

The Arkansas Methodist.

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

BY BENNETT & THORNBURGH.

"Speak Thou The Things That Become Sound Doctrine."

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No. 48

DISTRICT CONFERENCES.

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

DISTRICT.	PLACE.	DATE.
Newport.	Portia.	May 25
Jonesboro.	Osteola.	26
Fayetteville.	Boonville.	26
Morrilton.	Springtown.	26
Pine Bluff.	Conway.	June 9
Washington.	Lakeside P. B.	22
	Richmond.	24

CAN PASTORS NO LONGER CONVERT SOULS?

Under this singular heading Rev. Dr. T. L. Cuyler in the Christian at Work says: This is a rather startling question to raise; but it is suggested by the announcement that several of the prominent Methodist ministers (in one of our largest cities) have employed lately professional "evangelists" to conduct revival meetings in their churches. This strikes me as a "new departure"—and from the time honored customs in that noble denomination. It used to be the most joyful part of the Methodist preacher's work to conduct these special services; and after sowing the Gospel-seed for several months to bring in his sheaves with shouting. Into such revival harvesting the Hatfields, the Whites, and the Wakeleys of the past, and the J. O. Peckes and Parkers of the present, have thrown their whole souls, and have counted it the "joy and crown" of their ministry to lead awakened sinners to Jesus Christ.

But now it would seem that the intellectual demands upon the pastors of the prominent city churches are such that they are sending off for "evangelists" to come and draw the gospel-net and reap the harvest! Can it be that these dear brethren feel it to be their chief duty to discuss the "questions of the day" for the cultured heads in their congregations, and therefore must leave to some humbler and warm-hearted brother the work of saving precious souls? God forbid that I should misjudge any minister of our Lord and Master! But whatever may be the motive for this course, it seems to some of us old-fashioned Gospelers to be a lamentable mistake. The same mistake has often been committed by Presbyterian and Congregationalist and Baptist pastors; but it attracts more attention when committed by our Methodist brethren, because they have generally been adepts in the conducting of revival services.

How any pastor (of any denomination) should deliberately surrender the highest of all his spiritual delights and delegate to another the most momentous of all his duties, is beyond my comprehension. What is the chief duty of every minister of the Gospel? What is his sweetest and sublimest satisfaction? Assuredly it is to awaken impenitent sinners and to guide them to the cross of Christ. This great purpose should dominate their whole ministry. To instruct the ignorant, to comfort the afflicted, and to "edify" believers in godly living, are indeed vital duties, never to be neglected or belittled. But even these are subordinate to the greater work of winning souls.

Yet it would seem to be an increasingly prevalent idea that the chief business of a pastor is to prepare elaborate sermons ("for the times"), to visit the sick, attend funerals and weddings, and serve on all manner of ecclesiastical committees. Then when a season of quickening is sought for, and souls are to be converted, somebody must be sent for whose business it is to convert people! Is not that every godly-minded pastor's business? Ought not his whole work both in the pulpit and out of the pulpit be directed towards that supreme object, the salvation of souls? Of course we do not mean that his sermons should be a stereotyped series of exhortations to the impenitent; but we do mean that the grand truths and revealed doctrines, and sublime invitations and threatenings of God's Word should be so habitually presented as to turn guilty men from sin and hell to a faith in Christ, and a following of Christ. When a minister keeps this great purpose in his eye and on his heart, he will become a winner of souls, and will not need to ask any man of whatever name to come and guide his hearers or his neighbors to the Saviour. That prince of preachers, Charles H. Spurgeon, never sent for any "evangelist" to do what he could do so much better himself. He sowed his own gospel-seed, and reaped his own harvests. I never heard him preach a single sermon that did not contain somewhere in it, a presentation of Jesus Christ, and a loving invitation to his hearers to accept that Saviour. He preached doctrines clearly and logically—but always so simply and pun-

gently that they became the most powerful instruments both to awaken and to guide immortal souls into the way of life. Spurgeon was the model-minister of our modern times.

While I am maintaining that every pastor should aim to do his own work of soul-winning, is there no need of and no field for evangelists? Certainly there is a field for them to occupy, and God has abundantly honored and blessed them in that field. But it is not a displacer of pastors, or the substitute for pastors. For example, Mr. Moody always acts as the ally and the assistant of the pastors—never as their substitute. His is a very different province. He and his associate, Mr. Sankey, are just now traversing Scotland—as Peter the Hermit mounted on his mule traversed Europe, sounding his trumpet for a crusade to rescue the Holy City. Mr. Moody spends a day or two in each town, cheering and stimulating the pastors, arousing the churches, and kindling sparks that may be fanned into flames of "revivals."

The most eminent evangelist now in America, the Rev. B. Fay Mills, is pursuing a peculiar line of operations with marvelous success. He combines the ministers and churches in great union services, gathers vast multitudes in central edifices, and proclaims the Gospel to them with remarkable pungency and power. Then he leaves the pastors to follow up the work in their respective churches. There are other ways in which wise and devoted evangelists may labor without interfering in the least degree with the legitimate province of the shepherd of any congregation. Sometimes a pastor may be so disabled by sickness or overwork that he may be obliged to call in the aid of a discreet evangelist. The demand for preachers of the glorious Gospel is so great that no man who can preach effectively should be prevented from doing so.

Our contention is not that there should be no such office as that of the itinerant evangelist, but that the appointed and anointed pastor should not surrender to him, or to any one, the sacred responsibility for guiding the souls under their own charge to the Lord Jesus Christ. To each pastor this precious Gospel is committed; to him is the divine promise of a blessing upon his fidelity; to him is offered the most exquisite joy this side of heaven, the joy of "converting sinners and saving souls from death." We intend no disrespect to our beloved brethren of the Methodist or any other denomination in these frank utterances; but we earnestly exhort them never to give, any color to the imputation that pastors can no longer (with God's help) kindle revivals or conduct revivals, or guide sinners to their only Saviour.

GREAT REVIVAL IN MEMPHIS.

Mr. Editor:—I have just returned from a revival meeting in Central Methodist Church, Memphis, Tenn., of which Dr. Monk is pastor. The meeting lasted three weeks, and was said by Bishop Key to have been, in some respects, the most remarkable he had ever seen. The Bishop preached eighteen sermons consecutively—two a day. He left on Friday, and on Sunday Dr. Hoss filled the pulpit, morning and evening. It was my pleasure to arrive there early Monday morning and to labor until Saturday. During that time there were thirty additions to the Church, making a total to Friday night of seventy-five accessions. It was a week of terrible rain and storm, but the people came at every service. One evening when a waterspout seemed to burst over the city just after dark, and the wind was such that no umbrella could live in it for a moment, there were ladies present living two miles from the Church. Several incidents of interest occurred, of which the following well illustrates the spirit that ought to characterize every young convert: What is known as a society young lady approached the altar one evening for prayer. The next day a young gentleman friend of her circle called her up on the telephone and said: "I hear you were down at that Methodist altar last night crying like a baby. Is it true?" Who can say how deeply this shaft may have sunk into her heart? But who can refrain from a feeling of applause as she sent back this noble response over the wire: "Yes, I was at the altar last night weeping, not so much like a babe as like a poor broken-hearted sinner, and I have found peace in believing. Won't you come to the meeting tonight?" The meeting was to close last night, and it was said by officers of the Church to have been the best ever held at Central.

There was nothing like clap-trap about it. From first to last it was wholly under the management of the pastor, who opened and closed all the services no matter who preached, or was present, and who exhibits an earnestness and an ability in such work seldom if ever surpassed.

R. D. SMART.
Little Rock, April 11.

LETTER FROM GILDEROY.

In some respects this has been an exceedingly hard winter away down South in Miss. We have had some very cold weather, the coldest for some years past. Extra supplies of wood and coal had to be bought. This was hard on poor people, and most of our people are poor—poorer now than for many long years before. The low price of cotton has made hard times harder. The pressure in money matters this year will be such as we have not known at any time since the war. Our farmers talk about growing more corn and less cotton, and about trying to raise their meat at home. I do not know how it will be. People are slow to change. They run in "ruts"—continue to do what they have been in the habit of doing. So it has been, and likely will be down to the end of time. "We see the right and yet the wrong pursue." I think each man would be glad all the others would make "hog and hominy," while he grew a larger crop of cotton than ever before. Much of this talk about more corn and less cotton is a sort of mutual deception—each trying to deceive the other.

My article in a former number of THE METHODIST on the organist and the choir seems to have ruffled the feathers of some good people in several widely separated sections of our wide-spread Zion. Well, it was meant for no one in particular, except for those whom it fit. It fitted to a fraction more people than I supposed it would. If those who are guilty will only quit their folly and sin, I don't care a fig how mad they get at me. An organist full of religion, and free from unholiness, and from jealousy of other women who play, is a great blessing to any Church. Where there are rivalries, jealousies, envies and the like, there the Devil is. Any personal application of what I say now, and said before, is made by your own conscience and not by me. This utterance, like the other, is made to fit only those who are amind to try to do so.

The New Orleans Advocate now has a double team in the editorial carriage. Rev. B. F. Lewis, Associate Editor, spent some days with me, preaching for my people twice on the third Sunday. His sermons were good to the use of edifying, and they were highly appreciated by the good people of Pickens. He is a choice man, amiable, sweet-spirited, deeply pious and clear and strong with both tongue and pen. He is making a pretty thorough canvass of the field in the two Miss. Conferences. Enlargement for the paper comes in all places where he goes.

I am now reading "Methodist Union" by Rev. W. P. Harrison, D. D. This is the strongest, clearest and most compact of all the books on this provoking subject. We will never come together while we stand so far apart on some very important matters. We can not, will not, ought not, to rush into each other's arms and give way to gush till we are ready for it. There is a manly, honorable and Christian way to come together, if this be desired; and I am opposed to coming together any other way. If the other fellow wants to come, I'll meet him half way. If he wants to confess his fault, I'll confess mine; if he will beg pardon, I'll beg too; if he will forget the past, I'll forget with him. God does not require me to go all, confess all, beg all, and forget all, while the other fellow spits in my face and calls me a rebel. Not one word of it.

Yours, GILDEROY.

At a church social given in Buffalo, N. Y., a method of money-making was resorted to which went to the utmost limit of folly. When the curtain rose six beautiful ladies were seen standing in a row, each wearing a placard with this advertisement: "You may kiss me for a quarter." Such a method of making money for a church cannot be too severely condemned. We are glad to say that this was not a Methodist church, but we are sorry that it was a church of any kind. No one would be surprised to find such proceedings in a place of dissipation and revelry, but to witness them in a church must shock every sense of decency and propriety.—N. Y. Advocate.

EDUCATION AND PRACTICAL LIFE.

We hear much said about self-made men. Dr. Holmes writes, "Everybody likes and respects self-made men. It is a great deal better to be made in that way than not to be made at all," and he might have added that really there is no other way to make men.

This term is usually applied, however, to that class of men who come into public life and rise to distinction without the aid of academic culture, and this fact is sometimes claimed as proof that the higher education is not necessary or desirable as a preparation for life's duties. But facts do not sustain this view of the case.

It is true that scholastic education cannot make the man. It must have something to develop and polish. Talent or ability is a natural product wherever it exists, and in whatever degree. If the boy has, but one talent the school or college can develop but one. If he has five talents and improves his opportunities, the college will place him on a much higher plane in active life.

But give us two boys of equal capacity. To one of them give a systematic and thorough collegiate education, and leave the other to come up through the "rough and tumble" of life. The former will have the advantage of a great controlling help of which the other is deprived, and by which he would be greatly benefited. The disposition to depreciate and undervalue a university education arises from a narrow conception of education itself and of the true aims of life.

Every man who has become a man has been self-made. This is as true of the college graduate as it is of the man who has risen to distinction without academic training. The latter are not usually found boasting of what they have accomplished without the help of the college, but more often regretting that they did not or could not enjoy the superior advantages which the college affords. One of Boston's distinguished men who has attained the highest position in his profession once said to the writer, "Could I have realized the possibilities of life when I started, I should have pursued a full collegiate course instead of rushing into the pulpit as I did."

Development and culture are the result of self-application and can be secured in no other way. An example may be a Lincoln poring over his law books by the aid of a burning pine knot in the western wilderness, or an Everett studying in the halls of Harvard University. The circumstances and methods differ, but the aim and results are the same in kind. Lincoln would doubtless have done more and better under the systematic training of the university, and Everett would have suffered loss with only the advantages enjoyed by the great rail-splitter, lawyer and president. But both these men were self-made.

Practical ability in any profession or calling is the object to be gained by education, and this is not to be applied alone to those who lay brick or take in currency over the counter. (It must be found in every position and sphere of life. College training aims to develop a man's self-making power, and he is less likely than those who climb up some other way, to fashion himself according to any narrow pattern. But if the power is not in the man in the latent form, the college cannot develop it.

How then are we to treat this subject? Shall we urge the importance of universal education? Certainly the primary, and as far as practicable, the higher academic training. Shall we encourage all to avail themselves of college and university culture? I answer no. There are a few in every generation who do not seem to need it, to gain distinction and influence. Still these same men would be greatly benefited by a more extensive and systematic education. And there are many who would not be sufficiently benefited by such a course of study, to warrant the necessary time and expense to complete it.

Well established statistics fully sustain the position I have here taken. It has been estimated by good authority, that a free public school education in our country adds 50 per cent. to the productive power of labor. Hence every child should be so educated. Again, an academic education it is claimed adds 100 per cent., and a college and university education 200 to 300 per cent. to the productive power of labor. This of course depends upon the capacity and ability of the student or pupil to profit by the advantages of the higher education. Hence, so far as they give evidence of ability and adaptation to any line of manual service, and have the means to pros-

ecute such a course of study, our youth should be encouraged in the effort to secure a more or less liberal education. Another interesting fact illustrates. Only a small fraction of one per cent. of the voters in America are college educated men, yet they hold 58 per cent. of the highest offices.—Hiram Orcutt, LL. D., in Journal of Education.

HARRISON DISTRICT CONFERENCE.

The twenty-fifth session of Harrison District Conference met in the M. E. Church, South, in the town of Harrison on Thursday, March 25, '92, at 9 a. m., Rev. S. F. Dykes, Presiding Elder, in the chair.

The attendance was small at the opening, owing to high waters; before the close of the Conference the District was well represented. The local preachers were notably absent during the entire session. Two or three local preachers represented the entire class. The attendance of lay delegates was much better. One thing, however, was demonstrated, that was that it is far better to hold these Conferences early in the year than to defer them to hot, dry months of summer.

From the first to the last session the interest was good. The spiritual interest increased at every service. The verdict of all was, "we had a splendid Conference."

Considering the hard times the reports of the pastors were encouraging; however, the finances in many places are woefully belittled. One station had paid only a few dollars; a circuit had paid to date 5 per cent. of its obligations. Another circuit had not a single house of worship—but did have eight local preachers. Why might not each one of those preachers, and they could, build a log house this year? "The tabernacle of the most High" under doors! Another circuit reported one-fourth of a house—two kinds of Baptists owning the other three-fourths. These circuits have no Sunday-schools, cannot have, for the reason that there are no houses to put them in. The writer once bought a horse which, as he was told, lived through the winter on dry corn stalks and tobacco leaves. He (the horse) took shelter from the storms on the sunny side of a bluff. After a winter spent in a stable and a spring and summer on a clover field, his value trebled. Can a child, a man, live and do well without a church house? They will get, perhaps, dry corn stalks and tobacco leaves.

