in Omaha, adopted its platform July 4, and then on first ballot nominated Gen. James B. Weaver for President of the United States.

The National Convention of the Prohibition party was held last week in Cincinnati. According to a special dispatch to the N. Y. Voice; 'Gen. John Bidwell of California was nominated for President of the United States, on first ballot, the vote standing; Bidwell, 590; Demorest, 139; Stewart, 179; Bascom, 3. The announcement of the vote was followed by a great demonstration, the entire convention rising, delegates cheering and waving flags, handkerchiefs, banners, hats and sticks, and accompanied by music by the band.' We have not yet seen the platform adopted except as telegraphed in abridged form to the secular papers, but it contains a number of planks on which non-partisan probibitionists will be honestly divided in opinion.

The Western Christian Advocate, which we suppose in hearty sympathy with the Republican party, made last week this conservative deliverance: "The nomination by the Democrats of Ex-President Cleveland is gratifying to all lovers of good government. He made an able and incorruptible chief-magistrate, and should he be elected will give the country a safe administration. To meet the strongest and best candidate the Republicans could have chosen, the Democrats have designated their strongest and best candidate. The contest will be close. Each side figures out certain victory. and yet neither is sure which will win. The contest will be joined chiefly on the tariff—the Republicans standing for protection to American industry and the policy of reciprocity; the Democrats for free trade, as meaning tariff for revenue only. Both parties hold for good money.

So far as we have seen the religious journasl of the North have spoken in commendatory language of both the Republican and the Democratic nominee for President of the United States, and expressed the wish, which all Christian citizens will approve, that there may be a clean canvass without personalities and sectional bitterness. We regret exceedingly, therefore, to see in the special correspondence of the Arkansas Democrat the following statements: "Public opinion having shown so unmistakably its aversion to any revival of the attempt to bring the Force bill to the front again, a number of Republicans, including several Senators who are opposed to the Force bill, called on Mr. Harrison for the purpose of trying to persuade him that it would be good politics to defer to public sentiment, and announce in some unmistakable way that if re-elected he would not use his influence as President to have the Force bill passed. He at once assumed his most frigid manner, and told his callers that the Force bill was the one measure which he intended to see enacted into a law, if the Republicans controlled the next House."

The Texas Advocate speaks vigorously in these sentences: Will there never be an end to the outrages upon law and order by those claiming to be good citizens? Cannot the weakest minded men see that mob violence is no remedy for crime? The cold facts are that lynching criminals increases crime rather than prevents it. The practice of lawlessness can never promote good order. When a man has indulged his revenge a few times in murder by mob he is ready to take the life of his fellow man on [illegible] teaches distrust in our institutions of justice. When we lose confidence in our courts as the conservators of public justice our respect for civilized government will go and an archy and nihilism will reign in stead.* *"

But in the next column, under "heroes of the gallows," the editor says: "The writer once had employed as family servant a negro woman whose husband had been hanged in due form and according to law for a heinous crime. The newspapers had given sensational accounts of the execution. going into all the details of the whole case. The woman, who could not read a line, had gathered into a sort of scrap book these accounts, and took a good deal of pleasure in getting any new acquaintance who could read to read them, while she listened with great pride in having been the wife of a man whom the papers had made a hero of. The moral is that such sensational accounts as those given in the daily papers of the hanging at Waco a few days since destroy among the negroes the efficacy of the gallows as a deterrent. Many of this race are so ambitious for notoriety that they are willing to be hanged even in order to be made heroes of.

Our candid opinion is that the sensational newspaper accounts are less demoralizing than the public execution witnessed by thousands of Negroes with the most intense sympathetic and emotional excitement under the religious services for and the ecstatic utteran es of the criminal delaring he will soon be in glory.

MONTICELLO DIST CONF

It was my pleasure to attend the Monticello District Conference at Hamburg last week. From Pine Bluff to Portland the country was covered by the overflow and the effects are noticeable yet, though the crops are being replanted and brought out very rapidly and successfully. About Tillar the crops look fine and so they do about Hamburg. Rev. E, A. Tabor had been lecturing the young people at Hamburg for several days before Conference met and had made good impressions. The Conference opened Thursday morning with a good attendance of preachers but not very many laymen, the late crops doubtless keeping some away. Rev. A. O. Evans P. E. was present and presiding. He displayed the same tact and exhibited the same thoroughness in the important position he now fills that made him so successful as a pastor. He looks well to details and completes one thing before taking up another. His manner is pleasant and his management wise. Rev. E. F. Wilson was elected Secretary. Some committees were appointed. The committee on the spriritual state of the Church introduced some resolutions which furnished occasion for very interesting and instructive talks. But I will leave to Bro. Wilson the report of the proceedings. Hamburg is a nice old town of some 750 people. They are noted for hospitality. They have 3 churches, Masonic, Knights of Pythias and Knights of Honor lodges. They hope for a railroad soon which if built will revive the town greatly. I was pleasantly homed with Bro. Guise who with his interesting family, made my stay pleasant. Bro. Baird editor of the Eagle showed me special courtesies.

GEO. THORNBURGH.

B. M.

NOTES FROM CONWAY.

EDITOR ARKANSAS METHODIST:—Conway is a second edition of Goldsmith's "Deserted Village" since the schools have closed, and many have gone away to homes and watering places and cooler places of resort among the mountains.

At this season of the year my heart always turns to the blue mountains of East Tennessee, where heaven adoring heights bring one to a higher, holier, clearer view of God's greatness and grandeur. I do not think that any one living in the plains all his life, can have the heights and depths of his nature fully sounded. Just so, there may be an equableness and placidity of religious joy in the valley, but the truest, best joy is attained by scaling the mountain tops of God's love and living near His throne.

Our church congregations are necessarily somewhat lessened by the absence of so many college boys, but our pastor, Bro. Harlan, keeps at his post, faithful, watchful and efficient. He is a deeply pious, manly man, and like "Jim Bledsoe, of the Prairie Bell," "He sees his duty a dead sure thing," and no sickly sentimentality, nor desire for worldly reputation, nor love of popular applause, nor pleadings of the world, the flesh and the devil, can swerve him and inch from truth and the right.

Bishop Wilson's sublime eloquence will linger for many a day in the hearts and consciences of his hearers at Conway. His majesty of thought is rarely heard. Only a few times in life have I been so greatly impressed as on Sunday June 12; once when a child listening to the matchless eloquence of Bishop Pierce in a sermon at Morristown, Tenn.—once hearing Bishop Kavanaugh, and several times sitting spellbound, in the village church at Jonesboro, Tenn., under the independence sway of Dr. Munsey's thought and language. There were from ten to fourteen Presiding Elders present during Dist. Conf. and Commencement, and more visitors in the town than I have ever seen at one time.

Seven young men from Hendrix College, including Mr. Adachi, the Japanese, are attending the summer school at Knoxville, Tenn. I think they will bear comparison with young men from any other State.

Winfield Memorial is to be congratulated on securing Rev. Mr. Hawley. If he treats his congregations to as many good things from the pulpit as he does his readers in THE ARKANSAS METHODIST, he will be acceptable. His pen is facile and bright.

How charmingly Gilderoy writes. A recent article on "mobs," in your paper from him, is a strong one. While I loathe and abhor mob law, still I do not wonder sometimes, that so often lynchings occur. Justice many times tarries so long, in fact, never comes at all. The law is trampled upon, criminals are made heroes and crowned with the laurel, until one wonders if all law is a farce and the scales of Justice broken.

Do you like politics? I do. That is when they do not break out in my own family, and when I am in the distance and can hear the music of the bands, the ring of musketry and the roar of cannons. Not for anything would I like to engage in the strife, either by voting or seeking office, but it is interesting to read who and how the rulers are governing this grand republic of ours. If only the Church would work as grandly for God's kingdom as the politicians do for the country, there would be very few bolters, mugwumps and disreputable characters within her folds.

