

The Arkansas Methodist.

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Explanatory.

My good friend, Dr. Bond, indulges in some complimentary criticism on two resolutions which I introduced in the recent General Conference. He misapprehends me just a little in both. That is, in part only, my reason for writing this article.

He mentions first the resolution concerning the eligibility of women to the minor offices of the Church. The resolution was not printed and its purport not well expressed in the "Daily". It was not to make women eligible to the offices named, for in my opinion they are already so, having filled them from the beginning of Methodism until now. It was to this effect: "No person on account of sex is ineligible to the office of Sunday school superintendent, secretary Church Conference, class leader or steward." The purpose was simply to declare the fact, because in these last days some call it in question.

In my administration as P. E. whenever in the judgment of pastor and Quarterly Conference it was most expedient to elect a sister to any of these offices I invariably ruled that it is lawful so to do. Why not? Why should not an elect lady be an elect lady? If elect of Christ why not elect of the Church? My ruling met with criticism. I endeavored to find some one who would appeal from my ruling to the Bishop, but no one ever would. So I concluded to get the General Conference to declare the fact. But I had other matters on my mind and on my hands and did not introduce the resolution until late in the session. It was referred to the Committee on Revisals to which hundreds of papers had already preceded it. I suppose it never was reached and considered in the committee; certainly they made no report pro or con.

The second resolution was, the Doctor thinks, designed "to put some slight brake upon the power of the Bishop to appoint preachers to their works at his own will." No, that is a wrong interpretation. The resolution concerning the duty of Bishops as I introduced it was this: "To fix the appointments of the preachers in the Annual Conferences, provided he shall not fix any appointment without first advising freely with the Presiding Elders." This does not limit the Bishop's appointing power. He remains free, as I think he ought to be, to fix every appointment according to his own judgment, even though all the P. E.'s should differ and protest. It only provides that the Bishops shall do in every case, that which by long usage it's their custom to do in ordinary cases, consult with the Presiding Elders.

Twelve years' experience in the Bishop's cabinet led me to a decided conviction that this is needed; because a Bishop will sometimes make an appointment without consultation, and rarely if ever does so without serious hurt to the preacher and to the Church. I suppose it is true of every preacher who has been many years in the work, that there is some place to which he ought not to be sent. It is no discredit to him that it is so. Paul could do no good in Jerusalem, nor Jesus in Nazareth. A Bishop who rarely visits a Conference could not be expected to know such a fact. No one will tell him unless he proposes to make such appointment. Then the cabinet would be swift to tell him, and he would not make it. To illustrate, Bro. A is one of the best men in the Conference measured by any standard. But he would not be acceptable in B station. The Bishop does not know this fact, but he knows Bro. A and considers him fit for any place. He is making the appointments. The P. E. expresses much solicitude for B station, and recommends Bro. C for the appointment. The Bishop wants Bro. C for another place and says so. The P. E. then asks for Bro. D. "He is the best man for the place, Bishop, yet there are a few there who would prefer another man. But I will take Bro. D and if not him, then Bro. E or F will do. I can think of no one else available." The Bishop hears and wonders that he forgets Bro. A. He discounts the P. E. in his own mind, because he does not ask for Bro. A.

He says to himself, "I will read out Bro. A for B station and surprise the P. E. by the superiority of my own judgment. If he would say so in the cabinet, explanations would be given and the Bishop would not make the mistake. But he does not say so, and without advising with the Presiding Elders or any one else he reads out the appointment in open Conference. Bro. A is mortified, his sensibilities lacerated, and he feels ruined. B station is excited, indignant and both parties come to the P. E. with the question, why did you permit this? The P. E. more wronged than any one can only say, I knew nothing about it. All parties feel that he ought to have known, and by every token he ought. The proposed change in the Discipline would simply provide that he shall know. You say such a case is unlikely. I answer, I have known just such a case.

I introduced this resolution on the first day that resolutions were in order. It was referred to the Committee on Itinerancy. This Committee is burdened with the duty of examining Annual Conference Journals. To carefully read and criticize the journals of one hundred and seventy Annual Conference sessions is a tedious work. The committee engaged in this as their first and most pressing business. As a result my resolution was reached late. It was freely discussed for two days, amended and adopted by a vote of eighteen for concurrence to eight against. Coming back to the Conference so late it had been preceded by a multitude of other reports of committees which had precedence on the calendar and in the haste to adjourn this was not reached at all. If it had been I do not doubt that its majority in the Conference would have been proportionately large. I dare say a majority of the Bishops would favor it. If it would do any harm in any way to any one, I cannot see it. That it would prevent harm, I know.

J. H. RIGGIN.
Prescott, June 2.

The General Conference.

EDITOR ARKANSAS METHODIST:—To a person born in the mountains of East Tennessee and living there until married, and whose simple, quiet life and pleasures during the last dozen years and more in the lowlands of Arkansas, have been unmarked by any events of thrilling interest, a trip to General Conference comes as a genuine revelation, and marks an important epoch.

Going to Memphis on the 7th of May, in company with our pastor, Rev. J. B. Stevenson, and other friends, I found a brother awaiting me; and securing a place at the Peabody Hotel, where more than a hundred delegates were stopping, I was fully prepared to enter heart and soul into the great Methodist gathering. The meeting of so many old and dear friends formed a most pleasant feature of my visit—friends whom I had not seen for years—pastors of the dear old village Church in Jonesboro, Tennessee, when I was a girl, the president of the school that I attended at Abingdon, Va., Martha Washington College, and loved friends of my sainted father and mother, all, how forcibly declared, that,

"In our hearts two angels are,
Each with eyes that see afar,
Hope and Memory are their names."

The beautifully tinted dreams of hope are equally balanced by the blessed recollections of memory.

Another very interesting feature connected with my trip was seeing and meeting great men of our Church, of whom I had heard and read so much, and from whose pens I had gathered words of wisdom and pleasure. Notably among these being Bishop Haygood, who is clerical to the last degree in his appearance, wearing a short coat and a wide hat, and who reminds me of a great, big, mischievous school boy. Full of humor and fun, yet possessing large brain power, he is an acknowledged leader anywhere.

Dr. Candler is one of the great men of the Church, and has a brilliant future before him. Only about thirty-eight years old, low of stature with features not faultily faultless, nor icily regular, nor splendidly null, and yet with strength of character so clearly stamped upon his countenance, and with such a sunny, bright expression that in any crowd he would be marked as brainy and large-hearted.

Another noted delegate was "Gildroy" (Rev. R. G. Porter) from North Mississippi, whose writings have charmed and delighted us for years. I heard him, in a speech on the steamboat excursion, claim to have the honor and distinction of being one of only two circuit riders in the General Conference. He is a small, dark man with the South-

ern drawl, and gentle manners. Dr. Paul Whitehead, of Va., the parliamentarian of the Conference, talked more than anybody, and talked clearly and intelligently too. He was tenacious of holding a point, and like Banquo's ghost, "would not down," even at a Bishop's bidding. Dr. Tigert, majestic in appearance, is familiar to us all from his writings, and from the sensation he produced two years ago by his speech, as fraternal delegate to the M. E. Church. I heard Dr. DuBose of California, the founder of the Epworth League in our Church, deliver an address before a mass-meeting of the Epworth Leagues of the city. It was a perfect poem, abounding in beautiful metaphors and visions, but lacking, I thought, practical idea and suggestions concerning League work. I heard Dr. Sam Steel, of Nashville, and Dr. Mathews of St. Louis on the same subject. I had also the opportunity of hearing Dr. Laferty's lecture on "Things New and Old." His reputation as a wit is unquestioned, but, somehow, I was disappointed in this lecture. It did not begin to measure up to the standard of a literary address I heard him make at Emory and Henry College, Va., several years ago. Did you ever hear of as many Doctors of Divinity? If a man wants to become famous now, let him refuse the title.

The fraternal addresses by Drs. Rogers, Goucher, Stephenson and Sutherland, were excellent and brotherly in the extreme. The last named from Canada, is a beautiful old gentleman of about sixty years, ruddy-faced, silver-haired, large and graceful. His flights of eloquence were not surpassed and hardly equaled during General Conference; and deep and weighty and progressive were his words and ideas of wisdom. His speech left us with the breezes of heaven blowing all about us, the song birds singing in our ears, and the beauty and fragrance of flowers intoxicating us. Dr. Stephenson, of London, is the typical Englishman. His brogue is very pronounced. He is about sixty-five years old, large and strong, learned, witty, and a great philanthropist. Dr. Goucher, scholarly and cultured and urbane, made us forget, almost, that there was a North and South division. These three gentlemen, with the wives of the last two, were as cordial and pleasant socially as any Southerners could be.

No body of men—not even excepting the Arkansas Legislature—could present a finer looking appearance than did this General Conference. There were about 350 delegates, including ministers, teachers, lawyers, judges, an ex-Governor, an ex-Congressman (I mean nothing disparaging to the Conference) and men from many business walks of life. I was proud of the Arkansas delegation. She claimed the patriarch of the assembly—Dr. Hunter—and her representatives were an honor to the State.

Time and your patience would fail me to tell of a delightful steamboat excursion I had, 12 miles down the Mississippi river, in company with the delegates and their wives and friends. This was one of the courtesies extended by the Local Committee of Entertainment. Neither can I tell you of all the beauties of Memphis—of its great dimensions, its well paved streets, its Eden-like park in the heart of the city, containing beautiful walks, fountain, rustic seats, two hundred tame squirrels, rabbits and birds, its magnificent churches, excellent schools, beautiful homes and good people.

Fully believing that you wish I would never attend another General Conference, "if it sets my tongue a running so," I will close, and "leave the subject with you."

MRS. P. H. PRINCE.
Conway, May 29.

Greetings To The Epworth Leagues.

The General Conference was very kind to us, giving us every thing we asked for except a separate editor for the League paper, and had Dr. Barbee's talk been made before the vote they would have given him to us. The Board had a meeting in Nashville May 26, and as money is absolutely necessary to carry on the work of the Board, they directed an annual assessment of ten cents per member to be paid to the Treasurer of the Board, Mr. J. M. Rust, 403 Public Square, Nashville, Tenn.

A SUGGESTION.

How are we to raise this money, together with any other that may be needed by the Local League? I suggest that each member be required to pay twenty-five cents per year, the money to be collected immediately from each person now holding membership, and from each one joining from this date at the time of entrance. Then let the

Treasurer of the Local League immediately remit ten cents for each member to Brother Rust.

At the General Conference it was said for the membership of the League that we would promptly meet every just demand upon us. The General Conference looked over the entire Church, and gave us the best man among us. Let us now see that the little dime is in the Treasurer's hands within forty-eight hours after this note is read by the Leagues. We must make good the promises made for us by our sponsors in the General Conference. Dr. Steel must be taken care of, and our sponsors in the General Conference promised that we would do it. Let Arkansas be the first to respond.

J. R. MOORE.

Pine Bluff, Ark.

The Sunday-school.

No page of religious history is more intensely interesting than that which records the establishment and progress of the Sunday-school movement. No religious enterprise of modern times has been more fruitful of good than that which brings together myriads of children every Sabbath for the co-operative study of the Scriptures. The Sunday-school is not merely a philanthropic institution for the exclusive benefit of the illiterate poor, but a divinely authorized agency for the diffusion of religious knowledge. It is, or should be, a Bible school, auxiliary to the pulpit, for the furtherance of the Gospel of Christ. It recognizes the advantages of early piety, and assumes the Bible to be the true basis of moral character. It therefore seeks to promote the careful, thorough, and systematic study of God's Word on the part of the children and young people. It aims to prepare their minds and hearts for the reception of the Gospel, and to secure their early conversion and their subsequent Christian training.

The Sunday-school deals mainly with the children and young people, who are most impressionable, and likely to yield the largest returns for the labor expended. The plastic nature of the youthful mind renders that period of life an auspicious one for the inculcation of religious truth.

I believe in the religion of the children. I have no patience with the idea that children must grow up irreligious, on the plea of allowing them to choose for themselves, until they have wasted fifteen or twenty years in sin, before they can become Christians.

The Bible has a great deal to say about the children. It declares that out of the mouth of babes and sucklings God has perfected praise. Children were the first martyrs to the cause of Christ. When the Savior was born into the world, as you remember, Herod sought to destroy Him. To this end he sent forth and slew all the children of Bethlehem and the surrounding region, from two years old and under. Yet he failed to accomplish his purpose; for the infant Redeemer escaped out of his hands. When Jesus was upon earth, on one occasion He took a little child, set him up in the midst of a company of people, pointed him out as an example of humility, and told the big folks around Him that unless they were converted and became as little children they never could enter the kingdom of heaven. Thus it appears that children are very highly honored in the Bible, and by the precepts and example of Christ.

We often learn much about one thing by considering its relation to some other thing. People in society are judged largely by the relation which they sustain to others. In like manner, we may obtain clearer views of the Sunday-school work by studying its relation to the Church.

The relation of the Sunday-school to the Church is certainly a very close and vital relation. It has not been very clearly defined, however. In the discussion of the subject various terms and phrases have been used to express this relation. Some have spoken of the Sunday-school as "the nursery of the Church." Others contend that it is "a part of the Church itself." Some have characterized it as "an auxiliary to the Church," while others prefer to call it "the Church at work." Some have contended that it is an "ancient institution," while others pronounce it a "modern innovation." Some appear to regard it as merely a little side-show arrangement, while others look upon it as one of the most potent factors in the moral education of the young, and in the evangelization of the world.

The Church is an institution composed of Christian people, or persons earnestly desiring to become such, united together for the purpose of worshipping God and attending upon His ordinances and

institutions. It is intended for the edification of the saints as well as for the salvation of sinners. In point of time and in consideration of the character of the work sought to be accomplished, the Sunday-school would naturally come first in order. Both are soul-saving institutions.

Perhaps, then, the best and most correct statement of the relation of the Sunday-school to Church would be to say that the Sunday-school is a primary department of Church work, designed to promote the study of the Bible, to afford moral and religious instruction, and to secure the early conversion and subsequent Christian training of the children.

The instruction given in the Sunday-school develops the moral and religious character of the young, as nothing else does. It teaches beautiful and impressive lessons of Scriptural truth, tending to promote purity and uprightness of life. It furnishes the means of carrying sound Gospel truth into almost every home throughout the land. I believe it is said that eighty per cent of the conversions annually reported are from among those instructed and trained in the Sunday-school. Where the Sunday-school flourishes, manners are refined, morals are improved, and intelligence is greatly increased. It promotes self-respect, encourages the formation of good habits, and stimulates a desire for good and useful reading. It educates the public conscience, thus preparing the young for good citizenship and thereby renders the stability of our free institutions more secure. John Bright, the great English statesman and orator, once said to Gen. Clinton B. Fisk:

"There is nothing that is going to give such stability to this Government as the religious instruction of our children in the Protestant Sunday-schools of the realm; and I have read all about them in your country; your people are going to be safe if you only stand by your Sunday-school men, and train up your children in the way of the Lord."

One of the first requisites of a good Sunday-school is a live, faithful, and energetic superintendent. He needs, of course, the assistance of a full corps of loyal and efficient officers and teachers. They should be persons who love the work, and appreciate its duties and responsibilities. They should make thorough preparation of head and heart for the work entrusted to them.

An adequate supply of sound, wholesome, and instructive literature is an essential factor in the successful operation of our Sunday-schools of today. Books and papers for this purpose should be selected with great care, and ordered only from publishers of well-known integrity and reliability. They should be neat and attractive in appearance, as well as Scriptural, and evangelic in their teachings.

