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, $

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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	Plummerville	April 27.
Eureka Springs	Goshen	May 11.
Fayetteville	Prairie Grove	" 18.
Clarksville	Mulberry	" 25.
Newport	Mammoth Springs	June 8.
Jonesboro	St. Francis	" 22.
Dardanelle,	Belleville.	" 22.
Monticello,	Monticello	" 28.
Pine Bluff	Stuttgart	" 28.
Camden,	Waldo	July 5.
Helena	Clarendon,	July 19.
Little Rock,	Hazen	" 12.
Batesville	Salem	" 20.
Searcy	Cato	" 26.

CÆSAR AND CHRIST.

Cæsar and Christ impersonate two departments of human activity—the secular and the religious, the State and the Church. It is a dictate of reason as well as a requirement of Christianity, to "Render unto Cæsar the things that are Cæsar's and to God the things that are God's." It is not to be denied, that the Church and State have distinct but related spheres of action. It is a mistake to suppose that they are rivals and antagonistic; but they are coworkers for great ultimate ends. The sceptre of Cæsar and the Cross of Christ both stand as bulwarks of human liberty and the promoters of human progress. If the representatives of Cæsar and Christ should separately or together conspire against the best interests of the people, it would be the duty of the people to hold by the great principles of the government and Christianity rather than to have either the one or other or both corrupted. That there is a relation between Christ and Cæsar, no one will deny. Jesus Christ is "King of king's and Lord of lord's, the blessed and only potentate." Cæsar holds his place by appointment of Him, who is head over all things to the Church, and is subject to his control. The laws of Christ being the full and final expression of human obligation, both individuals and nations are bound thereby. Whenever therefore Cæsar forgets the scurce of his authority and the obligations binding him; whenever he sets himself up as the author of law and arrogates to himself the right to make good evil and evil good; it is time, if there is no human voice to speak, for the stones to cry out. When wickedness assumes the reins of government and law becomes the friend of vice and the foe of virtues, then will there be mourning in the land. "When the wicked rule, the people mourn."

It is time for us to inquire—Does Christ have his rightful place in our politics? Is he recognized as he should be in municipal, State and Federal law? Is the will of the people as found on the statute books of the country in harmony with the law of Christ? A detailed answer to these questions would require a reference to the law themselves. It will be sufficient for the purposes of this article to say that Cæsar, as represented in the legislative, judicial and executive departments of our government, falls far below our Bible standard. We boast, and truly, that we have the best government the world ever saw; but our boasting will be in vain if the deep seated evils which inhere in our body politic are not removed. This will not be done until some popular delusions are driven from the minds of the people. The popular theories of government, though immeasurably in advance of many old theories, contain a radical error, ignoring an idea fundamental to all just notions of government. Government of the people, for the people, is the basic rock of our republic. Rulers, laws, sanctions, everything connected with government, are creatures of the people. Rulers are subjects and servants; the people sovereigns. The voice of the people is the law of the land. The watchword of American politics is "the people rule." This Jeffersonian doctrine ignores Christ in politics as completely as its author ignored him in theology. This theory gives the people the right to do and to undo, and make what is done or undone, whether right or wrong, politically right, because the people do it. Now if government had to do solely with politics, expediencies and the material progress of the people; or, if the people were in morals or education what they ought to be, this theory of government might do as a finality in politics. But government has to do with the life, liberty and property of the people; it reaches into the realm of morals and has to with higher interests of citizens. Rulers are to be "terrors to evil doers and the praise of those who do well." "The people" is a very indefinite expression. It is a new and changing quantity in every generation—yes, in every election and at every precinct. Government to be government, must have a more solid basis than the will of the people. There is scarcely a greater delusion than the "*vox populi vox Dei*"—the voice of the people is the voice of God. The voice of the people may be right or it may be wrong. The true theory of government is "*vox Dei, vox populi*"—the voice of God is the voice of the people. When the Bible is made the ultimate appeal in politics, when Christ's teachings shall determine the relation of ruler and subject, debtor and creditor, master and servant, and shall become the substratum of all legislative enactment, then and not till then will government find its true and proper basis.

The Constitution is another shibboleth of the politicians. Constitutional and unconstitutional—these are the terms which are used to advocate or oppose a measure. That remarkable and unrivaled document, the ripe fruit of the political wisdom of the ages, has been made to do service on both sides of almost all great national questions. The Constitution is the test to which every law must be submitted. Without pursuing the argument further, I will say that the Constitution, however excellent and necessary, is not and cannot be to a Christian nation the supreme and final test to which all laws must conform. The issues of today are widely different from those which confronted Jefferson and Hamilton. They were throwing off the yoke of foreign oppression and laying the foundation of a great republic. How well and wisely it was done every chapter of our history is proof. How changed our condition. No foreign foe dares to molest us. Ours is the youngest, richest and most independent nation on the earth. We need no coast defenses, no great navy nor standing army. We fear no foreign foe and desire no foreign soil. Our mission to others is that of peace and good will. The statesmanship of the present is called upon to protect us against domestic enemies—the subtle, mighty enemies arrayed against our homes, our altars, the sobriety of our men and the virtue of our women— these are the foes statesmanship must fight. Organized and legalized vice is the "monster of frightful ruin" which must be destroyed. Legislation to meet this pressing need is the demand of the hour. Christ must be put into politics, if we would disintegrate and destroy the mighty army enlisted under the black banner of Satan. Legislation must "about face" on great moral issues if our nation is saved. Law must lay its mighty hand upon the giant iniquities of our time. South Carolina gone into the saloon business! What a travesty of government! What a mockery of legislation! So long as States rely upon license, "vicious in principle and powerless as a remedy," as the proper method of dealing with the whiskey traffic; so long as municipalities replenish their treasuries from the revenues of vice; so long as there are modern Jugurthas able and willing to buy a venal people, so long may our Ezekiel's say "Woe, worth the day!" Congress should crush out the saloons as it did the lottery. States should stop the wheels of commerce on the Lord's day, as Congress attempted to close the gates of the World's Fair. Gamblers and courtesans should be made to flee before officers of the law. Law and Gospel must go hand in hand. Sinai and the Cross are one in the work of the world's salvation. Cæsar and Christ have a common cause against evil doers. While Christ holds up his own blood-stained cross, he demands of Cæsar to brandish his flaming sword of justice and vengeance before the eyes of the guilty. Christ in our politics is a great need of the hour. We mean no union of Church and State, no amalgamation of the preacher and the politician, no coalescence of the secular and the religious, but we do mean for Cæsar to be true to his appointed work as a power ordained of God to be a "terror to evil doers." A generous infusion of the laws of Christ into the statutes of the nation would be the salvation of the body politic and the harbinger of a brighter day for our great republic. The glorious cross of Christ with its "*Hoc Vince*" still hangs from the dome of the sky and in a sublimer, diviner sense than Constantine ever saw, is to be the all conquering power of the world.

SIDNEY H. BABCOCK.

Searcy, May 7.

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PRESENT ASPECTS OF THE RACE QUESTION.

In what follows in this article the writer attempts to state facts as they appear to him, and not to argue for or against this or that view of things.

Some things are settled beyond dispute. The white people of the Southern States long ago not only accepted emancipation, but rojoiced in it. During all these years I have not met one Southern man who would restore the old regime if he could. Whether considered from the standpoint of morals, politics, or economics, all informed people representative of anything worth considering, know that slavery is neither good nor expedient. The consensus of opinion on this subject throughout the South is so complete that there is no doubt or discussion concerning it.

Another question is settled. The census of 1880 indicated a rate of increase in the Negro race in the South that naturally led to anxiety and foreboding. Comparing 1880 and 1870, the Negroes seemed to be increasing at a rate so much beyond the increase of the white race as to threaten, in the not very distant future, to unbalance the relations between the two peoples throughout the once slave States. But the census of 1890 corrects these misapprehensions. It is universally conceded that the census of 1870 was utterly ureliable and defective, if not fraudulent, on these questions. It is now conceded that the white race increases faster than the black race does. It is believed by many thoughtful people that the census of 1900 will show a still greater difference between the rate of increase of the two races. I am not now inquiring into the causes of this difference; the far greater death rate of the Negro race is enough to account for the difference. Whatever the explanation may be the fact remains—the census shows that the white people increase faster than the black race in the States where these people are together. This difference cannot be explained by immigration, for few immigrants of the white race enter the Southern States.

Among settled debates in this: the practicability and usefulness of educating the Negro. Speaking in round numbers, more than a million of Negro youth are attending school, and more than two million can at least read. A few have been carried so far in the process of higher education as to silence the doubters who a generation ago, convinced that the Negro could take in the rudiments, sincerely questioned his capacity for higher things. As a matter of fact this is true: While a few have shown that some of the race are capable of higher education—are able to master mathematics and metaphysics—the majority who have attempted collegiate or university courses have not succeeded to any noteworthy degree. As to the ultimate outcome of the stupendous experiment now going on of educating these recently emancipated millions, a wise man will not dogmatize; we have not gone far enough with this education experiment to know what the result may be. Yet not a few, theorizing a thousand miles away from the section where the schools and the teachers and the pupils are, express very positive opinions as to the whole matter. In questions involving so much that is known and so much more that is unknown, the best informed people are naturally the most hesitant in expressing their views as to what several generations may prove as to the capacity of a people that only yesterday, as it were, started to school. There is no serious contention now as to the practicability, desirableness, or necessity of educating the Negro; henceforth it will be a discussion as to methods and measures. And this practically unanimous conclusion of the Southern white people, who pay nearly all the taxes, indicates the greatest result so far achieved by all the workers in this difficult field.

As to the results of more than twenty-five years' devoted effort to educate the Negro in the South many of the most faithful workers have been much discouraged. They do not see in the development and expression of character the results they hoped for. They expected too much, and had forgotten history. It is easier to learn arithmetic than to learn to speak the truth; to learn to read than it is to be honest; to learn languages than it is to be chaste; to learn science than to practice the industries, economics and moralities of life. It is easier to learn books than to be manly; knowledge comes faster than character. This is not peculiar to the Negro; Saxon serfs—our grandfathers as it were—served a long apprenticeship. Not a few, without any real knowledge of the Negro, dogmatize about him in contempt of history; else theorize him outside the ordinary conditions of humanity.

