

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.

Vol. XI.

LITTLE ROCK, ARKANSAS, THURSDAY, AUGUST 18, 1892.

No. 14

ATTENTION, PREACHERS!

Office of the Preachers' Aid Association,
Little Rock, Ark., July 25, '92.

Due notice of the death of Rev. J. C. Hooker, a member of the Association having been received, Assessment No. 2 is due and is hereby called to be paid not later than sixty days from this date.

JOHN B. BOND,
Sec'y-Treas.

OUR FRATERNAL MESSAGE TO THE WESLEYAN CONFERENCE.

From the London Methodist Recorder, July 28, we copy part of the address of our fraternal delegate, Bishop Chas. B. Galloway, before the Wesleyan Methodist Conference. After speaking with interesting detail of the resources of the South Bishop Galloway said: We have a magnificent domain of nine hundred thousand square miles, with every variety of soil, climate, product, and mineral. Our great State of Texas alone, capable of providing comfortable homes for 50,000,000 of inhabitants, is larger than Germany, Belgium, Denmark, Holland, and Switzerland, and would make 210 States the size of Rhode Island. To possess such a land for Christ is the immediate and mighty mission of Southern Methodism. (Hear, hear.) And here I am reminded of a noble sentiment of Mr. Gladstone. (Applause.) In summing up an able and discriminating review of the probable future of England and America, the great statesman uttered these wise words: "All this pompous detail of material triumphs is worse than idle, unless the men of the two countries shall remain or shall become greater than the things they produce, and shall know how to regard these things simply as tools and materials for the attainment of the highest purposes of their being." That sentiment needs special emphasis on our side the sea. The life of a country is not in things material. A nation cannot live by bread alone. The citizen must be enthroned above the work of his hands. And it is the sublime mission of Methodism to invest him with that royalty—to crown him with that Divine sovereignty. (Applause.) I am glad to report to you the ample and amiable restoration of our national brotherhood. (Hear, hear.) The great issues settled by the arbitration of arms have been as cordially accepted by the one side as they were victoriously proclaimed by the other. The passions of war have wellnigh passed away, the old loves have been revived, and there is as genuine loyalty to the union in the South as in the North. (Hear, hear.) This was strikingly illustrated in the national, unsectional, patriotic tributes paid to the memory of the commander-in-chief of the Union armies. General Grant died upon the summit of Mount McGregor. To me, a son of the far South, there was poetic significance in the fact that the magnanimous old soldier closed his career upon a mountain having a name famed in the annals of chivalry. Up into that purer air, above the pestilential touch of malaria, safe from the depressing heat of the plains, and secure from the rush and roar of the busy marts of trade, the venerable warrior sought a quiet place to die. Above were the calm, unclouded heavens, and around him was not a voice to disturb his reverent, loving meditations. Looking from that serene summit over the land he had honored and which had so highly honored him—over the brave battalions he had once led in the wild shock of battle, and the no less heroic legions that had withstood like a wall of fire his thundering onsets—over the sections too long at war and the parties too long desperately struggling for mastery—he thanked God that he had lived to see harmony and good feeling between the two great sections of his country. And then, lifting his thin trembling hands in patriarchal blessing upon the nation he loved so well, prayed that the brothers in the blue and the grey should never again go to war. (Hear, hear.) And on the day of his burial the strong hands of both Federal and Confederate Generals, once at war, flashing in each other's faces the sword of death, were lovingly clasped around the body of the old soldier, while a sorrowing nation followed him to the tomb. The scene fitly represents the reunited hearts of a restored Union, dwelling again under the same parental roof-tree and sitting at the same homely board. Living in that section of our country which was last and longest cursed by the institution of slavery, and myself the son of a slave-holder, I rejoice beyond expression in the fact and providence of emancipation. (Applause.) The hateful thing is dead and buried beyond power or possibility of resurrection, for which

all our people are devoutly thankful. With an extensive acquaintance over the entire Southland, I do not know a single person, old or young, who would consent to its restoration. (Hear, hear.) It is quite profitless, as this late day, to contend as to who was most or least responsible for American slavery, for, as our lamented Bishop Marvin once said, "There is a perverse psychological law by virtue of which men feel the sin of other people more acutely than their own." (Laughter.) In very truth, my brethren, the history of this grave question gives ground for none to boast shields each from the stones of others, and calls all alike to repentance. (Hear, hear.) We have all at some time been unorthodox in doctrine and very heterodox in temper. (Laughter.) Slavery was established in America when the States were English colonies—(laughter)—when its evil had not yet touched the conscience of the Christian world, when every leading nation of Western Europe was more or less engaged in the traffic, and derived large revenue therefrom. As late as 1776 every one of the thirteen American Colonies held slaves. The great Dr. Channing states the case tersely and truly when he said slavery was the calamity rather than the crime of the South. (Hear, hear.) It was climate at the North, and the cotton gin in the South that determined for too many years the slave-territory of the United States. In one of his great speeches Daniel Webster, by way of illustration, made felicitous reference to a scene in Parliament during an exciting debate on a momentous question. The issue involved an accession to the throne and the integrity of your Protestant faith. The proposition of resistance was vigorously opposed as a rash measure, brought forward by rash men. It was argued that they ought to admit the aspirant, and then throw rigid restrictions around him. During the debate a member arose and made this grotesque comparison: "I hear a lion in the lobby roar! Say, Mr. Speaker, shall we shut the door And keep him out; or shall we let him in, And see if we can get him out again?" (Laughter.) From the depth of my soul do I wish that the door of the Colonies had been forever closed against that wild beast in the form of the accursed slave-trader. (Hear, hear.) But he was let in, and with him came our woes—the ceaseless disturbance of our peace, and the lamentable severance of our national brotherhood. How I wish that some genius of the early day had written an "Uncle Tom's Cabin" that would have stirred the old world and the new to sweep every slaver from the high seas, and break every fetter before it was forged. (Laughter.) Coming as I do, the first Representative of the Methodist Episcopal Church, South, to the "Mother Conference," though we have had a distinct ecclesiastical existence for well-nigh a jubilee of years, it is needful that reference be made to some things, which in future addresses would seem an obstruction. This I do not, for justification, but explanation—not to defend a cause, but to state the truth of history—not to disturb the sleep of the ill-fated dead, but to translate the inscription on its tomb. I came not to this side the sea to recite the sad story of our domestic troubles—to reopen afresh the wounds of war—or to wave a flag that has been forever furled; and certainly shall speak no word of disesteem for my brethren in any section of our great country, over whom floats the same star-spangled banner and appointed under Providence to the same national destiny. I speak of yesterday that you may understand our today and know our hopes for tomorrow. (Hear, hear.) I shall only refer to those facts that bear upon the history and present status of the great Church you recently honored with a distinguished fraternal representation, and whose cordial salutations it is my grateful privilege to voice today. The Methodist Episcopal Church, South, dates its separate ecclesiastical existence, as you know, to the General Conference of 1844. It was not a schism, but a constitutional separation for mutual convenience and prosperity. The division was not desired by either the South or the North, and was sorely regretted by both. The North wept, and the South wept, but after long delay and much prayer it was concluded that it was best to part. So the Church South became a separate ecclesiastical connection adopting the old discipline without change, except so far as verbal alterations were necessary to a distinct organization. Slavery was the occasion, but not the cause of the separation. Beneath that issue were profound

constitutional and administrative questions that seemed to make division, however much regretted, necessary to the peace and larger prosperity of our own great Methodism in America. Had not Mr. Wesley acted promptly after the American War of Independence—recognizing the changed attitude of the Colonies, then separate States, to the Mother Country—and providing for a distinct ecclesiastical government, American Methodism, with her mighty agencies and world-wide activities and multiplied thousands of communicant members, would never have written her splendid history. The few sheep would have scattered; the little company, now a great army, would have been disbanded; the cloud no longer than a man's hand would have been brushed from the heavens. So the attitude of Methodism in the South, recognizing the political and constitutional status, preserved our cause in those parallels, and made it possible for their missionaries to have access to the negro cabins on the plantations, and win thousands of them to a knowledge of salvation. (Hear, hear.) I hesitate not to say, with some knowledge of the land of my birth, that Southern Methodism was the most-potential influence in ameliorating the condition of the slave, and in his moral elevation and spiritual redemption. And I here venture the opinion that if the small politicians on both sides the line could have been silenced, and the American Colonization Society and other forces allowed to continue their beneficent mission, emancipation would have come as a moral achievement, and not, as Mr. Lincoln admitted, a "military necessity." With slavery enthroned in the organic law of those States, the attitude of our fathers was almost identical with that of your Wesleyan missionaries in the West Indies. In 1833 the great Richard Watson, in an address to the missionaries in those islands, used these words:—"Your only business is to promote the moral and religious improvement of the slaves to whom you may have access, without in the least degree, in public or private, interfering with their civil condition." A like extra conservative position, as may seem to us today, the Southern leaders assumed, fearing and contending that disloyalty to civil authority would limit the sphere of the Church's activities, if not effect its speedy destruction. One of them, in the historic General Conference of 1844, pleading for the postponement of any radical legislation, thrilled the body with this solemn warning and lamentation, if the proposed action is taken, and separation not provided for, "a million of slaves now hearing the Gospel from our ministers, will be withdrawn from our care." It was not for slavery, but the privilege of saving the slave that our fathers chiefly contended. (Hear, hear.) And theirs was the most magnificent missionary achievement in the history of the Church. Never were the apostolic labors of Asbury and McKendree, of Andrew and Capers, of Honour and Massey, and thousands of others, more signally blessed of God than in leading the humble negro to his Saviour. When the Emancipation Proclamation was issued there were more African Christians in America than in all Africa. The most accurate statistician among us has stated it as a fact that the number of Southern slaves professing religion and belonging to the Church was greater, in proportion to population, than the number of white people in all Churches—Protestant and Catholic—in the most populous States of the Union. They became a race of simple, absolute, unquestioning believers. They sometimes believe too much, but they believe intensely. They hold fast the faith once delivered unto the saints. I never knew or heard of a negro sceptic. To adopt and accommodate somewhat the language of an American statesman, our missionaries found the black man a wanderer in the wilderness and gave him a home; they found him naked and clothed him; they found him a savage and a heathen, and made him a Christian; they found him muttering a gibberish and gave him a language; they found him empty-minded and filled him with instruction; and so elevated him that he was declared fit to assume the prerogative and responsibilities of an American citizen. In 1861 the Methodist Episcopal Church, South, alone had 207,766 negro members. Those remaining with us at their own urgent request in 1869 were organized into the Colored Methodist Episcopal Church in America, which has about 140,000 members. Today, in the several branches of our one great family in the United States, there are more than 1,500,000 African Methodists.

Never in all the history of missionary enterprise have such wonderful results followed the imperial sweep of the Apocalyptic angel. No wonder the Southern Bishops in exultant speech pronounced those Missions "the crowning glory of the Church." And such they will continue to be till the end of time. But with achievement comes increased responsibility. With the thousands of Christianized negroes in America we are in an eminent degree debtors to the Dark Continent. Our brothers in black can, and should be, efficient apostolic agents in the redemption of the land of their fathers. One of the ablest and most eloquent Bishops of the African Methodist Episcopal Church, an ardent friend of African Missions, thus spoke in a recent notable address: "God intends that this degraded race, which has been dwarfed through ages of heathenism, shall imbibe your civilization with sober religion, and when sufficiently sobered through generations of self-possession, return to Africa, and bring its millions to Christ and heaven." I confess, Mr. President, when that blessed prospect opens before me, a vision of spiritual conquest stirs my soul into rapture. May we not hope that it is a heavenly vision unto which we should be joyfully obedient? There are many grave issues in the different sections of our growing nation, but as you may well imagine ours is what is popularly known as the "race problem." The problem is the whole country's, but its greatest strain has necessarily fallen upon the South. We have felt the fierce after-glow of the terrible conflagration; others have moralized about it as onlookers, and some are liberally, earnestly aiding in averting its calamities; but we have been at its storm-centre and felt the sweep of its wildly contending currents. As early as 1782, Thomas Jefferson thus prophesied, "Nothing is more certainly written in the Book of Fate than that these people are to be free; nor is it less certain that the two races, equally free, cannot live in the same Government." In the one instance the great statesman proved a prophet; in the other, by education and the open Bible, we are endeavoring to disappoint his sombre prediction. This problem we must solve, if ever, not as partisans but patriots—not as critics of the past or sentimental theorists, but as true, broad-minded, liberty-loving citizens, invoking the guidance of heaven and constrained by the loftiest conception of the brotherhood of man. This will require long patience and honest Christian patriotism. But I believe the Church and school—the Bible and the spelling-book will solve this and every other social and political problem. (Hear, hear.) I part company with any man, however high in the councils of his country, who discounts the Church and the school as prime factors in every equation. The strain of readjustment has been very great. There have been lamentable disturbances precipitated by well-meant efforts at our governmental and industrial reconstruction. These were to be expected, and could not well be avoided. That they have not been more frequent and fatal is due to the restraining influence of our Christian religion. These have in too many cases caused racial instinct to degenerate into antipathy, difference of the skin into prejudice of colour, and pride of blood into political and personal hostility; but amid all, and above all, I can gladly say that the masses of the Southern people are generous, helpful friends of the negro, as they should be, for we have known him longest, we justly owe him most, and ought to love him best. (Applause.) One serious complication has been an unqualified suffrage. Our wisest men of all political faiths, I think, are now generally agreed that the sudden investment with the elective franchise of several millions of illiterate people—lawless, with a strange sense of liberty, and totally ignorant of public affairs—was an experiment of infinite hazard. To the colored man the franchise became a frenzy, politics a passion, holding office a fetish, and loyalty "to party" a cardinal doctrine of religion. (Laughter.) On the other hand, these innocent suffragists have been made the football of parties, and the pitiful victims of shameless partisans. But I believe the storm has spent its fury, the clouds are lifting, and patches of pure sky are appearing. In the first place the whole country is thoroughly committed to the intellectual training and elevation of the colored people. (Cheers.) It is the settled policy of all the Southern States to provide the negroes with equal facilities to acquire an education at public expense.

We have now 1,213,092 colored children in the State schools. In this beneficent work, our brethren of the North have liberally provided for institutions of higher grade, while the elementary schools are maintained by State taxation. Multiplied millions of dollars are thus freely given. But in all this we have not whereof to glory. Duty demanded more. In the second place, the negro is improving. And his progress has been great, though not uniform or universal. He is acquiring education, increasing in intelligence, accumulating property, developing character, and improving the ethics of his religion. In the State of Georgia alone the negroes own nearly 800,000 acres of land, and much other property, all valued at \$12,000,000. Is not that progress? (Hear, hear.) I do not deny that some among us doubt the fact of any real improvement, and are sceptical as to the final outcome. Others, who take little account of time as a factor in developing a civilization or a race, become very impatient. And there are discouragements that sometimes dishearten. But I believe the tendency is upward and the future affluent with hope. * * *

AN UNJUSTIFIABLE CLAIM

Some who claim that their Church is the true divinely instituted Church take the liberty of alleging that all other denominations are mere human societies. Other Churches are spoken of as man-made societies, in contrast with what is deemed a divine organization. Now, this is a broad and serious difference which, if it can be shown to exist in fact, ought to alarm and distress those who have unhappily substituted a human invention in place of a divine institution. But is there any good ground on which to base such an assumption? We think not. Let us examine this pretentious claim a little. Compare one of those Churches which claim to be divinely formed, with one that is disparaged as a mere human organization, in order to see if the allegation is true. Each of these organizations is alike composed of men and women, and owes its present form to the action of human agents in the past. No Church claims that it was founded by angels, or by direct acts of God, of which there is any record. One Church may claim to be organized more in harmony with the will of Christ, as revealed to the apostolic founders of the Church, and as recorded in the New Testament, than another. If this can be fairly proved, the Church which proves it makes an important point in its favor. But no Church can show that it was organized by direct divine agency, or even that our Lord gave any particular instructions as to the constitution and form of government of his Church. No body of Christians, then, can be called a man-made society, in comparison with some other society that claims to be divine, except in the sense of not being organized and governed according to the example, spirit and principles of the New Testament Churches. This must be proved in every case where the charge is made. The things that are appealed to to differentiate the "divine" Church from the "human" are not enjoined in Scripture. The claim of any modern religious body to be the Church originally founded by the apostles, because it can trace a historic connection back to the primitive Church, is untenable. All bodies of Christians are historically related to the Christianity of the past. They did not spring into being from a non-Christian independent root. But it will require something more than lineage, historic connection to prove identity with the Apostolic Church. Such identity consists in possessing sameness of doctrine, Christian experience, ordinances, principles and character with the primitive Christians. The Church that can vindicate its claim to these characteristics cannot justly be called "a mere man-made organization." If any Churches may be called mere human or man-made societies, it is certainly those who exalt the human part—such as Church polity, mode of appointing ministers, connection with a particular denomination, and outward rites, above soundness in the faith, the new birth, and a godly life. This is exalting the human machinery above divine truths and principles.—Christian Guardian.

The following significant facts with regard to the manufacture of liquor are taken from the report of the Commissioner of Internal Revenue for the fiscal year just ended: Spirits distilled from apples, peaches and grapes, gallons, 1,961,082; increase, 741,626. Spirits distilled from materials other than apples,

peaches and grapes, gallons, 98,084, 724; increase, 5,830,725; Fermented liquors, barrels, 31,817,836; increase, 1,339,644.—Central Advocate.

DID GOD MAKE ALCOHOL?

A minister speaks of alcohol as something which God has made, and which is therefore good, and some intelligent people seem to admit the premise laid down. But has God made alcohol? No. When God made the world there was not a drop of alcohol in it. No tree furnishes that kind of sap; no cow gives that kind of milk; no beast, bird, fish, plant or mineral, affords alcohol. How is alcohol produced? Much as poison is produced in a dead body. A man may be perfectly healthy today; he dies; one week hence every portion of his body is so poisonous that the knife used in dissecting the dead body is as poisonous as the fangs of a rattlesnake. Many a man has lost his life simply from a scratch or slight wound inflicted by a knife that had been used in the dissecting room.