Yellville Institute, the property of the District, was reported as doing well. The indebtedness on the building can be provided for. The faculty is efficient and progressive. The preachers in the District were urged to present the Institute's claims to their people. Already the fruit is seen, the first ripened grain has appeared. The school can and ought to have a larger patronage, and the money to relieve the embarrassment of debt must be forthcoming, and no doubt will be. Let those who have subscribed pay promptly, and all will be well.

The woman's question was up for discussion. One preacher reported eight female class leaders, and per consequence eight female members of his Quarterly Conference. At this state of things some of the brethren became alarmed, and rather pointedly criticised the action of the preacher. Perhaps the question will go before the next Annual Conference for a solution.

The District Conference was a blessing to us at Harrison. The pastors returned to their fields with renewed zeal and energy. It is always a "good and pleasant thing" for brethren to meet in Conference.

We missed you, Mr. Editor. Sorry King's River didn't wait till you and Bro. Pipkin had crossed.

Delegates to the Annual Conference: Hon. B. B. Hudgins, A. S. Layton, Dr. B. J. Vance and Rev. C. C. Johnson.

The meeting was continued with good prospects.

T. J. REYNOLDS, Sec'y.
Harrison, March 29.

RESOLUTION.

Resolved, That we sincerely regret the inability of Drs. Bennett and Pipkin, the former our Editor, the latter Agent American Bible Society, to reach our District Conference, they having made earnest efforts to do so. And, further, that we cordially invite them to visit Harrison District in the near future or at such time as they may elect.

D. C. ROSS,
J. C. HOOKER.

The Secretary adds: The discussion of the woman's question on Saturday afternoon prevented his delivering that (stirring) address in behalf of THE METHODIST, for the reason that when Judge Hudgins got

through with him, he didn't feel like it.

CHINESE EXCLUSION.

On the Chinese exclusion bill, introduced in the present Congress by Mr. Geary of California, and recently passed by the House of Representatives, the N. Y. Observer says:

"This bill virtually excludes every person of Chinese blood, save Chinese officials, and those admitted by the Secretary of the Treasury, and, in effect, says to a friendly power, which has by treaty granted this country privileges only enjoyed by the most favored nations, that its subjects are absolutely proscribed. Its spirit is so hostile, in brief, that the Chinese minister at Washington has intimated that in the event of its passage he will feel compelled to withdraw, a procedure which would almost necessarily be followed by the recall of the American minister at Peking, and, even if peace could be preserved, a tension of relations similar to that existing between the United States and Italy."

"China is a friendly power, maintaining a minister in this country for the furtherance of friendly relations, and according recognition and protection to an American minister at Peking; and between the two governments there are treaties which each is morally and legally bound to observe. Each has important business relations with the other; American traders have immense investments in China, and Chinese merchants conduct a large trade with America; and the protection of the lives and property of the former is guaranteed by the Pekin government. A large and profitable carrying trade between the two countries has been built up as the result of this guarantee and of the commercial treaties growing out of the friendly relations of the two countries. Moreover there are many American missionaries in China, laboring under a protection accorded by the Chinese Emperor only to the most favored nations, and permitted and protected in provinces not specified in the treaties. The American Churches have some millions of dollars invested in the spread of the gospel in China, and have what is worth more, the history and prestige of nearly a century of missionary work. All these interests might, and doubtless would, be jeopardized by the passage of such a measure as is contemplated, for it is not to be expected that China will permit her subjects to be absolutely proscribed by this government, and continue to accord protection and commercial privileges to American citizens in her own empire. She would regard the passage of the bill as a truculent violation of faith, and there could be no just complaint if to protect her own merchants and religion, a decree containing similar provisions to those of the proposed bill should be promulgated by the Imperial Government. A decree rendering it unlawful for any American merchant or missionary who may have been, is now or may hereafter be a resident within the Chinese Empire, to return to or remain in the empire, would not make pleasant reading, even for those who favor the Geary law as best adapted to provoke retaliation and so settle the Chinese question once for all."

There has been much uncertainty as to the number of Jews now in Palestine, and consequently much confusion in dealing with the subject. But at last we have a somewhat reliable report on the subject. The Hon. Selah Merrill, United States consul at Jerusalem, has transmitted to the Department of State at Washington a statement on the subject. He reports that there are at Jerusalem 25,322; at Safed 6,126; at Tabor 2,900; at Jaffa, 2,700; at Haifa, 1,640; at Hebron 1,200; Acre, 200; at Nablous 99; at Ramleh, 166; making a total of 40,353. He thinks those in the agricultural districts will bring the number up to 42,000. This certainly is not a large showing. It does not look much as if the Jews were returning to the land of their fathers. And this, too, in the face of the fact that the Rothschilds have been making earnest efforts to induce them to return. They evidently prefer the more modern and progressive portions of the earth. Those who have gone are, no doubt, many of them, in great need. They are refugees, and very poor.—Pittsburgh Advocate.

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Bennett & Thornburgh.

ARKANSAS METHODIST

THURSDAY, APRIL 14, 1892.

TRAIN THE CHILDREN FOR CHRIST.

Train up a child in the way he should go; and when he is old, he will not depart from it. Prov. 22:6.

And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.

And these words, which I command thee this day, shall be in thine heart. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. Deut. 6:5-7.

We will not hide them from their children, showing to the generation to come the praises of the Lord, and his strength, and his wonderful works that he hath done.

For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children.

That the generation to come might know them, even the children which should be born, who should arise and declare them to their children.

That they might set their hope in God, and not forget the works of God, but keep his commandments.

And might not be as their fathers, a stubborn and rebellious generation, a generation that set not their heart aright, and whose spirit was not steadfast with God. Psalms 78:4-8.

And all thy children shall be taught of the Lord, and great shall be the peace of thy children. Isa. 54:13.

And, ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord. Eph. 6:4.

At the same time came the disciples unto Jesus, saying, who is the greatest in the kingdom of heaven?

And Jesus called a little child unto him, and set him in the midst of them, and said, verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea. Mat. 18:1-6.

And he took a child and set him in the midst of them, and when he had taken him in his arms, he said unto them,

Whosoever shall receive one of such children in my name, receiveth me, and whosoever shall receive me, receiveth not me, but him that sent me. Mark 9:36,37.

For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. Acts 2:39.

Children, obey your parents in the Lord, for this is well pleasing in the sight of the Lord.

Fathers, provoke not your children to anger, lest they be discouraged. Col. 3:20-21.

And they brought young children to him, that he should touch them, and his disciples rebuked those that brought them.

But when Jesus saw it, he was much displeased and said unto them, suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Mat. 10:13,14.

But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them.

And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. 2 Tim. 3:14-15.

So when they had dined, Jesus saith unto Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, yea, Lord; thou knowest that I love thee. He saith unto him, feed my lambs. John 21:15.

"Suffer little children and forbid them not to come unto me." Do not hinder them by word, example or neglect, but bring them or cause them to come in every suitable way. I honestly believe, that if we neglect to bring the children to Christ, we will be held to account for it in the day of Judgment. They are entirely subject to surrounding influences and are just as susceptible of good as bad impressions, and unless their parents and the Church take them into the fold and train them for God, they are almost certain to go astray and be finally lost, and some one will have to answer for "forbidding them." It will amount to that, if we fail to make use of our opportunity to save them.

The mission of the Church on earth is to save souls, and in my opinion the most certain way to accomplish that end is to "train the children in the way they should go;" do not wait until they have suffered the effects of evil influences, but let them be "trained in the Scriptures from their youth." How can the Scriptures be a lamp to our feet, unless they are understood? In my opinion the Church is aiming above the mark. All agree that it is very hard to get adults to stop and consider. Our preachers work hard, but results in the way of good sound conversions are far from satisfactory. A large majority of those who join the Church are very weak brethren, dwarfs. They have not been trained, hence, do not know how to do the work of the Church, and but few of them try to do anything as Christians.

"And all thy children shall be taught of the Lord, and great shall be the peace of thy children." The primary education of the children

is secular instead of Christian. Children should be "taught of the Lord," and the first impressions should be religious impressions. There should be more children's songs in our hymn books, and the children should be taught to sing them. If children are in a saved condition, why are they not given membership in the Church, and protected from evil influences, and trained to do the work of the Church? If this was done as it should be, the Church would soon be well supplied with live, effective members, and in a short time the world would be taken for Christ.

This work of training the children can be accomplished very rapidly by establishing "Bible schools for children" all over the country; get a library consisting of Old and New Testaments, Catechisms and a variety of attractive illustrated religious books, such as First Steps for Little Feet, Little Ones' Bible Story Book, From the Crib to the Cross, Story of the Gospel, History of the New Testament, Little Ones' Pilgrim's Progress, Bible Stories for Children, The Life of Jesus and many other such books. Secure a competent, consecrated lady teacher, organize your "Bible school for children," and proceed to teach them the Scriptures morning and evening each day in the week, just as you would teach them to spell and read in a district school. Of course the school will be opened and closed with religious exercises, prayer and singing. After the school has been running for a while the teacher can utilize some of the larger girls as assistants; they can hear the little Catechism classes, and in so doing they are themselves greatly benefited. Have some of the boys to conduct the opening and closing exercises as often as possible, thus training them in church work. The children are to take books home with them to read and return. Select a good secretary to keep a roll of the members of the school as well as a list of the books, and see that they are charged to those who use them, and have them returned that others may read them. Train the children not only to read these books, but to read the Scriptures and pray in public. Let them hunt up the poor and neglected children and bring them to the school, visit the sick members and do missionary work; in a word, put them to work for the Master, and you will be surprised to see how they love it.

The Beebe school meets in our church and the children are taught to reverence God's house. I can not believe that any of them will ever misbehave at church. I organized a school of this kind on July 7, 1891, and owing to the faithful and efficient work of Mrs. Julia A. Clark, as teacher, I am able to report the school a grand success in every particular. At first I supposed it would be years before any good results would be manifest, but I am gratified to know that much and lasting good has been accomplished already—not only among the children who are members of the school, but among older persons, especially parents of the Bible school children, who read the books and hear the report of good work that is being done at the school. Several of our Bible school children have been converted and joined the Church, demonstrating what I have always believed, that the majority of little children are better than most people think. I find that they are receptive and anxious to learn the Scriptures, when properly presented. This opens up a fine field for our godly women to do a wonderful work for the Master, and affords a splendid opportunity for our preachers to talk to the children any day in the week, for if the school is organized and properly managed the children will be there at the appointed time, of their own accord. I am anxious to have such schools established at other places, but am barely able to keep the Beebe school going. Forty dollars is sufficient for a library and teachers will not charge full pay, as they need not put in more than two hours, morning and evening. A few thousand dollars would start many schools, and after they are once established the people will keep them going.

The study of the Scriptures ought to be made a prominent feature in all our colleges.

Most respectfully,
F. P. Laws.

Beebe, Ark.

CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this receipt in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. NOYES, 820 Powers' Block, Rochester, N. Y.

If you want a good sewing machine very cheap, write to Bennett & Thornburgh.

If you are Bilious, take Beecham's Pills.

LIKE PEOPLE, LIKE PRIEST.

MR. EDITOR:—From the bottom of my heart, I desire to thank Bro. J. R. Moore, for his article in this week's issue of THE METHODIST, on the above named subject. It is a lamentable fact, that the pastor who tries to do his duty in the administration of discipline against the worldly, dancing, theater-going, dram-drinking element of the Church, cuts his own head off; is called an extremist by this worldly element, and at the end of his first year he is removed to another field less inviting, and one that will not support him. Sometimes he goes with a sad heart, and with a warning to steer clear of church trials. While the kid-gloved, effeminate preacher, who panders to the whims of the worldly element of his charge, is lauded to the skies, returned to his charge for the whole disciplinary term, and then promoted to (in many instances) the very best paying appointments in the Conference, and these preachers go from year to year without a revival in their charges, bring up all the collections in full, and receive the commendation of good and faithful servants of the Master, while the faithful preachers who in the fear of God have cried aloud against sin in all of its forms, in the Church and out of it, and with tearful eyes and aching hearts have preached the doctrine of repentance toward God and faith toward our Lord Jesus Christ, and thereby warned their people to turn away from these dullest vanities, in order to escape the damnation of hell and get home to heaven, bear no such fulsome eulogies, because the worldly element of the Church is not pleased, and think it best for the Church that they be removed. And it is frequently the case, that this element has a wonderful influence in making the appointments of the preachers. We blame the two great political parties, the Government for pandering to the whisky element, in order that they may be retained in power, and at the same time we are pandering to the godless element of the Church, that our church coffers may be filled, and (I fear) that we may receive the praise of men more than of God. S. L. COCHRAN.

Walnut Ridge, April 1.

THE KING OF BREWERS.

MR. GEORGE EHRET is said to have accumulated forty millions of property. He manufactures over half a million barrels of beer annually, and possesses 175 solid blocks of property in New York. His bridal gift to his daughter, married the other day, was a check for \$1,000,000 dollars. He is the greatest and wealthiest brewer in the world, the baronet brewers of London not excepted.

Let us suppose that Mr. Ehret's ownership of these 5,000 saloons lasts, on an average, for a period of twenty years, and that each saloon destroys only five homes every year. Then Mr. Ehret will have been instrumental in the course of twenty years in bringing misery and degradation into 500,000 American homes. And this great, intelligent nation still and allows the work of destruction to go on. An attempt on the part of any foreign nation to deprive us of any real or supposed right, or any offense by a foreign nation against our sense of national dignity, would be at once met with a demand for reparation and apology; but, let the foreigner come among us and take out a license, and we are quite content to let him rob the nation of a large element of its manhood and undermine its very homes until they fall to pieces. He can pursue a business which is calculated to bring the nation into a condition in which it would not deserve the respect of other nations, and no one even talks of holding him responsible for the offense. When those who realize the mischievous character of his business demand that it shall not be permitted to go on they are met with an outcry in favor of "personal liberty" and against "sumptuary laws."

No person has any right to do an act which is in itself wrong or injurious to the community as a whole, and no State can give any of its citizens permission to commit such acts without thereby interfering with the rights of all its other citizens to be protected against wrong-doers. Personal liberty to do as you please is the devil's doctrine, and it is subversive of the Divine order of things in every case in which it is allowed to prevail. It was first asserted in the garden of Eden, and became from that time forward the basis of all sinful acts and the initial source of all human misery.

A day is coming when Mr. Ehret's 5,000 saloons will have ceased to exist, when his 175 solid blocks of city real estate will have melted away and when his forty millions of dollars will not be worth as much to him as a drop of cold water. In that day he will have to stand face to face with five hundred thousand souls, or whatever the number may be, who will have sacrificed their eternal happiness on the altar of Bacchus in his 5,000 saloons, and will have to listen to their reproaches.

Who that realizes the truth that a day of judgment is coming, when every man's character and conduct and the results of his life shall stand fully revealed and shall meet with

due reward or punishment—who that believes this would wish to stand in the shoes of the owner of 5,000 saloons, or of one saloon, for that matter?

Not for all the wealth of the universe, and its honors thrown in.—N. Y. Witness.

Glossy Sheen

And vigorous growth, so much admired in hair, can be secured by the use of Ayer's Hair Vigor. There is nothing better than this preparation for keeping the scalp clean, cool, and healthy. It restores to faded and gray hair the original color and beauty, prevents baldness, and imparts to the hair a silky texture and a lasting and delicate fragrance. The most elegant and economical dressing in the market, no toilet is complete without Ayer's Hair Vigor.