MRS. P. H. PRINCE.

Conway, June 28.

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

The session of the W. R. Conference W. M. Society which has just closed at this place, was well attended—and enjoyed by all. Visitors and citizens alike were delighted with this coming together of the dear good women of the W. R. Conference Society. A more pleasant and harmonious meeting from beginning to end, it has never been our happy privilege to witness. Every one seemed filled with love for the Master and a burning zeal for the missionary cause.

The attendance of Juvenile delegates was the largest we have ever had before; and their reports of the work done by them during the past year arouses a suspicion that ere long, the Woman's Aux. Societies will be outstripped in numbers and enterprise by these earnest little juvenile mission bands. What can not our children do in this grand and noble work, if only encouraged and stimulated by those older and more experienced? What have they not already done?

Among the visitors at our meeting was Bro. A. L. Malone from whom we received much encouragement, and valuable assistance in our deliberations. Sister Hotchkiss of the dear little "Send Me" was a most welcome visitor to our meeting also. Other items and minutes will be sent at an early date.

MRS. H. B. STRANGE.

Beebe, July 1.

SEND FOR IT.

We have just received another shipment of 100 copies of the popular edition of Drummond's famous addresses: "The Greatest Thing in the World," "Pax Vobiscum," "The Changed Life," "First—A Talk With Boys" and "How to Learn How." They are printed in pleasing type, on good paper and bound in flexible vellum covers; the five addresses in one volume postpaid for 25 cts. Here is a treat for preachers and other lovers of the best and purest literature of the age. Address Bennett & Thornburgh.

WANTED.

I desire the following numbers of THE ARKANSAS METHODIST: Jan. 7, Jan. 21, Jan. 28, Feb. 18, April 8, April 22, Aug. 5, Aug. 12, Dec. 30, all of 1891. If some good friend will send any one or all these nine papers he will oblige me much and I will not forget the favor.

J. H. RIGGIN.

Pine Bluff, Ark.

DARDANELLE DIST. CONFERENCE

As the Dardanelle District Conference has been published for some time to be held at Walnut Tree beginning July 28, '92, will the pastors please send me the number of delegates from their charges; also, let me know how many are going to bring their wives or daughters. Brethren, let me know at once, please.

Respectfully,

W. N. CORBITT.

Walnut Tree, June 28.

L. R. DISTRICT CONFERENCE.

DEAR BRO. BENNETT.—I write from Prescott, where I have been attending my wife in feeble health for five weeks past, and can't report her health improved any yet. I hope to return to Lonoke in ample time to arrange homes, &c., for the District Conference. Let all the members observe Friday before as a day of fasting and prayer, bring the Lord with them and ask him to make each member of the Conference a spiritual benediction to the people of Lonoke. We will gladly welcome and entertain all who may attend. We hope to protract from the Conference and want the altar fires to begin burning with the first service and burn out the sin and immorality of Lonoke.

W. F. EVANS.

ARKANSAS METHODIST.

THURSDAY, JULY 7, 1892.

PERSONAL AND OTHER NOTES

The numerous friends of Rev. H. H. Watson will tenderly sympathize with him in his distress over the serious illness of his wife, for whose recovery many will fervently pray. Writing from Magnolia, July 4, Bro. Watson says: "My precious wife is in the twilight of two worlds just now, and we can only trust in Him who said, 'Let not your hearts be troubled.' Let me express our thanks through THE METHODIST for the many kind letters coming in from the friends. I am passing through the darkest hour of my life."

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.

Rev. F. R. Noe, P. C. of Salem C't, writes: "Rev. J. F. Jernigan, the sweet singer of Ark., will assist me in a meeting at Salem, commencing July 30, and we also expect Rev. E. C. Castlebery to be with us then. Both are ex-preachers of this circuit and we expect a good time."

Sending "$1.50 for THE ARKANSAS METHODIST," Rev. V. J. Millis, P. C. of Paragould station, says: "I have just moved into our new parsonage. It is one of the best in the Conference. It has six large rooms, two halls; it is complete. Paragould station is getting along well. Our congregations are large and there have been 15 added to the Church since Conference. Bro. H. Hanesworth from Mo. preached the Commencement sermon for Thompsons' Classical Institute of Paragould, and it is said to be the best ever preached in the town."

Sending an obituary of Sister Flora G. Trice, Rev. T. H. Ware, P. C. of Prescott station, says: "I have just returned from District Conference. It was poorly attended by the laity, but a pleasant and I trust profitable session. Preachers were all in good spirits and expect a good harvest during the Summer campaign."

Rev. E. A. Tabor, Agent of Hendrix College, and Rev. J. M. Cantrell, Agent of Quitman College, gave us brief calls last Saturday. Bro. Cantrell was returning from his visit to Knoxville, Tenn., and had been quite sick.

Rev. J. H. Wade, a superannuate of the Arkansas Conference, writes from Valley Springs, June 28: "I wish to tell you that I am very feeble; old age and general debility are telling on me; besides, just at present I am suffering very much from a carbuncle on my face. I wish to be remembered by the brethren in their prayers. God bless you."

Rev. A. H. Williams, P. E. of Eureka Springs District, wrote June 28: Dr. Messick of St. Louis delivered a most impressive lecture at the Auditorium this city, this evening. His audience I am sure was highly entertained and benefited. Three thousand people present last night. Lecture by missionary from Ceylon."

President A. C. Millar of Hendrix College returned last Monday from his visit of two weeks to relatives in Mo.

The Editor of this paper expects to attend the Batesville District Conference at Barren Fork next week. This statement is made in answer to inquiries.

Rev. H. B. Scruggs, P. C. of Center Point C't, Little Rock Conference, wrote from Center Point, July 2, that "Dr. Jacob Custer, an old pioneer of Methodism in Arkansas, died at his home yesterday. A more extended notice will be given."

Last Saturday our office was favored with a call rom our highly esteemed friends, Bro. J. H. Hicks and wife of Lonoke.

Tuesday we received friendly calls from Revs. T. H. Ware of Prescott station and E. R. Steel of Peytonville circuit; also from Revs. F. A. Jeffett, P. E. of Searcy District, and S. H. Babcock, President of Searcy College. Bro. Jeffett reported a favorable outlook in his District.

Dr. R. D. Allen, formerly of the Kentucky military Institute, has been elected to the chair of English and Military Tactics in Searcy College, and has accepted to the great delight of the friends of that institution. Rev. Dr. J. B. Cottrell has personally assured President Babcock, that he could not have secured a better teacher in the South.

Rev. Geo. W. Williams writes from Clinton, July 4: "There is a meeting of considerable interest in progress at this place. The people are hopeful of a gracious revival. May the Lord grant it. I came up Saturday to help my brother, the pastor. I am well pleased with the good people of this place and will long remember them."

On page 3 we publish annual report of Treasurer of W. M. S. of L. R. Conference, and the synopsis of the proceedings of its last meeting, received too late for this issue, will appear next week.

Mrs. M. J. Lucas of Newport came down Monday to spend a few days with the family of her brother, our Business Manager.

Rev. J. B. McDonald gave us a friendly call Tuesday, and reported favorable progress in his charge, Conway mission.

We are sad to learn, that Gov. James P. Eagle is dangerously ill at his residence in this city. He has been sick three weeks, and is now reported at the point of death. We feel assured our readers will join us in the prayerful wish, that his life may be spared.

The Editor of this paper can furnish the names of several worthy and competent young ladies and gentlemen, who desire to teach school this summer.