No living thing contains alcohol, but when wheat, rye, corn, potatoes, grapes, apples and other fruits begin to decay or rot, then alcohol is developed in the process of breaking down and destroying these things. But alcohol does not then exist by itself; it flies off into the air and is gone; but men, in the exercise of "the wisdom which is from beneath," which is earthly, sensual and demoniacal, have contrived a way of taking these decaying substances that are thus made poisonous, and putting them over a fire, by the heat of which the alcohol is turned to vapor. This vapor passes upward from the still, and turned down through a long worm or coiled pipe, which passes through a tub of cold water, thus condensing the vapor into drops, which drizzle out in a little stream of alcohol at the bottom. But this alcohol if exposed to the air would immediately evaporate, and fly away. It must be caught in a close vessel, and then tightly corked, or else it would quickly vanish into the air.

This is the truth about alcohol. The Lord never made it; it was never created; and it does not grow; it never was found in nature. It is only developed in decay, and only the perverse ingenuity of man, distilling, condensing, and imprisoning it, enables him to provide himself with this deadly and devilish poison, which fills his soul with wickedness, his mind with madness, his body with disease, and his home with misery, want, and woe. Do not talk about alcohol being a creature of God. The world was thousands of years old before any man knew how to collect and imprison this deadly substance. God made man upright, he has sought out many inventions, and alcohol is one of the worst inventions which the devil has helped man to contrive.—The Safeguard.

The last words of the electrocuted wife-slaver at Auburn, N. Y., were: "Oh, if I didn't drink that whiskey!" "Yes," added the chaplain, who knew him well, "but for that very thing he was as good a man as any witness in the room." Whisky transformed him into a raging beast.—Ex.

If the Bible tells us of earthly things, and we believe not, how shall we believe if it tells us of heavenly things? If it is full of mistakes, in its record of the past, as a few critics are anxious to prove, how shall we trust its promises for the future. If, on the other hand, it has stood the test of criticism, we may believe that it will stand it. Those who have kept in the current of biblical study know how, over and over, its history has been questioned, and how in every case some discovery has put the questioners to confusion. They will remember the Hittites. The critics said that there were no such people; that the Bible was mistaken. The inspired writer had "adopted a myth." Just at the right time their inscriptions were uncovered. Now our critics are very quiet about the Hittites. Then it was Sargon. They ridiculed the idea of such a man at the date given him in the Bible, but Sargon's record was deciphered and they have lost interest in him. Then it was Belshazzar. The Bible said he was the last king of Babylon, but the antiquarians said Nabonnedes was the last king, and of course heathen records were more likely to be true than the Bible. A later discovery satisfied everybody that the two were father and son, and reigned jointly, and that the Bible story is true; the thing that had been shall be. The Bible has stood, and will stand.—Herald and Presbyterian.

ARKANSAS METHODIST.

THURSDAY, AUGUST 18, 1892

DOCTRINAL TRAINING OF CHILDREN.

(Substance of a speech delivered before the Little Rock District Conference at Lonoke, July 14, by Rev. J. S. Clower, and published at the request of the Conference.)

"Should S. S. teachers emphasize the distinctive doctrines of the Church?"

Every edifice must have a foundation sufficiently strong and durable to bear its weight. This principle is readily perceived and uniformly acted upon by every architect. Equally true and important is the principle in building character. For a stable, moral character there must be a doctrinal basis. A common saying is: "It does not matter what a man believes, so he lives right." This no doubt catches many simple-minded, thoughtless people. It is a false and dangerous principle. It does matter and that very materially what a man believes. Every religious duty has a doctrinal basis, grows out of some doctrine of Divine revelation. Our doctrinal belief enters into the character and the habits of our life. "The opinions we form on religious subjects are of the first importance; for the other powers of the soul follow in the train of the understanding, and are influenced by it. How, for instance, shall we will anything, but as we see in it reasons of choice? How shall we love, but we see reasons of preference and desire? If this, our great intellectual eye, be 'sound,' then shall we be 'full of light;' but if it be diseased, 'how great must be our darkness.'"

The great importance and effect of doctrinal teaching may be gathered from the experience and observation of many men whose opinions are worth our attention. Hear that of Dr. Clark, a venerable Congregational clergyman of Boston, of extensive experience; speaking in 1878 of the practice of teaching the children the doctrines of the Church and its effects upon them in a town in which he was for many years pastor he said: "The catechism was as truly a classic as any other book. It was taught everywhere—in the family, in the school, in the Church; indeed, it was the principal intellectual and religious pabulum for the people. We had it for breakfast and had it for dinner and we had it for supper. Indeed, the town was saturated with its doctrines, and is almost as much so at the present day." What were the effects of such persistent teaching of vital truths? Dr. Clark continues: "The general result was, and still is, that sobriety, large intelligence, sound morality and unfeigned piety exist there to a wider extent than in any other community of equal size within the limits of my acquaintance. Revivals of religion have been of great frequency, purity and power, and today more than one-third of the population, all told, are members of the Congregational Church. Nine-tenths of the inhabitants are regular attendants of public worship."

Some have held that the child should be left free to choose its own doctrinal belief after it has grown up. This does not comport with the views of the best men of the Church. Take Bishop Marvin, the memory of whose deep piety and devotion to the cause of Christ throughout Southern Methodism is as oftentimes poured forth. He observed: "My neighbor says, 'I will not bind my child in the affairs of his soul. He shall be free. He shall choose for himself.' This is quite taking to the popular ear. But I say, my child shall not be free to go wrong, either in religion or anything else, if I can help it, and more emphatically in religion than anything else. I will bind him by commands, by covenants and by the most sacred obligations, to serve God. I will environ him with motives that he shall feel it to be unnatural and monstrous to disregard. I will make it in the highest degree difficult and painful for him to go to hell. To this view of the case the Church must be brought. There is much need of light amongst us upon this subject. Our own Church needs toning up greatly. Thousands in the Church use little or no authority to turn the young unpracticed feet of their children from the way of death. Many Methodists are incurring heavy guilt in this very thing."

In discussion of the question of teaching the distinctive doctrines of the Church in the Sunday-school, in the first place, I take it that the S. S. is denominational; that it belongs to some particular Church, and is therefore a part of the Church's service and work. There is no legitimate place for union Sunday-schools. Let every Church have its S. S., and every S. S. belong to some Church. Secondly; the teachers should be pious and members of that Church to which the S. S. belongs. 3. The relation of children to Christ and the Church should be well understood. (1.) Some teach the doctrine of special election. That is, "God, from before the foundation of the world was laid, according to His eternal and immutable purpose and the secret council and good pleasure of His will, hath chosen in Christ, unto everlasting glory, out of his free

grace and love, without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions, or causes moving Him thereunto. And these men, thus predestinated and foreordained, are particularly and unchangeably designed; and their number is so certain and definite that it cannot be either increased or diminished." (2.) Some believe that the soul is only regenerated through water baptism. "Baptism," say the advocates of this theory, "is a sacrament which cleanses from original sin, makes us Christians and children of God and heirs to the kingdom of heaven, and also remits the actual sins committed before it, and all the punishment due to them." (3.) The third and true theory is the Methodist theory, that of universal redemption. "As by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." Rom. v:18. "The children born in sin because of their descent from Adam, are yet heirs of grace because of their relation to Christ. These children are redeemed, and being redeemed, they are subjects of the influence of the Holy Spirit. We are not only to remember the depravity they have inherited, but the spiritual life which has been imparted to them. They are saved if they die in infancy, because Christ has redeemed them. Those who live are in the same spiritual state until they put away God from them, and become, of their own choice, reprobates." "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Matt. 18:8.

Now, it is certain that faith in either the first or second of these theories concerning the spiritual status of children will emasculate from the parent or S. S. teacher, in a very large measure, vigor and zeal in teaching, and brings the great work of teaching the young the vital truths of experimental religion down to a dry perfunctory form. Let the teacher feel that may be the child is a non-elect, or reprobate, and that, consequently, all his labor will accomplish nothing toward the salvation of the pupil, and there is then no heart for the work. The same consequence will follow faith in baptismal salvation. If the teacher believes the scholar to be an elect child the thought of the certainty of the child's salvation without the teacher's effort will cause indifference and neglect. Faith in either of these false doctrines, unconditional special election or baptismal salvation, will prevent the teacher from feeling the worth of souls and the paramount importance of earnest, diligent and prayerful instructions in the practical doctrines and duties of Christianity.

The third theory of the state of children I have said is the teaching of the sacred Scriptures and of Methodism. The teacher in a Methodist S. S. should, from an experience of grace in his own heart, teach the distinctive doctrines of Methodism, which are justification by faith alone; Heart conversion; Witness of the Spirit; Sanctification, or purity of heart and a holy life, and the possibility, the danger and the sin of apostasy. These doctrines are safe. Teach the child that the exercise of the sovereign grace of God, in the remission of his sins is in consequence of his humble trust in the merit of the atoning blood of Christ, and not because of his having been baptized nor because of God's electing grace without regard to the child's faith or obedience. This throws responsibility upon the individual, and calls for the exercise of voluntary choice and willing obedience. There is no pure moral character without a sense of responsibility and a willing effort to meet that responsibility.

Heart conversion is of vital importance in the formation of Christian character. Without the regenerating power of the Holy Spirit exercised upon the heart, all efforts of obedience will be outward and without life; "For he is not a Christian, which is one outwardly." The heart is polluted by sin and must be purified by the direct agency of the Spirit of God ere it can see God or enjoy peace with him.

The witness of the Spirit to our conversion or pardon is a vital doctrine of the Bible, and one of the distinctive doctrines which give Methodism such power and glory. There is no peace or comfort in religion unless we are assured of our acceptance with the Lord, and we cannot be thus assured except by the direct testimony of the divine Spirit. "The Spirit Himself beareth witness with our spirit, that we are the children of God." "If any man have not the Spirit of Christ, he is none of His," Rom. 8:16, 9. Purity of heart and holiness of life must be insisted on, for it is only the pure in heart that are permitted to see God. God hath called us, not unto uncleanness, "but unto holiness." We are to "grow in grace" and "walk worthy of God." And we are to "take heed lest we fall." We must teach the S. S. children, that there is no neutral ground, for Christ says: "He that is not with me is against me; and he that gathereth not with me scattereth abroad," Matt. 12:30. So we are either children of God or the children of the devil, as St. John

teacheth, 1 John 3:6-10. The most stress should be placed upon the danger and sin of committing sin, because it is preached from the pulpits of some of the other Denominations that we cannot keep from sinning; and yet, however absurd, it is the flesh that sinneth, and the sin is not laid against the Christian, for the righteousness of Christ is imputed to the believer and covers his sin. The child should be taught to daily trust implicitly in Christ alone for constant salvation from sin and at the same time to "give diligence to make his calling and election sure; that ye may be found of him in peace, without spot and blameless," II Pet. 1:10; 3:14.

These doctrines are safe because they are Scriptural. They afford comfort and peace to the believer for the same reason. Hereby we argue the safety, comfort and peace of the doctrines of Methodism. Because of the high spiritual value, the great safety, the enduring comfort and abiding peace of these distinctive doctrines of Methodism, and their Scriptural truthfulness we should diligently and trustfully teach them to our children both at home and in the S. S. By persistence in this truly Christlike work our children will be saved to Christ and to Methodism, and the children of many whose parents are not Methodists, or members of any Church, will be brought to Christ and to active membership in the Church. It will be in this way that the world will be brought to Christ—the training of the young to piety from the cradle. I will close with a statement of the truths of Methodist theology from Dr. Adam Clarke, the greatest Biblical critic and commentator that Methodism has produced. Writing in a lady's album, July 26, 1832, just one month before he passed to the spirit land and to his God, after mentioning his long life, extensive travels, both by sea and land, his acquaintance and conversation with many people in different countries, and that he had studied the principal religious systems of the world, and how he had read much and reasoned much, stated that he was fully persuaded of the truth of the Bible, and of the true excellence of no system of religion but Christianity. Then he says: "And while I think well of, and wish well to, all religious sects and parties, and especially to all who love our Lord Jesus Christ in sincerity, yet, from a long and thorough knowledge of the subject, I am led, most conscientiously, to conclude, that Christianity itself, as existing among those called Wesleyan Methodists, is the purest, the safest, that which is most to God's glory and the benefit of man; and that, both as to the creed there professed, form of discipline there established, and the consequent moral practice there vindicated. And I believe that among them is to be found the best form and body of divinity that has ever existed in the Church of Christ, from the promulgation of Christianity to the present day. To him who would say, 'Dr. Clarke, are you not a bigot?' without hesitation I would answer, 'No, I am not; for, by the grace of God, I am a Methodist.' Amen."

Methodist doctrines being good enough for such men and for my godly father and pious mother, and being eternally fixed in the revelations of the immortal Book, they are good enough for me and my children, and I want them constantly and prayerfully taught to my children. Amen.

GIRDLE THE GLOBE.

Our appeal for Osaka, Japan, has netted us to date nearly \$500. It will go a little beyond this sum when a few pledges are redeemed. We hoped at the beginning that it would reach ten times this sum before this time. We meant by this appeal, not only to build a church at Osaka, which is greatly needed, but to insist upon a policy already inaugurated by the Board that the world is our parish and we must, if possible, girdle the globe with Southern Methodist Churches. Nothing less than this will meet our responsibilities; any other policy is short-sighted and narrow. Our work is simply the church building department of our missionary operations and in importance is second to nothing else.

The birthday idea of this plan reduces it to a system that reaches every member and friend of the Church—for who has not a birthday—and gives it a periodicity which must fix it upon the mind of the giver. His annually recurring birthday will always remind him that this is the time for making a thank-offering to God for his existence and to help extend the Church in the earth.

Bishop Key is now in Japan and I trust every member of the Church who can do so will forward us some offering for this our first church in

YOUNG MOTHERS

We offer you a remedy which if used as directed, insures safety to life of both mother and child.

"MOTHERS FRIEND"

Robs confinement of its PAIN, HORROR and RISK, as many testify.

"My wife used only two bottles of Mothers Friend. She was easily and quickly relieved—no doing splendidly."

J. S. MOORE, Harlow, N. C.

Sent by express, charges prepaid, on receipt of price, \$1.50 per bottle. Sold by all druggists. Book To Mothers mailed free. BEADFIELD REGULATOR CO., Atlanta, Ga.

that Empire! Let all whose birthday days for the year have passed remit at once, and let others when their birthday occurs in the same manner heed this call. Address, DAVID MORTON, Cor. Sec'y., 705 West Chestnut Street, Louisville, Ky.

When you are sleepy, sleep; when you are tired, rest; when hungry, eat; when chilly take Cheatham's Tasteless Chill Tonic and your days in the land will be many. 50 and 75c. Guaranteed.

The lady who imported a Peruvian dog for the sake of his Peruvian bark to cure chills had never heard of Cheatham's Tasteless Chill Tonic. It cures the chills any where somehow and all it costs is 50 and 75 cents per bottle. Guaranteed.

What is more discouraging or debilitating than a bad case of chills? Nothing. Why then, more around all Summer, when a bottle of Cheatham's Tasteless Chill Tonic will cure you? It never fails. Put up in 50 and 75 cent bottles, and guaranteed.

Cheatham's Tasteless Chill Tonic has stood the test of time and proven itself worthy of a place in every household. It never fails to cure chills. Put up in 50 and 75 cent bottles. Cure guaranteed.

A few reasons why Cheatham's Tasteless Chill Tonic should be used; It is effective; it is harmless; it is pleasant to take; it is quick in its action; it is cheap; it is guaranteed to cure. 50 and 75 cents.

Beware of medicines advertised to cure every disease humanity is heir to. The use of such medicines brings disappointment. Use a medicine of known qualities. It is an established fact that Cheatham's Tasteless Chill Tonic will cure the chills, 50 and 75 cents and guaranteed.

HUNTSVILLE FEMALE COLLEGE,

HUNTSVILLE, ALABAMA. FORTY-THIRD SESSION BEGINS Wednesday, September 7, 1892. Healthy, well furnished, twenty Officers and Teachers. All departments of Female Education thoroughly taught: Music, Art, Language, Science, Literature and Commercial Course. A Christian Home for pupils. Charges reasonable. For Catalogues, &c., apply to Rev. A. E. JONES, President.

60-page Catalogue Free, sent from DRAUGHON'S PRACTICAL

Business College. Nashville, Tenn., and Texarkana, Texas. No text book used on book-keeping. Teachers of long experience and in actual business at the head of each department. The only school known to us that travels men soliciting and locating positions for its graduates. We have the best equipped and patronized schools in the South. Call on or address J. F. DRAUGHON, Pres. At either place.

BELMONT COLLEGE

Nashville, Tenn. Regent, Rev. R. A. YOUNG, D.D. Principals: Miss HOON, Miss HERRON. OBJECT: To train girls by strengthening and developing the threefold nature. Exceptional advantages, influence and environment. Situated on a beautiful height overlooking the city. Health record unsurpassed. Steam heat, gas, hot and cold water. Handsome recreation hall, large verandas, almost every room opening on a balcony. Magnificent park with conservatories, pavilions, statuary, walks and drives, bowling alley, gymnasium and laboratory. Handsome new building on the north front, giving increased facilities and ample and elegant accommodations. English Education Thorough. Solid and Practical. Teachers from Wesley College, Vanderbilt University and Harvard Annex, also teachers of long and successful experience in the South. French and German in charge of native teachers. Music according to principles of famous European conservatories; teachers educated abroad. Art on plan of best schools of Design. Strictly non-sectarian. Students attending church of parents' choice. Send Belmont, or send to Miss HERRON for illustrated blue and bronze catalogue.

The Keeley Institute,

Hot Springs, Ark. TREATS THE Liquor, Opium and Tobacco HABITS BY THE Double Chloride of Gold Treatment absolute and permanent. Correspondence solicited and strictly confidential. Address KEELEY INSTITUTE, HOT SPRINGS, ARK.

HOLLIS INSTITUTE

For Young Ladies. Open Sept. 14, 1892. 50th year. 27 Classes and Teachers. Preparatory, Collegiate, Philosophical and Literary Departments. Conservatory Course in Music, Art and Education. School situated in beautiful valley on N. W. R. R. near Rosedale. Climate unexcelled. Elegant Equipment. Write for illustrated Catalogue. CHAS. L. COCKE, Supt., Hollis, Va.