Good, lively, spirited music is an element of success in Sabbath-school work. The power of song, as a means of inculcating religious truth, should be fully utilized. Most children like to sing, and with a good organist, and a little care on the part of the superintendent and teachers, this part of the service may be made to contribute largely to the value and attractiveness of the exercises.

There should be more of the concrete method of teaching in our Sunday-schools. It is not by learned disquisitions, but by pleasing incidents and apt illustrations which appeal to the observation of the children, that good impressions are most readily made upon their minds. Care should be taken, however, that such illustrations are well understood; otherwise they are likely to mislead, and perhaps do more harm than good. Promptness in opening, conducting, and closing the Sunday-school, is highly important. There should be an exact time specified at which to begin, and it should be carefully observed. The exercises throughout should be governed by a regular program, and signals should be promptly obeyed. Habits of tardiness in these things frequently mar the beauty and efficiency of the Sunday-school service.

The hearty co-operation of parents with Sunday-school teachers is obviously essential. Too many parents are indifferent to the character of instruction given their children, and their advancement in Biblical knowledge. If fathers and mothers do not concern themselves about the moral and spiritual welfare of their children, how can they expect others to do so? I would urge, upon parents the importance of taking their children to Sunday-school regularly, and making diligent use of the means of grace and blessing which it affords.

The constant presence and influence of the Holy Spirit as a divine instructor and guide, is superlatively important in Sunday-school work.

We must never lose sight of the fact that the chief object of the Sunday-school is to bring souls to Christ, and build them up in the faith of the gospel. To this end we must show the little people their need of salvation, explain the Holy Spirit's work, and urge them to seek its communion. We should endeavor to instruct and convince, their judgment, as well as to stir their emotions, and then we should urge the immediate and positive yielding of their hearts to God. It does not require a very great amount of religious knowledge to save the soul of a child, and the impartation of it meets with less doubt and resistance than is usual with older persons. Let us, therefore, constantly seek the presence and power of God's Spirit in the Sunday-school, that we may give the children a saving knowledge of the truth, and a conscious experience of its efficacy. It will enlighten their minds. It will gladden their hearts. It will enrich their souls. It will adorn their lives. It will enable them to form pure and upright characters. And in mature years it will make them "steadfast, immovable, always abounding in the work of the Lord."

B. W. WILLIAMS.

Weatherford, Texas.

In Sorrow and Joy.

DEAR BENNETT:—We are in the shadow of a great sorrow. Our noble boy went sweetly to sleep at Bentonville on the morning of the 31st of May, and was laid away in the beautiful cemetery at Van Buren last evening surrounded by a multitude of sorrowing friends. This is not a time for words from me—others must speak now, if any speaking is done. Much might be truthfully said about experience at such a time, but all might be misunderstood by some; besides it would be exceedingly difficult to find appropriate words. At the same time it is not improper to say: We are now testing most thoroughly in our experience, what we (the family) have earnestly spoken to others, that is, "His grace is sufficient," and experimentally, practically, we find it so—we were not mistaken. This has been in the past, essentially theoretical; now that this supreme trial has come we confidently declare that we have "tried and proved it." Besides all this the profoundest sorrow is not incompatible with the highest joy; indeed the two states, seemingly antagonistic, are inter-dependent; sorrow was never so deep, peace was never so sweet. The very winds, the trees, the hills, the stars, the birds, the flowers speak in sweetest tones saying, "Peace, be still." But the heart, into which this pen is dipped, is surging to break forth in rapture, which must not be now.

We have been overwhelmed with kindness—yea, its stream swells and flows unabated. We bless in Christ's name, every hand that brought a flower, every eye that brought a tear and every heart that brought sympathy and prayer. "Inasmuch as ye did it unto the least of these ye did it unto me." Letters, fragrant with the breath of love, are coming to us down amid the shadows of the valley. To all we say, out of full hearts, we love you in return—we cannot answer all.

For six weary months we have watched, prayed, hoped. It's all over. To our Master's work we return.

Seven days before the dear boy departed the following thoughts were written in my note-book: "Who can calculate the silent forces of some lives? These beautiful lives, which contain such potency, are never shown openly before the world. Show and parade they scorn. From public exhibition they instinctively retire. Before the gaze of wantonness they shrink. They are too refined to speak of themselves, and they hold divine things too sacred to be talked and not lived. To force them from the secret place in which they abide and from which retreat their silent forces radiate would be to give voices to sunbeams and to the odor of flowers. They are not their own. Claims upon others they have none. They seem to have been given to supplement the lives of others among whom and for whom they live. Such a life is slowly being extinguished in our home."

T. J. REYNOLDS.

Van Buren, June 2.

The Special Epworth Chapel organ exhibited in Memphis during the General Conference is now offered for sale by Bennett & Thornburgh. It is a powerful organ for a large church and is beautifully finished. Write for particulars.

Rev. J. W. House, who a few days ago bought an Epworth organ of us for the Church at Coal Hill, says: "The organ came all right, and in time for our Quarterly Conference. Everything all right; the people well pleased with it; no fault to find."

What Kind of Preaching Do Laymen Like?

The Congregationalist of May 3 votes two pages to responses from well-known occupants of the pew to be above inquiry. We have read the same with much interest. The subject is of such practical importance, and the views expressed are so wise, suggestive and helpful, that we make some excerpts for the benefit of our readers.

Frank O. Whitney, of Boston, says: "I desire that preaching which so presents Christ to me on Sunday that I feel His presence during the week and am impelled to live and act as He would if He were in my place. I desire a simplicity of statement which leaves no doubt as to meaning, and a depth of intellectuality which will stimulate and lead my thought. We do not think enough, and it is the preacher's duty and privilege to make us think. I think he can make his sermon more effective, and it should not exceed twenty minutes in delivery. After all, the personality of the preacher means more than the sermon. A man who feels he has a message and delivers it in a straightforward, manly fashion will always gain a hearing and command respect."

Jonathan A. Lane, of Boston, writes: "I like in preaching the qualities which command my attention and interest from public speakers not in the sacred desk. They must be solid, sensible and sincere in what they say, and whatever gift may be possessed in addition, these qualities cannot be dispensed with. The longer I live the less I feel myself able to comprehend or dogmatically state the unsearchable things of God. Looking out into the unknown of the endless life, the greatest truth to be impressed upon mortals is that here is our opportunity and here we make or mar our future."

F. P. Shumway, Jr., of Melrose, says: "More of God's Word and less of man's say-so would make many of our pulpits more effective. I don't think it much of the pastor's business to consider how his parishioners may like his sermon, but that his success as a winner of souls and molder of spiritual life depends on his faithfulness in preaching, in and out of season, the simple truths of the Gospel in positive language."

Cecil F. P. Bancroft, of Andover, declares: "The stated preaching which holds, edifies and satisfies me must be thoughtful, thoroughly religious, and weighty with personal conviction. The preacher must appeal to me as a man who knows, loves and prays."

Home T. Tuller, of Worcester, says: "I like the preaching that illustrates and enforces the Gospel of Jesus Christ. The essential qualities of a sermon are that it should be Biblical, thoughtful, spiritual and sympathetic. It should bear the earmarks of communion with God and of intimate acquaintance with Him."

John R. Howard, of Montclair, N. J., says: "Let there be little or no speculation and theological cobweb-spinning, but always practical, helpful, spiritual uplift."

A. H. Siegfried, of Philadelphia, says: "I want preaching in the very highest form possible to trained intellectuality, as touching composition, diction, construction, delivery—carefully written and read, if need be, but at any rate carefully written or planned, and then given to the people with simple, unaffected, direct clearness and power. The people have a right to look to the clergy for the best. No clergyman, fit for his place, has a right to content himself with commonplace."

J. H. Tewksbury, of Chicago, writes: "Sermons are enjoyable and helpful to me which apply the principles of Christianity to the affairs of daily life. Loyalty to the old gospel does not seem to me to require mere reiteration of old truths, but rather the showing how these old truths take on new meanings with new surroundings and imply new duties under new conditions."

W. Benedict, of St. Louis, declares: "Men need help, not theories; bread, not stones; the Light of life, not the rushlight of human wisdom. The gospel in its simplicity is the power of God to redeem men, and this alone meets and satisfies the deepest human need."

And we reserve to the last perhaps the wisest words spoken by the respondents, because the most sympathetic, comprehensive and just; and this was written, we are not surprised to observe, by a woman. Helen Marshall North, of New York, writes: "The sermons which help me in the highest degree depend far more on the spirit in which they have been prepared than on the particular subject chosen. When a minister is daily walking with God he can scarcely fail to give evidence of spirituality and of his desire for the same in the members of his congregation in his sermons. And whether he selects the Deluge or the new Jerusalem, the doctrines or the Gospels, for his theme, his hearers, both Christian and non-Christian, are sure to recognize that subtle quality, which we

call grace and to be inspired and strengthened by it. Common sense should teach a minister to vary his subjects, but no one preacher or editor or homo of any sort can expect always to please his constituents."—Zion's Herald.

God Seen in Nature.

Suppose you were navigating an unknown sea, and in the darkness of night your vessel was wrecked and you thrown upon the rock-bound shore. Is it inhabited, and if so, by whom? Will I be greeted by civilized and hospitable people, or by savage hordes ready to devour me? Shall I risk the shore, or plunge again into the billows from which I have just escaped? To plunge again into the billows is to die; I will risk the shore.

In the midst of your perplexity and doubt, a gleam of bright light is seen in the distance. It is not a barren, desolate waste, is the inevitable conclusion. Some one lives here; but the doubt is not all gone. What kind of people inhabit this land, is still an anxious question. Are they angels or devils?

You instinctively, yet cautiously approach the light, to find a brilliant electric arc lamp, with wires running to and from it. By the aid of this brilliant light, you discover a well-ordered plot of ground, enclosed with beautiful iron fences, enclosing grass-plots, with fruits and flowers in abundance. Well arranged walks of gravel and shells, with hedges of box and roses, lead in every direction. Artificial fountains, sending out streams of spray, glittering in the bright light like diamonds and rainbow hues spanning in graceful arches. Herds of sheep and cattle are reposing on the blue grass sward that carpets the lawn, and spirited horses browsing the tender grass. In the little bay, just beyond, is a tastefully built yacht, with its sails all carefully furled. Just over there is a railroad track, with engine and cars standing at leisure. Though not a human being is in sight, yet every doubt is banished; these are highly civilized and cultured people. But there is a spacious mansion, built in the most artistic style, with streams of light gleaming from every window. Doubts have all fled and you approach with confidence. You ascend the broad marble steps to the open door. There is a parlor. Its floor is covered with richest Brussels carpet—a piano of richest mahogany glistens in the soft incandescent light—divans and sofas of richest velvet—costly mirrors, tables and chairs. Are these Bedouins or cannibals? Suspended on the wall are pictures that would rival the finest masters of the art. On those tables are choice books of art, or poetry, of romance and religion. They are bound in attractive styles of cloth, sheep and calf. Here are likenesses of men, women and children dressed in costumes so familiar that you almost recognize them as acquaintances. That room to the right has a well arranged bed, with dresser, comb and brush. Have you a remaining doubt now, that this is the residence of a civilized family, with wealth and comfort around them, though you have yet seen no resident of this home? Be kind you is another building, well lighted, with tall spire reaching heavenward. It is also lighted, and voices are heard in sweetest songs of praise. Draw near and listen. There is an earnest prayer—another song—a sermon, warm, earnest and persuasive. Yes, it is a Christian people too.

But here comes another of your wrecked crew, just escaped from the waters, and trembling with fear says you are deluded, these are barbarians—cannibals—and will destroy us. You point him the evidences of civilization and wealth; but he persists, you are deceived; these are only delusions held out to decoy and deceive you. You point him to the Church, and the voices of the worshippers, but he persists that they are only deluded fanatics, and will sing songs of rejoicing while feasting upon your flesh. You would turn from him with disgust, and rush with confidence into the midst of the worshipping people, certainly expecting to find friendship and sympathy.

Here we are in the midst of a world, filled with evidence of design; everything harmonizing in the most perfect accord; beautified beyond the power of the most skilled architect to imitate; abounding in wealth beyond conception; grace and goodness marking every trace of Providence, and inviting man to

SLEEPLESSNESS.



and kindred ailments, whether resulting from over anxiety, overwork or study, or from unnatural habits or excesses, are treated as a specialty, with great success, by the Staff of Specialists attached to the Invalids' Hotel and Surgical Institute at Buffalo, N. Y. Personal examinations not always necessary. Many cases are successfully treated at a distance. A new and wonderfully

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God and heaven. "The fool hath said in his heart, there is no God." W. H. BROWNING. Pine Bluff, Ark.

Washington Letter.

(From our Regular Correspondent.) The Senate practically placed itself on record yesterday, by a vote of 36 to 18, in favor of the annexation of Hawaii, Senator Hoar having expressly stated, when he moved to lay on the table a resolution declaring against annexation, which had been offered by Senator Vest as a substitute for the compromise resolution reported from the committee on Foreign Relations, that he did so for the purpose of giving the Senate an opportunity to vote for or against the principle of annexation without any side issue being involved. The result of this vote was an agreement among Senators to adopt a resolution simply declaring against interference with Hawaii and not mentioning annexation, and it is probable that it will be adopted by unanimous vote of the Senate before this letter is put in type. The necessity for some expression of opinion was urged upon the Senate by Mr. Kyle who stated, that he had private information from friends in Hawaii to the effect that the royalists were circulating reports that Congress would shortly declare in favor of a restoration of the Queen.

The third biennial Congress of American Physicians and Surgeons is now in session here with an attendance of more than 300 delegates.

Representative Durborow, of Ill., who took such a conspicuous part in the Congressional contest that resulted in Congress placing itself on record in favor of Sabbath observance, by voting to close the World's Fair, or so much of it as was under the control of the U. S. Government, on Sunday, is about to make another attack upon the observance of the Sabbath by the Government, and, as usual with all such attacks, it professes to be made in behalf of the workingmen. Mr. Durborow's attack is contained in a resolution, which he yesterday introduced in the House, providing that the Smithsonian Institution, the National Museum, the Botanic Gardens and the Washington monument shall be open to the public on Sundays from 9 a. m. to 4 p. m. The same men in Congress who voted against closing the World's Fair on Sunday will vote for this resolution, and for the same reason—it would be a step towards the destruction of the quiet, orderly and religious observance of Sunday, which seems to be so repugnant to some natures, and a recognition of the irreverent, boisterous, rollicking, picnicking Sunday of Continental Europe. There is no reason to believe that there has been any change of sentiment in Congress in relation to Sabbath observance, and it is not probable that the absurd claim that the opening of government buildings on Sunday would benefit the working men will bring about any.

A resolution has been prepared by Representative Rayner, of Md., providing for an investigation of the recent refusal of the Russian government to allow Rabbi Krauskopf, an eminent Hebrew, and a highly respected citizen of Philadelphia, to enter Russian territory for the purpose of looking into the moral and political condition of the Hebrews in the Polish provinces. The request of the Rabbi was cabled to the Russian government by Secretary Gresham and the refusal was received by him. It is claimed by Mr. Rayner, and, my information is, that President Cleveland and Secretary Gresham agree with him, that this refusal was a direct violation of an existing treaty between the United States and Russia. Secretary Gresham will probably, regardless of action on the resolution, protest against the refusal of the Russian government to allow an American citizen the same privilege which is granted here to all Russian citizens, and there is reason to believe that he will insist upon the withdrawal of that refusal, and that in the event of a declaration on the part of the Russian government he may go to the extent of severing all diplomatic relations with that country. The object of the introduction of the resolution in the House is to show Russia that the sentiment of Congress is behind the State Department in this matter.

