

The Arkansas Methodist.

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

Y BENNETT & THORNBURGH.

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No. 2

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.	Oseola.	26
Ft. Smith.	Booneville.	26
Morrilton.	Conway.	June 9
Searcy.	Judsonia.	16
Pine Bluff.	Lakeside, P. B.	22
Washington.	Richmond.	24
Eureka Springs.	Carrollton.	29
Camden.	Eldorado.	July 6
Clarksburg.	Ozone.	7
Helena.	Haynes.	13
Little Rock.	Lonoke.	13
Hot Springs.	Amity.	20
Dardanelle.	Walnut Tree.	28

OUR FRATERNAL MESSAGE.

With pleasure we give our readers the greater part of the Fraternal Address, delivered May 17 before the General Conference of the M. E. Church, by Rev. Dr. J. J. Tigert in behalf of the M. E. Church, South. Some of the parts now omitted may be published at another time. After a graceful introduction, clearly indicating the relation of the two Churches, Dr. Tigert said:

MEMBERSHIP AND GROWTH.

In the name of my vast constituency, I congratulate you, Mr. President, on the prosperity and expansion of the Methodist Episcopal Church during the quadrennium now closing. Your growth of 400,000 in this brief period is a shining monument high as heaven to which the very ends of the earth may look. Ours, like yours, is a Methodism that does not disintegrate. It crystallizes. It conserves its rapidly gathering accretions in forms of marvelous symmetry, transparent clearness and granitic hardness. Our membership today equals that of the old Church in '44, or that of your branch in '68. Twice as many Bishops as composed the college when the fathers of '44 assembled are needed to hold our forty-seven Annual Conferences; each of these ten chief pastors feeds and governs a flock of 125,000 members and 500 traveling preachers. In the ante-bellum period of almost un-mixed prosperity, when the body ecclesiastic was developing its own inherent forces according to its own organic law, providentially freed, as we think the results on either side of the line of cleavage authorize us to believe, from mutually embarrassing entanglements, our membership grew from 465,000 in 1845 to 757,000 in 1860, making an increase of 46 per cent in the decade between 1850 and 1860, against an increase of but 36 per cent in the population of the country at large. Surely these were years of the right hand of the Most High! He pruned and digged about and fertilized the well-set-out vine of Methodism in the South, watered it with the dew of heaven, sending sunshine and fruitful showers, until all its branches were laden with luscious fruit.

The membership of your own Church showed a decrease of 68,000 between 1860 and 1864; from 1860 to 1866 our white membership, smaller than yours, was twice decimated, the decrease being more than 113,000. We need not linger to philosophize or moralize; we may scarcely stop to weep. The official records of the war office at Washington show that approximately 3,000,000 of men enlisted from first to last in the armies of the Union and, as nearly as can be ascertained, 600,000 in those of the Confederacy. Those armies that at Bull Run, once and again, at Fredericksburg and Chancellorsville won the victories of the Lost Cause, and the hosts that at Donaldson and Gettysburg and Appomattox achieved the restoration of the Union, made heavy drafts upon our Churches—the largest communions, respectively, within the territory of each combatant, South as well as North. President Lincoln's words hold true, "that the Methodist Church sent more soldiers to the field, more nurses to the hospitals, and more prayers to heaven" than any other. Though we have no time to chronicle fratricidal horrors, which we can well afford to efface from our memories in the year when the government removes from the standards of the navy the names of the battles of the civil war, let us gladly record an act of practical fraternity when formal fraternity was unknown. Our China missionaries—among whom was Dr. J. W. Lambuth, whose dying message, "I fall at my post; send more men," has just electrified the Church—were cut off from their base of supplies; the drafts in their hands were honored by the indorsement of Dr. Carlton, Missionary Treasurer of the Methodist Episcopal Church.

In 1870 our membership had sunk to 586,000, a decrease of 22 1-2

per cent during the decade, against an increase of 22 1-2 per cent in the population of the country. But from 1870-80 our increase was 44 per cent and the same high rate was maintained from 1880-90, far outstripping the rate of increase of population in the Nation, and equaling, if not exceeding, that of any other Methodism in the world. For 1891-92 our general minutes show a total membership of 1,266,562, with a net increase of 48,001 for the year.

In 1784, when our Church was organized, of the 15,000 members who then made up American Methodism, about 13,000 resided in the Southern and 2,000 in the Middle States. Today as throughout the intervening period, the majority of the Methodists still reside within the limits of the old slave States. Of our membership, fully 1,200,000 fall within this territory. If I have correctly tabulated the figures from our year book for 1892, the Methodist Episcopal Church has in round numbers 425,000 members in the South. The latest statistics of the African Methodist Episcopal, the African Methodist Episcopal Zion, and the Colored Methodist Episcopal Churches give these three bodies largely more than 1,000,000 members, of whom, it is safe to say, four-fifths or at least 800,000 reside in the South. We cannot closely estimate the Methodist Protestants, the United Brethren and the members of the Evangelical Association, who reside in the South. Probably 75,000 would not be excessive. If these estimates are correct, and they are believed to fall under rather than above the true figures, the greater Southern Methodism, namely, the Methodist population of the territory cultivated almost exclusively by the Methodist Episcopal Church, South, until after the war, is equal to 1,200,000 plus 425,000 plus 800,000 plus 75,000, or two and one-half millions of souls—the densest Methodist population on the face of the globe. Within this region there are more Methodists than in all the rest of the United States together. One person in ten is a member of the Methodist Church; probably one person in three, counting men, women and children, white and black, looks to Methodism for religious guidance. If you take a map of the United States, and place the stationary leg of a pair of compasses on Nashville, Tenn., the headquarters of Southern Methodism, and describe a circle whose radius shall be equal to the distance between Nashville and my home, Kansas City, Mo., the moving leg will pass approximately through Chicago and Cleveland on the north, Richmond and Charleston on the east, Mobile and New Orleans on the south, thence through Fort Smith Ark., back to Kansas City on the west, and you will include within this circumference more of the people called Methodists than if London, New York, Boston, Philadelphia, Chicago or any other city at any considerable distance from Nashville were chosen as a similar center around which to describe a circle of equal radius.

The Methodist Episcopal Church, South, now holds property in churches and parsonages to the value of \$23,000,000. We have 13,000 Sunday-schools, with 100,000 teachers and three-quarters of a million of pupils. We are glad to notice that your Sunday-school pupils are nearly equal in numbers to your membership, and lament that ours are but little more than half. We are persuaded that this does not spring from the greater size of families in the North than in the South. Living in a city and having charge of a Church where the influx of families from the two sections is about equal, I have enjoyed exceptional opportunities for judging on this point. This discrepancy is largely due, as will be made evident in another connection, to your urban and our rural populations, consolidated in stations in the one case, and strung out in circuits in the other.

MISSIONS AND CHURCH EXTENSION.

For the past four years our contributions to foreign missions have averaged more than \$250,000 per annum, reaching the maximum of \$276,000 in 1890 and a total of \$264,000 for the years 1891-2 just closing. In 1890-1 \$125,000 were raised for domestic missions, \$118,000 by our Woman's Board, if we include a special Easter offering of \$27,000 (which was subsequently largely increased), for the Scarritt Bible and Training School at Kansas City, and more than \$75,000 for Church Extension, making a grand total of about \$575,000, or nearly 50 cents per member, contributed for objects that must be reckoned as strictly missionary.

These are the Lord's revenues from His Southern Methodist estate in this year of grace, against \$55,000 raised for domestic Missions alone in 1845, before we had been able to place a single foreign missionary in the field, and when Church Extension Societies and Woman's Boards were unknown, we were vigorously following up the established precedents. Of the Methodist Episcopal Church, Stephen Olin wrote in 1843 to William M. Wightman, afterwards Bishop: "A million of members, a hundred thousand converts, a falling off in Missions, and an income of less than \$100,000."

Our Woman's Board prospers beyond the most sanguine expectations. Its revenues are large and increasing; its membership numerous, consecrated and active. "The Lord giveth the word: the women that publish the tidings are a great host." (R. V., Psa., lxxviii, u.)

Since our separate organization as a Church or General Board has expended \$600,000 in China, \$580,000 in Central Mexico, \$375,000 on the Mexican border, \$265,000 in Brazil, \$140,000 in Japan, \$430,000 among the Indians of the Territory, \$100,000 among the Germans in Texas and Louisiana, and since 1874 \$770,000 have been appropriated to Annual Conferences, chiefly in the Western States and Territories, not a dollar of missionary money having been appropriated, however, to the Illinois Conference, our sole Conference north of the Ohio river, which, like our Baltimore Conference, sought organic affiliation with us of its own motion.

We abide, and doubtless shall continue to abide, by our name of "The Church in the South," or, more briefly, "The Church, South," given us by the General Conference of 1844 in the plan of separation, but we have somewhat enlarged its historical meaning. When one of our Bishops was asked what our geographical appendage meant, he wittily responded, "South of the north pole." Seriously, despite the disposition to attach a sectional or political significance to this name its import is as purely geographical as the epithet "Roman" in the official designation of the Roman Catholic Church. It has ample Scriptural and universal historical warrant, and signifies no more, in the action of the fathers of '44, than the Methodist Episcopal Church in the South.

If the contributions mentioned seem to you, Mr. President, less than they should be, you must remember that while our membership is more than half as great as yours, we have only one-third as many traveling preachers who act as the collectors of these funds, 5,000 against your 15,000; indicating, moreover, that our membership is yet largely rural, served by circuit preachers, while yours is, for the most part, massed in stations, great and small. In the whole of our territory we have but seventy-seven cities and towns in which our membership exceeds 500 souls; our largest urban membership being in what you would reckon the small cities of Nashville, Tenn., and Atlanta, Ga., in each of which we have a little more than 6,000 members, out of populations of 75,000 and 65,000 respectively. If you would rightly interpret the missionary figures I have just cited, you must not compare the scattered rural population among which we yet mostly labor with the dense urban population of New England, the Middle States, Ohio, Illinois, and parts of the Northwest; rather should you institute a comparison between the Methodist Episcopal Church South, and other Evangelical Churches (like the Southern Baptist, for example) laboring among the same populations, under similar conditions. At the time of the Southern Baptist Convention in 1888 it was given out through the public prints that the leaders of that Church proposed \$100,000 for Foreign Missions as the goal of the next fiscal year. That limit was reached and passed by Southern Methodism about a decade before. In our Southland, as in the rest of the country, Methodist connectionalism, bound together by the threefold cord of the General Superintendency, the Itinerancy and the General Conference Officers and Boards, has sent out standards far to the front, leaving in the distant rear those Churches less compactly and efficiently organized for the extension of Christ's Kingdom.

OUR SOUTHERN METHODISM.

But, with these details of the growth and present condition of our Church, Mr. President, I may not further trespass upon your patience. The Holy Ghost, the Lord, giver of life ecclesiastical, and the immediate guide and informer of the Church, since the Ascension and Pentecost,

has put the seal of His divine attestation upon Southern Methodism, as a Church of the living God, Catholic in doctrine, sacraments and discipline, Apostolic in holiness and zeal, and abiding through the years as the fruitful mother and nurse of tens of thousands of spiritual children. Satisfied with these divine credentials of her origin and record, she has no favors to ask either of the effete or of the pretentious ecclesiasticisms of the old world, or of the new; rather, building securely upon the foundation of the apostles and the prophets, Jesus Christ being the chief corner stone, she would join hands with her sister Churches that with them she may accomplish the will of her exalted Head in bringing this land and this world under the dominion of the Lord Jesus. The Church is indeed a Mission, celestial in origin and divine in equipment, in the midst of populations foreign and estranged. And the peculiar end of the Church is the proclamation to these dying populations of the finished redemption in Christ. If she confounds this divine design with even those laudable ends which she seeks in common with other organized societies, she is stripped of her glory and sinks into the category of the merely human agencies, social and moral, which are at work among men. This peculiarity is at once the warrant of her organic existence and the guarantee of her continued life—continued even till the fulfillment of her divine commission. By this unimpeachable warrant and under this inflexible guarantee the Methodist Episcopal Church, South, has done and will continue to do her providentially appointed work.

"THE RACE PROBLEM."

While the negro was a slave, Rev. H. N. McTyeire, the pastor of slave owners, wrote that searching, practical, courageous, and Scriptural treatise, entitled "The Duties of Christian Masters." This volume will never more find readers; but as St. Paul's Epistle to Philemon is permanently incorporated on the canon of the New Testament, from which it can never be dislodged, either by the vagaries of the so-called higher criticism or by the false doctrine of a higher law, now in some quarters used to overthrow the authority of St. Paul on other points of Church discipline and government, so it is worth while to remember that such a book was once written by a Methodist Bishop—and that it found readers, passing through numerous editions. His opinions were the same as those of Stephen Olin, who, himself a slaveholder while resident at the South, voiced, in 1844, his "sentiments in regard to the religious aspect of the subject," saying in his memorable speech before the General Conference, "I here declare that if I ever saw the graces of the Christian ministry displayed or its virtues developed, it has been among slaveholders," and "I do not believe the slave fares worse for having a Christian master." It was fitting that Bishop McTyeire, with Bishop Paine, should have been commissioned to organize the "Colored Methodist Episcopal Church in America, and to ordain its first Bishops—the only black bishops who, with their successors, are possessed of the same Episcopal succession, however great or little may be its worth, from Wesley, through Coke, Asbury, McKendree and Soule, that belongs to the white Methodist Bishops of America. We have heard it hinted down our way that your colored membership is clamoring for a black Bishop. Southern Methodism went into the business of making black Bishops twenty years ago. So far she has made the only specimen of their class. In the laconic words of John B. McFerrin, the nestor of the Centennial Conference at Baltimore, "We received them slaves; we return them Bishops and Senators."