OWENSBORO FEMALE COLLEGE,

Owensboro, Ky. Third session opens Sept. 6th with full corps of teachers. It offers to students a complete education in language, Science, Art and Music. Buildings new and modern in style and equipment. Location healthy. Terms moderate. Send for illustrated Catalogue. W. H. HART, Pres.

Kentucky Training School.

Mt. Sterling, Ky. A practical, homelike, Military school with collegiate course. Number limited; rooms full last year. Apply early. Major C. W. FOWLER, Superintendent.

NEW HIGH ARM

\$25 Favorite Singer

LOW ARM, \$20.00

Drop leaf, fancy cover, two large drawers, nickel rings, and a full set of Attachments, equal to any Singer Machine sold from \$40 to \$60 by Cannovers. A trial in your home before payment is asked. Buy direct from the Manufacturers and save agents' profits besides getting certificates of warranties for five years. Send for testimonials to Co-operative Sewing Machine Co., 201 S. 11th St., Phila., Pa. WE PAY FREIGHT.

Nashville College FOR YOUNG LADIES.

ENROLLMENT 1892, 425.

Session Begins September 1, 1892.

Three Buildings, Rooms for 200 Boarders, 40 Officers, Teachers and Lecturers. Privileges in Vanderbilt University. Eminent Lecturers Every Season.

IN MUSIC Two first-class Musicians are in charge of the instrumental and the vocal departments. With them are associated eight other teachers of fine culture and great skill in the production of the finest musical compositions. Pupils enjoy advantages in hearing highest style of music.

OUR ART DEPARTMENT is in the finest Studio of the city, beautifully lighted and amply supplied with models. Pupils enjoy from time to time advantages for seeing and studying best Art works, such as can be found only in a progressive and wide-awake city.

FOR SCIENTIFIC STUDIES our classes have the privilege of attending the lectures of Physics, and of Natural History, thus giving us access to the splendid resources of the institution of the South.

OUR GYMNASIUM is fully equipped for its work. Every species of apparatus requisite for full development of the bodily organs is here provided for our flourishing classes. Our teacher of physical culture is a former student of Dr. Sargent.

OUR LITERARY SCHEDULE embraces a scheme of education extending over a period of four years, and a mode of training which is in advance of competition.

A KINDERGARTEN is in full operation in connection with the College; and a training class for teachers and mothers who desire to learn Froebel's principles of child culture.

THE BEST ELOCUTIONARY TRAINING is provided by the organization of classes under the care of Prof. Merrill of Vanderbilt University, who enjoys a national reputation in this field. Teachers desiring further instruction are invited to try this course.

PRACTICAL EDUCATION is provided for pupils who desire to learn Dress Cutting & Fitting, Stenography, Typewriting and Book-keeping.

MAGNIFICENT NEW BUILDING 10x28 ft., facing on Broad and on Vauxhall Streets, five stories, grand rotunda, fine Elevator, Steam heat, ample parlors. This completes and crowns the work.

AN UNPARALLELED GROWTH. From obscurity to national fame, from fifty pupils to begin with to 425. Send for catalogue and for FREE paper, "Our College."

Rev. Geo. W. F. Price, D.D., Pres., 108 Vauxhall Place, Nashville, Tenn.

THE Searcy College,

REV. SIDNEY H. BABCOCK, Pres.

Opens Sept. 7, 1892.

A FULL CORPS OF COMPETENT INSTRUCTORS. Handsome Buildings and Elegant Equipments. READING ROOMS UNDER WISE MANAGEMENT: A Well Furnished Gymnasium; Commercial Department in Charge of a Well Trained Instructor;

MILITARY TACTICS TAUGHT BY A THOROUGH DRILL MASTER.

CAREFUL ATTENTION to the moral as well as intellectual culture of the young men. Absolute submission to authority a condition of admission to the College. Efficient Housekeeper and Matron to look after the comfort and health of the boys. Send for Catalogue to

Sidney H. Babcock, Pres't, SEARCY, ARK.

CONFERENCE TRAINING SCHOOL, A Classical Academy of High Grade.

GRANVILLE GOODLOE, M.A., Prin FORDYCE, DALLAS CO., ARK.

Pupils prepared for the Universities and First-class Colleges. Write for circulars and other information. Next Session begins Aug. 29, 1892.

CLARKSVILLE FEMALE ACADEMY, CLARKSVILLE, TENN.

Mrs. E. G. Buford, Principal.

A Limited Select School for the higher culture of girls and young women. Building new, commodious and well furnished. Fine ventilation and fire throughout. Splendid table fare and every home comfort. Course of study thorough and complete from the Kindergarten to the Post-graduate. Rare advantages in Art, Music, Elocution and Languages. Stenography and type-writing taught. Fall term opens Monday, Aug. 29. Send for Register.

CENTRAL COLLEGE FOR YOUNG LADIES

Begins its 24th year Sept. 8, 1892. All Departments of high order. Several College Courses leading to Degrees; also Certificate of Proficiency granted to those completing elective studies. Music School of Conservatory STANBARD, under direction of a master musician and distinguished teacher, with first-class assistants. ART in all its branches thoroughly taught. ELOCUTION and PHYSICAL CULTURE specialties. College equipped throughout with all modern appointments, such as Steam-heat, Hot and Cold Water, Bath rooms, etc., Gymnasium and good Library. Illustrated Catalogue free.

Archibald A. Jones, President, LEXINGTON, MISSOURI

WESLEYAN FEMALE INSTITUTE

Opens its 44th Annual Session Sept. 23d, 1892. One of the most thorough Schools for Young Ladies in the STAUNTON, VIRGINIA. South. Twenty-five teachers and officers. Degrees of B. S., B. A., and M. A. conferred. Conservatory Course in Music. Superior Art School with all Ornamental branches and womanly accomplishments. One hundred and fifty-two boarding pupils enrolled from twenty States. Situation beautiful. Climate unsurpassed. Special inducements to persons at a distance. Those who are seeking superior advantages on the lowest terms, write for a Catalogue of this time-honored School, to

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

SOUTHERN FEMALE COLLEGE PETERSBURG, VA.

Literature, Language, Science. Conservatory advantages in Music and Art. All modern improvements. Unsurpassed course in 2nd Session. Terms low. Send for catalogue to A. R. DAVIS, A. M., President, Petersburg, Va.

HOWARD-PAYNE COLLEGE

Has just closed the most prosperous year in its history—231 Students; nine Titled Graduates and nine Graduates in Schools. The old building remodeled; the new addition completed and newly furnished—last September. Water supply on every floor; steam heat in every room; Bath rooms—hot and cold water; every convenience under one roof; large Gymnasium, Art-room, Reading-room and Library; two large Parlors; two elegantly furnished Society-halls. Extended and practical courses in the Preparatory, Collegiate, Vocal Music, Instrumental Music and Art Departments. NO CHEAP or INEXPERIENCED teacher employed. Next session opens September 1, 1892. For new Catalogue, giving particulars, address REV. HIRAM D. GROVES, President, Fayette, Mo.

ARKANSAS METHODIST.
THURSDAY, AUGUST 18, 1892.

CATARRH

Is a most loathsome, dangerous, and prevalent malady. It is a blood disease, usually of Scrofulous origin, and for which local treatment is useless. Before health is possible, the poison must be eradicated from the system, and to do this

SUCCESSFULLY

the disease must be treated through the blood. For this purpose no remedy is so effective as Ayer's Sarsaparilla. "For the past eight years, I have been severely afflicted with Catarrh, none of the many remedies I tried affording me any relief. My digestion was considerably impaired, and my sleep disturbed by phlegm dropping into my throat. In September last, I resolved to try Ayer's Sarsaparilla, began to use it at once, and am glad to testify to a great improvement in my health."—Frank Teson, Jr., engineer, 211 West Fourth street, New York City.

"My daughter, 16 years old, was afflicted with Catarrh from her fifth year. Last August she was

TREATED WITH

Ayer's Sarsaparilla, and after three months of this treatment she was completely cured. It was a most extraordinary case, as any druggist here can testify."—Mrs. D. W. Barnes, Valparaiso, Neb.

Ayer's
Sarsaparilla

PREPARED BY
Dr. J. C. AYER & CO., Lowell, Mass.
Sold by all Druggists. Price \$1; six bottles, \$5.

PARSONAGES AND ELSE.

MR. EDITOR:—We are now occupying one of the most comfortable parsonages within the bounds of our Conference. Before we had reached our appointment after Conference, some of our enterprising laymen had already projected some repairs on the parsonage and after some conferring with the brethren and the Ladies' Aid Society it was decided to enlarge the projected improvements. Our people fell into the plan and so we supplanted the dilapidated, uncomfortable, inconvenient house that had stood for years as an eye-sore to many of our members with this new and renewed house, so comfortable and conveniently arranged. The passer-by can no longer point to it as a standing advertisement of the paucity of our membership. We do not feel disposed to "blow" over the results of our effort, for we have done what was greatly needed and ought to have been done; but it is done and the preacher and members feel better for having done it. Every pastoral charge should see to it that their pastor has a comfortable home, and endeavor to make it as cheerful and cozy as possible.

This is a good town, composed of as kind hearted and moral class of citizens as you will find in any town of its size in Arkansas. They have been uniformly kind to this pastor and his family, and have thereby greatly endeared themselves to him and his. Our Ladies' Aid Society is composed of the very best material here (I mean no invidious comparison with other Churches here), and cannot be excelled by any in pluck, push and persistency. That elect lady, Mrs. E. A. Hayes, is President of the Society, and she has long since erased from her vocabulary the word fail, when it comes to church work. She is "in labors more abundant," but it seems to agree with her physically as well as spiritually. Sister Hayes belonged to the itinerancy in the Little Rock Conference for a long time, and now has a daughter, a most estimable lady, in the Conference, the wife of our dear Bro. Thomas of Malvern Avenue charge. Her heart and sympathies are in the work.

We have a good strong membership here, composed of men and women of solid and substantial worth. We need, however, a little more of the aggressive among our people.

Our Sunday-school is large and well organized. It is not putting it too strong, perhaps, for me to say that in some respects it is the best managed school I have ever been in. Superintendents Vaughn and Logan are good and true men and have the tact and fitness for the place. The harvest from this department of church work has not been as large as we had a right to expect from the efforts put forth.

We have a larger per cent of young people in this place than you will usually see in a town of its size. And while we may not approve of many things done by them, we are bold to say, that we have never known a finer class of young gentlemen; and our young ladies in point of intelligence, culture, refinement and lady-like deportment, would stand a comparison with any other town in the State, and lose nothing thereby. They are a handsome, fine looking set of clever girls.

Our congregations have, for the most part, been large and appreciative. There is not as large an attendance upon the prayer meeting as there should be. We deplore this manifest want of interest in these mid-week services.

This is a year when our people need and ought to give themselves much to prayer, and when we ought to mix much in religious gatherings. The passions and prejudices engendered by a political campaign can be allayed and assuaged by prayer and frequent communion with each other. We trust that we shall have a better attendance in these meetings, and that Satan will not succeed in disrupting the feelings and dividing our membership through the political agitations going on here.

Our people are pretty well supplied with our literature. Others might, however, subscribe for and read our conference organ with profit. Our people will, we think, vote against license almost, if not quite, solidly in the approaching election. They know

something of the blessing of being exempt from the curses of the saloon. Plenty of rain and the corn crops very fine in this section. Cotton looking well. Fraternally,

THOS. H. WARE.

Prescott, Aug. 2.

OUR MISSIONARY DEBT.

To the Pastors and Members of Jonesboro District:

MY DEAR BRETHREN:—You have doubtless learned, from last week's Methodist, that I have been designated to solicit funds in this District for the purpose of liquidating the missionary debt. We ought to pay about \$200. We have 5,658 members according to our last Minutes. This is less than 4 cents per member. Will we stall or balk at this? Will not every one be glad to contribute his share? Remember that this money has already gone on its mission of mercy. Some poor soul may have heard the gospel, accepted Christ, died happy and gone to glory as a result of the faith of the General Board, which they had in the Church. Brethren, this is our debt. It is God's cause. The eternal destiny of souls depends upon our action. Two hundred men in the District are much more able than I am to pay; I know whereof I speak. I have you in my mind this morning. Now I want to strike hands with you and put in a dollar each and pay our part of this debt. What do you say? Send it to me and I will forward to Dr. John. Let's pay it this month, August. Are there not a few who would like to put in five dollars, or even more? If so, send it on. If any want to give less amount, any amount, it will be gladly received. Pastors and officials, help, I cannot visit your works. Read this to your congregations and let Jonesboro District meet the question squarely and pay its share right away. Fraternally,

M. M. SMITH.

P. S. This call is no part of the assessment.

Take Hood's and only Hood's, because Hood's Sarsaparilla CURES. It possesses merit peculiar to itself. Try it yourself.

OUR MISSION DEBT.

To the preachers and members of the Harrison Dist., Ark. Conf.

DEAR BRETHREN:—In compliance with duties imposed upon me by the Board of Missions, I take this method of calling your attention to our Mission debt of about \$125,000, which to the 3,600 Methodists in the Harrison Dist. would appear embarrassingly large, if we alone had it to pay; but our proportionate amount is all that we are expected to pay, and we ought not to indulge the thought for one moment of paying less than that amount, which is only 44 per cent of our collections of last year.

What we are asked to do, and expected to do, can be easily done, if we will only systematize our work and our giving. Now let our beloved Presiding Elder with his corps of brave and active itinerants together with our energetic local preachers, than whom a nobler set of men is seldom found, turn their best thoughts and untiring energies loose on this subject for just a few days and its horrid form will be gone, and our proportionate amount of this Mission debt, which we so justly owe, will be promptly met by an effort hardly sufficient to raise perspiration on the brow of our brawny field hands.

The debt was contracted in an earnest and honest effort on the part of our Board of Missions to push forward the victories of the Cross in the salvation of the lost of our fallen humanity. This is the greater reason why we should not be slow in its liquidation. Remember that while we are doing this in addition to our regular collections of this year, the same vigorous efforts are being made throughout our entire connection of Southern Methodism for the same purpose.

Small things are sometimes very hard for a few persons to accomplish, while even great things may be easily done by a concert of action. Now let us pause long enough at this point to tabulate some possible results:

10 persons paying \$10.00 each, \$100

20 " " 5.00 " 100

40 " " 2.50 " 100

200 " " 1.00 " 200

400 " " .50 " 200

800 " " .25 " 200

1,000 children .10 " 100

Total, \$1,000

Then deduct 44 per cent of last year's collections from this amount, and we would still have enough left to pay our entire assessment for Foreign Missions for the present year. Take another view of the subject. Let our thirty-six hundred Methodists in each pastoral charge respectively observe Friday before their 4th Quarterly Conference as a day of fasting and prayer, coupled with giving, and let the amount given be a reasonable estimate of what is saved of their current expenses by this fast, say 15 cents per member, and the result would be \$540—a handsome little sum to be rolled up by the Harrison Dist. This is the kind of fasting that God says he will accept. Brethren, let us ponder these things and ponder them well, for we can not afford to let this debt overhang our Church. Let us, the fore, give the subject a prayerful consideration, and then readily and liberally respond and the work is done. Let the pastors make regular reports of cash and subscriptions to Rev. Jas. A. Anderson at Greenwood, Ark. Who will be heard from first? Your co-laborer,

Yellville, Aug. 5.

—BENJAMIN'S PILLS will save doctor's bills.

OXFORD BIBLES.

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

Word comes from all quarters that the newest and most satisfactory dye for coloring the beard a brown or black is Buckingham's Dye for the Whiskers.

American Bible Society.

The stated meeting of the Board of Managers was held at the Bible House on Thursday, August 4th, 1892, Gen. O. O. Howard, Vice-President, in the chair.

The devotional exercises were conducted by Secretary Hunt.

Upon recommendation of the Committee on Distributions grants of Bibles, Testaments and Portions, to the value of about \$6,954, including grants to the Domestic and Foreign Society of the Protestant Episcopal Church for work in Liberia; to the American Board for work in Micronesia; and a consignment to the Society's Agency in Mexico.

The issues from the Bible House in July were 52,589 volumes; issues since April first, 295,284 volumes.

Sardis Camp-meeting

Sardis Camp-meeting will open on Thursday night Sept. 1st. All are invited to attend. 'Twill be conducted on self-supporting plan. Visiting ministers warmly welcomed.

C. A. BAYLESS, P. C.

Bryant, Ark.

Davidson Camp-meeting

The Camp-meeting for the Clark and Okolona circuits will be held at the Davidson Camp-ground, commencing on Friday night before the 4th Sunday in August. The meeting will be run on the "self-supporting" order, therefore let all come prepared to take care of themselves. The preachers who come to assist us will be well taken care of. Let all the preachers who can come and help us. Mr. Editor, we want you to come. Other good preachers have been invited.

J. M. G. DOUGLASS,
A. TURENTINE.

\$100 REWARD, \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of Testimonials. Address,
F. J. CHENEY & Co., Toledo, O.
Sold by Druggists, 75c.

Ripans Tabules: pleasant laxative.

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

BENNETT & THORNBURGH.

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

BENNETT & THORNBURGH.

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

We sell Parker's Hand Book on Baptism at 25 cts a copy by mail, with a liberal discount to preachers buying one dozen or more to sell. At the Helena District Conference last Friday Rev. R. G. Brittain said substantially of this book: "Brethren, I hold in my hand a little book, Parker's Hand Book on Baptism. It is one of the finest discussions of the subject I have read, and I have examined nearly one hundred volumes on that question. It is a clear, close and unanswerable discussion of the mode and subjects of Baptism, Close Communion and the detestable, pernicious errors of Campbellism. Brethren, come and get this book from Bro. Bennett; take it to your circuits, scatter it among your people, and fortify them against the fallacious arguments of the opposers of Methodism."

Ripans Tabules: one gives relief.

Metal Tipped. EVER READY DRESS STAY

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

Acknowledged the BEST DRESS STAY On the Market

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

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

FOR SALE BY ALL JEWELERS AND RETAILERS.

SPECIAL MODEL DRESS STEEL CO., 74 Grand St., New York.

