

The Arkansas Methodist.

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

BY BENNETT & THORNBURGH.

"Speak Thou The Things That Become Sound Doctrine."

TERMS, IN ADVANCE.
One Year, \$1.50. To Preachers, \$

Vol. XI.

LITTLE ROCK, ARKANSAS, THURSDAY, APRIL 13, 1893.

No. 47

DISTRICT CONFERENCES.

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

District.	Place.	Date.
Morrilton	Plumerville	April 27.
Eureka Springs	Goshen	May 1.
Fayetteville	Franklin Grove	" 15.
Clarksville	Mulberry	" 25.
Newport	Mammoth Springs	June 8.
Jonesboro	St. Francis	" 22.
Dardanelle	Bellefonte	" 29.
Monticello	Monticello	" 30.
Pine Bluff	Stuttgart	" 30.
Camden	Waldo	July 5.
Helena	Clarendon	July 19.
Little Rock	Hazen	" 22.
Batesville	Salem	" 26.
Searcy	Cato	" 26.

MRS. SOPHIA COCHRAN.

Another true and tried woman has been called to rest. Sophia Jeffries was born near Holly Springs, Miss., Jan. 6, 1858; was educated at Bethlehem Academy; professed religion and joined the M. E. Church, South, at Clarendon, Ark. in 1879; was married to Rev. S. L. Cochran of the White River Conference, Jan. 21, 1889, and departed this life at Mammoth Spring, Ark., March 22, 1893.

She was a plain woman. She was as free from deceptive affectation as any one I have known, and her profession of Christianity was not of the sentimental character which is born in fiction-fed minds, but was based on the real as it is found in the Scriptures. She was for Christ Jesus under all circumstances, and lived her religion, because she believed it was right to do so, making no compromise with the world, the flesh or the devil; but showed herself constant in her allegiance to her Savior. She took pleasure in visiting the sick, helping the needy, and doing the other works of righteousness.

At marriage she left the home and family of a devoted brother, in which she had lived in the enjoyment of all that true kindness could afford, and took the hand of an itinerant preacher and the care of his motherless children, and proved herself equal to what she had undertaken. But she has gone. The bereaved husband, her little girl 3 years old, and precious boy aged 2 months, her brother, W. L. Jeffries and his family at Clarendon, and a host of friends (not the least among them this writer), will greatly miss her. "Ye shall know them by their fruits." That is fair and reasonable. We may treasure up the words she said when taking her departure and let them cheer us in our sadness, but we look to stronger evidence than they can give to answer the important question, "Shall we meet each other there?" Her life was given to God and His cause in this world, and we may view it from any standpoint possible, and it brings us to one blessed conclusion, "We know where to find her."

Let us comfort our hearts with the assurance that we can follow on to meet her. Let us be plain and decided and true as she was. Let her God be our God, her uncompromising allegiance be ours, and her home will be our home. Glory be to God for the privilege she enjoyed, in which she voted for Him from conversion to dissolution and has not lost her vote. Amen.

FRANK RITTER.
Newport, Ark.

Sister Sophia, wife of Rev. S. L. Cochran and daughter of Samuel S. and Mary J. Jeffries, was born near Holly Springs, Miss., March 6, 1858, and died of pneumonia, at Mammoth Spring, Ark., March 22, 1893. Sister C. embraced religion in her eighteenth year, and cast her lot with the M. E. Church, South, honoring her profession and the Church, with that consistency of religious character, that made her life a beautiful model of Christian integrity and virtue. She loved the Saviour fervently, and made his service her delight. Faith was her shield and the mercy seat was her hiding place. She was the joy of the household and her beautiful life scattered the fragrance of grace along her path. She was an amiable, cheerful, unassuming Christian lady. She was very patient in her last affliction, and "as death tread out her waning heart" she met every throe, with perfect resignation to the will of a gracious Father. She was blessed with the proper exercise of mind to the last moment, and said, just before she expired, "Let me go home, let me go home." And she sweetly fell on sleep, and went home. On Jan. 21, 1889 she was married to Rev. Samuel L. Cochran of the White River Conference, and entered with cheerful hopes and pleasant smiles upon the cares and sacrifices of the itinerant preacher's life. She was a devoted wife, a kind

leaves a faithful husband, two precious children with many others to walk in sadness and mourn her absence. Weep not, my brother; you will see her again. Not pale and cold in death, as when you last saw her on earth, clothed for the coffin and tomb; but you will see her in "robes washed and made white in the blood of the Lamb." May God give you grace to walk in cheerful resignation the valley of mourning, and bring you at last to join your sainted wife in those heavenly mansions of rest, prepared for all the faithful in Christ Jesus.

E. G. BRITAIN.
Clarendon, Ark.

KEEP THE BALL ROLLING.

The thoughtful article of W. M. in your issue of March 16 headed "A Stumbling Block," and "Another Exhortation" on the same subject, by Bro. J. R. Gason, are worthy of serious consideration. That this tobacco habit is a growing and a crying evil no right minded man can question. This habit as W. M. says is "twin brother" to the whiskey evil. The tobacco habit is to the saloon what the training school is to the college or the college to the university. It lays the foundation, instills the fundamental principles of excesses and intemperance. As W. M. truly says: "The tobacco habit has for years been striking her roots deeper and deeper into the soil, and spreading out her branches, loaded with deadly fruit in the very midst of the Christian Church." If this obnoxious "narcotic poison," in less than 400 years should gain such alarming influence over the "English speaking people," who can anticipate and forestall its polluting and deadly influence for the next few hundred years, if allowed to run on unchecked? W. M. speaks of the custom of our fathers, when the "well to do" stewards and class leaders, and other members of the Church kept well furnished sideboards, and on the occasion of a visit from the P. C., it was common for him, together with the male members of the family to take a morning dram just after prayers, and the "alarming harvest of drunkards" resulting therefrom. Suppose that in this, as in the tobacco habit, the female as well as the "male members," had participated in the habit of social dram drinking, what would the end have been? It is cause for gratification and thankfulness to God, that "many mothers of tender boys are striving to impress their young minds with the evils of this vile habit." But in far too many instances they are having to labor against the example and influence of polluted fathers and pastors. This is a shame!

But it is a sad fact, that while "many mothers" are engaged in this commendable work of trying to save their "tender boys" from the "evils of this vile habit," very many more mothers, wives, sisters and sweethearts are as strongly bound by the "vile habit" as any of the "eternal sex." What will the end be? It is only a question of time, if the evil cannot be staid, when, as a people, we will be a nation of polluted, poisoned and poisonous "tobacco worms." What a fearful thought! What a sad spectacle! The two most gigantic evils of the race are, doubtless, the rum curse of civilization, and the opium curse of heathendom, and next to these for magnitude is the tobacco curse of all lands. Six hundred millions of dollars expended, per annum, alone in this country on this, worse than useless, filthy habit, much of which comes from the pockets and hard earnings of Church members, while the missionary cause goes begging. A little missionary debt of \$100,000, can't be paid without straining the unselfish, self-sacrificing liberality (?) of the Church up to its utmost tension, while these same self-sacrificing (?) Methodists consume ten times this amount every year upon this foul habit! Will a just and holy God, who "will have all men to be saved," approve of such (in)consistency, and (un)consistency as that?

But they tell us, even prominent ministers of the gospel, boasting, that they who use "the weed" contribute as much as those who do not use it. I will be allowed to say, modestly, that I do not believe it. But admitting, for argument's sake, that it is true, does that excuse them or make the habit right? If they can give as much, proportionately, and use the filthy stuff, what might they not do if they quit its use and consecrate their tobacco money too to His cause? Could they not double their contributions? And who dares say, that the Lord would not much more highly approve such self-sacrificing liberality?

As a Church we have never yet,

part as much for the salvation of the heathen as our boasted Christian country expends annually for this "filthiness of the flesh," this "superfluity of naughtiness." Yea, more, the entire Church of our great country gives not more, perhaps, than one-thousandth part as much to give the gospel to the heathen, as the country worse than wastes on the "weed." Is this consistent consecration?

There is very much more that might be said upon this important subject, but time and space and the (im)patience of the users of the "weed" forbid further discussion at this time and from this pen. I will close by asking if it is not time we were beginning to give our serious attention to this momentous question, and begin to "put on the brakes" and "call a halt."

Fraternally,
C. M. KEITH.

Bearden, April 6.

VISIT TO NEW ORLEANS IN FEBRUARY.

Ash Wednesday has dawned, and all the noise and confusion of tongues is hushed. The flags of purple, green and gold are rapidly disappearing, and the reign of King Rex is over. The gorgeous and weird scenes of Mardi Gras festivities are only pictures of memory. Yesterday the streets were crowded with a surging mass of men, women and children. Today we see only a few devout people slowly wending their way to church and cathedral. The Lenten season is welcomed by every one. It brings needed rest to the frivolous ones, and its solemn services are refreshing to those of spiritual mind. This is a good time, too, to wander around and see this quaint and beautiful city, New Orleans. The succession of green lawns brings to mind those of Long Branch. But nowhere else are the residences so spread out—as if to catch every passing breeze. Their wide galleries, with massive columns and Grecian capitals, remind us that each home is a sacred shrine. We are at liberty, however, to inspect the lovely gardens, and we soon find ourselves in a region of enchantment.

Stately magnolias glisten in the sunlight, and tall palms nod in balmy breezes. The fragrant olive tree pours out her delicious perfume for every child of God. Graceful vines clamber over trees and porticos. Royal red roses and pure white ones stand side by side ready to fight together forever more. Superb camellias seem to resent the gaze of the stranger, but pansies lift smiling faces, and sweet violets peep from every corner. A tiny cottage was embowered in honeysuckle vine, and in its garden were peach trees pink with blossom, while golden fruit still hung on the orange trees. We heard soft whisperings of years gone by as we lingered in the groves of magnificent live oaks. These fine old trees have sheltered warriors, weary and wounded, from burning suns and pitiless raindrops. Gleeful children have played under their wide-spreading branches, and for generations they have furnished canopies of loveliness for happy maidens and their true lovers.

Another day came when the streets of the city were crowded with eager men, women and children. There were no jests, and no sounds of laughter, for it was a day of mourning—Pierre Gustave Toutant Beaugrand was dead. Once more the triumphs and sorrows of darkest days recalled, and the deeds of this brave General recounted. The city hall was enveloped in sable draperies intertwined with flags dear to the nation. Within the corridors were mournful palms, and the council chamber was strangely solemn with its hangings of woe. Sweetest flowers covered the casket of the illustrious dead, and faithful friends kept loving vigil while the vast throng passed through the chamber of death in silence. The last rites were celebrated with great pomp and splendor in beautiful Metairie Cemetery, and the sun was sinking in the West when the sorrowing multitude dispersed.

On Sunday morning we went to Lafayette Park Presbyterian Church, to hear Rev. B. M. Palmer, D. D. Before the sermon, he announced that at the General Assembly he pledged his congregation for \$1,000 towards Foreign Missions this year. Afterwards, he found that for fourteen years they had given, on an average \$900 a year for this cause—and that without special effort. Truly a grand record for pastor and people, I thought. "Now faith is the substance of things hoped for, the evidence of things not seen," was Dr. Palmer's text. He dwelt at length on man's inherent belief in a Supreme Being, and upon faith as the subsistence of the

supported by upright timbers, which are fastened in unseen sockets, and secured by masonry. And just so there are sockets in which the soul rests in security by faith. . . . I can never grasp Sirin within my arms, but if I am brought near enough I may touch him with my hand. And so I may never comprehend God, but I may apprehend him. . . . Omnipotence—who among angels in heaven or men on earth can understand it. . . . Eternal—who knows its meaning except as by the spaces marked on the dial of a clock. . . . We can only describe the infinite by negation—we can only say it is not finite. . . . Just so much as the Creator is above the work of his hands is God beyond our understanding. . . . It is right and fitting that faith should be the requirement for acceptance of salvation, for that is an exercise of every faculty of man—his understanding, his conscience, his affections and his will." Dr. Palmer has been pastor of this Church for nearly forty years. A crown of silver now rests upon his brow, and his health has been rather feeble of late. His forceful argument and burning eloquence impress and thrill the souls of men as of yore. Rev. Dr. Caldwell, of Kentucky, is now his assistant, and is highly esteemed. He spoke pleasantly of his visit to Little Rock during the annual convention of Y. M. C. A. about three years ago.

The W. C. T. U. held a District meeting in Carondelet St. Methodist Church, and various committees reported progress in good works. They adjourned one evening to attend a mass-meeting for the Keely Cure Relief Club. This club was organized for the purpose of aiding inebriates to go to Keely Institute for treatment. Rev. H. H. Waters of the Episcopal Church made the address of the occasion. He commended the organization, and eulogized the woman who founded it. He felt it his duty to express his convictions in discriminating between Keely and his cure. He thought this wonderful remedy should be placed within reach of all victims of intemperance. Mrs. Goodale was called upon for a speech, and made pertinent remarks. Rev. Dr. Palmer's ready response was witty and full of wise suggestions. Rev. M. Laprade of Carondelet Methodist Church seemed always glad to give a word of encouragement and exhortation to workers in every good cause.

VIRGINIA.

ARKANSAS.

Under the genial and health-giving climate of our State, and in the face of almost every species of political obstacle, there has grown up in Arkansas a religious and social condition not inferior to that of any State in the Union.

RELIGION.

We have in Arkansas some 3,500 churches, or one to every 322 inhabitants, over one-half of which have been erected within the past ten years.

Ten years ago the M. E. Church, South, had about 525 churches, valued at nearly \$300,000, and ninety-six parsonages valued at \$45,000. Now they have 1,038 churches and 195 parsonages, valued in the aggregate at about \$1,000,000; and during the same decade they have erected educational buildings valued at about \$200,000.

The colored Methodists have 173 churches and 27,956 members. Their church property is valued at \$233,425.