In his educational development the Negro is just now at the danger line, of which he, most of all, is unconscious. As was inevitable, his education has developed wants faster than his ability to satisfy them. In most of them the result is discontent; with many, unhappiness; in some, a sort of desperation; in not a few, dishonesty. There can be no doubt on these points. A plow boy earning from $100 to $150 a year, board and lodging "thrown in," has enough to well supply his normal wants. This boy, after six years at school, not only desires, but needs, from $300 to $500 a year to satisfy the wants that have been bred in him, while his earning capacity has not grown in proportion. This state of things grows out of a natural and universal law of humanity, one especially true of the American Negro because he is now—and by no fault or choice of his—in this crisis of his development. That many half educated and unwisely taught Negroes "go to the bad" and seek money by "short cuts," is not surprising. The prisons show enough half taught white people to prove that merely learning the rudiments does not secure virtue. In all races it is true that with new knowledge new temptations come; strength to resist comes after, if at all. In all this a man of sense finds no argument against the education of a Negro, but a demonstration of the need, for him and for the white race, of more and better education.

"Better" is not the same as "more;" the imminent need for the Negro is to find out what education is now fittest for him. Nothing in these statements means the exclusion of the Negro from the highest and widest studies of which some of them are capable; it does mean, as I see it, that the "regulation college curriculum" is not what the vast majority of Negro students need. I would exclude, by arbitrary and proscriptive rules, no Negro from whatever he can achieve, but I am persuaded that, in the hard facts of this case and in pressing the "college idea" over-much, there has been much waste of money, labor, time, opportunity.

Not now—probably not for a long time to come—will the learned professions afford a field for college trained Negroes. And they cannot all teach or preach. The best corrective for the evils pointed out above is to be found in the handicraft instruction now introduced into nearly all the higher institutions for Negro youth. Experienced teachers say that industrial training fosters good discipline and the upbuilding of strong and reliable personal character. It adds to his self-respect, and abates his disposition to vanity.

As a citizen the Negro is still "in the rough," with more anxiety about his rights than his duties. This statement does not censure him; he is least of all to blame for his unhappy condition. As a citizen he has not done as badly as was expected of him by those who knew him best, and chiefly because the majority of them do not appreciate the ballot. It is true that very few of them vote intelligently. Thousands do not vote at all—not, as some suppose, because they are afraid to vote, but because the majority prefer to forego voting to paying poll tax. In many of the Southern States no man, white or black, can vote unless his tax is paid; failure to pay disfranchises thousands of Negroes and not a few white men. When there are educational tests, thousands fail to meet them.

The social question remains where it has been from the beginning. If there be any difference, the white people are more fixed in their purpose and sentiment not to enter upon social relations with the Negroes, than they have been at any time. Young men and women born since the war are more set in this feeling and habit of race-separation in social spheres than their fathers and mothers are. With exceptions so few that they do not affect the issues involved, all white people moving into the South, whether from Old or New England, promptly fall into the same attitude on this subject. They will not meet in the same social circles; they will not worship in the same churches, attend the same schools, stop at the same hotels, sit side by side in the same theatres, ride in the same cars. That legislation and public opinion will require as good accomodations by the railroads seems plain to me; as to the rest, legislation only hardens the purpose to keep apart. I am not discussing questions now; I am stating facts as I see them.

Many things press upon my attention, but there is space for only one more paragraph. The solution of the race question in the South by imigration to Africa is one of the remotest of possibilities. Now and then a few hundred are excited into talk of going to Africa, but the body of them has not the least notion of going to the land of their forefathers. They have no such race sentiment, nor do the mass of them think of leaving the States where they are. They are not now thinking of going East, North or West. What they may do fifty, or a hundred, years hence, no one can guess. But as the signs are now the questions involving the two races must be settled where they are now living together. And they will not be settled by any kind or degree of outside force; least of all is there settlement any man can desire to see by any race war whatsoever. There will be no such war.—Bishop A. G. Haygood in Zion's Herald.

THE SORROWS OF A PRESIDING ELDER.

I have been one of them. I have known what it is to be honored very highly, for my work's sake, in some quarters—mostly in the rural districts. I have known what it is to be tolerated as a sort of incubus by the "most principalest" stewards of High Steeple Church, who gave it out that they did not need a Presiding Elder, that they did not pay his salary because he earned it; and, in the end, they did not pay his salary at all. They even said they could better afford to pay the Presiding Elder to stay away than to pay him to come. These sayings of the stewards at High Steeple were intended to apply not to me personally, but to me as Presiding Elder, only it was impossible for me not to believe that I was personally very deeply affected by their conduct. They talked the same way about my successor, and will talk the same way about his successor, unless they become converted—to an intelligent conception of Methodism.

While Presiding Elder I was in several District Stewards' meetings. At first they greatly mortified me. At least one-half of the members of the District Board were selected by their Quarterly Conferences, because they would endeavor to hold down the assessments (that was under the old law). They were there to do it, and they were there for nothing else. They were as apologetic as could be expected toward the Presiding Elder and his salary, but they insisted that they could not take so large an amount as they had last year. A. station once had a whole delegation there. They came for one purpose only. They succeeded. They got a cut of $5.00 on salary of P. E., and a small reduction on other matters. It never seemed to occur to them that they had, for the sake of a few dollars, humiliated the Presiding Elder and struck a staggering blow to the progress of the District. But they had, for they were men of position and A. was the best charge in the District. I told the Bishop at the end of that year that I would not serve that District any longer. I have seen and heard some very wonderful things in these District Stewards' meetings. I have seen more than one pastoral charge start to the poor-house from a District Stewards' meeting. Whenever you see the pastor and the District Stewards both on hand to tell the Board how poor their charge is, on hand to fight down everything, you may just set it down that not much will be done on that charge that year, except to register a backward movement. Yet some men will never learn that breadth of view and liberality are the sign-boards on the road of progress; narrowness points to the poor-house.

My relation to the matter of making appointments revealed some of the sad sides of our poor human nature. I once stood up and fought for one poor fellow at every cabinet meeting during the whole session of the Annual Conference. I was the only man in the cabinet who said a word in his behalf. Only by the most persistent effort did I succeed in getting him an appointment of a certain grade and holding him there till he was read out. He was greatly disappointed, and thought, maybe still thinks, for my mouth was sealed, that I had crucified him. I was once Presiding Elder of B. District. The appointment of a certain brother was urged persistently for B. station. I stated again and again that it would not do, and gave the reasons for it. The appointment was made. It failed, as I knew it must, and the people of B. blamed me for it. I could not explain and so had to bear it. Once the people demanded the removal of a preacher. They did not tell him so. They even left the impression on him and his friends that they wanted him returned. He thought they wrote letters to that effect. Here is what they wrote: "Bro. B. asked me to write you in behalf of Bro. L., and to ask you to have him returned. I told him I would write. And now I write to say that it will ruin the charge if you don't have him moved." He was moved. His friends and relatives were much aroused against me. I was almost afraid to go about them, but I resolved to face the matter and to make others do it also, if necessary. I took one of Bro. L.'s friends out and told him what the stewards and others had really said and written; that he should have their names if necessary. That hushed the matter up. The Church at C. fell out with their preacher and wanted him moved from the circuit. He had been faithful enough to administer discipline in case of a man who had gotten drunk at one time and gambled at another. Every other place on the circuit was urgent for his return. The C. people had grown too flimsy in their moral sentiment to sustain the action of the pastor. They said he was unpopular and could do no good there. My humble opinion was that if that preacher were moved Christ would have no exponent of righteousness in that community, so far as Methodism is concerned; and that the interests of truth and holiness required that he be sent back, to do what the Church there would not do, what I knew he would do, if it led to the cross; namely, make a bold, unflinching stand for the great moral principles of the Gospel. Such a man is worth more in a community than any dozen slack-twisted Churches. That he is unpopular there is the best commendation you could give him. His name is written on high, and he must be content to suffer whatever the people of C. inflict. But let him remember that he is in the line of succession of all God's faithful prophets of old, and let him not forget that God reigns and registers. Better live on bread and water, and die for want of that, if God lets him die, than beat a cowardly retreat from the field.

I might extend this list of incidents. Such matters have given me great pain. Such as they, together with ceaseless travel and a sense of loneliness arising from the fact that the Presiding Elder belongs to nobody, has no special claim upon any body, these things render the presiding eldership a most toilsome and a most thankless place, with many vexatious annoyances. I make it a point to be kind and nice to my Presiding Elder, because I know his worth and the worth of his office, and because I know many of our people have not considered these things.

DON'T WANT IT.

OUR GREATEST OFFER. READ CAREFULLY.

To our traveling preachers in this State we renew our greatest offer (made last year) in behalf of their sons and daughters, who may attend any one of the colleges or other schools of our Church in this State:

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☞We limit the benefits of our great offer to preachers' sons or daughters, who may become students in the educational institutions of our Church in this State. All competing should send money and names as they are obtained, and one-half of their total remittances will be promptly paid on demand to the credit of the beneficiaries entitled to the same.

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NOTICE.

The Fort Smith District Conference will be held at Cauthron July 14-17. Introductory sermon Thursday night, July 13, by Rev. S. F. Goddard.

GEO. W. HILL, P. E.

The Hot Springs District Conference will be held at Black Spring, commencing July 13, at 9 a. m., and closing the 15th. Let the pastors see that the Quarterly Conference Records are brought to the District Conference. Let these Conferences be subjects of prayer from now until the time of meeting.

A. D. JENKINS, P. E.

ARKANSAS METHODIST

THURSDAY, MAY 11, 1893.

THE TOBACCO HABIT.

MR. EDITOR:—I feel wholly disinclined to enter into the discussion of this tobacce question. I repeat, I have not a syllable to write in its favor; don't use it in any form; don't want it. But I have, however, too great a reverence for and confidence in not a few gray haired veterans I wot of, to believe for a moment, that in the moderate use of the article they are guilty of a "sinful, wicked habit." Thus this habit is characterized by "late articles on this subject." A pittying, not to say contemptuous smile mounts our face at the idea of a comparatively young brother insinuating, that we would "weaken and sugar coat the truth." For forty years and more we have been trying to call things by the right name, and that too without regard to the fear or favor of any mortal man or woman. Your intentions may be all right; but that don't keep the lick from hurting. Be careful, brethren, weigh your words; keep cool.

I answer Bro. Cason's first question, "Is the tobacco habit an evil"? by asking, Is the gold habit an evil? Certainly not necessarily. Man may use gold as not abusing it; he may enjoy it, do good with it, no evil whatever attaching. But an inordinate love of it isthe root of all evil, hence persons thus under its influences "fall into temptation and a snare, and into many foolish and hurtful lusts."

I say here, without any weakening or sugar coating, that tobacco inordinately, excessively used is abused, and hence an evil, a sin. There is the rub. I can point my finger at brethren "riding on Sunday trains," at the illegally divorced and say, "O wicked man," but can I with propriety thus denounce "many good men, Elders, D. D.s and even Bishops"? Will you do it. Bro. Cason? Do it, with the word of God in your hand and you have no need of asking the other two questions. Just so sure as a doctor ought to know what disease is, and all about it, so ought preachers to know whereof they affirm when they say a thing is sin. Sin is exceeding sinful. Now, brethren, push your conclusions to their logical sequence, and I tell you, you have a big job on hand. Face it like men, call to your brethren of like faith, "Men of Israel, help," make out, in due form, your bill of charges, go into the Church courts and rest not, I adjure you by your love of souls, until you have rid the Church of every one addicted to this "wicked habit," be they gray haired veterans or elect ladies. Come now, you have said, "it is our duty to God to meet this foe," this accursed, growing evil, face it, fight it to the death, have the courage of your convictions and never let up until you have carried the day.