Mr. C. I. Stephens, manager of The Keeley Institute, Hot Springs, called yesterday and caused an advertisement of the Institute to be placed in THE METHODIST. Read the advertisement.

PLEASE TELL US

B. May sent us cash for S. S. literature, but did not give any address. Of course his order cannot be filled until we know his postoffice.

We received an order from Ed. Davis, superintendent of a Sunday-school somewhere, for one record book, but no postoffice was given and the post-mark could not be read on the card; so we don't know where he is.

Mary S. Moore wrote us a letter, but did not post-mark it; hence, we do not know where her post-office is.

TEACHER.

A successful teacher of twenty-five years' experience desires a good situation, as Principal of a High School, public or private. Will give and require references. Address "Principal," care of THE ARKANSAS METHODIST.

NEW SONG BOOKS.

We have a large stock of Triumphant Songs, both Note and Word editions. They are not made in shaped notes. This is the cheapest song book of its size we know of, except our 25 cts Hymn Book. Prices Note edition by mail postpaid 55cts; words 25cts. Sent by express at expense of purchaser, Note edition $5 per dozen, and Word edition $2.25 per dozen.

New Life No. 1 and New Life No. 2 are both popular song books for Sunday-schools. Price 35cts, post paid by mail; 30cts by express. Word edition 12cts. by mail, 10cts. by express. Either round or shaped Notes.

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MARRIED.

June 29, 1892, at the Methodist Church in Mineral Springs, Ark., by Rev. John H. Gold, Miss Bennie Jones and Mr. Joseph C. Hunter of Dalark, Ark.

At the parsonage in New Edinburgh, Ark., July 3, 1892, Mr. A. J. Utler of Cleveland Co., Ark., and Miss Mattie L. Parnell of Parnell Springs, Ark., by Rev. Bennett A. White.

At the residence of the bride's mother, Arkadelphia, Ark., June 30, 1892, Miss Lula Gaulding of Arkadelphia and Rev. A. F. Watkins of Jackson, Miss., Rev. H. D. McKinnon officiating.

June 26, 1892, at Prairie Home, Prairie Co., Ark., by Rev. J. Loving, Dr. E. L. Chaffin of Pine Bluff, Ark., and Miss Zula Flinn of Des Arc, Ark.

June 28, at the residence of the bride's son in White Co., near Smyrna Church, by Rev. Geo. W. Stewart, Rev. Dr. T. Rawlings and Mrs. Mary E. Caan.

July 3, 1892, at the residence of the bride's mother, Mrs. Jackson, at Preston, Ark., Mr. H. C. Thrall and Miss Mollie Larkey, Rev. J. B. McDonald officiating.

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.

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.

A Great Southern Enterprise.

The Dickson Normal College for both sexes, with an enrollment of nearly six hundred from nine states, has just closed the most successful year in its history. Five large handsome buildings, with over fifty rooms erected a year ago. One of the most beautiful and well arranged buildings in the state is now being added with a capacity for eight hundred students. Twelve experienced teachers have been engaged for next year. Dickson is on the highest point between the Mississippi river and the Cumberland Table Land, in the region of Mineral Springs and Summer Resorts, and can furnish a record for healthfulness unsurpassed. By far the largest and cheapest Normal School in the South, with the most extensive and costly buildings and grounds of any private school in the state, or, so far as we know, south of the Ohio River. The best and most thorough instruction regulated, by that firm, mild discipline which prepares the student for life.

Board, including fuel, lights and washing, $7.00 per month. Tuition from $1.50 to $4.00 per month, Expenses for ten months range from $85.00 to 100.00. Departments, Primary, Intermediate Normal, Scientific, Classical, Art, Music, Elocution, Bookkeeping, Typewriting, Shorthand &c., Next term opens Aug. 29. 1892. Students may enter at any time and pay from date of entrance.

For 44 page Catalogue address Wade & Loggins, Dickson, Tenn.

NOTICE OF SALE

Little Rock, Ark., July 5, 1891

I will proceed to sell the following described property on the 6th day of August, 1892, to pay charges for pasturage, to-wit: One brown horse mule, about 14 hands high, belonging to John Cline. Said sale will take place on the Fourche Meadow farm, between the hours of 10 and 2 o'clock p. m. Said sale will be cash.

This July 5, 1892. T. J. THOMPSON.

CLEVELAND AND STEVENSON HARRISON AND REID

are the candidates put out by their respective parties, and they stand on platforms that are as usually in politics so drawn as to suit everybody—you can read them any way you want to. But we are candidates, not in a political sense, but candidates for your trade, and we stand on a platform that is plain and short. Here it is: Honest Goods for Honest Prices. What do you think of it? We think it will win. We will have to ask indulgence from our friends for delay in answering their letters promptly. Our senior, who has charge of this department, has been "under the weather," therefore the delay.

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G. C. JONES, M. A., President, Arkadelphia, Ark.

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John H. Dye,
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NSAS METHODIST.

URSDAY, JULY 7, 1892.

THE FAMILY.

LETTERS TO OLD CHRISTIANS.

No. 2.

DEAR FATHERS AND MOTHERS:—I hope the Lord is dealing gently with you all and kind human hands are administering to your wants. If God has given you good sons and daughters, and sons and daughters-in-law to make your last days cheerful, then he has blessed you indeed. I have never been prepared to appreciate the flings that are so often made at mothers-in-law. The pride and joy of our household was my father's mother-in-law. No man ever had a better friend than he had in her. In those days he was not religious and was not always above criticism, but there was one who was always ready to throw the mantle of charity over his words and deeds. Often I have heard her say "I know Rob't. is not a saint, but no old lady ever had a better son-in-law." For her my father would have given the last drop of his blood. She was one whose wishes must be met and to whom no word of impertinence must be spoken. Few sons ever loved a mother better. He is a Christian old man now, waiting for the coming of the bright winged messenger who shall conduct him to glory. I know that along with the faces of his own children and parents he will look for the face of "Lal" as he called her in her second childhood, and when he finds her there will be a joyful meeting.

So dear old saints, cheer up, your mission may be grander than you think. It is true your circle is narrow while you are confined largely to your rooms, but the Lord is preserving you for some purpose and you must fulfill that purpose. You are loved better than you know, and even better than your lovers will know till you are gone.

B. H. GREATHOUSE.

Galveston, Texas, June 20.

THE CHRISTIAN IN POLITICS

The separation of Church and State does not release the Christian from obligations to support the lawfully constituted authorities. "Render unto Cæsar the things that are Cæsar's" was said when there was no connection between Church and State. On the contrary the Church was dominated by a heathen ruler. It is the duty of every citizen to do what he can to purify the administration of public affairs. This he can not do without taking an interest in national, State and municipal politics. It is not necessary that he should become an aspirant for office, but that he should watch the selection of men he feels sure will be faithful to their trust. We believe that American politics should be Christianized. This can not be done by bringing politics into the Church, but by putting "Christian motives, Christian aims and Christian methods into all the duties of citizenship." The moral character of the nation is estimated by the average morality of the individuals that compose it. If, therefore, the Christian and moral element of citizenship fail to put their influence in places where it will effect the political standard of the nation, the moral character of the nation will be below the average standard of its individual citizens and for the shame or disgrace resulting, delinquents are responsible. The man who fails to do his duty as a citizen has no right to criticise or complain; having failed of his duty, his mouth is thereby closed to object. The Advance says:

The man who is a Christian anywhere ought to be a Christian in his politics. The practical judgments of equally good man may differ, yet they have no right to differ in their aims and ruling motives. And the moral welfare of the entire people of the country ought to be firmly kept by all as the paramount concern in every political contention. The temptations of political controversy and strife are peculiar, are terribly strong. The duty of honesty and charity and truth and fairness, here as elsewhere, is obvious; but the temptation amid the heat of discussion to forget this obligation too often overmasters the better impulse.