The Baptist Denomination is conceded to be the largest in the State, having 1,772 churches and 99,490 members white and colored combined.

The colored Baptists have 558 churches and 37,405 members, but I have no other statistics concerning them.

We have in all twenty-nine Denominations.

EDUCATION.

Our educational advancement within the past ten years has been at an almost unparalleled pace. The school enrollment of our youth has increased at a rate of percentage from two to fifty times as great as that of any State admitted into the Union at the time of or prior to the time of our own admission.

We have 3,000 school-houses, or one to every 375 inhabitants, 1,547 of which have been erected within the past ten years.

We have one college or seminary for every 22,000 inhabitants; over two-thirds of which have been erected within the past decade. A State University and three normal schools afford free education of a higher order. Two-fifths of our State tax and half of our county

We have in the Negro districts about 300 separate schools for the colored people. Several of their school-houses cost from \$10,000 to \$20,000 each. They also have several colleges and the State supports one normal school for colored teachers.

About two years ago Hon. F. P. Laws opened, at his own expense, in the village of Beebe, a free daily Bible school, which has constantly grown in interest until it now has a membership of 235, and an average daily attendance of thirty-five. I know of no other such institution in the world. The good it is accomplishing should awaken general interest and general inquiry throughout Christendom.

While within the past thirteen years the South has expended \$216,000,000 in the free education of the youths of our section, in Arkansas we have expended during the same period \$10,200,000, with an average of 350,000 children.

SYSTEM OF LAWS.

It were enough, perhaps, to say of our system of laws that two years ago the Congress, controlled by a political party not in sympathy with the majority of our people, selected from the statutes of Arkansas the entire body of laws by which one of the Territories of the Union is governed.

I am very much in doubt if there is a community in the world of equal population where the laws are more generally enforced and obeyed than in this State.

The carrying of concealed weapons is, in Arkansas a crime, and the officers of the law are themselves liable to prosecution if they fail to prosecute offenders against this statute.

TEMPERANCE.

Our temperance laws are said by competent judges to be in advance of those of any other State because, being the result of evolution, growing by degrees and taking hold of one community at a time as public sentiment in that community is educated up to an appreciation of their importance, the laws upon this subject are easily and completely enforced.

In every county the people vote at each biennial election for or against license, and even when the counties vote for license, a majority of the male and female adults in any neighborhood may vote it away from within three miles of any church or school-house by petition to the county authorities.

Under this process of evolution, and with the aid of female votes or petitions, we have gradually driven license out of some thirty-five of the seventy-five counties, and away from more than 2,000 churches and school-houses.

Animated by such religious surroundings, enlightened by such facilities and protected by such a system of laws, our people enjoy exceptional safety, both of life and property.

COLORED PEOPLE.

The colored race are found in numbers only in about a third of the State.

The race problem is here no longer a problem. Matters have adjusted themselves in accordance with common sense. The Australian ballot has eliminated all danger from ignorance and the free public school system is fast educating the Negro in the duties of citizenship. The Christian doctrine of the universal brotherhood of man has thrown around him the mantle of protection in all his rights, both as a man and as a citizen. He stands before our law the equal of all other men. Yet he has at last accepted the doctrine that the white man ought and will rule this country.

CLIMATE.

Our climate is proverbially genial and healthy in the greater part of our State. Our death rate is much smaller than in most of the Northern States, while our birth rate is nearly double that of most of our sister States of the North.

The climate of Arkansas is so favorable to both animal and vegetable life that the census of 1880 (I have no access to that of 1890 yet) shows the money value per acre of her farm products to be greater than that of any other State in the Union except Louisiana. In one portion of the State the apple attains a perfection that has not yet been found anywhere else in the United States. They have excellent wherever displayed in competition.

A Commissioner sent out by the Patent Office in 1859 reported to the Government, that Arkansas is so well adapted to the culture of the grape that the rocky hillsides of the State, if planted to the vine, would

cotton lands. He said also that wine made from one species of our native grapes had been taken to Europe and pronounced equal to the best foreign wines.

But I beg to leave the agriculture and horticultural resources of Arkansas to Hon. W. G. Vincen-beller.

MINERALS.

There will be on exhibition from Arkansas at Chicago soon a chunk of crystallized carbonate of zinc ore, having only about 10 per cent of waste matter, weighing seven tons. It was, together with another similar chunk weighing 64,000 pounds, or thirty-two tons, broken from a boulder upon the hillside, which has been cleared off until there has been exposed a surface block of 13,000,000 pounds, or 65,000 tons.

We have, according to recent geological survey, a distribution of 216 square miles of zinc ore, and overlying it and all around it we have 2,199 square miles of marble, the same as Tennessee marble.

We have 2,347 square miles of coal. Ten years ago we mined only about 5,000 tons of coal; in 1889 only 279,000 tons from twenty-seven mines. We have now in operation seventy-eight mines and the output is variously estimated from 750,000 to 1,250,000 tons annually.

We have thirteen square miles of granite (building stone), 305 square miles of novaculite, or whitish rock—famous all over the world, 126 square miles of manganese, not including ores of lower grade; 7,300 square miles of limestone, available for lime and building stone; 1,296 square miles of pottery clays, 2,140 square miles of clays suitable for vitrified brick, and 612 square miles of clay for pressed brick of the highest grade. We have also, alum shales, the outcrop of which is 875 miles in length. We have 200 acres of chalk, available for the manufacture of highest grade of Portland cement.

We have 640 acres of bauxite or aluminum ore. And but the other day we discovered large deposits of red and yellow ochre.

We have also inexhaustible beds of gypsum and marl.

We have the largest hardwood trees yet discovered in the world.

But I will leave the details of our mineral and timber resources to Prof. W. S. Thomas, whose opportunities of observation have been superior to my own.

W. M. FISHBACK,
Governor of Arkansas.

GOOD NEWS.

We are informed by the Treasurer of our Board of Missions, Brother T. B. Holt, that the regular collections for the year closing March 31 are fully up to those for the year preceding. Besides this, the sum of over \$60,000 has been received to be applied in the liquidation of the old debt, and the money is still coming in on this latter score. There is every reason for gratitude. Let the good work go on.—Nashville Advocate.

THE BLIND SCHOOL.

When rumors were rife as to the crookedness that existed in the management of the State charitable institutions the investigating committee appointed by the State legislature watched with hawk-like care every loophole through which a disburisng officer might crawl. Among these institutions the blind asylum was subjected to an investigation, surprise being manifested that everything should be all right upon first investigation. An extract from the final report of the joint committee to investigate this worthy institution, which was read and unanimously adopted by both the House and Senate pays a deserved compliment to Mr. H. M. Bennett, a Little Rock boy, for five years steward, book-keeper and treasurer of the Arkansas School for the Blind. It is as follows:

"We have carefully examined the books and accounts of Mr. H. M. Bennett, steward, book-keeper and treasurer of the Arkansas School for the Blind, and find the same correct, and that he has kept in a neat and businesslike manner a full and complete set of books, showing clearly in detail the receipts and expenses of each department, and that he has an itemized voucher, approved by the superintendent and board of trustees, sworn to and receipted, for every cent expended by him."—Democrat, April 8.

Mr. Cleveland has made several rules governing the selection of government officials, to some of which exception may be taken. There is one, however, which we would like to see him scrupulously enforce. It is the one which, according to the press reports, refuses office to any man who is in the habit of using liquor as a beverage. If the President is really a civil service reformer, he could not do anything which would be more in the line of his professions.—Pittsburg Advo-

ARKANSAS METHODIST

THURSDAY, APRIL 13, 1893.

THE CHILDREN, THE SUNDAY SCHOOL AND THE CHURCH.

Undoubtedly there is a problem here. The wisdom of ages has not solved it. The problem has found various forms of statement. It is sometimes asked, how shall we secure the attendance of the Sabbath-school pupils at Church service. It is used to be asked how shall we bring the children to Church and into the Church. The answer was get them into the Sabbath-school. It is now insisted, that we had better keep them out of the Sabbath-school, or else make some very radical changes. We have seen it asserted, that every experienced pastor knows that in thousands of cases, especially in villages and cities, the Sunday-school is an actual obstacle in the way of Church attendance. Our own Bishop Keener, that noblest Roman, has as all the Church knows, recently written eloquently and very gravely upon this subject asking what is to become of our children under the present regime, and he declares that the children are being educated away from the Church. It is alleged, that they are learning little of reverence, little of worship, little of devotion.

There has always been provision for a teaching agency in the Church. If we may believe the traditions of the Jewish rabbis there have been Bible schools from the earliest ages. Josephus and Plato both tell us that it was the practice of the Jews, parents and children, to assemble in the synagogues to learn and to teach the word of God. It is all but capable of historic proof that from the days of Ezra this was the practice of the nation. So holds Dr. H. C. Trumbull, editor of the Sunday-school Times, and Dr. Trumbull is a great and good man. But what does it prove? And what if Ezra did establish synagogue schools? He did a great many things for which the Church owes him no thanks. And that long line of rabbis of which he was the head, pushed Ezra's policies to the infinite damage of the world, and of the Jewish race. The simple historic truth is that all this synagogue teaching, inaugurated by Ezra, and operated by the scribes and rabbis, was the one institution in Judaism, which dried up the fountain of prophecy, that vital force in Israel, by sealing the ears of the people against the living messages of a living preacher of righteousness, and turning them instead to an idolatrous veneration of the "letter that killeth"; it was the one institution that produced that vast mass of heterogeneous nonsense to be found in the Jewish Mishna and Gemara, which blind bigots taught children in these very schools were to be put above the Word of God. Dr. Trumbull would make much of the ancient origin of Sabbath-schools, i. e. Jewish origin, the honor of antiquity. We have only to say, that if our modern Sunday-school is to do for us what Ezra's schools did for his nation, then may God save us from the Sunday-school. Ezra doubtless had his place in providence, but he was a narrow-minded bigot for all that. We would charge him and his successors with much against the peace and the spirituality of the Church; we can credit them with only one service, the preservation of the strict letter of the Law.

We would call attention here distinctly to one striking point of similarity between, so it is said, these same schools of the synagogues and our modern schools—the point of failure is the same. They failed because they quenched the spirit of prophecy; in so far as our modern schools are failing at all, they are failing, because they are substituting their teaching for the preaching of the word—quenching the spirit of prophecy, by neglecting it, just as those did. Who can believe that the fiery eloquence of prophecy would ever have ceased till Shiloh came, as it was not to cease after he came, had not Israel presented conditions, that made that preaching futile? Blind people preferred blind leaders, and they got them. It was only when the great heart of the untaught and unloved masses hungered for the bread of life, that the voice of one of God's mightiest of prophets was heard crying in the wilderness, "Repent!"

Woe be unto any people that will substitute anything for the living message. Go along with your Sunday-schools and their machinery; your little old 30 minutes sermons to adults; with your critics of the preacher's method and of his message (it takes very little sense to criticize); minify the preaching of the gospel by men called of God to that work, if you want to, but look out, friend! we shall need another mighty reformation by and by. When it comes, it will come as all historic reformations have come—by preaching.

But, horrors! do you object to the Sunday-school? Yes, sir, as that institution is now organized, I do, straight up and down. We said several years ago that the whole thing is wrong. It is an anomaly in the Church as great, almost as were Ezra's schools. The teaching function in the Church ought never to be

vided for. The catechetical office of the Church is involved in the very Commission itself. The Sunday-school as now constituted and operated does not, and cannot, perform that office. No such teaching agency was ever authorized by Christ, or provided by the apostles. The "teachers" of the New Testament were, by every testimony, a different class to the average Sunday-school teacher. The catechetical work of the ancient Church was carried on upon a basis fundamentally different. The ministry was then directly responsible for it. The pastor in charge was never intended to be superseded in so important a function. The Apostles received commandment to preach, "to teach." This was the employment of "Peter and the Apostles" at Jerusalem, of Paul and Barnabas at Antioch, and wherever they went. The Church, our Church, has not gotten away from the fact, that ministers of the word are the divinely constituted guardians of the doctrines of the Church; yet strongly enough such is their relation to the Sunday-school, that they exercise practically no control, and little influence over the doctrinal teaching of the whole generation of the young. Any system which does this is inherently defective, it not vicious. Historically our Sunday-schools are not the outgrowth of the catechetical idea of the Church. They are the outgrowth of missionary effort upon the part of Raikes and others. In their origin, therefore, they assumed that there was no Church membership, and no pastor in the place. We have laid hold of an institution thus developed and incorporated it bodily into the regular working machinery of an organized Church. As a missionary agency among the poor and the outcast, of large cities especially, where it was first used, it is all right. As the teaching agency of a settled Church it is not all right, and never will be in its present form. That the Sunday-school movement has done much to awaken interest in childhood, that it has exhibited the capacities of childhood is no doubt true. That it has developed children into the robust and active Church members we have a right to expect from a Church, that has had a child always in training, is not true.

If, instead of the Sunday-school and two regular Church services a day, we had two Church services only, one preaching service, and one teaching service—the pastor as much responsible for the one as for the other—the whole Church expected at the teaching service, and put to work at it as a Church, under his direct supervision; and then all the children of suitable age, say 10 or 12 years old, at the preaching service, as a matter of parental authority, if need be, then you have put the matter, in form at least, where the New Testament left it. In such case I should prefer to have my small child miss the preaching rather than the teaching, i. e., I should rather he would stay to hear what he can understand than, neglecting that, go to hear what he cannot comprehend till he begins to enter, say his teens. For it is a matter of simple fact, that the preaching which is given to the regular congregation of adults is not adapted to very young children, and as a rule it ought not to be so. It ought usually to contain more matter than a small child can be taught at one time. It is not necessary, that every service should be exactly fitted to the needs of everybody. It cannot well be so. Still it would be no insufferable hardship on the child for the parent to compel it from a very early age, say 4 years, to attend two day services.