The day after the adjournment of the Christmas Conference Bishop Asbury, accompanied by Jesse Lee and Henry Willis, set out for Charleston, S. C., to introduce the Methodist leaven among the whites and blacks of that then wicked city. At the end of thirty years the Methodist membership of the city stood 282 white and 3,793 colored. Bishop Capers, the second fraternal delegate of the undivided Methodist Episcopal Church to the English Wesleyans, records in his autobiography the social approach which the early Charleston Methodists suffered, because of their persistent provision for the spiritual interests of the African. "Under all the obloquy cast upon them," says the good Bishop, "the Methodists were, nevertheless, much esteemed. But it seemed to be an esteem like that one might have for inferior animals which render service, rather than a recognition of their proper claims as a flock of Christ's ownfold." Upon

this record, Bishop McTyeire, in a sermon preached at the dedication of a Charleston church, makes significant commentary: "The true Church of Christ is not worked on the principle of the social club, where respectability and congenial tastes are jealously guarded. It must do Christ's work. It must seek and save the souls for which He died. The time has not come for writing up the chapter that tells at what cost and with what eternal honor Charleston Methodism signalized itself in saving those for whose redeemed souls others did not care. 'The day will declare it.'" "In the galleries of Bethel and Trinity, and Cumberland, and in their class rooms, were trained the best instructed Christians of the African race. From such labors went out an influence that has reached, or will reach, to the ends of the earth. In the canebrakes of Louisiana, in the cotton fields of Mississippi, in New Orleans and Mobile, I have met them, the best instructed of their race, and they got their instruction here. To you was committed, as to no other body of Christians, the solution of the problem of Christianizing the negro race. At the close of the first decade of Charleston Methodism the proportion of black to white members was four to one, and at the close of the second, fourteen to one. The boat was loaded down to the guards, but mainly with deck passengers. There were just enough in the cabin to control the helm and to secure clearance at the custom house. In 1829 systematic work was begun, Capers [just returned from England as our fraternal delegate to the Mother Church] conducting and supervising it. White men went forth as missionaries to the plantations on the Edisto, Santee, and Combahee, and the Lord confirmed their word with signs following. By and by, on the isolated rice, sugar and cotton fields of the river deltas and the Gulf, and far into the interior, negro congregations and churches and catechumens abounded, and Ethiopia stretched out her hands to God. This may account for a fact unparalleled in history—that when emancipation came, a race of millions who had been in bondage for two centuries, adjusted themselves quietly to their new relations. The scenes of Hayti and San Domingo were not re-enacted. Some people affected to be worried with the endless preachings and prayer meetings of the emancipated race; but better songs and shouts than fire and butchery and blood. The politician and the average statesman take no account of these things when they are 'saving the country,' but we know them."

When John Brown made his famous descent upon Harper's Ferry he thought he was dropping a spark into a powder magazine. "He was mistaken," said a witty preacher in our hearing; "it was only a bank of black sand." The explosiveness of the black race had long since been exhausted along the line of least resistance—the religious emotions. If you wonder at the Methodist population of the South, the statistics of which were given a moment ago, remember that thus were the foundations laid; so were forged the hooks of steel which bind and must forever bind the heart of the Southern white man to the best interests of the black race. That the heart of the Southern white man—particularly the heart of the Southern Methodist preacher—is in the right place, can be doubted by no one who has witnessed the alacrity and generosity of the responses to back Bishop Holsey's appeals at our Annual Conferences on behalf of our colored educational work. Providence has indissolubly united the destinies of the two races that occupy the South. All idea of the emigration of either people *en masse* is chimerical. These people can be trusted to solve their problems and do their work. In this solution and in this work our Methodism must have a large share.

XI CENSUS IN PLAIN BLACK AND WHITE.

Expressing belief, "that the Southern white man is the most intelligent and sympathetic friend the Southern black man has ever had, or is likely to have," Dr. Tigert quoted the figures showing the population of the white and black races in the Southern States, and said:

In these States dwell fifteen-sixteenths of the entire black population of the United States. Their total population is about 24,000,000, of whom about 17,000,000 are whites and about 7,000,000 blacks. In only three commonwealths—Louisiana, Mississippi and South Carolina—is the black population in excess of the white. In Louisiana the races are so nearly evenly balanced that a very few years, with the superior rate of increase which the present careful census now assigns to the more vigorous and better kept race, will

bring about the numerical superiority of the whites. In Mississippi and South Carolina alone are the blacks in a considerable majority. In each of these great States the black exceeds the white population by more than 200,000 souls.

Superintendent Porter suggests the division of these States into two groups, a Northern or border group and a Southern group. The first will include Delaware, Maryland, the District of Columbia, Virginia, West Virginia, North Carolina, Kentucky, Tennessee, Missouri and Kansas. The second will include South Carolina, Georgia, Florida, Alabama, Mississippi, Louisiana, Texas and Arkansas. Now the increase of the whites in the Northern or border group during the decade from 1880 to 1890 was at the rate of 22 per cent, while the blacks increased at a rate of only 5.5 per cent. In the Southern group, during the same period, the whites have increased at the rate of 31.8 per cent, while the increase among the blacks has been but 19.1 per cent. The marvelous increase of the colored population in what is known as the black belt during the decade from 1870 to 1880, led to the widespread belief that the natural fecundity of the black race, under favoring conditions of soil and climate, such as obtain in the region mentioned, was largely in excess of that of the whites. This entirely natural error arose from the impossibility of discovering how much of the increase indicated by the face of the returns in 1880 was real, and how much was due to omissions in the very imperfect enumeration of 1870. The facts, as they are developed by the census of 1890, make it clear that the large apparent increase of the blacks was largely due to the latter cause. This superior increase of the whites has not been brought about by the aid of immigration, for with the exception of Missouri and Kansas, Alabama and Texas, these States have received comparatively few immigrants into their borders, either from Europe or from the Northern States. These figures preach to the Nation several very plain truths:

1. All talk of the wholesale deportation of the blacks to Africa must cease. The black man is here to stay. He ought to stay. His removal will not contribute either to his own welfare or that of the white man. No community of 24,000,000 souls could easily recover from the removal of 7,000,000 of its producing population. Such a depopulation of the blacks would only be less disastrous to us than was the revocation of the edict of Nantes to France. As a freeman, with his own food, clothing, shelter, and medical attendance, and those of a helpless family, to provide, the negro is, from the standpoint of economics, both a better and a cheaper workman than he was as a slave. Ante-bellum cotton crops never equaled the post-bellum in quantity, or quality. There is no necessity for attempting any such doubtful experiment as that of the African's removal.

2. The Northern States may be a better place for the black man than the Southern, but the black man himself evidently does not think so. The Southern whites have always believed this. The census of 1890 must now convince the entire Nation. Superintendent Porter declares in his census bulletin that during the last decade there has been a perceptible southward movement of the blacks from the border to the Gulf States. However undesirable this may be, it is nevertheless a fact. It becomes evident there, therefore, that in any step taken by the Southern commonwealths for the redistribution of their population, the Northern States, no less than Africa, must be left out of account. To the old free States the black man for reasons satisfactory to himself, will not go.

3. Without expressing any opinion as to the merits of the Federal Elections Bill, I may notice that this census makes it a dead issue. It will never be revived. If all that has been alleged as to the intimidation of the black voter in the South were strictly true, the passage of the Federal Elections Bill could affect results in but two of the Southern commonwealths, far in only two could force or fraud be necessary to insure the supremacy of the more intelligent but less numerous race.

4. If Mississippi and South Carolina, with the aid of their sister Southern States, could adopt such measures as would secure a somewhat equal distribution of their surplus population of blacks over the entire area of the Southern States, the most threatening dangers and most serious evil of the situation would be averted. Nobody

(Continued on 4th page.)

ARKANSAS METHODIST.

THURSDAY, MAY 26, 1892.

CAN CHINA BE WON FOR CHRIST?

SECOND LETTER.

Can China be won for Christ? It is a part of the world it can, for the commission is to the world. But I do not doubt, that it is the most difficult work now confronting the Church. The difference between China and the East Indies, Africa—the Pacific Islands, Indians etc., is this: The Chinese civilization is too high for Christian nations to overrun by force, as they do the tribes of Africa and the American Indians. In India the English give protection to missionaries, the gospel has free circulation, and so with all the lower grades of nations; but China is to be brought to Christ under her own forms of government. The age of the nation, its civilization and its great power, all combine to hold it aloof from foreign and Christian influence. The difficulty of converting China is very great I know, but one, who has an adequate idea of the gospel, will learn, that it is equal to any emergency. The difficulties in this case are no greater than those which confronted Paul in Macedonia, nor are they so great. Macedonia was just as selfish, idolatrous and proud as China; her civilization higher, and she was fully as much prejudiced against the Jewish Christians as the Chinese are against American missionaries. Every element that makes the Chinese system of religion strong and seemingly impregnable is found in the Macedonian system. Paul attacks the one with success, while we attack the other with timid and doubtful blows. Let us now consider the relative advantages and disadvantages of the two attacking forces—Paul and the Church of today.

DISADVANTAGES OF PAUL.

1. He wrought in the mission field without precedent, or example to encourage him. No foreign religion had ever been subdued. How then could he know such a work was at all possible? He was doing what had, to that date, never been so much as even undertaken by man, nor God. He was the first foreign missionary, absolutely the pioneer of this vast undertaking. It is easy enough to hurry over the brief annals that recite Paul's great work, but if we stop to meditate as he no doubt did on the vastness of the work, its untold and dangerous nature, we may easily enter into sympathy with him as he reasons on all the questions, probabilities, obstructions and dangers that beset his enterprise.

History affords no instance known to me where idolatry had been assaulted in its own nation with intent to overturn and supplant it. Israel had been reared and established, and some idolatrous nations had been supplanted by it, but in this case the process was not that of evangelizing the Canaanites, but by the sword; nations and religion shared the same catastrophe—all were destroyed.

The prophets had assailed idolatry on every occasion of its introduction into Israel and had from time to time denounced it wherever it might be, but on no occasion do we find them planting themselves in other nations with the purpose of revolutionizing the religion of that nation.

The conspicuous instances of Daniel and his zealous comrades, evinces no attack on the religion of Babylon. They were content to serve God in their own way. Nor do we find it different with the illustrious Abraham. Called, set apart, and established in a pure theism, he was satisfied to serve God, whilst the surrounding nations steeped their souls in every idolatrous pollution, without chiding or rebuke from him. He was not called to reform other religions, but to establish a religion that would in after years become a general reformer of all religions. Israel in Egypt pursued the old policy of his fathers, of non-interference with the religion of others.

Jonah was the nearest approach to a foreign missionary we find in history, but how far short of the ideal he falls. Sent to the Assyrian capital, charged with a brief message that made no allusion to idolatry—he delivered his word quarreled with an angel and returned after one sermon to his native land, disgusted because God had been merciful to the Jews' national enemy.

Indeed during the long period while the Church waited the manifestation of Christ, she seems to have had no commission and consequently no qualification for the work of revolutionizing the religion of foreign nations. Her one, chief business, it seems, was to train a nation to honor God, by a holy life of conformity to law—to make a brilliant spectacular exhibit of monotheism in the Jewish economy. Of course the object and end of this was to prepare the public mind for the coming and reception of Christ.

Thus matters continued till the star arose on Bethlehem and the dayspring from on high cast the first beams of morning over the brow of universal night—the crucifixion and the resurrection! Death and life in perihelion. Death con-

quering Jesus, and God conquering death, brought up the holy Son in triumph with death itself chained to his chariot wheels. This greatest of all conquests was the keynote sounded on the ears of the newly redeemed Church. The Church heeded, and by the Holy Ghost given to her, she also arose from the dust and ashes of ancient idolatry, shook off the robes of death she had ever worn, and like her risen Lord, rose up and began her triumphant career—campaign of battles and conquests. Jesus was with her, the Holy Ghost in her and God with armies and navies, went before her. It was then the converted law of Taras caught the holy inspiration and entered on the conquest of all Asia Minor.

You will remember that all the former commissions of the disciples were "to the lost sheep of the house of Israel." To the distressed mother who prayed the Master to heal her daughter, he met her appeal with the discouraging answer "it is not meet to give the children bread unto dogs." But while Jesus thus tested the faith of the fearful suppliant, he showed the restrictive policy that had, always, characterized the Church, and as he then enlarged the borders of mercy by granting this favor, to one who was not born to the heritage, so he would soon further extend the sphere of his kingdom by taking in the whole earth. After the crucifixion and descent of the Holy Ghost, the disciples flamed out into new character, with a zeal born of the Holy Ghost, and spread out at once over the known world. Now the real work of the gospel begins, the evangelization of the earth. Eleven of the apostles, newly commissioned and baptized with the Holy Ghost, were left with undefined limits; they could remain in Judea or go beyond as the Spirit should direct from time to time. Not so with Paul. From the day of his conversion he was designated for a foreign mission and to it he devoted himself with a heroic reliance on providence, that to an unbeliever seemed to be the most reckless daring, but in truth he was the pioneer of the greatest church enterprise of which history gives account.

When Paul looked over the field of his future labor nothing met his gaze but the huge black form of universal idolatry. Over every nation, it swayed an undisputed sceptre. Venerable with age, its roots struck down through all hearts and through all ages, intensified with parental veneration. Hear him reason; "And am I to go to its own home and break its hold on its devoted subjects? It has never been done. How can I do it? What means shall I use, what argument, to make the people believe that the system of religion their fathers loved, lived and died in, is false, and the new one I shall offer is the truth? There are millions of them and I alone am to attack this kingdom of darkness which has never met defeat in all its long history."