DEPOSITS: BROWN & METZGER, 538 Market Street, San Francisco.

Write for our Illustrated Catalogue. It will Post You and Costs Nothing.



Presses,
Elevators
and Gins.

THOMAS MANUFACTURING CO

LITTLE ROCK.



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, head-aches 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.

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

BENNETT & THORNBURGH.



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

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

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

Are You Planing to Visit the World's Fair?

Then Don't Put Off Securing Your Quarters Until You Are Crowded Out.



FOR REASONABLE RATES, AT A FINE HOTEL, UNDER CHRISTIAN MANAGEMENT ADDRESS
WAIT & McLAUGHLIN,
BOX 94, LITTLE ROCK, ARK.

Agents Wanted in Every Town.

Dudley E. Jones Co
LITTLE ROCK, ARK.

COTTON ELEVATORS.

COTTON PRESSES,

COTTON GINS,

SAW MILLS,

ENGINES,

BOILERS,

BELTING,

FITTINGS,

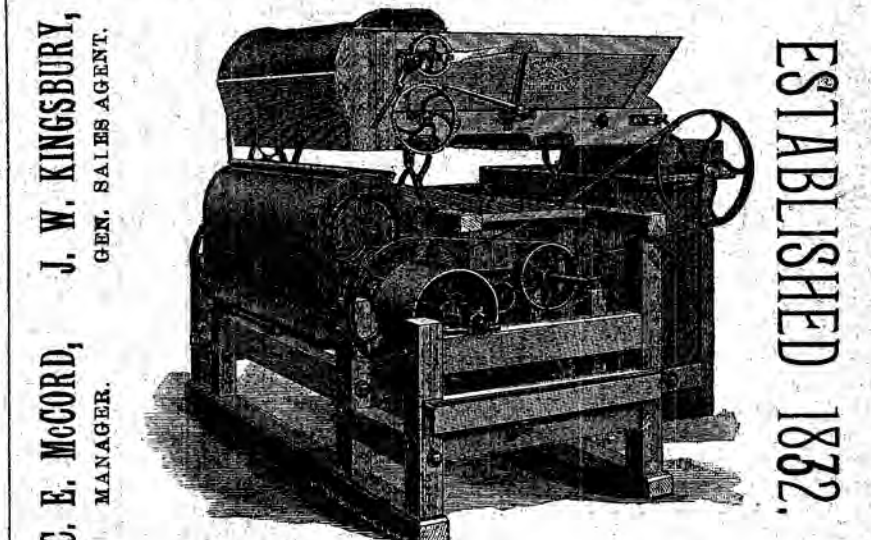
ROOFING,

FENCING,

CEMENT,

LIME.

Hammond Typers and Brinly Plows

DANIEL PRATT GIN
MORE THAN
32,000 Sold in Past 59 Years.

You Hear About Other Gins as good as this, but this is the Old Reliable PRATT GIN, as made for 50 YEARS by
THE PRATT GIN COMPANY.
BRANCH OFFICE, 211 West Markham Street, LITTLE ROCK, ARK.

WE ARE
Closing Out
OUR FALL AND WINTER
STOCK.

It will pay you to order goods of us or call into our establishment when in the city. A complete line of Dry Goods, Notions, Blankets, Clothing and Hats, Shoes and Gent's Furnishings.

For CLERICAL CLOTHING
N. B. Special Prices to the Clergy.

THE PLACE,
M. M. COHN & CO.,
306 & 308 Main St., Between 3rd and 4th,
Little Rock, Arkansas.

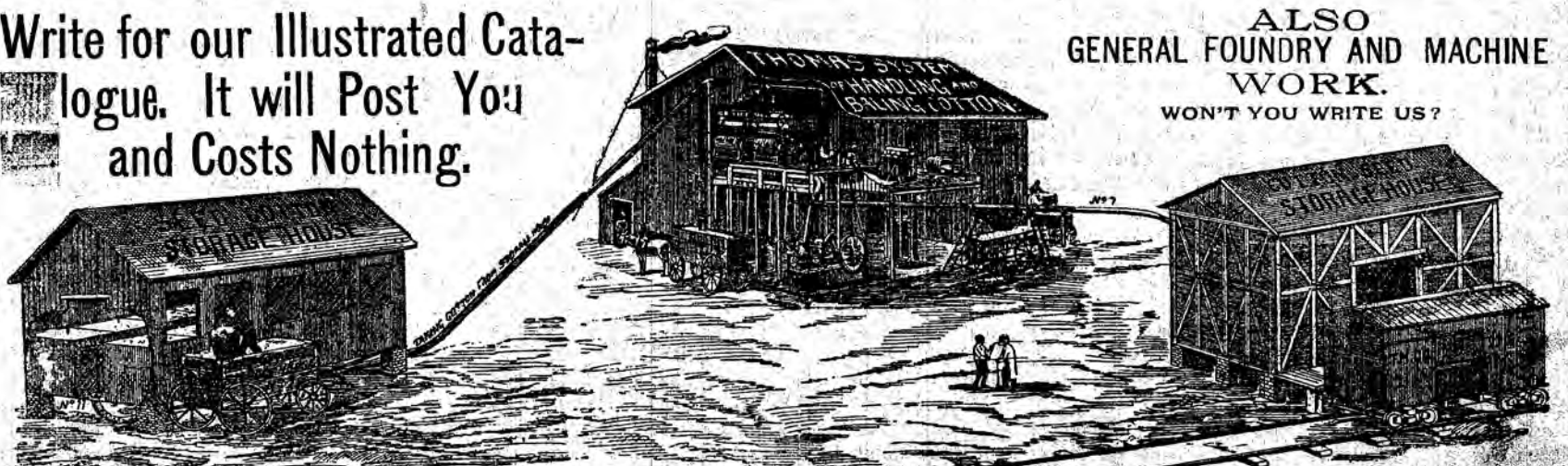
ARKANSAS MACHINERY AND SUPPLY CO.,
DEALERS IN
Machinery & Mill Supplies,

Engines, Boilers, Cotton Gins, Presses and Elevators, Corn Mills, Saw Mills, Planers and Matchers, Edgers, Belting, Packing, Brass Goods, Pipe and Pipe Fittings, Pulleys, Shafting and General Mill Supplies.

WARE ROOMS AND OFFICE:

Markham St., Between Sherman and Ferry,
Little Rock, Ark.

ALSO
GENERAL FOUNDRY AND MACHINE
WORK.
WON'T YOU WRITE US?



PISO'S CURE FOR
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup, Cures Good. Use
in time. Buy at Druggists.

ARKANSAS METHODIST.

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

GEORGE THORNBUCH, Business Manager.

THURSDAY, AUGUST 18, 1892.

During the revivals we should get many new subscribers for THE METHODIST. Converts should feel interest enough in the cause they espouse to post themselves as to what is going on in the religious world.

Bro. Steward, how is your pastor getting along this hot, dry weather? Money is scarce and times are hard; perhaps he does not know it. Have you inquired lately of him or about him?

Bro. Steward, paragraph 187 of the Discipline requires you to take collections quarterly for the preacher in charge, and to stir up the members to be more liberal if need be. Are your members liberal enough to the preacher? If so, you have done your duty; otherwise you have not.

We present our readers this week a good picture of Searcy College building. We understand from Rev. S. H. Babcock, President of the College, that the prospects for a good opening are very flattering. Young men wishing to secure choice rooms would do well to correspond with the President at once.

The Temperance people of Lawrence Co. are manifesting considerable interest in the coming election on the license question. They are publishing a paper at Black Rock, called the Lawrence Co. Advocate. The executive and general committees are composed of some of the best men in the county. It is the duty of every good citizen to vote against license. How any professed Christian can fail to do so is a wonder. No Southern Methodist can vote for license without violating the law of his Church. We appeal to the good people of Lawrence county to vote for the right, and against the wrong at the coming election.

The proposition to bring the Passion play to the World's Fair has been finally settled by the refusal of Joseph Mayer and his associates, to take part in its presentation outside of their Bavarian home or at other than the appointed times. Mr. Mayer explains that this representation has never been for the ends of gain or popular fame, but a religious exercise simply, performed in fulfillment of a vow made by their Bavarian ancestors thanking God for his mercy in relieving the village of the plague.

"God prospers our valley and our people are contented. If we were to turn this rite to the ends of worldly gain we should be violating the spirit of our compact with heaven, and serious evil might befall us and ours." An answer which is a credit alike to Mr. Mayer's principles and religion. It is impossible not to feel that the production of the Passion play under the auspices proposed would be a profanation and an offense to every sense of propriety.—Northwestern Advocate (Chicago).

The London Methodist Recorder said editorially of Bishop Chas. B. Galloway's address before the Wesleyan Methodist Conference: "Blood is thicker than water," and the exquisitely beautiful sentences of Bishop Galloway, the eloquent Representative of the Methodist Episcopal Church, South, as he recalled the common ancestry, national and Methodist, of Englishmen and Americans, deeply moved the vast audience in Eastbrook Chapel on Monday evening last. All over the Conference men were wiping away the tears of emotion which they found it difficult to restrain. The Bishop was received with "full honours," as the President said, and, in one of the most able and thrilling speeches heard in the Conference for many years, amply justified his selection by the great Methodist Church whose greeting he brought. If the Church South has other representatives as eloquent as Bishop Galloway let them "come along," as our brethren would say, and the sooner the better. This visit and speech, and the stirring address of Dr. Moulton, have stamped this Yorkshire Conference as memorable.

And in the same issue The Recorder's Conference reporter said: Bishop Galloway, who is the first Representative from the Methodist Episcopal Church, South, to the English Conference, is essentially a strong man. There is power in his build, power in his head, chest power in the rich tones of his resonant voice, and power in almost every sentence that he utters. I am told that Bishop Galloway is the orator of the South. It is certain that he is by far the most eloquent man who has appeared in Bradford this Conference. His description of the Sunny South as the land in which Wesley preached to the Indians and English settlers, and the land in which George Whitefield founded his Orphanage, brings the Conference and its visitors at once into closest sympathy. Declaring that in his country may be found the

densest Methodist population in the world, Bishop Galloway is able to present to Conference an imposing array of statistics illustrating the growth of Methodism in the South. Perhaps the most impressive part of his speech is that in which he deals with the question—ancient history he calls it—of slavery; but it is simply impossible in a brief Note to do justice to a speech which bristles with points, and from beginning to end flows with wit and eloquence.

THE RELIGIOUS TRAINING OF THE YOUNG.

[This was the subject assigned Rev. Dr. R. D. Smart to preach on at the late session of the Little Rock District Conference held at Lonoke. Having heard his sermon very highly commended, we personally requested him to write it out for publication in THE ARKANSAS METHODIST, and this service he kindly rendered just before our departure for Northwest Arkansas. We are gratified to fill part of our editorial page with such excellent matter.—Editor.]

"And these words which I command thee shall be in thy heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up," Deut. 6: 6, 7.

The words referred to in this passage are the commandments given the children of Israel, but I beg to consider them this morning as referring to all of God's revealed word constituting the book we call "The Bible." In any view you take of it this is truly a wonderful book. It is at once the director of youth, middle life and old age; the supporter of those that are cast down, and the revealer of human happiness; the only book of which God is the author, truth the matter, and salvation the end. It is impossible to overestimate the importance of the truths contained in it as they bear upon the condition of men in this life, both as individuals and as communities, and upon their destiny in the life to come. And yet, naturally, men are ignorant of many of these truths, and unable "by searching" to find them out. It was once supposed that there are ideas in man that are innate; but even if this exploded philosophy were true, it has been demonstrated that the conception of a God is not one of those ideas. A deaf mute was carefully brought up in such a manner that the idea of a Supreme Being was never allowed to be communicated to him. On arriving at maturity a committee carefully examined him, when it was ascertained that he was utterly without any conception of a Divine Being. And therefore it was that God gave man a revelation—eye because his well-being here and hereafter depends largely upon a proper knowledge of things he is born ignorant of, and which, unaided, he cannot possibly discover for himself. Now there are only two ways in which this revelation could be made serviceable to the succeeding generations as they come and go—either the revelation must be repeated every age, which would require a miracle every time, or it could be made once for all, and the duty imposed upon those receiving it to transmit it from generation to generation, from parent to child, so long as time should last. This latter method is the one God has chosen; and hence you observe he has made this duty imperative in the text—"Thou shalt teach them diligently to thy children."

But whilst this passage thus makes plain the duty of teaching God's revealed word to those who come after us, it also settles the question as to who is primarily responsible for the discharge of this duty. The words are "Thou shalt teach them diligently to thy children." Here the duty is plainly imposed upon parents. We accept generally the doctrine of the trichotomy of man—that he is composed of a body, a mind and a soul. There can be no doubt that parents are responsible for taking care of the bodies of their children, feeding, clothing, sheltering them. Instinct imposes this duty even upon dumb brutes with reference to their young. It is also admitted generally that parents are responsible for the mental training of their children, and hence we find all right minded parents giving their offspring as good an education as their means will allow. Indeed, this conviction has led some wise and good people to oppose the public school system of compulsory education, not as it exists in this country so much as in some foreign States, where parents are compelled to send their children to school and teachers in whose selection they have no voice. They say that no man has the right thus to step in between a parent and his child, in this God-given relation between them; and if no one man has the right, no two, or a dozen men have it, and so no municipality, or State. Be that as it may, when we come to the soul, to the spiritual nature of the child, to his instruction in moral, religious, divine truth, there can be no doubt as to whom God holds mainly responsible, for our text plainly declares "Thou shalt teach them to thy children." This point should be emphasized at the present time, because there seems to be a disposition on the part of many parents to consider themselves relieved of this responsibility by the existence and work of the Sunday-schools of the

present day. So far from the Sunday-schools relieving parents from responsibility, they tend rather to increase that responsibility. With the greatly improved implements and methods of farming of the present day, we expect larger results, or better results, or both, than those achieved by our ancestors centuries ago with simply an ox and a wooden plough with which to work. So the parents of the present age with the innumerable helps furnished them by the Sunday-school, with its course and plan of instruction prepared by the very best minds of the age, and its improved methods of illustrating and enforcing divine truths, are held responsible for far better results than if they did not possess these helps. Depend upon it, the Sunday-school may increase your responsibility, but it does not, it cannot, it never was intended to relieve you of it. If parents realized this as they should how careful would they be to see to it that their boys, starting to the school, really went there and did not turn aside to places of amusement or idleness! How they would find out who their teachers were, and whether or not their children were really learning anything! How they would visit the school themselves to cheer and thank those good workers who make sacrifices to go there and help them do the work for which God holds them mainly responsible! How cheerfully would they see to it that the schools were kept properly supplied with such literature and appliances as were necessary for the most efficient work, relieving the teachers, who already give their time and study to this work, from any pecuniary outlay.

But the passage before us contains some pregnant hints as to how this duty may be most successfully performed. There should be an experimental knowledge of these truths on the part of the teacher himself, for "These words which I this day command you, shall be in thine heart." I am informed that it sometimes occurs that teachers in our Sabbath schools appear before their classes not knowing what the subject is, and begin by saying "Where is our lesson to-day?" Such teachers, from a sense of self-respect, if nothing more, should mend their ways or give up their classes. It is so absurd to think of one's teaching what he has not studied, and does not know that our text does not enjoin that duty at all. It does not say "these words shall be in thine head," but taking that for granted, it says "these words shall be in thine heart"—that there shall be an experimental, as well as a practical knowledge of them. To farm on paper is one thing; to farm in the soil with the contingencies of rain, drought, and floods is another thing. And the best teacher of farming is not the man who knows simply the theory, but the man who is familiar as well with the practice. Just so the one best qualified to impart instruction in spiritual truths is the one who has spiritually discerned those truths for himself. The one who himself has felt the burden of sin is most apt to succeed in bringing others thus to feel. The one who has himself repented of his sins is most likely to succeed in instructing others concerning the grace of repentance. The one who, in a sense of utter helplessness, has laid hold by faith on the hope set before him in the Gospel, and has felt the love of God shed abroad in his heart by the Holy Ghost given unto him is most likely to succeed in bringing others to the exercise of saving faith in Christ. Beloved, if you would teach at all, study God's word, and get it into your head; but if you would attain unto real and large success, go down upon your knees, and be sure that that word has also done its work "in thine heart."

2. Another important consideration in teaching is simplicity of method. This is suggested in the text by the word "talk"—"Thou shalt talk to them." Set orations are not suited for instructing children. You must descend to a level with their minds. He is fortunate who can do this. I have known persons on being requested to teach in the Sunday-school to decline, saying that really they were not competent to teach, and then adding, "but possibly I might teach the Infant class"—as though that were not far and away the most difficult class to handle in the school. The minds of little children are as fidgety as their bodies, and one must be an expert and on the alert if he succeeds with them. Some of the greatest men have been signal failures in their efforts to interest and instruct children. It is said of the great Dr. Chalmers that when he was to address some children the Elder suggested to him to try and be as plain and simple as he could, as the children were very small. He began by saying, "It has been suggested to me, children, that I ought on this occasion to abstain from the technical nomenclature of a dogmatic theology."