I have a good mind to tell the world a secret about preachers right here. It is this: very few of them ever prepare more than one sermon a week any way. The second one is sometimes an old one, sometimes a sort of an extemporaneous affair, which has cost about 15 minutes arranging. I dare say some good thorough work on the lesson to be taught would be more profitable to the Church whose pastor is set to superintend the teaching. The night service could be a prayer service, a praise service, an Epworth League, whatever is best in any given place. JAS. A. ANDERSON. Fayetteville, April 3.

One of the many evidences of the substantial progress being made by the Salvation Army, is given by the N. Y. Observer in this paragraph: The Salvation Army on March 8, secured a site for its new headquarters in this city. It is in Fourteenth street, near Sixth avenue, almost directly opposite the Fourteenth street Theatre, and extends through to Thirteenth street. The ground is at present occupied by the barracks of the Army. The property was purchased from William Douglas and Mrs. Fanny Robinson for \$200,000. The site has an area of about twelve thousand square feet. A four-story fireproof iron building will be erected on the ground, and on the ground floor will be the auditorium, which will seat three thousand people. The other three floors will be used for offices for the Army. Commander Ballington Booth has been asked to receive a large farm on Staten Island, upon which to establish a colony which is to be made up of those rescued from the slums who

Most so-called Catarrh cures only make matters worse. They drive it from the head to the lungs. But, by its mild, soothing, cleansing and healing properties, Dr. Sage's Catarrh Remedy permanently cures the very worst cases.

EPWORTH LEAGUE.

TOPIC FOR PRAYER-MEETING

April 23, Strength in Fellowship, Acts 4:23-34; 30, Growth in Grace, 1 Pet. 2:1-10.

Topic for April 16, True Friendship, 1 Sam. 19:1-17.

Why so many sermons on Jonah, and so few on Jonathan? Is the cross-grained, surly Jonah, who became enraged at the Lord because he would not destroy those unfortunate Ninevites, more worthy of study than the gentle and generous Jonathan? Surely not. There was something very beautiful in Jonathan's character, and this came out in his devoted friendship, his unselfish, magnanimous love of David, the man who was to be preferred before him. It is a beautiful illustration of true friendship.

I. True friendship defined. Friendship is a strong and habitual inclination in two persons to promote the good and happiness of each other—Addison.

II. True friendship is rare. The friendship of some men is like some plants in the water, which have broad leaves on the surface of the water, but scarce any root at all; like drums and trumpets in time of battle, which make a great deal of noise, but do little execution—mere friendship in pretence and compliment, that can bow handsomely, and promise emphatically, and speak plausibly, and forget all. But a true, real, active friend, whose words are the windows of his heart is rare and hard to be found. When Socrates was building himself a house at Athens, being asked by one who noticed the littleness of the design, why so eminent a man should build a house so small? he replied that he should think himself happy if he could see that narrow habitation filled with real friends. You may distinguish false friendship from that which is true and virtuous, as the poisonous honey of Heracles is known from the other; for as the honey of Heracles is sweeter to the tongue than the ordinary honey, so false friendship produces a great profusion of sweet words, passionate expressions, and admiration of beauty, whereas true friendship speaks a plain and sincere language, and commends nothing but virtue and the grace of God, the foundation on which it rests.

III. Friendship should only be formed with the good. "Birds of a feather will flock together." Children of God will join with their fellows, and not with the servants of his enemy. We insensibly slide into the manners of those with whom we daily associate. Association with the good will help make us good; on the other hand, as Paul says, "evil communications corrupt good manners."

IV. Friendship should not be too hastily formed. Too much friendship makes way for hatred. No one is in a position to harm us as those who having been our pretended friends, have become privy to all our secrets, counsels, and conditions, when their pretended friendship is turned into malice. Even as a traitor is more dangerous than a professed enemy, so are those whose friendship has been too hastily and unwisely formed. My young friends, cultivate the friendship only with the good, the pure, the noble, and always remember that you always have in the blessed Christ "a friend that sticketh closer than a brother." Scripture References: 1 Sam. 18:1-4; 1 Sam. 20:11-42; 2 Sam. 9:1-13, John 15:1-15. 1 Cor. 13:1-8.

NOTES.

The Texas Christian Advocate of last week had an interesting program of the Texas State League, held at Taylor, Tex. Those Texas Leaguers are intensely in earnest, and are determined to get out of the Epworth League its full value.

By the way, why can we not have a State League Convention in Arkansas? I move we have one, and nominate Winfield Memorial Church as the place, and in behalf of the Winfield Memorial League, I extend a hearty invitation. Who will second the motion? Let us hear from you on the subject.

WOMAN-HOOD has its own special medicine in Dr. Pierce's Favorite Prescription. And every woman who is "run-down" or overworked, every woman who suffers from any "female complaint," or weakness, needs just that remedy. With it, every disturbance, irregularity, and derangement can be permanently cured. It is an invigorating, restorative tonic, a soothing and strengthening nerve, and the only medicine for women so safe and sure that it can be guaranteed. In periodical displacements, weak back, bearing-down sensations, and every kindred ailment, if it fails to benefit or cure, you have your money back. Is anything that isn't sold in this way likely to be "just as good"?

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That international disputes will in the near future be settled by arbitration instead of warfare, may be inferred from this paragraph from the Toronto Christian Guardian: It requires 12,500,000 armed men to secure the peace of Europe. No wonder Castelar has strong hopes that his propaganda for disarmament will soon find innumerable supporters. The drain upon the vital energies of the European countries cannot stand this strain much longer. In the meantime the invention and perfecting of the agencies of destruction go on. Electricity and dynamite are being brought ostensibly into the most effective service of war, but are really serving the interests of peace. Another decade of progress in the improvement of torpedoes, dynamite cruisers, and balloons with a deadly outfit of explosives which can be dropped in profusion upon the strongest fortification of any enemy, and we will see the terrors of warfare driven away by prudence.

FOR DYSPEPSIA Use Horsford's Acid Phosphate. Dr. J. J. McWilliams, Denison, Ia., says: "I have used it largely in nervousness and dyspepsia, and I consider that it stands unrivalled as a remedy in cases of this kind. I have also used it in cases of sleeplessness, with very gratifying results."

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

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

Ripans Tabules: one gives relief.

THE EPWORTH PIANO. In November last we sold an Epworth Piano to Bro. W. L. Sibley of Atkins, and now he writes of it as follows:

Atkins, Ark., Feb. 8, 1893. Messrs. Bennett & Thornburgh, Little Rock:

Gentlemen, I delayed writing that I might test the qualities of the Epworth Piano I purchased of you. In the first place it is a very handsome instrument—handsomely designed and highly finished. The tone is all that we could desire. Many of our best performers on the piano pronounce it a splendid instrument. We are well pleased with it. Yours Fraternally, W. L. SIBLEY.

We are State agents for "Character Sketches," one of the best-selling books ever printed. We desire agents in all parts of Arkansas to sell. We will give large commission on it.

We can sell you a large Family Bible for \$3. They are sold for \$7 and \$8. BENNETT & THORNBURGH.

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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 us for catalogue and particulars. BENNETT & THORNBURGH.

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The merit of this little volume is sufficiently indicated in the fact that it was awarded a prize of \$300 when eighty competing manuscripts were before the committee. The style is varied to suit the tastes of children of different ages. The object is to turn them all to Christ.

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"We have not for years read a book with more delight and profit. It is not a theological book. No effort is made to change the theological views of anyone. The author has a rich experience, and tells it in a plain and delightful manner."—Christian Advocate.

WARREN ORDER. Pulaski Chancery Court, Pulaski county, Arkansas. Mechanics Building and Loan Association, Plaintiff, vs. J. B. and M. A. Suttler et al. Defendants.

The New Newspaper Directories correctly give THE ARKANSAS METHODIST as the only paper in Arkansas having



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L. R. DIST. CONFERENCE.

The Little Rock District Conference will convene in Hazen July 12, 9 a. m. and the opening sermon will be preached by Rev. T. D. Scott, 11 a. m. The S. S. Convention will be held at the same time and place.

H. H. WATSON, P. E.

S. S. CONF. AT GURDON.

Those who intend to attend the Arkadelphia District S. S. Conference will please notify me at once of their intention. We intend to comfortably entertain all the members and visitors. Pray that the occasion may be a very spiritual one.

J. S. CLOWER, P. C.

NOTICE!

The Monticello District Sunday-school Conference will meet at Collins, June 26 (Monday) at 8 p. m., and adjourn at noon the following Wednesday. And the Monticello District Conference will meet at Monticello, June 28 (Wednesday) at 8 p. m.

Yours,
A. O. EVANS.

NOTICE!

Dear brethren, will you please write me at once, if you are coming to the Camden District Sunday-school Conference? I desire to provide a home for all that come, but I must know who you are before I can. Let every S. S. select its delegates and write me at once.

R. W. MCKAY.
Lewisville, March 27.

Easter Services at Lamar.

The Epworth League observed the occasion Sunday night by using the Scarritt B. and T. School program. Sister Perryman, of the committee on Christian Effort, had it in hand, and she did her work well. Bro. Oslin, the singer, was with us, and the music was superb. The house was jammed, and everybody was delighted, especially with Bro. Bayles' "piece." The collection was \$7.62.

JNO. W. HEAD.

CLARKSVILLE DISTRICT CONFERENCE.

Bishop A. W. Wilson of Baltimore, Md., will hold the Clarksville Dist. Conference at Mulberry, Franklin Co., Ark., May 25-28. Rev. J. A. Walden will preach Wednesday night of the 24th. The opening sermon will be preached by Bishop Wilson at 11 o'clock Thursday 25th. We expect the Bishop to dedicate the church at Mulberry and also the church at Alma.

S. S. KEY.
Altus, March 24.

BATESVILLE DISTRICT CONFERENCE.

The Batesville District Conference will be held at Salem, Fulton county, commencing on Thursday, July 20, at 9 o'clock a. m. N. E. Gardner will preach the opening sermon at 11 a. m. Preachers in Charge will see that their Quarterly Conference Records are on hand. Come, Brethren, in the spirit of your Master. Come to preach, exhort, sing and to talk. Come to stay over Sunday. We need and want a glorious revival of religion; come praying, looking, and expecting it.

HENRY T. GREGORY.
Batesville, March 21.

Beware of Ointments for Catarrh that contain Mercury,

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally, and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

Sold by Druggists, price 75c. per bottle.

The Clergyman and the Peddler.

A clergyman who had longed to trace Amid his flock some work of grace, And mourned because he knew not why You fleece kept wet while kept dry, While thinking what he could do more Heard some one rapping at the door, And opening it there met his view A dear old brother whom he knew Who had not down by world blows From wealth to peddling cast-off clothes. Come in, my brother, said the pastor, Perhaps my trouble you can master, For since the summer you withdrew My converts have been very few. "Perhaps I can perchance untell Something to ease your soul, And, to cut short all fulsome speeches, Bring me a pair of your old breeches. The clothes were brought, the peddler gazed.

And said "No longer amazed, The gloss upon this cloth is such, I think perhaps you sit too much Building air castles bright and gay, Which Satan loves to blow away. And here, behold! as I am born, The nap from neither knee is worn. He who would great revivals see Must wear his pants out on the knee. For such the lever prayer supplies, When pastors kneel their churches rise. —[From Presbyterian Magazine and published by request.]

W. R. HOLINESS ASSOCIATION.

The White River Holiness Association will meet at Cross Roads Church on the Calamine C't, commencing Friday night before the 5th Sunday in April. The brethren and sisters of the Church extend a cordial invitation to all that will come. I am not a member of that Conference, but still I am President of this Association, and earnestly ask the prayers of the brethren and sisters, that this meeting may be a blessing to all that will attend. Let all of our prayers and testimonies, stick to the trunk-line of holiness, to the Lord. Pardon of sin and purity of heart are the two things that must engage our attention. Yours sweetly kept, DEJALMA LEAKE, Pres. Caruthersville, Mo.

MISSIONARY QUILT.

Dear Sisters of the W. M. S. of the Little Rock Conference:—Perhaps there are some Auxiliaries that have not heard of a presentation to be made from the Auxiliaries at the annual meeting in June to Sister Hotchkiss. I write to THE ARKANSAS METHODIST, so that all may have an opportunity to be represented. I felt assured many of our members would read this, that have not heard through other communications. The Okolona Juveniles have a real pretty quilt, the "Wheel." It is made of red and white laid work; between the spokes names are written and name of the Auxiliary in the hub. The center piece is as large as four of the wheels, on which a tree is outlined in red silk floss to represent the Little Rock Conference. The seven limbs represent the seven Districts and as many branches as there are appointments in the Conference with the preachers' names written thereon. "Little Rock Conference 1893" is outlined in the body of the tree. There are spaces in each wheel for twelve names, ten cents a name. The money is for Foreign missionary work. We hope every Auxiliary will be represented. One secretary has written asking permission to fill two wheels, which was granted; but if only a few names can be obtained send them so that all may be represented. Any one who would like to have a part in this gift can send name. Let the slumberers arouse and send their names as a step of renewed interest in our glorious work. Many encouraging letters have been received, and I hope to hear from all soon. I will gladly answer all questions concerning the quilt. Monticello, Hope, Emmet, Dalark, Pine Bluff, Beres, South Hot Springs, Tulip, Stephens and Sheridan are already represented. Your sister, MRS. ADELE R. YOUNG, L. M. Okolona, April 3.

MT. NEBO.