This will commend itself to all. Men will differ on important questions, and it is well that they do, for often great injury results from a quiet acquiescence in matters that have not been carefully investigated and weighed. Controversy and debate often clarify a question and bring about a change of opinion which would have been impossible without such interchange of views.

Now, therefore, as the nation is about to be plunged into another Presidential campaign, it behooves all Christian people to study the things that make for peace, yielding to no sudden impulse or passion, but rather apply Christian motives, Christians aims and Christian methods to political duties, and thereby seek to bring about the best results for religion and country.—Herald and Presbyter.

BEECHAM'S PILLS sell well because they cure.

LAUNCHED ON LIFE'S SEA.

At this season of the year thousands of young men are launched like so many vessels on the sea of practical life. What their future will be depends much upon what their past has been. The young man who says: "I am going to make my future," might almost say: "I have been making my future." This he has been doing during his college career; so fraught with possibilities of good or bad is the college period of life. If there be faulty material or careless construction in the ship, the storms of ocean will sooner or later reveal the defect, and disasters will ensue. What is true of ships is true of men. If during the season of training, a young man has permitted any false element to be woven into his character, he will sooner or later pay the penalty.

The young men in our colleges to-day are more thoroughly thrown upon themselves than at any previous time. There is less of compulsion in the discipline of college life than in past years, but all healthful influences are there if young men desire to use them. While there is vastly more knowledge to be gained in a college course, there is no less opportunity for moral and religous culture. If a young man has made the most of his college career, if he has truly valued the best college influences and used them to their widest extent, he has gained an equipment for life that nothing else can give him. With such an equipment a young man should make life a field of noble achievement. The opportunities were never so numerous, and there never were so many lines along which success may be pursued. Our analysis of success as the prize of life might be a little different from that of the graduates just starting out. But if true success be his aim and he set to work with resolute endeavor to reach the goal, he will not fail of it.

It will be unfortunate for any college graduate if he feels himself unfitted for any honorable career by reason of his education. If he has acquired just enough culture to make the lowly and laborious walks of life that seem to call for his services distasteful to him, while he is unfitted for the more attractive field of toil, he will be in a sorry plight. Happily, the day is past when a young man invariably feels that a college career unfits him for commercial pursuits. The young man who would so judge is one who has not quaffed sufficiently the Pierian spring. His college career was a misfortune and a mistake. True enough, there is a refining influence in a college education that unfits a man for some of the coarser business methods, and the tone and character of commercial life are being raised by the influx of college men into its ranks.

It behooves the student coming forth with the hall mark of the college upon him to seek a place in which he may make his training tell best for the benefit of his fellow men and do the largest credit to his *alma mater*. It should not be used simply for personal gratification in the pursuit of fame and honor, of place and power. He should so use his added powers as to justify the existence of the college as an institution. We pity the man who regards the college career as a mere incident of his life, a sort of essential for a young man of good family and not as the period of training for a career above that of the average man, to whom such avenues of learning have not been open. To whom much is given, of him much is justly required. The graduate of any thorough college has had much bestowed. The world has a right to look for much in return.—N. Y. Observer.

We have asylums for our insane, hospitals for our sick and graveyards for our dead—all beautiful monuments of charity, no doubt, and highly creditable to the country. By the statistics of the day we find two-thirds of these places filled with the victims of rum. As we all must know, "prevention is better than cure," where is the charity that will strike at the root of this great social evil, and destroy its baneful influence? "When the horse is stolen it is too late to shut the stable door;" so when the brain or soul is stolen from its earthly casket little matters the poor body what becomes of it. A druggist is punished if he sells poison, even unintentionally, while a liquor dealer is "licensed to sell" deadly poison with his eyes open, and by every inducement to tempt the weak and unwary to enter his "whited sepulchre," there to forget home, name, fame, their country, their religion, and their God!—Boston Travler.

AS A DRINK IN FEVERS

Use Horsford's Acid Phosphate.

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

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BENNETT & THORNBURGH.

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.

DEAR CHILDREN:—I give you in this week's paper a list of those who have sent me money and the amount. You see we have received $5.00 since I published the amount last. I think that is doing well, and I hope that you will keep on sending money, so that before long we will have enough to furnigh *our* room. I have many letters that I cannot publish, because I do not have room; but hope to get them all in some time. I think we should all feel good because we are doing so well, and work still harder to get dimes.

Lovingly,

AUNT CARRIE.

Mellie Pittman,	$ .10
Carrie Jackson,	.10
Mary Ann English,	.25
Nina Maud Hill,	.25
Maud Groover,	.10
Ruth Brown,	.25
Grace VanValkenburg,	.10
Little 6 year old Boy,	.10
Matt Bolton,	.10
Davie Bolton,	.10
"Little Bolton,"	.05
Nick Rowland,	.10
Julia Murrell,	.25
John Bradford,	.10
Tom Bradford,	.10
Walter Terry,	.10
Eva Thornburg,	.25
Ethel Renfrow,	.10
"One who desires to help,"	.10
Rose Chadick,	.10
Bertha Jones,	.05
Stella Jones,	.05
Edith Jones,	.05
Minnie Turrentine,	.10
Marvin Hicks,	.10
Jefferson Hicks,	.10
Trustin Hicks,	.10
Floyd Hicks,	.10
Stirling Hicks,	.10
Ralph Maucrief,	.15
Lillie Cullins,	.15
Laura Cullins,	.15
Elmer Cullins,	.15
Tom Rollow,	.10
Frank Rollow,	.10
Lou Lee,	.10
Ellen and Mary Lee,	.10
Hugh Smith,	.10
Maud Adkins,	.10
Willie Harrison,	.10
Lizzie Harhaw,	.05
Mary Harshaw,	.05
Lillie Chalk,	.10
Bob Harshaw,	.05
Johnie Harshaw,	.05
Walter Rascoe,	.05
Tillie Rascoe,	.05
	5.00
	7.10
	$12.10

Little Rock, Ark., June, 14, 1892.

DEAR AUNT CARRIE:—I read the letters to you from other children with great interest. I am a little girl six years old I send you twenty-five cents for furnishing our room. I made it by churning for mamma. Your loving niece,

RUTH BROWN.

George's Creek, Ark, June 10, 1892.

DEAR AUNT CARRIE:—I am glad to be numbered as one of your nieces. for I have learned to love you, I have no own aunt. My papa and mamma neither one had a sister. I would be glad for you and Bro. Thornburgh to come to our meeting, 3rd Sunday in July. Dr. Godbey is going to be here; come if you can. I enclose 10 cents for our room. I think Arkansas would be a good name. Your loving niece.

MAUD GROOVER.

Mabelvale Ark.

DEAR AUNT CARRIE:—As I have not seen any letters from this place, I thought I would write one and tell you that I want to be one of your helpers. I send you ten cents to help furnish the room in the S. B. and T. School. Papa takes THE METHODIST and I like to read the letters from the cousins.

Your nephew,

NICK ROWLAND.

Siloam Springs, Ark. June 11, 1892.

DEAR AUNT CARRIE:—We, your nephew and niece (aged 7 and 5 years), send 20 cts. and our baby brother sends 5 cts; all for the Training School. Lovingly,

MATT AND DOVIE BOLTON.

New Orleans, La. June 11, 1892.

DEAR AUNT CARRIE:—I am ten years old and I am in the fourth reader. Papa used to be a preacher in the Little Rock Conference. We used to live in Arkansas; all of my kinfolks live there. I send you ten cents for our School room.

I am your little niece,

GRACE VAN VALKENBURG.

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B. T. WILLIS, the popular Barber, 203 West Second Street, has put in his shop some lively Fans that keep you cool while you are being shaved. Go and see them.