3. Still another suggestion of great importance, contained in the text, is that there should be diligence and repetition of effort in this matter. "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down and when thou risest up." As thou liest down gather

thy children about thee, read to them out of God's word and commend them to His loving care for the night; and as thou risest up repeat the wholesome exercise supplicating divine guidance for the day; and as thou walkest by the way, or ridest out for recreation, point them through the beauties of the landscape up to Nature's God, and as thou sittest in thine house improve the leisure moments in lessons of wholesome wisdom to thine offspring. Diligence, repetition of effort, here a little, there a little, line upon line, precept upon precept. And the more so when we remember how many there have been who, though heedless and slow of development as boys, have come to be the great-est of men. It is said of John Wesley that his father one day remarked to his mother, "My Dear, why do you tell that stupid boy the same thing over twenty times?" "Because nineteen will not do," was the characteristic reply. "If I tell him only nineteen times all my work goes for nothing, but the twentieth secures the object." Dryden and Swift were dull as boys. So was Goldsmith. So was Gibbon. So was Sir Walter Scott. Napoleon had so much difficulty at school in learning his Latin that the master said it would need a gimlet to get a word into his head. Adam Clarke at school was called "a grievous dunce," until one day, as he says, he felt something give way in his head and after that he had but little difficulty in acquiring almost any language or mastering any proposition. Thomas Aquinas, the "Angelical Doctor," was at school nicknamed the "dumb ox," but his teacher observing the latent, slowly developing, powers of his mind, said one day "Yes, but if this ox should ever begin to bellow he will be heard around the world." And so he was. Until this day, though centuries have passed since he wrote, his philosophy has not been displaced in the Catholic world by that of any modern writer, but is still required to be taught in their schools. The very word "dunce" is an illustration of what I am seeking to impress. Duns Scotus, as a boy, was so dull that his name "Duns," gave rise to our word "dunce," designating any stupid boy. It is said of Mr. Webster, than whom, in some respects, this country has never produced a greater man, that his teacher in reporting to some officials of the school the progress made by different pupils at length remarked—"But as for that boy Dan, I don't know that we shall ever be able to make anything out of him." But that boy Dan did make something after all, however unpromising at first. Thus we see that in all departments of human achievement, greatness and usefulness, the highest success has been won by many who at first were heedless, stupid and slow of development. The minds of some boys remind one of Norwegian Pines; they are slow of growth, but they are sticking their roots deep. Therefore be patient with your boy. Wait on him. He is your boy. He bears your name, and is to send it down on the stream of time. No one can tell what is in a boy. He may surprise you some day. There may be in him an unkindled spark, a latent energy which the teacher's art may stir, and association with books educate and develop, until it sets him going with such momentum that nothing can stop him short of the highest round on the ladder of usefulness and great achievement. Some one has compared instructing children to pouring fluid into a long, narrow-necked bottle, where patience, perseverance, care and attention are all required.

It is to be feared that there are many of us who are not alive to the duties we owe our children. Mr. Moody tells us of a father who walked into the fields one Sabbath day accompanied by his little child, who was a special pet. He lay down in the shade of a tree and his little child would pluck flowers and grasses and bring them to him and say "pretty, pretty." The father fell asleep, and on waking his first thought was "Where's my child?" He called him, but no answer came. Going to a precipice, not far away, and looking over he saw the mangled corpse of his boy on the rocks and briars below. He ran to the spot and pressing the lifeless form to his bosom he accused himself of murdering his own child. How many there are today dead asleep and their children are off, they know—not where, stumbling over the dark mountains of sin into the abyss of death below! The Lord wake us up as parents, as Sunday-school teachers, as Churches, to rescue our offspring from the jaws of death! I was impressed by an incident going the rounds of the papers sometime ago. A house was on fire. The lady of the house was busy saving many articles of jewelry and the like, which she kept in her drawers. She had taken several apron falls down stairs and piled them up on the opposite sidewalk, when, turning to go back into the house, she was heard to utter a wild shriek of despair. The flames were bursting through the doorway and she had just remembered her infant child in the cradle in her room. Alas! how many there are of us who, though awake, are so busily engaged with the gew-gaws and trinkets of this life, that we are allowing our true jewels to slip

between our fingers! God forgive us, and help us to do better! And may we realize it not only as a duty, but appreciate it as a privilege—one which even an angel might covet—to minister around the throne of God. And now is the time to work, even while our children are young and immature. The youthful mind and conscience have been likened to a piece of soft clay. While it is soft you may easily mark it with your finger, and the clay, on drying, becomes hard, and the mark is fixed in it. But if you wait till the clay hardens you may mark, and mark, and mark, but you can make no impression. So in the soft formative period of children you may easily impress the mind and heart for good, and in after life these impressions become fixed; but if you let that period pass by and wait till habit of thought and feeling become fixed, the minister may preach, and preach, and preach, and you may pray and weep and entreat, but now difficult it is to make an impression! You have lost your opportunity! And in the discharge of this duty, in the exercise of this privilege, let us not become discouraged even though we be called hence before we are permitted to see the accomplishment of the desire of our hearts. Often times the prayers and entreaties of parents, which have been successfully resisted while they were still living, have come home with accumulated and almost irresistible force after death has done its work, and the last prayer has trembled upon the lips, the last tear moistened the eye for a heedless and erring son. I can speak for myself, my Brethren, and assure you that it was even so in the case of him who now addresses you! You may have seen the published statement of a man's being converted in New England not long ago, after he had become one hundred years of age, through a verse of Scripture taught him by his mother in England when he was four years old. Nearly a century after she was lying still in death, her work for her boy became effective. How lasting and how vivid these early impressions often are!

Dr. Carlisle of S. C., relates in substance the following incident: During the battles around Richmond a young soldier was taken to the hospital fatally wounded. His mother in one of the Southern States hastened to her son. When she arrived, he was quivering as in a balance between life and death. The surgeons, afraid of the least excitement, would not allow her to enter the ward where he was lying. She begged, but they were firm. At length she promised if they would allow her to see him, she would not let him know of her presence. They agreed. The door opened and there lay her dying boy on a stretcher, his eyes closed. She cautiously got behind the stretcher and stood there for awhile, when a chair was handed her and she sat down. There lay the son whom she had nursed, and over whose infancy she had watched as only a mother can. She had kissed away many a sorrow that had clouded his brow in childhood days. It was her boy. When, months before, he put his arms around her neck and kissed her good-bye, and shouldered his musket, and walked out of the front gate, she went into her room and lay down with a great sorrow in her soul. There he lies so near and yet so far—dying in her presence, and she unable to speak to him, or to imprint a farewell kiss upon his brow. With tears silently chasing each other down her cheeks, she quietly slipped her hand up from behind his head and began stroking his forehead as she had often done before. Without opening his eyes, and to the astonishment of everyone present, he quietly said: "Why, how long have you been here, mother?" He knew that touch. He had felt it before. It was the touch of his mother. Beloved, there is a moral touch imprinted by a parent upon the heart and conscience of a child, which will often follow him, no matter how far he may wander away, and be felt and recognized in the latest hour of death itself.

The Commissioner of Pensions has sent out complete figures for the fiscal year ended June 30, 1892, showing the growth of the pension roll. We began the fiscal year with 676,190 pensioners, and closed with 856,087. There were granted during the year 311,589, but of these only 224,047 were original and 1,267 were restorations, while 79,761 were cases of increase. That the present number on the roll does not equal the sum of original cases, restorations, and the number previously granted is due, of course, to the number dropped, mostly on account of deaths. Of the pensions granted 78,518 were under the general law and 233,071 under the act of June 27, 1890. The expenditures of the year were, in round numbers, \$141,000,000. Nearly \$43,000,000 were needed to make the first payments to the new pensioners.—Central Methodist.

We have for sale Catechisms as follows: Smith's Infant, 40 cts. a dozen; Thigpen's, a grade higher, 50 cts. a dozen; and Wesleyan in three grades—1st grade 40 cts. a dozen, 2nd grade 50 cts. and 3rd grade 60 cts. per dozen. These are all good Catechisms.

WHY NOT?

On the world-wide discussion of the liquor question S. H. Swain in the Western Advocate says: It is the "irrepressible conflict" of this rumsoused planet. The action of the seventeen nations on behalf of Africa's children is auspicious. Is prohibition good for Africa? Why not for Asia, Europe, or America? are the sons of Ham worth more than the children of Shem or of Japheth? Should not statesmen who would protect Congo people, also have a care for their own fellow-citizens, their own flesh and blood? American law-givers will answer this question ere long.

It is officially announced that Germany must abandon beer, or soon have no army to defend "Fatherland." Frenchmen have discovered that France must renounce wine, or her military arm will be broken. What is true of the Teuton and the Gaul as touching the drink question is equally true of all other nations of the earth. It is certain that, other things being equal, a temperate nation will be victor over an intemperate people.

Christian statesmen, who have put on international arbitration eyeglasses, and are looking to the welfare of mankind more than to partisan success, are forecasting with wise discernment what are factors in determining the future supremacy of nations. Military lines will yield to the industrial. It will not be the soldiery but the workmen that will in the future give character and power to the family of nations. If today the strong, sober, healthy soldier can strike down his drunken antagonist, how much more will a sober, energetic yeomanry outstrip our inebriate citizenry!

Production and trade will settle the question of supremacy. National blood uncontaminated by alcohol, a clear brain and brawny muscle, are the staples of national wealth. Take these away, and gold is worthless.

ROBBING GOD TO PAY SMITH.

Bro. Honest said the reason why he did not pay the preacher was because he owed Bro. Smith, and he had to pay him, after which there was nothing left for the preacher. He concluded his remarks with the chestnut that one must first pay his honest debts. But in what sense was the debt he owed Smith more honest or binding than the one he owed the preacher? He received Smith's bread and meat, it is true, but he also received the time and labor of the pastor. He promised to pay Smith, and so did he solemnly promise to support the institutions of the Church; besides, God who sent the preacher laid upon Bro. Honest the obligation to support the gospel as he laid upon the preacher the obligation to preach it. God sends forth the preacher as his servant, because a service to men is a service to God, and demands of his stewards.—Bro. Honest and others—to pay for the service rendered. It is true God also commands Bro. Honest to pay Smith. Smith is not to be robbed in order to pay the preacher, but neither is the preacher to be robbed in order to pay Smith. Honest has no right to take what he owes Smith for his Corban, but neither has he the right to take his Corban to pay Smith. When Honest was buying of Smith he should have remembered that he owed or would owe the pastor, and should not have bought more than he was able to pay for after paying his other honest debts. But if that could not be foreseen nor avoided, and being in debt to several creditors he is able only to pay fifty cents on the dollar, then let him pay them all alike—fifty cents on the dollar. We hold that the obligation to support the preacher, the benefits of whose labor has been received, is just as binding as any other honest debt. Bro. Honest cannot, therefore, justly make a preferred creditor of Smith over the pastor. And until he changes his practice he ought to change his name, for it is a misnomer.—Texas Advocate.

Camp-Meetings.

The Maudslayi Camp-meeting will embrace the 4th Sunday in Aug. Ministerial aid is solicited. We cordially invite all the old pastors to come.

F. P. DOAK, P. C.

The Center Point Camp-meeting will commence Friday before the 2nd Sunday in Sept. All ministerial brethren are invited. Accommodations for all will be made, free of charge. H. B. SCRUGGS, P. C.

ANOTHER CALL.

I now make the second call for payments on the subscription to the T. A. Hearn fund, which was taken at Arkadelphia last Dec. Please send your amounts to me as soon as possible. A. D. JENKINS.

Hot Springs, Aug. 12.

BIG EVENTS AT KANSAS CITY, MO August 1892. One Fare for the Round Trip. Kansas City will don a holiday attire during the latter part of August. Two important meetings will be held within her gates; Supreme Lodge, Knights of Pythias, August 23, and German Veteran Association, August 20 to 24. To encourage travel the Iron Mountain Route will sell tickets from all points on its lines to Kansas City at One Fare for the Round Trip. For further information in regard to dates of sale, limit of tickets, etc., call on or address nearest ticket agent.

ARKANSAS METHODIST.

THURSDAY, AUGUST 18, 1892

PERSONAL AND OTHER NOTES

Bro. Wm. Reynolds of Atkins called Thursday.

Rev. J. B. Cotrell, D. D., made us a pleasant call Tuesday. He had been to Hot Springs resting. He looks improved in health.

Let all the brethren remember Bro. A. M. R. Branson in their prayers. He writes from Bardonia, Aug. 16: "My wife is very sick. Tell the brethren to pray for us."

Miss Mamie Green of Morrilton, a graduate of Galloway College and successful teacher in Comanche College, Texas, will have charge of the primary department in the Classical Training School of the Little Rock Conference at Pordyce the ensuing session.

We have the following sad note from Bro. W. Watson, dated Aug. 16: "I filled my appointment last Saturday and Sunday on the Watteness C't. and returned to Magnolia last night, finding my wife with return of fever. She lingers on and is so low. God can only tell what the end will be."

Writing from Bearden, Aug. 15, Rev. Geo. M. Hill says: "I am considerably improved, but my voice will hardly hold out to have family prayer. Unless I get worse I shall meet my appointments and hold the Q. Conferences after this date. Great deal of sickness in this part of the country now. One of wife's sisters lost a babe last Tuesday. At this writing her brother is very sick and another sister has a very sick babe. I expect to go home tomorrow. The Lord bless you and yours."

Rev. J. R. Sanders, inviting us to be with his people this week, on the occasion of the laying of the cornerstone of their new church at Magnolia, says: "The cornerstone for our new church is to be laid sometime next week. If both or either of you can come, let me know by postal and by that time I can tell you exact day. If you can't come, send us a copy of THE METHODIST and other items or articles you wish to contribute to be deposited in the stone. The foundation is dug out and the men will commence laying brick this p. m. The building will be on such a beautiful site, and the prospects are that we are going to have a most beautiful house of worship for Southern Methodism in this part of our State. Besides Bro. Cason conducting ceremony in our Discipline at corner-stone laying, the Masonic fraternity are invited and will conduct their part."

FIELD NOTES.

FOREST CITY.—We are in the midst of a glorious revival. Between 30 and 40 professions. Bro. E. G. Kilgore is withing. Glory to God! The Lord hath favored Zion. Pray for us.

Aug. 16.

W. D. KELLEY.

WEDDINGTON C'T.—I closed my first protracted meeting last Thursday night, which resulted in a glorious revival in the Church, 3 conversions. We believe much good was done, although the meeting is closed, the good work is still going on. Pray for us.

J. J. HOLLAND.

CENTRE POINT C'T.—We have had three meetings and one camp-meeting. Had revivals at all but one. Two more camp-meetings to hold. Politics are running too high to do much in a revival. The people are very much excited in this part of the country.

H. B. SCRUGGS, P. C.

Aug. 11.

WEST POINT.—We have had a good meeting at Ellis Chapel. The Church has been beautifully blessed. We have had 10 conversions and 7 accessions to the Church. Bro. Ross and Reeves did some real earnest and good work during the meeting. May the Holy Spirit rest upon the Church and the young converts.

W. W. ANDERSON.

Aug. 10.

LOCKBURN.—On last night we closed our second protracted meeting. God's presence was manifested in the conversion of many souls and making many Christians rejoice in a Savior's love. There were at these two revivals 42 conversions and 28 accessions to the Church, 6 family altars erected. To God be all the praise.

Aug. 5.

A. M. ROBERTSON.

NEW EDINBURGH C'T.—We protracted our 3rd Quarterly meeting which began July 9 and continued 4 days and nights, resulting in a good revival in the Church, with one accession. Bro. Riggins spent two days with us, presiding and preaching to the satisfaction of all. The place

was indeed a "pleasant grove." 1st Sunday in Aug. we began meeting at Macedonia. Results, a good revival with three accessions to the Church. We take courage and go forward.

Aug. 12. B. A. WHITE.

GRAVELLY HILL C'T.—We have just closed our third protracted meeting; the Lord has been with us in power. Thirty conversions, 16 accessions to the Church, and others will join. We have 4 other protracted services to hold. To God be all the praise. We are looking after the interest of THE METHODIST. Pray for us.

Jno. C. SHIPP.

Gravelly Hill, Aug. 13.

MINERAL C'T.—The tide is still rolling. We have transferred the services to another place and expect to continue in this way until the circuit is swept. Since my last report there have been several conversions, some recommitments and 2 or 3 sanctifications. Conviction is great all over the charge. Glory to God! Pray for us.

Truly, L. C. CRAIG.

Cato, Aug. 15.

VAN BUREN C'T.—Our 3rd Quarterly meeting convened at Prairie Grove on 11th & 12th with finances still woefully behind. However, we are looking for better times along this line. We have just closed a wonderful meeting at Prairie Grove, which resulted in 45 conversions and 44 accessions. Have held two meetings prior to this but not with such wonderful results. At Union Grove we had 8 conversions and 9 accessions. At Dripping Springs we had no visible success. Since Conference we have had 58 conversions and 51 accessions on the C't. The Lord's grant that this may be a signal year in the salvation of souls.

Jas. H. O'BRYAN, P. C.

Aug. 15.

QUITMAN C'T.—Our camp-meeting began last Friday night and closed last Wednesday night. Our 3rd Q. meeting was held in connection with it. Bros. Weems and V. V. Harlan were with us until Tuesday evening. They both preached to the delight of all. We loved those brethren before our camp-meeting, but we love them still more now. We had other preachers with us who did valuable service, viz.: Bros. Graham, Father Maddox, Yancy, F. A. Hill, England, Williams, Douglass, Cantrell, Jesse and Allison. Our camp-meeting was a grand success. We had several conversions, a number of additions to our Church, and baptized 10 infants. We are now engaged in a meeting at Mt. Pleasant, 3 miles from Quitman, with good interest. Pray for us.

Z. W. LANDREY.

Aug. 12.

ATTENTION, PREACHERS!

Office of Preachers' Aid Association, Little Rock, Aug. 15 '92.

The following fees under Assessment No. 2 were received by me during the past week and are so registered: H. E. May, \$3; John B. Thomas, \$3; J. H. Riggin, \$3; M. B. Umsted, \$3; J. M. Talkington, \$3; J. M. McAnally, \$2; part; A. L. Jenkins, \$3; R. R. Moore, \$3; J. McLaughlin, \$3; R. M. Taylor, \$3; B. Williams, \$3; M. M. Smith, \$3; A. R. Saffold, \$3; B. G. Johnson, \$3; J. F. Jemigan, \$3; H. R. Withers, \$3. In all \$47. Heretofore reported on this acct, \$84. Total to date, \$131.

N. B. The name of Miss Etta Clark in the acknowledgements of last week, should have been Miss Etta Carter of Cotton Plant.

JOHN B. BOND,

Sec'y-Treas.

EDITOR'S APPOINTMENTS.

In compliance with many requests from Northwest Arkansas the Editor of this paper has planned to preach at the following places and dates:

Mt. Home, Wed. 8 p. m.,	Aug. 10.
" Thur. 10 a. m.,	" 11.
Yellville, Thur. 8 p. m.,	" 11.
" Friday 10 a. m.,	" 12.
Valley Sp'gs, Sat. 10 a. m.,	" 13.
Bellefonte, Sat. 3 p. m.,	" 13.
Harrison, Sunday,	" 14.
Carrollton, Mon. 8 p. m.,	" 15.
Berryville, Tues. 8 p. m.,	" 16.
Huntsville, Wed. 8 p. m.,	" 17.
Goshen, Thur. 11 a. m.,	" 18.
Fayetteville, Thur. 8 p. m.,	" 18.
Springdale, Fri. 8 p. m.,	" 19.
Rogers, Sat. 11 a. m.,	" 20.
Bentonville, Sunday,	" 21.