DR. BENNETT:—I have lately taken a short run to Mt. Nebo, six miles from Dardanelle, at the extreme south end of the Magazine range of mountains. This is said to be next to the highest point in Arkansas. The general view from the pavilions upon the lofty ledges of the mountain is captivating, and the whole location is a place of novel and impressive interest. High up on the "bench" are a number of residences, belonging chiefly to parties in Dardanelle and occupied by them during the months of Summer. Along this bench a convenient driveway extends entirely around the mountain, a distance of four or five miles. From the steep granite cliffs along this route a number of well improved springs are constantly spouting the clearest and best of water, never ceasing, Winter or Summer, through floods or drought. They literally "go on forever" the same, and are highly recommended for cooling and thirst-satisfying qualities, for indigestion and other ailments. Two or three hundred feet above these springs on the level top of the mountain are found considerable and costly improvements. A company from Little Rock have invested extensively. The "Summer Normal" too of the State has ample buildings and conveniences suited to the objects of the institution. A large number of neat residences have been erected, some of them most inviting. These are occupied in Summer by parties from Little Rock and Dardanelle and by visitors from different points. The hotel accommodations are considerable. The designs are modern and in good taste, much as would be desired at a place of restful recreation in Summer—the chief feature being constructed so that each of the near 200 rooms has a window from the outside, and in most instances a porch as well. The telephone communicates at any moment with the telegraph and towns below. The mails are two hours from the trains and daily. There are walks and driveways not a few. Two of these lead extend from the mountain top to the "bench" and finally along the declivities grade to the valley. Conveyances of great variety connect with every train. Altogether Mt. Nebo is

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no doubt a place of attraction and evidently a cool and convenient resort for health and recuperation. Capt. Evans of Dardanelle owns a fine orchard and vineyard upon the mountain and in several ways is connected with investments and improvements at that place. A good house of worship would add greatly to the benefits of the location. As it is the preachers conduct services at several points and occasionally at the Normal auditorium. A. H. WILLIAMS. Dardanelle, March 24.

FROM PASTORAL CHARGES

OUACHITA CIRCUIT. We are moving along slowly on the Ouachita circuit. I am at home this year—was born and reared in Ouachita county, so when I came to the work I did not have to get acquainted with my people. I have been received very kindly by all my people. Our first Quarterly meeting convened at Ebenezer Church March 25, 26. Rev. J. R. Cason, our much beloved P. E., was on hand looking carefully after both the financial and spiritual interest of the Church and preaching with power and demonstration of the Spirit. The work was very well represented by the official members. We have a good Board of Stewards, and while they did not assess the work high, I believe they assessed it as much as they thought could be raised. I think the assessment was made with the expectation of paying it in full. We have an excellent little Sunday-school at Ebenezer Church; on the review lesson the scholars recited almost a perfect lesson. We have some good help on this circuit in the local preachers, exhorters and laymen. I hope this may be the best year's work of my life thus far. I am praying that the Lord may save many souls on the Ouachita circuit this year. I am doing what I can for THE METHODIST. I hope to be able to send you a large list of subscribers. E. RUSHING.

Our second Q. C. was held April 1, 2. Rev. M. B. Umsted, our beloved P. E., presided with much care and correctness. The Q. C. was quite a success. The financial report was very good considering the present financial depression. I have a board of earnest stewards. Bros. Johnson and Smith, the stewards at Anderson Chapel, said last Sunday, "we are going to do all we can for you; we are sinning to do more than ever before." Such language means something from such men. Bros. Hamilton, Mead and Trice of Ebenezer are live men, and have spoken encouragingly to their pastor. Bro. Walker of Plain Chapel is a wide-awake and faithful steward; his work gives testimony to his words. The stewards at Wheatley, in connection with the faithful and earnest-working young ladies (we have some of the most faithful in the District I believe), are looking after the support of their preacher. In other words, Mr. Editor, we are gliding along smoothly. The spiritual outlook for the charge is flattering. The people are hopeful; encouraging words and earnest prayers greet the pastor's ears. God grant that I may ever prove faithful to my trust, and walk worthy of my vocation wherever I am called. We had good services during the Quarterly meeting. Bro. Umsted preached clearly and favorably the pure words of truth. His sermons both Sunday morning and evening were most excellent. I am working for THE ARKANSAS METHODIST. Send four subscribers—more to follow soon. Pray for me. Yours in His service, W. A. MANLEY.

Wheatley, April 4.

HAMBURG CIRCUIT. Our preacher, Bro. Raiford, is preaching the true and divine doctrine to the people with whom his lot has been cast again. We are praying and trusting for better times on the Hamburg circuit. We hope the people generally may get on a higher plane of Christian duty and work and pray for the salvation of many souls. We trust the good Lord that we may all co-operate and put our every effort toward helping push the mighty wheels of Zion on. O that the people would take more interest in the Church and discharge every duty that comes up before them. May the Spirit of the blessed Lord move intensely on every heart.

I want to see Bro. Raiford come out with every dollar of his assessment that has been made him by his good Board of Stewards. He is working for a glorious revival at every appointment. We are praying that he may have hearty co-operation and a great victory. May we all keep near to God and ever be ready to meet our Lord in that beautiful land prepared for the people of God beyond this vale of tears. EDDIE F. REYNOLDS. Fountain Hill, April 2.

THE EVOLUTION

Of medicinal agents is gradually relegating the old-time herbs, pills, draughts and vegetable extracts to the rear and bringing into general use the pleasant and effective liquid laxative, Syrup of Figs. To get the true remedy see that it is manufactured by the California Fig Syrup Co. only. For sale by all leading druggists.

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VITAL QUESTION SPRUNG.

Bishop Keener's article copied in this paper, March 23, and Rev. J. A. Anderson's article on page 2 of this issue spring a vital question for the serious consideration of Christian parents, pastors and workers in the Sunday school.

1. Do the facts as observed by our readers in towns and cities justify the startling conclusions announced by these brethren? 2. If so, what remedies can and should be employed to correct the evils they deplore? 3. What per cent of the children accessible are enrolled in the Sunday school? 4. Do the children, who are not enrolled in the Sunday school, attend Church as generally as those children, who also attend Sunday school? 5. Are there proportionately as many accessions to the Church from children, who do not attend as from those who do attend the Sunday school?

In reply to these five questions we respectfully ask the pastors and Sunday school superintendents in the towns and cities in our three Conferences to furnish brief answers, to make a symposium on the subject in our next two issues. The vital interests involved call for thinking, writing, working and praying. "Must we lose our children?"

RACE-COURSE GAMBLING.

The reports in various daily papers last week indicated a successful season for the race course in Little Rock; but we heard through a gentleman speaking on good authority, that it is almost certain this race course will henceforth be abandoned, because thus far it has not been profitable either to its stockholders or to the "book-makers." To the former the gate receipts were distressingly small, and the book-makers did not find gamblers enough to make their business remunerative. We understand the book-makers are the men, who sell "pools" on the races—the men, who conduct the public gambling at the race tracks—and their daily expenses are very large.

We have not heard any statement as to the amount of the gate receipts or the number and expenses of the book-makers at the race course in this city last week; but the gentleman mentioned above said, that during thirteen days of one racing season at Memphis last year the gate receipts were about \$75,000, and during the same time some thirty book-makers paid out for their employees and license privileges about \$60,000, making a total of nearly \$135,000, without estimating the enormous amounts usually won and carried away by the book-makers and other gamblers attending the race course. Last week the Philadelphia Presbyterian said:

"Few persons have any thing like an adequate conception of the racing evil. The country has been awakening to the lottery iniquity, has expressed its condemnation of the vice and has taken measures toward its suppression; but it is time now that the enormity of the gambling done in connection with the race-course was recognized and something done to lessen and destroy it. The Chicago Tribune has been making an investigation of the subject and asserts, after due examination and consultation with experts and others capable of forming an opinion, that during the past year the stakes and purses of American race-courses will amount to fully \$450,000,000. These figures are startling, and suggest serious reflection. Nor should we overlook the consequent injuries in the form of losses sustained by business houses through the embezzlement of employees under the betting mania, the ruin to many homes, the blighting of characters and the suicides committed. As we thus contemplate the demoralizing and disastrous effects, it seems strange that legislatures will legalize gambling resorts of this character, that the secular press should give it so much consideration in its columns, and that the public is so indifferent to it. With half of the States giving it legal sanction and with the races patronized by influential citizens, it is no wonder that so many come under its allurement, and under the excitement of the hour risk their money on the result of the race, which, after all, depends upon the manipulation of a secret ring."

In view of the astounding sums of money taken away from legitimate trade and squandered, we do not see how thoughtful business men can consistently or willingly encour-

age in any way the maintenance of a race course. The fearful demoralization from its presence condemns it as a most prolific source of evil and only evil, destructive of moral sense and personal honesty in the many, who are led astray by the exciting and fascinating temptation to gamble. Of this increasing and terribly alarming vice Hon. Chauncey M. Depew said: "A considerable proportion of failures in business and 90 per cent of the defalcations and thefts and ruin of youth among people who are employed in places of trust are due directly to gambling. It is the one vice which seems to destroy immediately the moral sense and to obliterate that absolutely essential quality in employer and employee, in the custodian and cash, in the trustee and his estate, in the son and his mother's or sister's property, fidelity to the trust, the violation which destroys the violator and ruins the people who confide in him."

Besides the great demoralization viewed only from a business standpoint, the social degradation caused by the vile associations of the race course condemns it as utterly unworthy of the patronage or encouragement of Christian people. On this point, as we never visited a race course and must depend on the opinions of others, we quote from a recent issue of the Christian at Work (New York):

"No language could be found too strong to set forth the vile character of these racetrack gambling resorts. They are literally dumping grounds of human offal, the rendezvous of thieves, swindlers, harlots and criminals of every stamp and dye. There is no vice nor crime known to humanity that is not bred and developed in these foul dens. There is no law of God or man that is not continually and persistently outraged and defied in these cesspools of iniquity. Guttenberg, Gloucester, Garfield Park, what are they but synonyms for all that is low, shameful and degrading in modern life? And yet at this very moment it is a matter of public knowledge, that the managers of these places are reaching out for more power and more privileges. It is an open boast that the gamblers will control the next Legislature in New Jersey as they have for years controlled the Legislature in this State. And in the States of Illinois and Wisconsin they are preparing to capture the Legislatures. Surely it is time that Christian men and women everywhere bestirred themselves in this matter."

EPISCOPAL METHODISM AT THE FORKS OF THE ROAD.

Episcopal Methodism in America is at the forks of the road. The one leads to Congregationalism, the other back into the old path trod by our fathers. Or, it might be better to change the figure, and say that we are drifting into Congregationalism unless with fixed purpose and steady hand the ship is steered back into the old channel. As yet, the infringement of the letter and spirit of the compact by which the ministry and membership of Episcopal Methodism, for the glory of God and the good of the Church, delegated to constituted authority the distribution of ministerial labor, is confined to a comparatively few wealthy city Churches. But the number steadily increases. Precedent opens the way for repetition. The practice begets a spirit of restlessness that grows on the congregations thus humored, and it becomes harder and still harder to satisfy them. They seem to know very well what they do not want, but they are not agreed as to what they do want. Thus they incur all the disadvantages of out-and-out Congregationalism without its safeguards and compensations. It is a hybrid growth, sickly, misshapen. It is the contact, but not the cohesion, of opposing elements.

"All must see that this is a state of things that cannot last. Episcopal Methodism cannot move on two distinct and opposing lines at the same time. It cannot have one system for strong and rich Churches, and another for the poorer and weaker ones. Already are heard the muttered thunders of a coming storm.

The license allowed to a few rich and exacting Churches in the choice of pastors has developed a tendency toward the creation of an exceptional class of preachers who are their logical and inevitable correlatives. And it is an anomalous feature of the situation that in some of our Conferences it is assumed that men under whose ministry the leading Churches have been brought to their present positions of prominence and power are incompetent to exercise the functions of the pastorate in behalf of the very persons they have brought into the fellowship of the Church. Compliance with the demands of these unreasonable Churches whets and makes insatiable the appetite it is sought thus to appease. Faithful and capable men are put under the critical microscope, subjected to the cruel knife of the verbal vivisectionist. The search is for the ideal pastor who

can do all things, and whose imaginations and impossible demands of official boards who seem to think that a "transfer" can somehow transform respectable mediocrity into the most brilliant genius, and change a commonplace preacher into a pulp star of the first magnitude.

Do any ask for proofs of these statements? Are they not written in the chronicles of the "cabinets" of the Bishops and Presiding Elders, North, South, East and West? The perplexities of the episcopate, the negotiations between the high contracting parties antedating Conference sessions and ignoring the regular channels of information and suggestion, the heart-burnings of over-slaughted brethren, the disappointments and disasters that have resulted from these anti-Episcopal Methodist doings—what observer of current events, what participant in the administration of our ecclesiastical affairs, needs to be told of these things?

The Church press has not been altogether silent, now and then uttering a warning growl, or perpetrating satires half-earnest and half-humorous concerning the so-called "giraffes" who feed in the high stalls of the favored charges, and from time to time dealing heavy blows direct against this growing evil. Most worthy men in our ministry, not ambitious or unduly sensitive, wincing under implied disparagement, have had to resist a conscious tendency to dissatisfaction and discouragement.

A concession and a confession may be admitted at this point. Preachers who had expressed much virtuous indignation because "transfers" were called to take the chief places for which they considered themselves eligible and to which they were looking in their own Conferences, have been known to exhibit the utmost alacrity in accepting the chief places in other Conferences over the heads of brother ministers not inferior to themselves in their qualifications and claims. But such inconsistencies do not invalidate the principles involved. Decency would dictate that these men should remain modestly silent, or at least keep within reasonable limits in the expression of their displeasure when preachers are transferred from other Conferences to take positions similar to those they themselves would be ready to accept in others. The weakness of our poor human nature is seen in the fact that a discontented grumbler in his own Conference has become a smiling incumbent of a chief appointment in another. Yet, making all proper concessions as to the bearing of such a fact as this, and allowing due discount for the weaknesses of human nature that will manifest themselves under this or any other system of ministerial supply, our problem is before us.

The choice must be made between the present drift in the direction of Congregationalism or a speedy return to the spirit and practice of our fathers. If we do not of purpose soon settle the question as it should be settled, it will settle itself by a process that will first distract and then destroy the most efficient ecclesiastical polity that has been known in the history of the Christian Church. But can the evil now be checked? Is it not now too late to turn the tide? Let four millions of living Episcopal Methodists answer.