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I have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured. Indeed so strong is my faith in its efficacy, that I will send TWO BOTTLES FREE, with a VALUABLE TREATISE on this disease to any sufferer who will send me their Express and P. O. address. T. A. Slocum, M. C., 183 Pearl St., N. Y.

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R. R. R.

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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, nauseau, vomiting, heartburn, nervousness, sleeplessness, sick headache, diarrhœa, dysentery, cholera morbus, colic, flatuleney and all internal pain.

A CURE FOR ALL

SUMMER COMPLAINTS, Dysetnery, Diarrhœa, CHOLERA MORBUS

A half to a teaspoonful of Ready Relief in a half tumbler of water, repeated as often as the discharges continue, and a flannel saturated with Ready Relief placed over the stomach and bowels will afford immediate relief and soon effect a cure.

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There is not a remedial agent in the world that will cure Fever and Ague and all other Malarious, Bilious and other fevers, aided by Radway's Pills, so quickly as Radway's Ready Relief.

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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.

BE SURE TO GET RADWAY'S

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Perfect Purgatives, Soothing Aperients. Act without pain. Always reliable, and natural in their operation.

Perfectly tasteless, elegantly coated, with sweet gum, purge, regulate, purify, cleanse and strengthen.

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For the cure of all disorders of the stomach, liver, bowels, kidneys, bladder, nervous diseases, headache, constipation, costiveness, ind gestion, dyspepsia, billiousness, fever, inflammation of the bowels, piles and all derangements of the internal viscera Purely vegetable, containing no mercury, minerals or deleterious drugs.

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DR RADWAY'S PILLS are a cure for this complaint. They restore strength to the stomach, and enable it to perform its functions. The symptoms of dyspepsia disappear, and with them the liability of the system to contract the diseases. Take the medicine according to the directions and observe what we say in "False and True" respecting diet

☞ Observe the following symptoms resulting from diseases of the digestive organs: Constipation, inward piles, fullness of blood in the head, acidity of the stomach, nauseau, heartburn, disgust of food, fullness or weight of the stomach, sour eructations, sinking or fluttering of the heart, choking or suffocating sensations when in a lying posture, dimness of vision, dots or webs before the sight, fever and dull pain in the head, deficiency of perspiration, yellowness of the skin and eyes, pain in the side, chest, limbs, and sudden flushes of heat, burning in the flesh.

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M. G. Hall & Co. Plaintiffs, vs. M. Cooper, Defendant.

The defendant, M. Cooper, is warned to appear in this court within thirty days, and answer the complaint of the plaintiffs, M. G. Hall & Co.

June 24, 1892. I. J. HICKS, Clerk.

J. H. Harrod, Sol. for Piffs.

E. B. Holman, Atty. ad litem.

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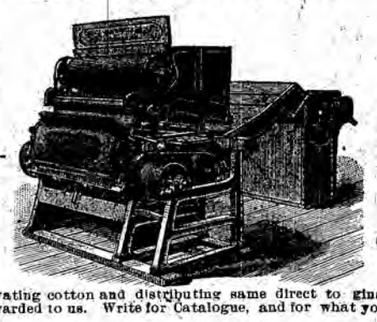

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Buy a can of EIGHTY-NINE from your grocer; give it a fair trial. That's all we ask. Two pound can for 50 cts. Smaller sizes if you want them.

ARKANSAS METHODIST.

THURSDAY, JULY 7, 1892

SYRUP of FIGS

ONE ENJOYS

Both the method and results when Syrup of Figs is taken; it is pleasant and refreshing to the taste, and acts gently yet promptly on the Kidneys, Liver and Bowels, cleanses the system effectually, dispels colds, headaches and fevers and cures habitual constipation. Syrup of Figs is the only remedy of its kind ever produced, pleasing to the taste and acceptable to the stomach, prompt in its action and truly beneficial in its effects, prepared only from the most healthy and agreeable substances, its many excellent qualities commend it to all and have made it the most popular remedy known.

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.

DONALDSON.—Tribute of respect adopted by the Sunday-school of the M. E. Church, South, Wedington, Ark.

Whereas, an allwise Father has in his wisdom seen best to remove from our midst our beloved member, little Annie Donaldson, whose presence was ever like a ray of sunshine to all with whom she came in contact, and whose loving influence was always felt;

Resolved, That this Sunday-school wish to make known the inexpressible sorrow they feel over the sudden loss of a dear sister and valued member; they also wish to tell of the conviction they have through the deep gloom of sorrow a bright ray of hope shines steadily and the immortal spirit echoes the words sung by the sweet voice here, "Down at the cross," "Wait and murmur not," "Tell them that Jesus is mighty to save."

Resolved 2, that our heartfelt sympathies are extended to the heart-broken family.

Resolved 3, that a copy of these resolutions be sent to the bereaved family and a copy be forwarded to THE ARKANSAS METHODIST for publication.

LIZZIE HOLLAND,
ESTELLAH SUTTLE,
ALICE MAY MCCUISTION.
Committee.

JETT.—Sister A. M. Jett, daughter of William and Mary Vaden, was born in Chesterfield, Va., March 21, 1819, and was united in wedlock to Bro. W. R. Jett in West Tenn. May 25, 1847, and moved to St. Francis Co., Ark., in 1848, and departed this life May 30, 1892. Bro. Jett died Nov. 21, 1869, leaving Sister Jett with eight children who lived to see her children all grown. She professed religion at the age of 16, and joined the M. E. Church, South, in which she lived a zealous member until God called her home. She was perfectly submissive to the will of God until death, being afflicted for twelve years. She leaves an article written for her children, which proves to us how meekly she bore her affliction.

She leaves 7 children to mourn her death. May we all be able to say as did our sister, "no murmuring shall escape our lips." May the Lord grant that her children and all who knew her shall live as humble and submissive to the will of God as she did. Her suffering if now over; she has gone to that place where there will be no sorrow, pain or death, escorted by angels to walk the golden streets of the New Jerusalem. Weep not, dear children, but press onward and upward until you meet mother, father and sister where parting will be no more.

E. N. BICKLEY, P. C.

DRUMOND.—Geo. W. Drumond was born in Bradley Co., Ark., April 14, 1858; professed religion and joined the Methodist Church in early youth. He was twice married; first in 1880 to Miss Addie Vandersher of Dallas Co., Ark., who lived only two years, leaving an infant, James Harvey. In 1888 he married Miss Georgia Hood of Queen City, Tex., with whom he lived four years. He died near Arkadelphia, Ark., March 24, 1892. Here was a life commenced, continued and ended, I believe, to the glory of God. George remembered his Creator in the days of his youth, took an early and decided stand for his Savior and the Church, was not only consistent everywhere and at all times with his profession as a Christian man, but ready for every good work, was not forward, sought no preferment, but when work was called for he said, "Here am I" to do or give as able. He was an active worker in the Sunday-school, punctual in his attendance upon public worship, loved to read his Bible; in a word, Geo. Drummond measured up fully to the standard of a Christian man. All who knew him mourn his death and the Church and community in which he lived deeply feel their great loss. But blessed be God, while for him to live was Christ, for him to die was gain. The noble, useful Christian man, true, devoted husband and father is not, for God hath taken him; the "crown of glory that fadeth not away" is his now. Georgie, your husband's God is your God, He is the God of all comfort, His promises are all "yea and amen in Christ," and everlasting consolation shall be yours. God bless you, Harvey, be a good boy, follow the blessed example of your sainted father, and the Almighty will be your father. Holy Spirit, abide with, guide and comfort sorrowing ones, and bring them at last to a happy reunion with hosts of kindred ones, where sin and sorrow are no more.

