

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."

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No. 4

DISTRICT CONFERENCES.

The District Conferences of our Church in this State will be held at the places and begin on the dates named below:

DISTRICT.	PLACE.	DATE.
Jonesboro.	St. Francis.	June 22.
Darlington.	Monticello.	" 23.
Monticello.	Stuttgart.	" 28.
Pine Bluff.	Waldo.	July 5.
Camden.	Nashville.	" 6.
Washington.	Yellville.	" 12.
Little Rock.	Hazen.	" 13.
Arkadelphia.	Holly Springs.	" 13.
Hot Springs.	Black Spring.	" 13.
Fr. Smith.	Cauthron.	July 13.
Helena.	Clarendon.	July 13.
Baswell.	Salem.	" 20.
Searcy.	Cato.	" 26.

THE SUNDAY-SCHOOL.

(Paper prepared to be read before the late Sunday-school Convention of the Helena District by Bro. F. Laughinghouse of Forrest City.)

The subject assigned to me, "Sunday-school work an integral part of Church work; and an organization in which our members should be reared," I heartily endorse, and by your permission I will add, our members should not only be reared, but it as much a duty to become earnest and efficient workers in the Sunday-school as in any other department of Church work.

Mr. Webster defines "Integral," "a whole," "an entire thing," "lacking nothing of completeness." Mr. President, when we took upon ourselves the solemn obligation of Church membership at the altar and registered our vow, that we would support its institutions, did we understand that obligation and vow to mean that we would simply place our name on the Church register, go to Church occasionally, and shirk every other responsibility? I don't think any sane man or woman will undertake to quiet their consciences with any such fallacy.

But "actions speak louder than words." Let us investigate a little. What is your experience, my brother, as superintendent, and yours, and yours? I dare say it is similar to my own. My trouble is not so much in getting the children to attend, as it is in getting teachers. Thank God, there are a few noble men and women, workers in my school, who do their duty faithfully, but the rank and file manifest less interest in the success of the Sunday-school than they would in a circus. As you know the time-worn excuse for circus-going Church people is, "well the children wanted to go, and the little things have so little pleasure, I didn't think it any harm to let them go, and I just went along to take care of them." I hope none such are present, but if there are any, just be patient and "hear me for my cause." Do you go with your child to Sunday-school? Do you know you can make the house of God as attractive to your child as many places of worldly amusement? Yes you can. Do you ask me how? I answer, by manifesting an interest yourself. Teach your child that it has an immortal soul to be saved or to be lost. Take it to God's house to learn the way of salvation. "Bring it up in the way it should go, and it will not depart therefrom." Well, but you say I haven't got time to do all this, and I've got no "turn" that way. Have you got any "turn" to attend to your secular affairs? Don't you work earnestly six days in the week, and sometimes trespass on the seventh? "Where your treasure is there is your heart also." If you felt the same interest in your Church work, that you do in your business, you would soon have a "turn" for Church work.

Mr. President, it is not so much for want of a "turn" that way, as it is a want of consecration. We need more of the heavenly fire, more of the Spirit of Christ. Pardon me for referring to my own child. I have a little boy 4-12 years old. Something more than a year ago, we asked our minister to baptize him. When he came down to the chancel rail to administer the ordinance, the little fellow drew back, and was so much opposed to it, my wife and I concluded to postpone the matter. He has been going with me to Sunday-school regularly since, follows me around to the various classes, hears and sees what is going on and is as anxious to go to Sunday-school as he is to engage in his play. Last Saturday he said to me, "Papa, I want to be baptized." I asked him why he wanted to be baptized now, when he refused before. He replied that he wanted to be God's boy and wanted to be baptized. On the following Sunday Bro. Taylor baptized him. When we got home, he said "mamma, I almost burst out crying, when Bro. Taylor put that water on my head. I'm God's boy now." I asked him why he felt like crying? He said he didn't know, "just felt

good." Brethren, what made the little fellow feel good? Was he converted? I don't know, but I feel if I do my duty, all the demons in darkness won't keep that child out of the kingdom. Thank God he is His boy. Now, if as a member of the Church I fail to throw around him every influence for good, (that he is safe now, no one will deny)—in other words if I conclude that I have no turn to go any further, but as he grows up let him take his own course and he is led astray, becomes a wreck, and "brings my gray hair in sorrow to the grave," where will the responsibility fall? My friends, what a grave responsibility rests upon a parent, and how careful we ought to be, in training our children in the way they should go!

Yes the Sunday-school is a part of Church work, and the place to rear up children, that they may become members of the Church. It is the nursery of the Church, the "kindergarten if you please. And the members of the Church individually should regard themselves as shepherds of the flock.

Don't start your children to Sunday-school on Sabbath morning, and depend on the superintendent and a few faithful teachers to lead them to Christ. But go yourself, and lead them in the way, and by your pious walk and Christian zeal, "point him to the Lamb of God who taketh away the sins of the world," for by your indifference and want of interest, you thwart the efforts that are being made in the Sunday-school, and your child, as it grows older, becomes careless because you are, and drifts out farther and farther from the influence of the Church, until in after years it will go through revival after revival, and is not converted. Its heart becomes hardened, its conscience seared, and amid the busy cares of life, the good seed sown in the Sunday-school is choked out; the tares of the devil have taken possession of that once pure and innocent heart, and possibly in the prime of life death comes and the bitter wail, "Lost! lost!" pierces your crushed and broken heart.

Mothers and fathers, members of the Church, awake to a true sense of your responsibility; "take a turn" in the direction of duty and "come up to the help of the Lord against the mighty," and you will have but one regret, and that will be you have lost so much valuable time as servants of the Master.

In conclusion, I thank you for your kind attention, and will close with the earnest prayer, that none of these bright and innocent children may stray from the fold of Christ; but when He comes to make up his jewels in the sweet by and by, may they all be gathered into that haven of rest through the influence of the Sunday-school and religious training at home.

CAN I KNOW I HAVE RELIGION?

It is the privilege of the Christian to have an evidence, a knowledge of his acceptance with God. Will he withhold from his people ought that is necessary to their peace and comfort of mind? By no means. But if he gives not his people a knowledge of their acceptance he withholds from them that which is above everything necessary to their happiness, and leaves them in darkness and uncertainty, to pursue with doubts and fears and gloomy forebodings a way dark and chilly and cheerless. Is this consistent with the goodness of God? It is preached here in Arkansas county, that it is; also, that one can never lose his religion, or fall from grace. Let some one tell us how a person can keep anything always that he does not know he has and just say, I hope I have a hope.

The Christian before he is assured of pardon and favor feels himself to be a sinner, and as such cannot enjoy either peace or joy or hope. He feels that he is a sinner exposed to the wrath of a just God, and he cannot feel otherwise with all his sins gathering around him and fresh before his mind until he is assured of pardon and divine acceptance and love. Now we know that a Christian possesses "peace with God through our Lord Jesus Christ"; yes, a peace that "passeth understanding," joy in the Holy Ghost; "For the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." "The Spirit itself beareth witness with our spirits that we are the children of God." There is no doubt about our acceptance with him, when the inspired penman said, "We know that we are of God." "We know that we have passed from death unto life." Such are some of the numerous expressions of the Bible by which we may know that we are Christians. The

Spirit of God is the only competent witness in this matter.

Let us imagine a case. A sinner is brought to feel his guilt and danger, and humbly seeks forgiveness through the atonement of Christ. He repents. He throws himself upon the mercy of God, trusting in Jesus. He is pardoned. But how can he know it? The act of pardon is an act of God, an act that passes in the mind of God. If this is so (which no one should dispute) who but the Spirit can communicate the act of pardon to the penitent sinner and assure him that God is reconciled? Were an angel to communicate the knowledge of acceptance and pardon we must ascertain his authority for so doing; we must see his credentials; we must know that he is properly accredited to do this office. Now God has given us his Spirit to bear witness with our spirits that we are the children of God. And Paul says, "And hereby we know that he abideth in us, because he hath given us of his Spirit." "He that believeth on the Son of God hath the witness in himself. Yes, glory to God. I know that my Redeemer liveth, and that he is my Father and I am his child." GEO. E. PARSONS.

Dewitt, May 24.

THE LATE JAMES MACKAY, D.D.

I think it was in the fall of 1852, in Washington county, North Arkansas, that a young man came to me to learn what steps he must take in order to enter the ministry of the M. E. Church, South. I was then Presiding Elder of the Fayetteville District, Arkansas Conference. I learned from him that he had been recently converted; that his name was James Mackay; that he was the son of a poor widow who had been left with four or more small children to feed, clothe and educate. I knew his mother—a worthy, good woman. I looked at the young man, scanned him closely; his head, eyes and general make-up. I took him to be between eighteen and twenty years old. I was pleased with his appearance.

His honest-looking face, his simple statement of facts, his candor and bearing, all favorably impressed me. I learned that his education was very imperfect—he had no time to go to school. He stood before me a plain, backwoods country boy, with a heart teeming with love to God, and under a deep conviction of his call to preach the Gospel. I advised him to go to school. To this he did not object, but how could he go? He had no money to pay his board or tuition. I promised to help him. At Cane Hill, in that county, was located a high school under the control of the Cumberland Presbyterian Church. It was well manned and doing good work. Near Cane Hill lived a worthy Methodist named Wright—Morris Wright—long since gone to his reward. But deserving of all honor, I went immediately to see Wright; laid my young man's case before him. He agreed to board him free of charge if I would look after his tuition and clothing. So in a few days young Mackay entered the Cane Hill school for a ten months' course. In the fall of 1853, nearly forty-two years ago, at a Quarterly Conference held in Mountain Township, for the Fayetteville circuit, Arkansas Conference, Mackay was licensed to preach, and duly recommended to the Arkansas Conference for admission. He was admitted and appointed to the Jasper Mission, lying in the mountains of Newton county. For three successive years I was his Presiding Elder; saw him ordained deacon and advanced to the class of the third year before he was out of my district. As his Presiding Elder to say I watched over him, gave him counsel, and sometimes reproved him, is fully to express my regard for him. I loved him, and I honor him for his pure life, for his devotion to his work, and above all for his consecration to God. I have thus referred to his early life, hoping to encourage some other struggling boy. May God bless his family. LEWIS P. LITTLE, Abner, Texas, in Texas Advocate.

When Sam Jones said that "blubbering was not repentance," a Campbellite preacher present chuckled audibly and winked at another water fowl near by; but when Jones spoke of the time when he went to the altar of prayer and, weeping and sobbing, cried to God for mercy and the Lord heard him and bore testimony by the Divine Spirit with his spirit that he was a child of God, the amphibious brother aforesaid fumbled the song book and viewed the fresco.—Texas Advocate.

THAT LOVE FEAST.

DR. BENNETT:—It was pleasure to attend the college love feast at Galloway on the morning of June 4th. It was a feast indeed! The services were conducted by Dr. Dye—the young ladies responding in prayer, and relating their experience and progress in Christian life, in manner so earnest, in language so chaste, that one could not but believe, that the touch of God has been around about these young students, during the long study hours of the past ten months.

I have attended "love feasts" often; I have heard eloquent ministers give their testimony; I have heard educated women talk in these meetings; I have heard older men say, wasn't that a gracious meeting—didn't we have a happy time? But I have never attended a meeting of the kind, where there was less affectation, or more evidence of spiritual power: where there was less of self, or more of God! These young Christians seem to be consecrated! Their very looks told even a casual observer, that they had been with Jesus; their words had such a music in them, as to hallow the scene with memories of mother and of home!

Without indulging in prophecy, one can see, as in a vision, the beauty of these young lives unfold—unfolding in a beauty, that is Christ-like. And they go out from the classic halls of Galloway, doubly armed for the conflict of life—with minds cultured, and as Timothy said: "Holding the mystery of the faith, in a pure conscience!"

R. R. W.

Searcy, June 6.

THE COLLEGE IN ITS RELATION TO CITIZENSHIP.

Below we copy two long extracts from the Literary Address by Prof. James Mitchell, editor of the Arkansas Democrat, at the Commencement of Searcy College, June 5: It is urged with some degree of reason that our colleges give a training that is rather theoretical than practical—an education that fills the mind and memory with Latin and Greek, the abstractions of metaphysics and the deductions of logic and mathematics, to the exclusion of studies bearing directly upon the practical affairs of life. Some years ago I was in San Francisco just after one of those cuts in railroad rates that filled California with throngs of visitors from the Eastern States. Many of these were young men whose stock of ready cash soon became exhausted by the numerous demands which a traveler in the West always encounters. They were in a strange land—stranded. Among the number were several graduates of Harvard and Yale, men who had all the advantages of the splendid training and wide culture for which those great institutions are famous. But so reduced in finances were they that several of them sought and fortunately obtained employment as waiters and servants at one of the leading hotels. It was not at all discreditable to them that they engaged in this employment, for all labor that is useful is honorable. It was, on the contrary, greatly to their credit that they rose above the false pride that would naturally rise in their hearts and engage in a work which we denominate as menial. But when I found that these young graduates, wearing the regulation white aprons and waiting upon guests at hotel tables, could have obtained ready employment as railroad engineers or mining engineers, had they been qualified to take such position, I came at once to the conclusion that there was something radically wrong in the training of our colleges. These college men had doubtless taken engineering both civil and mining in their regular course of study—certainly the former—but they had taken it in a theoretical and perfunctory way and so they were not able to do at once the practical work required of them in the field. This brings me to the reflection that education on all lines should be intensely practical—that we learn by doing. The best teachers I have ever known were those who had enjoyed but limited educational advantages when they began their work and who, confronted by dire necessity, were compelled to study their lessons ahead of their students. One of the greatest lawyers I have ever known, a man who has risen to great eminence, was a man who learned his profession as he practiced it.

The nearer, therefore, we make the school or the college conform to the requirements of business life; the more intensely practical we make our education, the better the results. This is the trend of modern education. More and more are our colleges becoming marts of commerce and business in miniature and theaters and forums for the practice of the professions. More and more are we discarding the theoretical and the metaphysical in our teaching, while the practical and the real—the doing of the things which the student will do when he begins his life work—finds favor with our greatest educators. And here I desire to congratulate President Babcock on the practical work done in Searcy College. The college or university that can most readily and thoroughly equip the student for immediate work in his profession or business, whatever it may be, is the ideal college. What we want is the institution that will not compel a man to study law or medicine two or three years after he has taken his degree in law or medicine—the institution that will come nearest sending out expert chemists, geologists, engineers, mechanics, accountants, bankers, teachers, the moment they receive their degrees. This view may be said to be Utopian, but the wonderful progress made in practical education within the last twenty years gives ground for the hope that greater and grander achievements are in store for us.

What the college may become in elevating the citizenship of the State presents a wide field for discussion. Great learning in any field is always desirable, but it has always seemed to me that the most important education is comprehended in a knowledge, thorough and accurate, of one's country. Herein the English and the French excel us.

Whether it be due to better teaching or to greater love of country, the fact remains that the youth of these countries are better informed as to the nature of their laws and institutions, their history, geography, commerce, society, customs, in fact everything that goes to make the country, than American youth are of their country. I am frank to say that American institutions, history, laws, etc., are not studied in American colleges as they should be. Every college in the land should be a nursery of patriotism—of loyal devotion to the State and the Nation. There is the spirit of local pride in the State of our birth or adoption—the spirit that would resent any imputation upon its good name or its honor, that is not inconsistent with love and loyalty to the country, but that runs along with it that I would inculcate in the mind of every young man. No young man worthy of the name of man will fail to defend the honor and reputation of his State as he would the good name of his family. I pray you, my young friends, to cherish a spirit of State pride, a spirit of true devotion to Arkansas—the spirit that will push her forward and onward in her career of progress and advancement. Let this spirit be at all times and under all circumstances a ruling and governing principle.