It is not too late. We have had just enough experience of the wrong to make us wish to return to the right way of our fathers. We are warned, but not ruined. We have only to will it, and the evil ceases. That is to say, let both parties to the compact, the ministry and the laity, maintain good faith. Let the transfer power be so exercised as to conserve a genuine connectionalism; let the Bishops, backed by their constitutional advisers, the Presiding Elders, and supported by the membership of the Church, refuse to ratify extra-disciplinary contracts, thus discouraging the growth of place-hunting preachers on the one hand and pragmatic pastoral charges on the other; let there be one law for all alike.

Possibly there might be some loss to the Church in effecting this reform. A few pastoral charges, puffed up with the conceit of their own importance, might be tempted to split off into independentism, or to seek congenial association among our kind neighbors who are always ready to open their doors for the admission of dissatisfied Methodists. But in the end such losses would prove to be gains. The members thus lost would go out from us because they are not of us. The preachers who would leave the Church on this account would be such as could well be spared. With the return of the Church to the letter and spirit of the law with regard to the distribution of ministerial labor would come a nobler heroism, a truer spirit of self-sacrifice, a deeper spirituality, and such increase of aggressive power as would start the Church on a fresh career of conquest. The Lord's poor, the Lord's middle class, and the Lord's rich who are also rich in faith, would stay with us in happy fellowship in the Church of their choice and their love. From the ranks of our ministry we would lose no man who is a worthy successor of the men who laid the foundations of Episcopal Methodism in prayer and toil and

of what is born in upon me in relation to this question this is the sum—

1. Episcopal Methodism in America is at a pivotal point in its history, and must now choose this way or that.
2. The evil that threatens its integrity and its ruin has gone far enough to disclose the peril, but not too far for recovery.
3. As it is purely a question of ecclesiastical administration, the remedy is within easy reach, and may be applied at once. With sufficient courage in the administrators there will be found sufficient loyalty in the membership to arrest the evil and to make the reform both thorough and abiding.
4. As God hath so wondrously blessed this form of Methodism, the reform demanded is worth all it will cost to all concerned, and should be inaugurated now with purpose of heart. Then let the word go forth, and let all good Episcopal Methodists say, Amen!—Bishop O. P. Fitzgerald in Zion's Herald.

A TRIP TO TEXAS.

To one brought up in the country the piles of brick and mortar and the long rows of houses become monotonous. On the morning of April 4 I boarded a Cotton Belt train for Taylor, Texas. Daylight found me beside the window looking out into the fields and woods. The pea green of the young leaves contrasted beautifully with the darker hues of the pines, and the dogwoods, yellow jessamine and red bud lent their beauty. A delay of nearly seven hours at Texarkana caused my trip to be made in the night, so that I saw nothing of the country beyond Jefferson. At Texarkana I spent a pleasant time in the Y. M. C. A. rooms, where I found Rev. E. A. Tabor comfortably installed as Secretary. He is pushing his work with his accustomed zeal and is hopeful of doing good.

I went to Taylor to attend a Conference of Epworth Leagues. Taylor is a pretty little city of probably 5,000, situated in the prairie forty-four miles from Austin and twenty from Georgetown. The soil is very black, and it is said no man ever made a track there. When it is dry, the ground is too hard; and when it is wet, he carries it with him. When we met at the church at 8:30, the clouds were flying thick and fast. I remarked to a brother that it probably would rain. He laughed and said "that's a sign of dry weather. Those are gulf clouds. It will be fair in a little while." And so it was. The trees all lean toward the north-east. The wind blew steadily from the south-west day and night. I was told that this continued from April to September. I saw the famous sage grass, which in former years covered the entire prairie, and grew so that it would hide a horse and rider. It is found only in patches, and now does not get over two or three feet high. They are importing Bermuda grass, which as in other places is driving out every other.

The Texans resent any intimation that they have not the best of everything. I saw several Arkansians, and the Texans have trained them up to this belief. We crossed a little muddy creek near Palestine about as large as Fourche at Little Rock. I asked a man "what is this?" He answered proudly, "Trinity River." I asked him if they called it a river by courtesy or through irony, and he turned his head away, and silently looked his scorn. I told him I thought it was rightly named, that it would take three to make a river.

The Conference was a great success. There were 250 delegates and about 40 preachers present. They were an enthusiastic, religious, working set. The Amens were numerous and hearty. The singing was grand. I did not hear a stereotyped prayer. Saw very few silk hats and clerical coats. Gulliver wore a clerical coat; but I suppose that is the only way he can convince people that he is a preacher. He is such a jolly, rollicking, joking kind of a fellow that but for his coat he would pass for a drummer. He is very popular with the ladies, but it is not because he is handsome; I could not think that it is on account of his humor, for that is no respect of persons. It bites ladies as well as men. When we sat down to the dinner table at Hearne, I understood it. He is without a peer as a feeder.

Monk covered himself with glory. His address was eloquent, witty and wise. He was humorous, pathetic, argumentative. He charmed the Texans. They were loud in their praises of him. I told them he was an Arkansas scrub, and that when they heard some of our thoroughbreds, they would open their eyes. (And they will!)

Bishop Hendrix never did the Church a better service than at Taylor. Besides giving the prestige of his name to the Conference, he presided most pleasantly and profitably. He knew when the kernel had been extracted from a subject, and deftly turned to another. He gave the whole a deeply religious turn. His address was a masterpiece. It was the conception of a giant mind, the utterance of a Christian, and the exponent of a man. There was nothing showy about it, but it was beautiful. It had strength, solidity and unction. I took down a good

many notes, but forgot to bring a book for only a few. The true estimate of a great man is the man God can make of him. "Do well a little thing and God will give you a greater." David was a good shepherd, and God made him the shepherd of Israel. The good fishermen were made fishers of men." Speaking of the Bible, he said, "every sword in this arsenal is tipped with fire." The Arkansas visitor was treated with the utmost kindness, and I shall be glad of another opportunity to visit Texas. J. R. MOORE. Pine Bluff, April 10.

Rev. G. W. Rice, P. C. of Sheridan C't, is getting many new subscribers for this paper. Sending nine more new names, he wrote they were "secured in Church Conference under the Disciplinary question, 'Is our religious literature circulated and read?' A discussion of the effects of a pure and of an impure literature upon our homes, will wake up any community, and bring a harvest to THE ARKANSAS METHODIST." We commend these words to other pastors.

Last week the Nashville Advocate said: The statistical editor of the Baptist and Reflector is a genius. By a brilliant stroke of the imagination he has succeeded in convincing himself that the Methodist Church in the United States actually declined last year in the number of its members, whereas the fact is that he two chief Episcopal Methodists alone had an increase of something like 100,000.

Further: The truth of the matter is that instead of the M. E. Church, South, losing in 1891 it gained 48,118. The exhibit of 1892, soon to be published, will report a gain of 39,153. A modern philosopher says: "It is better not to know so many things than to know so many things that are not so."

WASHINGTON LETTER.

(From our Regular Correspondent.)

It was generally supposed that the question of opening the World's Fair on Sunday was finally and definitely disposed of when the Fifty-second Congress expired without repealing the law against Sunday opening. I was therefore much surprised a few days since to learn that a Chicago lawyer, representing the board of control, was in Washington for the purpose of ascertaining, if possible, what would be the probable action of the government if the exposition officials defied the law and opened the gates on Sunday. It is not likely that the lawyer got the information, because no single official, not even the President, would undertake the responsibility of saying in advance what action would be taken by the government to enforce its laws and to punish its violators; but his coming after it indicates an intention on the part of those in charge of the Exposition to ignore the law against Sunday opening. The argument has been advanced, that the government will be powerless to punish anybody or compel the closing of the gates on Sunday, if the managers care to open them, because there is no penalty stated for the violation of the law, which is in effect merely a stipulation that the managers shall in consideration of an appropriation of \$2,500,000 in souvenir silver half dollars agree not to open the Exposition grounds on Sunday. Not being a lawyer your correspondent will not venture an opinion as to the law, but he does not hesitate to predict that failure to keep this agreement made with Congress will be financially disastrous to the managers of the Exposition, if it does not make them liable to legal punishment.

Information has been received at the Department of State of the presentation by the American Minister to Turkey of the protest of this Government against the abstraction from the mails of communications from American officials in Turkey to the United States Government, by Turkish officials. Also that an official had been sent to investigate the petty persecution and annoyance of American Missionaries in the province of Marsovan.

The U. S. Supreme court this week handed down a number of important decisions, among them being one prepared by the newest member, Justice Jackson, of Tenn., declaring the right of the State courts to try a prisoner who has been brought by requisition from another State upon any charge they may see fit, instead of having to confine themselves to the charge or charges set forth in the requisition papers, as was contended, and as is the law when a prisoner is extradited from a foreign country. The decision explains at length why, in the opinion of the court, the States in the Federal Union do not occupy the same relations toward each other as independent nations do, and affirms the decisions of the Georgia courts, previously made in the same case. The court also in an elaborate opinion prepared by Justice Field refused the prayer of the State of Virginia in regard to changing the boundary line between Virginia and Tennessee, and declared the present boundary line, adopted in 1803, to be the true and legal boundary between the States. Two gentlemen, business men of

Washington, were discussing and congratulating each other upon the recent failure of the attempt to establish a permanent race track in a suburb of Washington, and one of them said, I thought very pertinent-ly: "I am a horse lover, as you know, but I am teetotally opposed to the public race tracks of the country as at present conducted, and rejoice at the failure to establish one here, with daily races all the year. The old argument that race tracks were necessary to improve the breed of horses may once have been a good one, but the public race track of the day makes nothing but a breed of gamblers and drunkards, and I venture the positive assertion that not a single public race track in the United States could pay its expenses if gambling and the sale of liquor were prohibited at the tracks, and by prohibiting gambling I mean that they shall not be allowed to telegraph the results of the races to the dens in all of our large cities where pools are sold on the races, to the ruination of thousands of young men."

President Cleveland has decided to attend the opening of the World's Fair and it is probable that all or nearly all the members of his cabinet will accompany him, but according to present arrangements Mrs. Cleveland will not go.

Government officials are taking an active interest in the preparations that are being made under the new quarantine law to keep the cholera from getting a foothold in this country this summer, and those directly in charge are confident that they will succeed, if it be within the bounds of human endeavor to do so.

April 5.

EVANGELISTS.

Bro. BENNETT:—I have just read Bro. W. E. Rutledge's article on evangelists in this week's Methodist, and I feel like writing a few lines on the same subject. His article is conservative, and his position well defined; but his argument in favor of evangelists is weak, if admitted to be an argument at all. In my humble judgment the one thing that he does not like in evangelists is sufficient within itself to counterbalance his position in favor of evangelists. He says, "They take too much control; they consult the pastor, it is true, but in the meeting the pastor has but little to do except to obey orders as given by the evangelist. This places the pastor at a disadvantage in the meeting. He is the shepherd of his people and should be recognized as the leader, though a Bishop might be doing the preaching. In the evangelist's meeting the evangelist becomes leader and overshadow in a great measure the pastor. The pastor for the time being, at least, is lost sight of."

The above picture of the work of evangelists and the consequent evils is, in my judgement, very correct. The pastor is the shepherd and the leader, and as such, if he employs an evangelist, he acknowledges his inability and misleads the people. No wonder the people have a mania for evangelists. No wonder the evangelists "take too much control, become leaders," and "overshadow the pastor," and the pastor "is lost sight of," and "the people make their requests to the evangelist." We young preachers had better pause long enough to think for ourselves. To prove ourselves worthy ministers of Christ we must be pastors and revivalists. If nature has not favored us with a tact for pastoral work, we should cultivate it; likewise as to revival work. Let us not sell our birthright, and go limping along through life misleading our flocks, and virtually destroying the pastoral office.

I don't doubt the goodness, honesty and ability of evangelists; but I will stand by my Church that is so dear to me. I not only love our Church, but I love and respect her wisdom. The Church has not yet endorsed the office of evangelist, and perhaps never will. It takes place sometimes that a pastor feels called to the evangelistic work, because he is a revivalist, and the brethren write letters and cards asking for help until he is burdened with them. He responds to a few calls and succeeds admirably; whereupon the brethren "write him up" and set sails to his evangelistic ship. The next thing you here he is located or has taken a nominal relation (?) to do evangelistic work—help the brethren.

A lazy man can't be a pastor. As a pastor he must assume responsibility; he must be a student; he must visit his people; he must be the very embodiment of a Christian hero. The Church needs pastors, Holy Ghost preachers, men of God. Our people are dying for the want of work. A wise pastor will lead in revival work and utilize his people to that end. Then, not only will good be done, but the fruit will abide. S. A. HILL.

Hollywood, April 8.

NEWPORT DISTRICT.

We have been compelled to change the time of holding the second Quarterly meeting for Tuckerman and Jacksonport from May 6, 7, to April 22, 23. Preachers' meeting at Walnut Ridge April 27 at 9 o'clock. District Conference will convene at Mammoth Spring, June 8 at 9 o'clock. Bishop A. W. Wilson will preside. Bishop Frank Ritter will preach the opening sermon on Wednesday night June 7. Yours, W. L. KING.

PAINFUL AND OTHER NOTES

Rev. E. N. Evans, P. C. of Central Avenue Church, Hot Springs, honored our office with a brotherly call Monday p. m., and made a cheerful report of his charge and also of our three other Churches in the "valley of vapors."

Our long time friend, Col. R. W. Chispen of Searcy, gave us a brief call Monday.

On Wednesday last week our office was favored with pleasant and helpful calls from Bro. J. J. Rye of London and Rev. John Eldson, P. C. of Harrisburgh C't. Bro. Eldson made a cheerful report of his charge, and bought one of our most costly Epworth chapel organs for our Church at Harrisburgh.