I know some brethren I love dearly will construe my articles on this subject as a defense of what they consider a great evil. Not so, never. But I would shield some grand old pioneers of our holy religion from the cruel, shocking charge of being old sinners. Some of my comparatively young brethren in the ministry use gold as my conscience would not let me use it. I believe they err; but shall I say they are sinful, pernicious, wicked in so doing?

I am not in the pastorate and would rather leave the discussion of this question, if it must be discussed, to brethren that are. So I hope I shall not have occasion to say more.

JAMES E. CALDWELL.

Tulip, May 1.

GOD IN US.

To me, Christ's incarnation has great significance. The scheme had one design—human redemption by the power of God. The Son clothed himself with a human nature possessing all the incident frailties, passions, ambitions and evil inclinations. Then came humanity's enemy and tempted Christ's human nature in all points as every man is tempted, yet He was without sin. Why? His humanity was essentially the same as every human nature; and, within itself, had no potency to resist its evil tendencies or redeem itself from its natural depravity. Then his divinity must have come to the rescue. There are those who preach, that when Christ was tempted, persecuted, suffering and dying, he never took advantage of his divinity. This is nothing less than teaching that humanity has latent forces which, if called into exercise, would exclude the necessity of higher assistance. I cannot accept this. I am too well acquainted with man's natural impotency.

When the eternal God took residence in the man born of woman, he subdued every evil propensity and demanded and received the unquestioning obedience of every power of that natural man. So, when Satan tempted the human, the divine prevented yielding; when he was persecuted, when he was suffering and dying, the divine was called upon to sympathize and support. Christ needed his divine authority and power as much when he was tempted and persecuted as when he touched the sick, calmed the sea, raised the dead, or made worlds. It was the divine in Christ's humanity that kept, redeemed and ennobled it. God in touch and complete control of humanity means human redemption, and is the only remedy. Christ demonstrated the possibilities of this remedy, in his incarnation and life on earth, before he shed his blood to purchase it for the race. His death was the price paid for the privilege of dwelling, with redeeming virtue, in every human nature.

This teaches us that "all flesh is as grass" so far as possessing the power of redemption. Our natural depravity is greater than we can cure. No sacrifice, no torture, no amount of good works on our part can redeem our corrupt natures and ennoble them for the life to come. God must actually touch the soul, subdue the passions, command the powers and direct the life. He has bought this right and knocks for admission. To resist a temptation is a miracle, since it is the intervention of immediate divine power. Truly, "the flesh is weak," but "I can do all things through Christ, which strengtheneth me."

W. P. WHALEY.

Hot Springs.

HIGH STEEPLE CHURCH.

"High Steeple and Its Official Staff" receives a severe but much needed handling by Bishop A. G. Haygood, D. D., in the April number of the Quarterly Review for the current year. The "High Steeples" are far too numerous and the "official staffs" too officious for the harmonious working of our Methodist machinery. We will have to top these "steeples" and take off these "staffs," or change the running gear of the machinery. Things will not run on forever crank-sided as they are now. We boast of the unity of our economy and of the harmonious adjustment of all the wheels in the machinery, but it has come to pass, that we have to accommodate the economy to the "High Steeples" and stop a wheel, or put in a new one, to suit the wishes of these "official staffs." So we either have a double economy, or two administrations of the same economy—one for the country and smaller towns and another for the "High Steeples" and their "official staffs." The economy for the country and the smaller towns is purely and truly Episcopal, and that for the "High Steepples" is practically Congregational.

These diverse, if not opposite, forms of Church government have met, if they have not blended in our administration. We are Episcopal in some persons and places and Congregational in others. When two Bishops, Haygood and Fitzgerald, begin to speak out loud on this subject in public print, it is time the ministry and memberships of the Church begin to give attention to it. They stand in the place where these different, if not diverse, forms of Church government meet, if they do not commingle. They see clearly what others see as in a glass darkly. In some cases the Bishops advise with the Presiding Elders and make the appointments accordingly, and in others the Bishops and Elders alike wait for the instructions, if not the dictation, of the "official staff" at "High steeple." They do not actually and formally call the preacher, but they do command the Bishop and his cabinet about whom to send them. The order of the "staff" comes to be the mind of the Bishop and his council. In some cases it is well understood long before Conference, that Dr. Skyscraper is to go to "High Steeple." The call and the contract are not formally made, but they are well understood long before the Bishop is called upon to approve and ratify the agreement. In such cases the Bishop is not a General Superintendent, but a signer of contracts.

In some instances these pre-Conference arrangements are published in the papers long before the time for the Bishop to sign the contract arrives. Now and then the contract is made and entered into by telegraph during the session of Conference—the parsonage and the salary agreed upon. If Spring Hill circuit or Dry Creek mission were to attempt the same thing it would be an act of treason against the best Church economy the world ever saw. If Bro. Hezekiah Faithful were to come up to Conference and begin to talk about his desire and expectation to go to Spring Hill circuit, and about the $1,500 salary the "official staff" had promised him, why he would be bounced at once for disloyalty to our Methodist economy.

Whereunto will this thing grow? This matter will have to be considered at no distant day. The unity of our administration, if not the unity of our economy, is slowly being undermined. In the course of time we will either have to come back to the Episcopal, or go over to the Congregational form of Church government. These two do not work well together in the same Church. They are in apposition, if not in opposition to each other.

One, if not both, of the good Bishops, named above, lay the responsibility for the moral character of the "official staff" at "High Steeple" on the preachers, who have the right of nominating, but not of electing, stewards. The "official staff" is elected by the "official staff," and like, generally, begets like. The son is in the image of the father. The preacher may nominate, but the "offical staff" at "High Steeple" elects the men it wants. Both the good Bishops named make a loud call upon the preachers to exercise discipline, to rid the Church of gambling, of card playing, attending theaters and horse races and dancing. Let the pastor at "High Steeple" hear and heed the call of the Bishops, and, in nine cases out of ten, the "official staff" will go to Conference, get into the Bishop's room on the sly and that pastor will be needed elsewhere—certainly will be no longer acceptable to the people at "High Steeple." The reason why he ought to stay is the very reason why he is moved. The "official staff" at "High Steeple" is a great power with the powers that be. Bishop Haygood's Review article ought to be put into tract form and scattered broadcast over the Church.

GILDEROY.

ENGLISH ROYALTY AND THE VATICAN.

The Vatican palace has 11,000 rooms. The family of the Prince of Wales received a royal welcome recently in the throne room. Such an event is not without religious as well as political and social significance. Queen Victoria has expressed willingness to receive a representative of the Pope in Florence. Leo XIII. has always shown a desire to bring the Catholic Church into more amicable relations with states. In spite of the harsh manner in which the French government has treated ecclesiastics, Leo has given notice to the clergy that they must support the republican government of France, and assume a more cordial and friendly attitude to national affairs. The effort to Romanize Britian has never been abandoned. It is a part of the effort to Romanize the world—to be a Catholic Church in reality as well as in name. The effort thus far is not a success. Bishop Hurst says that "Since William of Orange and Mary, daughter of James II. (Catholic), assumed the throne of England, in the revolution of 1688, there has been no serious question asked, or doubt expressed, of the devotion of the English sovereigns to Protestant interests. . . . The Roman Church in England is on the decline. Its apparent gains have been due to Irish immigration. . . . The church has lost, in round numbers, one million souls," between 1841 and 1887. After the interview with the Pope, the Princess of Wales visited Cardinal Rampolla, the pontifical secretary of state. If she and her family would do Rome and Italy, there are some very interesting facts to learn and sights to see, not down in the guide-books, for there are not less than 25 Protestants churches and congregations in Rome. Of Italy's 33,000,000 population, 22,000,000 have, since the downfall of the Pope's temporal power (1870), cast off forever their allegiance to the Church of Rome. These millions, as every general election in the country shows, have a fixed and unalterable aversion to the papal hierarchy. Several American churches are industriously at work in Rome, Venice, Bologna, Naples, Milan, and other parts of Italy. There are Methodist missions in thirty towns. Presbyterians and Congregationalists are doing good work. Christian worships are free throughout the kingdom of Italy. The Protestants are acquiring property and organizing schools and congregations, with a spirit which increases with every year. Already the Protestant population has grown to large dimensions, while the way is opening for still larger success. There is a strong reaction against the long-dominant Romanism, towards skepticism. This is fostered by the prevalent French literature. Many are saying: "We are Catholics, but not Roman Catholics, and are searching for the truth." Rev. A. J. Gordon, of Boston, says: "The change in Italy toward the Gospel within twenty years has been as wonderful as that of India within fifty years. . . Whether papal Italy shall be succeeded by infidel Italy is the great question which the promoters of Protestant missions have now to determine."—Zion's Herald.

How's This!

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure. F. J. CHENEY & Co., Props., Toledo, O.

We the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligation made by their firm.

WEST & TRUAX, Wholesale Druggists, Toledo, O. WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75c. per bottle. Sold by all Druggists. Testimonials free.

Last December Rev. John Eidson sold one of our METHODIST Sewing Machines to Bro. B. F. Mills, at Brookland, Craighead county. He wrote Bro. Eidson, 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."

25 CTS. PISO'S CURE FOR CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes Good. Use in time. Sold by druggists. CONSUMPTION 25 CTS.

THEY'RE WAY AHEAD of the ordinary, commonplace pills in every way. That is the reason why Dr. Pierce's Pleasant Pellets are sold *on trial*, as it were. They're guaranteed. If they don't give satisfaction, you can have your money back.

In Biliousness, or in any disorder of the stomach and bowels, you need these little "Pellets." They're small, easy to take, and perfectly *natural* in the way they work. No reaction after them; you get real and *lasting* good. They permanently *cure* Sick or Bilious Headaches, Constipation, Jaundice, Dizziness, Sour Stomach, Indigestion, and consequent stupor or drowsiness.

You can depend upon Dr. Sage's Catarrh Remedy for a perfect and permanent cure in the worst cases of Chronic Catarrh. It's a mild, soothing, cleansing, and healing preparation, which doesn't simply palliate, but completely *cures*. Its proprietors offer $500 reward for any incurable case.

EPWORTH LEAGUE.

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

PRAYER MEETING TOPICS.