I have said that the college should be the nursery of patriotism. It should teach and inculcate the broadest Americanism, a deep and loyal devotion to our institutions. As you store your minds with the treasures of literature and science, as you study the history of nations—their customs, laws and institutions—as you trace in history the rise, progress, development and downfall of nations, I pray you, my young countrymen, to study our own institutions and to cherish with undying devotion the principles of civil and religious liberty, the principles of equality, the freedom of speech and of conscience, which make this government of ours, with all its defects, the grandest, the freest and the most beneficent system ever devised by the wisdom of man. The college that fails to inspire this love for and devotion to our American institutions has no just conception of its mission.

The learning of books will if properly applied, give us great power in the world. Literary culture alone is a priceless possession. The influence of the book has been transformed by the printing press. Claude Froila, a monk, is one of Victor Hugo's characters who is represented as having lived about the middle of the fifteenth century. He was standing one day in Paris, meditating in an abstracted way, with a book in one hand while with the other he pointed to the Cathedral of Notre Dame. Holding the book up as he pointed to the cathedral he said "This (the book) will kill that" (the cathedral). The art of printing had not been long discovered, but long enough for the monk to discover that it was a greater thing in its possibilities than the grandest pile of architecture the world has ever known. As the book multiplied the means of knowledge a thousand, ten-thousand-fold, the

monk looked forward with prophetic eye at the marvelous results which were to flow from it. He saw in it the utter destruction of the power which the building exercised over the minds of men and so he said "This will kill that." Printing was destined to overshadow architecture. It deprived the building of what it possessed before—a spiritual import. An eloquent author in referring to the remark of the monk in Victor Hugo's story: "Before the advent of the book the building was most instructive to the people with its history, its traditions, its legends, its pictures, and its monuments. But when the printed book came, the building lost its suggestive ministry to belief and the era of feeling was at an end. It brought, in place of awe and reverence for mere external grandeur, a tendency to inquiry, deep research, independence of thought and great individuality of character." This is the mission of the college, the repository of the book—to stimulate inquiry, to promote investigation, to foster and encourage independence of thought and individuality of character. Yet in the multiplicity of books the countless thousands that are being printed, is it not the mission of the college to select such for the education of our youth as will best serve to develop not only the mind but the body, and not only mind and body but the moral faculties? This, as I said in the outset, is the only education that is useful to the State in the building up of its citizenship.

Every college in the land should be a conservator of the peace and a citadel of the law—a place where obedience to the laws and reverence for the laws should be the ruling and governing consideration. Contempt for authority and defiance of law are the crying evils of our time. The license which men take to avenge real or imaginary wrongs, the dishonoring of law and the substitution of the mob constitutes the darkest stain on our civilization as a nation. When we realize that there have been about three lynchings in the United States to one legal execution in a year; when there have been four persons executed in Arkansas by the mob to one by process of law, it is time for every thoughtful and patriotic man to seek a remedy for the terrible malady. By the solemn guarantees of our constitutions, State and national, we pledge every man accused of crime a trial at law and by a jury of his peers; we go further and declare that punishment shall be neither cruel nor unusual and yet in the face of these solemn pledges we put to death by the mob three men to one executed by law. Where is the remedy? It must come from the pulpit, the press, the school and the college. The presence of so much lawlessness is a constant menace to the country and it will go on and on until in every church and school and college this truth is burned into the mind and heart of every young man—that the law, the law must redress every wrong and punish every crime—that every man who tramples upon the law by aiding and abetting the mob is an enemy to society, is himself a criminal who must be punished by the law. These are strong words, I know, but the condition that confronts us demands them. The stream does not rise higher than the fountain and the remedy for this appalling evil is to be found in the right education of the rising generation.

To you, students, who are just coming upon the stage of action, who are just putting on your armor for life's battle as others of us are soon to be mustered out of service, let me utter at once a word of congratulation as I sound a note of warning. You live in the golden age of the world, with opportunities and privileges unknown to your predecessors. The glorious light of the twentieth century, immeasurable in its possibilities and grand beyond mortal conceptions, is just breaking over your horizon. As you stand, proud and erect, ready for the conflict of life in the dawn of this new era boundless in its opportunities, I pray you to acquit yourselves like men. Remember that you yourselves are the builders of your own fortunes. To a great extent your success or your failure is in your own hands. Work and wait. Work steadily and with a steadfast purpose before you to be something, but most of all, to do something which will benefit the world while living and which will cause your name to be remembered when you are dead. It is not the stations that you may fill—not the great offices that you may hold—that will cause future generations to recall your names. It will be the memory of some beneficent deed, some heroic action, some noble achievement.

ARKANSAS METHODIST

THURSDAY, JUNE 16, 1898.

CHRISTIAN CIVILIZATION.

[Literary Address by Gov. W. M. Fishback at the Commencement of Arkadelphia Methodist College, Tuesday, June 13, '98.]

Throughout all Christendom, we are accustomed to talk much and frequently and boastfully of our Christian civilization. Did it ever occur to you to stop and consider the full significance of this phrase—Christian civilization? I use the term in its highest and broadest sense, totally divorced from all idea of sect or creed or Church.

What was its origin? What is its character? To what destiny does it invite mankind?

There have been civilizations upon civilizations all over the globe, in all times, that have followed one another down to death! All along the pathway of history, monuments of fallen civilizations tell a mournful story of destruction and decay. Yet we may well imagine that the peoples who revelled in the blessings or suffered from the ills of these departed social and civil organizations which tell of a highly civilized condition, were as confident of their perpetuity as we feel our own to be. Is there anything in ours, in its origin, its character, its tendencies, which guarantees a different fate from that of those which have gone before it?

It must not be forgotten that our Christian civilization was born in an ignorant and superstitious age among an ignorant and a superstitious people. It was an age of many religions and of incredible superstitions. It was in an age of the reign of cruelty. Cruel brute force was the universal law. Even the very gods before whom the people fell down and worshiped were themselves monsters of cruelty, who delighted in the torture of their creatures! And they were worshiped because they were cruel! The mother who threw her helpless babe in the Ganges, or baked it alive in the cruel red hot armor of Moloch or crushed its mangled form under the wheels of Juggernaut, to appease the cruel appetite of her god for torture and blood dined on his creatures, did as much an act of pious devotion, as does the mother of our generation who brings her babe to the baptismal font, to dedicate its life to the service of an all-loving God.

The great underlying principle alike of the religions and the civilizations of that day and of all preceding ages, was cruel, unrelenting brute force, that men held in common with the beasts of the field and forest.

The ruins of Babylon, the Pyramids of Egypt, the relics of India, the Royal Palaces of Peru and Mexico furnish incontestable evidence of departed civilizations in which brute force had reduced the great masses of men to cruel abject slavery, while the powerful few revelled in extravagant and debauching luxury wrung from the toil and agony of their suffering fellow-men.

It was in and after ages like this, and amid surroundings like these, that Jesus of Nazareth came into the world preaching the unheard of doctrine of Love as a principle alike of civil and religious polity.

What a stupendous fact! What unbounded audacity! He was attacking religious ideas that had clustered around them all the hallowed associations of unnumbered ages. He was about to reverse the whole motive power of mankind. He sought to uproot and cast out from man's nature the cruel instincts which he holds in common with the lower animals and substitute in their stead that higher and holier and nobler principle of action which makes all mankind of kin and lifts humanity to a level approximating that of the Great Eternal—the principle of love—love to God, love to neighbor. Thou shalt love the Lord thy God with all thy heart and thy neighbor as thyself. Upon these hang all the law and the Gospel.

What but infinite Divinity could have inspired such infinite daring and such infinite wisdom amid such almost infinite ignorance and superstition?

The very statement of the origin of our Christian civilization stamps it as divine. For even the infidel must admit that whether Christ be divine or not his character and conduct and teachings are precisely what they would have been if he had been divine.

CHARACTER OF OUR CIVILIZATION.

We can better appreciate the character of our Christian civilization by studying the character and teachings of its great Founder, and we can better appreciate the character and teachings of Christ by their contrast with the doctrines of the much more human religion established by his great rival Mahomet.

Both he and Mahomet believed in the same God. Both were the founders of great religions that number their followers by the hundreds of millions. But their character, their conduct, their teachings were diametrically opposite.

Christ taught a religion of love. Mahomet taught a religion of force. Christ said thou shalt love the Lord thy God with all thy heart

and thy neighbor as thyself. Mahomet said "He who dies fighting for Allah shall enter straightway into Paradise." Christ sought to constrain men's actions through the heart, by setting the motives in the right direction. Mahomet sought to constrain men's actions through outside force.

Christ taught that if you love God you will keep his commandments; you cannot help yourself; you will need no Church regulations to constrain, no statutory enactment, no inquisition, no outside help of any kind whatever, you will keep His commandments.

Mahomet taught that if you will not obey Allah and follow Mahomet, I will scourge you with fire and sword.

Christ's was the religion of a God. Mahomet's was the religion of a man. Christ's method was divine. Mahomet's method was human. The tendency of human nature is to Mahomet's method. The duty of Christians is to follow Christ's method.

I am proud to think that if the Christian ministry would more thoughtfully study Christ's methods and become more thoroughly imbued with his great fundamental doctrine of love as an all powerful and all conquering motive or agency, we would have a much less merely human religion and a much purer Christian religion. But this is demanding too much of human nature all at once. Even Christ's immediate followers, who were his contemporaries, could not fully comprehend his great doctrine. How often was he called upon, during his career, to rebuke his contemporaries for their tendencies to human methods and their want of apprehension of his teachings.

You will remember that there arose among his followers a discussion of the relative merits of the commandments. The very discussion of such a question proved that they had not yet appreciated his doctrines. They submitted the question to him and how many men even now and in this enlightened and Christian age appreciate the full meaning of his rebuking reply? What was it?

Thou shalt love the Lord thy God with all thy heart and all thy soul and all thy mind. This is the first great commandment and the next like unto it. Thou shalt love thy neighbor as thyself. Upon these hang all the law and the Gospel. What does he mean by saying, upon these hang all the law and all the Gospel? He would tell them that if they love their God with all their hearts and their neighbors as themselves, they would keep all the other commandments; they would not steal from their neighbor; they would not kill him; they would not commit adultery; they would need no other law. This is all the law necessary and this is the very quintessence of my Gospel—that you will need no other law to guide or restrain you. Moved by such a love all else will follow as irresistibly and as universally as matter obeys the law of gravity.

At another time he was told that his mother and his brothers wished to speak with him and again he availed himself of the occasion to impress upon them the full meaning of his mission and his teachings. Who, said he, is my mother and who are my brethren? No one for a moment supposes that he intended to treat his mother and his brothers with disrespect in this reply. But he would teach his hearers that the love of mother and brother and of kindred of whatever degree was a merely animal instinct which man possesses in common with the beasts of the field, but that the love he taught was of a higher and broader kind—it was the love of all mankind.

At still another time he was chided for plucking corn on the Sabbath because forsooth it was unlawful. His reply was significant of his great heart—religion as contradistinguished from mere outside forms of laws.

But alas! how much more prone is human nature to observe the outward forms of religion than to be moved by that which would render all forms unnecessary. If ye love me you will keep my commandments, is the very essence of his teachings. And this is the very essence of our Christian civilization—love to God and love to neighbor.

All its products for the past eighteen centuries have been but the fruit of this great fundamental principle. Hampered indeed has it been and will continue to be by the tendency of men to be influenced by those things which are near and tangible rather than by an abstract principle—by the commandments of man rather than by the commandments of the unseen God. This obstructing tendency made its appearance even in Christ's own time and in the agony of apparent despair he exclaimed, "But in vain they do worship me, teaching for doctrines the commandments of men."

It was still more marked when the Corinthians grew warm over the relative merits of Paul and Apollos, and angrily divided upon the question of to which they should give out the greater love or worship. And when Paul rebuked them for even thinking of worshipping any but God—when he told them that he might plant and Apollos might water but that neither he nor Apollos but only God could give the increase,

he preached a doctrine which, while he himself fully appreciated, was to the Corinthians wholly inconceivable. So much more prone is our human nature, and especially in an age of superstition and ignorance, to worship some concrete agency of God rather than the unseen God himself.

It is this human tendency which rendered the religion of Mahomet so much more successful in its proselyting efforts than that of Christ, in the early life of both. When Mahomet prescribed his human forms and ceremonies all visible to the eye and pictured all the beauties of his luxurious Paradise to the imaginations of his disciples, he made an appeal to the senses of his followers that was almost irresistible. He made nearly as many converts of the ignorant and superstitious people among whom he made his crusades, in a single generation as Christianity made in a thousand years.

Yet inasmuch as the teachings of Mahomet are degrading and brutalizing and Christianity is elevating and refining the civilization of the Koran is slowly but surely melting away under the heat and effulgence of the civilization of the New Testament.

Those of you who have read the history of Catholicism have not failed to remark how Christ's teachings were hampered and finally almost wholly obscured by these tendencies of even the Christian Churches themselves to the human methods of Mahomet.

First, they began to transfer more or less of their love from God who giveth the increase to some preacher such as Paul or Apollos. Then they had Church regulations which being near at hand and easily seen, were regarded with more reverence than the commands of an unseen God. Then there were added State regulations or statutory enactments to aid the Church in making men religious. This called men's attention away from that great moving principle of love and awed them by fear of the law. Then followed that great political body known as the Roman Church with its powerful inquisition and all its cruel tortures to constrain men to be religious after Mahomet's plan, until during the middle ages religion in all Christendom was either an ardent hypocrisy or an ardent idolatry which worshiped not God but the Church. Which asked not what saith God, but what saith the Church?

And who is so bold as to assert that, even in the present day and in this enlightened Christian country, there is not much of Mahometanism? What intelligent observer has failed to discover this tendency to merely human methods of moving men rather than that of Christ even in the very best of our Christian Churches?

Who that has ever been a member of a legislative body has not met with it in appeals, from men who profess to be Christians, to the State to aid in constraining men to be religious by the strong arm of the law? This is Mahomet's method but it is the very reverse to Christ's plan.

This is the method which so adulterated and came nigh obliterating Christianity during the middle ages, but it is not even of kin to that pure religion taught by Christ who held that love to God and to neighbor is an all-sufficient law, by which to constrain men to do the will of Him who holds their love. It is not the religion of that Christ who said that it is the whole of his Gospel, that this love is all-sufficient as a law and guide to man.

If you love me you will keep my commandments. You need no other help than this love.

DESTINY.

Yet amid all these obstructions which have their origin in the weaknesses of human nature, this great fundamental principle of love as a motive power and which constitutes the very essence of our Christian civilization, has been acting as a leaven which is slowly leavening the whole lump.

It has yielded some of the ripest and sweetest fruits of the centuries. It has overthrown Dynasties and Despotisms. Inspired by love to God and neighbor, and aspiring to do unto others as you would have others do unto you, our fathers broke away from the old Monarchical and hierarchical institutions of the old world and planted the flag of liberty on the American continent and announced to mankind that essentially Christian doctrine that all men are created free and equal. It is rapidly breaking the power and influence of Church and supplanting them with the power and influence of Christ. It is dissipating the frivolities of sect and liberalizing creeds, casting aside the weight that doth so easily beset them and elevating them to that higher and broader plan of the universal brotherhood of man. It is supplanting war and substituting arbitration between the nations of earth. It is inspiring happy dreams of a universal Republic based upon the universal kinship of mankind. It is opening the doors of common schools to all the people and supporting them from the common purse of all. It is establishing charitable institutions at the expense of the State. It is sending missionaries to benighted lands. It is overturning institutions which, hallowed by time and sanc-

tioned by ages of custom, had become so imbedded in the affections of the generations as to seem absolutely impregnable, and substituting others based upon the equality and dignity of manhood. It has raised woman from a state of degradation and brutish slavery to a position of the highest importance in our social economy. It has broken the chains of four millions of slaves in this country and clothed them with all the rights of all other men.

It is slowly breaking down the prejudices of cast and birth. It has evolved one of the richest and ripest fruits of Christ's teachings in the Young Men's Christian Association, which, inspired by love of God and neighbor, and unhampered by sect or creed, assumes, and acts upon the assumption, that all mankind are neighbors and brothers.

When all the world shall have accepted the doctrine of the universal brotherhood of man, then indeed and then only will the world enjoy the full fruition of our Christian civilization. Then instead of deadly conflict will be substituted generous co-operation in a common effort for the common happiness of the human race, and do unto others as you would have others do unto you will be the common rule of action among all the people of earth.