"My wife believes that the money spent for Ayer's Hair Vigor was the best investment she ever made. It imparts a soft

And Silky Texture

to the hair, and gives much satisfaction."

—J. Adams, St. Augustine, Texas.

"After using a number of other preparations without any satisfactory result, I find that Ayer's Hair Vigor is causing my hair to grow."

—A. J. Osment, General Merchant, Indian Head, N. W. T.

"Ayer's Hair Vigor is the only preparation I now use to keep my hair from becoming itchy humors, and prevent loss of hair. I confidently recommend it."—J. C. Butler, Spencer, Mass.

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"Ayer's Hair Vigor will prevent premature loss of hair and when so lost will stimulate a new growth. I have used the preparation for those purposes and know whereof I affirm."—A. Lacombe, Opelousas, La.

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Wilder's Cod Liver Oil & Phosphates are attended to by a distinguished and experienced chemist. They are not, but lack the peculiar virtues of this preparation. If your druggist does not keep them, send direct to A. B. WILBOR, Chemist, Boston, Mass., the only manufacturer of this preparation.

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ARKANSAS METHODIST.

THURSDAY, APRIL 14, 1892.

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SUCCESSFULLY

the disease must be treated through the blood. For this purpose no remedy is so effective as Ayer's Sarsaparilla.

"For the past eight years, I have been severely afflicted with Catarrh, none of the many remedies I tried affording me any relief. My digestion was considerably impaired, and my sleep disturbed by phlegm dropping into my throat. In September last I resolved to try Ayer's Sarsaparilla, began to use it at once, and am glad to testify to a great improvement in my health."

Frank Teson, Jr., engineer, 21 West Fourth street, New York City.

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

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EUREKA SPRINGS DISTRICT.

DR. BENNETT.—A nebulous "field note" may exist without the time to put in condition to print. This District is growing evidently in some important respects and features of efficiency for good—not to perfection yet—but "going on," we hope. We have here a territory of lofty heights and splendid distances. The Editor has had a little experience lately on the distances, with King's River to prevent, he knows, therefore, only in part. A tour into the "Switzerland of Arkansas" would be at once an eye-opener and a blessing to him during the heated months of July and August. We hope him a better acquaintance at the District Conference at Carrollton in the early summer.

Eureka Springs is well provided with pastors. Not the least among these is Rev. J. A. Walden of the Pine St. M. E. Church, South. The newspapers too of the city are considerable, and courteous withal on church notices and else.

Huntsville is a most interesting town. Few pastors of Arkansas excel Rev. B. Monk in dispensing the Word of Life in chaste speech and gospel simplicity, to the entertainment and benefit of his splendid congregation. A parsonage debt had been paid, and the Quarterly meeting was pleasant. His two churches out of town are strong and of capacity for doing great things. A relative of Dr. McFerrin, Mrs. McConnell, belongs to the McConnell Chapel church. A new and commodious house of worship should be erected in memory of her long and most useful life.

Goshen circuit is "coming." The official members are faithful and the Church growing. Bro. Villines gives no quiet at any point. Crossing War Eagle at high tide, I reached his Q. M. on Ques. 5. A fine attendance, splendid love-leave, collection tolerable and the first-rate church had been newly painted.

Berryville is in the hands of Rev. Douglas Reid, late from Ky. He has a most inviting territory. A new church is in erection at Green Forest, and also at the "Cove," and at Berryville they said "the church will certainly go up." Reid is in earnest, and well nigh captured the Circuit court in the interest of his movement.

Carrollton is at the top on the pastor's pay. No charge in North Arkansas has better resources, and if a portly pastor, efficient and well fed, will help the situation, things in Berryville will surely do well. A newly improved parsonage was in the program.

Kingston is a good circuit and the best of territory. Bro. Vanzandt, the pastor, has been duly "pounded" and survives, and is preaching tall sermons, so they say, and planning for a new parsonage. A new church or two in that charge would open the way for much good to people in a few.

Cassville is doing well and the pastor had the "point money" on hand for the new church. Down in the gulches of Walnut Fork we held the Quarterly meeting and regaled on the good fare of Mrs. Lee. A new church is to be built. Our host subscribed for THE ARKANSAS METHODIST and will prosper of course.

St. Paul is in the good hands of Rev. John Dutton, son of Rev. Moses Dutton, the local itinerant, and pioneer "Bishop of the Mountains." Uncle Moses still preaches with great efficiency, and the St. Paul charge is likely to have a good year under the present administration. L. L. Linsley, L. P., one of this Conference, is a conservative influence for good in that country, and the valley demands the most active and efficient service.

Wesley mission has been attached, for the present, and the pastor gives one Sunday to that charge. Hindsville and King's River are in good condition and no complaints. Bro. Hatfield keeps up with the work and the diminutive parsonage has been newly furnished. Few valleys are better off for supplies. The pastor gets his portion in due season. The congregations will trust get the gospel likewise with power and assurance. Hindsville was once known as Clifty mission. This charge has grown into a circuit of strength and resources; 88 conversions last year with consequent additions gave increased impetus to the movement. A new parsonage and a good church or two would put things in fine condition. Bro. Steve Bristol, the pastor, is known in North Arkansas and keeps things lively in all his charge. The grip had him for a season, but a grip for the

work is now the point at issue. May grace abound and the work succeed.

Newton county is famous. The tall mountains, fine fertile valleys, mining interests and church movements make it a point of attraction. Novelty—not to say sublimity—is recorded upon the craggy cliffs, enchanting views and general geography of the country. Bro. Simmons, in his second year, is active and studious; 75 professions and one new church were the results of last year. Enroute to the first Quarterly meeting high water at one point rushed over my horses and for a few steps well nigh floated altogether, but the opposite bank was quickly reached. At Bro. Officer's, a mile further, I was glad to alight from a frozen blanket and accept a warming and most pleasant lodging for the night. I was gratified to be in Jasper, damp and travel-worn by 10:30 Sunday. The splendid songs were helpful in an effort to preach, and by night the congregation was good; the love-feast at 3 p. m. was among the best of the winter, and a cheerful collection of \$10 for Domestic Missions followed the night service. A "preacher's office" was in the program, inside equipments of course to be at the option and skill of the pastor. Who knows? It might evolve into a fledgling of a parsonage.

Financial tightness is a constantly recurring difficulty in this territory. 5-cent cotton does not explain. Full barns, fine stock, plentiful pork, the best of wheat, healthful breezes, fertile soil, pure water, good homes not a few, and apples to "stump the world," ought to pan out more on ministerial support, general collections, etc. Is our religion too this? Are we untought? Covetous or penurious? And shall the man who is good in all else enter the flames of hell for lack of giving to the interests of Christ's kingdom in this world? Methodists not a few and others in almost every charge, are generous, noble and self-denying in this regard. Already provisions have been made on ministerial support, beyond any previous record of this territory; but how many alas fall sadly below the measure of duty; May there be a mighty upheaval at this point, a financial earthquake, until the belated dollars, the corn and pork belonging to the Lord's treasury shall all come forth to the loosing of the preaching hand, the joy and benefit of the membership and the advancement of Christ's kingdom. The Domestic territory of this District should now have strong help, men in good charges can afford to give special attention to the Domestic fund. This collection is eminently the battle flag of an aggressive Church in the home field, and woe to the Bro. who luxuriates on a good salary, with indifference to this claim, when the Domestic Herald of the cross "endures hardness" and contributes to the honor of a great Church at a grave disadvantage for the lack of help. No minister likes his salary withheld, and the Bro. who is defective in spirituality cannot face a congregation or a great financial question, which so gravely involves the interests of the Church, should be retired to the alphabet or awakened to a sense of obligation and duty. A. H. WILLIAMS

Did it ever occur to you to take Hood's Sarsaparilla, the best spring medicine? Try a bottle this season. It will do you good.

DEATH NOTICES

Mrs. Theresa Howsley, wife of Dr. W. M. Howsley, was born June 9, 1867, and died Feb. 31, 1892. In her death a faithful, helpful and affectionate wife was lost, a precious little boy orphaned, and a husband, parents, and friends stricken with grief. She had been a member of the M. E. Church since 1888. She was of gentle, loving, serious yet humorous disposition. She was ill only four days and partially unconscious from the first, yet she was no doubt ready, as she met death serenely and smilingly as she had met all the conflicts of life. She had been South but a short time, but her affability and gentle disposition had won for her a host of friends. Sad indeed does it seem that one so full of hope and promise as she, should be thus taken from friends and usefulness at the very threshold of blooming womanhood, and ere life's allotted meridian was reached; yet we know that God wills best, and in this, as in all things and at all times, he has acted in wisdom, and no doubt for the good of all whom this bereavement touches.

F. M. BREWER, Pastor.

TYLER.—Bro. D. A. Tyler was born in Hot Spring Co., Ark. March 20, 1850; was converted in 1869 and lived a faithful member of the Church until April 6, 1891, when he was summoned to come higher. Bro. Tyler was confined to his room for nearly two years before his death. He bore his affliction with Christian patience. He leaves a wife and 8 children to mourn their loss, but they weep not as those that have no hope. Work and pray on a few more days, and you will meet where consumption is not known.

J. W. VANTREASE.

April 6, 1892.
SMITHWICK.—Died near Pine Bluff, Ark., April 4, Sister, Smithwick, after a lingering illness which was the sequel of an attack of pneumonia. Sister Smithwick was born Dec. 2, 1857, and was converted under our ministry and joined the M. E. Church, South, August 30, 1885 at Good Faith Church on Pine Bluff Mission—now known as Redfield circuit. She lived and died in the full enjoyment of the Christian religion and shortly before she died she said her religion was all that she had. And when she knew she must die, she said "Rest, Rest! Sweet Rest!" These were about her last words. She leaves a husband and a family of small children, father, mother, brother and several sisters and a large circle of friends to mourn their loss of the friendship and love of a dear sister. Today we laid her body away in the silent chamber of earth to await the dawn of the resurrection day, when the good angels shall come to bear her away to that land where death never comes. Good bye, dear friend! May we all meet again. May God comfort the grief-stricken hearts.

J. R. SHERWOOD, Pastor.
Redfield C't.

FIELD NOTES

BERRYVILLE C't.—On Sept. 25 last I left my home in Ky. and came out to this State for the purpose of entering the ministry. I soon found myself in Crawford Co. at the parsonage of the Dyer circuit with Rev. J. E. Martin, (my Uncle), P. C. The fourth Quarterly meeting was held shortly after my arrival. Rev. Geo. W. Hill, P. E., in the chair. The Conference licensed and recommended me to the Annual Conference which was held at Russellville, Ark., where I was admitted on trial and assigned to the Berryville circuit. We reached our work in due time, and at once started on our first round, preached to fair audiences, most altogether in school houses, having only one church in the bounds of our work. After viewing the situation we at once went to work to erect some houses in which to worship the Lord in a more acceptable way, and I am proud to say that our efforts have not been a failure, as we now have two houses in process of erection, one of which we hope to be able to occupy by the fourth Sunday in this month, the other one in the near future. We also have nearly enough in subscription raised at two other points for the purpose, and think we will have very little trouble in getting up a sufficient amount to build them.

We are moving along in other respects very nicely, preaching to fair congregations with increasing interest. With the aid of my wife we have organized a Woman's Missionary Society, with a membership of 28. My P. E. whom I esteem and love was with us March 28 and 29, and held our second Quarterly meeting at Green Forest a nice little village in Carroll Co., and preached to a large audience on Sunday at 11, and at three in the evening we had our love-feast, the Christian people all shouting and praising God, while the sinners wept and asked the prayers of the Church. My prayer to God is, that we may have a grand revival of religion in North Ark. and many souls brought home to God.

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Berryville, April 4.

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ARKANSAS METHODIST

THURSDAY, APRIL 14, 1892.

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

GEORGE THORNBURG, Business Manager.

THE PUBLISHING COMMITTEE.

The Publishing Committee appointed for THE ARKANSAS METHODIST by the Arkansas, Little Rock and White River Annual Conferences, are requested to convene in their annual meeting in our office, corner of Second and Spring streets, Little Rock, at 10 a. m. Thursday, April 21 inst.

BENNETT & THORNBURG,
Publishers.

In a short note in the N. Y. Voice April 7 Rev. Dr. A. T. Pier-son expresses his purpose to start home from London about June 4, and says the newspaper reports about his having been selected to fill the pulpit left vacant by Mr. Spurgeon's death, "are all pure and simple conjectures and man-ufactures."

As we go to press Maj. W. E. Woodruff, ex-State Treasurer, is being tried the second time in the Pulaski Circuit Court on the charge of embezzlement. This is a prosecution under the State's criminal laws, and whatever the verdict in this case it will not effect the suit against the bondsmen for the amount he may be found due the State.

In several religious papers we have recently seen expressions of opinion as to the late Mr. Spurgeon's practice in inviting other Christians to the communion with his Church. We have at three different times published Mr. Spurgeon's courteous reply to our direct inquiry on the subject, and we consider that reply not only definite, but otherwise the most satisfactory statement of the great preacher's practice in extending to the members of other Churches a brotherly welcome to the Lord's table.

Reminding his correspondents of the expense in publishing each page of manuscript, the editor of the Arkansas Baptist makes this pertinent suggestion, which we commend to some, who should be more considerate of the real interests of this paper and its readers: "but brethren can relieve us of a heavy burden, if after writing they will carefully read their production and soliloquize thus: I am asking the editor to furnish space for these thoughts, and to pay the cash for putting them in type, cash for the paper to print it on, and cash to the mail service to pay for spreading it to the world. Is it worth the money? How many of the readers of the paper will be benefited by this particular article?"

Mayor Fletcher's first annual message was read last Monday night at the meeting of the City Council, when he congratulated that "honorable body upon the satisfactory working of the city affairs," referring briefly to the growth and prosperity of the city, and making sundry recommendations for the administration of the city government. In hurriedly glancing over his message we failed to see any allusion to the failure of "the proper city authorities" to enforce the city's ordinances against gambling houses, which according to the report of a former Grand Jury have been permitted here under a system of revenue practically amounting to license. But really we did not expect Mayor Fletcher to allude to the shameful connivance at such violation of law under his administration. O no; "silence is golden" after official toleration of crime for city revenue.

We invite a thoughtful reading of the article on page 2 by Judge F. P. Laws, a zealous layman of our Church in Beebe. From study and observation he feels a deep and growing interest in work for the children, who are and may be brought under the care of our Church; and he is now most thoroughly convinced that Bible day schools can be successfully conducted for the religious instruction of children in cities, towns and most villages. It will be generally admitted, that the urgent importance of timely, earnest and persistent work for the spiritual welfare of the children has been thoughtlessly and very sadly underestimated by many Christian parents and ministers as well. Among the great problems of this age is that of wise and loving

work to protect the children against the vices and sins of these evil times, and no other work in this direction can be so fruitful of happy and permanent results as that of leading the children to Christ, and educating, training and developing them in religious knowledge and service. It is said there are 20,000,000 children in the United States; these and the children born in the next thirty years will make and determine our national character in relation to Christianity. "In to-day, already walks to-morrow." Measured by its possibilities Christian work for children is certainly the most promising of fruitful results, and no service is more clearly enjoined by Divine authority, to say nothing of the obligation from reason and the strong ties of parental affection.