MAY 14th, Influence of Conduct on Character, 1 Sam. 15:13-31; 21st, The Influence of Associations on Character, Deut. 7:1-6; 28th, Sharing our Good with others, 2 Kings 7: 3-11.

May 21, The Influence of Association on Character, Deut. 7:1-16.

Character! what is it? Not what others think of us, but what we are. Character is consolidated habit, and habit forms itself by repeated action. "Habits are like paths beaten hard by the multitude of light footsteps which go to and fro. "The daily restraints or indulgences of the nature, in the various associations of life, create the character, and character christalized settles the destiny. It has been said, and very truly, "what one loves that we become like." If we love and associate with the good, we become like them; if we love and associate with the vicious, we become vicious. Hence the doctrine of the lesson for the day: 1. That we are more or less influenced by associations. 2. We are more readily influenced by the vicious.

Application. 1. Those who are animated by a desire "to see life" had better remember the injunction; "taste not, touch not, handle not."

2. Those who take liberal license to study questionable literature, should remember that in reading their works, they are brought into close association with men. When infidelity once persuades us that men die like beasts, we will soon be brought to live like beasts.

3. Let those who are inclined to cultivate irreligious friendships bear in mind the fact that no company is preferable to bad company. We are more apt to catch the vices of others than their vritues; as disease is far more contagious than health.

Illustration. "A poor boy, who had been carefully trained in the right way, lost his father, and his mother being reduced to indigent circumstances, was obliged to engage him in one of the large cotton factories, where he met with boys of his own age, who were matured in vice and hardened in crime. Through the force of their evil example, he lost by degrees all his serious impressions, and became addicted to intemperance and the commission of crime. He came to an early and ignominious death, and left his poor mother heart-broken." "Sin, when it is finished, bringeth forth death."

SCRIPTURE READINGS.

Ex. 23:20-33: Josh. 23:1-16; Ex. 19:1-6: 2 Cor. 6:1-18; Tit. 2:1-18.

FOR THE YOUNG CONVERTS.

This article we have altered to suit us. It gives good direction for those who have been a long while converted as well as those recently, and for League meetings as well:

1. Remember always that you are not your own, but God's. God's because he has redeemed you by the precious blood of his dear Son, because he has made you his child by his Holy Spirit.

2. Pray to God every night and morning, at least; kneel down and ask for what you want for your body and soul. And pray for others as well as for yourself.

3. Read every day a verse or two of the Bible; think over what you read, and try to act to it.

4. Every night think of what you have done wrong during the day, and pray to God to forgive you, for Jesus' sake, and to keep from sinning again in the same way.

5. Keep the Lord's Day holy. Never miss going to Church at least once every Sunday. Go to the Holy Communion whenever you can. Prepare your heart for it beforehand, and make thanksgiving to God for it afterward. When you can, go to Church when there are week-day services.

6. Attend services at your own Church when you can. Do not be led by idle curiosity to go to different Churches. We should go to Church to worship God, not to please ourselves, or to be amused.

7. Avoid bad company, and never go to any place where you may be tempted to do wrong.

8. If you have done wrong confess it, and get right as soon as you can. Pray to God for help, and if you want advice do not be afraid to go and ask your own pastor.

9. Never be out of heart when you have done wrong. The Lord will forgive you, if you are really sorry. Never be over confident when you have done right. You may fall next time.

10. Think sometimes of the four last things—Death, Judgment, Heaven and Hell. That will help you to be earnest. Think often of God's goodness. That will make you love him. And if you love him, you will take delight in his commandments.

11. Be patient. Be watchful. Persevere.—Christian Advocate.

NOTES.

Let every League in the State elect their delegate to the State League Conference, at the earliest possible date, and send name to Thos. S. Buzbee, box 427, Little Rock, Ark.

Make your arrangements to be present at the opening service, and come prepared to stay to the close.

Remember the date of the League Conference, June 14-16, inclusive.

I Am So Tired

Is a common exclamation at this season. There is a certain bracing effect in cold air which is lost when the weather grows warmer; and when Nature is renewing her youth, her admirers feel dull, sluggish and tired. This condition is owing mainly to the impure condition of the blood, and its failure to supply healthy tissue to the various organs of the body. It is remarkable how susceptible the system is to the help to be derived from a good medicine at this season. Possessing just those purifying, building-up qualities which the body craves, Hood's Sarsaparilla soon overcomes that tired feeling, restores the appetite, purifies the blood, and, in short, imparts vigorous health. Its thousands of friends as with one voice declare "It Makes the Weak Strong."

We can sell you a large Family Bible for $3. They used to sell for $7 and $8. BENNETT & THORNBURGH.

LADIES

Needing a tonic, or children who want building up, should take BROWN'S IRON BITTERS. It is pleasant; cures Malaria, Indigestion, Biliousness, Liver Complaints and Neuralgia.

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Send in your name for

Our New Spring Catalogue.

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MEN'S OR BOYS' CLOTHING, HATS OR FURNISHING GOODS

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The New Song Book,
Round Notes.
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"SPIRIT AND LIFE."

By *Rev. E. S. Lorenz* of Ohio, and *Rev. D. E. Bortch* of Tennessee. Assisted by Rev. W. T Dale, of Georgia, and Prof. J. H. Rucksh, of Virginia, and over seventy-five of the leading hymn and music writers of the country.

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Prices:—35 cents per copy, postpaid, in any quantity; 30 cents per copy, by express, charges unpaid, in any quantity:

☞Be sure to see "Children's Day Programs," "Rainbows of Promise," "The Children's Crusade," and "Children's Day Treasury, No. 3." The three for 15 cents.

BARBEE & SMITH, Publishing House M. E. Church, South. *or* *LORENZ & CO.*, Publishers, Dayton, Ohio.

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For Methodists and Christian readers generally. Sent by mail, postage prepaid, at the prices named. Address all orders, with the cash to

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HEIRS OF THE KINGDOM. By Mrs. Mary Stuart Smith. 18mo. Illustrated. 40 cents.

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 one object is to turn them all to Christ.

JUNIOR CLERK, THE. A Tale of City Life. By Edwin Hodder. 16mo. Illustrated. 60 cents.

☞Just the book for boys and young men exposed to the snares and temptations of our cities. Pains should be taken to secure for it an extensive circulation amogn this class.

METHODIST ARMOR, THE; Or, A Popular Exposition of the Doctrines, Peculiar Usages, and Ecclesiastical Machinery of the Methodist Episcopal Church, South. By Hilary T. Hudson, D.D. 12mo. $1.

BETTER LAND, THE; Or, the Christian Emigrant's Guide to Heaven. Showing the Nakedness of the Land of Spiritual Egypt, the Pleasant Journey through This Wilderness, and the Glorious Inheritance of Settlers in the Celestial Canaan. By Jeremiah Dodsworth. 12mo. $1.

A CHRISTIAN'S SECRET OF A HAPPY LIFE. By Hannah Whitall Smith. A new and enlarged edition, revised by the author. 250 pages. 75cts.

"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.*

ARKANSAS METHODIST.

THURSDAY, MAY 11, 1893.

SYRUP of FIGS

ONE ENJOYS

Both the method and results when Syrup of Figs is taken; it is pleasant and refreshing to the taste, and acts gently yet promptly on the Kidneys, Liver and Bowels, cleanses the system effectually, dispels colds, headaches and fevers and cures habitual constipation. Syrup of Figs is the only remedy of its kind ever produced, pleasing to the taste and acceptable to the stomach, prompt in its action and truly beneficial in its effects, prepared only from the most healthy and agreeable substances, its many excellent qualities commend it to all and have made it the most popular remedy known.

Syrup of Figs is for sale in 50c and $1 bottles by all leading druggists. Any reliable druggist who may not have it on hand will procure it promptly for any one who wishes to try it. Do not accept any substitute.

CALIFORNIA FIG SYRUP CO.
SAN FRANCISCO, CAL.
LOUISVILLE, KY. NEW YORK, N.Y.

ROGERS STATION.

(Written in the interest of those who are seeking health and homes.)

MR. EDITOR:—We have been thinking some time of writing up this part of the country in the interest of our people in the South, who contemplate a change of residence in view of a more healthy climate. Northwest Arkansas is in many respects a very superior country. Its staple products are grain, grasses, fruits, vegetables, stock and poultry. Blue grass is said to be a natural growth here. The soil as a rule is not rich but astonishingly productive. The subsoil being clay, it is not drougthy and holds manure well, so that the poorest land with proper care can be made lastingly rich. The average yield of this soil is from 25 to 50 bushels of corn, 15 bushels of wheat, and 50 bushels of potatoes per acre. Vegetables and smaller fruits grow here to perfection, and Benton county has justly won the title of "the apple orchard of America."

We are located in the salubrious hights of the Ozark mountains, hence we are a healthy and a happy people. A change from the malarious districts of South Ark., Tex., La., Miss., Ala., Tenn. is a most certain panacea for all trouble from malarious poison, and many people suffering from pulmonary diseases have found this climate more agreeable and beneficial than the more southerly climates. While the people here are social and pleasant to live among, the more genial caste of our southern country is conspicuously wanting. There is a large northern element in this country now and if the attention of our people in the South is not called to the opportunities offered here the probability is they will go farther and not do as well, and this country will soon be in the hands of people from the North. We are glad they are here and want them to come on, but we write this for the benefit of those in the South seeking health and homes. This country is better advertized and known in Nebraska, Ohio and Indiana than in the Southern States. My judgment is there is no better country for health and for fruit and stock raising anywhere, and we want our Southern people to know it and to come and see it.

This country is not so broken as one might suppose from a study of the geography of this part of the State. There are thousands upon thousands of beautiful level country in Washington and Benton counties, and the prices of lands are reasonable. One can get a good home now on reasonable terms. But from the way real estate is advancing in value, and the rate at which it is being disposed of, the time is rapidly approaching when if a man gets a home here he will have to pay a handsome price for it.

We want to call attention especially to Rogers and vicinity. Rogers is located in Benton county, Ark., twenty miles north of Fayetteville on the St. Louis and San Francisco railroad, and in the extreme Northwestern portion of the State. The population of the town is reported at 2,000, and it is about ten years old. We have Churches and schools fully abreast of the times, and have been for more than two years the happy subjects of a special act of the Legislature forever prohibiting the manufacture and sale of intoxicating liquors within three miles of the town. Growth and prosperity are apparent on every hand—hardly a comfortable vacant house in town, and business houses all full. But the carpenters are at work and the people continue to come. Two business men from other portions of the country made application for business houses and failed to get them and had to go elsewhere to go into business. This was in the last ten days. Our business men are prosperous. There has not been a failure among them for over a year. During the months of March and April over $40,000 of real estate has been sold.