Early Saturday morning Rev. W. C. Adams, P. C. of Old River C't, gave THE METHODIST a brief call and rather gloomy report of his work.

Rev. L. C. Wilson, P. C. of Riverside Church, Pine Bluff, gave our office a cheerful call Monday, and reported a gracious revival in progress in his charge. He has been greatly favored with the efficient assistance of Rev. J. R. Sanders of Fordyce station, who is to remain with him till Saturday. Bro. Wilson came to this city to buy or rent a tent, but failed to get one.

Rev. H. J. Pool, P. C. of Chester C't, wrote April 5, that he was to begin a meeting that night at Chester. We hope to hear of good results.

Rev. A. C. Graham, P. C. of Vandalia and Cherry Valley, writes: "I am serving splendid people and getting along well."

We regret to learn, that Rev. Dr. Frank White, chaplain of the Senate, suffered the loss of \$205 stolen from him by a burglar last Saturday night.

Last Saturday p. m. Hon. Ransom Gulley of Izard county favored our office with a brotherly call before starting homeward. He was a modest but prominent member of the House, faithful and efficient in the service of his constituents and the State at large.

In Bro. Anderson's article on page 2, read Plato instead of "Pluto"—a printer's mistake not discovered by the proof-reader.

Last Sunday morning we had the privilege of worshipping at Winfield Memorial Church and of preaching to an attentive congregation. The pastor, Rev. J. F. Follin, had been sick several days, but was present and received two members, one on profession of faith. The music from the choir, led by Prof. Trebing, organist, was very good and helpful to congregational singing. The Sunday-school with nearly 200 scholars enrolled is now superintended by that model Christian gentleman, Dr. R. M. Enders, who will labor faithfully to secure a large attendance and to make the school a blessing to all its members. We hope he may receive the encouragement and co-operation merited by the importance of the work and his earnest zeal in promoting the same.

Rev. G. W. Daman, P. C. of Waldron C't, writes that Rev. Geo. W. Hill, P. E. of the Fort Smith District, has placed Rev. J. D. Baker in charge of Sugar Grove C't. Bro. Baker came from Kansas, a preacher in the M. E. Church, but felt it his duty to join our Church.

During our absence in Memphis last Thursday and Friday our office was favored with pleasant calls from Bro. S. L. Weeks of Warren, Dr. Hinton of Prescott, Rev. J. F. Carr of Pine Bluff, Rev. W. F. Evans of Lohoke, and last but not least our jovial friend, Dr. M. B. Corrigan of Helena. He caused this paper to be sent to three deserving, poor persons in his charge and paid the bill out of his own pocket.

Rev. W. P. Hamilton, P. C. of Paris and Roseville wrote: "Our Easter service at this place [Paris] was a grand success; house filled to its utmost capacity. We believe much good was accomplished among the children."



Mrs. Elizabeth Messer, Baltimore, Md.

Rescued from Death
All Said She Could Not Live a Month

Now Alive and Well—Thanks to Hood's Sarsaparilla.

"I must praise Hood's Sarsaparilla, for it is wonderful medicine. I suffered 10 years with Neuralgia and Dyspepsia and fainting spells. Sometimes I would be almost stiff with cold perspiration. I spent a great deal of money for medical attendance, but I did not get any benefit until I am now perfectly cured. I eat well, sleep well, and am in perfect health. I weighed less than 100 lbs. and was a picture of misery."

Every one who saw me thought I could not live another month. But I began to improve almost after beginning with Hood's Sarsaparilla, and have gradually gained until I am now perfectly cured. I eat well, sleep well, and am in perfect health. I weighed less than 100 lbs. and was a picture of misery."

Hood's Sarsaparilla
Instead of being dead now, I am alive and weigh 142 lbs. Mrs. ELIZABETH MESSER, 19 East Barney Street, Baltimore, Md.

HOOD'S PILLS are purely vegetable, perfectly harmless, always reliable and beneficial.

The following is a list of names for the Training School. God bless the good women of our Church in their effort to prepare the girls for work in the Master's vineyard.

Bishop Key carried the Baltimoreans away at their Conference last week. He seems to have captured the Conference. His loyal, level head and his great, big heart, brim full of love and his overflowing spirituality draw all men, especially preachers, very close to him. Our North Carolina people hold him in affectionate remembrance.—Raleigh Advocate.

See the change in date for the Camden District Conference from July 12-15 to July 5-8.

Rev. J. S. Clower, P. C. of Gurdon C't, wrote April 5: "I held a meeting last week with some success. Bros. C. C. Godden and A. Turrentine assisted to the profit of the people."

The obituary of Bro. D. L. Bruner in this issue is one of the three held back, because the writer's name was not known to us till he wrote April 4 after seeing our notice, March 30.

Bro. Jno. T. Spears of St. Louis, Mo., renewing his subscription to THE METHODIST also sent 50 cts. to help the children with the Searritt fund. We turn the 50 cts. over to Sister Thornburgh.

Miss Lee of Conway county called last week while visiting her brother, R. M. Lee, one of our stewards in First Church.

Rev. Dr. H. H. George, Gen. Field Sec. of the American Sabbath Union, and his assistant, Rev. J. M. McElhinney, favored our office with a pleasant call last Saturday p. m. We are informed, that to Dr. George as Secretary of the A. S. Union, more than any other man, the people are indebted for the closing of the World's Fair on Sunday. He has been traveling and lecturing in the South, and securing organizations under the American Sabbath Union.

From the Texas Advocate we learn, that Rev. L. D. Shaw died March 20 at Uvalde, Texas, after long suffering from consumption. He was a brother of Rev. S. G. Shaw, formerly of the White River Conference, of Rev. F. J. Shaw of the Little Rock Conference, and Dr. F. L. Shaw of White county.

Rev. A. Turrentine, P. C. of Okolona and Smithton, wrote April 6: "My eyes are almost well and I am getting on finely with my work."

The Commencement sermon of Thompson's Classical Institute, Paragould, Ark., will be preached by Rev. R. C. Morehead of Searcy, Ark., on June 11, and the literary address will be delivered by Judge H. N. Hutton of Marianna, Ark., on June 12.

OLIPHINT'S DIGEST.

In our last and this issue the strong testimonials from leading lawyers of our State clearly indicate the scope and great value of the Digest of the Supreme Court Reports, in two volumes, by T. J. Oliphint, Esq. In addition to all these hearty commendations of the Digest, it affords much pleasure to assure any not acquainted with the author, that he is not only a lawyer of ability but also a Christian gentleman, in whom the utmost confidence may be reposed. He will not make any claim for his Digest beyond its actual merits.

Last December Rev. John Eldson sold one of our METHODIST Sewing Machines to Bro. E. F. Mills, at Brookland, Craighead county. He wrote Bro. Eldson, March 22: "We are just as well pleased with our machine as could be. It gives perfect satisfaction in every particular. We think it as good as any machine."

To any of our readers, who may order their shoes by mail, we cheerfully commend the Wall-Mount Shoe Co. of Memphis, advertised in this issue. We do not hesitate to say we believe all reasonable purchasers will be fully satisfied. Read the adv. and write this firm when you order shoes.

In our columns Gus Blass & Co. advertise their immense and popular establishment, which is unexcelled in the quantity and quality of seasonable goods, offered as cheap as they can be bought at retail in the great cities of the country. In long experience and large capital they stand in the front rank of Southern merchants, and their growing business is truly creditable to their enterprise.

CANES—HONORS.

Last Friday in the presence of the House the Speaker presented to Hon. C. A. Bridwell a beautiful gold-head cane, a gift from the temperance people of Batesville, as a partial expression of their appreciation of Mr. Bridwell's efficient service in their behalf. By request the brief speeches on the occasion will be published in our next issue.

Just before the General Assembly adjourned Saturday the members of the House presented Speaker Humphrey a gold-head cane and the members of the Senate did the same for President Kinsworthy in recognition of the faithful services of these worthy presiding officers. A gold-head cane was presented to Senator Hamby, chairman of the judiciary committee, and a pair of gold-rimmed spectacles to Senator Harkey, chairman of the finance committee, as friendly tokens of esteem from the members of these committees. The speeches in presenting and accepting these gifts were tenderly beautiful.

But the chief honor—than which none was more worthily bestowed—was conferred on Senator Clay Sloan in his unanimous election to the office of Lieutenant-Governor. He entered at once upon the discharge of the duties of Acting-Governor, as Governor Fishback left Saturday p. m. to attend the convention of Southern Governors at Richmond, Va. Lieut.-Gov. Sloan is one of the most brilliant young men in our State, and with his numerous friends we congratulate him upon the distinguished honor so worthily bestowed by his colleagues in the Senate.

GUARANTEED CURE
OR NO PAY.

Nothing Fairer Than This.

When we say cure, we do not mean simply to stop it for the time being, but a PERMANENT AND POSITIVE CURE For Rheumatism, Neuralgia, Dyspepsia, Headache, Constipation, Biliousness, Nervousness, Sleeplessness, Impure Blood, and all diseases arising from a disordered Liver. Write for Treatise, Testimonials, and Free Sample Bottle of DR. ROSS' LIVER, RHEUMATIC, and NEURALGIA CURE to CULLEN & NEWMAN, 190 GAY ST., Knoxville, Tenn.

THE GENERAL ASSEMBLY.

After being in session ninety days the General Assembly of our State adjourned at noon last Saturday. From the Arkansas Gazette's elaborate synopsis of the Acts passed we copy briefly as follows:

During the ninety days the General Assembly was in session 694 bills were introduced, of which 335 were Senate bills and 359, House bills. The total number which passed both houses is 193.

The total amount of appropriations made by the General Assembly is \$1,019,011. The principal items in the various bills are as follows: General appropriation, including mileage and per diem of the Legislature \$542,474; State Insane Asylum, \$182,112; Blind Institute, \$77,035; Deaf Mute Institute, \$65,360; Penitentiary, \$30,000; World's Fair, \$15,000; printing and binding Digest, \$20,000; Soldiers Home, \$13,930; Branch Normal School, \$8,500; pensions, \$35,000; Arkansas Industrial University, \$29,600. Total, \$1,019,911.

EDUCATIONAL.

House bill No. 6. To prescribe the qualifications of County Examiners, fix their salaries, etc. The act provides that the Superintendent shall examine the Examiner. The Examiner shall not be a Director; he shall hold quarterly examinations; his salary shall be fixed by the County Judge, but shall not exceed the fees paid into the County Treasury by applicants for license, which is \$2 for each applicant.

House bill No. 3. Requiring the method of reading and designating the survey of the lands of this State by sections, parts of sections, townships and range, to be taught in the common schools of the State. The act provides that in addition to the branches now prescribed by law to be taught the common schools of the State, it is made the duty of the County Examiner of the several counties of the State to examine all persons applying for examination and license to teach in such schools as to their knowledge and proficiency in the method of designating and reading the survey of the lands of this State by ranges, townships and sections and part of sections as surveyed, platted and designated by the Government of the United States, and no such applicant shall be authorized or licensed to teach in any of such schools unless found upon such examination proficient in the method of designating and reading land surveys as in this act provided, and is hereby made the duty and specially imposed upon all persons teaching in the public schools of this State to teach and impart the instruction here provided for whenever practicable to do so, and a willful neglect or failure to discharge the duties by this act imposed shall be deemed sufficient cause for the revocation of license to teach. The act goes into effect three months from and after the date of its passage.

Senate bill No. 38. To amend section 2796 of Mansfield's Digest. It changes the time a pupil may remain in the Deaf Mute Institute from seven years to ten years.

Senate bill No. 116. To permit School Directors to purchase necessary apparatus for public schools. The directors of each school district are allowed each year to purchase \$25 worth of maps, charts, globes, dictionaries and other apparatus for the use of the school of the district, such purchases to meet with the approval of the Superintendent of Public Instruction.

Senate bill No. 239. To enable the counties of the State to comply with sections 2509 and 6115 of Mansfield's Digest. The act provides for the payment of the necessary expenses of indigent pupils attending the Blind School and Deaf Mute Institute.

House bill No. 319. To amend section 6187 of Mansfield's Digest. It requires hygiene and physiology to be taught in the public schools.

AGAINST SALE OF INTOXICANTS.

Senate bill No. 201. To prohibit the sale of intoxicants within ten miles of the Bemis institution of learning at Stephens, Ouachita county.

Senate bill No. 202. To prohibit the sale of intoxicants within five miles of Mountain View school-house in Stone county.

Senate bill No. 204. To prohibit the sale of intoxicants within certain territory in Baxter county within which is located the Mountain Home Baptist College.

Senate bill No. 170. To prohibit the sale of intoxicants within three miles of the school-house at Bentonville, in Benton county.

House bill No. 125. To prevent minors between the ages of 18 and 21 years from purchasing spirituous, vinous and malt liquors. The act

WALL-MOUNT SHOE COMPANY;



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All Orders Promptly Filled. Goods Sent C. O. D.

Send us a Trial Order. Satisfaction Guaranteed. Prices to Suit the Masses. Ladies' Low Shoes \$1.00 up.

R. L. WALL, Pres. & M'gr, 355 Main St., Memphis.

makes it a misdemeanor for any minor of the age mentioned to purchase any intoxicant without informing the saloon keeper that he is a minor, the fine being \$25 and not more than \$100.

House bill No. 306. To prohibit the sale of intoxicants within five miles of Viola Academy in Fulton county.

Senate bill No. 247. To prohibit the sale of intoxicants within ten miles of the public school at Warren, Bradley county.

Senate bill No. 285. To prohibit the sale of intoxicants within five miles of the public school house at Saratoga, Howard county.

House bill No. 182. To prohibit the sale of intoxicants within five miles of Hartford school-house, Sebastian county.

House bill No. 177. To prohibit the sale of intoxicants within five miles of Holly Grove school-house in Monroe county.

Senate bill No. 212. To prohibit the sale of intoxicants within five miles of the school-house at St. Joe, Searcy county.