Last Sunday special Memorial services were held in a number of Washington Churches. Every year these services seem to grow in interest, and they certainly grow in sadness. Every year the absence of prominent veterans who attended the year before is notable, and every year the stoop in the shoulders of the once erect soldiers is a little more pronounced and the steps of many a little slower and a little feebler.

Much interest is felt here in the great anti-liquor meeting that will assemble next Sunday at Prohibition Park, Staten Island, and many Washingtonians will be there to take part in the interesting and important proceedings which will be crowded into three days. Hopes are heard on all sides that a great temperance wave will be started at this gathering which will eventually sweep the continent clear of the rum

traffic. God grant that they be realized. May 30.

Nervous

Are you, can't sleep, can't eat, tired, thirsty? Blood poor? It's a tonic you want—

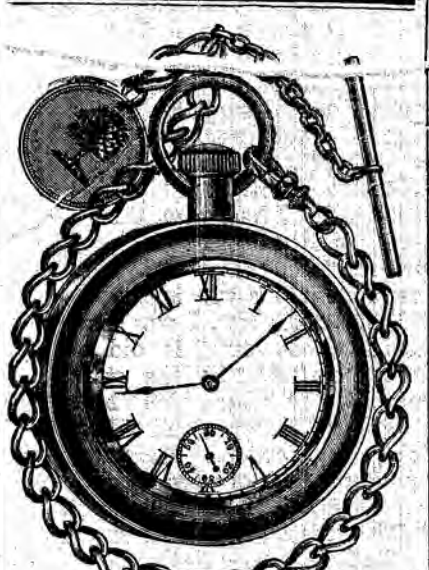
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To any boy or girl or preacher who will send us four new subscribers to The Arkansas Methodist, with the cash (\$3.00) we will send them this splendid timekeeper absolutely free of charge and pay the postage besides. Now here is your chance. Address THE ARKANSAS METHODIST, Little Rock, Ark.

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S. P. SMITH, of Towanda, Pa., whose constitution was completely broken down, is cured by Ayer's Sarsaparilla. He writes:

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Ayer's Sarsaparilla
Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.
Cures others, will cure you

A Trip to Washington.

A two days' ride has brought us from the heart of Arkansas to the verdant banks of the Potomac, to the beautiful city of Washington, "the city of magnificent distances."

Leaving Little Rock at 1:30 p. m. May 10, we hoped to outrun the rain which began to fall shortly before, but on reaching Memphis at 9 o'clock we found it still falling. Not a hard rain—just sufficient to prevent an overflow of our exuberant spirits; for it was a merry, laughing crowd that scrambled into the 'bus to be carried across the city from one depot to another. At 5 p. m. Friday we passed through Bristol into Virginia and it seemed that the difference between Tennessee and Virginia was at once noticeable. We have always heard of the abrupt, rugged hills of Tennessee and the beautiful, undulating slopes of Virginia. And that is exactly the way it is.

It was truly a beautiful scene which greeted us as we awoke this morning, May 12, in the heart of the far-famed Shenandoah valley. For miles and miles our course lay along the river's brink and we looked right down into the clear, swift waters and saw reflected there the green, overhanging foliage and the blue sky above, while soft, white clouds sailed airy past, the token of a perfect day. On the opposite shore the rich, fertile soil is cultivated right down to the water's edge—evidently the people have no fear of overflows. In the distance stand the substantial, old-fashioned farm houses and country homes, many of them built of stone, most all with stone foundations and all with two stories. And nestling close by, under the protecting branches of some storm-beaten oak, is the family graveyard where the graves of the fathers are lovingly tended by the children as long as one remains.

We reached Washington about 9 o'clock and were welcomed by a committee of Arkansas people now living in this city.

Accommodation had been secured at the Metropolitan and we were escorted here for breakfast. At 12 m. we started out under the guidance of the reception committee to see—all we could.

We went first to the Capitol and were shown all through it including an elegant room in which the President meets the members of the Cabinet. We had the pleasure of meeting Speaker Crisp and of visiting both the House and the Senate while in session. From the Capitol we went across to the Botanical Garden, spending a short while there. May 13.—This is Sunday and a visit to Alexandria, Va. where Washington worshipped long ago was kindly arranged for us. Boarding a steamer, we ran seven miles down the river and landed at a quaint little city, quiet and old-fashioned. Christ's Church is furnished just as it was in the days of Washington. The original pulpit chairs and collection pouch are still used. Washington's pew remains undisturbed and is marked by a silver plate bearing his name. Just across the aisle, a little in the rear, may be found the pew occupied by Robt. E. Lee. That too is marked with a silver plate.

The town of Alexandria boasts a very pretty Confederate monument. May 14.—Today we spent a short time very pleasantly in the National Museum and Smithsonian Institute; but we hurried through our objective point being Washington monument, that wonderful work of man towering heavenward to

the height of 550 feet. Some of our party pluckily essayed to climb to the top, but gladly took advantage of the elevator for the downward trip. From the windows of the monument we had a magnificent view of the city and surrounding country. From the monument we went to the Treasury building but missed the object of our curiosity, the money vaults having been closed since April 21. We next visited the White House, the home of our President. We could not see it to the best advantage, however, as they were in the midst of Spring cleaning. And now we have just returned from a most enjoyable reception tendered by Senator and Mrs. Jones to all the Arkansas people in Washington.

May 15: This morning we visited Mt. Vernon, that beautiful Southern home on the Potomac about 15 miles south of Washington. We were allowed to look over the entire place from library to kitchen and out through the flower garden to the spacious grounds which surround the building. Here we saw the tomb of Washington and also that of Martha Washington.

May 16: Today we went out to Arlington, Robt. E. Lee's old home, which has been converted into a National Cemetery and of course not a memorial of the Lee family was to be seen. But as long as time is the site itself will remain, a lasting memorial.

May 17: The Corcoran Art Gallery occupied a part of this morning; the State, War and Navy building, the remainder. Our time is up and still so much remains unseen. Tonight we start home, back to Arkansas, richer in knowledge (?) and friends. We are all glad that we came and proud that we have such a beautiful place as our National Capital.

The Ladies.

The pleasant effect and perfect safety with which ladies may use the California Liquid Laxative, Spruce of Figs, under all conditions, make it their favorite remedy. To get the true and genuine article, look for the name of the California Fig Syrup Co., printed near the bottom of the package.

From Pastoral Charges.

WASHINGTON CIRCUIT.
We observed Children's Day at Ozan the fourth Sunday. Everything went off pleasantly. The program was carried out in a manner to reflect credit on the superintendent, teachers and scholars. Collection \$2.20. The people are hopeful. The prospects for crops are brighter than for years. Sincerely,
E. L. BEARD.

Washington, May 29.

BROOKLAND CIRCUIT.

We observed Children's Day at Big Bay on the third Sunday. The good people came from far and near and brought their dinner on the ground, we had a delightful time. The young people fell into line used the program from our Publishing House. Every part was a success except the address by P. C. We are observing the day at our regular monthly appointments instead of having all on the third Sunday. Yesterday was the day for Brookland. The day was all we could ask: bright sunshine, balmy air. Our young people looked as bright as the day. Mrs. Smith kindly allowed us the use of her organ. Miss Amanda Epps presided at organ to perfection and to the delight of all. Bro. Mills, our efficient sup't, had trained his school well, using our published program entire. All went home feeling and expressing themselves as having one of the best days ever had in Brookland. The collection at both places was good. Brookland is one of the coming and growing charges in Jonesboro District covering a larger territory, perhaps one of the largest in the White River Conference, a difficult field to travel owing to there being much water, but a good Baptist brother told me the water was not suitable for baptism. I serve a good people.

By the way the St. Louis Advocate said two weeks last Sunday every Methodist pulpit for a hundred miles around Memphis was occupied by members of the General Conference. The Dr. surely does not know Methodism. Why Arkansas would very nearly furnish a pulpit for the entire body within a hundred miles. Methodism is here thick and they stick, stay, pray, and sing "Salvation full and free." Amen.
Yours in Christ,
T. B. WILLIAMSON.

Bethel, May 28.

WALNUT HILL CIRCUIT.

Our 2nd Q. C. closed successfully. Finances improving, Bro. Skinner giving satisfaction everywhere. He is an easy going P. E. Ravenen where the meeting was held acted nobly their part and a more generous, hospitable town you will hardly see. Three cheers for Ravenen for hospitality and contributions to the ministry during the quarterly meeting occasion. Our prospects brightening and am hopeful for a year of great success in Church work. Bro. Bowen of Black Rock came to see me on a visit recently and preached one good sermon for us. Tom is moving out well on his work. The blessed Lord give him a good year is my prayer. So far as heard from Bro. Skinner and the boys are getting along splendidly in this District and our Church is on the advance. Our third Q. C. is 4th Sabbath in Aug. at Ravenen. Spring. Suppose you come out to Church then and drink of our health resort and preach for us while we rally to your paper—after which we will send you back home doubtless with health improved, the patronage of your most popular paper increased and souls brought to Christ through your instrumentality.
J. F. ARMSTRONG.
Kingsville, May 30.

PALESTINE CIRCUIT.

Permit me to give you a few items about our Children's Day here. We had the grandest time that we ever had at old Palestine. The march was a success, it was the grandest sight of the day. The children seemed to be braced up by God's grace and all performed their part well. Some opposed an exercise of this kind but I think they surely didn't realize the good in such meetings. After the children were through with their exercises, we had a very appropriate address from our pastor, G. E. Parsons, and F. R. Canfield.

local preacher. Then we were dismissed to partake of the edibles for the occasion ladies had prepared for the occasion more than we could devour.

We were called together at 3 p. m. to hear the gospel explained by our noble preacher, G. E. Parsons; subject, Fruit Bearing. This meeting has done great good here. It has aroused some of us from sleep as you might say. Six of the brethren agreed to establish family altars at their homes. We have a good preacher this year and are expecting to have a good time.

Yours,
J. H. ORR.

Dr. B. Carradine.

DEAR BRO. BENNETT:—In the last issue of THE ARKANSAS METHODIST is the following notice from Bro. Umsted: "Dr. B. Carradine will preach at Newport, June 10-22, assisting in a meeting. All preachers who can are invited to come and assist." My attention was called to Dr. C. while he was stationed in New Orleans, and my interest in him and his work increases. His essay read before the Ministerial Association of N. O., La., amused and stirred me. I saw there was principle and life power in him. Next, his description of a Negro missionary, selling tinware on the corners of the street, and lecturing as only one can do who is moved by the Holy Ghost to sing and to talk. He owned himself blessed and quickened by this humble servant of God. Again his wonderful fight with the Louisiana Lottery and great victory; his full consecration of his life and talents to God and His service; the deep and all pervading life and light which has manifested itself in the success which has attended his ministry as a pastor has increased my interest and desires to encourage the good work which he is trying to do. There is need in these days certainly, of a united force in Church and State to sustain the brave, good and true men who are standing out for the truth and purity of life against sin and all its concomitant evils.
J. A. PEEBLES.

Anvergne, May 26.

Hood's and Only Hood's.

Are you weak and weary, overworked and tired? Hood's Sarsaparilla is just the medicine you need to purify and quicken your blood and to give you appetite and strength. If you decide to take Hood's Sarsaparilla, do not be induced to buy any other. Any effort to substitute any other remedy is proof of the merit of Hood's.

HOOD'S PILLS are the best after-dinner pills, assist digestion, cure headache. Try a box.

Dr. Price's Cream Baking Powder
Most Perfect Made.

Beecham's Pills save doctor's bills.

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L. Blaylock, Dallas, Texas:—The Pastor's Book has come to hand, and I find it goes beyond my expectation. I would not be without it. I will be glad to represent you for the book in our Virginia Conference, if agreeable to you, because it is such a blessing I want all to have it.—Leroy Lee Banks, Shanghai, Va.

If the Baby is Cutting Teeth,
Mrs. Winslow's Soothing Syrup has been used for over Fifty Years by Millions of Mothers for their Children while Teething, with Perfect Success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhea. Sold by druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle.

"From the Ball-Room to Hell."
This is the startling title of a book by an ex-dancing master, briefly reviewed in our issue of April 5. Since then Bennett & Thornburgh have been receiving orders for it—price, in paper cover, 25cts. by mail, with usual discount to preachers ordering 4 or more copies at one time. We believe the circulation of this book, where it is most needed, will do effective service against the craze for dancing parties. We feel sure the knowledge of this book being circulated in a community would deter many respectable young people, who have read it, from engaging in dancing for amusement. It presents a terrible view of the evils of dancing, from one who knows. Send for a copy and pass it around where needed.

FORTY YEARS.

"I am seventy-five years old. For more than 40 years I was a sufferer with Dyspepsia.

What I ate made me sick, and finally the trouble ran into a Chronic Diarrhea.

I was reduced to a state of great debility. In the evening, going to bed for three years ago, I began to use Dr. King's Royal Germetuer.

It has done me more good than all the medicines I have ever taken. I can Eat Anything I Like, and my general health is good. I also had Rheumatism 10 Years.

In my hand and arm, and since taking the Germetuer that too is entirely relieved. I have recommended Germetuer to many others, who have used it with great benefit. I think it is the greatest medicine that I know of.

Mrs. P. is the mother of Revs. D. I. and J. H. Funes, of New Orleans, two eminent high preachers.

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FITS CURED

(From U. S. Journal of Medicine.)

Prof. W. H. Pecke, who makes a specialty of Epilepsy, has without doubt treated and cured more cases than any living Physician; his success is astonishing. We have heard of cases of 30 years' standing cured by him. He publishes a valuable work on this disease which he sends with a large bottle of his absolute cure, free to any sufferer who may send their P. O. and Express address. We advise anyone wishing a cure to address, Prof. W. H. PEEKE, F. D., Cedar St., New York.

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Book of Discipline Free.

There should and will be a very large demand for our Book of Discipline with the changes and additions made by the last General Conference. We have decided to offer 1,000 copies of it free, as soon as published, to subscribers of this paper as follows:

1. To every new subscriber sending us \$1.50 in June we will mail one copy of the Discipline free of charge.

2. To every present subscriber sending us in June \$1.50 for one year in advance, or as much as \$2.50 on subscription account, we will mail one copy of the Discipline free of charge.

These offers are made in the hope of raising money needed now at the beginning of the usually dull season with Church papers, and will not interfere with our terms to our agents.

Galloway and Searcy Colleges.

The cultured people of Searcy and numerous guests from abroad have enjoyed a red-letter season in the highly entertaining exercises at the Commencements of Galloway and Searcy Colleges. Both institutions appeared to the best advantage, the number of visitors was larger than on any former Commencement occasion, and all were most cordially welcomed by the hospitable people of the city as well as by the teachers and pupils in the Colleges.

Saturday from 7 p. m. to a late hour the spacious halls of Galloway were densely packed by visitors and citizens viewing with admiration the captivating display of art productions in the unique collections of hand-painted china and the almost endless exhibit of beautiful pictures wholly covering the walls and making a veritable Art gallery of surpassing attractiveness. The more thoughtful who were there will commend our prudence in not attempting even a partial description of the splendid scene, rendered more enjoyable by the charming affability of the President, teachers and young ladies of the College.

Sunday morning in the presence of a very large congregation Rev. Dr. C. F. Evans, of Memphis, preached the Commencement sermon from the words, "in thy presence is fulness of joy; at thy right hand there are pleasures forevermore," Ps. 16:11. His deeply spiritual discourse, containing many beautiful passages on the Christian's pleasures of grace and glory, made a very favorable impression upon his hearers, young and old.