Rogers is destined to become in the near future a health resort of no small rate. We have some as fine springs here as can be found anywhere, excepting the famous Hot Springs. We have here an Electric spring, which is exciting a good deal of attention for its great curative powers over malarious troubles. The water of this spring is evidently very strongly charged with electricity. Our hotel accommodations are now good, and we have in connection with the healthful advantages of the springs for the benefit of invalids an infirmary, with all the modern hygienic apparatus for medicating the sick, such as baths and electric batteries, and the physicians said to be competent and accommodating.

This is an easy country to live in. While one does not make as much money here as in some other portions of the world, there are two good things about it; he does not have to work so hard to make it, and he has the health to enjoy it. I want to call especial attention to the poultry business. It is simply wonderful. We have here three produce houses, and the published statement of the business of one of these alone on poultry for one month is given at over $10,000. One of the proprietors of one of these firms told me recently, that he paid out some days for eggs alone over $1,100. This beats a cotton crop, and I am informed that there is not a poultry farm in the county—this is merely a spontaneous growth, but it indicates to us the enormous proportions this business might be brought to, if interest was taken in it, as will be in the near future. Hoping what I have written may prove of benefit to your readers, I will close by promising to serve anyone promptly who desires to know about this country.

W. H. W. BURNS.

TEXAS NOTES.

EDITOR ARKANSAS METHODIST:—It has been some time since I troubled you with "Texas Notes." First, I note with pleasure the weekly improvement of THE ARKANSAS METHODIST. Truly your great paper is a power for good wherever read. It ought to go into every Methodist home in your great State. My heart was stirred within me when I read the obituaries of Bros. D. N. McCurry and D. L. Bruner. The very memory of such men is as ointment poured forth. Many times have we took sweet counsel together. May the grace of God sustain their families in their sad bereavement. I am in charge Bonita and Ill. Bend—a charge of eight appointments. Built one church since Conference, and will begin another in a few days. Methodism has suffered much in these parts for the want of houses of worship of our own. The crisis is now upon us; we must build or abandon the field. This extra work of building in addition to looking after a large and scattered and to some extent discouraged membership, taxes my strength to the utmost. But while our people are poor, with the blessing of God and good large subscription to our organ, the Texas Christian Advocate, we expect to succeed. Our motto: The parsonage repaired, the erection of two good church houses and 100 conversions. I enclose subscription to THE METHODIST.

Your Brother,
L. W. HARRISON.

Bonita, Tex., May 1.

Doctors? Pshaw! Take BEECHAM'S PILLS.

FROM PASTORAL CHARGES

VANNDALE CIRCUIT.

Our 2nd Quarterly meeting was March 18, 19. Our P. E., Bro. J. C. Ritter, was there with his characteristic zeal and earnestness. He is a man of God. We love him dearly. I have 4 appointments on this work, viz.: Vanndale, Cherry Valley, Marion, Pleasant Hill, all of which I appreciate highly. My people here are truly Methodist. I believe they are in sympathy with me and praying for me; therefore, by the grace of God, I am hoping to have a good and prosperous year—indeed, I am already having it. We are having good Sunday-schools and prayer meetings at every appointment; and my people are cheerfully supplying all my temporal wants. I am, indeed, grateful to our heavenly Father for the privilege of serving this kind people; and they are certainly entitled to my very best work. Lord, help me to prove faithful.

Nearly all our families take, love and appreciate THE ARKANSAS METHODIST. We have read with much interest the articles of Bros. Withers, Boles and Moore in this week's issue, and I want to say amen to all they wrote. I know the S. S. here is a great help to the Church; 90 per cent of the children that attend S. S. attend preaching also; and as to tobacco we know better than to use it.

We are planning to observe the 2nd Sunday in May as Children's Day at Vanndale and the 3rd at Cherry Valley, at which time we expect to have our beloved brother, Rev. G. A. Dannelly, with us to lecture on Sunday-schools.

We already have the programs for Children's Day, and are hoping and praying to have good, profitable services. Bro. A. C. Shaver and two of his children, Willy and Mirtle, are very sick with slow fever. He is one of our best S. S. superintendents and a very estimable layman in our Church. Let us pray for their recovery.

Cordially,
April 29. A. C. GRAHAM.

BELLEFONTE CIRCUIT.

We are serving a good people on the Bellefonte circuit. Our stay with them so far, has been a very pleasant one, and we sincerely hope it has been in some degree profitable to the Church. Our second Quarterly Conference convened last Saturday and Sunday. Bro. Dykes, our much beloved P. E., was with us, and preached three splendid sermons to the delight of all present. I think we are improving largely upon all lines of Church work. We found the Church in a very sad condition. Bro. Cummings was pastor last year, his health failed and of course the work suffered for the want of attention. Our financial outlook is very encouraging. We have something near two-thirds of our collections in hand. The preacher's salary is paid in full up to date. We are now planning to build a parsonage on our nice little farm that was given to the Church by Bro. Charley Burns. We want to have everything in good shape for the next preacher. I have not received a pounding like my bachelor friend Gilmore; but the brethren have provided me one of the best homes in Arkansas. We have secured several new subscribers to THE ARKANSAS METHODIST, and expect to get more. Respectfully,

F. A. HILL.

Bellefonte, Ark., April 29.

Every Month
many women suffer from Excessive or Scant Menstruation; they don't know who to confide in to get proper advice. Don't confide in anybody but try
Bradfield's
Female Regulator
a Specific for PAINFUL, PROFUSE, SCANTY, SUPPRESSED and IRREGULAR MENSTRUATION.
Book to "WOMAN" mailed free.
BRADFIELD REGULATOR CO., Atlanta, Ga.
Sold by all Druggists.

GREENWOOD CIRCUIT.

In answer to your questions suggested by the article from Bishop Keener and Rev. J. A. Anderson; 1. That the statements made by the brethren are not fully justified in the charges I have served. 2. About 75 per cent of the children accessible are enrolled in the Sunday-school. 3. I seldom preach to children who do not attend Sunday-school, and quite a number of our children attend Church. 4. I have received but few into the Church who were not S. S. students. Bro. Gardner authorizes me to say for him, that after 27 years in the itinerancy at least seven-tenths of the people have been in the Sunday-school.

WM. SHERMAN, P. C.

SULPHUR SPRINGS MISSION.

Our 2nd Q. C. has come and gone. Our very efficient and estimable P. E., Rev. V. V. Harlan, was with us, preaching to the satisfaction of all present. The Conference convened at Sulphur Springs; the Lord was with us. On Sunday a collection was taken amounting to $8.75 in cash and $2.50 in subscription. This is said to be the best collection ever taken in the place for purposes of this kind. The amount may seem small to some, but to those on the ground and understanding the situation, it is quite a success. We are moving along smoothly and our work is widening. Have had 6 accessions during the quarter; hope to have a general awakening during the year. Pray for us brethren, that God's blessings may be upon our labors of love.

J. P. HUMPHREYS.

Nebo, April 27.

Newport District Conference Notice.

Will the preachers of the District please send me the names of their delegates and local preachers, who will attend the District Conference. The preachers and delegates intending to bring their wives, will also notify me at once, so that I may provide homes for their wives. Preachers from all over the State and elsewhere are cordially invited, provided they will notify me of their coming in time for me to provide homes for them. Bishop Wilson will preside, and we are expecting a great time and a great revival of religion. Come, brethren, and see our town. Our roller mill and cotton factory, our fish farm and our wonderful spring, the largest in the world; and above all, come in the spirit of Christ, praying God for a great baptism of the Holy Ghost and the conversion of a hundred souls at least to Christ. A special invitation is extended to Rev. J. F. Jernigan, the sweet singer of Arkansas, to come and conduct the song service and such other work as the committee on public worship may direct.

S. L. COCHRAN.

Mammoth Spring, Ark., May 1.

Ripans Tabules: pleasant laxative.

World's Fair Visitors.

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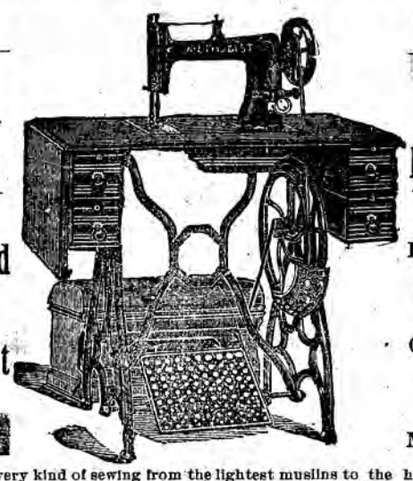

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ARKANSAS METHODIST.
Z. T. BENNETT, D. D., Editor.
GEORGE THORNBURGH, Business Manager
THURSDAY, MAY 11, 1893.

When we desire to do anything all things seems to us to point that way.
J. R. M.

The Editor is absent this week and will be next week, and he must not be held responsible for the squibs appearing over the letter
T.

The Christian who can't find time or inclination for family prayer, forgets to whom all time belongs. "Would a man rob God?" is a solemn question. T.

The Annual Conference of the A. M. E. Church was held in this city last week. Bishop B. W. Arnett presided. The Bishop is an intelligent gentleman and fluent speaker. The Conference was well attended.

Men who have physical ailments immediately seek a physician and relief. Sin like a poisoned barbed arrow has sent its deadly venom into hearts, but instead of seeking relief, men are administering anesthetics to conscience and letting sin do its deadly work. J. R. M.

Let rain fall upon sand, and it is quickly absorbed. Mix soda with sand in certain proportions and under certain conditions, and not a drop penetrates it. It is glass. Some souls absorb, others radiate. Some people's religion drinks up all the grace given like the sand does the rain. Others distribute it.
J. R. M.

Let our pastors see to it that delegates are sent to State Epworth League. Don't be content to simply come yourself, but bring or send one or more young persons from your League. Pastors will be welcomed and looked to for advice and guidance, but unless the young people are here in force the meeting will fail of its purpose. T.

The Sunday-school teacher who is not willing to teach his class that dancing, card playing and the other things our Church forbids are wrong, should resign at once. To hold views contrary to those expressed by your Church may not be very harmful, but to teach them to the young is a crime. Pretty strong statement, but think about it a little. T.

The M. E. Church, South, has officially and solemnly declared that dancing, card playing and the like are sinful and must not be indulged in by members of the Church. When a member concludes in the face of this law that it is no harm for him to do these things, he should take an inventory of his religion and see how much stock he has on hands. T.

Some good careless brother sent us from New Lewisville a very singular document. It is composed of 12 sheets of paper, on one side of which is an article on Mob Violence, on the other side of some of the sheets is an unfinished article on Sunday-schools. There is no name on it or about it to indicate who wrote it. If we had his name we would return it to the writer to be run through the shaper. T.