We hope these appointments will be extensively circulated by our pastors and other readers. At each place we must depend on friends to provide us conveyance to the next place till we reach Fayetteville. Where desired and previously notified, we will deliver a discourse on the Doctrine and Government of our Church. We expect to go Tuesday night, Aug. 9, to West Plains, Mo., then on to Mountain Home. All letters for THE ARKANSAS METHODIST addressed as heretofore will receive due attention, but personal letters should be marked "Personal" or "Private."

We will carry a case of good books and duplicate lists of our subscribers at each place visited.

MARRIED.

At the residence of the bride's father, M. W. Brooks, July 14, 1892, by Rev. J. J. Holland, Mr. E. S. Clouse and Miss O. A. Brooks, all of Rhea's Mill, Washington Co., Ark.

At the residence of the bride's grandfather, Mr. McMinn, on Sunday at 10 a. m. Aug. 7, Mr. Thomas Hill and Miss Lizzie McMinn, all of Yell Co., Ark., Rev. G. W. O. Davis officiating.

Aug. 15, 1892, at the residence of Mrs. J. C. Mann, Crittenden Co., Ark., Mr. Jno. N. Smith and Miss Anna Loving, Rev. T. B. Williamson officiating. Miss Anna has been a student at Galloway for two years. May peace and happiness attend them.

At the residence of the bride's father, Rev. J. H. Greeson, Aug. 7, 1892, Prof. S. B. Barnett and Miss Maggie Greeson, both of Van Buren county, Ark., Rev. Jesse M. Williams officiating.

Death Notices.

Home, infant son of Frank and Leona Chadwick, was born June 19, 1892, died Aug. 3, 1892. Precious little lamb, thou art forever safe in the bosom of the good Shepherd, who took little children up in his arms and blessed them. "Wherefore comfort one another with these words."

J. E. CALDWELL.

May, infant daughter of R. S. and Judith Dunn, was born near Fairview in Dallas Co., Ark. May 24, 1892, and died at the same place Aug. 11, 1892. This is a brief outline of a very brief life in this world, but of what possibilities for the world to come who can estimate! So soon the delicate, fragrant little flower was destined to fade on earth. But with the Christian's faith, we believe it blooms to fade no more in the beautiful garden of God beyond. "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God." Look up, sorrowing parents and friends, for though your little May cannot come to you, yet you may go to her.

C. M. KEITH, P. C.

Dalark, Aug. 12.

It is not strange that Beecham's pills are so universally and favorably known when one considers that the manufacturers make use of over 14,000 advertising mediums, and spend about \$450,000 through them every year. Such liberal use of the press is bound to have result, and proof is seen in the exceptional facilities found necessary to employ in the manufacture of the pills, in order to meet the enormous and increasing demand; among them, the pill machine which shapes 15,000 pills per minute. And furthermore, is the fact that the average quantity kept in stock is 8-12 tons, which means about 77,684,200 pills always ready for shipment. These figures are almost lofty enough to make one feel dizzy, but then, he has only to swell the ranks and become a user of these famous pills when all dizziness, biliousness, indigestion, sick headache, or liver and stomach troubles will disappear.

Quarterly Meetings.

Dardanelle District, 4th Round, S. S. Key, P. E. Atkins at Bella Chapel, Aug. 13, 14; Appleton at Pea Ridge Sept. 3, 4; Dover at Gravelly Hill, 10, 11; Danville at Danville, 24, 25; Dardanelle at Oak Grove Oct. 1, 2; Chickaloh at Chickaloh, 8, 9; Rover at Rover, 15, 16; Gravelly Hill at Gravelly Hill, 22, 23; Walnut Tree at Walnut Tree, 29, 30; Russellville Nov. 12, 13; Prairie View at Elizabeth Hall, 19, 20; Dardanelle station, 26, 27.

Gravel Hill camp-meeting will commence Saturday, September 10. I hope all of the tent-holders will move in on the 9th.

Washington Dist. Fourth Round, Geo. M. Hill, P. E. Lockburg, Sept. 17, 18; Washington, 24, 25; Nashville, 25, 26; De Ann, Oct. 1, 2; Emmett, 2, 3; Genoa, 8, 9; Fulton & C. H., 9, 10; Mineral Sp's, 15, 16; Center Pt., 23, 24; Chapel Hill, 23, 24; Little River, 29, 30; Richmond & B. C., 12, 13; Peytonville, 19, 20; Hope, 26, 27; Prescott Dec. 3, 4.

WARNING ORDER.

Before T. W. Wilson, Justice of the Peace within and for Big Rock Township, Pulaski Co., Ark.

Hennrich, Bates & Co. vs. J. L. Curtis.

The defendant J. L. Curtis is warned to appear in this court within thirty days and answer the complaint of the plaintiff, Hennrich, Bates & Co. of this date, to wit: T. W. WILSON, J. P.

WARNING ORDER.

In Pulaski Chancery Court.

Dudley E. Jones Co., Plaintiff, vs. R. M. Fisher, et al, Defendants.

The defendant R. M. Fisher is warned to appear in this court within thirty days and answer the complaint of the plaintiff, Dudley E. Jones Co. of this date, to wit: R. M. FISHER, et al.

NOTICE OF CONFIRMATION.

Notice is hereby given that the following described lands lying in the county of Pulaski and State of Arkansas, to-wit: The West part of the West part of Spanish Grant No. 497, and the East half of the North West quarter of Section seven (7) in Township one (1) North, Range eleven (11) West, containing 245 acres, were purchased by law forfeited to the State for the non-payment of taxes legally assessed thereon for the years 1873, 1874 and 1875, and on the 8th day of November, 1878, the Commissioner of State Lands and Grants, under and by virtue of the act for the sale and sale of One Hundred and Twenty-two Dollars and Fifty Cents (\$122.50) which sum I then said thereon, and said Commissioner then and thereupon executed and delivered to me a deed conveying said lands to me, now own, hold, and claim title to said lands by virtue of said sale and conveyance so made, and to me to lawfully sell and convey any right to the said lands so purchased, or any part thereof, in consequence of any informality or irregularity or illegality connected with such sale, are called upon to show cause at the April Term A. D. 1892 of the Pulaski Chancery Court, why the sale so made should not be confirmed.

MATILDA A. DOOLEY.

John H. Cherry, Atty.

COMMISSIONER'S SALE.

Notice is hereby given, that in pursuance of the authority and directions contained in the decretal order of the Pulaski Chancery Court, rendered in the cause No. 3464 pending in said court on the 9th day of July, 1892, wherein J. H. Wayne is plaintiff, and A. F. Brady, Lillian Brady, are defendants, the undersigned as commissioner of said court will offer for sale at public auction to the highest bidder, at the Eastern door of the Pulaski county court house, in the city of Little Rock, within the hours prescribed by law for judicial sales, on Wednesday, the 31st day of August, 1892, the following described lands, to-wit: The North East quarter of the North West quarter of section twenty-nine (29) of the North West quarter of the North East quarter of section fifteen (15) of the North East quarter of the North West quarter of section fifteen (15) of the North West quarter of the North West quarter of section twenty-two (22) in township two North of range fifteen West, Pulaski County, Arkansas. On a credit of three months, the purchaser or purchasers to execute notes with approved security, and a lien to be retained on the premises sold to secure the purchase money. Given under my hand this 11th day of August, 1892.

J. J. HICKS.

Commissioner in Chancery.

H. J. GEORGE & CO.

Want Your Trade.

CALL OR WRITE FOR PRICES.

201-203 E. Markham St., Little Rock, Ark

We are State agents for the "Porth Piano, one of the best made. We can and will sell cheaper than any other house in the State. Traveling agents cannot compete with us. Write to us for prices and description. BENNETT & THORNBURG.

MASONIC TEMPLE, FIFTH & MAIN LITTLE ROCK, ARK.

T. E. MURRELL, M. D.

Practice Limited to Diseases of the Eye, Ear, Nose and Throat.

MASONIC TEMPLE, FIFTH & MAIN LITTLE ROCK, ARK.

ROANOKE COLLEGE. 40th YEAR BEGINS Sept. 14th. High Collegiate Standard. Also a Commercial Course. Separate Preparatory School. Healthful climate. Buildings improved steam heat. Expenses low. Catalogue, 8 cents free. Address the PRESIDENT, Salem, Va.

THOMPSON'S CLASSICAL INSTITUTE, Farmington, Arkansas. S. Thompson, A. M., Principal. Training School for young ladies and young gentlemen. Complete Classical and Scientific course. Preparatory to University and College. Good library. Location healthful. Write for catalogue before sending elsewhere. Fall session opens August 29, 1892.

THE CHANNATTI BELL FOUNDRY

SOLE MAKERS OF THE "BELL" BELL FOR CHURCH SCHOOL, FIRE ALARM & CATALOGUE with 250 illustrations, FREE and SENT FREE. Please mention this paper.

DAVIS SCHOOL

Prepares for Civil Engineering, Science and Art, Fall Commercial Course. Telegraphy, Music & Art. Cadet Corps. Also teaches French, German, Italian and Spanish. Complete College Prep. Dept. Resident Surgeon. No charge for medical attention. Preparatory for medical attention. Address Davis School, Nippon, N. Y.

BETHEL CLASSICAL AND MILITARY ACADEMY

Prepares for Business, Universities and West Point. Catalogue address Mrs. A. M. McArthur, Bethel Academy, N. Y.

Iuka Normal Institute,

IUKA, MISS.

Eleventh year begins Sept. 6. Meals, lights, fuel, lodging, laundry, books and tuition for 40 weeks cost \$15.00; 48 weeks \$18.00. Music and art extra. Schools supplied with teachers. Write to H. A. DEAN, Prin.

GRENADA Collegiate Institute

IS DEVOTED TO THE

Education of Girls and Young Ladies.

Fall Term Opens Sept. 4, 1892.

The Institute affords the very best advantages for culture in Music (vocal and instrumental), in Art Drawing and Painting, and in all the branches of collegiate study, including French, German and Latin. The teachers are experienced and competent. The Boarding Department is home-like and comfortable. The health is fine. The expenses are moderate. For catalogue address REV. THOS. J. NEWELL, A. M., Pres. Grenada, Miss.

Woolwine School.

Six Miles from Nashville, on the Overland Dummy Railway.

Prepares for College. Fits for Business.

S. S. WOOLWINE, Principal.

Many a bright boy lags merely because of the class of which he is a member; and in the schools where classification must be made, the boy who is not in the class of the diligent student may stand at the head of his class, it is true, but what he often needs is to be taken out of the class and allowed freer scope and given greater stimulus than his class affords. Our endeavor is to ADVANCE THE STUDENT according to his ability and his willingness to work. For catalogue address S. S. WOOLWINE, Principal, Nashville, Tenn.

Asheville Female College.

The Perfection of Education is thorough practical Mental Training, preparing the pupil for usefulness; high Social and Moral culture; and a well developed and sound body, which will enable the pupil to enjoy and utilize these other acquirements. Asheville is the center whither thousands of people come winter and summer to have their impaired health renewed.

The Asheville Female College with its excellent buildings and appointments, offers to its pupils all the advantages of this wonderful health-renewing climate, and in addition to this, gives all the educational advantages found in our best Southern Colleges. The Institution is famous for the practical thoroughness of its graduates and also for the superb advantages of its Music Department. Enrollment during the past year was 159; of this number 135 were in the Music class, showing the popularity of this Department in consequence of its excellent work.

Perhaps no College on the Continent has had such a Health Record. During the present administration of 13 years there has never been a fatal case of sickness among the hundreds of girls from all parts of the South and Southwest.

Everything is in one large, well arranged building heated by steam, and with everything necessary to comfort and convenience. This building is surrounded by a large and beautiful campus where the pupils may find daily religious exercises. Our terms are low for the rare advantages offered. \$15 will pay for Board, lights, furnished rooms and tuition in the Literary Course for the entire school year. Music and other extras at the usual prices. Send for Catalogue to B. E. ADKINS, A. M., President. A. F. College, Asheville, N. C.

GALLOWAY FEMALE COLLEGE

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

20 Teachers. 20 Pianos. Pipe Organ. Reed Organs

New Steam Plant.

Session Opens September 8

THE MOST EFFICIENT Teachers of the Faculty have been retained and it has been strengthened by additions of rare worth and ability.

THREE NEW DEPARTMENTS have been added. Many of the State, in New York, Boston, Ill., University of Va., Montague and Canada, taking SPECIAL work in post-graduate courses, in their respective departments. They propose to keep step with the march of mind, and abreast with the progress and development of these stirring times. The intelligent and discriminating parent or guardian will appreciate this exceedingly important fact.

\$3,000.00 are being spent now on the college and grounds. It will be made perfectly comfortable within and beautiful without. The largest clock in the State and the only 4-bell chimes in the South will be in the tower.

Advantages in Music, Art, Elocution Unequaled Within the State.

SEARCY

and one of the healthiest towns in the South. Its sparkling and famous mineral waters have wrought wonders in restoring the health of many feeble persons besides pupils, who have imbibed its health-giving waters. Our large and beautiful Campus furnishes ample room for out-door air and exercise, both of which are

Absolutely Essential

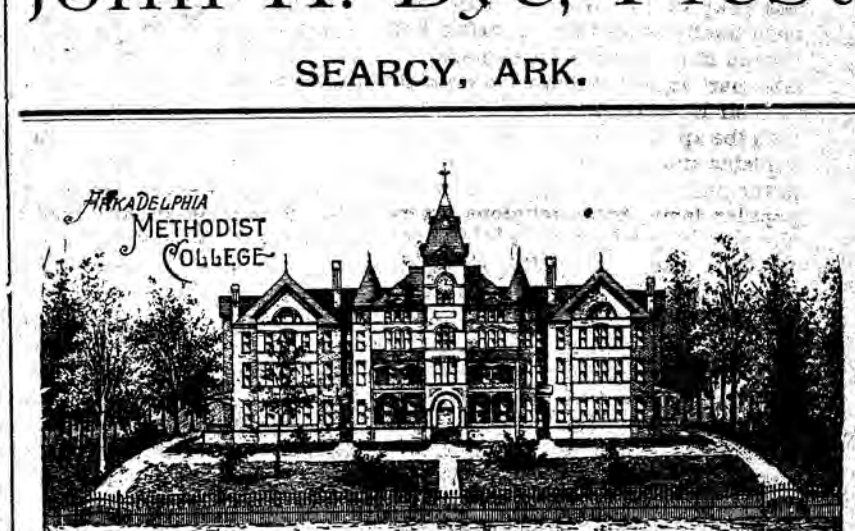
to the health and best development of the young. Our scientific training in the physical culture department will be directed to the symmetrical development of the entire body.

Why send abroad to get what you can find in Arkansas and for much less money?

Terms Reasonable. Send for Catalogue. For further particulars address

John H. Dye, Pres't,

SEARCY, ARK.



ARKADELPHIA METHODIST COLLEGE

The Co-Educational College of the Little Rock Conference, Arkadelphia, Arkansas.

TEXARKANA—80 Miles. ARKADELPHIA—65 Miles—LITTLE ROCK (Iron Mountain Railroad.)

Magnificent \$40,000 Brick Building .3 Story

Entirely completed. Handsomely furnished and equipped! Recreation rooms, hotel suites, necessary apparatus. Boarding rooms carpeted and well furnished! Electric Bell! Electric Lights in every room! Bath Rooms, hot and cold water. Closets &c. on every floor! Large Concert Hall, with inclined floor and seated with Opera Chairs! Elevator to third floor!

GOOD LIBRARY!

High Grade Pianos!

New Standard Typewriter!

Fourteen Officers and Teachers!

Departments: Art, Elocution, Instrumental Music, Voice Culture, Shorthand, Typewriting, Penmanship, Plain and Ornamental. Preparatory and Full Collegiate Course. Board, in College for Young Ladies, in Town for Young Men, \$12.00 per Month. Tuition, from \$2 to \$8 per Month (4 Weeks). Fall Session begins First Wednesday in September. Spring Session begins Third Wednesday in January. For handsome catalogue address

G. C. JONES, Presiden

Martin College for Young Ladies.

Pulaski, Tenn.

Permanent Endowment Fund \$30,000.

UNDER the patronage of the Tennessee Annual Conference. The only school for girls in the South with an endowment and absolutely out of debt. Eight acres of grounds beautifully ornamented with shade trees, vines, evergreens, shrubbery and flowers. Commodious brick buildings supplied with elegant new furniture—all the rooms carpeted, and have the incandescent electric light.

The Most Beautiful and Comfortable Home for Girls in the South.

A FULL FACULTY OF ACCOMPLISHED TEACHERS. SPECIALISTS IN EVERY DEPARTMENT. Ten States represented by the pupils of last session. Health record remarkable—not a death in the boarding department for twenty years.

Parents who wish to have their daughters graciously guided and faithfully trained by wise and thoroughly qualified teachers can safely entrust them to Mr. and Mrs. Saunders of Martin College. I know them intimately in Virginia, and therefore cheerfully commend them.

It gives me pleasure to recommend a school where such good work is done as at Martin College. I have tested the work in English and found it the best in any school of like grade within my knowledge.

Dr. W. M. Baskerville, Professor of English in Vanderbilt University. "Martin College more nearly approximates my ideal of a girls' school than any I have seen. I would advise parents and guardians who want to put their daughters in a safe, Christian and Methodist school to send them to Martin College."

Rev. Lewis Powell, Chairman of Conference Visiting Committee. "I have never seen anywhere, in any school, the highest culture so well coupled with the highest ideas of experimental goodness as in this school."

Rev. W. J. Collier, P. E. Columbia Dist., Tenn. Conf. Address. Send for Catalogue which gives full information.

Rev. R. M. Saunders, Prin.

ARKANSAS METHODIST

THURSDAY, AUGUST 18, 1892.

THE FAMILY.