House bill No. 113. Amending the prohibition law in force at Nashville, Howard county. The amended act permits the selling of native wines in quantities of one quart and over.

House bill No. 299. It prohibits the sale, giving away, advertising or soliciting the sale of intoxicants of any kind within five miles of the Arkansas Cumberland College, located at Clarksville, Ark.; also of any kind of gaming or gambling.

House bill No. 217. To prohibit the sale of intoxicants within four and a half miles of the school-house at Greenwood, Sebastian county.

Senate bill No. 291. To prohibit the sale of intoxicants within three miles of the school-house at St. Francis, Clay county.

House bill No. 343. To prohibit the sale of intoxicants within three miles of the college at Altus, Franklin county.

House bill No. 277. To prohibit the sale of intoxicants within five miles of Amity high school in Clark county.

NOTICE

Our agents will please take notice, that Epworth organs, styles 600 and 300, have been increased in price by the Manufacturers from \$90.00 to \$94.50, and have been improved in value very materially.

BENNETT & THORNBURG.

Dardanelle Dist. Conference.

The Dardanelle District Conference will be held at Bellville, Ark., June 22-26. Rev. W. E. Rutledge will preach the opening sermon at 11 o'clock Thursday 22. Pastors will please see that their Quarterly Conference Records are on hand. Let all the local preachers and delegates make it a point to attend. Brethren, let us come together to preach, pray and plan for victory in our work of saving souls.

P. B. SUMMERS.

Dardanelle, April 4.

Have you seen Geo. P. Murrell's terms to agents? If not, we advise you to write to him at Austin, Ark., and get them. He wants men to sell Nursery stock, and offers very liberal terms.

Blanks for Church Conference Minutes will be furnished at 1 ct each by Bennett & Thornburgh.

CHILDREN'S DAY.

We have printed for the Sunday-school Department the usual Program of Songs, Recitations and Readings for our Children's Day. The Editors have been exceptionally happy in their selections of words and music for this important annual service. We hope the day will be observed in all our Churches as the Discipline enjoins, and that this entertaining Program will be as generally used. Orders for school-books are now solicited. The Program is 50 cents a hundred copies; 10 cents per dozen. Barbee & Smith Agents, Nashville, Tenn.

THE GAYOSO HOTEL

In Memphis is easily the best in that city, and fully equal to many hotels of of enviable reputation in much larger cities. Every needful preparation has been made for the elegant entertainment of its guests; the rooms are excellent and the table fare superb—the meals alone would cost \$2.50 to \$3.00 per day in European hotels. Its rates are \$2.50 to \$5.00 per day, but the rooms at the lowest rate are good enough for the majority of guests. The officers of the Gayoso Hotel Co., W. M. Farrington, Pres., A. H. Gattis, Jr., Cashier, and J. W. Bicknell, Clerk, are affable gentlemen, courteous alike to all their guests.

WARNING ORDER.

In Pulaski Chancery Court. Pulaski county, Arkansas. Leonard Jones, Plaintiff, vs. Mollie Jones, Defendant.

The defendant Mollie Jones is warned to appear in this court within thirty days and answer the complaint of the plaintiff, Leonard Jones.

April 11, 1893. J. H. HICKS, Clerk. By Chas. M. Connor, D. C. Blackwood & Williams, Sols. for Plf.

Painless Dental Parlors,
Masonic Temple--Entrance Room No. 1,

DR. H. F. JORDAN, Manager.

Beware of others copying for a few days. We are the only Painless Dentists with these POPULAR PRICES that will remain for all time to come.



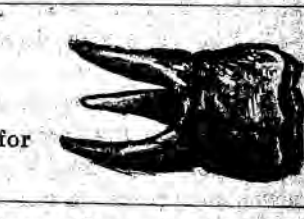
This represents our full set of BEST TEETH. Price, \$8.00.



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All Gold Crowns \$5. Pure (Gold) Fillings, \$1.50. Reserve this advertisement for future reference.



All of this popular dentistry less than one-half your old-time dentist's charge. Nine-tenths of all teeth extracted by so-called dentists we can treat and fill or crown without pain and make them useful for life.

Open from 8 a. m. to 8 p. m.

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OLIPHINT'S DIGEST

—OF THE—

SUPREME COURT REPORTS,

In two volumes, coming from 1861 to 1893. Price for the two, \$10 net. No sale will be made of the second volume without the first, except to those who have purchased the first.

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WHAT THE LAWYERS SAY:

(See twelve testimonials published last week from leading lawyers of Little Rock.)

S. W. Allen.

I have critically examined your Volume 11, Digest of the Reports of the Supreme Court of Arkansas.

I have not discovered any error in it that is in the least misleading. I regard the book in every sense first-class, and it gives, in my opinion, a correct insight to the volumes of the reports it covers. The table of cases, etc., construing the statutes, is admirable. Your table of provisions of the constitutions and laws of the United States and of the several State constitutions, and statutes of Arkansas, cited or construed in the Supreme Court of Arkansas since 1861, is of the greatest usefulness. The table of overruled cases furnishes a ready means of being assured as to what the law is settled to be in the State. To be without the book is to court useless labor and most likely, mistakes. In my opinion, it should be in the hands of every lawyer and judge in the State. I advise all such to examine it.

J. M. Rose.

I have carefully examined your new Digest, and find it very accurate, and I think it will be a great help to the profession. I am specially pleased with the table of statutes and constitutional provisions that have been construed by the Supreme Court.

Blackwood & Williams.

We have received a copy of your second volume of the Digest of the Arkansas Reports, with table of cases, sections of the constitutions and statutes construed, etc. We have examined the same and are well pleased. It will be a great saving of labor to the bench and bar, and neither can well afford to be without it.

Mammoth Springs.

Horion & Elmore.

We have examined your new Digest of the Arkansas Reports. We think it an excellent work. Your reference to all cases, where the Supreme Court has construed the constitution of the United States, the acts of Congress, the different constitutions of this State, and our statutes is a new feature in a digest, and is of great service to the profession. We hope it will meet with the success which it richly deserves.

Harrison.

G. J. Crump.

Any lawyer using the Arkansas Reports, whose time is worth anything to him, cannot afford to be without it.

Fayetteville.

L. W. Gregg.

From examination I have given it I find it full and complete, and the arrangement first-class. I am well pleased with it.

Van Buren.

Edgar L. Matlock.

The work is complete and will prove to be a great benefit to the profession. Please accept my thanks for your labors in the interest of our great army of legal lights.

Searcy.

Cypert & Cypert.

We find the Digest very useful and complete, and fully up to the representations and our expectations.

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A Handsome Crayon Portrait Free.

For a short time we are going to boom and advertise our business by giving to every purchaser of \$10 WORTH OF GOODS

A Fine Large 3-4 Life Size Crayon

Portrait (Bust).

Call at once and see specimens at our store. Our stock is always fresh and complete. Our prices are as low as the lowest.

We do this to advertise our business. Many people wonder how we can afford to give away a work of art like this with so small a purchase of goods. We answer that it is done as a big advertisement.

FRAMES

These Portraits are unframed, but in order to make them complete and ready to hang on your parlor wall, we have contracted with a large picture frame factory to frame the portraits for us, and we will charge you a very low price for them, only \$2.98, which is much less than you can buy them for at retail. We do not send our Portraits unframed, as a great many would lay them away and they would become destroyed, but by framing up such a large number, all alike, it will attract attention and advertise our business for years to come. When the Portrait is framed in this handsome 6-inch Steel and Gold Frame, you could not buy one anywhere for less than \$10 to \$15.

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THE EPWORTH ORGAN.

We are truly gratified to know the Epworth Parish and Chapel Organs sold by us have given uniformly great satisfaction. This we fully expected, because of the construction, design, finish, tone and low prices, making "honest instruments at honest prices." In all candor we think other organs of equal value in all respects will cost purchasers from 25 to 40 per cent more than we charge for the Epworth Organs, which are fully guaranteed for five years. Read these voluntary testimonials:

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

Rev. W. P. Whaley ordered of us an Epworth Chapel Organ for the Methodist Church at Plumerville. He writes they are "well pleased with it; the tone is excellent."

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

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

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

THE FAMILY.

PRAY ON.

"God is the rewarder of those who diligently seek him." This simple precious promise is linked with every labor of love, with every act of obedience and every effectual prayer. God rewards labor, and every pastor preaches his Gospel message, every mission school teacher teaches his or her class, and every conscientious parent tills the soil of her children's hearts in this simple faith.

God rewards obedience. Every blow of Noah's hammer on the ark was an audible proof of his belief that God would be as good as His word. God rewards sincere prayer in all cases where the conduct of the petitioner proves that the prayer is sincere. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." On these promises the Christian plants his knees when he bows in fervent supplication.

But O to what long trials we are often subjected when our heavenly Father would test our faith, or else would strengthen our faith by its own exercise! Christ kept the Syrophenician mother at arm's length to try the measure of her faith. She won her cause and her Master's approval. Her success has encouraged millions of mothers and of wives to press their suit at the throne of grace. "Prayer," said Phillips Brooks, "is not conquering God's reluctance, but taking hold upon God's willingness." His holding back of the blessing is often a blessing in itself, for it tests faith, deepens humility, and produces a submissive spirit. The Master's injunction to us is "to pray and not to faint," that is, not to turn coward or lose heart. He does not forbid us to wrestle or to agonize, when the object for which we are praying is as dear to us as life itself.

The grief that weighs me down," said a Christian mother, "is the fact that of my six children not one of them loves Jesus. I am left alone." But she made her daily life an attraction toward Christ, and kept on praying. Five of her daughters were converted during a powerful revival. "Now, mother," said one of them, "let us have a day of prayer for our unawakened sister." They did so, and very soon the last bolted heart opened to the knocking Saviour. "The victory that overcame was faith."

Several years ago a godly woman in my Church became very anxious for her husband's conversion. She sometimes talked with him about his soul—never scolding or in a hectoring fashion. It was her habit to conduct family worship, and her husband always attended the service very respectfully. One Sunday morning she determined to spend the whole day in prayer for her husband, without saying anything to him about it. She did so, and the woman of Canaan never laid hold on the Master with more importunity. The next morning her husband came and took the Bible out of her hands, and very tenderly said to her, "Dearie, you have read this long enough to us; now let me read it." He did so, while she listened with a sort of dazed delight. On the following morning he offered prayer himself, and at the next communion season he united with the Church. That good woman prayed with her lips, and with her life also and she "did not faint." She believed in prayer, and that is more than thousands of good people do who talk very piously, and yet live and act in perfect contradiction to every empty prayer they offer.

I know well the severe strain that is often put upon the faith of parents, as well as of pastors. Probably more than one Christian wife is reading this article whose heart is often bowed down to the dust on account of the continued impotence of that husband who is more than half of her own life. To all such I would say, "Pray on!" Never give him up. When you sit alone at the communion table, sundered from him whom your soul loveth, plead for him as a woman's heart can only pray. Keep his conversion before you as preëminently as in years gone by, Cyrus W. Field kept before his mind's eye the accomplishment of his ocean telegraph enterprise. Not only ask God to convert your husband, but shape your life and conduct also to help convert him. Your prayers will not likely avail much if you contradict them by your repulsive conduct, or ill temper, or frivolous behavior. Don't ask God to lead your husband toward the Cross and then stand in his way. I don't believe that God ever grants a prayer to which we give the lie by our daily conduct. If you want your husband or your son converted, then live for their conversion. Not only pray for them, but draw them with the silken hawser of your affection, and strengthen that with attraction of a sweet-tempered, consistent life. Practice a holy tact. If your husband is more ready to hear the Gospel message in some other church than your own, don't quarrel with him; go where he is likely to receive a blessing. Watch the leadings of Providence and the motions of his heart, and then co-operate with the Holy Spirit. I could name more

than one godly wife in my church whose prayers for their husbands—continued through many years—were answered by the conversion of those men in the sick room from which they went home to heaven. Pray on, then, ye loving wives, and ye faithful mothers, and ye earnest teachers! Pray on with the importunity of love and the eloquence of a winsome life. Who can tell how soon it may be said to you: "Woman, great is thy faith: be it unto thee even as thou wilt!"—Dr. T. L. Cuyler in N. Y. Evangelist.

CHRIST IN SORROW.

Every great sorrow is in a certain sense a lonely sorrow. It drives a man into the fastness of himself. No friends, however near and dear, can quite penetrate to the sacred chamber of his grief. They may come so near that he can catch the sound of their footsteps, and get a vague, sweet comfort out of the sense of their hovering presence; but none can enter and raise him up, whispering, "Peace, peace!" Only Christ can do that. He is the one Guest who can enter the sacred chamber of great sorrow. The soul's sense of loneliness yields to him. The heart's sensitive reserve gives way. Christ enters, and thenceforth sorrow takes on a new meaning and aspect. The blinding bereavement, the crushing loss of disappointment, the trial which has wrenched the very heartstrings assunder, the awful temptation which has swept the soul at last from its moorings—all these cries of life fall into harmony with the divine love and the divine purpose, when the Saviour enters the hidden chamber of our griefs. We never know what sorrow means or what it can do for the soul until then. "Lo," says Christ to the spirit brooding in lonely grief, "I am with you always, even unto the end of the world." Blessed promise! Lord Jesus, come thou into all our sorrow-burdened hearts; fill them with divine sympathy, and help us to learn, through thy love the sacred meaning and uses of all life's dark and painful experiences!—James Buckham in S. S. Times.

THE INCREASE OF PIETY.