At 4 p. m. the College Missionary Society held its final meeting and presented a summary of its work for the year (see page 5). Then Rev. James Thomas, of Hot Springs, delivered the Missionary sermon—a discourse of special appropriateness and much power, indicating the clear head and warm heart of its author. One of his hearers wished all the congregation knew more of the preacher as he is in his own charge, and as he was a few years ago in the mountains of Montgomery county.

At an early hour Monday evening the chapel was filled to overflowing to hear the recital of the class of Elocution with this program: "Nory and the Ark," by Miss Alix Beerstecher, Searcy; "Nydia, the Blind Flower Girl," by Miss Emma Reid, Clarendon; "Diamond Cut Diamond," by Miss Maude Price, Mt. Adams; "The Confessional," by Miss Etta Carter, Cotton Plant; "Laughing Chorus," by Misses Amanda Dye, Searcy, and May Smith, Smithton; Recitation, by Miss Lucy Hearn, Pine Bluff. From beginning to end the large audience listened with rapt attention and heartily applauded the young ladies on their very creditable recitations—for every selection was rendered in admirable style, and some of them were seemingly perfect in the art of elocution.

In advance of the Elocution recital Miss Mae Crosby, of Pocahontas, and Miss Pattie Dye, of Searcy, engaged in a piano contest for the Wall medal which the judges awarded to Miss Pattie Dye, with the statement it was difficult to decide which should have the medal.

As we started home at 11 o'clock Monday night, we must depend upon another for a report of the exercises Tuesday and Wednesday, to appear in our next issue. Eleven young ladies were to graduate—nine in the Literary and two in the Business

departments. During the past year there were enrolled 154 boarding pupils—10 more than during the previous year. The health of the pupils has been good and their progress generally very satisfactory to their teachers. The enterprising President, Rev. Dr. J. H. Dye, has well merited the congratulations of the patrons and friends of Galloway College upon the successful termination of its fifth year. In the next and coming years may its prosperity be greatly increased!

SEARCY COLLEGE.

Soon after our arrival Saturday p. m. we heard pleasing remarks about the competitive drill, which had just been witnessed, and about the oratorical contest Friday evening at Searcy College. In the oratorical contest the participants were John T. Cheairs, Jr. Milton, B. Rose, Sidney H. Babcock, Jr., Tracy Mills and J. Boone Stone, and the victor was Tracy Mills, of Pine Bluff. In the competitive drill between Cos. A and B, Co. A was awarded the flag—Lieuts Sample and Whipple of Little Rock and Lieut. Davies of Newport making the decision. The medal for the best drilled cadet was awarded to Lynn Brinkley, adopted son of the late Rev. C. B. Brinkley, of the Little Rock Conference, and the medal for best shooting at ranges of 100, 200, 300 and 400 yards was won by Mr. Cox, of Malden, Mo.

Sunday night the large chapel of the College was crowded to hear the Commencement sermon by Rev. Dr. J. T. Bagwell, whose theme, True Manliness, was ably and very appropriately presented. His sermon—lecture abounded in timely and wholesome advice to the young, especially young men, and his very clear and forceful utterances on the worth of Christian character merited the hearty commendation of his hearers generally.

At 10 a. m. Monday a large assembly witnessed the very interesting exercises at the graduation of J. V. Roberts and J. Sinclair Dye in the Literary course, and C. F. Willey, H. Bale, A. L. Clayton, Shem Key, O. D. Ward and W. H. Willey in the Business department.

Messrs. Roberts, Dye and C. F. Willey delivered entertaining addresses, which were worthy of the applause given them. Drs. C. F. Evans and J. T. Bagwell then made appropriate and impressive speeches, which should be long remembered by their hearers, especially the young of both sexes.

The Scholarship medal was won by Robert York, a bright youth of probably fifteen years. F. G. May, J. B. Blanks and J. R. Young were each entitled to the Department medal, which was drawn by Mr. Young. For order and neatness of rooms Earnest Arnold, J. F. Cheairs, F. G. May, J. Puryear, E. H. Mann, L. Brinkley, J. R. Young, W. F. Harrison and James Rowland were entitled to the medal, which fell by lot to Mr. Mann. The medals were presented by the writer and the diplomas by the President of the Board of Directors, Gen. D. McRae, who spoke briefly and forcefully of the excellent work done by the graduates and the high purposes of the institution sending them forth. Here we say with pleasure the young gentlemen in their graduating addresses paid worthy tribute to the fidelity and wholesome influence of President Babcock in his successful management of Searcy College, and their words of praise were most heartily applauded, because they were merited. The patrons and friends of the College are hopeful of its increasing prosperity.

We have not space now to write of the pleasing impressions from this visit among the cultured people of our former home city, which shows gratifying indications of continuing enterprise and permanent growth. We believe the visitors felt that Searcy was truly worthy of all the commendable words so frequently uttered in its behalf.

We have received the program of the Commencement exercises of Washington and Lee University, showing three ministers are to participate, and the whole affair to close with the "Final Ball; President—James B. Bullitt, Ky." We think the Commencement "ball" should be abolished by every educational institution, whose managers have any respect for the common sentiment of Christian people against dancing. Here we express the hope, that President John L. Buchanan

will not permit a public ball in connection with the next Commencement exercises of the Arkansas Industrial University as in the years past.

Sad Message.

DEAR BRO. BENNETT:—I have just received notice by telegram, that the child of dear Bro. Sage was crushed by a train yesterday and has since died. I ask prayer for the sorely afflicted family.

J. R. CASON.

On train, June 4.

This very sad message will be read with prayerful sympathy for Bro. Sage and his family in their deplorable affliction.

Worthy Of Generous Aid.

The Methodist Preachers' Institute was projected and organized for the special and free benefit of the undergraduate itinerant preachers of our three Conferences in this State. The first session of the Institute will be held at Hendrix College from the 20th to the 29th of this month, and the good people of Conway have kindly agreed to board, free of charge, the undergraduate preachers (about 80 in all) and the lecturers on the Course of Study. The money to pay these lecturers and for the services of some eminent preachers from abroad must be raised by individual contributions from generous members and friends of our Church in this State. To provide for all necessary expenses the Board of Control should have about \$250, and this amount we believe will be contributed by thoughtful and generous members of our Church. As Treasurer of the Institute we ask contributions and will report them, as received, in this paper. We have already received generous donations as follows: Col. T. K. May, Clarksville, \$5.00; J. H. Hicks, Lonoke, \$2.50; Theo. Maxfield & Bros., Batesville, \$5.00.

Jubilee of the Y. M. C. A.

The pastors and congregations of various Churches in this city have been invited to join next Sunday night in a union service at the First Presbyterian Church in commemoration of the fiftieth anniversary of the origin of the Young Men's Christian Association. Its founder, George Williams, is still living. Of him and the organization he founded Zion's Herald says: "He is to the Y. M. C. A. what Isaac Watts was to English hymnody; what Wesley was to Methodism; what Dr. Rush was to the temperance movement; what Robert Raikes was to the origin of modern Sunday schools; what Neal Dow has been to State and constitutional prohibition; what Rev. F. E. Clark has been to the Christian Endeavor Society. He fathered the first society, unconscious, however, as in turn each of the men named was, that he was fathering a British and international society. He planted a seed. God gave the harvest. He was the potent yet humble and unconscious instrument in doing a great work."

"The distribution of the Association today is co-extensive with Christendom and missionary propaganda. It exists in the lands and among the peoples that have welcomed the Christian preacher, teacher and missionary. Its future in Japan, India and China is to be a future of rapid growth and advancement. There are nearly 5,000 (last report 4,968) Associations, of which nearly one-fourth are in the United States; 668 are in Great Britain, 36 in Africa, and 31 in Oceania."

The Tennessee Methodist says "the report made by the Committee on Episcopacy in the Hargrove case will go down in history as a curiosity in Methodist archives," and that the Committee was guilty of "a monstrous evasion of responsibility unparalleled in Methodist history, and a precedent fraught with the direst perils to Methodism." This will be regarded as a severe reflection upon the Committee, which is usually composed of the chairman of the various Annual Conference delegations, and also upon the General Conference which adopted the report by an overwhelming majority. As the General Conference has disposed of the case we advise our confreres of the Tennessee Methodist to speak gently of the numerous brethren guilty of such an egregious blunder!

As we witnessed the opening exercises of the World's Parliament of Religions last September, we feared it would prove a hindrance and not a help to the cause of Christian missions in heathen lands, and that fear remains. Last week the Philadelphia Presbyterian said:

"If Americans, and especially American Christians, wish to see how they are thought of and spoken of by the men and women who are using the Chicago Parliament of Religion as a weapon against Christianity, a short extract from a paper published in India, entitled the Pioneer, will give them some light. An Englishman, who signs himself Mervin-Marie Snell, but is said to hail from Chicago, writes in the following strain: 'America is striving for spiritual nourishment. In spite of the ignorance and provincialism of its upper classes and the savagery of its lower, there are many souls everywhere throughout its great population who are thirsting for higher things—a thirst which Hinduism and Vivekananda are going to assuage?'"

A communication from the National League for the Promotion of Social Purity led the General Assembly of the Southern Presbyterian Church to make an indirect deliverance upon the notorious case of W. C. P. Breckinridge, now seeking re-election to Congress from the Ashland (Ky.) district. From the deliverance unanimously adopted we copy as follows:

Resolved, 2. That as the supreme judiciary of our Church, it would manifestly be highly improper for the Assembly to express an opinion in a case which is before a lower court.

Resolved, 3. That while thus debarred from dealing with particular instances of sin against the Seventh Commandment, which are not officially before us, nevertheless, the Assembly is deeply and painfully sensible of the injury to religion done; desires and extends, in all orderly ways to promote, maintain and require in its people that personal purity which is the common foundation of the home, the Church and the State.

Notes and Gleanings.

The whole number of divorced persons in the United States in 1890, remarks Col. Carroll D. Wright in the June Forum, was 120,996 out of a total population of 62,622,250, the divorced constituting, therefore, but one-fifth of one per cent of the whole population.

The wise and permanent settlement of the silver question, says Mr. Franklin H. Head in the June Forum, is today by far the most momentous problem which confronts the statesmanship of the civilized world. I firmly believe that the only lasting adjustment of the currency of the world must be based on an agreement between all the great commercial, and therefore civilized, nations for the free coinage, upon some agreed ratio, of both gold and silver.

Secretary J. Sterling Morton in June Forum says: The acreage of our farms has doubled since 1860, and yet the number of persons employed upon them has decreased more than 10 per cent, and the machinery of the farm increased 60 per cent. Nevertheless, American agriculture is today feeding in the home market more than double the population of 1865.

The gold receipts in the Denver mint in May amounted to \$506,923. In May, 1893, the receipts were \$99,148, showing for the present month an increase of 411 per cent, and but for the trouble at Cripple Creek the receipts would have been larger.

Concerning the Tariff bill pending in the U. S. Senate we copy this statement: Comments have been made upon the fact that the Finance Committee has offered 409 amendments to the Wilson bill. The same committee offered to the McKinley bill 399 amendments that changed its substance, while of the 409 amendments offered to the Wilson bill, Senator Jones, in charge of the Senate bill, states that a majority of them simply changed the Senate amendments and restored the rates of duty as originally reported by the Wilson bill.

Last week German citizens in this city organized a political club and held an enthusiastic meeting, all the proceedings being conducted in the German language. By united political action they wish to gain these advantages: 1. Union of all German-speaking voters of all walks in life, religions and societies for common protection of our constitutional rights, and in defense of our personal liberty, threatened by anti-German legislation, and the attacks of un-American organizations. 2. Elevation of the German element to full political equality. 3. Representation in legislative and political offices in proportion to our vote.

We suppose they mean organized opposition to the no-license movement, which is seldom aided by German citizens.

The less we allow the fever of ecclesiastical pride to rage the better we shall be off. The more we humble ourselves before God in prayer and consecration, making all our Conferences and assemblies seasons of revival power, the more surely shall we keep alive the spirit which

made Wesley, Asbury and others a blessing to the world.—Michigan Advocate.

OTHER EDITORS.

It is the congregation that heartily upholds the preached Word that is blessed by preaching. Cold, unsympathetic or critical hearers kill the most Scriptural and instructive sermon. Moody says: "Any man without either heart or brains can be a critic. We live in an age of criticism. Some overlook the hundred good things their pastors say, pick out the one thing they do not like, and go home and tear it to pieces. And then they wonder why their minister has no more influence over their children for good."—Herald and Presbyterian.

Let the gospel be preached in purity and power from all our pulpits; let it be illustrated in all our homes. Who will venture to say that in the great mass of Methodist families the spirit of Jesus Christ is present and dominant? Is it not sadly true that many parents who profess and call themselves Christians utterly fail to walk worthy of their calling in the presence of their own children? O for a revival of domestic piety!—Nashville Advocate.

Since the late war there has been a vast waste of resources on the part of American Episcopal Methodism. The M. E. Church has spent many thousands of dollars in an attempt to maintain Churches in regions where the M. E. Church, South, could have done the work at much less expense, and with much larger results. If some one should charge that the M. E. Church, South, has imitated the example of her elder sister, we are not going to deny the statement. Now, that the General Conference has expressed itself as in favor of federation, and appointed a commission to confer with the M. E. Church on the subject, we hail this as the harbinger of a new era in Episcopal Methodism.—N. O. Advocate.

The plea for a closer union among the various bodies of Christian people is popular, and there are many things to be said in its favor. Still a distinction should ever be kept in mind. Outward uniformity is one thing, inward spiritual unity is another. In the dark Middle Ages there was outward oneness and great spiritual deadness side by side. Absolute uniformity cannot be necessary for life and effective work. But the different branches of the Church should be the most careful to act towards each other in perfect harmony with that spiritual oneness that all the members of Christ's mystical body have in Him.—Christian Observer.

No matter what the authorities of the Church may or may not do in regard to catechisms for the young children, the subject is one that should receive earnest attention at the hands of Sunday school superintendents and teachers. The study of the catechism is the easiest and surest method of making the children familiar with the doctrines of the Church and in every Sunday school the catechism should be made prominent in the course of study.—St. Louis Advocate.

Machinery! Machinery! The Church has got enough of that. What she wants now is oil to lubricate it and fire to furnish the steam. No Church on earth is better organized than the M. E. Church, South. The world waits to see how her engines work. Shove in the coal, brother, open the valves, tighten the pulleys, fill up the hoppers and let the grand old mill turn out her toll of bread for the millions.—Texas Advocate.

OTHER CHURCHES.

Having considered seventy-two narratives, the Committee on Narrative in the General Assembly of the Southern Presbyterian Church said: All of the Presbyteries, with but one exception, speak of the faithfulness of ministers, elders and deacons in the official discharge of their duties, though in the same narrative mention is made of the failure of keeping open vacant churches, neglect to take up collections for the various causes, non-payment of pastor's salary, lack of family altars and catechetical instruction; so that it is hard to tell by what standard the answer to the question has been measured. If it were really, as it is apparently, true that all of our ministers, elders and deacons were thoroughly in earnest in the discharge of their obligations, the Church would far exceed her present attainments in the conquest of the world, and it could not be said that there are 1,000 Churches on her roll who have not as yet heeded the last command of their ascended Lord.

The Southern Presbyterian Church voted down the proposition to appoint a committee of nine to confer with a similar committee, already appointed by our General Assembly at Saratoga, in reference to organic union. But the vote was 90 to 68. A change of twelve votes would have decided the matter the other way. Our Church is left in the attitude of extending the hand of conciliation and affectionate regard. We still have the hand outstretched and do not regret it.