This is the destiny to which a civilization based upon love to God and love to neighbor inevitably leads and to which all true believers in Christ must look with an abiding confidence and an unflinching hope.

And why should they not? Did not their Savior pray—"Our Father who art in Heaven, hallowed be thy name. Let all mankind be inspired with love of thy Holy name. Thy kingdom come. Let all men in all lands, moved by love to thee, be so anxious to obey thy commands as that thy kingdom will be acknowledged and thy will be done on earth as it is in heaven. Let all men be constrained, not by statutory law, not by the pains of a cruel inquisition, not by the fear of Church discipline, but by an overwhelming, all conquering love for thee.

Then indeed will thy kingdom come and thy will be done on earth as it is in heaven. Think you that our Savior would have prayed thus if he had not hoped thus? And if we admit his omniscience how can we fail to confidently expect thus?

The misfortune with professors of religion is they do not thoroughly believe in Christ. They do not believe, they cannot fully conceive that all the law and all the Gospel and all the prophets hang upon love to God and to neighbor. Their constant habit of looking elsewhere for their inspiration and help proves this every day of their lives. They are afraid that love is not strong enough to dispense with all outside aids. They do not believe that love is a foundation sufficient to support such an enormous weight.

But, young ladies and gentlemen do you not doubt where Christ was confident. Love—love to God and to thy neighbor is strong, enough, and broad enough and deep enough to support any superstructures however towering—even though its turrets and spires pierce the floor to the very dome of Heaven.



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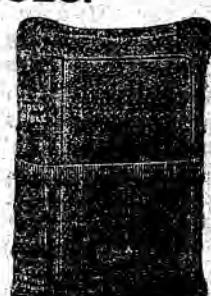
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NOTICE.

Will all the preachers in the Fort Smith District send me the names of the lay members and local preachers that will attend the District Conference? Send as early as possible, and we Editor has a standing invitation. We will see you from Mansfield here and returned. Respectfully,
J. M. C. HAMILTON.
Cauthron, May 22.

NOTICE.

Preachers and delegates expecting to bring their wives with them to the Pine Bluff District Conference at Stuttgart please let me know at once, that I may make arrangements for their entertainment. Visiting preachers and college representatives that expect to attend will please let me know, that we may care for them also. The trains pass Stuttgart during the day at 1:30 and 3:30 p. m. Delegates arriving please report to the pastor at the church.
W. A. STEEL.
Stuttgart, May 29.

VISIT TO KANSAS CITY.

A mistake in regard to the time of my starting to the meeting of our Board of Missions made all hurry and bustle at the time of my leaving home. At Beebe I was joined by Mrs. Strange, who added much pleasure to my journey. She is the President of the White River Conference Miss. Society, and her Society was generous enough to send their President as well as their Cor. Sec. to the Board meeting, paying the expenses of both.

We arrived at Hoxie after 7 o'clock, where we were to change cars, taking the K. C., Ft. Scott & Memphis road. There was nothing in the appearance of Hoxie that was interesting, but the ticket agent, taking me for the wife of J. K. Harvey of Little Rock, who is a railroad man, was very kind in getting my trunk checked. The train came at 9 o'clock and we were fortunate in securing a good berth on the sleeper, and had a refreshing night's rest.

We arrived in Kansas City at 10:25 and were not favorably impressed with the appearance of the place around the depot, the street in front having more saloons than I had ever known in the same space. In due time I was cordially received in the home of Mrs. J. K. Smith, my kind-hearted hostess during my stay here. Her home is in three blocks of Melrose Church and five or six from our Scarritt Bible and Training School. The church was built by Dr. Scarritt and given to the congregation and is quite a handsome building, beautifully located. This is a new part of the city, being two or three miles from the business part. The Methodists in this neighborhood entertain all our delegates except twenty or more, who are entertained at our Training School, in whose lovely chapel our business sessions are held.

Friday morning we took street cars and went out to Westport (six or seven miles), which is the oldest part of what is now Kansas City. The location is beautiful out there and I was informed no one could purchase lots there, without obligating themselves to build a house worth at least \$8,000. For this and other reasons we purchased no lots. We stopped at Market Square on our return and went through the whole building. Everything looked so nice, and there was a large variety of everything good to eat—the meats were remarkably nice. I am sure such a market would tempt me to spend much money for good things to eat.

In the afternoon in company with three other ladies I visited the Blind School of Kansas, in Wyandotte, just across the Kansas river from Kansas City. From the street cars we had a beautiful view of the river, where it empties into the Missouri river. The cars on this trip reminded me of a bumpy horse as the electric current was frequently too weak to move the car, which would sometimes stop entirely; at others it would move like many of us who claim to be Christians—"at a poor dying rate." I was much pleased with the Blind School, though it is not equal to ours in any respect. Mr. Williams, the superintendent, was absent, which I regretted. I met his

wife, who is matron, and my heart went out to her at once—a fellow feeling from my having the same cares and responsibilities. I felt so much at home with the blind, that I was loth to leave the place. They sang and played some for us. The music was good, though I don't think their orchestra can compare with ours; they not having so many kinds of instruments.

That evening was the opening meeting of our Board at Melrose Church. The addresses of welcome from Mrs. Chick and Miss Gibson and the response from Mrs. Brandon were all very good indeed. After this we spent a short time in hand shaking and a regular social time together.

Saturday morning we went to our Training School around which cluster so many hopes for our work and for the success of which so many prayers have been said. To say I was pleased with everything would not half express my feelings. To my mind it is almost perfect. Each room, each hall—everything seemed to be arranged to get as much sunshine and light as possible, which gives such a bright cheerful appearance to the whole building. I was particularly interested in the room marked "Arkansas Children," for which our dear Sister Thornburgh has labored so faithfully in collecting the mites from the children—enough to make it both comfortable and attractive. In fact I know of nothing more it needs except the picture of Mrs. Thornburgh to hang upon its walls, and I shall ask the privilege of assisting the children to do this. God bless every child who gave a nickel to furnish this room and may some of them occupy the room, while making preparation for work in heaven lands.

At 9 o'clock all were in the chapel for the opening of the business meeting. Our hearts were made sad by the absence of our loved, venerable President, Mrs. Bays; and sadder still, when we felt that she will probably never meet with us again. Many were the prayers offered in her behalf on that occasion.

Mrs. Wightman presides and makes a good officer, and has the love of all the Board. By arrangement of the Society here, all delegates and visitors dine at the Training School—and a most delightful time they have there—and the excellent dinner prepared was much enjoyed by all. There was a consecration service in the chapel Saturday night—a feast to the soul—which closed the first day of the business session. My letter is growing too long, so I must stop or the Editor might send this to the waste-basket.

Mrs. J. R. HARVER,
Conf. Cor. Sec'y.

THE HEATHEN IN INDIA.

DEAR DR. BENNETT:—I thought the following extract from a letter from a lady Medical Missionary in India, might be of interest and profit to your readers, as it has been to me, so I ask space for it in THE METHODIST, praying that it will fire the hearts of those who read with love for the millions who "sit in the darkness and the shadow of death." Referring to the difficulties in the work, the letter reads as follows:

"This day has seemed hard; sometimes one gets so heartsick at the filth and degradation, and forms of sickness, and ignorance, that it seems wrong to be cheerful, or enjoy anything. But of course that's not right; it is God's world, and these people are his creation, and of course. He loves them and cares for them, much more than we can. But a person wonders if it is possible for all the superstition and ignorance to be overcome soon. There are such a large number of people, and such a handful of workers. The Districts are full of villages a mile or so apart. There is not much being done among them at present. There are so many large cities. This city of Umballa has a population of 28,000 and Umballa Cantonment has 28,000 also, and it seems you can reach so few of them. Such a sense of failure comes sometimes, that you wonder if the work is being done in the best way. There is a mission school in the city of 400 boys, which is flourishing. But out of all this city I have heard there is not one convert from it in our native Church. There is more or less preaching in the Bazar, too. As a rule these old cities seem very hard to work in. This one (Umballa) is especially so. The people are so apathetic and prejudiced. In our city dispensary we have at present five patients. One case, who came in a week ago, was two months ago bitten on the hand by a cat. Two of the fingers and thumb of the right hand are in a state of dry gangrene, perfectly black and dead up to the hand; also a deep ulcer at the base of the little finger. Of course she will lose her fingers even if they are not amputated—provided she does not lose her life first—she has such an utterly wretched face. She came to the dispensary one day—there we lost sight of her, and went to hunt her up, and such a place as she existed in, may you never see. A narrow alley, high houses on each side, the room on the lower floor, so dark you could not see across it in daytime. She is married and has one child. We told her the only thing we could do was to amputate. She will not listen to us. How can she cook her husband's food if she has no fingers? If she cannot do that, her husband will turn her out of doors, and she will have to return to her father's and he doesn't want her." Although she belongs to one of the higher castes, she is so dirty. I think I was half an hour washing her

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face yesterday. She had some yarn tied around her wrist to prevent the disease going up her arm.

I was walking over to the city this morning when two men came running to me, and put up their hands—as is their custom when they want anything—and begged me to go and see a sick woman. I consented. They hurried on ahead and presently they came carrying her to me. They sat the bedstead down across a drain, near where some cattle were feeding, then the people began to collect. I have fine opportunities to preach, but my tongue is not eloquent yet. I long for that time to come.

The dress and manners of the people help you to understand Bible scenes so much better. The blind sitting by the wayside begging—the crowded streets full of people, donkeys and cattle and dogs. The parable of the Prodigal Son, his being so reduced that he took the position of a swineherd, always causes an exclamation of deep disgust from these women—for there is nothing lower than a swineherd, or more vile than a hog. Here you often see the cow in the house. In the large houses of the rich—which are built around an open court—you enter through a large door from the street, right into the stable and wend your way between the horses and cows, through another door into the court. On the farther side, or else next to the stable are the rooms for the family. Such a motley crowd you see in these narrow streets—all colors of the rainbow. I have seen a big pompous man dressed in a purple velvet coat, with lots of white pearl buttons on it.

There is an old lady in the dispensary who thinks she is very holy. She has made many pilgrimages, has visited many of the holy places. Now she has reached such a height of holiness that she no longer has any love for her own children. Still she says she has no peace. A fakir came here the other day, a very holy man. He does not sleep at night, but sits with his arms, and loses himself in contemplation—of what? I doubt if he knows himself. I saw a Hindoo at his prayers a day or two ago. He was sitting on the verandah floor with some little idols before him. He was muttering his prayers, did not seem to be words, but sounded more like the buzz of a spinning wheel.

We want to put a dispensary in the District somewhere next cold season. I am going this week to take a tour; my furthest point will be thirty miles from here. I expect to go on horseback. The cook will go before me in an ox cart so as to have food cooked by the time I arrive. There are two or three small towns in which there are Christians, and we wanted to locate the dispensary where it would accommodate them to some extent. So if I find a location I expect to spend next winter there getting it started. Now I must stop. I sometimes long for a home face, yet not very often or I don't know how I could bear it. There is so much work, I have no time for homesickness.

Asking an interest in the prayers of all who read the above letter, for the writer in her difficult field of labor, I am
Yours for the Master,
ARTHUR MARSTON.
Elm Springs, May 30.

[We do not think it amiss to say the letter copied above is from Bro. Marston's sister, a missionary from the M. E. Church to India.—EDITOR.]

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

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Ed F. FRY.
Prescott, Ark., Jan. 28, 1893.
Kept by Beidleman, Little Rock, and by druggists generally.

THE BEST SPECIMENS.

We would again urge upon you the importance of selecting for exhibit at Chicago the best specimens of your grains and grasses, fruits and vegetables. In cultivating crops with a view to display at the World's Fair care should be taken to produce the best in every line—not the largest quantity, but the largest and best in quality. Our success in the display of Arkansas products will depend largely upon the co-operation and assistance of our farmers during the next three or four months, and we desire to have their hearty support in our work. Farmers who desire to send specimens of their best products should communicate with W. G. Vincennes, Commissioner of Agriculture, who will give full directions as to preparing and shipping. Fruits of all kinds, the best specimens, are earnestly solicited. The best display of apples will be in September and October, and we hope our fruit raisers will enable us to make an exhibit at the World's Fair during these months that will distance all competition and keep Arkansas still in the lead. In making this display the farmers will bear in mind the fact that they will not be called on to bear any of the expense of shipping. All they are asked to do is to furnish the exhibits. The World's Fair Directory will pay all freight and express charges. Farmers and fruit men are requested to observe the following suggestions of the Commissioner of Agriculture:

"Pull all grains and grasses up by the roots, tie in bundles, cure in the shade, then wrap each bundle in paper to prevent fading."

"Select all specimens of fruit trees free from specks and blemishes, and have the stems to them when possible. Pull all grains, grasses and fruit before fully ripe, then write this office for shipping directions."

"Our exhibit of minerals, consisting of silver, zinc, lead, iron, copper, manganese, antimony, coal, bauxite, kaolin, ochres, slate, clays, etc., also timbers, marbles, granite, limestone, sandstone, etc., is quite complete, and is attracting much favorable attention at Chicago."

JAMES MITCHELL,
W. S. THOMAS,
H. L. NORWOOD,
Executive Committee Arkansas
World's Fair Directory.
W. G. VINCENNES,
Commissioner of Mines, Manufactures
and Agriculture.

Strongly Endorsed.

The advertising of Hood's Sarsaparilla appeals to the sober, common sense of thinking people, because it is true; and it is always fully substantiated by endorsements which in the financial world would be accepted without a moment's hesitation. They tell the story—HOOD'S CURES.

Hood's PILLS cure liver ills, jaundice, biliousness, sick headache, constipation.

Purity in Medicines is of first importance. Fair dealing is also an important matter. We believe both of these considerations will be met at the store of Bond's Pharmacy Co., of this city. Try them.

I DEFEY COMPEVIVION

W. L. FUNSTON.

Marble Works, MONUMENTS.

Headstones, Copings, Etc.

CORRESPONDENCE SOLICITED.
Designs sent on application.

SHELLS for Ornamental Graves
and Gardens, Etc.

605 Main St. Little Rock Ark

Established 1865. C. O. KIMBALL

MANUFACTURER AND DEALER IN

Harness and Saddles.

In the coming season I am offering unequalled bargains in Bugry and Wagon Harness, Ladies' and Men's Saddles, etc.
No. 0 sin. bug harness, breast 0 1 in. trace, 21-2 in. saddle. \$6.50
No. 00 sin. bug harness, hames 1 in. trace, 21-2 in. saddle. 9.50
No. 00 sin. bug harness hames 11-8 in. trace, 2 in. saddle. 10.25
No. 00 sin. bug harness, hames 11-4 in. trace, 21-2 in. saddle. 12.50
No. 25 sin. bug harness, single trace, 11-2 in. 11-2 in. saddle. 15.50
Double buggy har. from \$15.00 to \$25.00.
Wagon harness, from \$15.00 to \$30.00.
Ladies saddles, from \$8.75 to \$20.00.
Men's saddles from \$8.50 to \$20.00.

Chains, Blind Bridges, Collars, Whips, etc.
ORDERS BY MAIL PROMPTLY ATTENDED TO AND SATISFACTION GUARANTEED.

824 MAIN ST.,
LITTLE ROCK, ARK.

EGGS AND FOWLS.