Did you see Paul shudder at the hopelessness of the task stole over his soul? How could he consent to sacrifice business, home, friends and comfort to enter on a life of such promise as this? Self immolation on an altar shrouded with seeming hopelessness! To doubtful eyes it seemed but a mission of madness. Duty calls him to enter on a life-work the very nature of which must arouse all religious prejudice and the dangerous fanaticism of a mad-dened heathen populace. What could he expect but defeat, shame, and possibly death. He could not look back and draw courage from the conquest others had made in similar work. In the vanguard of a marching host he stood alone, buried in impenetrable clouds, beyond the reach of the home Church and help of sympathizing friends. He fought a new foe, with new weapons, in a strange land, and must await results before he can predict results of such an issue.

DISADVANTAGE.

2. He was poor, among enemies, and had no organized missionary board behind him. History is silent as to his finances, and as to how he was sustained while conquering his field. The inference is that he carried but small means with him. So far as we know he passed out into that great mass of discouraging darkness all alone save perhaps with one helpless companion and without financial aid.

DISADVANTAGE.

3. So fierce and bloody were the men and government and even the religions—the Jewish not excepted—of that day, that to oppose publicly any established system of religion was to invite almost certain death. The great and first question of the missionary of Paul's day was not so much "How shall I be supported among the heathens?" but "How long will they allow me to live?" The missionary took life in his hand in an eminent sense when he set out on such an enterprise. Indeed he had accepted death before he started and could in a peculiarly truthful way say, "the life I now live, is by the faith of the Son of God;" "neither count I my life dear unto me;" "yea, verily, and I count all things but loss for the excellency of the knowledge of the Lord Jesus Christ."

PAUL'S ADVANTAGE.

Assuming that Paul is a man of ordinarily good sense we cannot reconcile that assumption with the

prodigious task he now assumed; unless we can find for him some undoubted source of success. What is it? He expects to succeed; what is the ground of that expectation? The answer is at hand—an infallible one; he believes Christ will help him. Paul's confidence in the gospel is unbounded. He knows it is true—it is God's will; he goes. Therefore, with the assurance in his heart that the story he is to tell to the heathen is truth, and that the delivery of it will be attended by the Holy Ghost living power, and that men and women will believe it. Not all who hear will believe, but always enough to form a working nucleus, a church organization in the different communities where he may go. This confidence the Apostle had in unlimited degree. If the heathen religion was old, God was older; if it were strong, God was stronger; if it lay entrenched behind devoted hearts and national pride and religious bigotry, the Holy Ghost was a power higher, greater and above all this, and could and would burn out the foundation of wicked resistance and make ready willing hearts for the seed the man of God was sowing. Armed with this confidence Paul goes forth boldly proclaiming "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth." Such impulse as this faith gave hurled the holy apostle forth on that mass of heathen superstition like a red-hot bolt of truth from the forge of God.

I have placed this confidence to Paul's credit as an advantage over us; but I do not mean to say it is of necessity such. It is as much ours as his, if only we would avail ourselves of it—perfect trust in Christ. Perfect trust in Christ makes the gospel equal to any obstacle. The gospel is of itself a living power. The Holy Spirit abides in it and goes with its delivery—a quickening process. God has declared "my words shall not return to me void." They will make alive or they will kill. Dreadful alternative! Who dare handle it carelessly or deceitfully. Preached among Christians or heathens some will hear and heed, but I believe its success is only fully realized when handled by a person of genuine faith.

Now let us note our advantages over the great Apostle. I preface this with the assertion, that if the modern preacher is not as well assured of Christ's personal presence as Paul was, it is only because he lives below his privilege. What preacher amongst us has tested the full privilege of Christians at this point? Do we enjoy that degree of assurance of which we read? "Are we not rather accustomed to say, 'O I see it in the Bible—it is very high—very clear—very wonderful, but that is the ideal—never intended to be the custom or practice of practical life.' For shame, that one should thus traduce the holy Book of God! as if the Spirit could trifle with man, could hold to view a standard of grace, which he knows is unattainable. Paul could have no clearer and more satisfactory statement of Christ's person and presence, even by oracular voice than we may obtain by faith.

H. R. WITHERS.

AIDING OR ABETTING

When Paul was arraigned before Agrippa, in answer to the accusation brought against him by the Jews, he made this acknowledgment. (When they the Christians) were put to death—I gave my voice against them. That is, I joined with those who condemned them. He was equally guilty with those who put them to death—although he did not cast a stone; only, gave his voice against them. What a vast number there is in our day who are acting in like manner and that too, without any provocation whatever.

But it is not of the martyrdom of Christians that I now speak, but of the martyrdom of that large number of men who fall victims to strong drink—and of those men who give their voice against them. In many places all over our country are found men engaged in the sale of strong drink. These are they who cast the stones and murder their victims outright. These vendors of the poisonous draught are justly looked upon by all good men, as the vilest men on earth. They do not stop at the death of the body, but they murder the soul, and yet, horrible as is the business in which they are engaged, they are not alone in this work of death. There are many who do not engage in the sale of strong drink, who are parties to all the crime committed either directly or indirectly, through the influence of the drink traffic. Those who engage in the manufacture of strong drink—are equally guilty with the wholesale or retail dealer, and belong to the same class of men. But we may go back of the manufacturer, and find thousands of others who are equally guilty. Every man who raises grain or fruit and sells it, with the understanding that it is to be manufactured into strong drink, to be used as a beverage, is just as guilty as the man who stands behind the screen in the lowest dregery in all the land. He is engaged in the same work of death, and without his help it could not

be carried on. He gives his voice against the thousands, who annually fill the drunkard's grave. But there are many others who in different ways are giving aid to this wholesale slaughter of human souls. But I can only speak of one other class now. As the law of our State now stands, it requires a majority of all the votes cast at our State elections to entitle any one to a license to sell strong drink. Without license, men could not engage in the business without incurring the penalty of the law, and without votes they could not get the license. This being the case, it follows that every man who votes for license thus becomes a party to all the crime committed through the influence of drink. They give their voice against all those who are murdered by their fellowmen in drunken riots, as well as against those who fill a drunkard's grave, and however they may try to excuse themselves, their deeds are recorded where they will stand until the trump of God shall summon them to his bar, and there by the great light of eternity, their deeds will be made manifest. There will the countless thousands of ruined souls appear as witness against every man who gives his vote for license. There will be broken-hearted mothers, wives, sisters and children, whose hearts have been crushed in this world stand up in the judgment, to witness against every one who in any way helps to carry on this work of death. Woe to that man who gives his vote for license, and thereby assists in this soul destroying business, and yet how many men, from year to year, do that very thing. Even men professing Christianity are sometimes found among the number. May heaven pity the professing Christian who votes to murder men by the thousand, and to murder both soul and body. When the drunkards are turned into hell with all the nations that forget God, ye who vote for license, remember, that you gave your voice against them.

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Searcy Dist. Conference

The Searcy District Conference will convene at Judsonia, Ark., June 16-20. Opening sermon Thursday 11 a. m. by Rev. A. M. R. Branson. F. A. Jeffett, P. E.

To Trustees of Galloway

The members of Board of Trust of Galloway College will meet in the chapel of said College at 9 o'clock the 10th day of June, 1892. A full attendance is greatly desired.
C. C. GODDEN, Pres. Board.

Bledsoe's Review for Sale

A preacher wishes to sell his copies of Bledsoe's Southern Review from July, 1871 to October, 1878, 30 numbers in all. Would like to get what they cost, \$1 per copy. Address R. C. A., care of THE ARKANSAS METHODIST.

Galloway Female College—Commencement Exercises.

Friday, 8:30 p. m., Music and Elocution.

Saturday, 8:30 p. m., Elocution Recital by Misses Beulah Godden and Ethel Lippman, who will receive Certificates of Proficiency in Elocution.

Sunday, 11 a. m., Sermon by Rev. R. D. Smart, D. D.; 8:30 p. m., Sermon before the Missionary Society by Rev. R. S. Deener.

Monday, 10 a. m., Address before Literary Societies by Rev. J. T. Bagwell of Fort Smith; 8:30 p. m., Art Levee.

Tuesday, 10 a. m., Essays by M. E. L. Graduates; 8:30 p. m., Grand Concert.

Wednesday, 10 a. m., Essays by A. B. Graduates, Address by the President and delivery of Diplomas.
S. H. BABCOCK, Pres.

A Word of Explanation to Customers.

Under this heading the Agents of our Publishing House have issued a circular letter in which they say among other things:

"Occasionally we have applications for longer credit than we are authorized to allow. Some of our customers have by some means gotten the impression that it is perfectly satisfactory to the House, for them to allow their accounts to run (without paying anything) from one Conference to another. The General Conference is positive in its demand that 'The business of the House shall be conducted on the basis of cash or its equivalent.' The Book Committee has construed 'equivalent to cash' to mean a positive promise for the payment of bills within from 30 to 90 days, by one whose credit has not been previously impaired by a failure to discharge his obligations. The Book Committee has instructed the Book Agents to extend no further credit to those who do not comply with this order of the General Conference, of which the above is a very liberal construction."

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We had 2,000 of Mrs. Thornburgh's Catechism printed only a few months ago. They are all sold and we have just received a new lot of 2,000 copies. This issue is revised and two chapters on the Apostles added. The price remaining the same, 40cts. a dozen—doz. for \$1.

A NEW BOOK.

"The Sunday-school Adjutant, or Helps for Pastors, Superintendents, Teachers and Pupils in Sunday-school Work" is a brand new book, just out. It is what its title claims for it. It briefly but clearly gives the History of Sunday-schools, Relation to the Church, Design and Outgrowth. A chapter on Pastor, Superintendent and Literature. A chapter on Teacher and Pupil. A chapter on Finances, and What For. A chapter on Institutes, Conferences, etc., and had to conduct them, with programs, etc. A chapter on Music in Sunday-school. It is a valuable book. The price is popular. Every worker in the Sunday-school and everyone who feels an interest in this great department should send for a copy at once. Only 10 cents a copy, 75 cents per doz. Address Bennett & Thornburgh.

Camden District Sunday School Conference.

This Conference met in Waldo on the 4th day of May, 1892, and continued in session until the evening of the 5th. The following named members, clerical and lay, were present:

Clerical: J. R. Cason, P. E., E. L. Beard, B. A. Few, J. R. Sanders, J. H. Bradford, G. W. Logan, J. B. Thomas, R. R. Moore, W. W. Mills, J. J. Menifee, J. A. Sage and J. L. Johnston.

Lay: Messrs. J. W. Brown of Camden, J. R. Thornton, D. G. Pipkin, Z. W. Bailey, S. L. Gladden, A. J. Thomas, T. J. Moore, Parks Chandler, T. B. Morton, F. W. Brodnax, J. W. Juniel, Jr., David E. Dixon, J. J. McClure, B. F. McClure, J. A. Hall, J. A. Christie, Lazarus Pierce, David Dixon, J. B. Duke and J. W. Brown. Misses J. M. Blake, Lizzie Stinson, Van Pope, Pink Arnold, Maggie Sewell, Pearl Blount and Julia Brown. Mesdames M. E. Dixon, J. R. Cason and E. L. Beard.

Visiting brethren: Rev. E. M. Pipkin, Agent American Bible Society; Rev. H. E. Harris, pastor of the Baptist Church at Magnolia; Rev. J. F. McClung, pastor of the Baptist Church at Waldo.

One of the most pleasurable features of the occasion was the fraternal Christian spirit shown towards the Conference by Bro. McClung during its entire session. The reports of Sunday-school work and statistics, while the latter were too imperfectly given to be of statistical value, contain an account of the work of the schools in the District that is hopeful indeed. The young people all over the District are interested in Sunday-school work. The older people are less interested; but on the whole, taking in the entire field, the necessity for drawing upon the Bible classes for teachers seems to be becoming less frequent. Greater stress is being laid upon "ever-green" schools, which, if they are not becoming more numerous, are here and there letting their light shine through the winter as well as the summer. The great object of the Sunday-school is everywhere recognized and emphasized. Our literature is being uniformly used.

An interesting incident occurred during the report from Lewisville C. Walnut Hill school was represented by Bro. and Sister David E. Dixon, two veteran Sunday-school workers. They reported that the school had been in continuous operation winter and summer for twenty-three years, and they had during this time been working therein. They thanked God, that they had seen, as the fruits of the labor of the school, four persons sent out from its membership to preach the gospel of Christ. At the suggestion of Bro. R. R. Moore the Conference arose and sang "Praise God from whom all blessings flow."

The topics were sufficiently discussed, some of them the brethren thought "too sufficiently." Rev. E. M. Pipkin, Agent of the American Bible Society, addressed the Conference on that particular phase of the work of the Society having for its object the supplying of a copy of the Bible to each officer, teacher and scholar in our Sunday-schools. A committee to consider and report on the subject of the address, consisting of Bros. J. F. Carr, E. L. Beard and F. W. Brodnax, was appointed. The Sunday-school at Waldo, led by Rev. J. A. Sage, exemplified the work of the Sunday-school in opening, recitations and closing. When criticism was afterwards called for it was thought none was needed, so well had the work been done.

The P. E. stressed the importance of making the occasion one of great spiritual growth. He presided over the Conference with dignity and with loving thoughtfulness for the accomplishment of good and the welfare of the members. On the afternoon of the 5th he preached a doctrinal sermon, which was full of wholesome food for thought. Other special mention might be made in deserving cases, but want of space forbids.

On motion of Bro. Sage T. B. Morton was asked to furnish a copy of his paper to THE ARKANSAS METHODIST and that paper was requested to publish the same. On motion of Bro. J. L. Johnston it was decided that this Conference meet hereafter annually, the time to be fixed by the Presiding Elder, and the place for each succeeding meeting to be selected by the Conference. New Lewisville was decided to be the place for the next meeting.