J. E. CALDWELL.

ROBERTS.—At the hour of sunset, May 17, 1892, the death angel with one cruel, cold grasp snatched from the home and embrace of a fond father and mother, Viola Roberts. Standing where childhood and girlhood meet, with a loving nature, she had the love of many friends and all devotion a father and mother could bestow. She suffered much pain in her long illness, but bore it all with patience rarely seen, and would sing even in the darkest hour.

She talked much before life ended, thus leaving clear evidence that she went to a home of light and is now with her brother, who went away only a few months before. In her dreams she was often heard to whisper, "I am here, dear Willie; I have come to you at last."

God does all things well, and we bow in humble submission to his will. He has made this once happy home desolate; but there is the memory of the lost ones and two lonely graves to watch and beautify, which will lead you on and up to the beautiful city. May God bless the heart-broken mother and lonely father, and help them train the one plant left them so that all shall meet where "there'll be no more goodbyes."

IDA L. SMITH.

CARTER.—Mrs. Mattie T. Carter, wife of [illegible] Carter and daughter of F. W. and Mary Ann Daman, was born in Brownsville, Tenn., Oct. 20, 1849; professed religion in early life and joined the M. E. Church, South, and lived an exemplary life until the close of her earthly pilgrimage which occurred on the 3rd day of April, 1892. She was married to S. R. Carter Dec. 18, 1867. For about five years she was the subject of severe physical affliction, suffering at times intense pain, but she bore it all like a Christian heroine; never murmuring but patient, calm and trustful. She felt that her affliction was the appointment of her heavenly Father and that He was "too wise to err and to good to do wrong." Sister Carter's faith was strong and unwavering. She lived much in the future. She realized that her Redeemer liveth, and that he would never leave nor forsake her, and from him she drew rich supplies of grace. Just a few moments before her happy spirit was released from its prison of clay, she addressed her husband in most impressive language, exhorted him to live for heaven and train the precious children for the sweet home which Jesus had gone to prepare for them. May God bless the husband and dear children, and may they all meet again in the sweet by and by.

J. M. TALKINGTON.

HARRISON.—As sinks the sun, full orbed and glorious, beneath the western hills at the close of a cloudless day, so fades into the night of death the life of Bro. Laurence Harrison. The world, in its mad rush for place, honor and wealth, had not the time to follow his bier to the grave with funeral pageantry or to sound dirges and offer public lamentation over his departure, as it often does over the death of earth's favored children. Yet a greater than scepter-ed king or crowned monarch passed away in an obscure home in Harrold, Texas, June 10, at 2 o'clock, p. m. Not greater as the world counts greatness. Not greater in the possession of gaudy trappings or empty titles of this world; but greater as God counts greatness—greater in true nobility of soul and grandeur of Christian character. No doubt, at his death a convoy of angels awaited the breaking of life's slender thread to waft his soul into the presence of God.

The writer knew Bro. Harrison only during the last three years of his earthly pilgrimage. He knew him in the seer and yellow leaf. He knew him as the full ripe ear of corn, ready and waiting the harvest, to be garnered into the kingdom of God. He knew him mellowed by affliction, old age and poverty. He knew him as a saint, walking the earth, of whom the world was not worthy. He knew him as the purest, gentlest, most patient, humble and trusting Christian that he had ever met. How often have we seen him and his aged wife tottering in feeble old age towards the house of God on the Sabbath morning, there to listen with bated breath to the old, old story of Jesus and his love. How we have watched their faces, kindling under the outpourings of the Holy Spirit into a heavenly radiance, and when their cups of rejoicing overflowed we heard them shout hallelujahs to the Lamb. How often have I seen Bro. Harrison when I thought he was like St. Paul—desiring to depart and be with Christ. No wonder his son should write me after his death: "He died as he had lived—triumphant in death." His was a triumphant life—triumphant in death. Why weep then over his departure? Rather rejoice at the victory achieved.

I recall the last time I ever saw him. As I assisted his feeble and tottering body to a chair, I asked him: "how fares it with you spiritually?" Looking up at me with a sweet, tender expression, as if half astonished at the question, he replied: "Why Brother M., that is all right. I look after that every day. I am keeping the record clear." No wonder that he should have ripened into such a saintly character, when he looked after his soul's condition every day and kept the record clear. May we all do the same thing.

Bro Laurence Harrison was born in Tennessee in the year 1812. In 1836 he was married to Nancy D. Miller, who still survives him. He has several living children, one of whom is Rev. L. W. Harrison, member of the North Texas Annual Conference and now in charge of Cambridge and Doss Miss. Bro. Harrison professed religion in 1838 and joined the Methodist Church. At the division in 1844 he united with the Southern branch of that body. It is needless to say that he was loved and respected by all who knew him. May we meet again.

T. H. MORRIS.

WORLEY.—Sister Mordizea Worley, wife of R. S. Worley, daughter of W. E. and A. E. Fitzhugh, was born in Hot Spring Co., Ark. Nov. 8, 1871, and was married to R. S. Worley Sept. 7, 1889. Sister Worley was converted and joined the M. E. Church, South, in her 13th year, in which she lived a faithful member until her death Sept. 28, 1891. She was always obedient to her parents, always seemed to take delight in doing what she thought they would have her do. She was a loving wife, and was loved and esteemed by all her neighbors. She leaves a little daughter. O may she be brought up in the way of her mother. Though her sun went down while it was yet noon, she yet lives, her works will follow her. During her last illness she talked of the Church she so much loved, and of going to preaching. May the husband and parents live as she lived, so their death may be as hers. "Blessed are they that die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

J. W. VANTREASE.

MILLER.—Rev. J. S. Miller was born in McMin Co., East Tenn., in 1824; professed religion when a young man; was licensed to preach just after the war. He lived in Sebastian Co., Ark., for several years; came to Washington Co., where he died April 22, 1892. He was afflicted for several years. This writer was to see him several times, found him faithful at all times. We laid him down to rest in the cemetery at Cincianati, Ark., to await the resurrection morn.

J. R. MAXWELL.

REA—One by one they cross the flood. Death has visited the home of Bro. W. F. Rea and taken from there their darling babe Lou Ella Rea, infant daughter of W. F. and Nancy Rea, was born Nov. 11, 1891, and died June 11, 1892. The home is sad. The child is dead. The hand is still and cold.

Yes, thou art fled, and saints a welcome ring;
Thine infant spirit soars on angel wing.
Our dark affection might have hoped thy stay,
The voice of God hath called the child away.
Like Samuel, early in the temple found—
Sweet rose of Sharon, plant of holy ground.
Oh, more than Samuel blessed, to thee is given
The God he served on earth to serve in heaven.

JOHN H. SMITH.

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

In cases where dandruff, scalp diseases, falling and grayness of the hair appear, do not neglect them, but apply a proper remedy and tonic like Hall's Hair Renewer.

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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.

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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, or a copy of a New Gospel song Will You Meet Me At The Fountain, By Nelson Gilreath. All the above for 50 cents. Address,
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HUGHES' TONIC,
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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 1 in. trace, 2 1-2 in. saddle.	$6.50
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Double buggy har. from $15.00 to 25.00.
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Short time only I will send my Electric Belts and Trusses
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If You Wish Health, Address DR. C. B. JUDD, Detroit, Mich.
WILL CURE RHEUMATISM, NEURALGIA, INDIGESTION, LAME BACK, HEADACHE, DISEASES OF WOMAN, LIVER COMPLAINT, KIDNEY COMPLAINT, NERVOUSNESS, DYSPEPSIA, PARALYSIS.
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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.
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Attention, Mothers and Fathers. Why not have your Shoes and Kid Gloves as well those of your children looking like new continually? Why have them looking worn and rough when you can avoid it? To do this you have only to oil them once a month with Tanner's Oil. Tanner's Oil does not injure but benefits the leather. It is now prepared by us for family uses. It prevents leather getting hard and from cracking, keeps it looking fresh and smooth, makes it soft and pliable and absolutely water proof. Best of all—Shoes and Gloves kept thusly in good condition—will outwear three pair worn ordinarily. One box should last a family of three one year. On ladies' and children's wear you should use it instead of Blacking. Gentlemen can shine their shoes after using it equally as well as before. All we desire is to have you give it a trial. Shoe Dealers, Glovers and those Dry Goods merchants who sell Kid Gloves should have it on hand to furbish up their stock that has become shopworn. It will give it an absolutely new appearance. Your youngest apprentice can apply it. Price by Mail 40 cents. Special price to Dealers.