That the proposition came so near carrying shows that the time is not far off when it will carry overwhelmingly. Let the soft sunshine rest on the swelling bud and it will soon burst out in all the fullness and sweetness of the fragrant blossom. To force the bud open prematurely would only destroy it. Blossom and fruit are not far away.—Herald and Presbyterian.

There is much occasion for proper gratulation, and there certainly is special reason for thanks to God, who giveth the increase. In round numbers the accessions to our Church [M. E.] for the past three years are respectively about 240,000, 265,000, and, according to the tables given this week, 326,250. This last group is estimated safely as follows: The Church has just about 450 districts, of which number returns from 332 show about 271,221 conversions, and 230,643 accessions to membership. These figures give an average of 817 conversions to each district, and 725 of accessions. Assuming that these figures are correct, and multiplying the averages and the districts named, it would appear that the aggregates are three hundred and sixty-seven thousand six hundred and fifty conversions, and three hundred and twenty-six thousand two hundred and fifty accessions.—Chicago Advocate.

The Woman's Missionary Society of the M. E. Church met May 24 in the First Church, Baltimore. Twenty-five years ago the Society was organized, and \$4,000 were contributed for its operation. Last year its contributions amounted to \$277,303.79, and the total receipts of the Society in its quarter of a century of existence have been considerably more than \$3,000,000. The work of the Society increased in proportion with its financial growth, and it now supports 146 foreign missionaries, 383 day schools, 41 boarding schools, 10 orphanages, 8 training schools and 3 homes for homeless women. It has in its care 23 hospitals and dispensaries, and over 50,000 women annually receive treatment from the Society's physicians. In the M. E. Church there are now 151,000 members of the organization, including 28,000 young people, representing 5,894 auxiliaries.—Baltimore Methodist.

Power In United Effort.

In the N. Y. Voice last week Rev. Wilbur F. Crafts, Secretary of American Sabbath Union, said: The five millions of Christian votes in the United States and the corresponding number in Great Britain, with reinforcements of pen and prayer, could, if united, overthrow the following evils straightway:

1. The liquor traffic in Africa and among other savages.
2. The liquor traffic in Anglo-Saxon lands.
3. The opium curse, promoted by Great Britain.
4. The slave trade in Africa and the Kanaka slavery of the South Seas, permitted by Great Britain and Australia.
5. The tolerated lust traffic of the British army and of British and American cities.
6. The sometimes legalized, generally tolerated, race-track gambling of England and the United States.
7. The Louisiana lottery in its new Florida den, against which Senator Hoar has introduced a bill that lags for lack of petitions and letters in its behalf.
8. The shameful divorce law of Oklahoma where secret divorces are offered on three months' residence, to attract a divorce colony, a law which Congress could and should abrogate.
9. The unspeakable law of Delaware making the age of consent seven years, and the laws of other States which fix the age below 18.
10. The law-defying Sunday papers, which could not live if the Church unitedly resisted and resented their defiance of divine and human and humane laws.
11. The Sunday trains, in stopping which the Sunday papers and Sunday mails would also be stopped.
12. The Sunday saloons, which in most of our cities defy the laws by the consent of officers elected by Christian votes.
13. The foul theatre posters, which could be swept from the billboards, where they corrupt the youth, by enforcing the purity law on the one bill poster of each city.
14. The daily sewers, called newspapers, that pour filth into every home, planting every evil seed which the Churches are seeking to weed out, while Christians individually and as Churches neglect to establish newspapers that will help and not hinder their work.
15. The city rings, consisting of corrupt politicians, gamblers, harlots and liquor sellers, who control nearly all our cities only because the Churches do not unite against them the forces of righteousness.

To Sunday School Superintendents.

This is the month in which you should order your Sunday School literature for the third quarter. Don't put it off too long. Get your order right away and you will get your literature on time. We publish the prices in this issue. Make your order by that and send exactly the right amount of cash. Address Bennett & Thornburgh, Little Rock, Ark.

ANNOUNCEMENTS.

GOVERNOR.
We are authorized to announce James P. Clarke of Phillips county, as a candidate for Governor of the State of Arkansas, subject to the action of the Democratic party.

STATE TREASURER.
We are authorized to announce H. C. Hinton of Pulaski county, a candidate for the office of State Treasurer, subject to the action of the Democratic party.

We are authorized to announce that Hon. Hanson Guiley of Izard county, is a candidate for the office of State Treasurer, subject to the action of the Democratic party.

We are authorized to announce Thomas H. Stinson of Hempstead county as a candidate for State Treasurer, subject to the action of the Democratic party.

FOR CONGRESS—20 DISTRICT.
We are authorized to announce John S. Little of Sebastian county as a candidate for Congress from the second Arkansas Congressional District, subject to the action of the Democratic party.

STATE LAND COMMISSIONER.
We are authorized to announce J. M. Harkney of Pope county, a candidate for the office of State Land Commissioner, subject to the action of the Democratic party.

We are authorized to announce Hon. B. B. Thum of Logan county, a candidate for State Land Commissioner, subject to the action of the Democratic party.

We are authorized to announce J. F. Hite of Jefferson county as a candidate for Commissioner of State Lands subject to the action of the Democratic party.

SUPERINTENDENT OF PUBLIC INSTRUCTION.
We are authorized to announce James Jordan of Jefferson county, a candidate for the office of Superintendent of Public Instruction, subject to the action of the Democratic party.

We are authorized to announce J. J. Doyle of Lonoke, Ark., as a candidate for State Superintendent of Public Instruction, subject to the action of the Democratic party.

ASSOCIATE JUSTICE.
We are authorized to announce B. J. Battle of Arkansas county, a candidate for the office of Associate Justice of the Supreme Court of Arkansas, subject to the action of the Democratic party.

PROSECUTING ATTORNEY.
We are authorized to announce J. F. McNamee of Pulaski county a candidate for Prosecuting Attorney of the sixth judicial circuit, subject to the action of the Democratic party.

We are authorized to announce T. J. Oliphant of Pulaski county as a candidate for Prosecuting Attorney of the sixth judicial circuit, subject to the action of the Democratic party.

SHERIFF.
We are authorized to announce H. L. Fletcher as a candidate for Sheriff of Pulaski county subject to the action of the Democratic party.

We are authorized to announce W. H. Booker as a candidate for Sheriff of Pulaski county subject to the action of the Democratic party.

COUNTY JUDGE.
We are authorized to announce W. A. Compiton of Pulaski county, subject to the action of the Democratic party.

CIRCUIT CLERK.
We are authorized to announce E. A. Ramsey as a candidate for the office of Circuit Clerk of Pulaski county, subject to the action of the Democratic party.

We are authorized to announce Horace B. Bain as a candidate for Circuit Clerk subject to the action of the Democratic party.

COUNTY CLERK.
We are authorized to announce I. J. Hicks as a candidate for the office of County Clerk of Pulaski county, subject to the action of the Democratic party.

TO THE VOTERS OF PULASKI COUNTY. I hereby announce myself as a candidate for reelection to the office of County Clerk, subject to the action of the Democratic party. Respectfully,
JOHN BRADLEY.

CHANCERY CLERK.
We are authorized to announce Charles M. Connor as a candidate for the office of the Pulaski County Chancery Court, subject to the action of the Democratic party.

ASSESSOR.
We are authorized to announce J. W. Colquett of Poinsett township as a candidate for Assessor of Pulaski county, subject to the action of the Democratic party.

We are authorized to announce W. A. Galloway as a candidate for Assessor of Pulaski county, subject to the action of the Democratic party.

We are authorized to announce John B. Dowland as a candidate for Assessor of Pulaski county, subject to the action of the Democratic party.

ASSOCIATE JUSTICE.
I have accepted the appointment of Associate Justice of the Supreme Court to fill the vacancy caused by the resignation of Judge Mansfield. I am now in the city of Little Rock, and will be at my office under the appointment. I deem it proper to say to the public that I will submit my name to the coming Democratic state convention for nomination for that office and will abide its action.
J. E. BROWN.
Little Rock, May 29, 1894.

• Brief Notes. •

During this month 1,000 of our subscribers can easily get, free of charge, a copy of the Discipline with the changes and additions made by the last General Conference.

We invite attention to the article by Bishop Haygood on page 6.

Rev. D. N. Weaver, P. C. of Dyer C't, wrote: "Our Children's Day exercises at Mountain View were good; excellent singing; speeches and essays by the little children and larger ones were very good. The speeches and songs to suit by four young ladies with badges representing Brazil, Mexico, Japan and China were very impressive. The Sunday school work is rolling on. The collection amounted to \$3.20."

Brethren in the pastorate, we want many field notes—short and newsy. Let each give briefly the facts of interest to his own charge.

Wednesday p. m. last week Rev. J. M. Cantrell, P. C. of Plumerville C't, gave us a brotherly call on his way to assist Rev. F. R. Roe in a protracted meeting at Sulphur Rock.

Rev. T. J. Franks, P. C. of Viola mission, writes "he is getting along well on his work; large congregations and good interest." He ordered 6 copies of

that startling book, "From the Ball Room to Hell."

Rev. Jesse A. Melver, P. C. of Martinville C't, wrote last week: "Everything is moving on smoothly on our work, but progress has been greatly hindered by repeated sickness of my wife."

Rev. A. J. Blakemore's postoffice address is Crowley, Ark.

Mr. Thomas H. Bass, proprietor of the Oak Leaf Hotel in this city, died last Friday p. m. in the 62nd year of his age. He was a good man, and his numerous friends will be sad to learn of his death. To his sorrowing wife and children we offer friendly condolences.

Mrs. Adelia A. Fones, mother of Messrs. D. G. and James A. Fones, died last Thursday night at the age of 73 years. She was a devout Christian, a member of the Presbyterian Church, and had resided in this city thirty-six years.

Bishop Hargrove, Secretary of the College of Bishops, under date of May 25, writes: "Rev. E. E. Hoss, D. D., is hereby officially informed that the College of Bishops of the Methodist Episcopal Church, South, has appointed him Fraternal Delegate to the Methodist Church in Canada."—Nashville Advocate.

We received a beautifully printed invitation, with compliments of F. M. Goar, Dean of the Faculty, to attend the Commencement exercises of the Law Department of the A. I. University, held in the Hall of Representatives, at 8 p. m. Friday, June 1. There were eleven graduates: W. H. Andreck, Illinois; John W. Black, Sebastian county; DeEmmett Bradshaw, Izard county; Sprigg Brown, Jackson county; John H. Carmichael, Logan county; J. F. Loughborough, Pulaski county; Lawrence C. Maloney, Pulaski county; R. W. Polk, Phillips county; Samuel W. Reyburn, Hot Spring county; Lewis Rhoton, Indiana; John D. Shackelford, Pulaski county.

From the Tennessee Methodist we learn Rev. Dr. E. M. Bounds will engage in evangelistic work with Rev. J. B. Culpepper during the summer and autumn. His postoffice address will be Washington, Ga.

Rev. H. C. Kirby, formerly of this State, dropped a card of brotherly greeting last week as he returned from Hot Springs to his home, Muncie, Kansas.

Rev. T. J. Brickell, of Brinkley, wrote last week: "Sister Hayes has been sick for some time, but is improving at this writing. Bro. Hayes is loved by all—will do a good work here and build up the Church at this place."

Young preachers and older ones also may read with interest and profit an article copied on page 2.

Last week Rev. John C. Shipp, P. C. of Danville C't, wrote this cheerful note: "I am getting along splendidly with my work; no right to complain."

As one of the visiting committee to Galloway College, Rev. Dr. R. D. Smart has gone to Searcy, where he will remain till next Monday, when he will go to Quitman to deliver the annual Address before the Literary Societies of Quitman College Wednesday night. We feel sure he will be highly pleased with this outing.

A good sister writes: "We owe you for THE METHODIST and cannot pay. My husband is an old maimed Confederate soldier, not able to earn money and we will have to quit taking the paper. The paper is a most excellent one, but poverty requires many sacrifices." Who will see that the paper does not stop?

Rev. S. H. Babcock, President of Searcy College, favored our office with a brief call Tuesday. He accompanied his wife to this city on her way to visit relatives in Georgia.

Rev. Dr. J. T. Bagwell, of Morrilton, gave us a brotherly call last Saturday on his way to preach the Commencement sermon for Searcy College.

We regret to learn Rev. R. L. Broach had a relapse last week and now feels compelled to vacate temporarily his charge, Redfield C't.

Our readers will peruse with tenderly sympathetic interest the letter from our dear brother, Rev. T. J. Reynolds. He has in long continued and deep sorrow experienced the great joy known only to the trusting child of our loving Father.

In our announcement column we have a card from Judge J. E. Riddick, who will submit his name to the approaching Democratic State Convention for nomination to the office he is now filling by appointment. His card was received too late for extended notice, but we must say we have not heard any one question his admirable fitness in all respects for the office sought.

Brother Pastor, use our free offer of the Book of Discipline in getting new subscribers and collecting for this paper. We really need remittances from 1,000 subscribers in June, and we believe our pastors can help us to get the money needed.

Brother, send us \$2.50 on subscription account, or \$1.50 for one year in advance, and we will mail you free a copy of the Discipline, 1894.

Commencement Exercises of Quitman College, Quitman, Ark., June 10-13.

10, 11 a. m., Commencement Sermon by Rev. D. J. Weems; 3 p. m., Love-feast; 8 p. m., Sermon by Rev. Frank Barrett.

11, 10 a. m., Declaration Contest; 8 p. m., Recitation Contest.

12, 10 a. m., Reading Prize Essays; subject: "Woman in Literature;" 8 p. m., Prize Oration and Representative of Autophthoon and Collophoean Societies.

13, 10 a. m., Annual Literary Address, by Rev. R. D. Smart, D. D.; 8 p. m., Reunion.

O. H. TUCKER, Pres.

Notice.

Brethren, you who expect to be in attendance at the Dardanelle District Conference, please notify me at once. If preachers or delegates expect to bring their wives, they must let me know.

JOHN H. SMITH.

Dr. Price's Cream Baking Powder

World's Fair Highest Medal and Diploma.

• Married. •

At the Methodist Church in Heber, Ark., May 23, 1894, Mr. J. N. Harris and Miss Cora Griffin, both of Heber, Rev. S. F. Brown officiating.

At the residence of the bride's father, ex-Senator Sam H. Davidson, at Evening Shade, Ark., on May 23, by Rev. W. S. Southworth, Miss Althea Davidson and Mr. Milton Stokes—all of Evening Shade, Ark.

Having bought an Epworth piano (upright), I will sell my second-hand piano (square) on approval and at a great bargain. Address Z. T. Bennett, Little Rock.

Ark. Conf. W. M. S.

The thirteenth annual meeting of the Woman's Missionary Society of the Ark. Conference, M. E. Church, South, will be held in Russellville, Ark., June 30-July 3, 1894. We insist that every Auxiliary and Juvenile Society send a delegate with a written report of all the work done since the last annual meeting. Visitors are cordially invited to attend. The traveling and local preachers are especially invited. The names of officers, delegates and visitors must be sent to Mrs. Arthur Erwin, Russellville, Ark., and homes will be provided.

We request that special prayer be made in every Auxiliary and Church for the guidance of the Holy Spirit in all we do. A preparatory prayer meeting will be held at 3:30 p. m., Saturday, June 30. Annual sermon on Sunday. The business session will open Monday, July 2, at 9 a. m.

MRS. O. H. TUCKER, Pres. Ark. Conf. Soc.

MRS. MAGGIE KENNON, Rec. Sec.