MISSIONS.

In an editorial giving some of the more important facts from the article we copied last week, showing the growth of our foreign mission work in twenty-five years, the Alabama Advocate in its last issue says:

When we contrast the meager piety that our Church gives, per capita, with some other Denominations, we hang our heads in very shame. We cite just one case in point: "The Presbyterians of Scotland number 185,000. Last year they paid for foreign missions \$400,000. The same pro rata would give us \$2,400,000." And why not? Are we not able? As much so as they. The fact is, the missionary spirit is not so alive with us as it should be. Our Church needs a great missionary revival. God will never bless us as we need till we wake up to the essential duty. A Church wanting in missionary zeal is a Church wanting in spirituality. Come, brethren, let us have a revival in this particular, and God will bless us abundantly.

We heartily approve the opinion, that lack of missionary zeal usually and correctly indicates lack of spirituality—that "our Church needs a great missionary revival," because it has fallen far short of its ability and duty in the cause of missions; but before we accept our brother's contrast as fair and just, and "hang our heads in very shame," we must know certain important facts relative to the "some other Denominations." He assumes that the members of our Church have average ability equal to that of the Scotch Presbyterians, who paid for foreign missions more than eight times as much per capita as the members of our Church. Our people should be stimulated to larger and more general contributions for the advancement of Christ's kingdom, by the admirable liberality and systematic beneficence of our Presbyterian brethren; but in making comparisons, it is not just to our Church to assume, even apparently, that the contributions from the Presbyterians or any other Denomination, with no greater per capita wealth, are uniformly so much larger than from the members of our Church. It is a fact, that Northern Presbyterians give considerably more per capita than Southern Presbyterians do for religious purposes; but the disparity in their per capita contributions is probably no greater than the disproportion in their per capita wealth.

While we have no means of ascertaining the difference, we are quite sure Southern Presbyterians have more wealth per capita than Southern Methodists, and they contribute more per capita than the members of our Church do for religious purposes. The membership of our Church is seven times as large as theirs, but last year they gave nearly one-third as much as our Church did for foreign missions; and for this cause they are assessed this year nearly fifty per cent more than they contributed last year. The membership of our Church in this State is more than fifteen times as large as theirs in the same territory; but on their benevolent claims they gave last year about one-fifth as much as our Church did on the Connectional and Conference assessments. Again, we say the systematic beneficence of our Presbyterian brethren should stimulate us to increased liberality in meeting the urgent demands upon us for the furtherance of Christ's kingdom in the world. As a Church we have not given liberally and generally as we could and should have done; and now the increasing demands of our work in both the foreign and the home fields are appealing to us more urgently perhaps than ever before.

Our Church ought to reach the \$1,000,000 line for foreign and domestic missions, and it will do so when our members generally contribute according to their ability.

Returning from the Baltimore, the sixteenth Conference he had attended since last September, Rev. Dr. H. C. Morrison, Missionary Secretary, gave the Wesleyan Advocate this cheering note: "The Baltimore pledged \$2,440.00 for support of two married missionaries. The pledges from the sixteen Conferences amount to \$21,550.00, and take thirty-two persons off the Board of Missions for one year. Also say, that the collections from assessments up to February 29th, ten months, amount to \$280,797.25; showing a larger collection from the general assessment than heretofore, and clearly demonstrating that the 'specials' do not interfere with the general assessment in any way. I have not the amount from my fellow-secretary, Doctor Lambuth, and hence cannot give aggregate of 'specials' for the year. But he has been actively at work in the field and has had success on the line of the 'specials.' The May meeting of the General Board, now near at hand, will show a state of things far in advance of the last year."

THE DERBY RACES.

Commenting two weeks ago upon a brief editorial paragraph from our neighbor of the Arkansas Baptist, we made him a definite proposition in these words: "If he will kindly send us a marked copy of his paper containing even a single editorial utterance in condemnation of the official toleration of gambling houses in this city, we will cheerfully copy such utterance to correct any wrong impression we may have made." In all candor we did not expect our neighbor to overhaul his files in order to afford us the opportunity of copying "a single editorial utterance in condemnation of the official toleration of gambling houses in this city"; but in his last issue he suggests we were "too busy" to help him, when he published the following editorial April 9, 1891:

The announcement of "races" is the signal for every gambler and thug, from Dan to Beersheba, to gather at the "course" to fleece the innocents. Can an entertainment which attracts such characters be a proper place of resort for church members? Where is "the line" drawn? On which side will the patrons of the "turf" fall? We have heard of recent ex-communications from various Churches for heresy, or worship at the shrine of terpsichore, while others guilty of falsehood, swindling, drunkenness and so on, go free. If the efforts made by Churches, pastors and evangelists are to reach the stalwart unbelievers, there will have to be some heroic applications of the pruning knife, some fearless discipline.

While the foregoing does not meet the conditions of our proposition, we cheerfully copy it, assuring our neighbor of our readiness to send him marked copies of this paper prior to last April containing editorial and selected articles against gambling in different forms, if he will agree to republish the same in the next issue of the Arkansas Baptist. Further, we assure our esteemed contemporary, that we would be much gratified to have his cordial sympathy and co-operation in trying to arouse such public sentiment against all gambling on horse racing, as to induce the next General Assembly to pass a law with sufficient penalty to prohibit all public betting on horse races. This has been done in some other States, and as we said recently "we hope the next General Assembly of Arkansas will pass a rigid law to prevent 'book-making and pool-selling' in this State on horse racing anywhere, and to suppress as far as possible all betting on horse races at agricultural fairs." Such a law would quickly put an end to the "Derby races" witnessed here last week, and protect the entire State from the demoralization of public gambling under the exciting temptations of the race course. As we said, March 31: "We are in favor of advertising our Capital city and improving the breed of horses in this State, but not at the intolerable expense of importing or making professional gamblers with all the evils accompanying their presence."

But who will contend now, that our city was profitably advertised, or largely benefited otherwise by the races last week? The owners of the street railway, livery stables, hotels and saloons made more money by the patronage of the race-course attendants; but we feel confident the leading dealers in general merchandise had less trade during the races than they usually have in the same number of days. We suppose

that most of the money bet and lost on the races was carried from the city, or at any rate diverted from the legitimate trade and industries of the city and State. We doubt very seriously that Little Rock gained a single desirable citizen by reason of the "races." But we presume no moral and sober citizen will deny, that the demoralization in society usually follows the excitement and gambling of the race course. In his sermon last Sunday morning, as reported by the Memphis Commercial, Rev. Dr. Alonzo Monk, formerly of this city, said:

The modern race course abounds in gambling, licentiousness and drunkenness, and the better class of people ought to rise up and stamp it out. Men are driven to destruction by it. If hell could be uncovered today it would reveal victims of last year's races. The speaker here illustrated by relating the story of a man who committed suicide last year just after the races, because he had left his all with the bookies. All who had attended that race or encouraged the races had that man's blood on their hands.

The race course is a gambling institution and could not be sustained without gambling. It is wrong to gamble, not only at races, but in the bucket shops, card playing from progressive euchre up. Taking chances on anything, even in the raffish of a six-story cake at a church fair, is gambling. Gambling is the curse of the age.

The open drinking of last year was a public scandal, and was participated in by both men and women. Many of the ladies who were there deny having done so, but they were in the company of those who did and were judged accordingly.

THE IMMORALITY OF PUBLIC MEN.

The faithful preaching of the gospel and the earnest work of the Churches are doing a valuable and patriotic service in politics, though not immediately interfering with politics as such. The pulpit and Christian newspapers and Christian lecture platform and private Christian conversation are all engaged in educating the masses of the people, and especially the young, that healthy politics, beneficial to the State, must be founded in the moral law, and that the lives of public men must show, at least, an outward respect for the requirements of that law. From these sources the people are learning that the only basis of a safe prosperity for the State and the profoundest of all political philosophy is in the fact that "righteousness exalteth a nation." The old ideas that for so long a time ruled in politics are giving way under the pressure brought to bear upon the public mind. It used to be that so long as a public man performed the duties of his office, no inquiry was made into the practices of his private life. We are glad to note that a marked change is gradually being made at this point. The people are beginning to study more than ever the public welfare in its sources and in its demands upon the public servants. They are learning that the welfare of the State originates exactly where the welfare of the individual originates, and that is in righteousness. The political commonwealth is incarnated in the officers of the commonwealth, and hence the welfare of the State demands men in office who will not stop up the sources of that welfare by unrighteous deeds. The people are fast coming to the sound conclusion, that the welfare of the State demands men in office who will square their own lives, private and public, by the requirements of the Ten Commandments. We are glad to know that this sentiment is becoming more widespread every day and growing in such power and intensity as to make itself felt in very many places. The people are really waking up to the fact taught in the Word of God, that "when the righteous are in authority, the people rejoice; but when the wicked bear rule, the people mourn."

So from all parts of our great country, and in tones of unmistakable earnestness, there is a demand for a better class of men for public office. The demand is, not only for men who will faithfully perform the duties of the office, but for men who will at the same time honor and magnify the office by private and public exhibitions in every-day life of honest and honorable manhood. The people want men in office, no matter what lineage they may be, of whom nobody will be ashamed. They are getting heartily tired and thoroughly disgusted with having to be forever apologizing for and condoning the gambling and drinking habits and the immoral associations of their public officers. The people are saying, and they mean what they say, "These things must end."

There is another thing the people are getting tired of. They are getting tired of having to defend the fraudulent trickery by which men are lifted into office. They know that such practices in a business enterprise would hurl men down under the universal condemnation of the business world, and they are asking in great seriousness, "Why should such things go unrebuked in matters which pertain so vitally to

the whole people?" They are not only asking this question, but in many places they are saying with tremendous meaning, "These lying practices must cease, and methods must be used by which capable and God-fearing men, lovers of truth and haters of unjust gain, may be chosen for official situations."

The partisan politician looks upon this sentiment with disdain, and pools it as a mere spasm of Pharisaism; but never was a greater mistake made. This sentiment is not a passing whim which will soon subside; it is the growth of years and getting stronger every day. We see its growing strength in the fact, that one by one the political tricksters and managers of fraudulent political practices are coming to grief. The standard of public life and service is being elevated. Such growth never turns back upon itself. It reaches out continually and in many directions, and wields a power that can not long be successfully resisted.—N. O. Advocate.

In the Northwestern Advocate Rev. Jesse Cole of Hull, Iowa, says: "Republicans, judging from their actions and utterances, appear to be backsliding from the manly position taken when they declared in their platform, 'We take no backward step.' My conviction is that a majority of the Republican party are thoroughly sick of ever having championed prohibition, and will unload it at the first opportunity, and we may lose our present law. My belief is we shall. But there are 50,000 voters in the Protestant Churches in Iowa who have taken, in their Annual Conventions and Conferences, decisive ground in favor of prohibition, and who were men before they were partisans, who will not backslide, but will stand firm. We may temporarily lose our present law, but the reaction will come like a whirlwind."

On "the minister and his work," Rev. Dr. R. H. Rivers in the Central Methodist says: "Then the preacher of righteousness must be a man of prayer. Communications with God in holy, earnest prayer must prepare the preacher for the pulpit. There is, there can be no substitute for prayer. The successful ambassador for Christ must pass from his knees to the pulpit. Prayer to Elijah's God will cause the preacher to catch the Divine fire and have it burn upon his soul with an inextinguishable ardor. This communion with the Spirit Divine illuminates his thoughts, melts his sympathies, warms his affections, and fires his zeal. It is almost irresistible—as it is seen to flash from his eyes, to glow on his cheeks, to burn in his words, and to give efficiency and power to his appeals. It is prayer, earnest, devout, sincere, which makes the man of God almost irresistible. It makes him heroic in courage and almost irresistible in his appeals. The sinner comes, grows pale, trembles, bows to the power of God, and joins the hosts that are marching to heaven."

The Memphis Commercial of last Monday contained a graphic report of the appalling loss of life and property from the overflow of the Tombigbee River in Lowndes county, Miss. The water rose seven feet higher than ever known before, and it was estimated that fully fifty persons were drowned. The report from Columbus says: "The flood has carried destruction in all directions. Hundreds of homes have been swept away, miles and miles of fences destroyed, and the loss of mules and cattle is fearful."

The river and creeks rose so rapidly that a great number of people were aroused from their slumber by the rush of the water through their houses, and of course could save nothing of their household effects. There are no less than 600 homeless negroes here now being sheltered and fed by the city and county jointly. The loss has been so great, and the want so extended, that the mayor of the city and the president of the board of supervisors have telegraphed Hon. John Allen, Congressman from this district, asking him to appeal to the Federal government for aid."

From the Banner of Asia, published in Bombay, India, we learn some startling information about the spread of the opium curse, especially in this country. Mr. R. H. Madden city missionary and superintendent of the Seamen's Rest in Bombay, says of the Chinese opium dens in New York: "There are hundreds of all classes and all nationalities who frequent these dens. Some of them are furnished very nicely in first class style. Among other things they have a nice couch, upon which the smoker reclines while smoking. When the victim becomes insensible the attendants quietly take up the cot with its occupant, carry him into an adjoining room and bring an empty cot in its place. In one of the worst localities there are a great number of vile, low opium dens. It has been said that every roof in that street covers an opium den. In that place one evening I counted sixteen girls in one den, smoking or eating

opium. These girls were probably from all classes, and principally, I presume, from the Bowery Theatre. The den was kept by a European woman, Mrs. B."

The vigorous and fearless sermons of Rev. Dr. S. A. Steel, pastor of McKendree Church, Nashville, Tenn., against worldliness in its various forms, especially in fashionable society, led to the expression in secular and Southern Methodist papers of many criticisms of his style and not a few ominous predictions as to the result—some affirming that for the sermons, mentioned that Church would ask and secure Dr. Steel's removal at the close of the present Conference year. In view of these unfavorable opinions of the leading congregation of our Church, we were gratified to see in the last issue of the Wesleyan Advocate, from Rev. Dr. W. A. Candler a short letter, in which he says:

"But having for a few months supplied the pulpit of McKendree Church, Nashville, and having received from the officials and members of that grand old Church the most faithful support in my attacks on worldliness, I feel that I would be ungrateful if I did not, at this time, bear testimony to their fidelity. I cannot believe them capable of asking the removal of a pastor, because he attacks popular sin."

To say that McKendree Church is without sin and that there is no occasion for assaults upon worldliness by its pastor would be to speak untruthfully, but I can say that I never served a congregation which, as a whole, received pastoral instruction and correction more meekly.

I dare say (judging from my own experience) that when that faithful minister, Dr. Steel, comes to the close of the Conference year, McKendree Church will press no consideration for his return more earnestly than his uncompromising hostility to "popular wrong."