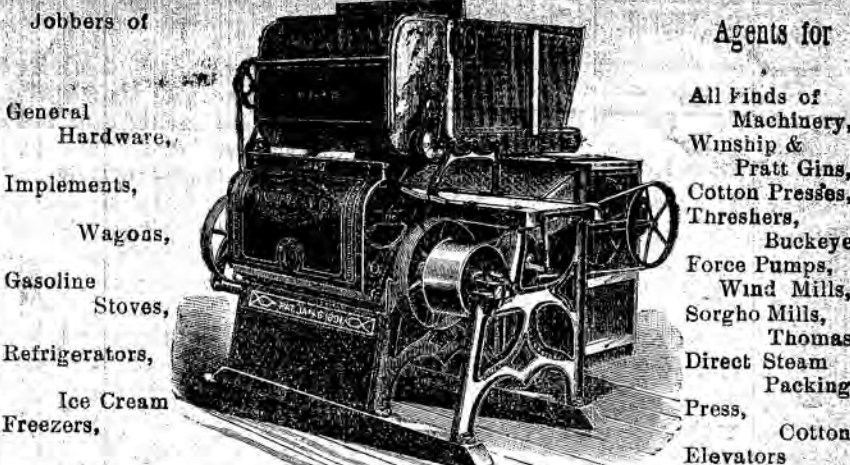
27 VARIETIES of world's best Land and Water Fowls. We lead the South. Largest poultry farm in the Country. Imported stock. Have shipped Eggs from Mexico to Canada, with satisfaction. \$9.00 per 15. \$5.00 per 30. Stamp for beautiful catalogue.
Arkansas Poultry Farm, Soterville, Ark.

BELLS

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

CUT IN TWO

DICKINSON HARDWARE CO.



421-423-425 East Markham Street,
Little Rock, Arkansas.

C. J. KRAMER & CO., GROCERS,

—DEALERS IN—

FRUITS AND FANCY SHELF GOODS.

319 MAIN STREET, LITTLE ROCK, ARK.

BADGES & MEDALS

For School Prizes.

We Make 'em.

Prices as Low as Consistent With Quality.

Write Us, Stating for what purpose and about how much you want to pay and we will send designs

We refer you to the Editors of this paper or any Bank, in Little Rock as to our responsibility.

SPOTT & JEFFERSON,
218 Main Street,
LITTLE ROCK, ARK.

THE NEW METHODIST SEWING MACHINE!

IMPROVED HIGH ARM PERFECTED

FOR FIVE YEARS

Every Machine

Guaranteed to

Give Satisfaction,

or

Money Refunded.

Work.

It is adapted to every kind of sewing from the lightest muslins to the heaviest cloths, and a wide range of work, Hemming, Braiding, Tucking, Ruffling, Quilting, Gathering, etc. A full set of attachments go with every machine. The simplicity of the automatic tension sewing from No. 40 to 100 thread without altering, recommends it not only to every beginner, but to all. An automatic bobbin winder, run independent of the machine, winds a bobbin as regular and as hard as any spool of thread, thus making it carry so much more thread than the ordinary would bobbin. A touch upon a lever lengthens and shortens the stitch at will while the machine is sewing. It is built on entire new and improved principles and is far in advance of the regular sewing machines now on the market. Each machine is in perfect working order when shipped, and is accompanied with printed instructions and a complete set of tools. Also a five years warranty. If it does not prove perfect or as represented, ship it back and we will refund your money. Every machine will be shipped by freight unless otherwise directed, and we are prepared to fill orders promptly. Be careful to give your shipping address very plainly, as well as your postoffice address.

PRICES:

Style 3, Agents' Price \$55.00; Our Price, only \$31.00. Style 4, Agents' Price, \$40.00; Our Price, only \$22.50. Style 5, Agents' Price \$45.00; Our Price, only \$24.50.

BLACKSMITH COAL.

PITTSBURG, BLOSBURG AND PEIDEMONT

Foundry Coke.

CONNELLSVILLE AND POGAHONTAS

COAL TAR,

By the Barrel or Gallon.

We keep a good supply on hand and can fill all orders promptly. Write for prices.

MERCHANT'S TRANSFER CO.,

Little Rock, Arkansas.

ARE YOU IN NEED

—OF—

DRY GOODS,

—READY MADE—

Clothing,

CLOAKS OR SHOES?

If So, Write to

THE JOE P. QUINN DRY GOODS COMPANY

LITTLE ROCK, ARK.,

For samples and prices. Goods sent any place in the State when orders amount to \$10 or more.

ARKANSAS METHODIST.

Z. T. BENNETT, D. D., Editor.
GEORGE THORNBURGH, Business Manager.

THURSDAY, JUNE 15, 1893.

ARKADELPHIA COLLEGE COMMENCEMENT.

The exercises of the third Commencement of Arkadelphia Methodist College began last Friday night with a most attractive and elaborate program. At the entertainment Saturday night, "Undergraduates' Day," we had the pleasure of witnessing the interesting exercises, which well deserved the frequent and occasionally enthusiastic applause from the audience. From the opening with "Trio" by twelve little misses—three at each of four pianos—to the last play of thrilling interest, the delighted hearers gave unmistakable evidence of their high appreciation. The selections in vocal and instrumental music, the recitations and plays were all rendered in such excellent manner as to show the pupils had made diligent preparation under competent instructors. We are expecting for this issue a suitable report of the exercises to Monday p. m., but we here record our opinion, that the dumb-bell drill by a class of girls was perhaps the best we ever saw anywhere, and the acting in the humorous and thrilling play, "Anita's Trial," was fully worthy of the high commendation won from many competent judges.

Sunday morning a large and cultured audience heard with rapt attention and manifest approval the excellent Commencement sermon by Rev. W. E. Boggs of the Little Rock Conference. With liberty and great ability he discussed the relative duties of Christian citizens, clearly and forcefully emphasizing their solemn obligations to God, to the State and to their fellow-men. He made a very favorable impression upon the large congregation, to most of whom he was an entire stranger, and all of whom would gladly hear him again. At night the writer preached a short sermon especially to the students and the young, trying to stimulate them to noble efforts to attain the largest measure of Christian usefulness and experience.

Starting homeward Monday forenoon we regretted having to leave without witnessing the college exercise of chief interest and without hearing the addresses by Gov. W. M. Fishback and Rev. J. R. Moore, especially the latter, as we had heard Gov. Fishback read the manuscript of his address, which appears on our second page. It is needless to say the public-spirited Arkadelphians were manifesting great interest in the Commencement exercises; for their very commendable enterprise in erecting the magnificent building for the Arkadelphia Methodist College, after having given so liberally for the establishment of Ouachita Baptist College, shows their deep interest in the cause of Christian education. While these investments may have been temporary burdens to many of the enterprising citizens, they have already yielded material as well as social benefits to the community at large. The city is steadily growing in population of the most desirable class, and the new buildings for homes and business houses indicate permanent growth and a bright future for the rejuvenated city of Arkadelphia; and its Methodist College under the able and judicious management of that polished Christian gentleman and most thoroughly equipped educator, Rev. Geo. C. Jones, A. M., will meet all the just expectations of its most ardent patrons and friends.

The Commencement opened on last Friday night with a concert by the children which was interesting as children's concerts always are, because children are always pretty and sweet. Saturday evening at 8 o'clock the pupils gave a series of drills, recitations and piano studies, which showed both talent and training in the pupils.

On Sunday morning promptly at 11 o'clock quite a concourse of citizens and visitors assembled in the Concert Hall of the College in expectation of the Commencement sermon by Rev. W. E. Boggs of Malvern. Just here let me say it is a real pleasure to attend Church in Arkadelphia. A more devout and Church-going people I have never lived among; even on this eventful Sunday and in spite of the distractions presented by visitors, pretty dresses and the daintily decorated hall it was very evident that Dr. Boggs had the prayers of the people to lift him up in touch with God. After an appropriate anthem by the choir the congregation sang number

1 in our standard hymn book and were led in prayer by Dr. Boggs, who then read a lesson from the 19th chapter of Proverbs beginning with the 15th verse, and another from the 22nd chapter of Matthew. After another song by the congregation, Dr. Boggs invited our attention to the 21st verse of the 22nd chapter of Matthew—"Render unto Caesar the things which are Caesar's and unto God the things which are God's." I should be glad indeed if space would allow me to reproduce the whole sermon. It would be a timely message to all your readers and it contained no useless words or vain repetitions. Dr. Boggs gave us clear conceptions of life and our duties and relations to God and to our fellowman. He brought all the crumbling civilizations and religions of the past and buried them in Christ and his higher moral teachings. The sermon was one we shall not soon forget. It was a message from heaven in the month of a wise and holy messenger. The services closed with prayer by Dr. Miller, pastor of the First Baptist Church of this place.

On Sunday evening Rev. Z. T. Bennett preached the Baccalaureate sermon to the same audience, from the words "So run, that ye may obtain." Dr. Bennett showed to the young people that in order to do this it was necessary to have intense earnestness, determined energy and consecrated moral courage. The sermon was full of truth and instruction, interspersed with interesting reminiscences from Bro. Bennett's extensive observation and personal experience. We hope to see both of these preachers with us often.

On Monday morning at 10 o'clock the hall was again crowded by interested listeners. The young ladies of the Philosophic Literary Society had offered a medal for the best oration in the young men's society, the Gamma Sigma, for which medal there were three contestants. Mr. W. T. Holder, whose oration "Our Country," was well written and well delivered; Mr. S. J. McGraw, who spoke with something of the true orator's ring on "The Importance of Republican Government"; Mr. W. B. Head, Jr. who wore off the winning laurels of the day or more strictly speaking won the medal, by the material excellence and delivery of his oration on "The Cube of Life." Dr. W. E. Boggs delivered the medal, with appropriate and encouraging remarks to the contestants.

We are glad to see this feature of school work growing among our young men. They are soon to stand in the pulpits, senate halls and school rooms of our land, and it is important that they learn to think seriously of the questions of government and the larger relations of life. In the afternoon Miss Lizzie Cannon, the Art teacher, and her class gave an Art Levee in the Concert Hall. In common phrase, Miss Cannon is an artist by grace, nature and practice, and the work of her pupils reflects credit on their teacher as well as their talent. Tomorrow is College Day and we anticipate other interesting exercises as Gov. Fishback will be with us. Will write more when the exercises are over. There are quite a number of interested visitors attending the Commencement, who are welcomed by our citizens, President and his faculty. Our college is doing good work and we are glad, when inquiring friends come to see what we are doing here.

"O fire, that art always burning and never quenched, kindle me! O light, always shining and never darkened, enlighten me!" So Augustine prayed, and so should all devout Christians ever pray, that they may be prepared by the Spirit to do personal work in the kingdom of our Lord, who said, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost parts of the earth."

The legal question of the Sunday opening of the World's Fair will perhaps be finally settled today (Thursday). The injunction from the Illinois State court, forbidding the directors to close the Fair on Sunday, expired last Thursday, when the Federal District court granted an injunction against the opening of the Fair on Sunday. On appeal this injunction was suspended by an order from Chief Justice Fuller of the United States Supreme court, till the case can be heard in the Federal Court of Appeals today. Whatever the final judicial decision the Chicago directors of the Fair have clearly shown their purpose to ignore the Christian sentiment against Sunday opening.

Rev. Sam P. Jones, the peerless reformer of this century, recently conducted a great meeting in Dallas, Texas. In a review of the meeting and its apparent results the Texas Advocate last week gave an appreciative and carefully discriminating editorial, from which we copy these paragraphs:

And no man ever preached like him in these parts. Sin had been

denounced in many of its phases, in plain words by some of the Dallas pulpits, and some of the people. Dallas are witnesses to this statement; but ten thousand people heard Sam Jones arraign evil of every kind and character in the most unambiguous terms, and administer to it the most caustic, bitter and terrible exhortation that ever fell from the lips of any preacher, living or dead. He denounced the liquor traffic, the card table, the ball-room, the wine supper, the theater, the Sunday base ball, the drunkard, the lecher, the liar, the thief, the tattler, the slanderer, the Sabbath desecrator, the pot-house politician who spoke and the citizen who voted for whiskey, the Mayor of this city for his alleged desecration of the Sabbath and for welcoming the Liquor Dealers' Association to this city—all these and a thousand other things he held up to public scorn, and with a logic that carried conviction and a rhetoric that awoke the most fiery enthusiasm he swayed the multitudes against them without a dissenting voice!

Between three and four thousand people gave Sam Jones their hands in token of their determination to lead better lives. Some of these will go into the different Churches, and we devoutly hope that they may yet be converted. Bro. Jones urged them all to join the Church—some Church—"next Sunday, and never stop until they had made their peace with God!" This was well put in, for if there has been a single conversion up to date we are not aware of it. There may be. We devoutly hope there are scores and hundreds; but we watched the proceedings carefully and this is the truth as we see it with the lights before us.

AGAINST LIQUOR DRUMMING.

A bill "to prohibit soliciting sales of liquor in prohibited districts," passed both branches of our last General Assembly, but was afterwards reconsidered and defeated in the House. According to recent promise we give below a copy of the bill, and also the votes of the House in passing, then reconsidering and finally defeating the bill:

A BILL.
To be entitled "An Act to prohibit soliciting sales of liquors in prohibited districts."

Be it enacted by the General Assembly of Arkansas:
Section 1. It shall be unlawful for any person to drum for, or solicit the sale of any ardent liquors or spirits, or any intoxicating drinks of any kind, for any purpose, or to take orders therefor, or any manner to encourage, or aid any one in ordering same, or to be in any manner interested in such solicitation, order or sale thereof, within any county, township or ward of a city wherein the sale of liquors are prohibited or may not be licensed.

Section 2. Any person convicted of violating any provision of this act shall be punished by fine not less than one hundred dollars and imprisonment not less than thirty days.

Section 3. All laws in conflict with this act are hereby repealed and this act shall take effect and be in force from and after its passage.

This Senate Bill No. 268 was introduced in the Senate March 6, 1893, by Senator Scott of Logan. March 6. Read first and second time referred to Committee on Temperance. March 16. Reported back by Committee with recommendation that it do pass. March 20. Read third time and passed and ordered transmitted to the House. March 21. Received from the Senate by the House. March 31. Read first time.

April 6. Read second time. Rules suspended and read third time and passed by following vote: In the affirmative, Messrs. Bailey, Baldridge, Barry, Black, Blackshare, Bradley, Broadnax, Brown of Logan, Buchanan, Carroll, Clement, Colquitt, Davis, Eagle, Ferguson of Woodruff, Hammock, Hancock, Harrison, Hays, Henley, Hooper, Hunt, Jones of Pulaski, Judkins, Kirby, Kitchens, London, McAllister, McKay, Miller, Neill, Overman, Pinnix, Pope, Roberts of Crawford, Roberts of Madison, Rodgers, of Jefferson, Russell, Thornton, Welch and Wright. 42. In the negative, Adams, Bledsoe, Brown of Prairie, Carr, Edwards, Ferguson of Sharp, Foster, Galloway, Gates, Gray, Hilger, Hutton, Jones of Monroe, Kimbell, Leatherwood, Lindsay, Luck, McCollum, McGehee, McMullen, Mitchell, Owens, Park, Pate, Peevey, Poyner, Roberts of Pulaski, Rodgers of Benton, Rodgers of Crawford, Sessions, Stewart, Wells, Williamson, Mr. Speaker. 37.

April 7. Mr. Colquitt moved to reconsider vote by which Senate Bill No. 268 passed. Mr. Gates moved the previous question was sustained. Mr. Brown of Logan called for the ayes and noes, which was sustained, and the clerk called the roll when the following members voted in the affirmative: Messrs. Adams, Bailey, Baird, Berry, Blackshare, Bledsoe, Booth, Brown of Logan, Brown of Prairie, Carr, Carroll, Churchhill, Colquitt, Crump, Diffe, Edwards, Emmerson, Ferguson of Sharp, Galloway, Gray,

Harris, Henley, Hilger, Hutton, Jones of Monroe, Judkins, Kimbell, Kitchens, Leatherwood, Lewis, Lindsay, London, Luck, McCauley, McCollum, McGehee, Mitchell,

Norwood, Overman, Park, Pate, Peevey, Richardson, Roberts of Madison, Roberts of Pulaski, Rodgers of Benton, Rodgers of Craighead, Rogers of Jefferson, Sellers, Sessions, South, Stewart, Wells, Williamson, Mr. Speaker. 55. In the negative Messrs. Baldridge, Barry, Bradley, Bridewell, Broadnax, Buchanan, Clement, Davis, Eagle, Ferguson of Woodruff, Foster, Gates, Guley, Hammock, Hancock, Harrison, Hays, Hooper, Hunt, Jones of Pulaski, Kirby, McAllister, McMullen, Miller, Neill, Pinnix, Pope, Poyner, Roberts of Crawford, Robertson, Russell, Thornton, Welch, 34. So the motion to reconsider prevails, and the question recurring upon the passage of the bill the Clerk called the roll when the following gentlemen voted in the affirmative: Messrs. 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PERSONAL AND OTHER NOTES

For Mr. and Mrs. E. Longley of this city we feel tender and profound sympathy in their overwhelming grief from the loss of their two sons, Melvin and Elbert, by drowning Tuesday p. m. in Little Red River at Judsonia, where they were visiting. Melvin, age 17, was one of the last graduates of the Peabody High School, and was drowned in the effort to rescue his brother Elbert, age 11, who was bathing in the river. Sad, distressing!