NEGLECT OF PRAYER.

In article on "the neglect of prayer and what it means" Clement C. Cary in the Wesleyan Advocate says:

1. Failure to pray in any one, whether church member or sinner, means an open, practical assertion of independence of God. No matter how much we may profess in words our need of Him, the failure to pray shows conclusively the absence of a felt need of God's help, and indicates a spirit independent of God.

Consider this, ye who forget God and who call not upon His name! And many of this class are to be found inside the pale of the Church. To him who prays not there is no conscious need of God in the work of personal salvation. Prayer is the language of want realized and expressed in some way the language of a soul which owns itself too weak to walk alone. Failure to pray means nothing less than that he who prays not, feels he can get along without God, does not need His help, and proposes to face life's responsibilities, bear life's burdens, meet its conflicts, and die and go into eternity without God. Hence, the prayerless person does not confess his weakness, acknowledge God, nor call upon Him. Here is the very root of independence and self-righteousness. In this soil such a spirit grows to perfection. Neglect of prayer begets spiritual pride. Prayer brings forth humility. The meaning of prayer is: "I cannot go through life without God. He has what I need, what I must have, and what I cannot obtain elsewhere." Who prays not simply declares that he proposes to take his case in his own hands—that he neither needs nor desires God—and will work out his destiny and carry out all his life's plans independent of his Maker.

Think of this, all ye who lie down at night like dumb animals with no thanksgiving and prayer, and who arise in the morning with no thoughts of God! Consider this, ye who are too busy with worldly schemes to pray, and who are ashamed before men to call upon God! Ponder these things, all ye who are too proud to kneel in prayer in the presence of man, or are afraid of their jeers and jokes—whether in your rooms, in your homes or in your Churches! Many will not bow the knee before God on earth. But the dreadful day of wrath is coming when every knee shall bow, and when prayerless sinners will cry out in despair, "Fall on us and hide us from the face of Him that sitteth upon the throne, and from the wrath of the Lamb." "Then will they call upon me, and I will not answer." Then the heavens will be brass, the door of mercy shut, and God's ears closed.

Think what it means to refuse to go up to the house of prayer, all ye who neglect the prayer-meeting when the Church is called together for prayer. Does it mean nothing to slight this means of grace and quietly ignore it? Is it of so little worth that you can afford to so lightly esteem it and despise it? A failure to attend the prayer service means the neglect of prayer.

2. No delight in and an aversion to prayer is either a sure sign of a backslidden state, or a certain mark of a carnal, unregenerate heart. Let us not forget this, for many are deceived just here. Backsliding begins not in the neglect of prayer. Its origin is even back of that. It has commenced when the heart loses a relish for this essential means of grace, and prayer becomes a heartless task and a cold formal duty. It is not merely that men do not pray. The trouble is, they have no heart for prayer. It is not enough to recite words of prayer. If there be no pleasure in it, if the heart finds no relish for it, there is something wrong.

It means much to pray. It means much more to love to pray. "Delight yourself also in the Lord, and he shall give thee the desires of thine heart." When prayer has become a heartless task, then has decline in piety begun. "Examine yourselves." When family prayer is a task and is omitted—when the prayer meeting is a burden and is neglected—when secret prayer is hurried and formal and there is no relish for it—when there is a half-hidden, half-conscious, self-confessed secret aversion to all kinds of prayer, it is about time to wake up. "Thou hast left thy first love." No matter what else you may do or may possess, other things cannot atone for the neglect of prayer. So important is it in a religious life, nothing can take the place of prayer.

3. "Whatever hinders prayer is an obstacle to holy living. This is true whether the hindrance interferes either with the habit, the spirit of prayer, or prevents an answer to prayer. The converse is also true. Whatever hinders a holy life is a hindrance to prayer. This grows out of the intimate connection between prayer and holiness. Neglect of prayer does not stand alone. It means an easy conscience about sin and the neglect of some other duty. Omission of prayer is a loophole through which sin enters. Neglect of prayer and

sin go hand in hand. They are inseparable companions.

VICIOUS CHILDREN.

Within a few months applications have been made to us for information concerning institutions suitable for children of respectable Christian parents, who are going wrong. Sometimes they are the children of pious widows, again of parents yet in the prime of life and of the best reputation. In one instance the boy was thirteen years of age; in another, the wayward child was a girl of fourteen. Some are untruthful, others steal, and some are vicious in various unmentionable ways. Of one boy, about seventeen, it is said that he is disobedient, impudent, steals all the money and other valuables he can lay his hands on that belongs to any member of the family, and mocks at his mother's prayers and admonitions.

No greater calamity can befall parents than to have their children become thus corrupt. Some think that such cases result from heredity, and when they see children turn out ill make sage remarks about its being in the blood, or in the bone, and perhaps quote some statistics. Others say that bad training is the cause, and sagaciously quote, "Train up a child in the way he should go." The former do not understand heredity, which is but one of several elements. Many a child becomes the first villain in a history of many generations of honest, industrious, truthful and kind people. Of four children three may be models, the fourth in all evil continually. On the other hand, some of the best persons that ever lived were descended from criminals, and in a few cases from the drunken and licentious.

Those who make "Train up a child in the way he should go, and when he is old he will not depart from it," a universal law, so as to condemn all parents whose children do ill, misunderstand the nature of a proverb, which states a general rule.

Neither the word of God nor nature has put the absolute control of children in the hands of parents. These children become, as their parents did before them, independent factors. Starting with an organization and tendencies common to the race, with some increased, diminished, or distorted by heredity, capable of being affected by training or the want of it, for good or ill, they speedily develop into free agents, with power to counteract the effects of training, to resist or increase the distortions of heredity.

Moreover, from fifteen to twenty years of age wild forces—the sources of vice, if not held in check—are engendered, and training which has been of the best kind may seem useless. The system is unbalanced, almost deranged; passion grows faster than reason, and will outrun conscience; but the training is there; and when the force of passion subsides—if during the interval the chains of habit have not been too strongly riveted—the worst boy may equal his Christian father, and the most giddy and even a depraved girl, if not self-abandoned and socially an outcast, may become a good wife and mother.

The moral of the whole situation is: Do not expect your children to be good merely because their parents and grandparents were, nor to be bad because some ancestor was not a saint. Do not be utterly discouraged even if your son mocks at your prayers and admonitions. Should he become so depraved as to need for his own sake, and that of younger brothers and sisters, and for the peace of the family, to be put into an institution, or sent to sea, still pray for him, still kindly and affectionately correspond with him, still hope; and should he at last become such a wretch as to destroy all affinity, except that which roots in the maternal and paternal instincts, you will have special claims upon God's grace to sustain you in the dire calamity.

But that the present methods of indulgence, of flattering children, and bringing them forward; furnishing them with money for which they are not required to account; allowing them to run wild through a vacation of three months; taking them to hotels where they see all stages of dissipation, and to Europe where, in the very streets and hotels and on the Sabbath days, they see, in fact or suggestion, every form of vice and sin, failing (as mere travelers do) to discover the real goodness and the real piety that exists in the private lives of Christian people; the theatres, the cards, and the late evening parties, the total absence of all maintenance of parental authority in many families, and committing all religious training to the Sunday-school, do tend mightily to the development of just such cases as are being constantly brought to our notice, there can be no question.

An awful consideration, applicable, alas, to many, is that the children are but slight exaggerations of the example set before them by one or both parents.—N. Y. Advocate.

HORSFORD'S ACID PHOSPHATE

Makes Delicious Lemonade.

A teaspoonful added to a glass of hot or cold water, and sweetened to the taste, will be found refreshing and invigorating.

Children's Corner.

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

DEAR CHILDREN:—I am glad to be able to give you this week a letter from our missionary in Japan, Rev. C. B. Moseley. Bro. Moseley was several years ago sent to the work in which I lived. He came there to fill the place of our preacher who was sent west. Bro. Moseley was quite young, small and timid. He looked so boyish that some of the stewards were in favor of telling him not to stay. My husband felt otherwise and said, "If Bro. Moseley fails let it not be our fault; if some day he becomes a great man we will claim the credit of starting him up." (this was his first appointment. He made our house his home and we are sure he was a blessing to our household. He was humble, faithful and zealous. He was loved by all the people and all were sorry when the time came for him to leave. He now labors in a foreign land and is teaching our infant catechism to the Japanese children. Oh, what changes time does make! When I think how God is honoring our "Vanderbilt boy" (as we used to call him), I feel like David expressed it when he said "Oh, sing unto the Lord a new song, for he hath done marvelous things; his righteousness hath he openly showed in the sight of the heathen."

AUNT CARRIE.

Matsuyama Japan.
DEAR LITTLE FRIENDS:—At the invitation of your Aunt Carrie, I write you something about Japan. There are many children in this country and so far as my observation goes they act and talk and think ordinarily about the same as children did when I was at home and when I was a boy. They like to play at "recess" and at "play-time"; they laugh when they find something to laugh for, and are very apt to find it, and cry when they get hurt. In the school that is on the same block where I live, there are about fifteen hundred pupils. It would interest you to see this blue-plaid-frocked and white-sashed throng of nimble bodied, nut-brown, happy creatures at play on some bright morning before the school work begins. Would you like to step out and take a hand with them? The boys play at gymnastics, foot ball, foot racing, etc.; the girls play some with balls and some sing songs. So quick and nimble are they that some of them can keep several balls going at once without allowing one to come to the ground. Though there are so many the order and harmony that is observed among them is as nearly perfect as could be found in any school of the same size. I will write again some day. Your friend,

C. B. MOSELEY.

Little Rock, Aug. 8.
DEAR AUNT CARRIE:—I send you the answers to the questions in the last [METHODIST]: 1st. ques., Jubal; 2nd, Sarah; 3rd, Lot; 4th, Abraham; 5th, Sarah and Abraham; 6th, Dinah. I hope these answers are all correct. WILLIAM LEIGH.

DEAR WILLIAM:—You came near winning a prize. Your first answer is correct. Your second should have been Adam. Your 3rd is correct. Your 4th is correct. Your 5th should have been Isaac and Rebecca. Your 6th is correct. You did not miss it much. I will give you some more next week, and you try again. You are the only one that has given any answers at all. I am proud of you. AUNT CARRIE.

Waldo, Ark., Aug. 6.
DEAR AUNT CARRIE:—I am a little girl nine years old. I go to Sunday-school every Sunday and try to have a good lesson. Papa takes THE ARKANSAS METHODIST and I like to read the children's corner very much. Our preacher is Bro. Sage. We all love him. Aunt Carrie, I send you 10cts for the S. B. and T. School. Your niece,

BULA BIRD.

I am glad that you have not forgotten the room we are trying to furnish. If you do not all take hold of it in earnest we shall have to give it up for something smaller, that will be humiliating indeed.

AUNT CARRIE.

TUTT'S
Tiny Liver Pills.
as an anti-bilious and anti-malarial remedy are wonderful in their effects in freeing the system of biliousness and malaria. No one living in malarial regions should be without them. Their use prevents attacks of chills and fever, dumb ague, bilious colic, and gives the system strength to resist all the evils of an unhealthy and impure atmosphere. Elegantly sugar-coated. Price, 25c. Office, 39 Park Place, N. Y.

Our Epworth Organs are in demand just now. If you buy one you get a first class instrument at a low price.

Aver's Ague Cure is an antidote for malaria and all malaria diseases, whether generated by swamp or sewer. Neither quinine, arsenic, nor any other injurious drug enters into the composition of this remedy. Warranted to cure fever and ague.

R. R. R.

RADWAY'S READY RELIEF.

The Cheapest and Best Medicine For Family Use in the World.

NEVER FAILS TO RELIEVE PAIN.

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

Rheumatism and Neuralgia.

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, nervous vomiting, heartburn, nervousness, sleeplessness, sick headache, diarrhoea, dysentery, cholera morbus, colic, flatulency and all internal pains.

A CURE FOR ALL SUMMER COMPLAINTS, Dysentery, Diarrhoea, CHOLERA MORBUS

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

MALARIA

In its Various Forms Cured and Prevented.

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.

Sure Cure for Fever and Ague!

Radway'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 districts free from attacks. This is better than the legion of ague cures; quinine, calomel, etc. It has cured thousands. Twenty drops to a teaspoonful, in a glass of water, taken on 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

RADWAY'S PILLS.

An Excellent and Mild Cathartic.

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.

Radway's Pills

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

Dyspepsia.

Dr. Radway's PILLS are a cure for this complaint. They restore strength to the system, 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, nausea, heartburn, disgust of food, fullness or weight of the stomach, 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.

A few doses of RADWAY'S PILLS will free the system of all the above named disorders. Price 25 cents per box. Sold by all druggists, or on receipt of price will send by mail 5 boxes for \$1. Send a letter stamp to DR. RADWAY & CO., No. 32 Warren St., New York. \$25 information worth thousands will be sent to you.

BE SURE TO GET "RADWAY'S"

ADVERTISING

If you wish to advertise anything anywhere at any time write to GEO. F. ROWELL & CO., No. 16 Spruce St., New York.

EVERY one in need of information on the subject of advertising will do well to obtain a copy of "Book for Advertisers," 888 pages, price one dollar. Mailed, postage paid, on receipt of price. Contains a careful compilation from the American Newspaper Directory of all the best papers and class journals; gives the circulation of every one, and a good deal of information about rates and other matters pertaining to the business of advertising. Address ROWELL'S ADVERTISING BUREAU, 16 Spruce St., N. Y.

I DEFY COMPETITION

W. L. FUNSTON.

Marble Works, MONUMENTS.

Headstones, Copings, Etc.

CORRESPONDENCE SOLICITED

Designs sent on application.

SHELLS for Ornamental Graves and Gardens, Etc.

605 Main St. Little Rock Ark.

CHALLENGE

Adapted to any Business or Profession.

CONTACT AND printed with

CORRESPONDENCE indexed

RECORDS throughout, to require

the least possible writing,

to enter data, and refer quickly to

any name, and save time and money.

5,000 used and reordered.

All kinds of LABOR SAVING

RECORDS on hand or made to order.

CHALLENGE, Publisher,

10 Spruce St., N. Y.

BAILEY'S REFLECTORS

Compound light-speeding oil. Awarded invention for the Churches.

Patented. Solely for the Churches.

BAILEY'S REFLECTOR CO., 100 Park Ave., Pittsburg, Pa.

McAfee & McCarthy,
Merchandise Brokers AND Commission Merchants
Consignments Solicited, Careful Attention Given and Reasonable Advance Made on Same.
LITTLE ROCK, - - - - - ARK

PURCHASING AGENCY.
Mrs. R. S. Murphy & Co., Purchasing Agents and Dressmakers.
745 Second St., Louisville, Ky.
In addition to our regular business of Dressmaking, etc. we are now in position to purchase

PIANOS AND ORGANS on the most favorable terms. Shopping of all kinds promptly made on shortest notice and in the best and latest approved styles. Please correspond with us. REFERENCES:—Adolph Reutlinger, President German National Bank; Victor Stehle, Wholesale Grocer.

OUR PRICES: Ministers' Suits \$8, \$11, \$12.50, \$15, \$16.50. Boys' Suits \$4.50, \$5 and up. Shirts, same prices. Dress Goods, Sewing Machines, \$11.50, \$14.50. Reliable Watch, \$8 and up. Piano, \$50 and up. Organs, \$15 and up. Bibles, Books, Buggies, \$25 and up. Spring Wagon, \$88.50 and up. Farm Wagon, \$38 and up. Cart, \$10 and up. Fencing Wire.

Write Us for Anything You Wish to Buy or Sell.
St. Louis Supply Co.
No. 10 South Main St., St. Louis, Mo.
We refer to Rev. J. H. Rigin, Pine Bluff, Ark., and to Rev. M. B. Chapman, St. Louis, Mo.

ENGSTROM & FRASER.
DRAPERS AND TAILORS

121 West Markham St. Under Capital Hotel.

Little Rock, Arkansas.
Merchant Tailors' Exchange.

FRED ROESCH,
MANUFACTURER AND DEALER IN
Carriages, Buggies, Road Carts, Spring Wagons.
OUR OWN MAKE
Farm and Log Wagons
A SPECIALTY.
Fourth and Louisiana Sts., Little Rock, Ark.

J. P. WEBB, Pres. T. W. WILSON, V. P.
GEO. B. ALLIS, Secretary.
Wilson & Webb Stationery Co.
NEWSPAPERS AND MAGAZINES,
School Books and School Supplies,
Tablets, Fine Papeteries, Copying
Presses and Blotting Baths,
Hymn and Song Books,
—AND ALL—
Articles of the Stationery Trade.
Orders receive prompt attention.

HILL, FONTAINE & CO.,
COTTON FACTORS & WHOLESALE GROCERS

Nos. 296 AND 298 FRONT STREET, | No. 116 SOUTH MAIN STREET
MEMPHIS, TENN. | ST. LOUIS, MO.

Consignments of Wool Solicited.

VAN WINKLE
GIN AND MACHINERY CO.,
Atlanta, Georgia,
MANUFACTURERS

Cotton Seed Oil, Wind Mills,
Mill Machinery, Pumps, etc.,
Complete, Cotton Gins,
Fertilizer Machinery Complete, Feeders, Condensers and
Ice Machinery, Presses,
Complete, Cypress Tanks.

The best system for elevating cotton and distributing same direct to gins, many gold medals have been awarded to us. Write for Catalogue, and for what you WANT.

Van Winkle Gin and Machinery Company, Atlanta, Ga.

ALL THINGS BEING EQUAL,
WHY NOT GIVE THE
EIGHTY-NINE BAKING POWDER

the preference? It is made in our own laboratory, under our own personal supervision, and we pledge our commercial integrity on its purity and wholesomeness.

We are not Strangers to you.

We are "always with you," like the poor of a c'ent

Scripture. Our success depends upon your confidence;

Our word must be our bond! WILL YOU BUILD UP

THE HOME FACTORY IN PREFERENCE TO THE

FOREIGN?

Your Neighbors!

BEAL, FLETCHER & HUGHES CO.,

Little Rock, Ark.

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.

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

Royal Baking Powder

ABSOLUTELY PURE

ARKANSAS METHODIST.

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

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

THURSDAY, AUGUST 18, 1892.