W. R. COLE, W. M. S.

DEAR SISTERS: The meeting of the W. M. S. is in Atlanta, June 8. Our newly accepted missionary, Miss Esther Case, whom many of you know personally, goes with me to be formally received. She has been recommended for the work at Saltillo, Mex., and no doubt will be appointed to that charge.

Our Conference annual meeting is in Clarendon, commencing June 16. It is particularly desirable that every Auxiliary be represented. Four new District secretaries must be elected, as by removal, death and resignation, we are now reduced to one. Come, my dear, earnest Christian women, determined each one to learn of the work and be prepared to labor more intelligently and effectively than ever before. All Auxiliaries that cannot send a delegate will please send to Miss Bessie Hooper, Clarendon, a full report for the year ending March 1, 1894. She will give them to me on my arrival.

The Ex. Com. have planned well for this meeting and a full attendance will make it a grand success. Ministers are cordially invited to attend. All will be entertained who give Miss Hooper notice. An effort will be made to get the attendance of one of our returned missionaries. Remember this meeting in your daily prayers.

MARY A. NEILL, Cor. Sec. W. R. Conf. W. M. S.

Batesville, June 2.

CORRECTION.

The W. M. S. of the W. River Conf. will convene in Clarendon, on the 16th inst., instead of the 15th, as stated last week in THE ARKANSAS METHODIST by Bro. Kied. All delegates and visitors will please secure certificates from their R. K. agent at home on starting for Clarendon, as through this means only we will be able to get the reduction of fare promised by the R. R. Co.

Mrs. H. B. STRANGE.

Beebe, June 4.

VALUABLE FARM FOR SALE.

I wish to sell my farm situated on Little Red river, 3 miles from Searcy and 2 from Judsonia. It contains 400 acres, 175 in cultivation—40 more cleared—a nice 7-room residence, five tenant houses, a good barn and cotton gin—15 acres in orchards and 5 in strawberries—everything in first-class condition and no encumbrance whatever.

Will sell on favorable terms. Am willing to take a small place in part payment or will exchange for city property. Address, W. R. COOK, Judsonia, Ark.

Peabody Commencement.

At Glenwood Park in this city last Thursday night an immense concourse of people assembled to witness the exercises of the twenty-second annual Commencement of the Peabody High School. The Principal, Prof. R. H. Parham, Mrs. Hale, teacher of Mathematics, Superintendent Rightsell, all the members of the School Board, Rev. Dr. R. D. Smart, Rev. Dr. W. T. Lewis, Mrs. B. B. Sterling and press representatives were seated on the stage with the graduating class composed of Elsie Blanche Altenberg, Bertha S. Anderson, Esther Baum, Minnie Ehrenberg, Birdie M. Engstrom, Berta Ortelie Hamilton, Edith L. Harker, Nora E. Holt, Blanche Martin, Rosa Miller, Katie L. Mortimer, Ola Owen, Carrye L. Richard, Annabel Sanders, Herbert Schader, America E. Sheltz, Anna Suggs, Eva D. Wiley.

The program was entertaining as usual. The address of Herbert Schader, Salutatorian, and the essay by Miss Eva D. Wiley, Valedictorian, were very creditable productions. The B. B. Sterling medal for proficiency in Latin was awarded to Miss Carrie Richard, and presented in an appropriate speech by Prof. James Mitchell, after the diplomas had been presented by Col. R. A. Edgerton, President of the School Board.

The annual address was delivered by Rev. Dr. R. D. Smart. Of his effort the Gazette said: "The able, eloquent and popular pastor of the First M. E. Church, South, delivered an address, which for classical elegance has seldom been equaled on a similar occasion in this city. In spite of the vast crowd, and the half open theatre, the speaker was heard by the greater part of the audience. He mingled eloquence with words of wisdom and good advice to the graduates, which they will do well to heed for all time to come."

PREACHERS' INSTITUTE.

On account of the Baptist College and Hendrix College Commencements and the Preachers' Institute a rate of one and one-third fare for the round trip from all points on the Iron Mountain system to Conway and return will be given between June 8 and 30. All persons who expect to visit Conway during this period should buy single tickets to Conway, paying full fare and taking a receipt from the agent selling the ticket. This receipt must be countersigned by me and then presented to the agent at Conway entitles the holder to a return ticket at one-third of full fare. Be sure to get a receipt when you buy your ticket or you will get no reduction. As nearly all preachers who do not hold Iron Mountain permits hold permits on other roads, no attempt has been made to get rates on other systems. Preachers living on or near other roads should at once apply for the permits to which they are entitled. Date of Institute, June 20-29. A. C. MILLAR, Pres. Conway, Ark.

TO BOARD OF CONTROL.

The Board of Control of the Preachers' Institute is hereby called to meet in Conway, Ark., on Tuesday, June 26, at 2:30 p. m. The Board consists of Z. T. Bennett, J. H. Dye, A. C. Millar, J. T. Bagwell, G. C. Jones and J. R. Moore.

This is a most important meeting. The future work of the Institute must be planned and provided for, and every member is needed.

J. R. MOORE, President Board of Control.

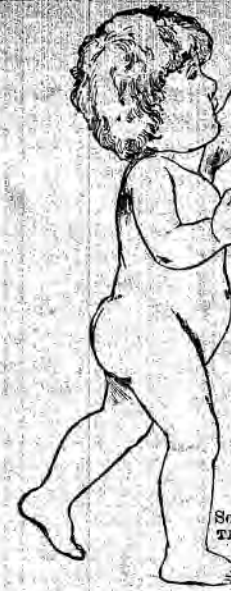
Notes From St. Louis.

BRO. BENNETT:—It affords me sincere and deep pleasure to send occasionally a few notes for your paper. I went down, by invitation, on last Sabbath to preach at Cook Ave., but as Dr. Messick had returned from the General Conference I declined to do so, and he filled his own pulpit. His sermon was positively masterly and grand. It was real gospel preaching. He expounded the word of God and many fine minds were deeply, lastingly impressed.

The discourse was founded upon those great passages in the sixth chapter of the Epistle to the Hebrews where the Apostle says: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God and the powers of the world to come—and have fallen away, to renew them again unto repentance; Seeing they crucify to themselves the Son of God afresh, and put him to an open shame." Many were intensely interested. I had myself studied these passages as thoroughly as I could and had preached from them years ago, hence my interest in the sermon was unbroken from beginning to end. Calvin's Comment on these great texts is puerile and pitiable. It is not such as becomes a great mind that is imbued with the Divine Spirit. He says the persons here referred to had not attained unto Christian characters! They had always been reprobates! Surely then we may say that Calvin's idea of the experiences to which reprobates could attain was high indeed! Shame on such ideas and statements! The "If" is not in the Greek and the verbs here are all in the past perfect tense. Mr. McKnight, who was also a Calvinist, long since gave us the true rendering—"And have fallen away," that is all there is of it. The "Yet" which we find in the revised version has no place here and is not needed. Backsliders are not referred to in these great passages but apostates only—and the doctrine is that those who have attained unto the thorough and perfect knowledge and experience of salvation by our Lord Jesus Christ, and who, after this, deny the Lord that bought them, and openly make light of his atone-

ment, are gone—forever. This is a sin for which no place of repentance is found. Backsliders criminate and arraign themselves; apostates renounce our Lord Jesus Christ and hence it is impossible for them ever thereafter to repent, because when He who is our only Savior is openly rejected by those who have known his saving power, then there remaineth, for these "no more sacrifice for sins." Men may indeed go so far in the wrong direction that they never can return to the light again! "There is a sin unto death: I do not say that he shall pray for it!"

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Sunday-school Literature.

For the information of those ordering Sunday-school Literature we publish the prices. When you order please send cash to exactly pay for what you order.

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The INTERMEDIATE QUARTERLY, with lessons for every Sunday. Five or more to one address, per annum, each 71-2c; five or more per quarter each 20c; single subscription per annum 10c.
ILLUSTRATED LESSON PAPERS for intermediate classes. Lesson for every Sunday. Five or more to one address, per annum each 10c; single subscription per annum 20c.
OUR LITTLE PEOPLE—beautifully illustrated. Lesson for every Sunday. Five or more to one address, per annum each 6c; single subscription per annum 10c.
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INSTRUCTION IN BOOKKEEPING, SHORTHAND, TYPEWRITING, TELEGRAPHY.
Summer Course will open June 18, and will continue till July 28.
All students taught in any business course. Business Practice not confined to any school. If you want to review any of these courses or otherwise prepare yourself for business, this is a fine opportunity. For particulars see our circular, or address
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The Great CHURCH LIGHT
Frank's Patent Rectifier for Gas, Oil or Electric gives the most powerful, efficient, cheapest, and best light known for churches, stores, banks, theatres, depots, etc. New and elegant designs. Send now.
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Mrs. Annie Wright, Piedmont, Alabama.

They Said She Would Die But Hood's Sarsaparilla Proved Its Merit.

The following statement will be of interest to the many friends of Mr. Wright all over Alabama and Georgia. He was for ten years a locomotive engineer, and is now machanic for the Coors Manufacturing Co.
"I know the good there is in Hood's Sarsaparilla, because it has been proved in the case of my wife. In the summer of 1882, she was taken ill with malarial fever, which the physicians succeeded in breaking up. But then followed a severe illness like dropsy. She seemed to be growing worse every day, and our friends said

She Would Surely Die.

I was induced to have her take Hood's Sarsaparilla, which was followed by the best results. She has now taken eight bottles and has used six boxes of Hood's Pills, and is in perfect health, as well and hearty as ever. We thank God for such a valuable medicine as Hood's Sarsaparilla." H. A. WRIGHT, Piedmont, Ala.

Hood's Pills cure all Liver Bile, biliousness, jaundice, indigestion, sick headache, etc.

B. D. BRICKHOUSE
BLACKSMITH HORSESHOER.
Carriage and wagon repairing. Special attention paid to horses with corns, overreaching and interfering bones. First-class work guaranteed.
Louisiana St., Bet. 2nd and 3rd, Little Rock, Ark.

DR. PRICE'S CREAM BAKING POWDER
MOST PERFECT MADE.
A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
40 YEARS THE STANDARD.

ARKANSAS METHODIST.

THURSDAY, JUNE 7, 1894.

+ Christian Life. +

"Read it Through Forty-Three Times."

A very saintly old man was heard to say, "I have read the Bible through consecutively forty-three times."

He did not speak of his achievement as if vain of it, but very seriously, as if taking great comfort in the fact of having read the Bible through so often. There is, or used to be, a rule for getting through in a year; so many chapters on week days, and so many more on Sabbath, and it is done.

It is easy to suppose there is some merit in this sort of performance. Some go further; one has been heard to tell of "reading the Bible through on his knees." It is like counting one's beads; the more the holier. It tends toward the hair shirt, the stone floor for sleeping-place, and other devices for tormenting the body to make the soul good.

It is a folly and a sin to make a fetish of the Bible. We are not to read it as an end, but as a means.

One cannot become learned in Bible truth by simply reading over so many chapters, as a sort of penance, or as the price of security and a pacified conscience, before going to sleep.

We are told to "search the Scriptures." This can be done only by putting forth our best efforts to get at the very marrow of its teaching. No amount of praying will enable us to know the Scriptures unless we study them. Prayer has its place; it does not substitute labor in making crops, or study in learning what the Bible teaches.

We are to search the Bible, not because it is a book esteemed sacred, but because it tells of Christ and the way of salvation.

But in studying the Bible, prayer has its place, and reveals its power. We are promised, in all our work for God, the help of the Holy Spirit. For this gift we should pray, for this, if no other reason, a prayerless soul is incapable of receiving the spiritual gifts that come to us only when the Holy Ghost dwells in our hearts. We have the promise of our Lord, the night before his death, that the Father would send us the "Spirit of truth" to help us find the very truth of God that "sanctifies" and makes "free" the soul of man. Again and again he made this promise: "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth." And again he says:

But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

Again.

But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.

We are prone to underestimate these "great and precious promises" of Christ Jesus. Most people seem to think that our Lord spoke only to his Apostles and to those who were next to them. Doubtless the miraculous bestowments of the Holy Spirit were for those days only. But those gifts of the Spirit that are more valuable and precious than the supernatural manifestations of the Day of Pentecost—his enlightening, quickening and sanctifying influences—abide with the Church forever.

He does not promise to us inspiration of the sort we attribute to the sacred writers, but he does unquestionably pledge to each sincere and humble learner in his school the gracious and efficient help of the Holy Ghost that we may understand and make our own what God has given us in the Holy Scriptures.

We must not forget that our Savior's promise of the Spirit's help in our search for the truth that is in God's Word is coupled with exhortations to pray for it. Prayer is instinctive with devout searchers after truth. It is as natural to ask God's help when we are seeking God's truth, as for little children to call upon their mothers when they need their help. A prayerless man is not in the right attitude to find the truth any more than he who bends his gaze to the earth beneath him, can see the wonders of the midnight heavens that are over his head, nothing is plainer in the Scriptures, or in religious history, than that our best views of God and men, and of our duty to God and men, come to us in the hour of prayer. It is not incidental; it is a law of the Spirit's operation that his help comes to the praying soul. It is to the man who prays and no other, that the light of the Shekinah still shines between the Cherubim. Prayer and the Spirit's help, and earnest search after the truth of God that makes man free, are so intimately and vitally related, that we may settle it in our minds beyond all doubt, that when we cease to pray, we cease to discover truth in its noblest form; that we are proceeding without our Guide; that we are groping along a tortuous and un-

certain way in the light of the fitful sparks we may strike from the stones under our feet, whose flash only bewilders and then leaves us to denser darkness. It is not simply that it does not please God to Grant the Spirit's guidance and help to prayerless souls, but that he cannot in the higher offices of the Holy Ghost; the prayerless heart shuts him out. The Holy Spirit may conceive such a heart of sin, but he cannot "sanctify it by the truth" and by the truth make it free.

If we are to be saved by the truth, we must know what is the truth. We do not find out the truth by simply reading so many chapters as a daily task or by reading the Bible through ever so many times. We do not find out the truth except by the earnest study of the word of God. We do not make the truth our own, unless in our most earnest study we pray for the promised help of the Holy Ghost.—Bishop A. G. Haygood in Christian Observer.

Never.

Never neglect daily private prayers; and when you pray remember that God is present, and that he hears your prayers.

Never neglect daily Bible reading; and when you read, remember that God is speaking to you, and that you are to believe and act upon what he says. All backsliding begins with the neglect of these two rules.

Never ask God for anything you do not want. Tell him the truth about yourself, however bad it makes you; and then ask him for Christ's sake to forgive you what you are and make you what you ought to be.

Never let a day pass without trying to do something for Jesus. Every night reflect on what Jesus has done for you, and then ask yourself: "What have I done today for him?"

If ever you are in doubt as to a thing being right or wrong, go to your room, and kneel down and ask God's blessing upon it (Col. iii. 17.) If you cannot do this it is wrong.

Never take your Christianity from Christians, nor argue that, because such and such people do so and so, therefore you may. You are to ask yourself, "How would Christ act in my place?" and strive to follow him.

Never believe what you feel if it contradicts God's word.—Phillipsburg Dispatch.

Few men know how to live. We grow up at random, carrying into mature life the merely animal methods and motives which we had as little children. And it does not occur to us that all this must be changed; that much of it must be reversed; that life is the finest of the fine arts; that it has to be learned with lifelong patience. Yet this is what Christianity is for,—to teach men the art of life. And its whole curriculum lies in one word,—Learn of me." Unlike most education, this is almost purely personal; it is not to be had from books or lectures or creeds or doctrines. It is a study from the life. Christ never said much in words about the Christian graces. He lived them; he was them. Yet we do not merely copy him. We learn his art by living with him, like the old apprentices with their masters.—Professor Drummond.