The following report was submitted and adopted: We your committee to whom was referred the special feature of the work of the American Bible Society, as presented by Rev. E. M. Pipkin, beg leave to say that recognizing as we do the vital, aye, the imperative importance of teaching our children and the youth of our land the truths of the gospel, directly out of the Holy Scriptures, that they may in "childhood's rosy morn" learn to love and reverence the word of God and look to it as the final arbiter of every question presented for solution, we rejoice in the efforts of the Society to supply them. The fact that it has declared its purpose to put a copy of the Bible in the hands of every child that can read in this broad land, is a fact pregnant with such potential possibilities that it should not only awaken serious, prayerful thought in the mind of every Christian, but of every lover of his country and race. Results will follow which cannot be confined by the boundary lines of any country, however wide in extent, but must sweep on affecting in their benign influence all countries, tribes and peoples. In this noble, God-like endeavor, we assure our brother and the Society he represents of our warmest sympathy, and pledge him our prayers and hearty co-operation in bringing to successful completion a work so full of promise.

A Bible of its own for every child that can read is a seed sowing, that cannot fail to issue in a rich and bounteous harvest, making the next generation richer in faith and trust and consecration. "Whatever ye sow ye shall reap." As a rule the reaping is largely in excess of the sowing. Obligation is upon us to see that good seed is sown. The Bible is good seed. There can be no doubt here. Therefore we urge action. By addressing Rev. E. M. Pipkin, Little Rock, Ark., all concerned can get full and minute information as to style of binding, price, etc.

E. L. BEARD, J. F. CARR, F. W. BRODNAX, T. B. MORTON, Secretary.

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seed is sown. The Bible is good seed. There can be no doubt here. Therefore we urge action. By addressing Rev. E. M. Pipkin, Little Rock, Ark., all concerned can get full and minute information as to style of binding, price, etc.

E. L. BEARD, J. F. CARR, F. W. BRODNAX, T. B. MORTON, Secretary.

The Conference was well entertained by the good people of Waldo and a vote of thanks was tendered for their hospitality.

T. B. MORTON, Secretary.

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Arkadelphia District S. S. Conference.

The Sunday-school Conference for Arkadelphia District convened at Benton May 19-11. Opening sermon was preached by Rev. A. Turrentine on Monday night the 9th. Rev. Dr. R. D. Smart of Little Rock and Rev. H. M. Whaling of Arkadelphia preached Tuesday and Wednesday respectively. The preaching alluded to above had a clear ring, giving no uncertain sound on appropriate themes for the occasion.

The business part of the Conference opened Tuesday morning by Rev. H. D. McKinnon, P. E., who conducted a short, impressive prayer and song service. Four of the pastoral charges were not represented by their pastors, viz.: Princeton, Holly Springs, Murfreesboro and Social Hill; therefore, we cannot give a statistical summary of the Sunday-schools in the District. The topics as per program were respectively taken up and discussed by the Conference. Like all other Conference discussions, of course, we had some good S. S. "talks"—and some better. If anyone predicted that eulogium would be lavished extravagantly we will try to appease our desire in that direction, by saying that all the participants appeared willing to try to do their whole duty. However, allow us to say that, after the Conference received a "Whaling" with a right smart "Sledd," the eyes of the blind were opened to see Methodism in a truer light, the tongues of the dumb were loosed and the Conference rejoiced in the bounding pulse of free and liberal speech.

At the opening of the Wednesday morning session the Conference engaged in an experience meeting, participated in by quite a number of lay delegates and ladies as well as preachers. This was a very interesting and impressive service. The exemplification of Sunday-school work Wednesday afternoon by Bro. Geo. Thornburgh was so clearly elucidated as to render it instructive as well as impressive.

We were glad to have with us several visiting brethren, Rev. Dr. R. D. Smart, Rev. H. H. Watson, Rev. E. N. Evans and Hon. Geo. Thornburgh of Little Rock; Rev. J. S. Clower of Austin, Rev. A. O. Evans of Monticello, Rev. C. C. Godden of Hot Springs, Rev. J. R. Sanders of Magnolia and Rev. E. M. Pipkin, State Agent of American Bible Society. These brethren were not only invited to seats, but made themselves at home by ventilating the various themes which added very much interest to the occasion.

As indicated above, we do not desire to lavish too much eulogium on any of the dear brethren (for they usually have burdens enough without these additional troubles). I hope it will not infringe too much on their modesty to copy a paragraph or two from the Minutes of Tuesday night's session:

Prof. Siedd of Arkadelphia Methodist College was introduced to the Conference, who very eloquently outlined the origin and object of the Epworth League; its relations and advantages to Church and Sunday-school work. Like the pen of a ready writer; and the skill of an artist, he portrayed Methodism on the canvass of mind, penning it with such grace and beauty, as to leave almost an indelible impression. "Rev. Dr. J. R. Harvey was introduced to the audience, and being in one of his happiest moods, began to shake the beautiful tree of Methodism, and point to its luscious fruits as a result of the vineyard being well cultivated. His strongest argument in favor of the Epworth League was, that it furnishes work for all its members. Work—especially works of charity, would not only confer blessings on the recipients of charity, but return, freighted with rich blessings upon the laborer. Brief addresses were made by two young brethren, Messrs. Sharp and Green, members of the Leagues at Malvern and Arkadelphia respectively. Also a short address by Sister Whaling of Arkadelphia."

The following resolution was read and adopted:

Resolved, That it is the wish of the

The smallest Pill in the World!
Tutt's Tiny Pills
To purge the bowels does not make them regular; it leaves them in worse condition than before. The liver is the seat of trouble and the remedy must act on it. Tutt's Tiny Liver Pills act directly on that organ, causing a free flow of bile, without which the bowels are always constipated. Price, 25c.
USE TUTT'S HAIR DYE;
a perfect imitation of nature; impossible to detect it. Price, 50¢ per box. Office, 89 & 91 Park Place, New York.

Epworth Leagues of the Arkadelphia District, Little Rock Annual Conference, M. E. Church, South, in Conference assembled, that the Leagues of the State of Arkansas are urged to hold a State Conference—and that the Sunday-school Boards of the three Conferences in the State be empowered to arrange a program and set the time of meeting.

Also another resolution to the effect that an effort will be made to supply all the children of all Sunday-schools with the Bible, as proposed by the American Bible Society.

But I have occupied more space than intended as an out line. If you will excuse me this time, will make my bow and call another day.

O. H. KEADLE, Sec.

Ayer's Pills are invaluable for the cure of Headache, Constipation, Stomach and Liver troubles, and all derangements of the digestive and assimilative organs. These Pills are sugar-coated, safe and pleasant to take, always reliable, and retain their virtues in any climate.

CONSUMPTION.

Have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured. Indeed so strong is my faith in its efficacy, that I will send two bottles free, with a VALUABLE TREATISE on this disease to any sufferer who will send me their Express and 5¢ address.

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8 THROUGH DAILY TRAINS 3
Making Direct Connections in Union Depot, St. Louis, with all Through Trains for the

EAST, NORTH AND WEST.

EXCELLENT DOUBLE DAILY SERVICE Between

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POPULAR BALD KNOB ROUTE

The Tourist's Favorite,

TO TEXAS, MEXICO

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Elegant Day Coaches, Finest Free Reclining Chair Cars, Luxurious Pullman Sleepers on all Through Trains.

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Gen'l Pass. & Ticket Agent,
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We Make 'em.
Prices as Low as Consistent With Quality.

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

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

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OUR FULL LEATHER TOP BUGGY.
\$55.00.
Handsomely Finished.
NEAT AND STYLISH.

Orders by mail have special attention and are solicited. Complete catalogues on application.

We are Headquarters for Vehicles of All Kinds

And will save you 30 per cent.

OUR PRICES SUIT THE TIMES.

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If you have a hard road to travel, try our Ladies' and Men's \$3 Shoes. They're the finest for the money made. Actually worth \$4!

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That's our shibboleth. We will not allow a single shred of shoddy or poor stuff in our stock! We will not allow the placing of one cent of extra cost upon you! But guarantee to always give you the greatest and best money's worth that your money can buy! Being the largest clothing house today in the metropolis of Missouri, we can give you simply superb choice of all the newest and best goods in our line!

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At the lowest prices. Satisfaction Guaranteed in Every Instance. Will pay Express Charges to any Point in the State on Ten Dollars Worth of Goods and Over.

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

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ARKANSAS METHODIST.

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

GEORGE THORNBURG, Business Manager.

THURSDAY, MAY 26, 1892

DISASTROUS FLOODS.

With deep sadness we have read distressing reports of the disastrous floods in this and other States, destroying much property and live stock as well as the growing crops; and worse still many persons are reported drowned in the raging waters. In the opinion of some old citizens the present overflow is higher and more destructive than any other since 1844, especially in the low lands along the Arkansas River, both above and below this city. We are trying to cherish the hope, that the loss of life and property is less than the reports have indicated, but the outlook is exceedingly gloomy, and it is now impossible to estimate the damage sustained by farmers cultivating the river bottom lands in this State.

In this city last Friday a public meeting was held, relief committees appointed, funds raised and several steamboats chartered to send down the river with men and provisions to relieve the suffering and to rescue those in great peril from the rising flood. Reports from the relief boats tell of hundreds of Negroes rescued from watery graves and carried to the nearest high lands; but most of these were without supplies, without money, and now they are without work to make a living. The funds already raised in this city and at other points will not be sufficient to relieve the destitute many days; but other contributions will be made, and it is now fondly hoped the waters will soon fall enough for the refugees to return to their homes.

The sad gloom of great distress now overhanging the unfortunate is affecting others to a great extent; but there is yet ample time to make abundant food crops and some cotton also on the overflowed lands. Let all hope for the best, and each in his lot do his whole duty according to his ability and the opportunities, which will yet be afforded.

TERRIFIC COLLISION.

Just about dark last Friday evening a "Cotton Belt" passenger and freight train, both running at full speed, collided on the bridge over Crooked Bayou near Humphries station, and about forty miles south of Brinkley, causing it is said the most destructive wreck ever known in this State. The freight cars and passenger coaches after the terrible crash fell into the water below, thus drowning helpless people, who otherwise might have recovered from the injuries sustained in the wreck. Several hours passed before help could be gotten from other places, and it is probable that more lives were lost than have already been reported. There were about eighty passengers, some returning from the Baptist Convention to their homes in Texas. In the first reports C. L. Thomas, a traveling man, of Arkadelphia was reported among the killed; but his name does not appear in the later list of the dead or wounded. The Arkansas Gazette of Tuesday reports on information from Mr. J. G. Reeves, Sec. of the Y. M. C. A. of Tyler, Texas, who was in the wreck, that so far as certainly known nine passengers were killed and twenty-three others injured. The killed were: Mrs. Octave Anderson, Amarillo, Tex.; W. M. Christol, Denton, Tex.; J. T. Sanderson, Pierce City, Mo.; Mrs. R. B. Clark, Winchester, Tenn.; R. D. Crompton, Nashville, Tenn.; Mrs. A. A. Henson, Jonesboro, Ark.; Mrs. H. H. Huggins, of Memphis, en route to Fort Worth, Tex.; James Morgan, Memphis, Tenn.; Frank Nichols, fireman of freight.

We have not yet seen any official statement locating the blame for not following the orders said to have been given, that the passenger train should wait on a switch for the freight train to pass. It was certainly a most destructive catastrophe, and all who may travel over that railway should know who was guilty of the criminal negligence, which caused so much suffering and loss of life.

"Fashion and sentiment" says the N. Y. Witness, "require the preacher to feather arrows so that each individual may be able to dodge them or to pass them on to some one else. And the result is

that very few grown persons are now convicted of sin under the preaching of the gospel. We hear so much about God's love to the sinner and so little about God's holiness or His justice, that we are apt to forget that even God's love cannot help the sinner who is not willing to forsake his sins."

THE GENERAL CONFERENCE.

Dr. Tigert's fraternal address fills more of our space than we desired or expected to give it in one issue; hence, we are compelled to hold over some editorial and contributed matter and to say less than we had intended about the proceedings of the General Conference of the M. E. Church—a subject of interest to our readers generally.

The clamor of the colored members of that Church for the election of a colored Bishop at this session of Conference has been unavailing, and it is probable the colored contingent will not receive any more recognition than heretofore in the distribution of the honors of office filled by the Conference. Rev. Dr. Albert, of New Orleans, the scholarly colored editor of the Southwestern Advocate, who has written much about the ecclesiastical rights of his African brethren, was defeated in the race for re-election by his colored brother, Rev. Dr. Hammond. Rev. Drs. Buckley, Moore and Edwards were re-elected editors respectively of the New York, Western and Northwestern Advocates, and Rev. Dr. J. B. Young of Kansas City was elected editor of the Central Advocate, which Dr. Frye had edited for many years up to his death last February.

The Conference has not yet acted upon the memorial to eliminate from the Discipline certain specifically prohibited amusements, but we do not think its action or the debates will justify in the least the impression made by the reports in many secular papers. The Committee on Temperance presented a very strong and radical report, closing with these words: "We do not presume to dictate the political conduct of our people but we record our deliberate judgment that no political party has a right to expect our support or to receive the report of Christian men, so long as it stands committed to the license policy, or refuses to put itself on record in an attitude of open hostility to the saloon."

The Committee on Itinerancy recommended, and many of the able members of the Conference will contend for, the removal of the time limit of the pastorate. On this action the Daily Advocate said editorially: "Should the action of the Committee on Itinerancy in removing the time limit be adopted by the General Conference, several results may be pretty certainly prophesied.

First. It will increase the responsibility of the appointing power. The time limit very frequently settles questions which otherwise would require the Bishop to exercise authority under very embarrassing circumstances. The tendency of this will be to increase the dignity and influence of the Board of Bishops.

Second. It will secure more frequent removals of the great majority of preachers. Under the three years rule some doubtless remained for the third year who would have moved at the end of two years if the time limit has not been fixed at three. The trend of the five-year rule, so far as we can judge, is towards more frequent removals. The simple proposition may be stated as follows: As you increase the pastoral term you increase the probability of removal.

Third. It will tend to develop ministerial acceptability. This being the only test and so recognized by the pastor, it will put every man to his best. Each year may be his last, judged by the cold logic of success. Other results might be mentioned."