Some weeks ago we gave our readers a partial report of Rev. Dr. Parkhurst's appalling description of municipal iniquity in New York and his fearless arraignment of the city authorities for their connivance at the outrageous and notorious violations of law. Later we gave a statement of the results of his personal investigations to procure evidence to sustain the charges he had made, and to vindicate himself against the stinging rebuke of the Grand Jury and certain political papers, because he failed to testify from personal knowledge of the truth of what he had publicly charged. As many of the law-abiding people of the nation have become greatly interested in this case, we are glad to give our readers the N. Y. Advocate's synopsis of the report of the Grand Jury, which sustains Dr. Parkhurst's arraignment of the New York city officers:

The Grand Jury has made a number of serious presentments, setting forth that disorderly and gambling houses openly exist, and that the police know it; that as a rule they have been unmolested except when private citizens have taken upon themselves the enforcement of law; that often indicted keepers of such houses have been permitted to resume their unlawful occupations. Though the police have extraordinary powers for their suppression, they are not exercised. The only reason they can have for neglecting their duty is a financial reason. It has been well said that several facts curiously coincide: First, general efficiency of the force. Second, its inefficiency as to gambling houses, disorderly houses, and excise violation. Third, astonishing prosperity of certain officials. Fourth, the apparent uselessness of the headquarters record of gambling and disorderly houses. The jury consisted of the highest class of men. The presentment makes considerable excitement. It is largely based on the investigations of the Society for the Prevention of Crime, founded by the late Howard Crosby and of which Dr. Parkhurst is now the president. Saloons, gambling establishments and disorderly houses were for the most part closed, or managed so as not to attract any attention, on Sunday last in this city. No doubt the presentment of the last Grand Jury had much to do with it. That they could all be suppressed if public sentiment held the police to their duty, there can be little doubt.

Fayetteville District Conference.

The Fayetteville District Conference will be held at Springtown, May 26-29. Opening sermon by Rev. P. B. Hopkins.

F. S. H. JOHNSTON.

Revival in Asbury Church.

DEAR BRO. BENNETT:—Our protracted meeting at Asbury closed last night with 16 conversions and 16 accessions. We were kindly assisted during the meeting by Bro's Watson, Smart, Evans, Preston, Lowry, Dye and Patrick Scott. A collection was taken yesterday to enlarge our church and the work will begin soon. Yours cordially, W. A. STEEL.

Little Rock, April 11.

PERSONAL AND OTHER NOTES

Tuesday morning Rev. A. M. R. Brannon, P. C. of Beebe station, gave us a cheerful call, and made favorable report of his excellent charge, having good congregations and twelve accessions to date.

In his notice of the revival at Central Church, Memphis, Tenn., the Commercial of last Monday, reporting 65 accessions to the church, during the past week, says: "The first week Bishop Key conducted the services and the last week Rev. Dr. R. D. Smart, of Little Rock, assisted the pastor, preaching morning and evening. Dr. Smart is lately from Charleston, S. C., and is one of the most eloquent and forcible speakers in the South. He carried his audience captive here daily, and much regret was felt that he could not remain longer."

Rev. E. G. Kilgore, P. C. of Cape Girardeau station, Mo., is to assist Rev. R. C. Moorehead in his meeting in Argenta station. Last Sunday morning we had the pleasure of preaching for Bro. Moorehead to a large congregation, and as usual heard excellent singing both in the Sunday-school and at the public services. The work there is prospering and Bro. Moorehead is hopeful of a gracious revival in his charge, which for the first quarter the Presiding Elder said was the banner charge in the Seary District.

Rev. DeJalma Leake, P. C. of Mammoth Spring station, wrote April 8: "Our Church at this place is in the midst of a glorious awakening. Sinners are being converted, backsliders reclaimed and believers seeking heart purity."

Rev. Dr. R. D. Smart returned from Memphis last Saturday and preached to his congregation in our First Church Sunday morning and evening. We are not at all surprised that he was very highly pleased with the congregation and popular pastor of our Central Church, Memphis. In this issue he gives a brief but interesting report of the gracious revival in Dr. Monk's charge.

See notice of Quarterly meetings in Seary District, delayed by oversight of the P. E., who thought he left the notice in our office some weeks ago.

Bishop Duncan is in demand for college commencement this year as usual. Huntsville (Ala.) Female College, our own Columbia Female College and Trinity College, N. C., have each made their levy upon him for pulpit and platform service. You may depend upon it, the boys and girls (and parents too, for that matter) will hear something more than glittering generalities or pulpit pyrotechnics. They will get some downright plain and practical talk, seasoned with hard common sense, and earnestly, forcefully and eloquently delivered. Southern Advocate. After these Commencement engagements are filled we hope Bishop Duncan can respond to urgent solicitations for pulpit and platform service at the District Conferences in this State. We think this greatly desired service would increase the fruitfulness of the "downright plain and practical talk" given by him at our late Annual Conferences. Besides we wish him to see and learn more of Arkansas.

Ordering his paper changed from Sandy Springs, Ark., to Kalamazoo, Washington, Bro. J. Allen Harrison wrote: "I leave on the 11th for Kalamazoo to make it my future home; I desire to meet one friend there, and I find in THE METHODIST a true one." Our State suffers loss in the removal of Bro. Harrison and his excellent wife.

President A. C. Millar of Hendrix College writes that "Rev. Alonzo Monk, D. D., will preach the opening sermon of the Y. M. C. A. State Convention, April 21, and Rev. John Matthews, D. D., of St. Louis, will preach the Y. M. C. A. Commencement sermon, June 12, 8 p. m."

Last week we had a social call from our Brinkley friend, Mr. W. S. McCullough, who we learn from the Gazette was elected an alderman in the recent town election in Brinkley. As the Gazette's correspondent says we hope that election was "a death blow to blind tigers and all other lawlessness" in Brinkley.

Last week there were confusion and delay in the mails, caused chiefly by washouts in the railroads. At 11 a. m. Thursday we received a letter, which was mailed in Beebe Monday morning and carried to St. Louis before coming to this city. Bro. Cochran's communication on page 2, dated April 1, was received April 8.

We have a convenient and ample waste basket for everything sent by Mrs. or Miss or Mr. "Peggy Short" and all others who do not give us their proper names with matter sent for publication.

No other medicine ever placed before the public has won the confidence so thoroughly as Hood's Sarsaparilla. From a small beginning this medicine has steadily and rapidly increased in popularity until now it has the largest sale of any preparation of its kind. Its success it has won simply because it is constantly proving that it possesses positive merit, and does accomplish what is claimed for it. This merit is given in Strength, Economy, and Curative Power. Hood's Sarsaparilla is prepared by a Peculiar Combination, Proportion and Process known only to Hood's Sarsaparilla, and by which the full medicinal power of all the ingredients used is retained. Thousands of voluntary witnesses all over the country testify to wonderful benefit derived from it. If you suffer from any disease or affection caused by impure blood, take Hood's Sarsaparilla. Sold by all druggists. C. I. HOOD & CO., Lowell, Mass.

Last Saturday morning we had a brotherly call from Rev. Patrick Scott of Saline Co. Bro. Scott was accompanied by Rev. W. A. Steel, whom he had been assisting in the meeting at Asbury Church, this city.

From the Woodruff Co. Vidette we learn of the death, in Memphis, March 30, of Mrs. Mary E. Bonner, a devout member of our Church in Augusta, where she had many relatives and friends. She was in her 65th year and had been in feeble health several years.

We have received the April number of the Tempo, a musical and religious journal designed to promote the praise of God in his sanctuary and thereby help in advancing our Lord's kingdom in the world. As the Tempo is published in Ft. Smith and therefore a home enterprise, we hope it may be liberally patronized. The editor, Rev. S. J. Oslin, will send sample copies to vocal-class teachers and leaders, who apply for them.

Rev. Dr. W. G. Miller, pastor of our First Church, Memphis, gave us a hurried call Thursday a. m. He had come to this city to deliver an address before the graduating class of the Little Rock Medical College, of whose faculty Dr. Miller was a member, while he resided in this city. We were pleased to see him looking so well.

Rev. Edward A. Tabor, Agent of Hendrix College, gave us a brief call Thursday p. m. He had just returned from a visit to Hot Springs.

As will be seen on page 6, "Gama" is happy over the result of the late municipal election in Nashville, Ark. Wish we could hear such reports of victory from many towns.

Mr. W. H. Hardwick, Prairie City, McDonough Co., Ill., writes that he served four years in the Confederate army, one year in prison at Camp Morton, and that he is now broken down in health, with an invalid wife and large helpless family, and that he appeals to brethren of the M. E. Church, South, and Southern friends for help in his distress. He refers to Dr. Cornell, Rev. Thomas Lodge, H. L. Miller and others of Prairie City, Ill., for information as to his character, etc.

In the Arkansas Democrat, April 6, Sister M. A. Van Alstine of Argenta station had a card of thanks to friends in this city and in Argenta for contributions in money, material and labor to build a two-room house for a poor widow and four little children, who were thus made happy through the kindness of generous people. Sister Van Alstine's admirable service in this praiseworthy charity was in the line of noble work to make this world brighter and the unfortunate more grateful and happy.

Last Wednesday p. m. Bro. G. S. Roberts, a merchant of Lacey, gave us a friendly call, expressing his high appreciation of this paper.

Last Thursday a. m. we were favored with pleasant calls from Bros. Joe Webster of Bayou Meto and W. C. Bill of Ozark. From Bro. Bill we learned Rev. John P. Lowry is holding a meeting in Ozark.

We acknowledge the receipt of an invitation to attend an educational meeting at the College building in Morrilton next Monday night, April 18, when addresses will be delivered by ex-President Rutherford B. Hayes, Dr. J. L. M. Curry and Hon. J. H. Shien.

Tuesday p. m. we had a pleasant call from Bro. Reese B. Hognis of Russellville, candidate for Secretary of State. He is enjoying his canvass and looking as cheerful as a young man out on a courting expedition.

Sisters Thornburgh, wife and mother of our Business Manager, left last week on a visit of about ten days—the latter visiting her daughter in Newport, and the former relatives and friends at several points in Lawrence county.

Last week the Editor's family had the pleasure of a visit of several days from a highly esteemed Beebe friend, Mrs. John Caradine and children, Bruce and Pattie Glenn.

Mr. T. J. Sharum of Walnut Ridge and Judge Lybrand of Grant Co. made us pleasant calls Wednesday. They are attending U. C. Court.

Sunday-School Conference. Program for Arkadelphia District Sunday-School Conference, to meet at Benton, Ark., May 9, 1892. Monday night, 7:30: Sermon by Rev. A. Turrentine, subject, Parental Responsibility. Tuesday morning, 8:30: Religious Service; 9 a. m., reports from the Pastors and Leagues; 10 a. m., How Shall we Best Secure Attendance and Interest in Sunday-School Work. Addresses by Rev. C. M. Keith and Sam Scott; 11 a. m., Sermon by Rev. H. M. Whaling. Subject: History and Work of Sunday-Schools.

Tuesday afternoon, 2 p. m.: Object of Sunday-Schools. Addresses by Rev. O. H. Keagle and W. M. Baldridge; 3 p. m., Organization and Conduct of Sunday-Schools. Addresses by W. B. East and Rev. J. J. Tarrion; 4 p. m., Conditions of Successful Sunday-School Work. Addresses by Rev. M. W. Manville and Rev. W. J. Heaton.

Tuesday night, 7:30: Epworth League, its Relations and Advantages to Church and Sunday-School Work. Addresses by Prof. J. H. Sleded and Dr. J. R. Harvey.

Wednesday morning 8:30: Religious Services; 9 a. m., What Literature and Song Books should be used in our Sunday-Schools? Addresses by Rev. C. A. Bayless and Rev. S. A. Hill; 10 a. m., What Can we do to Improve the Religious Services of our Sunday-Schools? Addresses by Rev. H. M. Whaling and E. H. Vance; 11 a. m., Sermon by Rev. O. H. Keagle, subject: Importance of Stressing the peculiar Doctrines of Methodism in our Sunday-School Teaching.

Wednesday afternoon, 2: Exem- plification of Sunday-School Work, by Geo. Thornburgh; 3 p. m., What More Can be Done to Advance our Sunday-School Work in the Dist. Addresses by John E. Bradley and Rev. A. S. Scott.

Wednesday night, 7:30: Addresses

ANNOUNCEMENTS.

CIRCUIT CLERK.

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

The Methodist is authorized to announce J. J. Somper, of Garland County, a candidate for Congress from the Second District, subject to the action of the Democratic Congressional Convention.

We are authorized to announce C. R. Brockridge, of Jefferson county, a candidate for the Second District, subject to the action of the Democratic Congressional Convention.

We are authorized to announce R. B. Hognis of Pope County a candidate for Secretary of State, subject to the action of the Democratic party.

The Arkansas Methodist is authorized to announce H. B. Armistead, of Franklin County, a candidate for Secretary of State, subject to the action of the Democratic party.

The Methodist is authorized to announce J. M. McKeel, a candidate for the office of Secretary of State, subject to the action of the Democratic party.

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

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

by speakers selected by the President of the L. R. Conf. Church Ex. Board. Members of this Conference—all the traveling preachers and Sunday-School Sup's in the Dist., and two delegates from each Sunday-School and League in the Dist. Pastors will please see that delegates are elected and try to secure a full attendance.

H. D. McKINNON, P. E.

A NEW FIRM.

On March 29 the Dickinson Arms Co. of Little Rock filed articles of association with a capital stock of \$50,000, and the following officers and directors:

W. W. Dickinson, Pres.; Thos. J. Darragh, V. P.; Geo. Reichardt, 2nd. V. P.; Jno. W. Dickinson, Jr., Secy. & Treas.; L. O. Knox, Manager—Jno. E. Geyer, Phil Pfeiffer, Jno. H. Martin, J. A. Woodson, W. H. Halliburton, Chas. F. Fowler, Jno. M. Rose. A good deal of the stock is held by country merchants and gun clubs. We find among its officers and subscribers the leading bankers and merchants of our city. It starts out with ample capital and backing and is one of the most substantial business houses in the city. This Co. will do a jobbing business in Guns, Fishing Tackle, &c. Arkansas will no longer have to send their orders out of the State, but can get anything they want from this house. It is the first venture of the kind in the State and deserves the patronage of all citizens who feel a pride in building up their home market. They have secured the services of a Locksmith, who served 26 years in the shops of Germany and France, and is an expert in his line. Send in your orders for goods and repair work to the Dickinson Arms Co., and we assure you, you will receive fair treatment.

Do you want to buy a buggy or road vehicle of any kind? If so, write to T. L. Woodruff, Manager of the Davis Carriage Co., Memphis, and we thank you and they are offering their bargains. We have examined their bargains and prices, and write this notice from personal knowledge.

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

We have a few of those wonderful Maps left. Retail price \$5.00; we will send them for \$1.00.

Bennett & Thornburgh.

MARRIED.

At residence of bride's Bro., Mr. James Lightfoot, Emmet, Ark., March 29, 1892, Mr. J. I. C. Swan of Bodcaw, Ark., and Miss Susan Lightfoot of Emmet, Ark. Rev. B. A. Few officiating. The contracting parties are full fledged Methodists and start right by subscribing for THE METHODIST.

Married March 30, 1892, Mr. Chas. W. Fleming and Miss Lillie Mosley. April 7, 1892, Mr. Moses Byrd and Miss Iona Lorte. All of Russellville, Ark., Rev. B. C. Matthews officiating.

Married at the home of the bride's mother, Mrs. Lewis, by Rev. J. C. Hooker, Miss Mary J. Lewis and Mr. J. L. Leachman, both of Mt. Home, Ark.

March 27, in the M. E. Church, South, at Mammoth Spring by Rev. DeJalma Leake, Mr. R. P. Jack of Viola, Ark. and Mrs. Iva Best of Mammoth Spring.

March 30, at the residence of the bride's mother by Rev. DeJalma Leake Mr. J. D. Frazier and Miss Zilpha Hall—both of Mammoth Spring.