"Why art thou cast down, O my soul?" It is proper to ask the question why. Perhaps the cause is purely a physical one. It is not sin, but disease, which depresses, and if so, it gives a ray of comfort to know the fact. Dyspepsia breeds despondency. Four days of rain and fog make one doubt whether the Church is making much progress. A torpid liver clothes the world in sackcloth, and a nervous head makes one so irritable as to resent the harmless joke of a friend. The body acts upon the mind. Morbid views may come from impure blood, and faultfinding, not from a bad heart, but from overtaxed nerves. Courage, for life is a struggle. Piety first and last, and then pure air, sunlight, moderation in food and work, perhaps a little medicine, and sky and earth and familiar scenes and faces will seem to us to brighten.—N. Y. Advocate.

The nip of a poisonous snake is but a slight remove from being more dangerous than the poison of Scrofula in the blood. Ayer's Sarsaparilla purifies the vital fluid, expels all poisonous substances, and supplies the elements of life, health, and strength.

A Good Sewing Machine.

Rev. F. B. Noe, of the White River Conference, asking us for some machine needles says: "Mrs. Barry, to whom you sold a Methodist sewing machine through Bro. Brooke two years ago, says she has as good a machine as anybody."

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* Our Young Folks. *

One of the Wonders.

Do you know how the Laplanders got the Bible in their own tongue? It is a strange story. A young rioter named Lars Heatta was imprisoned for life for murder. His youth made his keeper lenient, and the prison chaplain taught the lad to read and write.

The Bible interested him greatly. He pored over it day after day, and finally formed the higher purpose of translating it into his native tongue. Think of the weary years of labor. Lars was a poor scholar, and the Lapp language not an easy one to handle. But the work was accomplished, the Bible was printed in the Lapp language, and Lars was given his freedom.

As late as 1870 the old man was still living, supporting himself by acting as guide for travelers.—The Well Spring.

Growing A Name.

Little Luke Hays could write his name. He brought his slate to show his mother what round, clear letters he could make.

"Would you like to make your name grow, Luke, said his mother. Said Luke, "I never saw a name grow."

Then his mother took him out in the garden. She gave him a stick with a sharp point, and made him write his name in large letters in the middle of a bed of black earth.

Then his mother sowed mignonette seed all along the letters.

"Now," said she, "in a few weeks you will see your name growing tall and sweet."

Luke went away the next day to visit his grandmother, and when he came home again, three weeks later, he ran at once to the garden. There was his name, "Luke Hays," in pretty green letters, just as he had written it. Luke was delighted, and has never omitted to grow his name every year since.—Florence B. Hallowell.

Some Wonderful Things.

"Martin," said a wise grammar-school boy to his little brother of six, "come here and tell me what you have inside of you."

"Nothing," said Martin.

"Yes, you have. Listen! You've got a whole telegraph stowed away in your body, with wires running down to your very toes and out to your finger-tips."

"I haven't," said Martin, looking at his feet and hands.

"You have, though; and that isn't all. There's a big force-pump in the middle of you, pumping, pumping seventy times a minute all day long, like the great engine I showed you the other day at the locomotive works."

"There is no such thing—"

"But there is, though; and besides all these things, a tree is growing in you, with over two hundred different branches, tied together with ever so many bands and tough strings."

"That isn't so at all," persisted the little boy, about ready to cry.

"I can feel myself all over, and there's no tree or engine, or anything else, except flesh and blood."

"O! that isn't flesh and blood; that's most of it water. This is what you are made of—a few gallons of water, a little lime, phosphorus, salt and some other things thrown in," said his brother.—World's White Ribbon.

Robert E. Lee's Soldiers.

Gen. Robert E. Lee, the Confederate commander in the civil war, was almost idolized by his soldiers. A curious incident, illustrating both the love of the men and Lee's courtesy toward them, is related by a Confederate veteran. Not long after the surrender, when rumors were abroad that Lee was likely to be executed for treason, the general was living at his home in Richmond. One day a Confederate soldier, in the ragged remnants of a butternut uniform, came up to General Lee as he sat on the veranda of his house and saluted very respectfully. The general saluted in return, and asked the man what he wanted. "General," said he, "there's fifty more of us fellows round the corner." "Indeed! Why don't they come up to the house?" "Too ragged, general. They're raggeder'n me. Now, I'll tell you what we're after general. We hear you're to be tried for treason. Now we've got a mountain hollow 'way up there, where nobody can't get. There's a right smart of good land in it, and if you'll come along we'll work the land for you, and take good care of you, and you sha'n't never suffer want." Lee was much affected. He called the rest of the ragged veterans into the house, and while he told them it would not be proper for him to hide in the mountains, or to seek escape in any way whatever might befall him, he was very grateful to them for their offer. They went sadly back to their mountain hollow, but soon afterward understood that they were free, to take up the ordinary employments of life among their fellows and that none were to die or lose their liberty for their part in the war.—Youth's Companion.

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Cause perfect digestion, complete absorption and healthy regularity. For the cure of all disorders of the stomach, Liver, Bowels, Kidneys, Bladder, Nervous Diseases.

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

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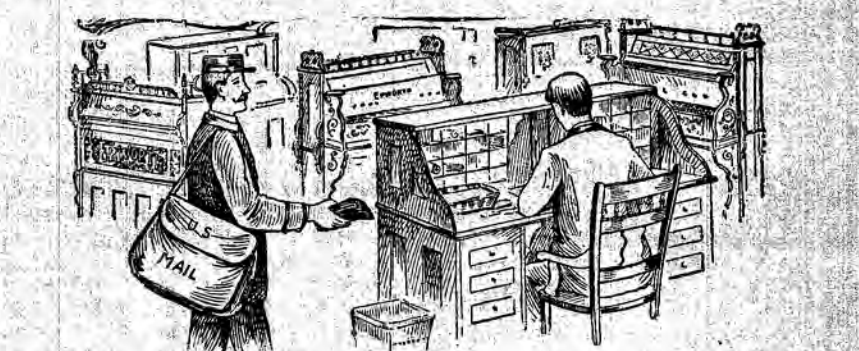
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I have taken 72 in 3 weeks. Have not had a chance to work in a week. The above is for April delivery. Give this your prompt and kind attention. Yours sincerely,
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Brings comfort and improvement and tends to personal enjoyment when rightly used. The many, who live better than others and enjoy life more, with less expenditure, by more promptly adopting the world's best products to the needs of physical being, will attest the value to health of the pure liquid laxative principles embraced in the **Syrup of Figs.**

Its excellence is due to its presenting in the form most acceptable and pleasant to the taste, the refreshing and truly beneficial properties of a perfect laxative, effectually cleansing the system, dispelling colds, headaches and fevers and permanently curing constipation. It has given satisfaction to millions and met with the approval of the medical profession, because it acts on the kidneys, liver and bowels without weakening them and it is perfectly free from every objectionable substance.

Syrup of Figs is for sale by all druggists in 50c and \$1 bottles, but it is manufactured by the California Fig Syrup Co. only, whose name is printed on every package, also the name, **Syrup of Figs**, and being well informed, you will not accept any substitute if offered.

Gathered Home.

ELLA HOWISON CARNALL was born in Virginia. She came to Arkansas when a child; professed religion in early life; died March 30, 1894, at the residence of her aunt, Mrs. B. R. L. in Fort Smith, Ark., and was buried from the Central M. E. Church, South, March 31.

Miss Carnall's life was short, if we count the number of years that she lived. Her life was intensely active. Her parents both died while she was yet in her childhood. She was left to try the experiences of life without a mother's sympathies, or a father's counsel. Her father's brother, the late Col. John Carnall, became her guardian. She was taken into her uncle's home, and as far as possible the places of a lost father and mother were filled by her uncle and his kindly wife. Little Ella early developed a love for books. She was always a delicate child. Her friends and relatives feared from the beginning of her student life that her devotion to her studies would impair her health. But her thirst for knowledge was stronger than her desire for health, and the whole of her short life, after passing her very early childhood years, was spent in an earnest pursuit after knowledge, and the impartation of that knowledge, when gained; for she was teacher as student almost the whole of her life. She entered the Arkansas Industrial University at about fifteen years of age. After spending five or six years in that institution, she took the degree of Bachelor of Arts. She was then employed as teacher in her Alma Mater. She afterwards taught in the High School in Fort Smith, also in the Female College in Clinton, Mo. She then pursued her studies in the University of Michigan where she took the degree of Bachelor of Philosophy. While at the University of Michigan she was elected Adjunct Professor of English and Modern language in the University of Arkansas. She held that position till the close of the scholastic year ending Nov. 1893, when she was elected associate Professor of English and Modern languages; this position she held till death claimed her, March 30. Her purpose was to further prosecute her studies in some German institution; but, alas! that frail body gave way under the stern demands of her imperious ambition.

As a student, Miss Carnall will never be forgotten by her fellow students. Her untiring devotion to her work when present with them was an inspiration. The memory of her achievements, now that she is away, is a ground of hope. As a teacher she magnified her office. Hundreds of young men and women over the State of Arkansas are proud to say, "She was my teacher."

Miss Carnall was a devout Christian. With her the book of books was the Bible. The Bible to her was the word of God. There was about her none of those rationalistic tendencies that we so often find in those in whom the intellectual predominates. She once said to me: "Do you know that I once called in question the truth of the Bible?" "When was that?" said I. "When I was a foolish school girl," she answered. "When did you get over that skepticism?" I asked. "When I was converted," she answered. Her conversion, with her, settled all the problems of revelation. The God who had converted her soul was the same who had revealed himself in the Scriptures. She knew that God had converted her soul. The same God gave the Bible to her. She recognized the miraculous in her conversion, she was not surprised to find it elsewhere also. Nearly the whole of her Christian life she was a teacher in Sunday school. Though delicate and frail, through the two years that I was her pastor, she was always found in her place at roll call. And what is still better than being punctual, she was successful in pointing the members of her class to the "Lamb of God that taketh away the sin of the world."

The message of Miss Carnall's life to the world is, "Work while it is called today, for the night cometh when no man can work." On her death bed she gave direction that a message be published to her friends and to the world from her. This dying message is, "Tell my friends that I'm saved by faith in the Son of God who loves me and gave himself for me." S. ANDERSON.

MRS. ANNIE WINTER was born March 12, 1863; was married to F. Winter, Dec. 26, 1882; departed this life Dec. 27, 1893. Sister Winter was a sufferer for a long time, but she bore her sickness with patience. She leaves a husband, one sweet little boy and a host of friends to mourn their loss, but their loss was her eternal gain. She expressed to the writer great faith in God and that she was safe in the arms of Jesus. All that seemed to be in her way was leaving her family and that of Christ. Her prayer was that God would bring about their salvation and finally bring them to the home of the good. May God grant to answer that prayer even yet, though she has already gone to the spirit land, and bring them into the fold of Christ.

W. W. HENDRIX.

Haynes, Ark.
CATHARINE KENNEDY (nee Thorne) was born at Allentown, N. J., Sept. 8, 1817; came to Arkansas in 1836 and within the same year was married to B. J. McHenry, of Little Rock. Mr. McHenry died in 1846 and she married Samuel McMorin, of Pulaski county. Mr. McMorin dying, she was married to Rev. Absalom Kennedy who was in 1833 a member of the Arkansas Conference. At the age of 16 Sister Kennedy professed faith in Christ and joined the Methodist Church, of which she was a faithful member for 60 years—a Christian she was, true to the last. On April 11, 1894, she ceased to labor and entered Beulah Land, the reward of all the finally faithful. Her last hours were peaceful, as only those of a dying Christian can be.

R. K. WILKERSON.

REV. R. L. COLMAN was born in Buncombe Co., N. C., March 6, 1825, and with his father and mother at the age of 9 years he moved to Carroll Co., Tenn., where he grew up to manhood, when he married Miss Harriet Norman. In 1876 he moved to Clay Co., Ark., and there remained till the day of his death, at his home in Piggott, April 11, 1894. Bro. Colman was 69 years, 1 month and 4 days old when the sun went down the last time with him. His last end was that of peace. He sent for all those he owed anything and paid all his debts and in a short time went home to die no more. Bro. Colman was converted when young and at once felt that God had something for him to do, so he applied for a license to exhort and served the Church in that capacity until Oct. 30, 1869, at which time he was licensed to preach, and Nov. 30, 1873 he was ordained Deacon by Bishop H. N. McTear at Jackson, Tenn., and Dec. 11, 1881, he was ordained Elder by the same Bishop at Beebe, Ark., and he served the Church as a local Elder from that to the day of his death. He loved to talk of the Church of his choice and her work. I talked with him often in the sad hours of his affliction, and his only hope was in God and his religion. He leaves two daughters and a number of relatives to mourn their loss. I thank God His people die well. His pastor, JAMES D. RUTLEDGE.

LEA.

In memory of Berta Lea, who departed this life April 6, 1894, the Sunday school at Sardis offers the following resolutions:

Whereas, our heavenly Father in his alwise providence has seen fit to call from earth to heaven Berta, a much beloved member of our Sunday school,

Resolved, That in the death of Berta Lea our Sunday school has lost a valuable member and the Church an exemplary Christian.

2. That we offer to the sorrowing family our deep sympathy with the consoling thought that this loved one has only crossed the last river and is "waiting and watching for them on the beautiful shore."

One less at home.

The cherished circle broken, a dear face missed Day by day from its accustomed place, But ceased, saved and perfected by grace, One more in heaven.

3. That a copy of these resolutions be placed upon our Minutes, and a copy sent to THE ARKANSAS METHODIST with a request for publication.

CLARA GRISWOLD,

MARY BRAZEALE,

ETTA LEONARD,

Committee.

WM. LONNIE FISHER,

oldest son of Rev. W. B. and Sallie J. Fisher, was born Sept. 10, 1885; baptized by Rev. W. P. Miller Oct. 21, 1888, and was drowned in the Ouachita river, near Friendship, Hot Spring Co., Ark., May 4, 1894. His body was found after three days and interred by the side of his mother in the cemetery near Friendship. Lonnie was a good, obedient child, religiously inclined, and manifested a tendency to rebuke sin. No doubt his spirit is viewing around the throne of God today. Oh! how hard for a precious child to thus be snatched away. To the bereaved father and relatives I tender heartfelt sympathy and condolence and commend them to the God of all comfort. Be faithful to the end and you shall meet your precious Lonnie in the sweet by and by.

R. T. RILEY.

How's This!

We offer One Hundred Dollars reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure.

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While it is rather a little early to mention the fact, before all traces of "Jack Frost" have departed from the earth, the management of the Iron Mountain Route wishes to call the attention of tourists to its excellent through Pullman service from all parts of Arkansas and the Southwest to St. Louis and Kansas City, where direct connection is made with the Missouri Pacific Railway's "Colorado Short Line," for the Summer Health and Pleasure Resorts of Colorado, Utah and the Rocky Mountains.

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"Found him sick in the bed with the chills, pooh bah,"
"But Cheatham's Chill Tonic got him up on his feet,"
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If your digestion is out of whack, if you need a strengthener or an appetizer, try Cheatham's Chill Tonic. It will bring you out of the kinks. Put up in both tasteless and bitter styles.

Cheatham's Chill Tonic contains neither Quinine, Cinchonidia, Arsenic, Strychaine or Mercury, and does not produce buzzing in the ears or deafness. Cure guaranteed. Put up in both tasteless and bitter styles.

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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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GEO. THORNBURGH, Business Mgr.