If no water were to flow into a river excepting that which its originating spring sends forth, it would always be a very small stream subject to losses from various causes. There must be other sources of supply: and our great rivers are fed by innumerable springs from hills and vales along their course, here one and there another pouring in its little supply. And thus it is with Christian piety. Conversion is the spring, and a thousand renewings and outpourings feed the current of grace in the soul; and so organization starts a Church or a society, and fresh additions and new revivals and spiritual baptisms contribute to growth and strength. A great increase is desirable, but it would be a serious mistake to suppose that God's plan provides for nothing less. At some point, a big stream may come bursting the barriers and rushing into a river and making it appear to be a new and different body of water; but nature is not confined to such supplies, for the little streams, the showers, and even the occasional drops come to give their help; and so in religion, the Church gets a great revival and the soul a mighty baptism, but these are to be supplemented and followed by daily and weekly supplies from the Lord, our Giver of life and power of salvation. We are too much given to regarding a great revival as the one means of healing divisions, removing difficulties, and building up the Church; and once a year we appoint a time for seeking the mighty uplifting. O what a perversion of Christianity, as if the Lord cannot come except in the whirlwind and can save souls but once a year! Let us seek the Pentecostal outpouring, but not forget to work and pray that the Lord may "add to the Church daily" such as enter the way of salvation. It is likewise a blessed thing to receive entire sanctification of soul, body and spirit; but that will not continue entire or suffice for future needs without the daily showers and nightly dews of grace. We must be always getting more in order to be doing more and increasing in power. Hence we need the grace that comes in the private devotions and study of God's word and that which is given in the devotional services of the Sabbath and the prayer meeting and other religious gatherings.

We cannot afford to miss one of God's visits, one of the Spirit's renewings, one of the gentle dews or even drops of Divine love. We must remember that growing goes on without noise, that no one sees the process, that the increase is so slow as to be imperceptible to any of our senses; and we are to use the means and expect the result. Every service does its blessed work—every hymn, every prayer, every chapter of Scripture read, and every word of truth from human lips. Every day's sunshine, every night's dewdrops and every shower's influence for a hundred years have been needed to make the giant oak of the forest what it is; and so by appearing before God in all devotional exercises for years and years we "go from strength to strength in Zion" and become "strong in the power of His might."—Florida Advocate.

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."

Rosedale, Ark., March 22.
DEAR AUNT CARRIE:—I thought I would write to you as it is Sunday evening. I have written to you before. We have our same preacher, his name is Bro. Scroggins. We haven't a Sunday-school now. I have been wanting to write a good while. Aunt Carrie why can't we have the corner but once a month now? I am ten years old now. Inclosed find ten cents for the S. B. and T. School. Your little niece,
FANNIE TURBENTINE.

Fannie, we thought perhaps you all would take more interest in the corner if it did not appear so often. How is it with you? Sometimes we prize things more when we see them seldom. I hope you at least prize it as highly as when it came 4 times a month.
AUNT CARRIE.

Dyer, March 16.
DEAR AUNT CARRIE:—I am little boy ten years old. My sister takes THE METHODIST. I like the children's corner very much and would like to become a member. We have a very interesting Sunday-school here, but I was sick eight weeks this winter and have not attended since, but I shall try to be more prompt hereafter. Bro. Weaver is our pastor this year. We like him very much. I have three sisters and two brothers. I help my brothers work sometimes, but I prefer being a "girl boy" as I like house work better. I'm fond of helping sisters with their dolls and I can croquet and knit some. I enjoyed Aunt Carrie's letter on "Spring and the planting of seed." I close now with very best wishes to all. Your little nephew,
CLEM DYER.

Yes Clem we gladly welcome you. We would like to see more little boys interested in the corner. I hope you are entirely well and will work for the corner among your little friends; let us hear again.
AUNT CARRIE.

Howell, March 18.
DEAR AUNT CARRIE:—Here comes another little niece, asking for admittance. I read THE METHODIST, and nothing affords me more pleasure than reading the letters from the children. I am glad that you take so much interest in our department. I think you a good and true aunt. I go to Sunday-school and preaching whenever I can. Bro. Whitaker is our pastor, and I do think so much of him he is such a good preacher. How many of the little nieces take THE Little Worker? I for one and think it such a good little paper for the price. What was the matter with the letters last week? There was not but three in print, I hope you will not reject me as a niece, and hoping to see this in print, I am your little niece,
ALLIE SCHNEELY.

"There is always room for one more" is an old adage and in this case there is room for all. You see we have more little letters this week. See if others will not join our band.
AUNT CARRIE.

Mabelvale, Ark., March 9, 1893.
DEAR AUNT CARRIE:—I am a little girl eight years old, I go to Sunday-school every Sunday. Bro. J. H. Rouland is our superintendent. He says that we will have a nice time Easter Sunday, we love him very much. I do not go to school now, it is closed. We had a nice teacher. Papa is a Methodist preacher. He takes THE ARKANSAS METHODIST. I like to read it, it has so much good news in it. I hope this will not reach the waste basket. I will close for this time.
MINNIE ANDERSON.

DEAR MINNIE:—I hope you had a good time Easter. I must tell you all what we did, we had an Easter concert for the Scarritt School. We used the Woman's Missionary Program prepared for children of our Church with a little addition. Our pastor, Dr. Smart, gave us his evening hour and we had a crowded church, the little folks had recitations and dialogues, and a great deal to say about our risen Lord. We had songs too, and all seemed to have a delightful time. Our collection was about \$25, which will go to help with our room in the School. If children all over the State would send me an Easter contribution we would finish the room at once, but we will finish it by and by. Will all the children tell me about their Easter for next month's corner. With many good wishes and a prayer for the success and happiness of all the children of this corner, I am still
AUNT CARRIE.

Rison, Ark., March 2.
MRS. GEO. THORNBURGH: Dear Sister:—I send you herewith \$1.60, a contribution to the Scarritt Bible and Training School. It is the offering of our Sunday-school. Please put the amount to its intended use. I am yours truly,
D. H. COLQUETTE.

I thank Bro. Colquette for the interest he has shown in the children's corner. We pray that the school represented in this contribution may receive a hundred-fold in this life, and a home above when this life is ended.
AUNT CARRIE.

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Our Publishing House has not issued any Easter Programs; hence, we can not supply the numerous demands we have for them. The Managers of the Scarritt Bible and Training School has published a Program for Easter which will be sent free on application to Miss Belle H. Bennett, Richmond, Ky.

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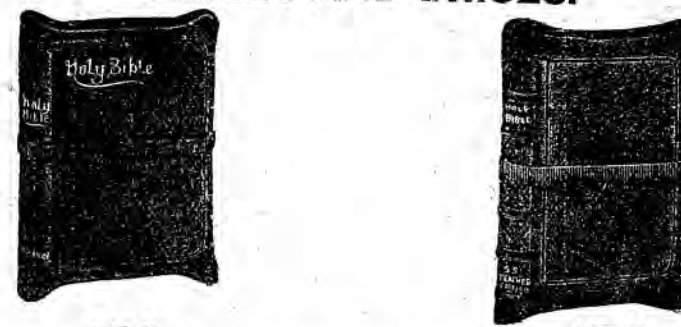
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ARKANSAS METHODIST.

THURSDAY, APRIL 13, 1893.

OBITUARIES.

D. L. BRUNER.

Daniel Lanning Bruner was born in Monroe Co., Ind., Aug. 1, 1841. In 1850 he was taken by his parents to Illinois, and 1853 to Texas where he was reared to manhood. He enlisted in the Confederate army in March 1862 and served until the close of the war. While in the army he became a Christian. In 1868 he located at Robinson, Benton Co., Ark., where he was married two years later to Miss Penelope Lital. In the fall of 1871, he together with his wife united with the M. E. Church, South, at Thornberry Camp-ground. After an illness of twelve days, suffering with pneumonia, he fell asleep in Jesus at 10:30 a. m. Feb. 26, 1893. He lived a Christian, and died as he lived. With unwavering faith in God, he rested in the promises till the last. A short time before his death, calling his weeping wife and children around him, he gave them a parting blessing, urging each one, that, "above everything else, to live a religious life." He asked them not to weep for him, assuring them that death had no terrors for him, for the "rod and staff" which had been his comfort through life were still with him. He also quoted the twenty-third Psalm entire, and in this way his latest breath was spent, and he sank peacefully to rest.

In the death of Bro. Bruner the entire community sustains a severe loss. He was the leader in all good things, and is greatly missed by all. He was a brother of the Rev. W. B. Bruner, of the Southern Illinois Conference, Rev. John Bruner of Indiana Conference and Rev. D. Bruner of South Kansas Conference, of the M. E. Church. He was also a nephew of Rev. J. H. Bruner, D. D., the time honored President of Hurassee College, Tenn. May the God of all comfort sustain his sorrowing family in this great affliction, and help them to realize that he has only gone on before. May you all live as he lived, die as he died, and meet on the other shore where parting is no more. "Thanks be unto God, which giveth us the victory through our Lord Jesus Christ."

ARTHUR MARSTON.
Elm Springs, Ark.

E. A. ELMORE.

Mrs. Elizabeth A. Elmore was born in Benton Co., Tenn., Nov. 4, 1834. She was married to W. P. Elmore July 19, 1831. Professed religion in May 1850, under the ministry of Rev. E. E. Hamilton of the Memphis Conference, and joined the M. E. Church, South, after which she with her husband and family moved to Sebastian Co., Ark., and settled near Washburn. Sister Elmore lived a Christian life until death released her from the sorrows and afflictions of earth. She died Feb. 28, 1893, leaving six children to mourn their loss, but confidently expecting to meet her in the saints' rest on high. May her children live so they may compose an unbroken family above is the prayer of their pastor.

W. R. GARDNER.

GILBERT B. PRICE.

Little Gilbert Bradford Price, son of Polk and Tressie Price, departed this life Dec. 22, 1892 at three weeks of age. Their home has been made sad by this visit of the death angel. The mother writes it was hard to give him up, but God knows best and he took him to heaven. Yes, dear bereaved ones, your babe is not lost, but saved. Look up; heaven is dearer than ever before. Thank God for the Christian's faith, when we can look up through our tears and say from our broken hearts, God knows best.

J. H. BRADFORD.

C. MCOWEN.

Miss Clara McCowen was born in Ark., 1874. She was converted and joined the M. E. Church, South, in 1890, and lived a good Christian from that time until her death, Feb. 16, 1893. She was an invalid for two years, and was confined to her bed for nine (9) weeks before her death. When the summons came for her to go to live with God, she was ready and waiting, and calling her relatives around her, she testified to them that the religion of Christ still sustained her. The last day she lived she was constantly praising God, and exhorting all to meet her in heaven. She was loved by all who knew her, and to her sorrowing mother, sisters and brothers, it seems that the light of their home is gone. May God bless the sorrowing ones, and may they meet dear Clara in the home of the blessed.

B. F. SCOTT.

Genoa, Ark.

I. A. HARRISON.

Miss Isabell A. Harrison was born in Union district, S. C., and moved with her parents to Polk Co., Tenn., in 1857. She professed religion in early life. She was married to Mr. I. M. Joice, Sept. 20, 1860, and with her husband and family moved to Sebastian Co., Ark., and settled near Oak Grove. After their arrival in Ark. she with her husband joined the M. E. Church, South, at Oak Grove, in Greenwood circuit. Sister Joice

her profession and the doctrines of the Bible. She was an affectionate wife, a kind neighbor. She died Sunday night March 12, 1893. After the use of our burial service we laid her remains to rest in old Liberty cemetery to await the angel's trumpet. We will meet her again.

W. R. GARDNER.

C. W. HICKS.

Clancy W. Hicks was born April 27, 1832, and departed this life Jan. 7, 1893. She was twice married; first to Henry Miller (who died in 1862); next to M. T. Hicks who lives to mourn, but not as those who have no hope. Sister Hicks was converted and joined the M. E. Church, South, in early life. She was a faithful good woman. She tried to exemplify the life of Christ, and was universally esteemed as a Christian lady. She was an affectionate and devoted wife and mother. She taught and trained her children for God and heaven. Heaven is her home. May the husband and children meet there.

J. I. MAYNARD.

L. B. KELLEY.

Lucy Bryan Kelley was born Dec. 4, 1839 and died March 24, 1893. Little Lucy was the second child of Dr. and Sister Kelley of Burdick, Ark., and was a remarkably sweet child. She was beautiful while living, but more beautiful in death; for she bore the impress of the touch of angels who had come to wait her blood bought spirit to that home above, where now "her bird-like voice, sings an immortal song around the tree of life." God has recalled his own, and ere long he will call the weeping relatives. May they all be prepared. Praying that papa and mamma may so live as to meet little Lucy "in the sweet by and by," I'm their sympathetic pastor,

F. N. BREWER.
St. Charles, Ark.

L. M. F. ALMOND.

Died March 14, 1893, Linnie May Florence, infant daughter of William and Luna Almond, after an illness of five days. This sweet bud of promise, this spirit fretted for eternity lingered but a little while, and then winged its way upward to a happier sphere, there to blossom in the atmosphere of heaven.

Under the light of a Savior's smile, untouched by the taint of sin, gone to live forever with God!

Glorious existence! Mother, your sheltering arms could never have held her in an embrace so close. Take comfort; give Jesus your sorrow. And meet your darling, dear papa and mamma, where troubles are no more.

Gone is your darling, dear mother, but not forever.

There will be a glorious reunion in the bright resurrection morn.

You will meet your babe in heaven there never to sever

And when your weary heart is throbbing with pain,

And you faint would clasp your darling again,

Just look away from this earthly strand,

To the beautiful fields of the better land.

A FRIEND.

The Spring,

Of all seasons in the year, is the one for making radical changes in regard to health. During the winter, the system becomes to a certain extent clogged with waste, and the blood loaded with impurities, owing to lack of exercise, close confinement in poorly ventilated shops and homes, and other causes. This is the cause of the dull, sluggish, tired feeling so general at this season, and which must be overcome, or the health may be entirely broken down. Hood's Sarsaparilla has attained the greatest popularity all over the country as the favorite Spring Medicine. It expels the accumulation of impurities through the bowels, kidneys, liver, lungs and skin, gives to the blood the purity and quality necessary to good health and overcomes that tired feeling.

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