TANNER'S OIL CO., Cincinnati, O.

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See Name "EVER READY" on Back of Each Stay.
Acknowledged the BEST DRESS STAY On the Market
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THURSDAY, JULY 7, 1892.

PREACHERS WANTED!

I want four preachers for Charleston District, St. Louis Conference, and will need them in Sept. Those that would like to transfer to this growing Conference, will please write me. As to our progress I will say that our finances have increased 100 per cent in three years and we have had 1,200 accessions to our Church since Conference in this District. Send references and the address of your P. E. Address,

JAS. T. KENDALL, P. E.,
Jackson, Mo.

THANKS TO GALLOWAY GIRLS

The young ladies of Galloway College at the suggestion of Mrs. Babcock undertook to raise among themselves one hundred dollars for Scarritt Bible and Training School. They succeeded in their purpose. Mrs. Vigneulan, acknowledging the receipt of the last fifty dollars, wrote Sister Babcock as follows:

DEAR SISTER BABCOCK:—Miss Bennett has forwarded to me the last fifty dollars sent by you from Galloway College for Training School. I will enclose receipt in full as you request. I would send the dear "Galloway" girls a message of appreciation, but the school is closed and all have hied them homeward. I enjoy THE ARKANSAS METHODIST which Bro. Bennett courteously sends me—and read all the Commencement news. You have done a good work at Galloway College—some of the hardest any one will ever do there. Your husband can always feel that he helped largely in assuring its perpetuity and imparting its tone. No doubt his girls will bless him in coming years.

I think Galloway College did a generous thing in giving $100 to the Training School—there could have been very plausible objections to giving so much. I do trust this generous act may be returned to the College in many ways, and that many of its best pupils may enjoy the special advantages offered by the Training School as an equipment for service in the white harvest fields so long waiting for laborers.

University School of Petersburg Va

We beg to call the attention of our readers to the advertisement of this famous Virginia School, which, for its methods, the high tone of honor existing among its pupils, and their success at the University of Virginia, Princeton, Harvard, West Point, Annapolis, and the great engineering schools of the country, has achieved such an enviable reputation. The 28th annual session begins October 3rd.

It is Truly a Great Remedy is What Ssm 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."

FIELD NOTES.

FULTON & COLLEGE HILL.—Fulton and College Hill are not on the down grade. The Lord is with us and we are giving the devil a lively fight. The high waters visited us at Fulton and it seemed at one time as if the whole town would be overflowed. The high water has delayed the contemplated improvement on our church edifice, but we expect to have the work done before Conference. Twenty-one have been added to the Church; dismissed by certificate and otherwise seven, giving us an increase of fourteen. Revival services have been held at both places. Bro. J. R. Sanders assisted at Fulton and Bro. W. J. Hearon at College Hill. The brethren rendered faithful service and we made an earnest attack on the enemy. The Lord blessed our labors and we had victory in his name.

Sunday, June 19, was a high day for us at College Hill. Bro. H. H. Watson dedicated our new church for us at that place. His dedicatory sermon was grand beyond description. The subject was: "Is there an eternity for man?" For over one hour he held the people spellbound. We were made to feel that there is an eternity and that we should have to meet its dread realities some day. After the sermon the debt of $106 which we owed on the church was provided for by a collection raised by Bro. Watson, amounting to $130 in cash and subscription. The Lord accepted our gift by visiting us with the outpouring of His Holy Spirit. Everything considered we are on the up grade and by the help of the Lord, we hope to reach the top by Conference with a good report.

GEO. S. SEXTON.

June 28.

HINEMON UNIVERSITY SCHOOL

Commencement Exercises.

While reports of Commencements are the order of the season we beg space for a few dots upon this prosperous and promising school, which closed its second session on June 7. Having been so recently established it may need an introduction to some. It is located in the pretty little city of Monticello, a town situate upon the undulating hills of old Drew county, and which, though no longer young, yet continues to practice all the arts of a coy maiden, half deprecating her own loveliness, playing hide and seek among the great forest trees that shelter her houses and streets from winter's storm and summer's heat. Here her people, sparing neither expense or pains, having erected and furnished beautiful and commodious buildings for a preparatory school of high grade, and here, "far from the maddening crowd's ignoble strife," Profs. Hinemon and Erwin have found the place best suited to their work in behalf of Christian education. Happy choice, favored people! These are men of experience, cultured men, trained men—one the child of Bingham beyond the mountains, the other a worthy son of the Webb School of Tenn. Both are men born to their vocation, and in the vigor of young manhood are putting all the enthusiasm of a strong body and healthy mind into the building up of a school that will be solid and permanent. It is not under the auspices of any religious Denomination, and has no fraternal order pledged to its support. It enjoys the endorsement of the Methodist Church in Monticello District.

During the past session there were eighty-two matriculates. Twenty of these were non-resident, representing six counties and two States.

We set out to write up the Commencement exercises, but have given too much space to other things. Suffice it to say that the oral exercises during the examination were highly satisfactory and gave evidence of thorough work. On Commencement night the opera house was densely crowded. The program was interesting and happily rendered. Seven young ladies having completed the course, received diplomas. Of these five were resident pupils and two were from the neighboring State of Tenn. One young lady won a scholarship in the school and another carried off the scholarship in the Peabody Normal of Nashville, Tenn., over all competitors in the State.

Having been a patron of this school we take great pleasure in recommending it to any in search of a school that will do first-class work. We will add that the foundation for a library has been laid in a limited number of choice volumes.

J. F. FOLLIN.

Monticello, June 30.

Ripans Tabules: one gives relief.

SMITH SONS GIN & MACHINE CO
MANUFACTURERS OF
COTTON GINS
BIRMINGHAM, ALA.
WRITE FOR CATALOGUE.

NERVOUS DEBILITY.

Every one who are in the least degree subject to nervousness, sleeplessness, prostration, mental fatigue, or nervous debility in any form, find the hot weather of June, July and August very hard to bear, if not dangerous. Nervous prostration is becoming more and more common every year, the symptoms of which are: Brown specks before the eyes, slight dizziness, roaring in the ears, attacks of nervous headache, palpitation of the heart, flashes of heat, followed by slight chilly sensations, faintness, depression, despondency, forebodings, foolish fears, and many other similar ones. Any one subject to any or all of these symptoms should take warning at once, as they indicate the approach of a disease very dangerous to the system and hard to cure.

Pe-ru-na quickly cures nervous prostration in all forms. The first dose gives prompt relief to the most distressing symptoms, and a persistent use of it for a reasonable length of time will permanently cure cases of long standing. A dose of Pe-ru-na before each meal during the hot season is a safeguard of priceless value, especially to those who are in the least subject to nervous prostration.

Complete directions for use on each bottle. For treatise on nervous prostration and diseases of the nervous system send for a copy of The Family Physician No. 1. Sent free by the Pe-ru-na Drug Manufacturing Company, Columbus, Ohio.

Wesleyan Female College, Macon Ga.