The Searcy correspondent of the Arkansas Gazette wrote: "Galloway College has just closed the most brilliant Commencement in its history. The sermons and addresses and the essays were of a high order. The art levee was the largest and best display of paintings ever made by any school in the State. Over half of the rooms in the college are already taken for next session, a splendid testimony of the merit of the school. Bishop Galloway and Congressman McKee fully met the high expectations of the immense audience that thronged the chapel. The enrollment for the college the past year was 276."

We are requested by Mrs. S. A. Pettit, Cor. Sec., to extend an invitation to the ministers of the White River Conference to attend the annual meeting of the Woman's Missionary Society to be held at McCrory July 7-11.

While attending the Commencement of Arkadelphia Methodist College we were delightfully entertained in the Christian home of Bro. C. V. Marry, a prominent lawyer of Arkadelphia and superintendent of our Sunday-school in that charge. We will esteem him more highly after enjoying the society of himself and his interesting family in their pleasant home.

Last Friday morning we were favored with a brotherly visit from Rev. Dr. Jerome Haralson of Hubbard, Texas. He was on his return from Quitman College, for which he preached the Commencement sermon June 14. He seemed much gratified with the Commencement exercises and the hopeful outlook of that excellent institution of Christian education.

Rev. Dr. Hammond, President of Central College, Fayette, Mo., will preach the Commencement sermon for Hendrix College and also deliver the address to the Literary Societies.

Tuesday p. m. our office was favored with a brief call from Revs. W. P. Hamilton, W. E. Rutledge and Dr. E. E. Hamilton and Bro. J. F. Munday, who had come to attend the Epworth League Conference.

Rev. H. W. Hays, P. C. of Mountain Home, Ark., writes: "Everything pleasant on my work. Two nice Children's Day services and another yet to hold. Thanks very well up. Religious interest very good."

Thursday we had a brief call from Col. J. H. Hamiter of Walnut Hill, Lafayette county. He is an active and leading layman of our Church in that section, and we are always glad to see him.

Last Thursday p. m. we had a friendly call from Prof. James Mitchell, editor of the Arkansas Democrat. He expressed himself both surprised and highly pleased with the rapid and desirable growth of Searcy, and most favorably impressed with what he learned about its colleges.

Last week Rev. R. W. McKay, P. C. of New Lewisville station, visited this city in behalf of the sufferers from the cyclone in Lafayette county, May 30. Bro. McKay sustained heavy loss in the damage to his household goods and library, and was left without even a hired house. His stewards and other citizens, not members of our Church, make in this issue an earnest appeal for immediate help to build a parsonage and thus provide a home for Bro. McKay, who needs other assistance just now. We hope many generous readers will respond promptly and help him and the parsonage enterprise. Last Sunday members of our First Church in this city contributed \$25, and other contributions were made at Winfield Memorial and Asbury Churches.

Mr. Jesse Long at Carlisle, Ark., wants to know if any reader of this paper can furnish the old piece of poetry, beginning

"Some great author, no matter who,
Provided what he says be true;
Relates he saw in hostile rage,
A spider and a toad engaged."

Prof. J. H. Shinn, Sup't Public Instruction, announces that he will hold a series of district normal institutes at the following times and places for the instruction of teachers upon these and other professional topics. Each institute will be in session one week: Salem, June 26; Clinton, August 14; Clarksville August 21; Corning, August 14; Evening Shade, August 7; Harrisburg, July 31; Cotton Plant, August 7. The Mount Nebo Summer Normal School will open July 3, and remain in session four weeks, free to everybody. Good boarding may be had at \$5 per week. The Jonesboro and Morrilton State Normal School will begin their second year on September 13, and continue in session for nine months. A small tuition fee will be charged. The courses of study will be strengthened and students preparing to teach will find what they want and need in these schools. Their first year's work was remarkable.

Last Sunday morning Bishop J. S. Key was overcome with heat, while preaching the Commencement sermon for the Memphis Conference Female College at Jackson, Tenn.

At the Commencement of Searcy College the audience by a rising vote requested the publication of Prof. James Mitchell's address, from which we copy two long extracts in this issue.

NOTICE.
We again urge all of our District Secretaries and Corresponding Secretaries to be present at our annual meeting to be held at Clarksville June 24-27, 1893. On Saturday June 24, at 7:30 p. m., a preliminary meeting will be held. The standing committees will be nominated and plans for the session discussed. At 8 p. m. we will have a social reunion of delegates and visitors.

The annual sermon will be preached by Rev. J. B. Stevenson, pastor of Conway station, Sunday June 25, at 11 a. m. We cordially extend an invitation to our sisters in the Little Rock and White River Conference Societies, and would be pleased to have as many of them as conveniently come meet with us. Again we invite our brethren of the ministry to pray daily for the blessing of the Lord to rest upon us in a pleasant and profitable meeting.

Mrs. O. H. TUCKER, Pres.
Quitman, June 12.

NOTICE.
Preachers and delegates expecting to bring their wives to the Little Rock District Conference at Hazen, will please write me at Carlisle, Ark., not later than July 3, 1893. If you neglect this, brethren, there will be no arrangements made for their entertainment. Visiting preachers will please let me know not later than the time stated, that we may arrange for them also. Let all the members of the District Conference come to stay until it is over. Brethren, again, I ask that everyone pray daily, from now until then, that God may greatly bless us; convert many souls, upbuild his cause. We are anxious to have not only a social but a religious meeting.

C. L. ADAMS.
Carlisle, June 12.

NOTICE.
The St. Louis Southwestern railroad will give reduced rates of fare to the Jonesboro District Conference at St. Francis, June 22. Tickets will be on sale June 21 to 25 inclusive. All parties purchasing tickets will procure from the railroad Agent a certificate showing that full fare was paid going; these when signed by myself will entitle holder to return ticket at one-third the usual rate.

A. L. MALONE.
Jonesboro, June 12.

NOTICE.
The Arkadelphia District Conference will convene at Holly Springs, Ark., July 12 at 8 p. m. Opening sermon by Rev. J. S. Clower. Preachers will please try to secure a full attendance of the delegates and see that their Quarterly Conference Records are brought up.

H. D. MCKENNON, P. E.
Arkadelphia, June 12.

NOTICE.
Delegates and visitors attending the Pine Bluff District Conference at Stuttgart, Ark., can get reduced rates if they will get a receipt of the Agent, where they purchase their tickets that they have paid full fare to Stuttgart. Then they will be returned for one-third fare on the Cotton Belt R. R. between Brinkley and Camden, Ark.

W. A. STEEL.
Stuttgart, June 9.

NOTICE.
Brethren, please send me the names of delegates and others, who intend coming to our Sunday-school Conference to be held at Collins, June 26-28. Send right away, please. Come praying for God's presence and power to be in our midst.

W. C. HILLIARD.
Lacey, June 6.

NOTICE.
I would like to have notice as early as possible: 1, of all members of the Camden District Conference who expect to bring some member of the family; 2, of all who expect to come by private conveyance; 3, of all visitors who expect to attend; 4, of any member of the Conference who will not attend.

The Editor cordially invited and expected. Address me at Stephens.

J. A. SAGE.
June 10.

MARRIED.
At the residence of the bride's parents in Forrest City by Rev. F. E. Taylor, June 6, 1893, Mr. Claud H. Vann of Memphis and Miss Pearl Alley of Forrest City.

May 7, 1893, Wednesday morning at 8:30 o'clock, at the residence of the bride, Mr. James M. Strange to Mrs. Susie Gunnell, by Rev. F. A. Myrick, both of De Witt, Ark.

At the residence of the bride's father, Mr. L. Johnston in Lake Village, Ark., Miss Eva Johnston and Mr. Percy Sanders of Lobden, Miss., Rev. G. E. Cameron officiating.



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

Hood's Sarsaparilla

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

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

VISITING COMMITTEES.
DEAR BRO.—The Minutes of our Conference do not show the Visiting Committees to institutions of learning. They are as follows: Hendrix College, R. D. Smart, N. T. Roberts; Galloway College, A. O. Evans, Granville Goodloe; Arkadelphia College, E. N. Evans, R. R. Moore; Fordyce Training School, C. B. Brinkley. This will give information desired by some brethren.

J. R. MOORE.
Pine Bluff, June 7.

Camp-meeting Notice.
Manitou Springs Camp-meeting will begin July 21, 1893, on Friday. Grounds for camping purposes will be furnished. Board can be had by those desiring it. Come prepared for self-support and for earnest work for Christ.

J. A. WALDEN.

WASHINGTON LETTER.
(From our Regular Correspondent.)
President Cleveland, in announcing his intention to call an extra session of Congress to meet in September, to "deal with a financial condition which is the only menace to the country's welfare and prosperity," used some language which deserves the careful attention of every business man in the country. I quote a portion of what he said: "I think that between now and the meeting of Congress much depends upon the action of those engaged in financial operations and business enterprises. Our vast national resources and credit are abundantly sufficient to justify them in the utmost faith and confidence. If instead of being frightened they are conservative, and if instead of gloomily anticipating immediate disaster they contribute their share of hope and steadiness, they will perform a patriotic duty and at the same time protect their own interest. The things just now needed are coolness and calmness in financial circles, and study and reflection among our people."

Church anniversaries, especially when they reach the dignity of a centennial, are always interesting. Last Sunday the centennial anniversary of the independence of the Reformed Church in the United States was fittingly celebrated at Grace Reform Church, the sermon being preached by Rev. Geo. W. Richardson, of Allentown, Pa. This Church sprang from the Reformed Church at Switzerland, and was started in the United States early in the last century by refugees from France, Switzerland and Germany, and was supported by the Reformed Church of Holland until 1793. It began with 22 ministers and 150 congregations and now has 900 ministers, 1,600 congregations and a membership of 200,000. Its first educational institution—Marshall College—was established in 1830; it now has under its control 18 schools and colleges, with four theological seminaries. It has 100 missionaries in the home field and 10 abroad.

Bound hand and foot and placed at the mercy of the liquor demon. That is practically the situation in which the National Capital is placed by a decision of the Court of Appeals of the District of Columbia, our highest local court, and in this particular case a court from which there is no appeal. It had been held by the District Commissioners and decided by the judge of one of the police courts, that the new liquor law which went into effect, or rather which was approved by the President on March 3, 1893—it doesn't seem to have gone into effect to any considerable extent up to the present time—repealed the old liquor law and annulled all existing liquor licenses. According to the decision of the Court of Appeals that was all wrong, and while the new law repealed the old law it does not effect the old licenses which were issued previous to the enactment of the new law. Now observe the effect of this decision upon the business of the saloon keepers, who hold the old licenses: all the regulations and restrictions of the old law—poor as they undoubtedly were—are repealed and only those who hold licenses under the new law are subject to its restrictions. Therefore there is no law to deal with the holders of the old licenses; they can sell to minors, sell on Sunday, in fact, do as they please and there is no legal remedy for an outraged community. All this is to continue until the first of next November, the beginning of the new license year. This also involves a large loss of revenue as the old license fee was \$100 and the new is \$400.

June 7.
WANTED:—Ladies to write at home. Enclose stamped envelope. Louis Sulzer, Louisville, Ky.

STILL WELL PLEASED.

Rev. J. M. Denison of Howell, Ark., to whom Bennett & Thornburgh sold a Mithromet Sewing Machine and an Epworth Parlor Organ about two months ago, wrote March 28: "Am still well pleased with machine and organ. Our lady friends and visitors are frank and pronounced in praise of organ. A lady friend from Newport tells me it is so much easier to operate than hers at her home. Another from Independence county since returning home writes us, saying my organ does not sound right to me since performing on your Epworth."

Our preachers will please take notice that the discount on the 70c. and \$1 Testaments is the same as on other Publishing House books and not the same as on Character Sketches.



EPWORTH LEAGUE.

CONDUCTED BY REV. J. F. FOLLIN, LITTLE ROCK.

PRAYER MEETING TOPICS.

JUNE 18, Jacob's Dream, Gen. 28:10-22; June 25, Using an Opportunity, Mark 10:46-52.

JUNE 18, Jacob's Dream, Gen. 28:10-22. Jacob was now fleeing from the face of Esau, and was on his way to Padan-aram. The first day he traveled about forty-five miles, and stopped at a place originally called Luz, but which, on account of his remarkable dream, Jacob afterward called Bethel. There never was an occasion more remarkable or solemn than this with which Jacob was favored. It was designed for his instruction and support; and we, in reviewing it in the spirit of devout contemplation, cannot fail to receive both information and comfort. Overcome with the fatigue of the journey, he selected this spot of ground for his couch, a stone for his pillow, and the outstretched canopy of heaven for his only covering. Wearied nature was recruiting her energies by balmy sleep, when God was pleased to manifest himself to his servant through this most remarkable dream.

WHAT JACOB SAW.
The object presented to his mind was a ladder. Its position was between heaven and earth, filling the whole of the space between the two, its base resting on the earth, close to the spot where he lay. The top reached to heaven, the throne of God. Above it, watching it, and viewing it with complacency and delight, stood the Lord of hosts. Upon it were angels, the spiritual host of God, and they were ascending and descending as messengers, bearing tidings from heaven to earth, from God to man. The appearance of the ladder was intended to teach two precious and important truths. (1) The doctrine of divine providence. Both heaven and earth are under the divine government—both worlds connected. God's eye is constantly directed to the affairs of men. Angels are ministering to the necessities of the children of the King. This was eminently calculated to console the spirit of Jacob in his present circumstances. (2) It was intended to teach the mediatorial work of Christ. Jesus is the "way, and no man cometh unto the Father but by him." He has reconciled heaven to earth. God, the Father, looks upon men, through the work of his Son, with pleasure and delight. Angels, too, are now incorporated with believers, and are all ministering spirits to those who shall be heirs of salvation.

WHAT JACOB HEARD.
He heard the voice of God. "And the Lord said, I am the Lord God of Abraham thy Father, and the God of Isaac" etc. Read verses 13 and 16 inclusive.

(1) God proclaimed himself the God of his fathers. He who made them a separate people, distinguished them and blessed them.
(2) He made Jacob gracious promises. He promised him the possession of the country where he then was. He promised him a numerous progeny; and that of him should come the Messiah, in whom all the families of the earth should be blessed. He promised his presence and protection. This promise extended to all times and to all places, and to the end of life. What comfort for Jacob! Yet how insignificant in comparison with the rich promises of the gospel to us.

WHAT JACOB FELT.
Read verse 16. Jacob felt the influence of the Divine Presence. He was filled with a sacred and solemn fear. Where God is, how solemn. Angels prostrate themselves before him. He felt himself on the very threshold of heaven, where God reveals his glory to heaven.

WHAT JACOB DID.
Read verses 16-22. He erected and consecrated a memorial of the events of that eventful night. God had honored him, and he never desired to erect a monument to his glory. He vowed obedience to the Lord. As God had engaged to bless and keep him, he resolved, and avowed his resolution to serve God with his life and substance.