The program for the State Epworth League meeting limits the delegation to one member from each League, but this should not keep the Leagues from sending as many as can come. They will all be welcomed and can help the meeting and be benefited themselves. All who come will doubtless be invited to participate. The program is only a pointer or starter; it is not intended that it shall bind the meeting. We want a rousing meeting of young people to enthuse and be enthused.
T.

Many people do not look upon religion as an entirety. They select the easiest points, and pass by those that are difficult. It never occurs to them that religion is a unit, and so linked together that it cannot be broken. A prominent Church worker who was known to hate some persons was asked what she did with the petition, "Forgive us as we forgive," and very promptly answered "I skip it." A business man was approached in regard to certain business methods that were reprehensible, and he excused himself upon the ground that he was so liberal that they could afford to bear with him. A lady who is exceedingly hard upon unchastity denies it a place for repentance. This is the Romish doctrine of supererogation. The lack at some points is atoned for by excessive zeal at others. It is selling indulgences to self by doing penance at others.
J. R. M.

EDITORIAL CORRESPONDENCE.

BOARD OF MISSIONS.

After hurried preparation getting ready to start—though going often, I am seldom *ready* to leave home—I left Little Rock at 7:35 p. m. May 3, and arrived in St. Louis next morning about 9 o'clock, delayed by a crippled engine and too late to make desired connection. Leaving the "Future Great" at 8:35 p. m. over the Wabash line I reached Kansas City about 7 o'clock Friday morning in ample time to get breakfast and be present at the opening exercises of the annual meeting of the Board of Missions of the M. E. Church, South. Bishop J. C. Granbery, a member, and Rev. Dr. I. G. John, senior Secretary of the Board, were absent by reason of sickness, and Col. E. W. Cole, President of the Board, was kept at his home in Nashville, Tenn., by business imperatively demanding his attention. In his absence the vice-President, Rev. Dr. P. A. Peterson, who is a superior parliamentarian and most affable gentleman, presided to the great satisfaction of all concerned.

I should here say the members of the Board and visitors were given a formal and very cordial reception Thursday night. Rev. Dr. J. E. Godbey, P. E. of the Kansas City District, delivered the address of welcome, reported as follows by the Kansas City Times:

Not all of you are known by face to us, but your names have been often upon our lips and you are known by your works, and we feel that we are all brethren in the fellowship of the Church and the faith in Christ Jesus. We have looked to this occasion with eager interest, not only for the pleasure of seeing all our chief pastors assembled with us, and these brethren of the Missionary Board, and having thus afforded opportunity of personal acquaintance with you all, but we have especially desired that our Church might be edified, refreshed, and the Master's cause awakened to higher activities in our midst and strengthened by your spirit and counsels. The resolution passed by our last General Conference requesting that the Bishops and the Board of Missions hold their annual meetings at such points as have commanding influence in our Church was wise. We of Kansas City feel that this is such a point, and that our Zion here at the center (for we understand that Kansas City is the center of the world) will be greatly helped. We have here a city of 150,000 and just across the line 60,000 more. This vast population, except a mere handful, has gathered on these hills in the last thirty years. I began my labors as an itinerant preacher in these parts. Independence circuit was my first appointment. That was in 1861. I used to preach occasionally here, when we had but one small church in the place, and I preached across the Kaw in the little frame house that was built for an Indian congregation. Now we have over there an elegant church, and here in Kansas City, including Westport, we have eight Churches, and in Independence, which is but a suburb of Kansas City, a beautiful church with 420 members. They are not costly, but solid and commodious. Besides, we are not in debt. A financial revolution which has wrecked many a business property, has not incumbered any of our churches. We have not only kept free from debt, but the Church has made steady progress during the depression that followed the boom. During that time two of our most beautiful churches have been built. The building of that church in depressive times did much to encourage us.

It was God's gift, by the hand of his faithful servant and steward, Dr. Scarritt, now of sacred memory—the Troost Avenue Church we have just dedicated. It was built and paid for by the congregation that now worships there, most of whom are from the old mother Church at Walnut street.

Our pride in Kansas City is the stately structure that crowns yonder eastern bluff overlooking the city, and the far windings of the great river--the Scarritt Bible and Training School. That is the institution in which the whole Church has a deep interest. It represents the faith and devotion of our sisters. It is the one monument which they have erected upon the soil of their native land.

One more defense of our Zion I must mention—our Episcopal residence. This is a comely structure and beautiful for situation. We Methodists of Kansas City and the State deem ourselves fortunate in having a Bishop, native of our own State, our companion of the varied labors of the ministry, to reside among us, to overwatch and foster the interests so dear to us all.

I will not detain you to speak of the surroundings of Kansas City. We are here in a cluster of rapidly growing cities. St. Joseph, close by, has 90,000 inhabitants, and there we have six churches. Atchison is reached in two hours, a city of 25,000, where we have one of the best churches. Within the bounds of this, the Kansas City District, which includes less than the territory of two counties, we have forty churches and more than 4,500 members.

One thought only, as we welcome you this evening, comes to mingle sadness with our joy. One of the College of Bishops is missing. The gentle but brave Granbery is not with you. Such childlike meekness and such sublime heroism are united only in the soul that Christ has sanctified and strengthened by a divine faith. Our hearts are with Bishop Granbery and his family in his suffering. The love of the whole Church goes out to him.

Brethren, we welcome you as men of God, as faithful leaders of our Church, as guests whom it is an honor to entertain.

In a characteristic speech Bishop J. C. Keener responded to the address of welcome, and then followed interesting lectures on their respective fields of labor by Rev. J. L. Kennedy, a missionary to Brazil, and Rev. D. L. Anderson, a missionary to China. These brethren we are informed made stirring appeals in behalf of the cause in which they are laboring, but we have no outline even of their addresses.

Friday morning after the opening exercises and the presentation of various communications to the Board, Secretary Lambuth read the following brief introduction to the report of the Committee on Estimates for 1893-'94:

In submitting its report the Committee on Estimates would first present the financial status of the Board for the year ending March 31, 1893, as containing the data for the basis of operations for 1893-94.

The Treasurer's statement for the fiscal year just closed is as follows: Collections under regular assessment, $264.351.20; specials, $74,620.74; total collections from all sources, $338,971.94. Liabilities of the Board for borrowed money, $67,964.06.

From these figures it is gratifying to note two facts: First, that in the face of wide-spread financial depression and a strenuous effort to relieve the Board of debt the regular collections have not fallen short, but have even exceeded those of the previous year by $904.09. Second, that we have been able to pay interest amounting to $11,241.50 and reduce the amount of indebtedness for borrowed money by the sum of $61,049.82.

The committee, holding itself strictly to the By-law which limits the absolute appropriations "to a sum within the amount of the regular collections of the preceeding year," presents an estimate which brings the appropriation within the sum of $264,351.20. Relying implicitly upon the obligations of individuals, Churches and Conferences to pay the full amounts so generously subscribed and assumed for the extinguishment of the debt, the committee recommends that, in order to hold the vantage ground already gained in our mission fields, it is imperative that every effort should now be made to bring the regular collections up to the amount of the assessment: $350,000.

With few and small alterations the Board followed the carefully considered recommendations of the Committee on Estimates in making the following appropriations—the first column of figures showing the amounts asked by the various mission fields and the second the amounts granted:

Brazil	$51,370	$31,440
China	38,093	37,383
Japan	70,229	37,450
Central Mexico	42,432	36,185
Mexican Border	28,345	19,179
Northwest Mexico	50,275	17,730
Indian	33,635	19,660
Pacific	6,200	3,600
Los Angeles	11,925	4,800
Columbia	6,800	3,250
East Columbia	5,500	3,250
Denver	6,700	6,550
Montana	7,275	4,000
Western	3,200	2,000
New Mexico	6,900	5,200
Northwest Texas	4,650	1,000
West Texas	800	800
Florida	4,500	4,249
Western Virginia	2,871	1,072
German	10,350	3,800
Expenses	20,000	19,000

In addition to the foregoing absolute appropriations, the Board made at the request of Bishop Galloway a special appropriation of $1,000 for the Indian Mission Conference, to be raised by the Bishop in charge of that field, and at the request of Bishop Wilson and to be raised by him special appropriations aggregating $5,700 for Brazil.

At Wilmington two years ago the Board, alarmed by our missionary debt of $118,000, adopted a By-law against making for any year absolute appropriations beyond the total amount of the "regular" collections for the preceding year. While this rule operates as a safeguard against incurring a large debt again, it has in a number of cases prevented the making of appropriations imperatively demanded by considerations of business sagacity as well as Christian duty. I give one of several cases in point. At Las Vegas in New Mexico our Church has valuable and much needed school property, really worth from $20,000 to $25,000, but mortgaged for a debt of $10,000 past due. An urgent appeal was made for an appropriation of $5,000, which would satisfy the creditor and secure reasonable time to pay the balance and thus save that property to our Church; but the Board could not afford the desired relief without taking the money absolutely needed to maintain our missions in other fields. Here I may say many of our brethren in the West and Northwest think there has been too great disparity between the appropriations made by the Board for the foreign and the home fields, and that consequently our Church in the home fields has suffered very greatly for money, which would have yielded larger returns than the investments made in foreign fields; and, further, they insist, that it is now urgently important to do more work in the great West to prevent Roman Catholicism and Mormonism from dominating that country rich in its vast resources of undeveloped wealth. I have not made the calculation myself, but today it was stated publicly, that the Board had appropriated $178,000 to the foreign and $61,934 to the home field for the ensuing year—much less in each field than was asked for and really needed to maintain the work already undertaken, to say nothing of enlargement. In another letter I will give some statements noted concerning our Western home work, and write more of the annual meeting of the Board of Missions in this growing and stirring city.
Z. T. BENNETT.

Kansas City, May 6.

The Board closed its labors about 6 p. m. Saturday and adjourned sine die, to meet next year in Memphis, Tenn. The four sessions were open and attended by more citizens and visitors than I have seen at any former meeting of the Board. The deliberations were harmonious and some of the discussions were more interesting than usual. We did not hear as much as heretofore about China and Japan, but more about Mexico and the Pacific coast. In reply to Dr. T. M. Finney's question, 'what sort of people do we reach or attract in Mexico'? Bishop Haygood said: "Mostly poor people, the same sort John Wesley attracted, and when we cease to attract them, we go to the Devil." "Amen"! came quick and strong from Dr. Peterson. As an illustration of the heavy expenses of living in Mexico Bishop Haygood said bacon hams cost 75 cents a pound, and that he saw ham on a missionary's table only one time, and it was probably smuggled—that is, a cooked ham with a slice from it could be taken into that country without paying the heavy tariff imposed to encourage raising hogs in Mexico. Bishop Haygood thought the poor people dominated by Roman Catholicism and its corrupt priesthood in Mexico were in almost as deplorable condition as the heathen in China and Japan. As martyrs to the Protestant faith sixty-two persons have fallen in Mexico under the persecutions of Roman Catholics.