REVIVALS.

A great deal is being said and written in these days on the subject of revivals and the best methods of conducting them. The question is the all-absorbing one just now with every pastor, especially in the country appointments. Can the pastor and his congregation, without other ministerial help—a specialist if he can be secured—have a revival resulting in the conversion of sinners and greatly strengthening the faith and encouraging the hope of the Church? When any pastor and his people can do this, they are doing more than most, and they are dependent upon any one else.

Two mistakes, in my judgment, are usually made. First, as to what a revival really is; second, a failure to emphasize the Scriptural conditions of a revival. Revivals, or religious awakenings, are results, and not means; which an end is to be reached. It consists in quickening the faith of the Church and the conversion of sinners, and results from the existence of proper conditions. When there is sufficient moisture in the atmosphere and the proper conditions exist to cause condensation, rain falls as a natural result. So when the Scriptural conditions be met by both pastor and people, God stands pledged to give the revival. Thus far at least, "The natural law in the spiritual world" is applicable. Let the conditions be met and the spiritual heavens will be shaken, the vapor of God's grace will be condensed, and refreshing will come in copious showers from the presence of the Lord. It is the imperative duty of every pastor to tell his people what are the true conditions of a revival, and assist as far as he can in the good work.

In laying the Scriptural foundation for a revival, I would emphasize: (1) First of all, the true source of revivals must be recognized and properly appreciated. "Wilt thou (Lord) not revive us again, that thy people may rejoice in thee?" Ps. 85, 6. Revivals come from the Lord, and are not carried about by men. If any Church sends for help, let it send for the Holy Ghost. In many instances, if the Church would desire and pray for the presence of the Spirit and had as much confidence in Him as they do in the coming evangelist, the results would be far more satisfactory and the work much more acceptable to God. (2) Another Scriptural condition of a revival, and one that is seldom thought of in that connection, is to meet the temporal demands of the Church. "Bring ye all the tithes into the store-house, that there may be meat in my house, and prove me herewith, saith the Lord of hosts, if I will not open the windows of heaven and pour you out a blessing that there will not be room enough to receive it." Mal. 3:10. How many congregations ever commence in this way to prove the Lord and try his promises? Cornelius sent for Peter,

but it was not until his prayers and aims had been accepted before God as a memorial. So long as the members of any Church retain that which belongs to the Lord, they stand in the way of the progress of the gospel of the Son of God. (3.) The Church must assemble at the place of worship. "They were all" in one place, Acts 2:1. If a pastor would have the greatest measure of success in his revival services, he must have the presence of every member. Every absentee is an absent force and breaks the ranks of the Lord, and therefore makes it impossible to meet every condition of success. (4.) There must be unanimity among the members. "They were all with one accord," "Can two walk together except they be agreed?" "God is a God of harmony and not discord, and his people must be a unit in feeling and aim if they would succeed. If there be an Achan with a golden wedge in the camp, it must be removed; distractions, hatred, envy and strife must all be surrendered, and the glory of God and the salvation of the people be the all-absorbing theme. Many pastors have had to work a week to get two stubborn men or cross women reconciled, before he could move one step. (5.) United prayer, waiting, expecting, believing. Thus the Church was doing on the day of Pentecost. "Pray without ceasing." "Wait patiently upon the Lord." "In due season you shall reap if you faint not."

When the above conditions are fully met, it will not be long until the Church will be "praising God and having favor with all the people," and there will be additions to her daily. Oh! may the Lord give us a genuine old-fashioned Scriptural revival all over our Zion.

M. M. SMITH.
Jonesboro, Aug. 11.

IMPORTANT

To the Pastors of the L. R. Conference. DEAR BRETHREN:—The Parent Board of Church Extension is urgently and earnestly calling for the funds due it from our charges. If you have your Church Extension assessment in hand, or can possibly raise it before this month closes, please forward it to me, so I can send to Dr. Morton what is due his Board.

J. R. SANDERS,
Treas. of Conf. Board.
Magnolia, Aug. 5.

For Sale Cheap

We have one splendid new Farrand & Votey parlor organ for sale. List price \$215; we will sell it for \$65. Write to us for description, if you want an organ.
Bennett & Thornburgh.

Do You Want Teachers?

We do; and we can put you in correspondence with such as you want, free of charge.
SOUTHERN TEACHERS' BUREAU,
WINCHESTER, TENNESSEE.

PURE AND WHOLESOME QUALITY

Comments to public approval the California liquid laxative remedy, Syrup of Figs. It is pleasant to the taste and by acting gently on the kidneys, liver and bowels to cleanse the system effectually, it promotes the health and comfort of all who use it, and with millions it is the best and only remedy.

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

Renew your subscription ! ! ! !

FIELD NOTES

ELM SPRINGS, CT.—We closed an 18 days' meeting at Farmington on the 10th inst. There were 36 accessions to the Church. A few will go to other Churches. I am now engaged in a meeting at Zion.

W. H. DYER.

BOONEVILLE, CT.—Our meeting closed out at Chismville last night with about 65 conversions; the Lord was with us from the beginning. The interest increased until the last day of the meeting we had the largest congregation I ever saw at a week day meeting. About 600 at eleven o'clock in a country town in Ark. is wonderful. One of the oldest and hardest sinners in Chismville was happily converted, which caused great rejoicing with all God's people. We only had 17 join our Church, as we will divide very liberally with other Churches, and especially the Presbyterian. Bro. Hogan, their pastor, was with us most of the time and did good work, preaching and working until the close. We are now at Aldridge Springs, two miles west of Dorietta; this is on Charleston circuit—Winsett is pastor; will have an old-fashioned camp meeting, and are expecting great things of the Lord. Pray for us.

Mrs. J. M. C. HAMILTON.
Dorietta, Aug. 11.

LACEY, CT.—We have just closed a very gracious revival here at Lacey. The Church had been living far below its spiritual privilege, but I am glad to say it has taken a higher step. I have never witnessed a grander meeting. There were 7 conversions, some of whom were considered very hard; but thanks be to God, not too hard for fervent prayer and the power of His blessed Spirit. We had eight accessions to our Church—good material; and a number of backsliders healed. A great many sinners were left convicted when the meeting closed. Pray for us down here on Lacey circuit, that God will be felt at every point.
W. C. HILLIARD.
Aug. 12.

DARDANELLE, CT.—We are having some good meetings on Dardanelle circuit. We closed a meeting at Field's Chapel, the last day of July. I think that it resulted in great good; the Church has been greatly benefited, several conversions, three joined the Church. The meeting at Oak Grove did not amount to much. We did some hard work with no visible results. We closed our meeting at Pisgah last night; 6 or 7 conversions, 3 joined our Church, the Church was greatly revived and benefited. The interest is growing; 5 meetings to hold yet. Pray for us.
G. W. O. DAVIS.

CENTRE HILL, CT.—We closed a meeting last week at Mt. Pisgah, after a great revival among old and young, with 11 accessions. This week we have been at Pangburn, where the Lord graciously revived the Church and nine or ten were added. Bro. Pendergrass rendered valuable help in both these meetings. Bro. Thos. Fiesackerly was also a help to us and Dr. Shaw, the "assistant preacher," was with us in the last meeting. The pastor has some noble young men and women to assist him. They believe in youthful Christianity. About 30 accessions to the Church up to date. The Lord is blessing the weak efforts of this boy. Praise His holy name! I feel that my friends and loved ones are praying for me. Pray on.
IRVIN MANLY.
Armstrong Springs, Aug. 13.

LEHI, CT.—We began a protracted meeting at Prosperity on the 4th Sunday in July and continued it 11 days with gratifying results. We preached until the Sunday following the fourth before we began to reap the reward of our labors. We had 6 to join the Church on the 31st; and from that on until Wednesday night, they kept falling in, until we had 17 conversions and 18 accessions to the Church. Praise the Lord! None of the brethren could help me, so I put my trust in God; and I am glad to be able to say, it turned out most admirably. The Church was not in very flourishing condition when the meeting began; but I am thankful to say, that before it closed the Church had been revived as it had not been for years—so the members tell me. Bro. Bennett, I wish to say right here, in token of my appreciation of the help rendered and for the possible benefit of the young ladies of our Church, that we owe our success largely to the Christian zeal and earnestness of two young ladies, who were the only ones when the meeting began upon whom I could rely for help, either in the audience or the altar. They helped to break the ice and pave the way, and the Church soon fell in line and followed on. I sent for Bro. Blakely, who came over from Rock Springs and baptized our converts. The meeting closed on Wednesday night, Aug. 3, with a number of penitents at the altar. May the Lord keep the revival fire burning!
B. F. WILSON, P. C.
Rowell, Aug. 8.

CONWAY, MS.—Our second protracted meeting has closed. The Lord was with us in great power. We had 28 professions and 24 accessions to the Churches, only 10 of whom joined our Church. I took the names of the other converts and gave them to the pastors of the other Churches. These conversions were very definite—conviction, repentance and conversion. Many hallelujahs went up from newborn souls, while some just as clear and strong were perfectly quiet. We closed by pledges for the future. There were 5 family altars, 18 or 20 agreed to ask a blessing at table and about 50 promised to pray in secret, kneeling, every day. Two infants were baptized and the Church built up. In fact, the greatest work was the deep spirit of consecration felt in our midst. We are beginning a meeting at another place with fair prospects.
J. B. McDONALD.
Conway, Aug. 15.

Many Persons are broken down from overwork or household cares. Brown's Iron Bitters Rebuilds the system, aids digestion, removes excess of bile, and cures malaria. Get the genuine.

MEDICAL BOOKS FREE.

Valuable Information for the Invalid or Student.

Any one or more of the following described books will be sent free to any man or woman of family in the United States, Canada or Mexico during August, September and October, 1892. This offer is to expire the first of November:

THE ILLS OF LIFE.—Fourth Edition. A short, plain description of all diseases and the treatment for each. A complete home guide to health.

FAMILY PHYSICIAN No. 1.—This contains the latest treatment for malaria and other diseases of hot weather, including nervous prostration.

FAMILY PHYSICIAN No. 2.—Second Edition.—The best, popular book on the prevention and treatment of catarrh and other diseases of cold weather in print.

Address The Pe-ru-na Drug Manufacturing Company, Columbus, Ohio. Pe-ru-na is a sure cure for chronic malaria in all forms, colic, cholera morbus, cholera infantum, diarrhoea and dysentery. For sale at all drug stores.

ILLUSTRATED CATALOGUE of Augusta Female Seminary, Staunton, Va. 1892-93 is a neat pamphlet of fifty-six pages, illustrated with engravings of the Seminary buildings and grounds. Miss Baldwin took up the work of furnishing a first-class school for our Southern girls when it required a great deal of faith and moral courage to do so. In the progress of her work she has kept abreast of the times. Miss Baldwin has been engaged in this work so long, that more association with her is almost an education in itself.

Henry Irving is fond of relating a little incident that occurred to him when in a Dorsetshire village last summer. Whilst passing a group of children one of them eyed him so sharply that the actor said, "Well, little girl, do you know me?" "Yes, sir," was the reply, "you are one of Beecham's Pils." She had seen his face in one of their advertisements.

A New Departure

Free Chair cars to Memphis via Beld Knob Route. In addition to elegant Pullman Drawing Room Buffet Sleepers the St. Louis, Iron Mountain & Southern R'y is now running on all night trains between Little Rock and Memphis Palace Reclining Chair Cars, seats free. These cars are models of comfort and luxury. The inauguration of this service cannot but be appreciated by the traveling public. For full information, tickets, etc., call at City Ticket Office, 118 West Markham St., or Union Depot, Little Rock. H. C. TOWNSEND, G. P. T. A., St. Louis.

JOHN BARROW,

Attorney at Law
222 West Markham Street,
In Odd Fellows' Bld'g, LITTLE ROCK.

Will practice in all the courts, including the State Supreme Court and the Federal Court.

CANCER

Dr. Hartman's treatment for Cancer. A book free. Address: Surgeon Bessie, Col. Omaha, Neb. Every hopeless case recovered.

MORPHINE

HABIT CURED!

J. W. GRAY, M. D.,

HOLLY SPRINGS, MISS.

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

BETTER THAN QUININE.

HUGHES' TONIC.

The Old Reliable, SURE CURE for

CHILLS AND FEVER.

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

Robinson-Pettet Co.,
LOUISVILLE, KY.

MONEY

TO

LOAN.

THE

MANHATTAN

2 Per Cent

Loan Company

Incorporated Capital, \$1,000,000. Will make first mortgage loans on real estate for ten years at 2 per cent and for five years at 3 per cent interest. A reliable agent wanted in each town of 1,500 inhabitants and upwards. Send references. For particulars apply to or address,

GUS VAUGHAN, Gen'l Agt.,
ROOM 22, COTTON EXCHANGE,
Memphis, Tenn.

SMITH SONS & MACHINE CO

COTTON GINS
BIRMINGHAM, ALA.
WRITE FOR CATALOGUE.

MACHINERY.

THE CELEBRATED

ATLAS Engines and Boilers.

THE BEST IN THE WORLD,
C. E. ROSENBAUM, Gen'l Agt.

211 West Markham St.

Little Rock, Ark.

The Great Church LIGHT.

PRINCE'S Patent Reflectors give the Most Powerful, the Softest, Cheapest, and the Best Light known for Churches, Schools, Store Windows, Parlors, Banks, Offices, Picture Galleries, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A liberal discount to churches and the trade. C. L. P. PRINCE, 551 Pearl Street, N. Y.



Searcy College Buildings, Searcy, Ark.

A

Concise Cyclopaedia of Religious Knowledge

Biblical, Biographical, Theological, Historical, Geographical and Practical.

The Latest and Only Complete and Authoritative Religious Cyclopaedia Published at a Moderate Price.

Edited by Rev. Elias B. Sanford, M. A.,

Assisted by a Brilliant Galaxy of Biblical Scholars and Divines. Among them is Bishop Hendrix of the M. E. Church, South.

Some Special Features of Excellence May be Mentioned:

- (1) It covers the entire field of religious knowledge—biblical, theological, biographical, historical, geographical and practical.
- (2) The histories of the various religious denominations have been written by leading representatives. These articles are, in most cases, more full and extended than in the large cyclopedias.
- (3) Subjects requiring special knowledge and research have been treated by eminent specialists in their respective departments.
- (4) Particular attention has been given to the biographical sketches of eminent divines, theologians, missionaries and revivalists; not only deceased, but living.
- (5) The Biblical department treats even more titles than are found in the great Schaff-Herzog Encyclopedia. The information given embodies the latest results of scholarship and explorations in Bible lands.
- (6) The pronunciation of all Biblical names, and also of many foreign personal names, is indicated.
- (7) Careful attention has been given to bibliography. As far as possible, under each article the best sources of information are noted.

We are confident that an examination of the work will show that the editor and his assistants have produced a work worthy of the high praise that has been given it by the press and eminent scholars.

MANY VOLUMES IN ONE.

The Cyclopaedia omits no topic that should be treated in a work of this character. We offer in clearly condensed form, in one volume, and at a moderate price, the essential religious information contained in all the standard authorities. Few would feel able to purchase all, or even a portion, of these works. Several hundred dollars would be required, and even then the busy student would not derive the practical help he will from our "Concise Cyclopaedia," which gives in a nutshell the special information desired. It is the crystallization of the vast body of religious knowledge contained in the great works which have been consulted and quoted in the preparation of this book. Published in one large octavo volume of about 950 double-column pages, with numerous illustrations, and plain and colored maps.

In fine cloth, gold stamped, \$3 50
Library leather, marbled edges, 5 00
Half Turkey morocco, gilt edges, 6 00

Agents wanted in all parts of Arkansas, to whom liberal commissions will be allowed.

Bennett & Thornburgh,

Little Rock, Ark.

Profit guaranteed ladies willing to devote spare time distributing our elegant goods. Address, with stamped envelope, JOLIE TOLLER COMPANY, Joliet, Illinois.

200% Agent's profits per month. Will prove it or pay forfeit. New articles just out. A \$1.50 sample and terms free. Try us. Childproof & Son, 23 Bond Street, N. Y.

\$525

FANS! FANS! 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.

BOND'S PHARMACY CO., PRESCRIPTION DRUGGISTS, Corner 5th & Main (West Side), Little Rock, Ark. MANUFACTURERS AND DEALERS IN

All Family Medicines and Medical Supplies

HARVEST BELLS, Round and Shape Notes excels all others.

THE UPAS TREE Kills Pancing.

Address W. E. PENN, St. Louis, Mo.

JOHN I. HANCOCK, M. D., Physician & Surgeon Office, RICHELIEU DRUG STORE, Corner 2nd and Center Street. Office hours 10 to 12 a. m. Telephone No. 21.

DR. J. M. HILL, RECTAL SPECIALIST.

Cures all diseases of the rectum, piles, rectal ulcers, fistula in ano, fissures, polypi, strictures and catarrh, without pain or hindrance from business. Office, S. E. corner Second and Main streets, Little Rock, Arkansas.

GLEASON'S HOTEL

FOR LADIES and GENTLEMEN

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

The Sham and the Real.

Every good thing has its imitators, every genuine article its counterfeits. The Ammonia and Alum Baking Powders sold over the counters are no more like Dr. Price's Cream Baking Powder, than the paste is like the real diamond, or a counterfeit is like one of the old master's genuine paintings.

When greedy and merciless manufacturers claim their adulterated and harmful baking powders are as good as Dr. Price's, they know they are not telling the truth. These people know they are destroying the stomachs and the complexion of the consumers, and there are many grocers recommending such powders over their counters—knowing same to be injurious and worthless—simply to make a large profit.

Dr. Price, a conscientious physician, has spent a lifetime in perfecting and popularizing his Cream Baking Powder, the only Pure Cream Tartar Powder now to be obtained.

Multitudes of imitators all over the land have sprung up, not to imitate the purity of Price's Cream Baking Powder, but to see how cheap they could make their counterfeits and hoodwink the public.

Some use Ammonia and others Alum, but all these shams cry in chorus, "Buy this, its just as good as Dr. Price's and much cheaper."

Price's Cream Baking Powder is the standard for purity and perfection the world over, and is beyond comparison.

Dr. Price stands for Pure Food and a foe to all shams.