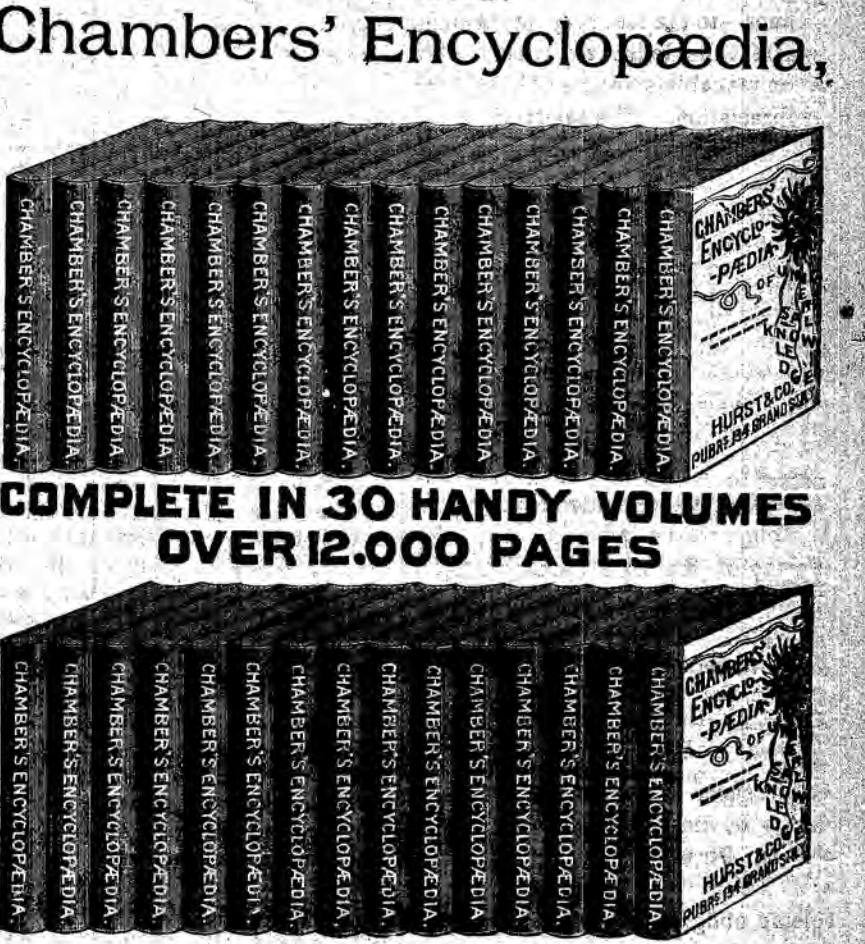
LESSONS WE LEARN.
(1) The privileges of piety. (2) The duties of piety. (3) The delight of the worship of God. (4) Something of the glories of heaven.

SCRIPTURE READINGS.
Matt. 10:16-42; Rom. 8:28-39; John 14:1-14; Heb. 1:1-14; Rom. 12:1-21; Rev. 21:1-27; Gen. 28:10-22.

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DELIGHTED.
Rev. A. P. Saffold, P. C. at Doniphan, Mo., to whom we sold an Epworth Chapel Organ, writes: "The organ has been received in good condition. Our Church and Sunday-school people are delighted with it."
The Epworth Organ is rapidly growing in popular favor, not only because of its moderate price, but also on account of its great merit. In all the sales we have made of the Epworth Parlor or Chapel Organ, the purchasers have been satisfied, and many of them very highly pleased.
Fifty-nine Copies in Four Days!
Mrs. Sallie J. Stratton, Osceola, Ark., began selling Character Sketches a few days ago, and now she writes: "Please send me 34 more Character Sketches. I have sold 59 copies in about four days' work right here in Osceola. Please send me the watch. The people are highly pleased with the book. I never saw anything sell like it does."

Are You Tired
of reading our advertisement that has been running in this paper for the last few months? We will make a change. Groceries have been on a standstill so to speak; hardly any change, except perhaps in hog products. From now on the indications are for high prices. Sugar has advanced nearly two cents, flour is sure to advance if the government report comes in as bad as expected regarding the wheat crop; we will know by the 10th of this month. If you are in the market for anything write us for prices. Every letter answered by return mail.
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THE FAMILY.

THE FAMILY.

The family is the root germ of the Church, and the root germ of the State. Both are safe while the family is safe. When the family is wrecked, neither Church nor State is worth preserving. The hearth of the home is the sacred altar, at last, of all religion, all law, all loyalty, and all order. The ancient religions of our forefathers taught us that, at least. Our Lord revealed the reason, lifted it up, stamped his divine mark upon it. From our Lord Jesus Christ we have received it with new sanctions and girded with divine defenses; the awful sacredness of home, the one man and the one woman, who are not two but one, whose union is a great mystery, like the union of Christ and his Church.

The Holy Scriptures are full of the doctrine of the family and its relations. It is a thing so divine that almighty God reveals himself under a family name. He is a Father; in the God-head itself there is Father and Son; he has a household in heaven and earth, a great family and many children. He consecrates, in his holy Word, every homely human name that is named about the fireside and under the roof of men, by using those names to reveal his own relations and affections towards men.

To guard the sanctities of home is the highest duty of the State. To reconsecrate those natural sanctities by the blessing of the holy prayer and solemn rite, and throw over the home the shield of God's law and its power, is the plain duty of the Church. But the home so shielded must be a Christian home. It must hold living communion with the high-walled home of our Father's house above. We solemnly charge our brethren to look well to this. We fear, above all, the decay of family piety. The hurry of our modern life, the eager demands of an increasing business, the lust of an increasing gain, the competition, the struggle, the thousand distractions, as they are made excuses, for neglect of public worship in the Church, so they have been held to justify the overthrow of the family altar, the abandonment of household prayer, even the graceful as well as gracious blessing of the family bread—"the heritage of old and fair religion."—Bishops' Pastoral.

FOR THE WORLD'S REDEMPTION.

During the century missionary societies have increased in number twenty-eight-fold, or from seven to 194. Missionaries have increased over forty-fold, or from 170 to 7,000. The latter number does not include the more than 30,000 ordained native preachers, together with teachers and other native assistants, who are really engaged in missionary work among the heathen. Contributions for foreign missionary purposes have increased forty-five-fold, or from \$250,000 to \$11,250,000 in America and Great Britain alone. Besides this, in these same countries there is a growing interest and increased benevolence from year to year in the support of home missions. Converts have increased from 5,000 to 3,000,000. Protestants now occupy 500 fields, with 20,000 mission stations and nearly 40,000 missionaries. European, American, and native, and 500,000 children of heathen parents are being taught in Christian schools, which schools have increased in the century two-hundred-fold, or from seventy to 14,000. The same progress is seen in the translations of the Scriptures, which have increased from fifty to 250 languages. For 3,000 years there were but three versions of the Holy Scriptures. Today the inspired record may be read in 350 tongues. At the beginning of the century there were but 5,000,000 copies of the Bible in the world, and it could be read by only one-fifth of the human race. Today there are more than 160,000,000, and it is accessible to nine-tenths of the race.

A sort of bird's-eye view of the world, passing from country to country where the light of the gospel has gone, will further assure us of the progress that has been made in mission lands within a comparatively short time. Japan, so long closed against missionary operations, has literally been taken possession of by the Christian idea, and that since 1855. Recently the empire adopted the type of Christian civilization, with a written constitution, and a Parliament was elected, of which four per cent. of its members are Christians. The Christian population of India is doubling every ten years, and it is believed that with the present rate of progress it will reach 140,000,000 at the second centennial of Carey's first baptism. In the Sandwich Islands the people in fifty years have been transformed from cannibals to Christians; and in the island of Hawaii it is said there is to be found one of the largest Christian congregations in the world, numbering 4,500 members. The Fiji Islands have been Christianized within the memory of many now living, and the number of Christian worshippers on these islands today is given as 90,000.

Three hundred islands in the Pacific have been evangelized. The island of Raratonga was Christianized in a single year. In the Samoan group, after fifty-five years of missionary work, 60,000 children are in Christian schools. On the west coast of Africa, embracing Sierra Leone, there are 60,000 Christians. Missionary labors began there in 1816. In the Telugu mission in India in 1878 2,000 were converted in a single day, and 60,000 in that year. In the Friendly Islands, Terra del Fuego, New Zealand, Madagascar, in Australia, Persia, Syria, Arabia, Turkey and elsewhere there has likewise been great progress, showing that the heathen are literally stretching out their hands for the bread and water of life—the gospel of the Son of God. There are in the United States, Canada, England and Scotland thirty-four Women's Missionary societies, and they collect annually more than \$1,000,000, and employ and support 1,397 missionaries, besides the great work they do in stimulating increased missionary zeal among the Churches. These societies, all of recent origin, are the outgrowth of the marked missionary awakening of the past twenty-five years.—The Christian at Work.

ATTENDANCE AT CHURCH.

The vain excuses, which deceive nobody, not even those who make them, as to attendance at Church, are sufficiently answered by the proverb, "Where there's a will there's a way." And the proverb finds excellent illustration in the example of the famous Methodist class-leader, William Carvosso. He had a small farm on poor soil, and was working intensely hard to maintain his family and obtain, if possible, a moderate competence. His biographer says: "The pressure of farm work, especially during harvest, often made it seem expedient to omit ordinary attendance at the sanctuary; but the Lord's spiritual work stood higher in his affections than any temporal profit; and though he lived a mile from his place of worship, he was always found in it from five to seven times a week, albeit it often cost him severe effort at rapid work during the day to be at his beloved place of meeting at night."

May we not with boldness and truthfulness say that they to whom the place of meeting is as dear as it was to Carvosso, and who give their religious duties the first place, will almost always be able, by proper planning and extra self-denial to be found in their seat at the sanctuary? It is amazing how many of the most plausible excuses are swept instantly and completely away by a revival. Those who found it before utterly impossible to be present, and would have keenly resented any suggestion that they were not sincere, in their reasons for non-attendance, are seen at the church every night. But, alas, in a few weeks after special services close and the extra attractions are removed, their old complaints return with full vigor.—Zion's Herald.

STORY OF A HANDKERCHIEF

On the occasion of Mr. John B. Gough's funeral at Hillsdale, a little handkerchief was placed over the back of his chair, the latter being placed at the head of his coffin. The story of that handkerchief was told by Mr. Gough in an address on the occasion of the fifth anniversary of the National Temperance Society, in May, 1870. We find it in the Gough Memorial Pamphlet just issued by the society. Mr. Gough said:

"I have, in my house a small handkerchief not worth three cents to you, but you could not buy it from me. A woman brought it and said to my wife, 'I am very poor; I would give him a thousand pounds if I had them, but I brought this. I married with the fairest prospects before me; but my husband took to drinking and everything went. The pianoforte my mother gave me and everything was sold, until at last I found myself in a miserable room. My husband lay drunk in a corner; my child that was lying across my knee was restless. I sang, 'The Light of Other Days is Faded,' and wet my handkerchief with tears. My husband said she, 'met yours. He spoke a few words and gave a grasp of the hand, and now for six years my husband has been to me all that a husband can be to a wife, and we are getting our household goods together again. I have brought your husband the very handkerchief I wet through that night with tears, and I want him to remember when he is speaking that he has wiped away those tears from me, I trust to God, forever.' These are the trophies that make men glad."

FOR NERVOUS EXHAUSTION

Use Horsford's Acid Phosphate. Dr. H. C. McCord, Albion, Ia., says: "I have used it in cases of dyspepsia, nervous exhaustion and wakefulness, with pleasant results. Also think it of great service in depressed condition of the system resulting from biliary derangement."

We invite special attention to the adv. of our **METHODIST SEWING MACHINE**, which gives great satisfaction in every case reported to us.

Hood's Sarsaparilla positively cures even when all others fail. It has a record of successes unequalled by any other medicine.

Our Young Folk

A CHILD'S MORNING PRAYER

Jesus, keep me all this day,
When at school and when at play;
When I work and when I rest,
Bless me, and I shall be blest.
Keep my body free from pain,
Keep my soul from sinful stain,
Bread supply for daily need,
Help me on my truth to feed.
May I do all things thought
May I hate each evil thought,
Let no false or angry word
From my lips this day be heard.
Fidelity I have often been,
Pardon, wash me, keep me clean;
Give to me a holy heart,
Never let me from thee part.
Keep me in the narrow way,
Neither let me slip nor stray,
Guide thy little pilgrim band,
Bring us to the promised land.
May I serve thee here below,
Serve thee when to heaven I go,
Serve, and love and trust in thee,
Now and through eternity.

APPROVAL.

A little fellow was doing something which his father disapproved. "You must not do that," the child hesitated. Finally his better self triumphed, and he replied: "All right, papa; I won't." Perhaps most of us would think that was all to be said about it; but the little fellow evidently didn't, for not long after he spoke out: "Papa, why don't you tell me, 'That's a good boy.' An 't'would a 'been easier to be good next time.'—Phila. Methodist.

CLEANSED AS SHE WENT.

A young lady was deeply concerned about her spiritual interests, and, after a severe struggle, started to visit her pastor to ask him to show her the way of life. As she entered a horse-car, in carrying out her purpose, she saw seated there several of her friends, who asked her where she was going. The tempter immediately said to her: "Do not tell them where you are going, but answer them in some evasive way."

At the same time the Spirit whispered to her: "Be brave and conscientious about this. Tell them of your purpose and ask them to go with you." She obeyed the latter voice. Her friends declined to accompany her, and she went on alone. When she came to the minister's house he came to the door to meet her. She paused from embarrassment for an instant and then said:

"Doctor, I started to come to see you to ask you to lead me to Christ; but now that I am here, I have come to tell you that I have found Christ."

As she went she was cleansed.—Golden Rule.

A SISTER'S INFLUENCE.

A girl in the house, to my mind, can wield a wonderful influence. I can not conceive a more beautiful sight than the affection of a sister for her brother. A sister's love is one of the sweetest flowers planted by God in the heart of a girl. It is born of filial sympathy and confidence, and ripens into a spiritual love different from any other affection.

Powerful as is the influence of a mother, there have been innumerable cases where the presence of a sister's sweet and tender love or the memory of a sister's holy affection have been the saving grace of a brother's life. The sister's love in the home often formulates the brother's estimate of her sex. A sister can have a softening influence upon a brother where everything fails. She raises his opinion of a woman by her actions toward him.

A young man can be made pretty well what his sister chooses to make him. As he sees her in the home, so he judges the sisters of other brothers. She is often his standard whereby others are measured.—Lutheran Observer.

THE FARMER'S BOY.

"I agree with Charles Dudley Warner that a farm without a boy would quickly come to grief," said Peter J. Millsdon. "Just stop and consider for a moment what a boy on a farm is required to do. It is understood, in the first place, that he is to do all the errands—to go to the store, to the postoffice, and to carry all sorts of messages. If he had as many legs as the centipede, it is my private opinion that every one of them would be thoroughly tired out by night. He is the one who spreads the grass when the men cut it; he stores it in the barn, rides the horse to cultivate the corn up and down the hot weary rows; he picks up the potatoes when they are dug; he is the one who totes all the wood and water, and tires his back out splitting kindling. No matter where he is, in the house or out, there is always work for him to do. Before he goes to school in winter he shovels the paths, and in summer turns the grindstone. Yet the farmer boy has a happy life, in spite of all, and he is the stuff great men are made of. If it were not for the fresh, young blood of the country, I am afraid the city would run to seed."—Selected.

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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 it possesses of curing

Rheumatism and Neuralgia,

Sore throat, Coughs, Colds, Pneumonia, Bronchitis, Inflammation, Congestion, Influenza, Difficult breathing, Lumbago, Swelling of the Joints, pains in the Back, Chest, Limbs. Radway's Ready Relief is a cure for every pain, sprains, bruises. It was the first and is the only

Pain Remedy

that instantly stops the excruciating pains, allays inflammation and cures congestions, whether of the lungs, stomach, bowels, or other glands or organs. INTERNALLY, a half to a teaspoonful in half a tumbler of water will, in a few minutes, cure cramps, spasms, sour stomach, nausea, vomiting, heartburn, nervousness, sleeplessness, sick headache, diarrhoea, dysentery, cholera morbus, colic, flatulency and all internal pains.

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. R. R. not only cures the patient seized with Malaria, but it keeps exposed to malarial poison will every morning take 20 to 30 drops of Ready Relief in water, and eat a cracker, before going out, they will prevent attacks. 50 c. a bottle. Sold by Druggists.