In his representation of our work on the Pacific coast Bishop Haygood said our people there have more courage, better spirit and success than heretofore; that the percentage of increase was greater than of our Church at large; that about twenty new preachers (nearly all from Georgia) had entered the Los Angeles and Pacific Conferences—seventeen of them are still there—but the Board has not made any larger appropriation for that work than it did one year ago; that five of the new men, college-bred men, were cooking their own food, and that not a man taken from Georgia had as good place as he might have gotten at home; that our Church last year received more accessions from conversions than any other Church on the Pacific coast, that it is reaching other than Southern people, and has in its membership men of all political parties—five nationalities being represented in one Church at Los Angeles.

But in reply to my question Bishop Haygood said our Church had not made any organized effort to evangelize the Chinese, who are living in great numbers on the Pacific coast. I do not know why this work has not been attempted—why we should not invest money to support missionaries to the Chinese in this country as well as to those in their native land. I know it is said the Chinese immigrants to the United States are generally from the poor and inferior class in China, but they belong to that large class most affected so far by Christian missionaries in the Celestial Empire. There our Church alone has expended about $700,000, and we had only 371 native members at the last session of the China Mission Conference. I know it is impossible to tabulate in statistics the whole or even larger part of our work there or in any other heathen land; but I repeat it is rather strange to me, that our Church and other Protestant Churches have not done more to try to convert the Chinese (about 100,000), who have come to live in our Christian land. If China is ever evangelized, it must be done largely by a native ministry raised up under the labors of Christian missionaries; hence, I feel that more could have perhaps been accomplished, if the Christian Churches of our land had tried to evangelize the Chinese immigrants and from their number send back missionaries to their countrymen. That course might at least counteract some of the evil influences from the intolerant legislation against the poor Chinese on American soil.

In this connection I will say I have heard Rev. Dr. Young J. Allen speak several times, and he has imparted much information concerning the Chinese among whom he has labored for thirty-five years. Dr. Allen thinks the teachings of Drs. Pierson, Taylor and others of late are "fanatical" in saying 'Christians are to preach the Gospel to every creature; that it is our duty to go and teach all *nations*, and the nations themselves must preach the Gospel to every *creature*.' He seems quite hopeful of the outlook in China, which he says 'is an educated and literary country.' He says the Chinese are ready to adopt and appropriate to their own use anything we can offer them and convince them is better than they already have; and that *the* great work of the Church is to convince them, that the morality of the Gospel is better than the morality taught by Confucius before they can be brought to study and learn anything of the spirituality of the Christian religion. At another time I may write more about Dr. Allen's addresses, but I will now say that he and Bishop Key do not make the same impression in speaking on missionary work in China, and I am disposed to agree in part with the conclusions reached by each.

Tomorrow many of the pulpits in this city will be occupied by members of the Board, and in the afternoon Dr. Allen and Rev. J. L. Anderson will speak on China and Brazil at the Scarritt Bible and Training School. Of that institution and of this city I wish to write Monday, probably in time to appear with what I have already written.
Z. T. BENNETT.

Kansas City, May 6, 10 p. m.

P. S. Bishop Hendrix has consented to preside at the State Conference of Epworth Leagues in Little Rock, June 15-16. B.

At Troost Avenue Church yesterday morning I had the delightful pleasure of hearing a grand sermon from Bishop A. W. Wilson, whose massive thoughts are expressed so clearly and forcefully, sometimes with overwhelming power. At 3 p. m. I went out two or three miles over the electric car line to see the Scarritt Bible and Training School and to hear lectures by Rev. J. L. Kennedy and Dr. Young J. Allen on Brazil and China respectively. I have not time now to give any outline of their interesting and instructive remarks, as I want to write particularly of the great training school established by the noble women of our Church, for the special training of missionaries and other Christian workers.

To build and equip such an institution Miss Belle H. Bennett, by authority of the Woman's Board of Missions, appealed to the Church in 1889 for the neccessary funds. Before the General Conference in 1890 Rev. Dr. Nathan Scarritt of this city had offered a very desirable sight for the school and $25,000 in cash, provided the Woman's Board would raise $25,000 more, the whole to be expended in erecting and equipping the proposed building. The day after his generous and noble offer was accepted, Dr. Scarritt died, but his family executed his wishes fully, after the additional $25,000 had been promptly raised, chiefly through the labors of Mrs. M. D. Wightman and Miss Belle H. Bennett. From the catalogue of the Training School I copy as follows: "In less than three years from the time the school was projected, the spacious, beautiful building stood complete, perfectly adapted in every particular for its purpose, and the announcement was made of the opening of the school September 14, 1892. The building is one hundred and fifty-two feet in length, with a depth of one hundred and four feet, and is built of brick, with trimmings of Lake Superior stone. It contains sixty-five rooms, forty-five of which are for the use of missionaries, teachers and students as bedrooms. There are eight large lecture-rooms, a library, and a beautiful memorial chapel. The chapel is intended to contain memorial tablets and windows of deceased missionaries, and thus keep sacred the memory of our heroic dead. Four beautiful stained glass windows have already been placed there in memory of Rev. Nathan Scarritt, D. D., Dora Rankin, Clara Chrisman and Dona Hamilton. The building is lighted with gas, heated by steam, and supplied with water on every floor by the city waterworks. It is located just three blocks from the Northeast Electric Railway, whose cars reach the central business part of the city within a fifteen or twenty minutes' ride from the building. Ample facilities for religious work will be given the students, under the direction of the pastors of the city.

The Woman's Board of Missions at its annual meeting, held in Lexington, June 4th, elected Miss Maria Layng Gibson, of Covington, Kentucky, principal of the school, together with a corps of the best instructors in the several departments hereafter mentioned. The hospital connected with the building affords the needed experience in nurse-training, and a Medical Faculty and Hospital Staff has been secured, composed of the best physicians and surgeons in Kansas City. From the beginning of the enterprise, Bishop E. R. Hendrix had a clear foresight of its large possibilities, and as President of the Board of Managers has given to it in the past much thought and time and will continue in the future to guide its course."

At the opening and dedicatory exercises Sept. 14, 1892, Bishop Hendrix stated that "the Training School, beginning in a Woman's heart, represented especially the offerings of devout women, who had added $61,000 to Dr. Scarritt's gift of $40,000, so that the institution to be that day formally dedicated represented over $100,000 in grounds, building and endowment." In its location and architectural beauty and magnificence the Training School has fully met, if not surpassed, the expectations of the most sanguine leaders in the great enterprise. In its several departments of teaching and training it combines the advantages of the college and hospital; hence, from its halls will go forth consecrated and educated women thoroughly equipped for missionary and other Christian work. More in my next.
Z. T. BENNETT.

Kansas City, May 8.

WHAT ARE YOU DOING?

"We are getting along swimmingly in our Church. We think that we have the best preacher in the Conference; we are delighted with him. The members of other Churches are always glad of an opportunity to hear him. We never had such congregations before." Yes, your pastor is a true man and you have good reason to hold him in high esteem. you may depend on him for faithful, earnest, hard work. He will do everything in his power to promote every interest of the Church. But what are *you* doing?

"Then we have an admirably organized Sunday-school. Some of the most intelligent and pious men and women in the Church are engaged in it as officers and teachers. They have the room crowded with children—many of them poor children, whom they supply with clothing, in order that they may attend the school—and it is really wonderful to see what a change is wrought in these children as they grow up under these influences. Our Church is doing a grand work in this field." We rejoice to know that there are devout men and women in your Church who, under the constraint of the love of Christ, are so ready to undertake and prosecute this noble work; but, Brother, we are concerned to know what part you have in it. What are *you* doing?

"And we have an organized system for visiting the poor and sick, and caring for them. In addition

to the visits of the pastor, there are others among us who go to see them, pray with them and otherwise help them. You never hear any complaint that our poor are neglected." That is indeed commendable. "To visit the fatherless and widow in their affliction" is one branch of the religion that "is pure and undefiled before God and the Father." We are glad to know that your Church has this mark of genuine piety. But what are *you* doing in this matter?

"Our finances, too, are in good condition. The weekly collections keep abreast with the expenses, so that we have no trouble on that score." That is a good report. Would that all the Churches could make as favorable a showing. But who does all this? What are *you* doing? Excuse us if we press the question. Too many of our people have permitted their own individuality to be lost in the aggregate of the Church, and with it their sense of personal responsibility. Perhaps that has been the case with you. If so, what right have you to be exulting in this way? If others have felt the solemnity of their obligations to God, and have done and are doing this work, are you entitled to any share of the credit? Will God commend you for their fidelity? It is as much your duty as theirs to be "always abounding in the work of the Lord." Hence, we ask, not what the Church is doing, but what are you as an individual doing for the Master's cause? God deals with us, not as Churches, but as individuals. "Every man shall give an account of himself to God." What is the state of your account? Brother, what are *you* doing? J. F. F.

MORRILTON DIST. CONF.

The thirteenth session of the Morrilton District Conference was held at Plummerville, Ark., April 27-29, 1893. Presiding Elder Rev. D. J. Weems presiding; O. H. Tucker and J. M. Williams, secretaries. Members present: Clerical, twelve out of sixteen; lay, twenty-nine out of ninety-four; visitors, Dr. Z. T. Bennett, Dr. Jewel, Revs. C. A. Bayless and —— Harris; also, Bishop Lane of the C. M. E. Church.

The reports from the charges show that the work is in a healthy spiritual condition; only a few of the charges have had revivals yet, but there have been a number of conversions and additions to the Church. Of the families about 30 per cent have family worship. Of the membership of the Church perhaps 40 per cent attend prayer and class meetings. More than 80 per cent read THE ARKANSAS METHODIST and other "religious literature." One notable feature of the Conference was, that laymen took an active part, especially in the discussions on ministerial support, Sunday-schools, pastoral instruction of the children and the Epworth League. Collections were taken in the interest of Lane Institute, Quitman College Students' Loan Fund and the support of Bro. Adachi, a Japanese student of Hendrix College. Dr. Bennett addressed the Conference in behalf of THE ARKANSAS METHODIST and also of the importance of caring for the children and young people. Prest. Millar spoke at length and earnestly on the subject of education and for Hendrix College. Quitman College was represented by its president. Revs. Johnston, Williams, Stephenson, Cantrell and others did the preaching. Presiding Elder Weems looked well to every interest and is making full proof of his ministry.

The Conference and visitors were splendidly entertained by the generous and kind people of Plummerville.