This old and well known Institution has had as successful a career as any college in the South. Its attendance has grown steadily year by year, until now its attendance exceeds that of any other Georgia College. Under the able management of Rev. W. C. Bass and an able faculty, the students have the advantages of the most modern methods of instruction. The buildings are commodious and embrace all the latest improvement. We cordially recommend this Institution to any of our readers who wish a safe Christian home for their daughters. Catalogue free.

Ripans Tabules: pleasant laxative.

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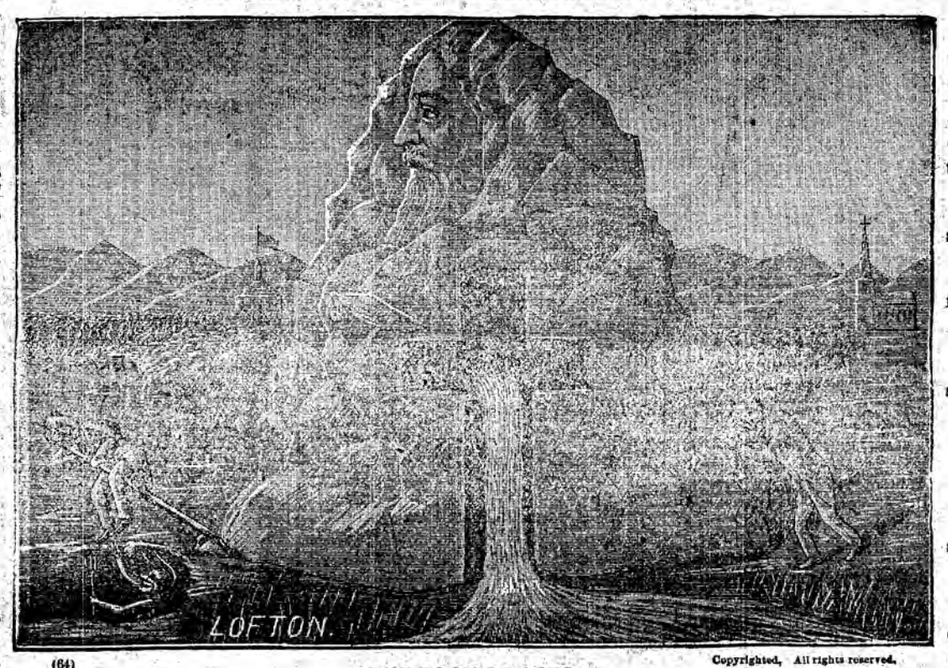

(64) Infidelity. THE ROCK OF AGES. Copyrighted, All rights reserved. Overzeal.

This cut represents the Rock of Ages with the living water pouring from its cleft side. Infidelity is endeavoring to overturn it with this little prize pole; while on the other side the overzealous little preacher is trying to hold it up. They are both equally foolish. The batteries of sin can not break the rock. Infidelity can not turn it over, and the little preacher had better spend his strength proclaiming rather than defending the gospel.

WHAT IS IT?

The above is a very natural question for everybody to ask concerning any new book that is presented or advertised to the public. We answer in one short sentence: It is a Museum of Living Characters set forth in a series of illustrated discussions, singling out and delineating those peculiarities or traits which contribute to the dignity and success or ridicule and failure of mankind.

It also presents in a new and striking manner what no other author ever employed, a large number of moral, practical and religious subjects, examined from the standpoint of every-day observation, taking the facts just as they are found and holding them up to the gaze of the world *with the mask torn off* and the light of truth beaming full upon them.

One of the greatest writers of the world has said: "THERE IS NO HISTORY BUT BIOGRAPHY." We all love to read the lives of great men, and especially those of our own nation. They inspire us with patriotism and strengthen our admiration for what is noble, brave, and good in man. But what concerns us most of all is the lives of our private citizens. The ancient philosopher wisely enjoins, "MAN, KNOW THYSELF." But the poet, after studying the proplem for many years, gave up in despair, and exclaimed,

"O wad some power *the giftie gie* us
To *see oursels as ithers see us.*"

The man who invented the looking-glass first gave us the means of seeing our own faces; but he who writes a book, or devises a plan to show man his own character is a thousand-fold greater benefactor of his race.

WHAT IS DONE.

Colusa, Co., Cal., Feb 20.
I have worked two and a half days this week, and have sold seven "Character Sketches."
W. H. COOPER.

Louisiana, Feb. 20, 1892.
I have worked two and a half days this week, and sold twelve "Character Sketches" and fifteen Bibles.
J. D. FORD.

Jackson Co., Mo., Feb. 10, 1892.
I have worked five days and sold thirty-six "Character Sketches." I canvassed forty-two persons.
J. T. OSBORN.

Livingston Co., Ky., Feb. 6, 1892.
I have worked five days this week, and sold thirty-nine books.
A. N. COUCH.

Kentucky, Feb. 20, 1892.
I have worked a solid week, and sold forty-nine "Character Sketches."
WALTER BRYAN.

Mercer Co., W. Va.
I have worked five days this week, and sold fifteen "Character Sketches."
A. J. HUTCHISON.

Appling Co., Ga., Feb. 14, 1892.
I have taken sixteen orders to-day,
R. F. DYAL.

Green Co., Ark., Jan. 20, 1892.
I have worked five days this week, and sold twelve "Character Sketches."
MISS SUSY JOHNSON.

Fayette Co., Tenn.
I have a number of good books (and good ones) just offered from other houses to me, but I had rather work "Character Sketches." I believe it is the best book for the masses I ever saw.
J. W. ALFORD.

WHAT IS SAID.

W. L. Pickard, First Baptist Church, Birmingham, says: "It puts old facts in a new and forceful way. It deals with themes common to all ages and nations. It is powerfully illustrated. It is written in good style. It should be in every home."

B. F. Riley, President Howard College, says: "Its delineation of character, emphasized by the powerful cuts in the work, makes it a most suggestive and fascinating book. I predict for it a marvelous sale because of its unquestioned merit."

T. T. Eaton, D.D., LL.D., Editor of the *Western Recorder*, Louisville, Ky., writes: "The book deserves a wide circulation, and will do great good. It strikingly reminds me of John Bunyan."

Rev. J. M. Hubbert, D.D., LL.D., pastor of the First Cumberland Presbyterian Church, Nashville, Tenn., says: "In 'Character Sketches' the pictures make us think of Bunyan's allegories, Æsop's Fables, and Nast's caricatures. The book will please its thousands."

Mr. W. M. Senter, Cotton Factor, St. Louis, Mo., says: "I am greatly pleased with 'Character Sketches.' Two or three lectures in it are worth the price of the book."

The Baptist and Herald, Dallas, Tex., says: "It is a good book, whose illustrations and lectures strike the eye and engage the mind at sight. It is a *Pack* in moral sense, and is devoted to exposing the weaknesses and morals of men."

Rev. Sam P. Jones, the great evangelist, says: "I take pleasure in recommending Dr. Lofton's splendid book, 'Character Sketches.' It is original and instructive. I wish the book could have a sale equal to its merits. The author is not only a preacher of great power, but he writes with a ready pen."

J. R. Brooks, D.D., Presiding Elder of the Shelby district of the Western North Carolina Conference, writes: "I have read with great interest a number of the sketches in the original and striking volume of Rev. G. A. Lofton, and heartily recommend it to the reading public."

Rev. John T. Phillips, President Indiana State Conference, says: "With six or seven hundred volumes within arm's length, we find ourselves more frequently consulting 'Character Sketches,' on life's peculiarities, than any other volume we have. No one should be without it."

The Book is printed on the best super-calendered paper, between the size of a large octavo and a quarto volume, 7x10 inches. Contains 454 pages.

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