RADWAY'S PILLS.

purely vegetable, mild and reliable; causes perfect digestion, complete absorption and healthful regularity.

For the cure of all disorders of the Stomach, Liver, Bowels, Kidneys, Bladder, Nervous Diseases, Loss of Appetite, Sick Headache, Indigestion, Dizzy Feelings, Constipation, Dyspepsia.

Perfect digestion will be accomplished by taking Radway's Pills. Be their anti-bilious properties they stimulate the liver in the secretion of the bile and its discharge through the biliary ducts. These pills in doses of two to four will quickly regulate the action of the liver and free the patient from these disorders. One or two of Radway's pills taken daily by those subject to bilious pains and torpidity of the liver will keep the system regular and secure healthy digestion.

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Be to the public—Be sure and ask for Radway's, and see that the name "Radway" is on what you buy. Book of Advice mailed on application.

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ON THE BACK OF THE PROBLEM. By Emma, author of "My Opinions and Betsy Bobbitt's," "Samantha at Saratoga," etc., etc. The brightest and funniest book ever written by this humorous writer. Profusely illustrated. AN APPETIZER FOR PREACHERS and laity alike. NOT A DULL PAGE IN IT. The comic and pathetic are portrayed by the author. Mela, who tried to keep the biggest herd of the commandments ever since she lived the "modern" way! and other characters as natural as life. Apply at once for terms to J. H. CHAMBERS & Co., 914 Locust St., St. Louis, Mo.

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ARKANSAS METHODIST.

THURSDAY, JUNE 15, 1893.

OBITUARIES.

JOHN D. SIMPSON.

Died at Woodlawn, Nevada Co., Ark., March 18, 1893, of pneumonia after a short illness, John D. Simpson. He was born in Lawrence District, S. C., Nov. 23, 1816; married to Miss Hannah Garrett in Miss. in 1845; moved to Ark. in 1857 where he remained till death, as above stated, at the age of 76 years, 3 months and 25 days. He was buried at Lebanon by the Masonic fraternity. He united with the M. E. Church when quite young and lived a consistent member of the same until death. He leaves one daughter, Mrs. E. Young, and many relatives and friends who are sad that he is gone. He was loved by all that knew him and so far as was in his power he ministered to the wants of others. For many years he was a great sufferer from rheumatism, but always appeared happy, bearing his afflictions with the fortitude of a Christian. He often spoke of dying, but death had no terror for him. He wished to be with the Savior and his dear companion, who went on a few months before.

He is gone, but not forgotten. May God bless the bereaved ones and help us all so to live.

That on the bright and shining shore
Where we'll be free from pain,
Where death and parting come no more
We all shall meet again.

FRIEND.

Columbus, Ark.
Miss. and Tenn. papers please copy.

ETHEL MOORE.

Ethel, infant daughter of G. W. and M. A. Moore, was born Sept. 17, 1892 and died May 14, 1893. Notwithstanding the Savior's words, "Suffer the children to come unto me," it was hard for us to part with little Ethel. Her sweet and gentle disposition won the hearts of all that knew her, and we that were thrown in contact with her daily, had our hearts so twined around her, that it was with sad and aching hearts we bowed to the Master's will. Papa and mamma, grieve not; for your darling is safe in the arms of Jesus; too pure for this sinful earth, an angel just swooped down and bore her to the Savior.

She was lovely, she was fair,
And to us awhile was given,
But the Savior loved her best,
And took her home to heaven.

ELLA BROCK.

Antioch, Ark.

MRS. P. E. ROBERTSON.

Mrs. Pernell E. (nee) Key, was born in Butts Co., Ga., July 30, 1822, and died in Dallas Co., Ark., Oct. 13, 1892. The subject of this sketch came with her parents to Arkansas and settled near Holly Springs in 1842. Sister Robertson was the widow of one of our most efficient local preachers; her life was ever consistent with the profession, and she enjoyed religion and religious association. So when the end came she was not alone but could and did say joyously, "For thou art with me, thy rod and thy staff they comfort me." "I am waiting for the Lord to take me home." Thus she bade earth adieu, and no doubt blood-sprinkled ones greeted her, and now with dear Aunt Sally, her mother, and hosts of loved ones she's safe at home "ever with the Lord." For many years the writer sustained pastoral relation to these ones of whom the world was not worthy. Their memory indeed is precious. Children, you know where mother is. May you all meet her there.

J. E. CALDWELL.

WILLIE HAM.

Willie Ham, son of Gustavus and Mary Ham, was born in Alabama Aug. 22, 1874, moved with his parents to Arkansas in 1877; was taken sick with Bright's disease in Nov. 1892; died Jan. 17, 1893, in Faulkner Co., Ark. Bro. Ham had been a member of the M. E. Church, South, about three years. After he became a member of the Church until the time of his death his Christian life was earnest and consistent. He was an every-day Christian; his whole desire was to do right in his every-day life. Such a life is a blessing to any community; it leaves its impress upon society, and is a blessing to one who thus lives.

All of Bro. Ham's acquaintances seemed to love him, and all deeply feel his loss and the universal testimony of the community in which he lived, is that he was a noble, good young man. He was kind and dutiful to his parents, always striving to make life's burdens as light upon them in their old age as possible, and hence they feel deeply their loss in the family circle. May their sad bereavement draw all their hearts nearer to the Father, who has taken our brother to his eternal rest.

Bro. Ham was not afraid to die. When his father asked him if he felt prepared to die, he said, "Yes, I know that I am all right," and then repeated with emphasis, "Yes, I am all right." He was taken away in early life, being only 22 years old, just entering mature manhood, but our Father above knows what is best, and He is too good to be unkind. May He comfort the bereaved family and save them all in heaven.

Cato, Ark. W. W. ANDERSON.

L. A. CROW.

L. A. Crow was born April 5, 1848, in Cass Co., Ga.; moved to Arkansas with his parents in 1860; professed religion and joined the M. E. Church, South, in early life; was married to Miss Katie Ball Sept. 17, 1874, and died in Chicago, Ill., Jan. 4, 1893, leaving a wife and two children to mourn their loss.

The life of Bro. Crow was as the "path of the just," all who knew him recognized him as one of the good of earth. About two years ago he began to suffer with that fearful disease, cancer, and he used all the means known to the medical profession and did not spare any pains or money to find relief, but all without any effect. He went to Chicago, Ill. in Oct. '92, and thought for a time he was getting well; but on Jan. 4, 1893, he reached

the end, and "was not, for God took him."

The writer of this sketch knew him well; he was the pure Christian life. His pastor could always depend on him as a faithful steward. He was liberal up to his means along the various lines of Church enterprise. A plain, unpretentious man of sound judgment and solid character, he is sadly missed both in the Church and community. He suffered long and severely, submitting to surgical operations. Under all he developed in patience and religious devotion. His death was peaceful and the influence of his life lingers in benediction upon the home and community.

H. H. WATSON.

MISS BETTIE COOPER.

Miss Bettie Cooper was born in Weakley Co., Tenn., July 15, 1866, and died in Washington Co., Ark., May 17, 1893, at the early age of 26 years, 10 months and 2 days. She professed religion about six years ago and joined the M. E. Church, South. During the last six months of her earthly life she was confined to her room and suffered intensely from consumption, but she bore her suffering patiently with Christian fortitude and resignation to the last. Sister Bettie was pleasant and entertaining in the social circles of life, and in her home was full of charms, kind and obliging to all. In her decease the Church and community sustain the loss of a worthy member, one whose character as a Christian was beyond question. She leaves here many friends who deeply sympathize with the family in their sad bereavement. She has gone to rest. If we would see her face again and enjoy her society, we must prepare to meet her in heaven, for thither she has gone.

D. C. ROSS.

Wedington, Ark.

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

Rev. J. E. Caldwell of Tuhp, Ark., a widely known superannuated preacher of the Little Rock Conference, writes thus of the Epworth Parlor Organ we sold him:

"The Organ received, in good order, perfectly satisfactory in every respect. It makes no music for me, but those who 'have ears to hear' say, it is all that could be desired. My daughter is perfectly pleased, delighted. Heartily I commend the Epworth and its manufacturers."

Any desiring a beautiful and sweet toned parlor organ at a moderate price should address Bennett & Thornburgh, State Agents for Epworth Organs and Pianos.

BROWN'S IRON BITTERS
cures Dyspepsia, Indigestion & Debility.

HIGHLY PLEASED.

Having received and tested the Epworth Parlor Organ and METRODIST Sewing Machine, bought of Bennett & Thornburgh, Rev. J. M. Denison, Howell, Ark., wrote them Feb. 27, saying:

To say the organ and machine give satisfaction is entirely below the mark, insufficient to convey the idea. In fact the organ is an agreeable surprise; it certainly is the finest organ we ever saw for the price paid. The case is excellent in workmanship and design; the instrument is unexcelled in tone and volume; in fact I can't put it as strong as the case demands. There are but few white families in this vicinity; if it was otherwise I believe I could sell the organ right along. Our preachers ought to be able to sell hundreds of these organs during this year when the prices fully meet all short crops and scarcity of money. I am very truly yours, J. M. DENISON.

Ripans Tabules: one gives relief.

IF MARTHA ROGERS,

who removed with her husband and family from Greene county to Arkansas a good many years ago, is now living, she will please communicate with the undersigned, and thereby learn something to her pecuniary advantage. Address,

JESSE O. W. JONES,

Administrator of O. W. Jones, dec'd., Speight's Bridge, Greene county, N. C.

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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 made and entered on the 2nd day of May A. D. 1893, in a certain cause (No. 347), then pending therein between Home Mutual Building Association No. 3 of Little Rock, Ark., complainant, and Aaron Chittwood and Martha J. Chittwood defendants, the undersigned as commissioner of said court will offer for sale at public outcry to the highest bidder at the East door or entrance of the Pulaski County Court House, in which said court is held, in the city of Little Rock, within one hour after the hour for judicial sales, on

Friday, the 30th day of June, A. D. 1893,

the following described real estate, to-wit: East half of lots one, two and three (E 1-2-3) and 3) in block twenty-two (22) located in the city of Little Rock, in Pulaski county, Arkansas.

Terms of sale: On a credit of three months, the purchaser being required to execute note with approved security bearing interest at the rate of 6 per cent, per annum from date of sale until paid, and a lien being retained on the premises sold to secure the payment of the purchase money.

Given under my hand this 3rd day of June, A. D. 1893.

I. J. HICKS,

Commissioner in Chancery.

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 made and entered on the 10th day of May, A. D. 1893, in a certain cause (Nos. 347 and 348), then pending therein between J. W. Shepherd et al. complainants of Improvement District No. 34, of Little Rock, Ark., complainants and A. W. Karna defendant, the undersigned as commissioner of said court will offer for sale at public outcry to the highest bidder at the East door or entrance of the Pulaski County Court House, in which said court is held, in the city of Little Rock, within the hours prescribed by law for judicial sales, on

Friday, the 30th day of June, A. D. 1893,

the following described real estate, to-wit: Lot Nine (9) block three hundred and forty-seven (347) in the city of Little Rock, in Pulaski county, Arkansas.

Terms of sale: On a credit of three months, the purchaser being required to execute note with approved security bearing interest at the rate of 6 per cent, per annum from date of sale until paid, and a lien being retained on the premises sold to secure the payment of the purchase money.

Given under my hand this 3rd day of June, A. D. 1893.

I. J. HICKS,

Commissioner in Chancery.

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 made and entered on the 2nd day of May, A. D. 1893, in a certain cause (No. 390), then pending therein between Home Mutual Building Association No. 3 of Little Rock, Ark., complainant, and Jerry Smith and Albert Smith defendants, the undersigned as Commissioner of said Court will offer for sale at public outcry to the highest bidder at the East door or entrance of the Pulaski County Court House, in which said court is held, in the city of Little Rock, within the hours prescribed by law for judicial sales, on

Friday, the 30th day of June, A. D. 1893,

the following described real estate, to-wit: Lot twenty-three (23) in block forty-three (43) Centennial Addition to the city of Little Rock, in Pulaski county, Arkansas.

Terms of sale: On a credit of three months, the purchaser being required to execute note with approved security bearing interest at the rate of 6 per cent, per annum from date of sale until paid, and a lien being retained on the premises sold to secure the payment of the purchase money.

Given under my hand this 3rd day of June, A. D. 1893.

I. J. HICKS,

Commissioner in Chancery.

THE TRUE WORLD'S FAIR ROUTE is the Vandalia and Illinois Central line from St. Louis, double daily service, trains leave St. Louis 8.40 a. m. and 9.10 p. m. The evening train is the celebrated "Diamond Special," it has Compartment Sleeping Cars, Free Chair Cars, etc.

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Notice—Important!

We are re-arranging our mailing galleys so as to send out earlier, the papers to postoffices that we do not reach the same week of issue. We will thank our preachers and subscribers to write us as to such offices, that we may get the paper into the hands of all our subscribers the same week it is published, so far as possible.

Notice.

Preachers of the Harrison District, Arkansas Conference, please send me the names of your delegates to the District Conference and of your local preachers. And all persons who intend visiting our District Conference, will please write to me at once. And you, Mr. Editor, will find a cordial welcome. BASCOM MONK, P. C. Yellville, May 31.

People's Hand-Book on Baptism

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THURSDAY, JUNE 16, 1893.

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

FROM PASTORAL CHARGES

MT. FORT CIRCUIT.

Our second Quarterly meeting was held last Saturday and Sunday. Our P. E. was on hand, preached three sermons to the delight and edification of all. The services in the evening especially for the children was a time of rejoicing—a real baptism of the Holy Spirit. Finances—considerably behind. We are going to do our best on the collections ordered by the Conference. Are doing all that we can for the Methodist, but it seems that it is little, and indeed it is. I enclose you notice of marriage for publication. At the residence of the bride's father, Mr. J. A. Keeton and Miss Lou Andrews, Rev. J. J. Colson officiating. Sister Lou is a member of our Church, both of Cove, Ark. Success to THE METHODIST.

Yours in faith,
J. J. COLSON.

Cove, June 6.

SPRINGFIELD CIRCUIT.

We are getting on in the ordinary way. It is very common for circuit preachers and people to save up their energies and zeal for the camp-meeting or protracted meeting, and then to expend it all in a week or two, and I came very near saying it was very common for station preachers and people to scatter their zeal and energies throughout the year and not get enough together any time to get a soul converted or even to get up a shout. I wish we could all get ready and give the devil a hot battle for one full year. We expect a victory after awhile. We should expect it now. The good women of Greenbrier at my last appointment there prevented me a beautiful quilt. It is indeed a handsome present, well finished, with the name of the giver, needleworked on each block and enclosing the middle block they have needleworked the expressive words of Scripture, "Be thou faithful unto death, and I will give thee a crown of life." I am truly grateful to these dear sisters for this token of their regards, and I shall often when kneeling at my bedside pray for those whose names are written there. I hope to do something for THE ARKANSAS METHODIST this year. Your yokefellow in the gospel of Christ,
IRVIN F. HARRIS.

Springfield, June 9.

LEHI CIRCUIT.

I have been able to meet most of the appointments in their regular order. Our first Quarterly meeting was about snowed out—only four of us on hand at that time, and as a matter of course there was not much done. Our P. E., who is usually on hand in time, failed to get to the first Quarterly meeting on account of the sickness of himself. Our second Quarterly meeting came April 23, and we had a good meeting; all the Board of Stewards were present except one, and they made a fairly liberal assessment for the preacher's salary. The financial part of the work is in a rather low condition on account of the stringency in money matters, but we hope with reasonably fair crops and perseverance to bring up most or all of the financial claims on the work. We were very kindly received by our people and everything seems to be moving smoothly.