The sum of \$2,966,384.43 was expended for relief to the sufferers from the Johnstown flood, which will ever be memorable in the history of great calamities.

In the Wesleyan Advocate, Miss Belle H. Bennett, Agent, reports 75 to 100 young women making inquiries about entering the Scarritt Bible and Training School.

A paper presented to the General Conference of the M. E. Church said recent statistics show, that 345,000 children in the United States are sheltered by various public and private institutions, that as many more are in need of homes and home training, and that five-sevenths of the uncared-for, homeless children drift into the criminal classes. In these statements philanthropic and Christian people may find matter for serious reflection, which should stimulate them more

and more to wise planning and benevolent service to rescue the perishing and lead the homeless little ones to Jesus. Their condition appeals tenderly and powerfully to all, who have wealth to make the world brighter and its inhabitants happier.

BOARD OF MISSIONS.

We received too late for our last issue proof slips of the Minutes of the recent annual meeting of the Board of Missions. As there were on the last day, after our departure, some changes in the appropriations, we copy below the list as amended, scaled and adopted, and also the assessments for the present Conference year. We give two of the resolutions adopted, calling special attention to the first one:

Resolved, That our Secretaries be requested to make personal and public appeals in order to discharge the present obligations of the Board, created by the expansion of our work in the foreign and home fields; and also that a Week of Prayer and Self-denial be appointed, and the Secretaries be requested to prepare a program for its proper observance; and that the amount thus raised be applied to the extinguishing of the debt of the Board.

Resolved, That the local Board be directed and authorized, in connection with the Missionary Secretaries, to determine and supervise the plan of proceedings under the action of the Board providing for presenting to the Church the payment of the indebtedness of the Board; and also to devise ways and means for the most advantageous and economical management of the debt.

RECAPITULATION OF APPROPRIATIONS.

Brazil \$30,695, China \$37,458, Japan \$37,771, Central Mexico \$39,124, Mexican Border \$19,557, Northwest Mexico \$16,209, Indian Mission \$19,660, Pacific \$5,100, Los Angeles \$4,800, Columbia and East Columbia \$6,500, Denver \$6,500, Montana \$4,000, Western Texas \$2,000, New Mexico \$2,200, Northwest Texas \$1,000, West Texas \$800, Florida \$2,500, Western Virginia \$1,072, German \$3,800, Expense \$16,220, Total \$239,966. Sum sufficient for [Bishops' travel, — Sum sufficient for travel of members of the Board, —

ASSESSMENTS.

Alabama Conference \$16,000, Arkansas \$5,000, Baltimore \$4,500, Brazil Mission \$5,000, China Mission \$500, Central Mexico Mission \$800, Columbia \$1,200, Denver \$700, East Texas \$4,500, Florida \$400, German \$2,000, Holston \$9,500, Illinois \$600, Indian Mission \$3,000, Kentucky \$3,000, Little Rock \$8,000, Los Angeles \$2,400, Louisiana \$8,000, Louisville \$12,000, Memphis \$13,000, Mexican Border \$1,200, Mississippi \$9,000, Missouri \$12,500, Montana \$400, New Mexico \$500, North Alabama \$13,500, North Carolina \$13,500, North Georgia \$24,500, North Mississippi \$11,000, North Texas \$10,000, Northwest Texas \$10,000, Pacific \$3,200, South Carolina \$16,000, South Georgia \$16,000, Southwest Missouri \$10,250, St. Louis \$6,300, Tennessee \$23,500, Texas \$5,500, Virginia \$22,500, Western \$1,300, Western Virginia \$2,000, Western North Carolina \$13,500, West Texas \$3,500, White River \$4,200; Total \$352,750.

JONESBORO.

To our great regret high water prevented our return home in time to write in last issue of our first and very pleasant visit to the growing city of Jonesboro. It far surpassed our expectation in its more than 3,200 population, its beautiful residences, graded public school with 7 teachers and over 400 pupils, its fine hotel, two prosperous banks, many substantial brick business houses well filled with goods, and other fair indications of permanent and solid growth. We were even more gratified with the interesting Sunday-school, the devout and intelligent congregations and excellent music, though we had heard very favorable reports of this strong charge, now served most acceptably by Rev. M. M. Smith, deservedly one of the leading preachers of the White River Conference. We were very delightfully entertained by Hon. J. C. Hawthorne and his cultured family, who will be as gratefully remembered for their thoughtful courtesies as for their sumptuous fare. We have never had a more enjoyable visit to any town or city, but our long, tedious trip, all night and all day, returning home was a test of patience and endurance.

We spent last Sunday in the beautiful town of Beebe and enjoyed greatly the cordial greeting of so many good people, whom we have long known and highly esteemed. In the morning we had the unexpected privilege of yielding the pulpit to Rev. F. A. Jeffett, P. E., for a strong sermon on Christian Education, after the close of the interesting exercises of Children's Day, and at night it was our pleasure to preach to a large congregation and to administer the

Lord's Supper to many devout communicants. Our pastor, Rev. A. M. R. Branson, is in great favor for his good preaching and faithful work. As on former occasions we were favored with a comfortable home and gracious hospitality by Dr. K. A. McIntosh and his estimable family.

The Epworth League of the M. E. Church was organized May 15, 1889. During the first year following there were organized 2,541 Chapters, and this number was increased to 5,418 during the second year, to 7,970 during the third year, and now there are more than 8,000 Chapters with an aggregate membership of 400,000. We give these figures in the hope, that our preachers and all others able to help in advancing the growth and usefulness of the Epworth League of our Church, may be stimulated to early and diligent work in this movement of such great promise.

ARKANSAS PRESS ASSOCIATION.

The Arkansas Press Association held its annual session at Camden, Ark., May 17, 18 and 19. The high waters and interruption of the running of the trains kept a good many away, yet the attendance was very good—almost an average.

We did not reach Camden until the evening of the first day. I was quartered at the splendid Ouachita Hotel, one of the best in Arkansas, not excepting Hot Springs nor Little Rock. I was the guest of the splendid fellow W. K. Ramsey. Tuesday 8 p. m. was the welcoming exercises. Dr. J. W. Brown of Camden, in a most eloquent address bade us welcome to the homes and hospitality of the city. Col. E. A. Warren had been chosen to respond to the welcome, but was not present. The President called upon W. M. Kavanaugh, Business Manager of the Arkansas Gazette, who delivered a very chaste and appropriate response. His remarks were wholly impromptu, as he had no notice that he would be called upon until Dr. Brown had closed his address. The President read his annual address. These exercises were interspersed with delightful music by the Camden Glee Club.

The Association adopted a new constitution on Wednesday, but not materially different from the old one. Other business of more or less importance during Wednesday. A reception was given Wednesday evening. I was quite unwell and did not go out to the reception, and fearing a spell of sickness, I left Thursday morning for home. Owing to the rain I did not get to see much of Camden. What I did see impressed me very favorably. The people are sociable and hospitable.

We learn that on Thursday night a splendid banquet was tendered the Association at the Ouachita Hotel. The Iron Mountain railroad over which we passed was running irregularly, owing to extreme high water. The officers deserve credit for keeping the trains going under the circumstances, as such floods have not been known here in the memory of men.

The new officers of the Press Association are: B. F. Jobe, President; L. Roussan, 1st Vice-President; O. C. Ludwig, 2nd Vice-President; E. L. Givens, 3rd Vice-President; J. R. Jobe, Cor. Sec.; W. M. Kavanaugh, Financial Sec.; J. J. Thomason, Rec. Secretary; J. L. Tullis, Treasurer.

An excursion to Chattanooga, Tenn., was contemplated, but owing to high waters it was abandoned.

GEO. THORNBURG.

URGENT CALL FOR HELP.

In Jan. 1891, the Rev. James Thomas, assisted by myself, organized what is now known as Malvern Hill Church, Hot Springs. At the organization there were less than twenty members. The Lord has wonderfully blessed this little band of Christians, and the labors of their faithful pastor. As an evidence of this, there has been in all about 150 persons received into the Church at this place. Some have moved to other parts since, but there is yet a good number remaining. This Church is much in need of a good church house, and I take this opportunity to call on the Church at large for help.

Hot Springs is an important place, and this Church is occupying a very important part of the City. People are coming here from many parts of the country, to get the benefits of these waters, and while they are thus being benefited bodily they need a good church house in which to hear the gospel preached.

Who will help to build a house for this Church? Let all who can

come to the help of this young Church, and assist in the erection of a good church. Send amounts to Rev. James Thomas, Pastor, Hot Springs, Ark. Respectfully,

A. D. JENKINS, P. E.

Hot Springs District.

OUR FRATERNAL MESSAGE.

(Continued from 1st page.)

In the South desires to take the ballot out of the black man's hands. He is a freeman and an American citizen. It has cost much of blood and treasure to give him this status, which shall never be taken from him. But the more intelligent race must have time fully to Christianize him, to educate him, and to qualify him for all the duties of social and political life. The census of 1890, more absolutely than any act of Congress could do, has guaranteed to the Southern white man the opportunity to discharge his great duty to a weaker race. He will rise to the great occasion. And my own beloved Methodism of the South will not fall short of her whole duty.

CONCLUSION.

Our Churches, Mr. President, are not only twins; they are Siamese twins. The bond of flesh is none other than the father of our venerated and beloved Bishop Foster, who lived and died a member of both Churches, insisting to the last upon keeping his name on the Church register of a congregation in each, and contributing equally to the support of both pastors. There is a free circulation of warm heart's blood between the two bodies, distinct yet united. The removal of members and ministers from one Church to the other has become so frequent as hardly to excite comment. The antecedents of the leaders of one Church are often to be sought in the history of the other. Attending the session of our North Alabama Conference in the typical old Southern town of Tuscaloosa some years ago, my attention was at once fastened by two memorial windows, conspicuous features of the Southern Methodist Church in which the Conference sat. They were inscribed with the names of John and Mary Vincent, whose son is now a Bishop of the Methodist Episcopal Church. In 1855 a young member of our Baltimore Conference was ordained deacon and in 1857 elder. He is today Bishop Alpheus W. Wilson of the Methodist Episcopal Church, South. The South knows Vincent and loves him; the East, from the demands made upon him, evidently appreciates Wilson. The trade, I judge, is about even; neither Church asks boot.

Returning from Vermont to his professional duties at Athens, Ga., in the autumn of 1880, Dr. Olin, attacked with serious illness in Baltimore, was tenderly cared for at the hospitable home of Mr. Christian Keener. Partly out of the influences of this visit, it came to pass that when the lad of the household was ready for College, he was sent to Wesleyan, whence, in due time, he graduated. John Christian Keener is now the loved and honored Senior Bishop of Southern Methodism. Thirty years later a young Missourian went to Middletown on the same educational errand, and we are grateful for the training you gave Bishop Eugene R. Hendrix. You make good Southern Methodist at Middletown. Could you covenant to make Bishops of all your Southern ministerial alumni, or even satisfy our young men that the law of probabilities is not exhausted, I doubt not the education of our rising ministry would fall largely into your hands.

The grand old man from Maine, Joshua Soule, the last of the Romans, if not the noblest of them all, who would hardly recognize a modern palace car Bishop should be met him in the road, adhered South "without blame" under the plan. But almost the last act of the Southern delegates in the General Conference in 1844 was to bring forward and concentrate their vote upon young Edmund S. Janes, just 37 years of age, and then bestow as their parting legacy one of its greatest and best Bishops upon the Methodist Episcopal Church. By his own choice, he was presented for ordination by two Southern elders, William Capers of South Carolina and Dr. Lorick Pierce of Georgia.

According to this tally, sir, we still owe you two Bishops. We acknowledge the debt, and if it be true that willing victims are now growing scarce among you, and if this General Conference in the plenitude of its powers and the exuberance of its fraternity should declare our traveling elders eligible to the Episcopal office in your Church, I think I could nominate to you some of our eminent presbyters who would do you good service.

Our two Methodisms, Mr. President, are like the two olive trees and the two candlesticks of apocalyptic vision which stand before the Lord of the earth. They are fruit bearing and light giving, too. Though these witnesses may have had their periods of torpor, and these two prophets may not always have been a terror to the wickedness of earth, the breath of Life from God has entered into them. These sister Methodisms may not bite and devour in all this land which they have come up to possess, they must join loving hearts and friendly hands to do a yet

mightier work in the years following. Our faces are set to the great future unfolding before our ravished eyes. We felicitate you upon your prospective great National University at Washington, which, with its \$10,000,000 and unequalled governmental collections, must become the center of university work for the United States. You will be glad to learn that Southern Methodism has received, within the past month, the largest philanthropic bequest in her history, Mr. Robert A. Barnes of St. Louis having given \$900,000 for the founding of a general hospital in that city, to be under the perpetual care of the Methodist Episcopal Church, South. Southern Methodism recognizes you, according to Dr. Whedon's description, as the Church of the Trinity, the Atonement, and the Regeneration, refreshed with revival and the gift of the Spirit, and exerting Pentecostal powers, and wishes you the largest successes of your history in the quadrennium now opening. May you become a thousand times so many more as you are in all the earth, until even the Roman mother of harlots shall tremble in the presence of world-wide Episcopal Methodism. We rejoice to see you establishing Episcopal residences in Europe, Asia and Africa. May the day dawn when a Methodist Bishop shall sit the peer of the Archbishop of Canterbury on the platform of Exeter Hall, and divide with the Pope of Rome the affection and veneration of the populace of the Eternal City. Christ for the world is our gospel! The world for Christ is our mission! May peace and prosperity reign throughout your borders! May pardon, peace, holiness and Heaven be the blissful inheritance of all the people called Methodists the whole earth around!

TWO YOUNG LADIES DROWNED.