THURSDAY, JUNE 7, 1894.

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To Advertisers: The circulation of The Arkansas Methodist is forty per cent larger than that of any other paper, religious or political, published in Arkansas.

From Printers Ink: "Arkansas Methodist: Published at Little Rock, has a much higher circulation rating than any other newspaper published in the State. This organ of the Methodist Episcopal Church, South, is credited with a circulation that exceeds the sum total of the ratings accorded to the ten other religious periodicals issued in the State."

Notice to Subscribers.

The date on the label of your paper is the time you are paid for. If the date on your label is not correct write to us about it. The paper will not be discontinued to you until you pay what you owe on it. Every traveling preacher of the M. E. Church, South, in Arkansas is our agent and authorized to receive subscriptions. If you want your paper changed from one postoffice to another give the name of both offices, and say "change my paper from P. O. to P. O." and sign your name. Newspaper subscription laws.—For general information we give the following summary of the decisions of the United States Courts touching newspaper subscriptions.

1. Subscribers who do not give express orders to the contrary are considered as wishing to renew their subscriptions.
2. If subscribers order the discontinuance of their periodicals, the publisher may continue to send them until all arrearages are paid.
3. If subscribers neglect or refuse to take their periodicals from the postoffice, they are responsible until they have settled their bills and ordered them discontinued.
4. If subscribers move to places without informing the publisher, and the papers are sent to the former address, they are held responsible.
5. The courts have decided that refusing to take periodicals from the postoffice, or removing and leaving them unclaimed, is prima facie evidence of intentional fraud.
6. If subscribers pay in advance they are bound to give notice at the end of the time if they do not wish to continue taking it; otherwise the publisher is authorized to send it and the subscriber will be responsible until an express notice, with payment of all arrearages, is sent to the publisher.
7. All remittances should be made by draft, postal money order, or express money order, express or registered letters. Money forwarded in any other way is at the sender's risk.

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From Pastoral Charges.

Monticello District.

The Monticello District Sunday School Conference meets at Tillar, July 3, at 3 p. m. Members can leave home Tuesday to come by rail. Will announce later as to reduced rates. On Wednesday afternoon and night we will consider Epworth Leagues, and on Friday afternoon and night during District Conference—there will be a meeting of the representatives of the Woman's Missionary Societies of the District. Pastors, superintendents and one delegate from each Sunday school are expected to be present at Sunday School Conference. Pastors, Presidents of Leagues and one delegate will represent the Leagues. The District Secretary, Presidents and one delegate from each Missionary Society will represent the Woman's Missionary Societies of the District. We shall expect a full attendance and that thorough preparation be made for this occasion. Pray for the power of the Holy Ghost to be shed upon us.

A. O. EVANS, P. E. Monticello, June 4.

HAMBURG CIRCUIT.

My 2nd Quarterly Conference convened last Saturday and Sunday. Bro. Evans was on hand, looking after the interests of the Church. His sermon on prohibition was the best I ever heard on that subject. The reports showed some improvements, especially on Sunday schools. We have the best S. S. at Milo I ever saw. Bro. B. F. Harris is Superintendent. They have eighty-five enrolled. The 5th Sunday in April was Children's Day and a number of them had speeches and recitations, that were delivered in an impressive manner; Collection \$2.60. The finances of the work are away behind, but my people say they won't let me suffer. I am looking for a grand time this summer. I never forget THE METHODIST. Yours fraternally, R. J. RAIFORD.

Hamburg, June 1.

LAKE VILLAGE AND CARROLLA.

Last Sunday we observed Children's Day at Lake Village. The beautiful program was most excellently rendered under the direction of that most zealous worker, Mrs. Eleanor Avent. Nellie Mead and Charlie Gaines, two sweet children of four summers, passed the baskets, and the amount of \$6.10 was contributed. The prospects are good for a successful year, both at Lake Village and Carrolla. We feel sure the Lord will deliver us from the floods this year. We need a baptism of spiritual power. Let all the brethren help me by their prayers. Very truly, J. H. GLASS.

Grand Lake, May 30.

REVIVAL AT ST. FRANCIS.

We are in the midst of a grand meeting at St. Francis. I have Bro. Johnson of Jonesboro, Ark., and R. M. Ownby of Mo. Bro. Ownby preached to the children last night one of the most impressive sermons I have ever heard. He is a second Sam Jones. At the close of the sermon some twenty-

nine or thirty persons came up to the altar for prayers.

Bro. Bennett, please say to the good people of Ark. that we want their prayers for a sweeping revival here.

JAMES D. RUTLEDGE.

JUNE 4.

MORRILTON STATION.

Our recent revival meeting led by Rev. John P. Lowry was quite a success. There were between 40 and 50 professions and reclamations. About 30 joined our Church, some the Presbyterian and some the Baptist. I don't think I ever saw a meeting that seemed to touch and awaken a larger per cent of the membership of the Church. Bro. Lowry is an earnest, indefatigable worker, and did the best preaching I have heard since I have been in the State. Thus far I have received into the Church about 50 members. The membership of our Epworth League has doubled since the first of the year. A great impulse was given to it by the Epworth League Conference. We have recently reorganized and are doing good work. The League numbers now about 70 members, and new members coming in every Sunday. Our Sunday school is in a flourishing condition, constantly growing in numbers and usefulness. We have an average attendance of about 170. Financially, the salaries of P. E. and pastor are paid in full to date. So you see we are in good working trim at Morrilton. Come and see us. With best wishes for THE METHODIST and highest regards for yourself, I am cordially, J. T. BAGWELL.

May 27.

WHEATLEY CIRCUIT.

We are poor but happy down here, and are now working in crops which bear promise of a fruitful yield, which will enable us to pay off our debts to God and man. True some of the latter are badly milled and almost outlawed, as, for instance, the subscription to this paper of the man who now reads this and owes 2, 4, 6, 8 or 10 years subscription. But we owe it and we know it and we are going to pay it, for we are honest, square folks. If we can't pay it all at one time, we will pay \$5, \$2, or \$1 at a time till all is paid. Isn't that it, Dr. Bennett? I thought so. Well!

I have three kinds of people here to minister to: the good, the no-good, and the goody-good; the last named is the meanest, most good-for-nothing kind on earth. They're just so very good they're good for nothing. The only difference between my second and third class is, that the former are conscious and the latter unconscious of their nothingness. This is the kind that profess but don't progress. They're all blow and no go. They feed the preacher on compliments—wind for whirlwind—and preach "a naked preacher for naked truth." He has a brother here who is known as the little fellow. He is the smallest thing imaginable except his conscience. Were he no larger bodily than he is morally, and mentally, you could lay a score of him lengthwise on a cambric needle, or fire the whole lot at one time throughsights eye without touching sides, top or bottom—unless their ears hung. He's just large enough for an eye-sore if you see him or an emetic if you are compelled to swallow him. Thank the Lord, however, for his feyness, for he is no larger in number than in calibre. But an attempt to exercise the apostolic policy of becoming "all things to all men" proves abortive in his case, unless your ambition be to be nothing. He "don't take no Church paper, fur they're too high." So he reads, and grows on, the Chicago Saturday Blade, New York Family Story Paper, The Suckerville Soul Rot and other such literary trash. So when the preacher returns from some mid-year Preachers' Institute or District meeting he is the old narrow-headed, hatchet-faced ignoramus who asks you "where you go this year?" or, "who's our new preacher?" Every community has him and I've found him on this charge.

Yet, here high notions, high desires unfold, Prompting to noble deeds; here links of gold Bind soul to soul and thought to divine inspire A thirst unquenchable, a holy fire. I am no pessimist. I hate pessimism. Better to live but a day in the sunshine of hope and joy than a century under the sable shadows of distrust and despair. My people are for the most part broad gauged and liberal hearted.

Have added 16 to the Church since Conference, but have lost several by removal. My people are largely nomadic. One-half my circuit has been almost ruined by White-Capism. It will be years before the country will fully recover from the backset it has thus received. But we are hopeful. God hasn't forgotten the world. Our hope is in Him. One with Him can chase a thousand and there are not five hundred of these fellows, so they can run just twice as far. I have got to that point where I can say thank God for trials, persecutions and distresses. Adversity is the pabulum on which Caesars fatten and sacrifice is the price of the manhood absolute. But I in mercy forbear. Aren't you glad I don't call often? Success to THE METHODIST. In love, ED. P. CROWE.

Wheatley, May 30.

MT. PISGAH CIRCUIT.

Bro. Gregory met us May 26 to attend the regular business of our 2nd Q. C. We had a full attendance of official brethren; the reports and words of sympathy showed the machinery of the Church to be in good working order. I've never had a more loyal and faithful lot of people to serve since I've been in the ministry. May the blessings of the Lord be upon us and lead us into a large place, where we may have that liberty so much needed to carry on His work successfully. Bro. Gregory preached three substantial sermons, the fruit of which will be gathered not many days hence. He preached the unvarnished

truth, regardless of fear or criticism. We all fell in love with him, and a re-Churches want him to assist in our revival services. One man said to May "He preaches the old gospel." The Lord be with him in his intimate work and continue to give him that grace needed to preach the old gospel, which is the power of God for the salvation of the world. This mature counsel, his words of fatherly love and sympathy have so much enthused us as preachers and people, that we enter upon the third quarter with redoubled energy and zeal for our Lord's work. May the blessings of heaven rest upon you and yours in the great work of our Church, is the wish of yours in the work, S. F. BROWN.

Heber, May 31.

SALINE CIRCUIT.

Our 2nd Q. C. just past. Our P. E., Bro. Jenkins, on hand but too late for Q. C., being detained at home by the illness of his little son. He arrived in time Saturday night to give us a splendid sermon on the subject of prayer. Bro. E. R. Steel, P. C. of Center Point, preached for us on Saturday at 11 o'clock on the subject of training children. Bro. Jenkins preached again on Sunday morning an excellent sermon to a large and appreciative congregation, which did us good. Our communion service was large. Bro. Jenkins preached again in the afternoon to the children, saying a great many things that made them laugh and also many good things which we trust will not be soon forgotten by them.

Finances badly behind, owing to the scarcity of money. But we hope to come out all right in the end. Our congregations are usually large and attentive; the outlook for a revival good. May the Lord give us many souls this year to make us glad. God bless the Editor and Manager of THE METHODIST. J. J. MENEFF.

May 29.

School Boards, or anyone desiring to secure the services of efficient teachers, or teachers desiring to secure good positions, should write Prof. J. M. Dewberry, Manager of The School Agency, Montgomery, Ala.

DEATH NOTICE.

Died at the parents' residence, Clarksville, Ark., June 1, 1894, Ida Ilete, infant daughter of Rev. I. H. Myers of the Arkansas Conference, aged 2 years and 4 months. Another shadow across the threshold, hearts again crushed, heaven richer and another incentive for father, mother, brothers and sisters to "Press on to the mark of the prize of the high calling of God in Christ Jesus." R. M. TRAYLOR.

Clarksville, June 4.

Notice.

The Sunday School Conference of the Washington District will convene at Locksburg July 3, and the District Conference will meet on the 5th of July. All delegates who expect to come by railroad, please let me know at once, as conveyance will meet you at Nashville, on Monday July 2. Brother, if your wife is coming with you, please let us know it. A. M. ROBERTSON.

Quarterly Meetings.

Washington District, 3rd round, Geo. M. Hill, P. E. Washington June 23, 24; Mineral Springs 30, July 1; Locksburg 7, 8; Bright Star 14, 15; Genoa 21, 22; Fulton and College Hill 28, 29; De Ana Aug. 4, 5; Emmet 11, 12; Hope 18, 19; Prescott 15, 20; Chapel Hill 25, 26; Rocky Comfort Sept. 1, 2; Richmond 2, 3; Center Point 8, 9; Nashville 15, 16; Spring Hill 22, 23.

Washington Dist. S. S. Conference will meet at Locksburg 9:30 a. m. Tuesday July 3, 1894. Opening sermon by Rev. J. M. D. Sturgis at 11 a. m. Urge every school to send a representative. Program will be furnished later.

District Conf. will meet Thursday July 5, at 9 a. m. at the same place. Let all come praying for a baptism of power that we may all be qualified for the campaign that is to follow. Batesville Dist., 3rd round, Jas. F. Jernigan, P. E. Central Avenue Batesville June 2, 3; Batesville 9, 10; Oil Trough 16, 17; Barren Fork 23, 24; Melbourne 30, July 1; Newburg 7, 8; Viola 14, 15; Salem 21, 22; Mountain View 28, 29; Ash Flat Aug. 4, 5; Evening Shade 11, 12; Calamine 18, 19; Sulphur Rock 25, 26; Jamestown Sept. 1, 2; Cedar Grove 8, 9; Eureka Springs Dist. 3rd round, Y. Gilmore, P. E. Eureka Springs Sept. 2, 3; Kings River miss at Ferrill's on June 4; Berryville at Piney 9, 10; Carrollton at Lippsch 16, 17; Jasper miss at Merline 23, 24; Kingston at Live Water 30, July 1; Buetsville at Marble 7, 8; Green Forest at Green Forest 14, 15; Hindsville at Bohannon 21, 22; St. Paul miss at Combs 28, 29; Goshen at Braden Aug. 4, 5; War Eagle at 11, 12.

Clarksville District 3d round, S. S. Key, P. E. Altus and Coal Hill at Coal Hill May 26, 27; Ozark June 2, 3; Lamar and Knoxville at Lamar 9, 10; Aims at Mulberry 16, 17; Clarksville June 23, 24; Hartman at Spring Hill 30, July 1; Dyer at Oak Bower 7, 8; Ozono miss at Cove Creek 14, 15; Clarksville at Beckenridge 21, 22; Oak at Gar Creek 28, 29; Van Buren June 4, 5; Van Buren City miss 11, 12; Chester miss at Cove City 18, 19.

Newport Dist., 3rd round, N. E. Skinner, P. E. Bayou at June 9, 10; Glover Bayou miss 16, 17; Fortia at 23; Tuckerman and Jacksonport 30; Cache mission July 7; Walnut Ridge & Corning 14, 15; Newport June 22; Oak at 28, 29; Smithville at Aug. 4, 5; Black Rock at 11, 12; Mammoth Spring 18, 19; Walnut Hill at 25, 26; Pochontas at Sept. 1, 2; Silex at 8, 9.

Hot Springs District 3rd round, A. D. Jenkins, P. E. South Hot Springs June 9, 10; Malvern Hill 17, 18; Mt. Valley 30, July 1; Crest Springs 7, 8; Central Avenue 14, 15; Mt. Ida at 21, 22; Mt. Fork 28, 29; New Liberty Aug. 4, 5; Glenn St. 8; Amity at 11, 12; New Hope 18, 19; Sallis at Silver Hill 25, 26.

The Hot Springs District Conference will be held at Cherry Hill, Ark., July 18-22. The Sunday School Conference will be held on Thursday July 19. Let each charge send one or two delegates from the Sunday schools. Let the pastors see that the Quarterly Conference Records be sent to the District conference.

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District Conferences.

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

DISTRICT	PLACE	DATE
Fort Smith	Greenwood	May 31
Dardanelle	Rover	" "
Monticello	Tillar	July 5
Little Rock	Des Arc	" "
Rayetaville	Elm Springs	" "
Washington	Locksburg	" "
Helena	Cotton Plant	" "
Newport	Corning	" "
Morrilton	Clinton	" "
Eureka Springs	Green Forest	" "
Jamestown	Harrisburg	" "
Hot Springs	Cherry Hill	" "
Batesville	Mt. View	" "
Harrison	Mt. Home	" "
Searcy	Augusta	" "

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