It is astonishing what changes have taken place in 22 years. I used to know a great many of the people on this work then; now there are but few of the older people left. Some have gone away, and some have been transferred to the Church above, and their children left to fill their places. I was extremely sorry to learn that our good friend and brother, Rev. C. B. Brinkley, was called so suddenly from labor to rest; but I suppose it is as St. Paul says, "to die was gain," to him at least, while to us it was loss. Sister Brinkley and the children have our heartfelt sympathy and prayers that our heavenly Father may soothe all their sorrows and in the end gather us all to himself in the mansions that are bright and fair.

J. R. SHERWOOD.

Pine Bluff, June 6.

DARDANELLE STATION.

Our meeting in Dardanelle closed pleasantly. There were six more additions to the Church, making 31 to date of the present year, some others may join. The results for good are evident beyond what would appear to the casual observer. Meetings, however, are like sermons; we are not often fully satisfied with them. We were anxious for good beyond what has been done. The idea was defined in a testimony at the prayer-meeting when it was said by some one, "my heart goes out for every unsaved person of the town." May there be many yet who shall come into the fold of Christ.

The 3 o'clock prayer-meetings were a special feature, and well attended from the beginning. The congregations at most of the night services were very fine indeed. The religious interest has been considerable at some

other Churches of the town. The Methodist movement has kept well to the front in revival and general Church work, fully up on additions and thankfulness to the other Churches. "None of us liveth to himself." The Baptists especially had a good meeting and about equal to ours in proportions. We enter the race against no Church, but always wish to be at the front in the great work of doing good and winning the world to Christ. The Methodist people of this town as a body are ambitious of success, and are making good and steady gains, becoming better equipped constantly for the supreme objects of Church organization. The Sunday-school and every department of the Church is a factor for good.

Presiding Elder Summers has been over to Quitman—says he "knocked the persimmon" over ex-President Harrison's head—looks well, at least on returning, and we know somewhat of his speaking volubility hereabouts. He thinks Quitman is booming. He made a short call also at the Hendrix College and says all things look well. The "Japanese pupil" of Hendrix College is to lecture in this Church June 28, subject, "Japan and what I know of it." A. H. WILLIAMS.

June 8.

KINGS RIVER MISSION.

Our third Quarterly Conference which convened at Pleasant Ridge, has come and gone. Bro. E. L. Massey, our P. E., was on hand. It was indeed a memorable occasion. The congregations were of immense size. Our beloved P. E., as usual, preached with power and demonstration of the Spirit. Our Conference was of great interest. One of our most promising young men, M. L. Burris, son of Rev. M. T. Burris, recently from Kentucky, was licensed to preach. We had eight preachers with us, among whom was Rev. K. S. Vanzandt of Berryville, "the star preacher of this District." He preached twice to the utmost delight of us all. We are proud of such a man in our District, and hope to keep him, if not in it over it.

On Sunday at 3 o'clock we held our Children's Day services, which our P. E. pronounced a grand success. We are moving along and doing reasonably well on all lines, considering the time of year. We are soon to begin our protracted meetings. Brethren, pray for us.
J. S. SIMMONS.

June 8.

LITTLE PRAIRIE.

Our second Quarterly meeting is past. Our P. E., Bro. Riffin, was with us, preaching with power, as he always does. Bro. Parsons preached for us twice. We trust much good was accomplished for the Master at this meeting. We had a re-consecration service at the close, in which many promised to begin working and praying for the conversion of souls this year, and especially that we might have a good camp-meeting this year, and I believe we will have it. Five were received into the Church last quarter, two by certificate and three by profession of faith. May the Lord prosper us in our work the present quarter. Little Prairie is isolated from the rest of the world now by water. We are on an island of an area of about 20 by 5 miles, and have to ferry at least one and a half miles to get out in any direction. The farmers are leaving the houses in the bottoms and coming to the hills for safety. The levees are breaking in many places.
W. W. CHRISTIE.

Arkansas Post, June 7.

WARREN STATION.

Yesterday I returned from the great revival in Warren under the able and forcible preaching of Rev. W. A. Freeman. Last Thursday night there were scores of penitents at the altar, with many others out in the audience seeking religion, and many there say it is the first great religious awakening since eight years ago. This is the first time I ever had the pleasure of being with Bro. Freeman in a meeting and I am glad to say he is, to my mind, a gospel evangelist, filled with the Spirit and doing a great work for the Lord. What the results of the meeting will be cannot be told now, but enough to say Bro. Burns, the beloved pastor, is happy over present results and future prospects. We all rejoice with the good people of Warren over these glorious results.

J. R. SANDERS.

Fordyce, June 10.

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AN APPEAL.

NEW LEWISVILLE, ARK., June 6, 1893. To All Lovers of Christian Work:

We, the undersigned, would ask you to consider the following facts: New Lewisville M. E. Church, South, was organized only about three years ago, with five members, who have increased to about forty-five. Of this number there are only about six adult males, and only three of them who own homes. Last year this locality was one of the chief sufferers from the overflow on Red river, which lasted until in June; the crops were almost a total failure.

On account of the importance of the location, at the last Annual Conference, three small organizations (Lewisville, New Lewisville and Walnut Hill) were embraced in a work. When our preacher came to the newly made work, there was not a church house of any kind belonging to us. We have this year completed a beautiful church at this place, but have a four-hundred dollar debt resting on us for said church; having no parsonage, we rented a house for our pastor.

During the late cyclone which visited this section, May 30, 1893, a very large tree was blown lengthwise upon the house in which he lived, completely demolishing the house and his furniture. His tableware, beds and bedding were almost ruined; his wardrobe with a part of his library were badly injured, being exposed to the heavy rain and hail which followed the wind; leaving him and his wife and two small children not only homeless, but a large part of what they once possessed destroyed.

In view of the condition which confronts us, from the effect of the cyclone and the heavy fall of water and hail and the almost entire destruction of all crops and much other property; knowing the ability of the Church members and other generous-hearted citizens who have always helped to support our pastor, that it will be a hard matter to support our beloved pastor, much less provide another house for him and his family, we therefore take this method to acquaint you who are more happily situated, and appeal to you for aid to assist us to build a home for him.

It would be impossible, except from actual sight, to realize the awful condition of our people. We earnestly pray the Lord to put it into the hearts of all into whose hands this may fall to help us in this hour of great need.

Respectfully,
G. W. JACKSON, }
N. F. WARD, } Stewards,
W. L. NANCE, }
N. W. MULKEY, }
and many citizens, who are not Methodists.

Quarterly Meetings.

Fayetteville District 3rd round. V. V. Harrison, P. E. Sprague, June 27, 28; Bentonville at Hileman's Chapel, June 3, 4; Bentonville 10, 11; Fayetteville 24, 25; Rogers, July 1, 2; Sulphur Springs at Honey Creek, 8, 9; Prairie Grove at Newburg, 15, 16; Van Sprague at Farmington 22, 23; Center Point at Hazel Valley 29, 30; Cincinnati at Zion Aug. 5, 6; Springfield at Siloam Springs 12, 13; Booneboro 19, 20; White River at Zion Hill 22, 23.

Washington Dist. 3rd round. Geo. M. Hill, P. E. June 18, 19; Chesapeake Hill 24, 25; Mineral Springs, July 1, 2; Spring Hill, 15, 16; Washington, 22, 23; Genoa, 29, 30; Fulton and C. H. 30, 31; Bright Star, Aug. 5, 6; Emmett 12, 13; Prescott, 12, 14; Hope, 20, 21; De Ann, 26, 27; Rocky Comfort, Sept. 2, 3; Richmond, 9, 10; Lockesburg, 16, 17; Nashville, 23, 24.

Washington Dist. Conf. will convene at Nashville July 6, at 9 o'clock a. m. Opening sermon by Rev. B. G. Johnson, at 11 a. m. The S. S. Conf. for Washington Dist. will be held at Ozan, June 20-21, beginning at 6 o'clock Tuesday morning. Program will be published in a few days. Let each Sunday-school elect one delegate. I trust every pastor will be on hand and that every delegate will attend.

Harrison Dist. 3rd round. S. F. Dykes, P. E. Powell May 27, 28; Harrison June 10, 11; Lead Hill 17, 18; Bellefonte 24, 25; Yellowville, July 1, 2; Yellowville 24, 25; Valley Springs 15, 16; Big Flat 22, 23; Arch 29, 30; Elk, Aug. 5, 6; Mt. Home 19, 20; Oakland 26, 27.

Dardanelle Dist. 3rd round. P. B. Summers, P. E. Atkins of June 17, 18; Appleton at July 1, 2; Dover at 8, 9; Dardanelle at 15, 16; Dardanelle 22, 23; Dardanelle at 29, 30; Gravelly Hill at Aug. 5, 6; Walnut Tree at 12, 13; Russellville at 12, 13; Prairie View at 16; Dardanelle at 19, 20; Dardanelle at 26, 27.

Morrilton District, 3rd round. D. J. Weems, P. E. Conway at May 28, 29; Morrilton at June 3, 4; Morrilton at 11, 12; Springfield, at Greenbrier 17, 18; Plummerfield at 24, 25; Morganon at 31, 32; New Hope July 1, 2; Mt. Vernon at Pleasant Valley 8, 9; Martinville at 15, 16; Perryville at 22, 23; Bethel 29, 30; Perryville at 31, 32; New Tenn. 30, 31; Ada at Mt. Zion Aug. 5, 6; Cleveland at Center Point 12, 13; Clinton at Pleasant Grove 19, 20; Gold Creek at New Prospect 26, 27; Quitman at Camp Ground Sept. 2, 3; Quitman camp meeting begins Sept. 1.

Little Rock Dist. 3rd round. H. H. Watson, P. E. Matheval at Primrose chap June 24, 25; First Church July 2, 3; England at Stonehill 8, 9; Mamouille at Oak Shade at 15, 16; Van Grove at 22, 23; Loneoke 29, 30; Windell Memorial Aug. 5, 6; Liberty at Tanners Chap 12, 13; Hickory Flat at Hickory Plain 19, 20; Watness at New Bethel 26, 27; Des Arc at De Valls Bluff, 29, 30; Hazen at Carlisle 27, 28; Hazen Sept. 2, 3.

Batesville Dist. 3rd round. Henry T. Gregory, P. E. North Batesville miss. July 1; Batesville 24, 25; Oil Trough 8, 9; Ash Flat at 15, 16; Salem 22, 23; Evening Shade at 29, 30; Van Grove at 31, 32; Newburg at 12, 13; Viola miss 19, 20; Melbourne at 26, 27; Sulphur Rock at Sept. 2, 3; Mountain View 9, 10; Calamine at 16, 17; Barron Fork at 23, 24; Jamestown at 30, Oct 1.

Eureka Springs Dist. 3rd round. E. L. Massey, P. E. Eureka Springs at May 28, 29; Kings River miss June 3, 4; Eureka at 10, 11; Huntsville at 17, 18; Berryville and Green Forest 24, 25; Carrollton at July 1, 2; Jasper miss 8, 9; Cassville miss 12, 13; St. Paul miss 15, 16; Berryville at 22, 23; Goshen 29, 30; Hindsville at Aug. 2, 3; War Eagle at 9, 10; City miss 12, 13.

Hot Springs Dist. 3rd round. A. D. Johnson, P. E. Central Ch. June 17, 18; South Hot Springs 24, 25; Malvern Hill July 1, 2; Crystal Springs 8, 9; Mt. Ida at 15, 16; Anty at 22, 23; New Liberty 29, 30; New Hope miss Aug. 5, 6; Shiver Hill miss 12, 13; 12, 13; Hot Springs at 19, 20; Dallas at 26, 27; Mt. Fork at Sept. 2, 3.

Woman's Board of Missions.

The Woman's Board of Missions M. E. Church, South, held its 15th session in the South Bible and Training School of Kansas City, Mo., June 8-9. The session was one of the most interesting ever held. While all hearts were made sad by the absence, for the first time, of our venerable President, Mrs. Juliana Hays, we congratulated ourselves that our amiable Vice-President, Mrs. Wightman, could so well fill her place. Surely the blessings of our heavenly Father have rested upon our Board since its organization.

The receipts for the year, from April 1892 to April 1893, were \$71,199.12. This does not include the amount collected for our Bible and Training School, which collections were, by Miss Bennett \$25,323.16, and by Mrs. Wightman \$11,113.84, making the total for the School \$36,436.16—whole amount collected by our Board for all purposes, \$107,635.96.

The appropriations made for the year were, for China, \$18,854; Brazil, \$35,600; Mexico, \$28,340; Indian Ty. \$5,450; Printing, etc., \$5,000; total amount appropriated for all purposes for the year, \$94,245.

It was decided to elect our editors every four years instead of every year, and some other changes of minor importance were made in the By-Laws. Mrs. Butler was re-elected editor of our Missionary Advocate and Miss Barnes of The Little Worker. There were four new missionaries received: Miss Moore, who has gone to the field; Misses Bowman, Gregory and Steger, will take a course of one year in the Training School unless the emergency should demand their going out sooner. Three of our returned missionaries, Mrs. Brelsford, Misses Watts and Marvin, were with us during the meeting and by their instructive talks added much to the interest of the occasion. Two of our Bishops, Wilson and Hendrix, were regular attendants during the meeting; both of their wives were also with us—a privilege seldom enjoyed by any meetings—the presence of two Bishops and two Mrs. Bishops. Really we had three Mrs. Bishops and one Bishop's mother. There were several other prominent ministers with us also—Dr. Tigert among the number. If all the Bishops' wives exert such an influence for good in their immediate neighborhoods as Mrs. Hendrix, would that we had one for every town in the land.

Bishop Wilson's sermon was a feast of fat things and the prayers and talks from him and Bishop Hendrix highly edifying. I forgot to say in the proper place that Mrs. Wilson was elected editor of leaflets—Miss Barnes having requested to be relieved from that work. With regrets in leaving our grand Training School and the kind people who entertained us so pleasantly, and the city with so many lovely hills, we returned home, with the hope that we may again hold our meeting in that place.

Mrs. J. R. HARVEY.

Little Rock, June 12.

STATE PROHIBITION ALLIANCE.

As suggested by a resolution of the Pastors' Meeting held at Pine Bluff, Arkansas, recently, I hereby call a meeting of the State Prohibition Alliance of the State of Arkansas, to be held at Pine Bluff, Arkansas, June 28, 29 and 30. All members and officers of the organization, and all lovers of and workers for the cause of temperance, and especially the officers of the Woman's Christian Temperance Union, are cordially invited to attend. The good citizens of Pine Bluff will procure reduced railroad fare, and have generously promised free entertainment for all members and visitors. A. S. McKENNON, Pres. State Prohibition Alliance. Clarksville, Ark., May 16.

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Monticello Dist. 3rd round. A. O. Evans, P. E. Warren at June 17, 18; Layney at Fr. Chapel 24, 25; Monticello at 29, 30; City at 31, 32; Dermott 8, 9; Star City at 15, 16; Lake Village at 22, 23; Hamburg at 29, 30; Mt. Pleasant at Wilmar Aug. 5, 6; Berea at 12, 13; Tillar at Newburg 19, 20; Hamburg at 26, 27; Palestine Sept. 2, 3; Bartholomew 9, 10.

Helena Dist. 3rd round. M. B. Umsted, P. E. Goodwin at June 17, 18; Howell & Cotton Plant 21, 22; Wheatley at 24, 25; Marianna at 26, 27; Walnut Bend 26, 27; Holly Grove July 1, 2; Brinkley 6, 7; Poplar Grove 8, 9; La Grange 15, 16; Haynes 22, 23; Forrest City Aug. 5, 6; Taylors Creek 12, 13; Wynne & McCrory 12, 13; DeView at 14, 15; Clarendon at 19, 20; Cypress Ridge 24, 25; Helena 26, 27.

Jonesboro Dist. 3rd round. J. G. Ritter P. E. St. Francis at June 24, 25; Harrisburg at July 1, 2; Vandalia and Cherry Valley 8, 9; Jonesboro at 12, 13; Jonesboro at 15, 16; Paragould at 22, 23; Osageville at 29, 30; Marmaduke Miss. Aug. 2, 3; Buffalo Island at 5, 6; Lorado at 19, 20; Osageville at 22, 23; Chickasaw at 26, 27; Shiloh at Sept. 1, 2.

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