BABY'S BLOOD AND SKIN

Cleaned and purified of every humor, eruption, and disease by the celebrated

CUTICURA REMEDIES

These great skin cures, blood purifiers, and humor remedies afford immediate relief in all cases of itching, burning, eruptions and other blemishes of the skin, and are the most perfect and economical (best) cures for all skin diseases, permit rest and sleep, and point to a permanent and economical (best) cure. Thousands of grateful testimonials attest their wonderful efficacy. Sold everywhere. For sale by Druggists, Grocers, and Dealers. "All About the Skin, Scalp, and Hair" mailed free.

HOW MY SIDE ACHES!

Aching Sides and Back, Hip, Kidney, and Uterine Pains and Rheumatism relieved in one minute by CUTICURA and Pain-Plaster. The first and only instantaneous pain-killing, strengthening plaster.

BOND'S PHARMACY CO.

PRESCRIPTION DRUGGISTS.

Corner 5th & Main (West Side), Little Rock, Ark.

MANUFACTURERS AND DEALERS IN

All Family Medicines and Medical Supplies

LORD & THOMAS.

This Old Advertising Firm Has Become Incorporated.

The well-known and long-established advertising house of Lord & Thomas of Chicago, has become incorporated. The primary object of this move is to give to employers who have long been connected with the house an opportunity to become interested.

No advertising firm in the United States enjoys a larger measure of confidence, and none in the West does a larger business, if, indeed, there are any that can equal it. The gentlemen composing the company are men in whom confidence is never misplaced. The thousands of newspapers and business men of the country will wish the concern under its new auspices continued prosperity.—Memphis Commercial.

The Grip Sufferers.

Sonora, Ky., March 22, 1892.

Rev. H. T. GAINES, M. D.

Dear Sir:—If you remember my father, Rev. W. W. Lambuth, M. D., of Caseyville, ordered your medicine for me, and I am happy to say it cured me. I have told others of it, and they are inclined to try it. Enclosed you will find check for two dollars, for which please send your medicines with complete instructions, to "Mr. Joe Allen, Sonora, Hardin county, Ky." Please send as soon as possible. He is quite poorly and has been under the weather a good while. I shall recommend your cure to all who may need it.

Your friend,

(Mrs.) J. B. DYER.

The following is a list of those completely cured in Owensboro, some of two years standing:

R. C. Fuesque, wife and daughter,

J. R. Piles, and wife.

B. F. Hill, and wife.

J. T. Atchison, wife and daughter.

Rev. H. T. GAINES, and mother.

My mother lives in Mississippi. I was called home, she having been given out to die. At once began this treatment and in one week she was up.

Rev. H. T. GAINES, M. D., Owensboro, Ky.

I have a remedy that will cure the grippe entirely, leaving the system clear of the disease. It matters not of how long standing, whether two years or one day. I speak from experience, and can furnish the most reliable testimony in Jeffersonville, Ind., where I was stationed last year; also in Owensboro, Ky., where I now live. It will only cost you Two Dollars, the medicine furnished. If it does not cure I will refund your money.

Address, Rev. H. T. GAINES, M. D., Owensboro, Ky.

Improper and deficient care of the scalp will cause grayness of the hair and baldness. Escape both by the use of this reliable specific, Hall's Hair Renewer.

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

One might as well try to stem the rapids of Niagara, as to expect perfect health while a scrofulous taint exists in the blood. Through its alternative and purifying properties, Ayer's Sarsaparilla removes every vestige of Scrofulous poison from the blood.

IF YOU WANT TO SAVE MONEY

And Get the Exact Thing You Require,

Send Your Orders To

THE J. S. MENKEN CO.,

371 to 379 Main Street,

MEMPHIS, TENN.

You can get clothing, shoes, millinery and every article worn by men, women and children, as well as the materials to make them, also carpets, curtains, china and glassware and household goods of all kinds—all at the lowest cash prices. Write for catalogue. Freight or express will be paid on all orders received through the mail amounting to \$5.00 and upwards except on Chinaware, glassware, woodenware and wheeled vehicles, such as baby carriages, velocipedes, etc.

Recognizing that the credit system means much higher prices to the consumer, we have revised the prices of our goods and now sell them on a cash basis. Send check or money order with order for goods. We will send goods C. O. D. to those who are known to the firm or who furnish reference that they are responsible.

HILL, CLEVELAND, OR WHO?

Will be the Democrat nominee for the Presidency. If we were in politics we know what we would do, but not being in politics and having no war record we will still continue to serve you as heretofore. We succeeded in getting a few more bags of coffee that we can sell for 6 pounds for a dollar. Certainly it is not as fine a coffee as the last, but it is a good coffee for the price. Don't fail to get our prices. Every letter answered by return mail.

Very truly yours,

H. J. GEORGE & CO.,

201-203 EAST MARKHAM.

McAfee & McCarthy,

Merchandise Brokers AND Commission Merchants

Consignments Solicited, Careful Attention Given and Reasonable Advance

Made on Same.

LITTLE ROCK, ARK.

JOHN L. COOK & CO.,

MANUFACTURERS AND DEALERS IN

Cash, Doors, Blinds, Lumber, Lath, Shingles, Etc., Etc

Plain and Ornamental Glass, Stained Glass for Churches,

Office and Store Fixtures, Pews, Pulpits, Etc.,

MANTELS BOTH IN HARD AND SOFT WOOD

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

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Bennett & Thornburgh,

Little Rock, Ark.

Quarterly Meetings.

Seary District, 2nd round. F. A. Joffett, P. E. Seary First Church, March 12, 13; West Seary, 18, 19; Beebe sta, 20, 21; Beebe ct, 26, 27; Center Hill ct, April 2, 3; West Point ct, 8, 10; Augusta sta, 16, 17; Union and Revels, 23, 24; Argenta sta, 30; Mineral ct, May 7, 8; Auvergne sta, 14, 15; Weldon ct, 21, 22; El Paso ct, 25, 26; Jacksonville ct, 28, 29; Bradford ct, June 4, 5;

Batesville Dist. 2nd round. Henry T. Gregory, P. E. Batesville sta, March 27, 28; West Batesville miss, 29, 27; Oil Trough ct, April 2; Sulphur Rock ct, 9, 10; Calumet ct, 16, 17; Ash Knot ct, 22, 23; Melbourne ct, 30, May 1; Evening Shade ct, 1, 2; Viola ct, 14, 15; Salem ct, 18; Newburg ct, 21, 22; Bethesda ct, 28, 29; Mountain View, June 4, 5; Cedar Grove ct, 8; Jamestown ct, 11, 12;

Monticello District, 2nd round. A. O. Evans, P. E. Warren, March 12, 13; Arkansas City and Dermott, at Dermott, 19; Bartholomew at Parkdale, 19, 20; Tillar ct at Selma, 26, 27;

Farmers District, 2nd round. J. R. Cason, P. E. Magnolia sta, March 26, 27; Camden ct, April 2; Stephens and Waldo, 8, 10; El Dorado ct, 16, 17; Bearden ct, 23, 24; Atkinson ct, April 30, May 1; Hattie ct, May 7, 8; Onachtia ct, 14, 15; El Dorado ct, 21, 22; Magnolia ct, 28, 29; Buckner ct, June 4, 5; Carroll ct, 11, 12; Lewisville ct, 18, 19; Hickory ct, 25, 26; Gaudin ct, July 2;

Jonesboro District, 2nd round. J. C. Miller, P. E. Vandale and Harrisburg, March 26; Harrisburg ct, April 2; Jonesboro ct, 9, Jonesboro sta, 12; Paragon ct, 16, 17; Paragon ct, 24; Gainesville ct, 28; Boydsville ct, 30; Marmaduke miss, May 7; St. Francis ct, 14; Marion ct, 21; Osceola ct, 28; Chickasaw ct, 31; Pecan ct, at Hickory Plain at Hickory, 21, 22; Watoune at Smyrna, 28, 29; Little Rock First Church, June 4, 5;

Newport District, 2nd round. F. E. Taylor, P. E. Reyno ct, April 2, 3; coming and Reyno sta, 10; Shiloh ct, 16, 17; Warsaw Springs ct, 24; Roseholms ct, 30, May 1; Walnut Ridge and Black Rock May 7, 8; cache miss, 14, 15; Walnut Hill ct, 21; Newport ct, 28, 29; Dover ct, Spring June 4, 5; Swifton ct, 11, 12; Dover ct, 18, 19; Imboden ct, 25, 26; Fortia ct, July 2, 3; Jacksonville and Tuckerman ct, July 2;

Little Rock Dist. 2nd round. H. H. Watson, P. E. Seary, March 26, 27; Mabelvale and Pleasant Grove, April 2, 3; Lonoke ct, 9, 10; Austin at Concord, 16, 17; Maumelle at Bethlehem, 23, 24; Hazen and Carlisle, 30, May 1; Des Arc and De Valle Bluff, 1, 2; Winfield Memorial, 7, 8; Liberty, 7, 8; England at Tanagers Chapel, 14, 15; Hickory Plain at Hickory, 21, 22; Watoune at Smyrna, 28, 29; Little Rock First Church, June 4, 5;

Dardanelle Dist. 2nd round. S. S. Key, P. E. Dardanelle ct, March 26, 27; Appleton ct, April 2; Bolling Spring, 12, 13; Prairie View at Prairie View, 19, 20; Duvalville ct at Spring Creek, 26, 27; Dardanelle ct, at Fiddle chapel, April 16; Fiddle chapel at Cedar Creek, 9, 10; Rover at Salem, 16, 17; Gravelly Hill ct, 23, 24; Walnut Tree ct at Hickoryville, 30, May 1; Dardanelle sta, 7, 8; Russellville sta, 14, 15;

Eureka Springs Dist. 2nd round. A. H. Williams, P. E. Eureka Springs sta, March 13, 14; Hindsville ct, 19, 20; Berryville ct, 27, 28; Jasper ct, April 2, 3; Kingston ct, 9, 10; Elton ct, miss, 16, 17; St. Paul miss, 23, 24; Carrollton ct, April 30, May 1; Cassville miss, 7, 8; Goshen ct, 14, 15; Wesley miss, 21, 22; Huntsville ct, 25, 26;

Hot Springs Dist. 2nd round. A. D. Jenkins, P. E. South Hot Springs, March 12, 13; Malvern Hill, 19, 20; New Liberty ct, 26, 27; Central Avenue, April 2, 3; Saline ct, 9, 10; Silver Hill miss, 16, 17; Mt. Valley miss, 23, 24; Mt. Ida ct, 30, May 1; Crystal Springs ct, 7, 8; Amity ct, 14, 15; Mt. Fork ct, 21, 22; Dallas ct, 28, 29;

Ft. Smith Dist. 2nd round. James A. Anderson, P. E. Central, March 12, 13; Huntington sta, 19, 20; Ft. Smith ct, 26, 27; Greenwood ct, April 2, 3; Brickett ct, 9, 10; Sugar Grove, 16, 17; Roseville ct, 23, 24; First Church, 30, May 1; Mansfield, 14, 15; Gauthron, 14, 15; Charleston, 14, 15; Waldron, 21, 22; Booneville, 28, 29; Paris, June 4,

ARKANSAS METHODIST.

THURSDAY, APRIL 14, 1892

THE FAMILY.

EASTER THOUGHTS.

Matt. xxviii. 1-8; Heb. vi. 19, 20.

Next to the day which we celebrate in commemoration of the birth of Christ, the most joyful season is that which marks the date of his resurrection. Perhaps it would be more proper to say that Easter is the most joyful day of the Christian year, not excepting any, for the resurrection of Christ is the greatest, the most significant, the most glorious fact in Christian history. It was the culminating point in the mission of Christ on earth, the crowning event of the great series of events which began with the announcement to Mary. Without it all that went before in the life of Christ would be dark, empty, and meaningless. Truly does the Apostle say: "If Christ be not raised from the dead, then is our faith vain and our preaching vain." The wonderful birth, the marvelous and blessed ministry, the cruel and awful death on the cross, all these would have meant nothing to suffering and sinful humanity if they had not been complemented, justified, and illumined with the glorious victory over death and the grave.

What a flood of light that event chronicled in Matthew xxviii. 5, 6, throws upon the whole mystery of human life. Here we have the surety that death does not end all, that all the hopes, the dim intuitions, the vague and unutterable longings, the reaching after immortality that are native to the heart of man, have a real basis, that they are, in truth, to be satisfied. Christ is the Lord of life as well as the Saviour of men. He conquered death and sin. He robbed the grave of its terrors, and made the tomb not a place for weeping, but a place for joy. We are not to look down any more when we think of our loved ones gone. We are to look up. "He is not here, for he has risen, as he said."

Let us try to imagine what must have been the joy of the disciples who loved Jesus and followed him to the last, when the fact fully dawned upon them that he was indeed among them again, a risen and glorified Master. Though he had assured them over and over again that he would rise again, his cruel death and his burial seemed almost to have extinguished their hopes. They were in doubt and in despair. We can imagine them saying in the bitterness of their crushing disappointment: "And is this, then, the end of all? Has he indeed, whom we have followed through these wonderful years as the promised Messiah, the Saviour of the world, left us here alone in the midst of our taunting enemies, with no further gleam of hope, no assurance, no sign that his presence is with us still? Has the grave hid him forever, too?" And when to these lonely and despairing ones there came the news of the open tomb, and when the risen Lord in his own person stood before them again, what unutterable joy, what an inexpressible sense of relief must have come into the hearts of the little band. How even the awful scene on Calvary must have been eclipsed in their eyes as they looked again upon the radiant and blessed face of their living and loving Master.

And such joy, such hope, such relief, should come to the hearts of us all as we think upon our risen Saviour. What he was to the disciples on that first Easter morning so many years ago, he is to all his faithful followers today. Why should we mourn and refuse to be comforted for our loved ones who have gone before through the shadowed way? It is the way that Christ walked, and in his resurrection we have the surety that the tomb is only the gateway to a larger and more glorious life, even the life eternal.—Christian at Work.

A BUDDHIST ORPHAN ASYLUM.

Did any of our readers ever hear of one? We never did. Nor of a Mohammedan old ladies' home, nor of an atheist hospital. We do not suppose there are or ever were such things. All over the world are Presbyterian, Methodist, Baptist, Episcopal and other hospitals and refuges. Does any one question the meaning of this? It has a meaning which men should not be slow to see.

When Elijah confronted the prophets of Baal, his proposition was: "The God that answereth by fire, let him be God." Some one, in commenting on this and urging the claims of Christianity as against paganism and all forms of idolatry, puts the challenge in more modern words: "The God that answereth by orphanages, let him be God." Heathenism has no orphanages. It does not build hospitals or asylums for the old or the insane. This is the work of Christianity, and of Christianity alone. It is not undertaken by infidels nor very often by unevangelical denominations. Now and then a freethinker gives to some charity, but the cases are so rare as always to be noted, and are only the evidence that Christianity affects some who do not acknowledge its power. They breathe its

air and inherit from godly parents something of its spirit, though refusing it the credit.

The Spirit of Christ is a spirit of helpfulness. He came, not to be ministered unto, but to minister, and his people, though they may follow him afar off, still do follow him and manifest his spirit. *** —Herald and Presbyterian.

TRUE MEN.