DEAR BRO. BENNETT:—Our community is in sadness and mourning this morning over the drowning of two bright young ladies yesterday evening. Miss Cora Wheat and Miss Mattie Alexander were crossing the creek by way of a foot log and they fell off together in deep, swift water (the creek was very much swollen) and were drowned instantly. Miss Cora's body was secured last night about 12 o'clock, two hundred and fifty yards below the log. Miss Mattie's body was found this morning about 7 o'clock, four hundred yards below the log. This was Miss Mattie's home; Miss Cora lived at Lewisville, Ark., but was here attending school; her parents will be here to-day. Miss Wheat was a member of our Church and a suitable obituary will be written. Pray for the stricken ones. Sad, sad! Fraternally,

J. W. BERRY.

Nashville, Ark., May 18.

PINE BLUFF DIST. CONFERENCE.

The Pine Bluff District Conference will convene in Lakeside Church, Pine Bluff, Wednesday June 22, at 4 p. m. Sermon at 8:15 by Rev. L. B. Hawley. J. H. Riegin.

NOTICE.

The Morristown District Conference will convene at Conway, June 9-12. Bishop Wilson will preside. Bro. Jesse M. Williams of Clinton Ct. will preach the opening sermon July 8, 8 p. m. D. J. WELMS, P. E.

Hot Springs District Conference.

The Hot Springs District Conference will be held at Amity Ark., July 20, 24, opening Wednesday at 3 p. m. The opening sermon will be preached at 7:30 p. m., Wednesday, by Rev. J. B. Williams of the Spine Ct. Make us a visit at that time, Bro. Bennett. A. D. JENKINS, P. E.

TO ALL CONCERNED.

I hold the subscriptions which were taken at our Conference last Dec. at Arkadelphia, for the support of Rev. T. A. Hearne, missionary to China. Let all who can pay a part or the whole as soon as possible, send to me. A. D. JENKINS, Treas., Hot Springs, Ark.

Conference Training School.

The Little Rock Conference Training School at Fortyce is closing a prosperous session. In total enrollment there has been an increase of 41 per cent over last session; the boarding department has had a very gratifying increase of 76 per cent. The interest in the Literary Society is greater than it has ever been before. Our flourishing Epworth League is largely composed of students of the school. Quite a large proportion of the students expect to return next session. The closing exercises for this term are as follows: May 29, Commencement Sermon by Rev. J. B. Moore of Pine Bluff. June 2, Annual Public Debate by Webster Society. June 3, Declamations and Recitations.

For the Stuttering.

MR. EDITOR:—Will you allow me to say through your widely read and deservedly popular paper, to any of our friends who may be suffering the embarrassing infirmity of STUTTERING, or stammering, that Rev. G. W. Randolph of this city has an almost, or quite unfailing remedy for such infirmity. I know the remedy and it is simple and efficient, and for an intelligent person to have the remedy is to be cured. No intelligent person need suffer from this embarrassing infirmity; it is easily and speedily relieved by Mr. Randolph's treatment.

W. G. MILLER.

Memphis, Tenn., May 20.

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

THURSDAY, MAY 26, 1892

THE FAMILY.

PATIENT IN TRIBULATION.

To be patient when there is nothing to annoy us is no difficult matter, but when everything is contrary to our wishes, patience having her perfect work means much.

Over a smooth sea the giant ship glides as it would on the waters of a lake; there is no strain upon keel or rudder, and in almost motionless grandeur the vessel rides as safely as when at anchor. But the wind changes, the huge waves are lashed into foam, and as she rises upon them and then over the crest, and she seems to be going to the bottom, there is no longer quiet sailing. Coal is piled into the fire, sails are close hauled, every eye is fixed upon the compass, and the captain's sleepless care is necessary to ensure the safety of the passengers and crew.

It is a very familiar illustration, and one that is worn well nigh threadbare, that life is a sea, now smooth, now calm, as winds blow or quiet reigns. Perhaps there can be no better suggestion to convey to our minds the idea that we mean to convey. On an angry sea of trouble our bark may drift, but in all of our Christian life there never ought to be any doubt about our Helmsman; our anchor ought never to slip, for the hand of a Father is at the wheel.

Sometimes things seem to be going hard, everything is astray, and nothing works just as we would wish. We say to ourselves that we know that there is a Creator, for all things were at one time or another created. There is a God, aye a personal God, for we feel it to be so; but it seems to be very strange that if the fact is true that God loves us, that he should leave us to suffer so much. We like ease. He has formed us so that it is necessary to us to have comfort, and yet we can never get it. We are like the sluggard who desires "yet a little sleep, a little slumber, a little folding of the hand to sleep," and yet our lives are such that almost before a new day has been born we must commence the labor thereof. Or we love to wander like the bee from flower to flower to sip the honey from their hearts, or to inhale their perfume as we feast our eyes upon their beauties; and still in contradiction to our wishes every rose that we pluck has such sharp thorns that we cry out in anguish at our wounds.

So we decide that God is not kind; that his eyes are not sleepless; that his ears are heavy; that if we could have had the formation of our lives that they would have been full of pleasures and free of pains. That is our human view of it, but it is as shortsighted as it is wicked. The Christian ought to keep in mind one fact that is as firm as the Rock of Ages—a fact that will hold for us through all time, and until time is swallowed in eternity, the sure blessed truth that our God never makes any mistakes. Each one of our lives is planned in infinite love; each burden is weighed in the Father's hand before it is laid upon us, and then it is rested upon our weary shoulders, because it is, the very best thing for us to bear; and God wants us to remember that while there are such trying burdens there is also a Cross, and upon the Cross there hung our Jesus.

Yes, life is a problem. One is born; a few steps bring the babe into childhood; only a very little further on the man takes the child by the hand and helps him on to old age, and just then life ends—then what? Between the cradle and the grave there lie hours and weeks and years of God's work, the mosaic that brings out into view a blending of the beauties that he has planned for us.

What are we enduring tribulations to gain? One word will tell it all—eternity! We have to keep in mind the fact already noted, viz., that our God never makes mistakes in order to help us to bear these trials that hurt so much, and to make us patient with them, enduring them as good soldiers. Trials will not last forever; they endure only during this little life, which is in comparison with eternity only as one tiny flower in Nature's great landscape. If we believe this, what will these few tears matter by-and-by? What will we care that the ease, the slumber came short for us, or that what we thought would be lovely flowers, were only night-shades?

"Weeping may endure for a night, but joy cometh in the morning." That morning is not like those which dawn after a sleep that is as fitful as unrefreshing; it will be the morning in which will be gathered those whom Jesus loves, for whom he died, who are dearer to him than the angels who never sinned, and who therefore had no need of a Redeemer. But when the grand welcome is given to those who are in the white array because they have been patient in tribulation, will you not be glad to be one of them?

And with such a prospect that is

as sure as the Word of God, can you not afford to wait?

"The way is best—we know it, Lord—Even though that way seem hard; Perhaps too much of happiness Our duty would retard."

"O guide us that we falst, not Lord, From weakness and alarm; Teach us to trust a Father's hand Which leads us far from harm."

—Christian at work.

POWER TO LET.

There is power to let in every Church, and in every Sunday-school, and in most Christian homes. What reserve forces there are among young people—forces which, unless developed and utilized by the Church, will be eagerly sought by the world. And above all human power, working in and with the human, is limitless divine power to let. To estimate the possibility of power we have only to turn back to that hunted, scattered people, who constituted the primitive Church. In the face of opposition, with the sword of persecution ever swinging about them, they went everywhere preaching the gospel. The latent forces of the Church were then developed and employed.

Why should there be power to let? The complaint in most Churches is not that there is so little help, but that it is difficult to enlist the best energies of the people. The word of Paul to every faithful Timothy is: "Stir up the gift that is in thee." Do not wait for pastor or superintendent to find work for you, but seek it. God has made you a steward of the available power of your whole being. For its use, its best use, you must account to him. The Church in its organized efforts may be, doubtless, operating in too restrictive territory. The Church ideal is not to be found in the meeting-house; rather in the few church societies equipped for serving all classes and conditions of men, from the child in the kindergarten to the sick and destitute in the community. But until our Churches shall so measure toward the ideal as to demand your highest power, remember that your best organization God can employ is your consecrated individuality. Somewhere the Master has work for every one. "Lord, what wilt thou have me to do?"—N. Y. Advocate.

SHINE FOR JESUS!

The missionaries all along the line are pleading for re-enforcement. There can be no forward movement until the debt is paid. How is that to be done? Plan after plan has been suggested, but we believe the problem has been solved at last. How? Why, by the children.

Listen, children, while we tell you about it. We have some beautiful cards, with a large gold star composed of one hundred little stars. In the center of the star is a lighted candle and the words "Shine for Jesus." The card also bears the text, "They that turn many to righteousness shall shine as the stars forever and ever." When you wish to give a penny to help the Mission cause, put it away in a safe place and punch a hole with a pin through one of the tiny stars. Soon you will have a dollar, when you can see the light shining through every star.

Only think, if every child in the Methodist Church, South, were to take one of these cards, this great debt would be lifted, the Church stimulated, the missionaries encouraged, and the work go forward with a bound. We are sure you all want to have a share in this work. So come, children, let us go into it with all our hearts. Let that old rhyme about the little drops of water and the little grains of sand make you realize what little children can do with their pennies.

Little Penny Helper, roll us in your mite, Roll the pennies onward into nickels bright; Let the nickels gather into dollars round, Until among the nations the gospel truth is found.

Little Penny Helper, roll us in your mite, Till all the stars shall twinkle, twinkle in the light. Let us shine for Jesus, both in deed and word, And, lifting high the candle, light a darkened world.

DAISY KELLEY LAMBETH.

Address correspondence and remit money to Miss Kate Harlan, Methodist Publishing House, Nashville, Tenn. She will be glad to fill orders for cards at once.

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People with hair that is continually falling out, or those that are bald, can stop the falling, and get a good growth of hair by using Hall's Hair Renewer.

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."

TO MY NIECES AND NEPHEWS:—We are coming up a little on collections, and when I think of all the children that have written letters to this corner and add up even dimes, the amount would be easily reached. I feel confident that each child will send a dime for the Room rather than deprive themselves of the blessing that comes from a consciousness of having done some lasting good, not only for humanity, but Christianity. In doing this we gain for ourselves not only a life interest in the missionary work, but an eternal interest in the salvation of the heathen. Let us not fail to secure this interest, dear children, not in a selfish way, but all for the glory of God and the salvation of the world. To this end let us work earnestly and pray much for the next two weeks.

AUNT CARRIE.

Auvergne, Ark. DEAR AUNT CARRIE:—Again I will try to write for the Children's Corner. Mamma and I went over to Newport to see Bro. Thornburgh's mother. It was a great pleasure to us to see such an old and dear friend. Aunt Carrie, as we read of the death of your mother, Mrs. Self, we sympathize with you; how sad for you now, but how sweet will be the meeting in that beautiful home of the blest. Enclosed find 25cts for the room in the Scarritt Bible and Training School.

DOVIE ERWIN.

DOVIE DEAR:—I thank you for your sympathy in this the greatest bereavement of my life. But for the hope of a re-union beyond, sad would be our condition indeed. With this blessed assurance we pass under the rod of affliction and press on toward the prize. I thank you also for a 25ct. interest in our room furnishing. "The Lord loveth a cheerful giver."

AUNT CARRIE.

Prescott, May 11. DEAR AUNT CARRIE:—I am a little girl twelve years old. My aunt takes THE METHODIST, and I love to read the letters in the Children's Corner. I'm a member of the M. E. Church, South. I professed religion when I was eight years old. My mother is dead, she died June 29, 1890. I have one sister and one brother. We have a good Sunday-school. I go every Sunday. Mr. Vaughn is our Supt. and Miss Mary Thomas is my teacher. I love her very much. Bro. Ware is our pastor. I send a dime to help furnish the room in the S. B. and T. School.

Lovingly your niece,

DELIA GENTRY.

DEAR DELIA:—You began young to serve the Lord. What a comfort it was to you in your affliction. What a privilege we have in contributing to the cause of our blessed Master.

AUNT CARRIE.

Rosedale, May 13. DEAR AUNT CARRIE:—I send you ten cents to assist in furnishing a room in the Scarritt Bible and Training School. I want to be one of your nieces. I am a little girl ten years old. We have church here and Bro. Scruggs is our preacher. We have Sunday-school every Sunday. Mamma is my teacher and papa is the superintendent. I belong to the M. E. Church. I hope my letter will not find its way to the waste basket. I will close.

Your niece,

FANNIE TURRENTINE. I am glad I have so many nieces, and where are my nephews now? I hope Fannie, our efforts will be a success. You children must talk to your friends and get them interested in our room work. Let us do what we can in a short time.

AUNT CARRIE.

Greenville, Texas. DEAR AUNT CARRIE:—I am a little Texas girl eight years old. I have two sisters, one is named Hattie May, the other Forest Ellenner. I have been going to school. Our school is out now. I go to Sunday-school when the weather is good. We have a literary society. Our preacher's name is Brother Angel. He is a good preacher. Aunt Carrie don't you think he has a good name? I will close for this time.

Your loving niece,

EDNA BAIRD.

Yes I think your preacher has a good name, and I wonder why the lambs of Bro. Angel's flock don't send me contributions for our room in the S. B. and T. School. Surely I need not plead when you are being instructed by an angel. The privilege of contributing belongs to our Corner children. It is not what can we do, but what can we not do. "What will Texas do?"

AUNT CARRIE.

Woman is the most beautiful when she is most really herself and the least conscious of it. Nothing so much contributes to self-consciousness as the wearing of artificial hair to hide the ravages of disease or the effects of neglect. On the other hand, how much does the possession of natural hair contribute to ease and freedom which is as attractive in the mature woman as in the girl still in her teens? There is nothing known that so effectually strengthens the hair and gives healthful tone to scalp, as Louisiana Creole Hair Restorer, which has been used for years in all the principal cities of the South, by women noted for the beauty of their hair. It is one of the very few preparations that will cause the hair to grow, restore its color and which is at the same time perfectly harmless. One bottle will convince. It is made by the Mansfield Drug Company, Memphis, Tenn.

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ARKANSAS METHODIST

THURSDAY, MAY 26, 1892.

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SCROFULA

When hereditary, this disease manifests itself in childhood by glandular swellings, running sores, swollen joints, and general feebleness of body. Administer Ayer's Sarsaparilla on appearance of the first symptoms. "My little girl was troubled with a painful scrofulous swelling under one of her arms. The physician being unable to effect a cure, I gave her one bottle of

Ayer's

Sarsaparilla, and the swelling disappeared."—W. F. Kennedy, McFarland, Mo. "I was cured of scrofula by the use of Ayer's Sarsaparilla."—J. C. Betry, Deerfield, Mo. "I was troubled with a sore hand for over two years. Being assured the case was scrofula, I took six bottles of Ayer's

Sarsaparilla

and was cured."—H. Hinkins, Riverton, Neb. PREPARED BY DR. J. C. AYER & CO., Lowell, Mass. Sold by all Druggists. Price \$1; six bottles, \$5.

OBITUARIES.

SHERRON.—John Henry Sherron, son of J. C. and Elizabeth Sherron, was born in Dallas Co., Ark., Aug. 1, 1880, and died Nov. 4, 1891. Johnnie was a good boy, fond of and obedient to his parents, but he has been taken from their fond embrace—his spirit has gone to God who gave it. The Judge of all the earth will do right. Parents, let this thought comfort your hearts. H. Holly Springs, Ark.

JACKSON.—Munroe Jackson, son of Brazillia and Lydia Jackson, was born May 28, 1857, and died March 24, 1892. He professed religion and joined the M. E. Church, South, at the age of fourteen and lived a consistent Christian life until the day of his death. He died in a triumphant faith and has gone home. May God give his broken-hearted mother comforting grace. May all his relatives and friends live so that they will meet again in that upper and better world. B. D. HOLLEY, P. C.

HOPKINS.—Edwin, son of Thomas and Florence Hopkins, was born in Randolph Co., Ark., Dec. 12, 1889, and quietly fell asleep in the arms of Jesus May 2, 1892. Look up, dear brother and sister; God has taken your babe to live with the angels. May the Spirit of God comfort the bereaved ones.

Hope looks beyond the bounds of time, When what we now deplore Shall rise in full immortal prime And bloom to fade no more. H. E. MAY, P. C. Attica, Ark.

JONES.—Sarah Frances Jones (nee Dockins) was born July 4, 1872; was converted Sept. 1890; united with the M. E. Church, South, at Pleasant Grove, Izard Co., Ark., and lived a consistent member of the Church until April 23, 1892, when the summons came to the Church triumphant. Her suffering was short, death triumphant. About 300 people assembled at the cemetery where her remains were placed to await the glorious morn, by the honors of the Church and Ladies' Chapter of which she was a member. We wept and rejoiced. God's Spirit seemed to say, it is well with the child. O may it be well with the mother and her husband and all the friends and loved ones, that stood around her grave with tearful eyes that day. J. R. EDWARDS, P. C.

WATSON.—Ezra Watson, son of Rev. J. S. and Sister S. J. Watson, was born in Independence Co., Ark., Jan. 19, 1890, and died in Smithville, Lawrence Co., Ark., May 13, 1892. Little Ezra was the youngest of the family circle, and of course the pride of the family—a flower just beginning to bud, but too feeble to withstand the storms of life; and so He who is ever watchful and mindful for his little ones saw fit to say to this little tender plant, come up higher and enjoy the climate that is always bright and genial. Inasmuch as our Lord and Savior said, Suffer children to come unto me—of such is the kingdom of heaven; inasmuch, therefore, as he cared for them here on earth, He will appropriately care for them in the glory land. Therefore, we say to the parents and friends, be patient in well-doing. We shall meet little Ezra again where no sorrow can reach us. J. M. SELF, L. E.

STEED.—Sister M. E. Steed (nee Hearn) was born in Jefferson Co., Ark., Jan. 7, 1850, and died in Pikes Co., Ark., Jan. 23, 1892. She was married to Bro. W. H. Steed May 15, 1870; professed religion and joined the M. E. Church, South, in the fall of the same year under the ministry of Rev. J. H. Riggins. Sister Steed was an earnest, humble Christian, true to God, true to the Church, enjoyed the comforts of religion. Having lived right, of course she died right. She sought what she had found, a mansion in the skies. The last time I saw her we were singing that old chorus in "Sweet by and by," and she seemed to be almost there; by faith she saw the beautiful gate ajar. She rests from her labors in the home of the good. May the Lord take care of the

bereaved husband and motherless children, and bring them at last to himself in his kingdom, is the prayer of their friend and brother,

W. J. ROGERS.

Selma, Ark.

MURRAY.—Mrs. Emma J. Murray was born April 25, 1856, in Memphis, Tenn.; moved with her father, Thos. Semore, to Ark. in 1857; joined the M. E. Church, South, when quite young and later in life was married to Mr. John Murray, whose wife she was when death claimed her, April 18, 1892. Sister Murray was an invalid and suffered greatly; while she will be missed by husband, children, relatives and friends, yet their loss is her eternal gain. She has exchanged this world, which was one of affliction, for a home in heaven. What a blessed thought, that there is a better world just beyond the last river. May the peaceful death of this wife, who had been a "lover of the Lord" for some time, lead the husband to Christ and ultimately to heaven, and he in turn lead the five precious children to the better world. May God bless the bereaved ones. F. N. BREWER, Pastor. Kingsland, Ark.

CLARK.—James Bentley Clark, son of W. P. and A. Clark, was born Apl. 3, 1854, and died Feb. 7, 1892, aged 37 years, 10 months and 4 days. Bro. Clark professed religion and joined the M. E. Church, South, at the age of 21. When he was 13 years old his father died and left a large family for him to care for, which responsibility he performed with satisfaction to them and credit to himself. In 1877 he was married to Miss Addie McCarroll, daughter of B. R. and S. E. C. McCarroll. In 1888 she died, leaving him three little children to care for. In 1889 he was married to Miss Lou McCarroll, the sister of his former wife. Bro. Clark was a dutiful son, a devoted husband and a loving father. I visited him several times during his affliction and always found him perfectly submissive and patient in his sufferings, which were great. He expressed himself to me as ready and waiting the Master's call. In talking to his wife about his future prospects he said: "I have often neglected my Christian duty, but I feel now that my way is clear and I have no fears of death." He died of consumption, and his sufferings were so great at times that he often prayed to be at rest with Jesus. Before he died he called his family around him and urged them to meet him in heaven. He leaves a wife and three children to mourn their loss; went to join a wife and three children in the world where life is eternal.

Johnnie, infant son of James B. Clark, was born Oct. 3, 1889, died Sept. 7, 1890. Gorman Haskel, infant son of Jas. B. Clark, was born Jan. 20, 1890, and died Aug. 1891. G. W. BOYLE, Clarkeville Herald-Journal please copy.

CALLAWAY.—Martha T. Callaway, daughter of Roland and Polly Parham, was born in Upson Co., Ga., Dec. 31, 1822. She professed faith in Christ and joined the Methodist Church in 1833. She was married to James L. Callaway May 12, 1841, and became the mother of nine children, five of whom still survive to mourn the loss of a sainted mother, while four may greet her on the other shore. The family moved to Ark. in 1857, and on Sept. 3, 1877, the husband was taken by the ruthless hand of death, and the wife was a widow for fourteen years, 7 months and 21 days, which completed her earthly pilgrimage of 69 years, 3 months and 29 days, and on April 29, 1892, at the home of Dr. T. H. Ackerman, Rison, Ark., she fell asleep in Jesus and her sweet spirit was transplanted to the home of the good. Having been a consistent Christian from early childhood, she developed a very high type of Christian character. She was always ready to work for the Master and among the first to contribute to any good cause. Her Christian patience was a marvel to her children and her friends. But the secret was the hold that she had on Jesus. It was on the morning before her death, when company had softly passed from the room and she thought she was all alone; but her pastor's wife, who sat behind the screen that she might watch with care without disturbing rest, "heard her pray this prayer:

"Father, I do thank thee for thy mercies! Precious Savior, I do bless thee that thou art present with me in this affliction. O gracious Father! give me grace and patience for this day and keep my soul in perfect peace. Bless my children. Bless our pastor. This I ask for Jesus' sake. Amen."

On the next day she sweetly passed away, and while I write this tribute to her name the omen of that prayer is precious to my soul.

J. D. WHITESIDE, Rison, Ark.

Nearly every one needs a good spring medicine, and Hood's Sarsaparilla is undoubtedly the best. Try it this season.

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

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

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Hires' Root Beer.

So does every other member of the family.

A 25 cent package makes 5 gallons of this delicious drink. Don't be deceived if a dealer, for the sake of larger profit, tells you some other kind is "just as good." It is false. No imitation is as good as the genuine Hires'.

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

Only 165 papers in all these United States issue over 10,000 copies each per week. THE ARKANSAS METHODIST is one of them and the only one in Arkansas.

We will cheerfully send extra copies of THE ARKANSAS METHODIST to all preachers, who will notify us that they can use the same to advantage in canvassing for new subscribers.

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.

If you think of buying an organ for your parlor or for your church, send to us for a catalogue. We will sell cheaper than the cheapest and guarantee satisfaction.

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REMOVAL. B. T. Willis has moved his popular barber shop from 205 West Markham street to 203 West Second street (Turner & Gans building), where he will be glad to have all his friends come to see him. He does first-class work, and has No. 1 Baths.

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

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A new edition of Mrs. Thornburgh's Infant Catechisms has just been published. The first edition sold rapidly and was highly commended by those who used them. It has been revised and improved. Send for a few and try them, only 40 cents a dozen.

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POINTS OF SUPERIORITY.

THE METHODIST SEWING MACHINE

Has the latest design of bent wood-work, with skeleton drawer cases, made in both walnut and oak, highly finished, and the most durable made.

The stand is rigid and strong, having braces from over each end of treadle rod to table, has a large balance wheel with belt replacer, a very easy motion of treadle.

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.

It is adjustable in all its bearings, and has less springs than any other sewing machine on the market. It is the quickest to thread, being self-threading, except the eye of the needle. It is the easiest machine in changing length of stitch, and is very quiet and easy running.

Attachments accompanying each machine are as follows:

One ruffler, with shirrer plate, one set of 4 plate hemmers, one binder, one presser foot, one hemmer and feller, one braider foot, (all interchangeable into hub on pressed bar.) One tucker, one quilting, one plate gauge, one slide for braider, one can (with oil), one thread cutter, six bobbins, seven needles, one large screw driver, one small screw driver, one wrench, one instruction book

WARRANTY.

Every machine is fully warranted for five years. Any part proving defective will be replaced free of charge, excepting needles, bobbins and shuttles.

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THE UPAS TREE Kills Dancing.

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HUGHES' TONIC.

The Old Reliable, SURE CURE for

CHILLS AND FEVER.

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ONE CENT is all it will cost you to learn how you may positively and promptly cure Catarrh, Asthma, Hay Fever, Bronchitis, La Grippe and Consumption. From the same source you may learn a perfect and pleasant remedy for Indigestion, Constipation and Mental and Physical Prostration.

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One of the most helpful books in the English language for young people who have mind to live to some noble purpose. It is a perfect treasure-house of encouraging examples gleaned from the wide field of biographical literature, all tending to impress the truth that "heaven helps those who help themselves."

OUR CHURCH. By Rev. Josephus Anderson. 18mo. Revised Edition. 50 cents.

A manual, setting forth in a plain, practical way the polity and doctrines of the Methodist Episcopal Church, South, and the duties required of its members.

PAPERS FOR THOUGHTFUL GIRLS. By Sarah Tyler. 16mo. Illustrated. 60 cents.

In this admirable book the author has exhibited rare good sense, little short of genius, in presenting in popular style a great many things the value of which thoughtful girls will be quick to discern and apt to utilize.

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One of the richest, rarest, and rarest books ever issued from our press. In all our literature there is nothing like it. It is a picture gallery in which every one is sure to recognize an acquaintance. As the editor observes, "unless we are mistaken, old Avarice himself will read it with interest, and it will wipe his eyes, and—open his purse."

AID AND GUIDE TO FAMILY WORSHIP. Consisting of Scripture Lessons and Songs and Prayers. Collected and arranged by L. D. Palmer. 16mo. 50 cents; cloth, gilt, 75 cents. Turkey Morocco, gilt, \$1.25.

The large and continuous sale of this book attests its merits. It is most confidently recommended as exactly adapted to its specific object.

THE MIDDLE MAN CUT OUT. A Circular Letter. 16mo. 50 cents.

Our \$1.50 Button Boot is made of Genuine French Dongola, all solid leather. Common Sense or Opera Toe. Sizes 1 to 8, and widths C, D, E, and EE. Sent on receipt of \$1.50, all postage paid by us. Sold by all dealers for \$2.50 to \$3.00. Same shoe in misses' sizes, 11 to 2, spring heel, \$1.25.

I am pleased with the goods you send. I must say that the \$1.50 Leader, now used by my wife, is the equal of any \$3.00 shoe she has ever found in this market. I mean it, and I intend to continue saving \$1.50 whenever she wants a new shoe.

"Tom Sawyer" of Florida Press, Farmers' Alliance Lecturer.

CENTS' CALF, SEWED. All Solid Leather, Plain or Tipped. LACE BARS, or CONGRESS.

We make these for service. They are neat, stylish, and equal to any other. Priced \$3.00 shoe. Sizes 5 to 11. Sent on receipt of \$2.00, all postage paid by us. Boys' sizes, 1 to 5, \$1.50. Original "Boston School Shoe." Extra prime grain leather, sole leather tip, Button Boot, sold at a rock, sizes 11 to 2. Sent post-paid on receipt of \$1.00. All dealers charge \$2.00 for this shoe.