DEAR BRO. BENNETT:—David's dying charge to his son Solomon, is at once touching and inspiring: "Show thyself a man." Touching, because this royal father must so soon leave this youthful king to deal in matters so heavy and so responsible; inspiring, because of the great possibilities in reach of this young man.

David himself being "a man after God's own heart," his ideal of a man would naturally be high, and he goes on to give Solomon the outline in a manner so clear, that no one with a fixed eye and an earnest heart could fail to catch the glorious picture: "for the law of God is perfect, converting the soul," in the image and likeness of God, in righteousness and true holiness. And there you have the secret! Making a man God-like, Christ-like—a man who came not to do his own will, but the will of his Father who sent him. O the manliness of Christ Jesus, did you ever think of it earnestly; ye men that bear his name? How brave, how tender, how true amidst surroundings that are terrible to contemplate, for of the "people there were none with him." He stood alone in the strength of majestic manhood; and so may you, my brother, if you join hands with this God-man, who goes forth conquering and to conquer. Are you a husband? Have you pledged your vows to some pure, trusting woman, that looks to you to be her head, to lead her in noble and right ways, and does it seem like selfishness is about to overcome you—the desire to have your own way, to do your own will at the expense of destroying the beautiful plant of conjugal affection? Then look to the pattern—the manliness of all men and trouble not the woman.

Art thou a father, and does some scheme or plan of your own come in contact with the thorough education of your children? Then look to Him who came not to be ministered to, but to give his very life, a ransom for many. May our brothers, husbands and fathers show themselves men, in the earnest prayer of ANNA M. GRANADE.

Springdale, April 4.

GREAT VICTORY IN NASHVILLE, ARK.

DEAR BRO. BENNETT:—"Let the people praise thee O Lord; let all the people praise thee."

My heart is so light and happy this morning, that I felt that no other psalm would do to read as a morning lesson, and no other verse to memorize for the day, would satisfy my soul, but a song of praise. You remember in my last letter I wrote of the promised moral development of our town. The "Cotton string" is a thing of the past. Yesterday's victory in the election of good men of moral stamina in our town has made the petrifying a certain fact instead of an unfulfilled promise.

There was vigorous work done on the whiskey side, but the citizens' ticket was so well made up, from the best men from every Church that the sectarian cry could not be successfully agitated. The first great step having been previously taken, of course the Christians worked more hopefully than heretofore. Their faith was stronger, for they felt that God had been with them in banishing Satan's most efficient tool from the town. In our previous elections we have had three men each from five saloons in town to fight and work against, and whoever heard of a saloon man's being stingy or lacking energy on election days? Of course their doors are closed and their zeal and liberality would intimidate the men who knew it was their duty to exclude the disgraceful business from the town; consequently the town has heretofore been controlled by men who felt that they were under obligations to sympathize with the "fire water" crowd. After the votes were counted and it was found that God had blessed the efforts of the staunch citizens who had taken a noble stand for right for the sake of right; and the disappointed crowd who had been promised a great beer treat, walked away with downcast faces; the gloriousness, the grandeur of the triumph of right over wrong, that had so long prevailed, burst upon the advocates of prohibition and good morals, and one good quiet Presbyterian brother shouted as he wrung the hand of a good Baptist brother, "This is the best thing that has ever happened to me except religion." The avenues of faith are being opened in our town and God's blessings will be poured in we feel sure, and then we will forget that town. God bless THE ARKANSAS METHODIST that is such a power with us, and Bro's Johnson, Riggins, Watson, Biggs, Turrentine, Ware, Berry and Hill, that have helped in the struggle, and that we feel are still praying for the spiritual advancement of our town. And Bro. Bennett, the women of our Church

are a great power in our midst. I don't think you could find a greater number of earnest, consecrated women in any town twice the size of this. They are even willing to support the pastor with their prayers and help. If money is needed for the newly finished and comfortably appointed church and parsonage, they are consulted and considered a powerful factor in the way of help. They have sometimes helped just like the old woman helped the man kill the bear, when he came out from behind the door and said, "Aint we some in a bar fight?"

If a thoughtless one stumbles, either from love of drink or other causes, the women will determinedly hush the voice of slander and bear the one in trouble up with their prayers and sympathy, until the sky is clear and faith and hope is strong again. Pray for us and our town, that we may go on in the right way, and continue to send us the soul-elevating messenger, THE METHODIST. Yours in the faith, "GAMMA."

Nashville, April 8.

FOR DYSPEPSIA

Use Horsford's Acid Phosphate.

Dr. J. J. McWilliams, Denison, Ia., says: "I have used it largely in nervousness and dyspepsia, and I consider that it stands unrivaled as a remedy in cases of this kind. I have also used it in cases of sleeplessness, with very gratifying results."

Children's Corner.

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

DEAR CHILDREN:—We have had a pleasant time writing and reading letters. We have a strong band of little workers, about 300; and many more would like to join us if they thought we had room. Now, I feel that if we fail to accomplish some good with our corner, all will have been in vain. We only have one short life-time in which to work for the Lord. I am now on the shady side of that time. You, dear children, are on the sunny side. Let us plant a tree, that will live and bear fruit after we are gone. In looking around, I find many objects worthy of our attention, among them the Scarritt Bible and Training School, located in Kansas City, Mo., where persons are to be trained and qualified to do Christian work, both at home and in foreign lands. This is our property, the women and children of the M. E. Church, South, have built it and are now furnishing it. Now comes the question: Shall we take part in this work? We can furnish a room for \$75 and have the privilege of naming the room. Each child can send me whatever it feels like giving, and its name. Every child that reads this paper has the privilege of giving, and we will not object to the grown people joining in. Children sometimes object to old folks joining in the play, but if they pass around the candy we are glad to see them. Just so when we take a collection. When the money is in hand we will give each one a vote on the name. If you would like to suggest a name when you send your contribution you may do so. It will be duly considered. If we succeed in this, which we will do doubtless, it will prove a blessing to each contributor. Let each one send a prayer, that souls may be blessed through the influence of this effort and that the teacher who occupies our room may be filled with the Spirit of the Master. The contributions must be in by the first of June. The list of names and amount subscribed by each will be published.

AUNT CARRIE.

Weldon, Ark., Feb. 8.

DEAR AUNT CARRIE:—I take pleasure in writing you a few lines for the children's corner. I am a little girl 11 years old. I have two sisters and one brother. My father and mother are both dead. I live with my aunt and uncle at the little town of Weldon. We have no Sunday-school, but anticipate one soon. I ever remain you well wisher, DORIS LINDLEY.

Camden, Tenn., Feb. 6.

DEAR AUNT CARRIE:—I am a little boy 9 years old. I live with my grandpa, Col. W. P. Morris; he takes THE ARKANSAS METHODIST. I have no brothers or sisters. Well, Aunt Carrie, you feel almost like a real aunt sure enough. I go to Sunday-school every Sunday that I am well. My teacher is Prof. C. A. Wall. We have a good Sunday-school here now. I will close for this time. Your nephew, FRANK MILLER.

Cabot, Ark., Feb. 6.

DEAR AUNT CARRIE:—I am a little boy 7 years old. I go to Sunday-school. Papa takes THE ARKANSAS METHODIST and I love for sister to read the children's corner to me. I have a little baby brother; his name is Homer. I will close for this time. Your nephew, WINFIELD HUDSON.

Murfreesboro, Ark., Feb. 8.

DEAR AUNT CARRIE:—I am a little girl 11 years of age. I go to Sunday-school every Sunday. We have a very good Sunday-school. Bro. Hughes is the superintendent. He is very kind to us. I like THE METHODIST. Mama takes it. Papa died when I was about 3 years old. I don't remember anything about it. I have a little sister and brother

younger than myself. If this is not put in the waste-basket I will write again. Your little niece,

MATTIE DAVIS.

El Dorado, Ark.

DEAR AUNT CARRIE:—I am a little girl 5 years old, and I can't write much. I sweep the floor and drive the cow to the field. Our preacher's name is Bro. Logan and the P. E.'s name is Bro. Cason. I love him so much and he loves me too. I don't think you can read this. I am your little girl,

SALLIE CRAIG.

Dear Sallie:—There was one of our little corner folks who wanted me to tell Bro. Logan "howdy" for her. I wish you would attend to it for her. It was Nora Price, of Wilks, Ark.

AUNT CARRIE.

Caney, Ark.

DEAR AUNT CARRIE:—I will write to the children's corner. I have been thinking of writing a good while but have not had the courage. I go to Sunday-school every Sunday. Mama is our teacher. We have a nice Sunday-school; our superintendent's name is Mr. Smith. He is sick with la grippe now. Our pastor's name is Bro. Few. We like him splendid. I am going to school. There are 28 scholars in school; our teacher's name is Mrs. Darnell. I have two brothers and two sisters, one older and one younger than myself. Well, I will close, hoping to see this in print. I hope my cousins in Texas will see this and will write to us. Your niece, FANNIE B. COPELAND.

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ARKANSAS METHODIST.

THURSDAY, APRIL 14, 1892.

OBITUARIES.

YOUNG.—Mrs. Clarissa Young was born in Yancy Co., N. C., Nov. 27, 1807, and died at her residence near Valley Springs, Boone Co., Ark., Feb. 9, 1892, aged 85 years. She had been married twice; first to Thomas Wilson, who died in 1850, leaving her and a large family of children to mourn their loss. The fruits of this marriage were ten children, 7 girls and 3 boys. She was the mother of that noble Christian "war horse," Rev. Thomas L. Wilson, a L. D. of the M. E. Church, South, now of Yellville. She was again married in 1861 to Jesse Young, but was once more left a widow and so remained until her death.

Sister Young professed religion at the age of 13, and lived a consistent member of the Methodist Church until her death, when she went to receive her reward. Thus a noble Christian life has ended, but she only died into eternal life. She was a noble wife and mother, a devoted Christian, and possessed many virtues. In her long and useful life all the womanly virtues and Christian graces were constantly exemplified, and of her it may truly be said, spiritually speaking, that her morning was bright and promising, her noon was joyous with rich fruition of usefulness and goodness, her night was calm, peaceful and happy in the realization of a Christian's hope in the Savior's love and promises. And thus she sweetly fell asleep in the arms of her blessed Lord. We extend our sympathies to the bereaved children and friends.

W. C. CARROLL.

TRUSLOW.—Sister Cynthia M. Truslow, consort to Rev. John F. Truslow, one of Arkansas' pioneer Methodist preachers, passed from earth to heaven at the home of her daughter, Mrs. Evans, at Memphis, Tenn., during the last days of Feb., 1892. Sister Truslow was born at West Union, O., April 18, 1812; was married to Rev. John F. Truslow at Lynchburg, Va., in 1832, and during all the long years of his useful life in the itinerancy of the M. E. Church, South, she was his constant companion and counselor—nearly 50 years. In all his travels and labors she accompanied him in the true spirit of an itinerant's wife. How sweetly she carried these Christian graces even to the end of her useful life. The missionary fire always burned warmly on the altar of her heart, and every interest of the Church she loved so well was cherished with a zeal far surpassing the ordinary church member. She loved all the preachers and all the preachers who knew her loved "grandma." Her life was a beam of sunshine wherever she went; none ever heard her complain of her lot, be it ever so hard, but always beaming with gratitude for any act of kindness shown her. She is gone home, but as a sweet memento of the past in pioneer Methodism in Arkansas will she live in the memory of the people. To the loving sons and daughter we would say weep not, but let us try to follow that sweet Christian life of hers, which will insure to each of us the glorious privilege of meeting her again, where parting is no more.

Her loving brother in Christ,
R. H. H. POYNTER.

ALLEN.—Dr. S. W. Allen was born in Wilson Co., Tenn., Feb. 13, 1822; graduated at the Memphis Medical College in 1848; was married to Miss M. C. Carter, Dec. 12, 1850; joined the Masonic fraternity in 1854; moved to Independence Co., Ark., in 1859; was W. M. of the Masonic lodge at Cedar Grove for 31 years; he was the only W. M. the lodge ever had up to the time of his death. He joined the Confederate army in 1862; was appointed surgeon of Col. Coleman's regiment and served in that capacity until captured in 1864. He professed religion Sept. 19, 1867, under the ministry of Rev. Jesse Griffin, and joined the M. E. Church, South, and was a devoted member until the day of his death, which occurred at his home Dec. 27, 1891. Dr. Allen loved his profession. During the war he was never too tired to help the wounded or the sick. When he returned home from prison he continued the practice of medicine. How the poor, the widows and the orphans will miss him. He frequently administered to them without fee or reward. He loved to help the poor. He was a true and devoted Mason. He believed while Masonry was not religion, it was the next thing to it. He could not see how a true Mason could do a mean thing. I have heard him talk of the principles of Masonry and of some acts of his brethren, until he would weep. Oh! how his heart would run out after the erring ones. He would do anything that was honorable to restore such a one. His lodge loved him. In proof of this, they elected him Master 31 times. I don't remember to have ever conversed with a man who had been Worshipful Master of a lodge so many years in succession as he. As a husband and father he was kind and devoted. He leaves a devoted wife and three daughters to mourn their loss; his daughters are all married. His wife and daughters are all members of the M. E. Church, South. In a recent visit to Cedar Grove I visited Sister Allen. How lonely and sad she looked. There was no tall, manly form to meet me at the gate, as was the Doctor's habit. I would say that the Methodist preacher always had in Dr. Allen a friend. He loved a Methodist preacher, as all who were acquainted with him will testify. I don't think I ever had a truer friend than Dr. Allen. We were together when he tried men; but I never knew him to falter. He was devoted to his friends. I have heard him say, that he would rather bury a friend, and

know that he had gone to heaven, than for that friend to deceive him. Such was his devotion to a friend.

After he professed religion he was very devoted to his Church. He served the Church as trustee, Sunday-school superintendent, class-leader, circuit and district steward. As long as he was able to serve as steward he was a model one. Whatever was assessed to his class had to be met. On one occasion, when times were hard and money scarce and the people had done all that they felt able to do, he asked his pastor how much his class was behind; when told thirty dollars, he paused a moment and then said: "I have given you ten dollars, but here is an order for thirty more," and paid out Cedar Grove. He was not a wealthy man, but a liberal man. One who believed that when a class was assessed a certain sum, that they as a class were in duty bound to pay it.

Dr. Allen was not without his faults, but when approached in the spirit of Christ he was more willing to acknowledge them and ask forgiveness for them than he. He thought it was right, manly and honorable. In this we not only see the willingness to do right, but a brave heart to "dare to do right." He was a great help in protracted services. He would often conduct the prayer meeting, call for penitents, conduct the meeting through. Many were converted in those meetings led by him. I have heard it said by his pastor, that he had rather have him help than any preacher for his class. So you see he was a class-leader. He was only confined to his room a few days before his death, and when talking to his doctor, he told him he was ready to die. There is nothing like being "ready to die." We can only say farewell, dear friend, until we meet again.

HENRY T. GREGORY.