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ARKANSAS METHODIST.

THURSDAY, MAY 26, 1892.

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

CATARRHAL DYSPEPSIA.

A Disease that is Very Prevalent in City and Country.

The symptoms of catarrhal dyspepsia are: Coated tongue, pain or heavy feeling in the stomach, sour stomach, belching of gas, dizzy head, sometimes headache, despondent feelings, loss of appetite, palpitation of heart and irregularity of the bowels.

For this condition I find Pe-ru-na to be an admirable remedy. In all cases it brings prompt relief to the painful symptoms, and in a large percent of the cases it makes a permanent cure. Pe-ru-na soothes the inflamed mucous surface, and thus strikes at the root of the disease. In cases where the inflammation has been so severe and continued as to produce extreme irritability of the stomach, the remedy may be taken in small doses at first, diluted in water; but, as soon as the improvement is sufficient to permit the full dose to be taken undiluted, it is a better way, and the cure is much more rapid. Each bottle of Pe-ru-na is accompanied with complete directions for use. Kept by most druggists in the United States. If your druggist does not happen to have it in stock, he will order it for you.

A valuable pamphlet of thirty-two pages, setting forth in detail the treatment of catarrh, coughs, colds, sore throat, bronchitis and consumption, in every phase of the disease, will be sent free to any address by The Pe-ru-na Drug Manufacturing Co. of Columbus, Ohio.

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

To the Auxiliaries of the L. R. Conf. W. M. S.:

THE CONTINGENT FUND.

The name "Contingent Fund" seems a misnomer, as used in connection with our Conference and Auxiliary Societies, and, doubtless, is misleading to those who are not fully initiated. As regards the Woman's Board it means what its name suggests: a fund set aside for "contingencies" which may arise in the interim of Board meetings. But in the Conf. and Aux. Societies it is merely an incidental fund for carrying on local work.

No society of any character can be successfully managed without some means of providing for local expenses. But in the Woman's Missionary Society we have been so anxious to use all our funds in the foreign work, that we have been neglectful of the work to be done at home. This is false economy. The necessary expenses of Auxiliaries consist only of such small amounts as are requisite for the secretary and treasurer and the expenses of a delegate to the Annual and District meetings.

It is still true, as in the days of Solomon, that "iron sharpeneth iron; so a man sharpeneth the countenance of his friend." A delegate to one of these meetings has her own zeal and enthusiasm increased, returns better fitted for work herself and communicates some of her zeal to her Society, thus amply returning the amount necessary to defray her expenses. Aside from this rather selfish view, it is also true that "in a multitude of counselors there is safety," and in order to have the business of the Conf. Society properly conducted every Auxiliary should be represented.

There are also expenses of the Conf. Society, our share of which we are in honor bound to pay. These consist of the expenses of the President to annual meetings and in traveling for the purpose of organization; the expenses of the Secretary and Treasurer for correspondence and the transmission of money, and of the Cor. Secretary to annual meetings of the Woman's Board; and last, but by no means least, the expenses of District Secretaries. With reference to this last I will say more hereafter.

These are all our officers, my dear sisters, placed there by our votes and freely giving us their time and talents; we have no right to ask them also to give of their means to carry on the work we have placed upon them. We see the necessity for this "Contingent Fund." What provision has been made for raising it?

Section 8 of our By-laws says: "Conference Societies shall provide a contingent fund for defraying necessary expenses." "Only that and nothing more." Membership dues, also life-memberships, must go to the General Board. This leaves open to us several ways of raising an incidental fund. The first, and, in my view, the best, is for every member to pay, in addition to the regular dues, a certain amount for the contingent fund. Our Conference Society has requested that every member pay fifty cents, one-half of which shall be retained by the Auxiliary and the other sent to the Conf. Treasury (designated as "Contingent Fund"). If this amount does not meet the necessities of the case, collections at public meetings (except where these are intended for some specified purpose) and the proceeds of any entertainment may be applied in this way.

Now, my sisters, the object of this article, at this time, is to "stir up your pure minds," that you may be prepared to send a delegate to our annual meeting at Camden. We want a full attendance, and we want it to be a representative body of our true and tried workers. Do not look around for somebody who will pay her own expenses (as, alas! I have known some Auxiliaries to do), but elect the one who will be your best representative, and pay her way. Be as independent in the Lord's cause as you are in your own, and be ashamed to ask anybody to work for you and pay her own expenses while doing it. If you have no contingent fund on hand, bestir yourselves in some of the ways that have been mentioned, or in some other way better suited to your case.

Mrs. E. L. HOLMES.
Malvern, May 19.

SUNDAY SCHOOL CONVENTION.

The first Annual Conference Sunday-school Convention of the Memphis Conference will be held in the First Methodist Church, Jackson, Tenn., beginning Tuesday night, June 14.

PROGRAM.

Tuesday, 8 p. m., Sermon, Rev. W. G. Miller, D.D., Memphis, Tenn.

Wednesday, 9 a. m., Devotional exercises; 9:15 a. m., Address of Welcome, Rev. J. W. Lowrance; Response, Rev. G. T. Sullivan, Covington; 9:45 a. m., The True Status of the Sunday-school, Rev. Alonzo Monk, D.D., Memphis, D. B. Stanfield, Esq., Mayfield, Ky.; 10:30 a. m., What is the Place of the Pastor in the Sunday-school? Rev. G. W. Wilson, Paducah, Ky.; Rev. W. J. Mezey, Boivau, 11 a. m., What is the Relation of the Presiding Elder to the Sunday-school? Rev. J. S. Ranshaw, Obion, Rev. S. H. Williams, Lexington, 11:30 a. m., Duty of Parents to the Sunday-school and Best Methods of Securing their Attendance, Rev. W. C. Sellers, Fulton, Ky.; Rev. H. J. Turner, Whiteville.

Afternoon: 2:15 p. m., Devotional Exercises; 2:30 p. m., How Shall we Increase the Spirituality of our Sunday-schools? Rev. J. H. Roberts, Trenton, Rev. G. W. Banks, Collierville; 3 p. m., The Preparation of the Teacher, Rev. S. L. Jewell, McKenzie, Rev. W. G. Heiley, Humboldt; 3:45 p. m., The Equipment of the Superintendent, S. F. Rankin, Milan, Rev. E. K. Bransford, Martin; 4:30 p. m., How to Conduct a Successful Sunday-school in the Country, Henry Perry, Fayette Corner, Rev. J. R. Hardin, Mason; 5 p. m., What is the Relation of the Epworth League to the Sunday-school? Rev. H. C. Johnson, Memphis, Rev. J. H. Harrison, McKenzie.

Night: 7:15 p. m., Service of Song; 7:45 p. m., Lesson Helps and How to Use them, Hon. G. W. Martin, Martin, Tenn.; Rev. W. C. Waters, Paducah, Ky.; 8:30 p. m., Conference on Teaching, The Bible Class—E. F. Willis, Memphis; The Intermediate Class—Prof. H. S. Kennedy, Dyersburg.

Thursday: 8:45 a. m., Devotional Exercises; 9 a. m., The Primary Class—Mrs. J. T. Chandler, Memphis; 9:30 a. m., The Teachers' Meeting—Mrs. Sue F. Mooney, Dresden, Rev. H. W. Brooks, Dyersburg; 10 a. m., Neglected Districts and How to Reach Them, Hon. J. M. Taylor, Lexington, J. T. Beveridge, Jackson; 10:30 a. m., The Sunday-school as a Missionary Force, Hon. S. J. Taylor, Paris, Rev. W. J. Blackard, Somerville; 11 a. m., Music in the Sunday-school, S. J. Alexander, Macon, R. W. Haynes, Jackson; 11:30 a. m., The Sunday-school Session and How to Conduct it, W. N. White, Covington, J. R. Pepper, Memphis.

Afternoon: 2:15 p. m., Devotional Exercises; 2:30 p. m., How to Observe Children's Day Profitably in the Country, Rev. C. D. Hilliard, Ramsey, Jas. S. Spence, Chestnut Bluff; 3 p. m., The Home Class, Rev. W. A. Freeman, Paris, Rev. W. A. Russell; 3:30 p. m., The Catechism in the Sunday-school, Rev. R. H. Pigue, Woodville, Ky.; Rev. Wellborne Mooney, Hickman, Ky.; 4 p. m., What Help Have I got out of this Convention? General Discussion and Experience Meeting; 5:30 p. m., Adjournment.

WHAT DOES THIS MEAN?

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

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Germetner 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.

For sale at \$1 per bottle by all druggists.

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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.

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FOR SALE,

A new two story seven room residence, well finished, near Galloway Female College, Searcy, Ark. Photograph furnished on application, terms reasonable. Address, P. O. Box 82, Searcy, Ark.

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

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

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

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FIELD NOTES

MAGNOLIA C'T.—My work is on the up grade; received 12 since Conference, others will follow. Finances very well up; claims will all be met, unless some unforeseen occurrence prevents. I see some are seemingly kicking at your noticing those scurrilous flings; but, Mr. Editor, if they are not noticed and exposed many of the common people of the land will be misled. Success to you; hold up the facts.

J. B. THOMAS.

CASSVILLE MISS.—My second Quarterly meeting is just past. Our beloved P. E., Rev. A. H. Williams, was on hand and carefully investigated every interest of the Church. On account of falling rains he preached to small congregations with power and acceptability. The address of lawyer Briscoe, a prominent lawyer of Jasper, before the Sunday-school was one of great interest; hope it may do much good in the interest of the Sunday-school in this section of country. The love-feast was a time of great rejoicing; Christians shouted the praise of God and talked freely of heaven. We are moving off very well. Success to THE METHODIST.

W. M. A. MITCHELL, P. C.
Cassville, May 12.

COMMISSIONER'S SALE

Notice is hereby given, that in pursuance of the authority and directions contained in the decree of the Pulaski Chancery Court, rendered in the cause (No. 343) pending in said court on the 21st day of April 1892, wherein J. A. Allen is plaintiff and Nancy Lacey and William Lacey are defendants, the undersigned as commissioner of said court will offer for sale at public outcry to the highest bidder at the east front entrance to the Pulaski county court house, in which said court is held, in the city of Little Rock, Ark., within the hours prescribed by law for judicial sales, on

WEDNESDAY THE 17TH DAY OF JUNE, 1892, the following described real estate, to-wit: Lot numbered 10 (10) in Block numbered 10 (10) in Wright's addition to the city of Little Rock, Arkansas.

Terms of sale: On a credit of three months, the purchaser being required to give note with approved security and a lien to be retained on the premises sold to secure the payment of the purchase money. Given under my hand this 11th day of May, 1892.

Commissioner in Chancery,
John Barrow, Sol. for Plaintiff.

DR. J. M. HILL, RECTAL SPECIALIST.

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

Scrofula is, in the main, a disease of early life. Home knowledge is all astray about it. You cannot tell whether your child has it or not; your doctor will know.

We do not prescribe. We are chemists. We make the remedy, Scott's Emulsion of cod-liver oil. Your doctor must tell you when to use it.

A book on CAREFUL LIVING tells what scrofula is. Shall we send it? Free.

Scott & Bowen, Chemists, 125 South 5th Avenue, New York.
Your druggist keeps Scott's Emulsion of cod-liver oil—all druggists everywhere do.

Commissioner's Sale.

Notice is hereby given, that in pursuance of the authority and directions contained in the decree of the Pulaski Chancery Court rendered in the cause (No. 353) pending in said court on the 5th day of May 1892, wherein the Home Mutual Building Association, No. 4 of Little Rock, Ark., is plaintiff and Charles E. Wilson and Mary E. Wilson are defendants, the undersigned as commissioner in chancery will offer for sale at the highest bidder at public outcry at the East front door of the Pulaski county court house in the city of Little Rock, Ark., within the hours for judicial sales on

WEDNESDAY THE 17TH DAY OF JUNE 1892, the following described real estate, to-wit: Lot thirty-four (34) Block thirty-three (33) in Centennial addition to the city of Little Rock, Pulaski county, Arkansas.

Terms of sale: On a credit of three months, the purchaser being required to give note with approved security bearing interest at 10 per cent per annum from date until paid, and a lien retained for purchase money. Given this 20th day of May 1892.

L. J. Hicks, Commissioner in Chancery.
Ratliffe & Fletcher, Sol. for Plff.

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Christ is All.

Effective as a Solo. Ad lib. "Unto you therefore which believe he is precious." W. A. WILLIAMS.
1 Peter ii. 7.

1. I entered once a home of care, For age and pen - u - ry were there,
2. I stood beside a dying bed, Where lay a child with aching head,
3. I saw the martyr at the stake, The flames could not his courage shake,
4. I saw the good - pel - her - al - go, — To Africa's sand and Greenland's snow,

Yet peace and joy withal; I asked the lonely mother whence Her helpless Wait - ing for Jesus' call; I marked his smile, 'twas sweet as May, And as his Nor death his soul appal, I asked him whence his strength was given, He looked tri - To save from Satan's thrall, Nor home nor life he counted dear, Midst waters and

widowhood's defense, She told me "Christ was all." Christ is all, all in spir - it passed a - way, He whispered, "Christ is all," un - phant - ly to heaven, And answered, "Christ is all," per - its owned no fear, He felt that "Christ is all."

all, Yes, Christ is all in all: Yes, Christ is all in all.

5 I dreamed that hoary head had fled, And earth and sea gave up their dead, A fire dissolved this ball, I saw the church's ransomed throng, I heard the burden of their song, 'Twas "Christ is all in all."

The above beautiful song is taken from "Cheerful Songs," a new song book just out. The book contains 347 songs from the best composers in the land. Price only 50 cents; word edition 20 cents. We send them postpaid at those prices.

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