CHATTERSON.—Sylvester W. Chatterson was born in Clinton, Mich., Jan. 9, 1840; was married to Miss Ella Miller in 1872, and died at his home in Black Rock, Ark., Feb. 5, 1892. The wife of his youth and three children, the joy and delight of his earthly life, survive to mourn their irreparable loss. Mr. Chatterson was consecrated to God by baptism in infancy, but never, in after life, united with any Church. But he was nevertheless a Methodist in principle and deeply loved the Church to which his family belonged, and was always ready to assist in any move which had for its aim the glory of God and the upbuilding of Church and Sunday-school interests. He was a very active member of the Methodist Sunday-school at this place, having held the office of Librarian and Treasurer for more than twelve months next preceding his death, and was also leader of the choir for Church and Sunday-school; all of which positions he filled with great satisfaction. We miss him very much in his place in Sunday-school, and it is hard to fill. He was a good man, kind at heart, and had good will for everybody. About six weeks before his death I was in his filing room, when, during our conversation about some church matters he told me that when young he came very near being ruined by evil associations and saw the mistake just in time to break off on good terms, when he changed his manner of life. And now he felt that the associations of religious people, and the good influences of the Church and Sunday-school had been of inestimable value to him. May the God of all grace comfort the bereaved wife and children.

Black Rock, Ark.

MAXWELL.—Sister C. M. Maxwell was born in Yazoo Co., Miss., March 4, 1825, and was married to J. M. Gasnick and came to Ark. in early life; was left a widow about the year 1850. She was married in 1861 to John Maxwell, who died Sept. 1875. Aunt Kate, as she was called by the many who knew her, was a woman of a well rounded, Christian character. She loved the Church and its communion, having joined the same in her 21st year, and walked worthy and blameless until removed by death, Jan. 22, 1892. She was the foster mother of an adopted daughter. She leaves a number of friends who mourn their loss as that of a real mother, for she delighted in providing for the wants of the orphan. Aunt Kate was one of our most active members, but the Master had need of her in other, richer fields. She will anxiously wait for those she loved here to come to the land of the beautiful and the home of the good.

JNO. C. SHIPP.

RIDDICK.—Died at her home in Stephens, Ark., Jan. 9, 1892, Mrs. Martha S. Riddick (nee Collins), age 42 years. She was married March 23, 1872 to J. C. Riddick and was the mother of six children, four of whom preceded her to the better land. Sister Riddick professed religion and joined the M. E. Church, South, in girlhood and was strong in faith and consecrated in life until called from suffering to reward. The writer was the pastor of Sister Riddick for two years, and found in her a constant, true and sympathizing friend. It may be truthfully said of her, that she faithfully discharged duty in every relationship of life. We, who are her neighbors and friends, feel that we have sustained a great loss—with the bereaved husband and motherless boys it is inexpressible. May their bereavement be sanctified to their highest spiritual good, and may there be a happy reunion in the sweet beyond.

JNO. R. CARON.

WOOD.—On Feb. 6, 1892, Thomas J. Wood was suddenly hurried into eternity, by the explosion of a mill-boiler, in the village of Bethel, Green Co., Ark., near which place he had lived for many years. He had been for many years a Methodist. He leaves a worthy and lovely family. He comes so vividly to my mind, as he was in his youth and early manhood. Handsome in person, graceful in manner, kind, cheerful, and sympathetic in disposition and having given his heart early to the Savior, he was ready for every good word and work. He was a brave man too, and held his place steadily, as a soldier, through the terrible years, that passed over

our own loved land. But the crowning virtue of his character; was his love for his mother; I never knew him by look, word or action, to give his mother pain! May his sons emulate his example.

ANNA M. GRANADE.

WILSON.—Bro. Harvey Wilson was born Nov. 14, 1841; died March 18, 1892. He professed religion at 22 years of age, lived a consistent Christian the remainder of his life. Bro. Wilson was a patient sufferer, and was perfectly resigned to the will of Him who doeth all things well. It was the pleasure of the writer to visit him several times during his illness; he often spoke of his faith in God and hope of heaven. He requested that we sing at his grave, those beautiful lines written by William Hunter:

"My heavenly home is bright and fair,
Nor pain, nor death can enter there."

He leaves a wife and several children, besides other relatives and many friends to mourn their loss. We tender our sympathy to the bereaved family and friends, and bid them weep not as those who have no hope.

"Why should our tears in sorrow flow,
When God recalls his own,
And bid them leave a world of woe
For an immortal crown?"

J. P. HUMPHREYS, P. C.
Dickson, Ark.

STATE OF OHIO, CITY OF TOLEDO, Lucas County.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & CO., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

A. W. GLEASON,
Notary Public.

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

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TO ADVERTISERS

The circulation of THE ARKANSAS METHODIST is fifty per cent larger than that of any other paper, religious or political, published in Arkansas. Advertisers should make a note of this.

The cost of the 24mo. cloth-bound Hymn Book compels us to withdraw it from the books offered in our letter to the preachers, January 1.

THE WISE IMPROVED COTTON SEED.

The above seed are so well and favorably known in this State that an extended notice is now unnecessary. Our claim that they yield from 42 to 45 pounds lint per 100 pounds seed cotton, and as much seed cotton per acre as any other has been so thoroughly proved by the best farmers of the State, further comment is unnecessary. We have only two car loads, and parties who wish them should order at once. Prices: 1 bushel, \$1.25; 3 bushel bags, \$3.50; 10 bushel lots, \$1.10.

Special Notice: To parties who will agree to sell us these seed back next fall at \$25 per ton we will furnish the seed now at \$1.00 per bushel in any quantity over 3 bushels. Address W. L. THOMAS, Gen'l Agent, March 10, 1892. Little Rock, Ark.

WANTED!

Salesmen, to represent the "Ben-trovato Nursery." Address S. R. CLEMENT, Jonesboro, Ark.

WARNING ORDER

In Pulaski Chancery Court. Thomas Hill, Plaintiff, vs. Mary Hill, Defendant.

The defendant, Mary Hill, is warned to appear in this court within thirty days and answer the complaint of the plaintiff Thomas Hill.

J. J. HICKS, Clerk.

March 24, 1892, By Chas. M. Connor, D. C.

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The head is free of plate tensions, the machine is so set that without any change of upper or lower tension you can sew from No. 40 to No. 160 thread, and by very slight change of disc tension on face plate, you can sew from the coarsest to the finest thread. It has a self-setting needle, and loose pulley device on hand wheel for winding bobbins without running the machine.

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ARKANSAS METHODIST.

THURSDAY, APRIL 14, 1892.

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

WHAT DOES THIS MEAN?

Within the last month the immense business of King's Royal Germetuer Co. has been more than doubled, and large orders are pouring in from all directions. On Feb. 20th L. L. Lyon & Co., of New Orleans gave them a cash order for seven thousand and two hundred bottles to be delivered at once.

It means:
1. That when such men as General Longstreet, General Turner, Governor Hubbard, Colonel Arrey, Rev. W. G. E. Cunningham, Rev. J. B. Hawthorne and Rev. Sam Jones try a medicine and give it their unqualified endorsement, the people believe them.

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3. That it has mastered La Grippe, Rheumatism, Dyspepsia, Nervous debility, Insomnia, Kidney troubles, Asthma, Summer complaints and Catarrh, wherever it has been tried.

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As a spring medicine it has no equal; it invigorates the stomach, aids digestion, tones up the system and thus brings health and happiness. In this respect no other remedy can compare with it.

Germetuer is not a nauseous compound, but as pleasant to take as a glass of lemonade; the patient loves it and looks forward with pleasure to the time of taking it.

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

A REPLY.
DEAR BRO. BENNETT:—I notice an article in your issue of March 31 from one Bro. J. F. Rhodes, who has been out West. One would think without referring to the map he had been across the great State of Texas, but he says from Paris they made their way to the north-west, stopping at Henrietta. And then without seeing any further into the great country he renders his verdict, and what is it? Here he says he will say, that Arkansas is as good as any and better than many countries. Now, Bro. Bennett, Arkansas may be better than some countries, but I don't believe it is better than Texas. I have seen some of Arkansas and probably more of Texas than Bro. Rhodes has ever seen. Texas has its advantages and its disadvantages, so does Arkansas. He seems to decide it is all a barren, unfruitful land, inhabited mostly by rabbits, prairie dogs and saloon men. Now it is a deplorable fact, that whiskey is sold in nearly every town and city in the country, but knowing as I do the kind of country that lies between Hot Springs Co., Ark. and the line of the I. T., it is not at all surprising to me, that he did not see any saloons. This is a corn, cotton and wheat country. This (Comanche Co.) is located near the middle of the State and I will run it against any country in Ark. for cotton. I will tell you what one gin man did, and if any of my Ark. friends want to show statistics I am at his service. In the fall 1891, one Mr. T. C. Yantis ginned and put up at Sipe's Springs, Comanche Co., Texas, nearly 2,500 bales of cotton. If I have any friends in Ark. that wish to invest in machinery, they can do no better than to come to this country. Now, Bro. Bennett, I am not fighting Arkansas. I have lived there too long and love the people too well for that. Rev. A. D. Jenkins, P. E. of the Hot Springs District, is the first Methodist preacher I ever heard preach. Rev. R. M. Taylor received me into the Church in 1880. Methodism is gaining ground out here, formerly occupied by Baptists and Campbellites. I see some of Bro. Riggins' books scattered around out here.

Yours for the truth,
J. P. PAYTES.

Duster, April 5.

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

BENNETT & THORNBURG.

A STUDY OF THE MINUTES.

It was not the intent or purpose to provoke or invite controversy or discussion in my study of the Minutes, but as it has, I feel that it may be made good to editing. I did not aim to be "severe" and I modestly think Bro. Hooks will not find support in "my study" to back up such a spirit or letter, and will fail to get a strong following on the "severe" line from the readers of THE ARKANSAS METHODIST. I could reply in detail but will not; will only say, his right to whip Helena "this year" is granted; also his judgment and ability, likewise his love; and here mine comes in, for I have never had anything for Helena but love and friendship. And if Bro. Hooks insists that I was "whipping," I'll say it was but an expression of my love.

One statement made in his reply is misleading and liable to aid Helena in making the same mistake again, should she be without a pastor when the Conference meets. He says "it was not Helena's fault that she was not represented at the Conference." Whose fault was it? The P. E.'s? No. The P. C.'s, had they had one? No. Then whose fault was it? Let's all get that little book called "The Discipline of the M. E. Church, South," and turn to page 188, paragraph 323, and read: "The Recording Steward of each circuit shall report to the joint Board of Finance a full account of the acts of the Board of Stewards the preceding year."

Italics mine. Comment is not necessary. Again, page 118, "Ques. 5. What are the duties of a Recording Steward?" "Ans: To preserve the records of the Quarterly Conference and to report to the Joint Board of Finance of the Annual Conference a full account of the acts of his Board of Stewards the preceding year." (Italics mine.)

Do you see anything "severe" about this? If you do I can't, and I am looking right at it, and feeling of my intent and purpose every letter I make. I do not feel like I have "whipped the wrong boy." And if I have, I was not whipping "Tom" for what "John" did, but whipping "John" for what he failed to do. You have heard of the old story, "the boy was whipped for doing nothing." There is more than one route to a boy's back; for doing wrong is one way, for not doing right is another way; either one leads to the same end. I hope you will succeed in finding that "lost" Church Register. Exercise your "exclusive right" in this and all things else pertaining to Helena "this year," for last year is mine, yours in one sense, the world's history and stands unchanged and unchangeable. It is a Medes and Persian act. Let the study go on; how to the line and if the chips fall over here, I'll pick 'em up and use them to my and our editing.

JAS. F. JERNIGAN.
Osceola, April 2.

FIELD NOTES.

LEAD HILL CT:—
We have held two protracted meetings this spring, one at the Lead Hill, camp-ground, and the other in the town of Lead Hill, resulting in 37 conversions and 22 accessions to our Church and 13 to the M. E. Church.

We are expecting a successful year. We have 3 good Sunday-schools, several prayer meetings and an increasing interest all along the line. To God be all the glory. We are happy on the way. Sorry you failed to reach our District Conference. Pray for us.

J. W. GRIFFIN.
Lead Hill, April 9.

STEPHENS AND WALDO:—
Our second Quarterly meeting closed at Waldo last night. Our P. E., Bro. Cason, was with us carefully looking after all the interests of the Church and delighting all both in the pulpit and in the social circle. At the close of the Sunday morning service he called on the congregation for \$75.00 to "clear the decks" on all claims assessed against Waldo this year, and in a short time about \$70.00 was secured, and the remaining \$5.00 will be forthcoming.

The reports to the Quarterly Conference showed four Sunday-schools all doing fairly well, three weekly prayer meetings very well attended; seventeen members received during the quarter by certificate; twenty-one members dismissed by certificate.

cate; finances somewhat behind, but in advance of last year.

All the services of the meeting were well attended, and at the conclusion of the service on Sunday night, Bro. Cason baptized and received into the Church two bright little girls, and thus closed one of the most pleasant Quarterly meetings it has been my privilege to attend in a long while.

J. A. SAGE, P. G.
Stephens, April 11.

REYNOLDS CT:—
We are moving along smoothly, but in great need of revivals in the Church as well as out of it. I am hoping and praying and fearlessly preaching Christ and him crucified. We are fearfully behind financially. Our second Quarterly Conference is just over and less than one-sixth of the preachers' salary paid (yes we need revivals.) Our beloved P. E. was with us and did some excellent preaching as usual, and notwithstanding the inclemency of the weather we had a season of grace profitable to both preacher and people. These people are very sorry this is Bro. Taylor's fourth year. We will not forget THE ARKANSAS METHODIST as we go from place to place.

W. D. ELLIS.
Palatka, April 8.

AUGUSTA STA:—Will have a good deal to encourage us in Augusta this year. We have had good congregations from the first with a good degree of interest manifested in the preached word. The prayer-meeting and Sunday-school are well attended. Our membership is small, but I have never seen a people more willing to meet the demands of the Church. They know how to take care of their pastor and show their appreciation of every effort made upon his part for the advancement of the Church and the relief of humanity.

There is no charge in White River Conference assessed as much per member as Augusta, and I feel safe in saying every assessment will be paid this year. There is nothing that makes a preacher look so happy as a clear record at Conference. Especially is it so, when he has to read his report before such a man as Bishop Duncan. God speed the time when every Methodist will feel that he has a personal interest in the Church, and that everything he pays into her hands he receives credit in heaven with interest compounded—fruits of life eternal.

The founding began with us before we got moved and settled down to work. I say began, because it has never stopped. A man with a good constitution can stand a heap of such pounding and never get sore, but I would not vouch for the congregations, if they only knew what caused the long drawn sighs and suppressed yawns during the offertory. We are working, hoping and praying for a glorious revival this year. "If God be for us who can be against us?"

W. B. HAYS.
April 5.

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EXAMPLE NO. 1.
Maturity value of 40 shares Prepaid Stock, estimated at 63 months, \$1000 00
6 per cent cash dividend payable to holders January and July of each year, \$ 157 50
\$ 1157 50
Cost of 40 shares Prepaid Stock, spot cash, \$ 800 00
Net profit in 63 months, \$ 357 50

EXAMPLE NO. 2.
Cash maturity value, estimated at 61-2 years, \$1000 00
Membership fee paid on joining, \$ 10 00
\$2 semi-annual Exp. Assess't fee for 61-2 years, 26 00
\$6 monthly dues for 75 months, 488 00 504 00
Net Cash Profit, \$ 498 00

EXAMPLE NO. 3.
Membership fee paid on joining, \$ 10 00
\$2 semi-annual Exp. Assess't fee for 61-2 years, 26 00
Monthly dues and interest 6 1-2 years, 848 00
Total payments, \$979 00
Cash borrowed, 750 00
Amount paid by borrower in excess of amount borrowed, \$129 00

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