The Committee on Missions and Boundaries recommended that the Morganton and Cleveland missions be raised to circuits, and that there be a new mission formed lying west and south of Quitman. The election of lay delegates to the Annual Conference resulted in the choice of C. Bost, W. M. Clifton, J. M. Jenkins and G. W. Williams, L. P., as delegates; J. R. Charles, R. A. Willbanks and J. A. McIver, alternates. Clinton was chosen as the place for the next meeting.

O. H. TUCKER, Sec'y.

P. S. I was water-bound two days on my way home, hence this delay. O. H. T.

Mrs. Mary E. O'Fallon

of Piqua, O., says the Physicians are Astonished, and look at her like one

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Hood's Sarsaparilla

and am now a well woman. I weigh 128 lbs., eat well and do the work for a large family. My case seems a wonderful recovery and physicians look at me in astonishment, as almost **like one raised from the dead.**"

HOOD'S PILLS should be in every family medicine chest. Once used, always preferred.

PERSONAL AND OTHER NOTES

Rev. W. A. Steele of Stuttgart, on his way to the reunion at Lockesburg, dropped in on Friday. He is as jolly as ever.

Rev. Wm. Sherman, P. C. of Greenwood C't, wrote May 1, reporting protracted services at Greenwood, with two conversions and prospect of a glorious revival.

Bishop Isaac Lane called Thursday. He is having some success raising funds for Lane College.

Editor C. C. Colburn of Ozark dropped in on us Thursday for a pleasant moment.

Rev. J. K. Farris returned to work Thursday from visiting a sick brother. The brother was better.

Rev. A. H. Ferguson of Noble, Texas, accompanied by his sister, Mrs. Trotter of Jacksonville, called Friday.

Rev. E. Garrett gave us a pleasant call Wednesday last. Sister Garrett accompanied him.

Rev. S. N. Burns was a delegate from Warren to the Grand Lodge Knights and Ladies of Honor held at Forrest City last week, and on his return dropped in on us Thursday.

Bro. J. F. Jernigan sends us $1.00 to pay for the paper to some worthy poor person. If one hundred persons would do likewise two hundred would be blessed—one hundred gives and one hundred receives.

In a note received this week from Rev. J. S. Clower, he says: "I am scarcely able to sit up; have kept my bed part of today and all day yesterday. I had a fine trip to Texas and want to write something of it if I get able before it gets old. I was at Cisco and saw Bro. Jolly, a former member of the Arkansas Conference, in his distressed condition. The church house blown all to pieces, and so was the parsonage, leaving Bro. J. with a sick, bedridden wife without shelter and his mother-in-law killed in the storm. How any of them escaped, I suppose the good Lord only knows. The destruction of Cisco is so complete that I never expect to see anything to compare with it.'"

Rev. G. W. Mathews, P. C. of Liberty C't, on his way from visiting a sick son at Tulip called Wednesday.

We have recieved the program for Commencement exercises of "Thompson Classical Institute, Paragould, Ark. This splendid school closes a prosperous session, June 9-14.

Bro. J. W. Jones of Mt. Vernon, an old time friend of the Editor, called Tuesday. He brought his young daughter down to have her eye treated by Dr. Murrell.

Rev. J. B. Thomas writes that he is moving on smoothly trying to build at Portland and improve at Parkdale. Interest in THE ARKANSAS METHODIST growing.

Galloway College. Commencement Exercises.

Saturday June 3: 6 p. m., Art Levee; 8 p. m., Elocution and Physical Culture.

Sunday June 4: 9 a. m., College Love-feast; 11 a. m., Baccalaureate Sermon by Rev. Jno. M. Crowe, D.D.; 4 p. m., Y. W. C. A. Sermon by Rev. Stonewall Anderson; 8 p. m., Missionary Society Anniversary, Sermon by Rev. E N. Evans.

Monday June 5: Class Day. 8 p. m., Exercises by Class of '93.

Tuesday June 6: 10 a. m., Address to the Literary Societies by Hon. T. C. McRae; 4 p. m., Meeting of Board of Trustees; 8 p. m., Annual Concert.

Wednesday June 7: 10 a. m., Graduating Exercises; Address by Bishop Charles B. Galloway. Conferring of Degrees and Presentation of Medals.

It is earnestly desired that Dr. Crowe will also deliver his famous Lecture, The Tell-Tale-Tick of Time.

The Faculty unite in saying they have never seen in any school with which they have been associated, either as teachers or pupils, closer study or better deportment. It has been an exceedingly pleasant and successful year. Many of our girls have engaged rooms for next year, also a number of new applications have been filed.

A cordial invitation to attend our Commencement exercises is extended to our ministers and friends generally. JOHN H. DYE.

MARRIED.

At the residence of Mr. J. C. Kelley April 9, 1893, Mr. R. F. Kelley and Miss Zeany Seahron. Also at same time and place, Mr. W. F. Barnette and Miss Dollie Workman, all of Benton Co., Ark., J. P. Humphreys officiating.

At the residence of the bride's stepfather, Mr. James Linton, April 16, 1893, Mr. R. P. Jarboe and Miss Mary E. Fulkerson, both of Benton Co., Ark., J. P. Humphreys officiating.

At Hunter's Chapel Church near Burmuda, Ark., on the night of May 3, Miss Nellie Howard of Roe, Ark., and Prof. T. C. Dawson of Mead, Ark., Rev. W. J. Dawson of Avera miss. officiating.

May 7, 1893, at the Hall Hotel in Waldo, Ark., Mr. J. R. Lagrone and Miss Lizzie Hendrix, Rev. J. A. Sage officiating.

April 26, 1893, at First Presbyterian Church at Columbus, Ark. by Rev. W. T. Locke, Mr. John H. Cheatham of Wilton, Ark., and Miss Sallie Jones of Columbus, Ark.

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EDITOR'S APPOINTMENTS.

Returning from Kansas City the Editor of this paper expects to go via Springdale, May 10, to the Eureka Springs District Conference at Goshen. Leaving there Saturday, May 13, he wishes to preach Sunday at 11 a. m. at Elm Springs; Sunday night at Pleasant Hill on Center Point C't; Monday night at Springtown; Tuesday night at Siloam Springs; Wednesday night at Cincinnati; and then go Thursday to the Fayetteville District Conference at Prairie Grove.

CHRISTIAN CITIZENSHIP.

The New York Observer says: "We have greater battles to fight for national integrity and political liberty than those of the Revolution or the civil war. They may be peaceful if we do our duty now. But unless the Christian masses of this nation rise to their duty and make sacrifices of time and strength and money, they will find, too late, that the adversaries have taken possession of their laws and their places of power. It is suicidal for religious men to talk of the Churches having nothing to do with politics, if they mean that the influunce of the Churches is not to be concentrated on politics, when these include such matters as the triumph of rum, the desecration of the Sabbath, the obliteration of all traces of Christianity from our laws. Our pulpit can never afford to lessen their force in preaching the Gospel and in seeking to make men Christians. But our ministers and laymen and women must show that they are Christians by lifting up their standard against the enemy that is now coming in like a flood. They must, if necessary, forget all other politics in this one kind of politics, the politics that compels our rulers to respect the opinions of the Christian public."

Brave, timely words. Will hearts consecrated to God in holy service give heed to the warning? Or will the love of ease, or a pietism that favors self-indulgence cause us to betray a sacred trust?

Historical researches of recent date lend new luster to the names of certain Christian heroes of Revolutionary fame. The nation may seem tardy in acknowledging its debt of gratitude to them. But a wide interval of time is usually necessary in forming a just estimate of such men. Their fidelity amid trying ordeals did not always relieve them from ungenerous criticism; and, because of this, some of the historical records of the time were partial and untrustworthy.

John Jay, the Christian patriot, was one of these. He came from a strict Huguenot ancestry. He believed God's word and took delight is His holy Sabbaths. "Religion with Jay," says his biographer, "was no vague sentiment, but was ingrafted in his whole character, and no man could be more appropriately called a Christian statesman. Hence, while in Paris, the rampant infidelity pervading the higher classes of France was a source of pain and annoyance to him. 'I was at a large party,' he says in one of his letters, 'of which were several of that description. They spoke freely and contemptuously of religion. In the course of conversation one of them asked me if I believed in Christ. I answered that I did, and that I thanked God that I did.' As the honored ambassador of the American republic, our nation owes a debt of gratitude to him for his manly confession. No one can estimate the value of such testimony, given at one of the chief centers of earthly power, where the wildest form. of infidelity was then dominant. No one can deny that God was pleased to smile upon the American republic, because of the presence of such a man in its highest councils when the foundations were being laid.

We are not called to represent Christian principles at a foreign court, but at home, where foreign influences for evil threaten the republic. Never have Christian patriots occupied a more responsible position. The voice of God is unmistakable. Fierce battles are going on all around us. Moral questions enter into the strife, not merely economic and social. Everywhere the sanctified hosts of God should rally to maintain the institutions that Christianity has founded on these shores. Timidity or indecision should not characterize at such a time the Christian. Everywhere the lovers of righteousness should stand heroically together in the name of Him who has said: "The nations that will not serve me shall utterly perish."—N. Y. Advocate.

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PLANS OF EPISCOPAL VISITATION, 1893-94.

First District—Bishop Keener.

Tennessee Conference—At Labanon, Tenn., October 18.

Arkansas Conference--Clarksville, Ark., November 22.

Little Rock Conference—At Hot Springs, Ark., December 6.

White River Conference—At Jonesboro, Ark., December 13.

Second District—Bishop Wilson.

Brazil Conference—At Sao Paulo, July 27.

West Texas Conference—At Beeville, Tex., November 1.

German Mission Conference — At Grassyville, Tex., November 9.

Northwest Texas Conference—At Fort Worth, Tex., November 15.

North Texas Conference—At Wichita Falls, Tex., November 29.

Third District—Bishop Granbery.

Virginia Conference—At Danville, Va., November 22.

Baltimore Conference—At Fredericksburg, Va., March 22.

Fourth District—Bishop Hargrove.

Illinois Conference—At Nashville, Ill., October 5.

North Mississippi Conference—At Columbus, Miss., November 29.

South Carolina Conference—At Sumter, S. C., December 6.

Alabama Conference—At Opelika, Ala., December 13.

Fifth District—Bishop Duncan.

St. Louis Conference—At West Plains, Mo., September 27.

Holston Conference at Broad Street Church, Knoxville Tenn., October 11.

North Alabama Conference—At Talladega, Ala., November 15.

Western North Carolina Conference—At Tryon Street Church, Charleston, N. C., November 20.

North Carolina Conference—At Fifth Street Church, Wilmington N. C., December 6.

Sixth District—Bishop Galloway.

Western Virginia Conference—Ashland, Ky., September 6.

Kentucky Conference—Maysville, Ky., September 13.

Louisville Conference—At Elkton, Ky., September 27.

Memphis Conference — At Central Church, Memphis, Tenn., November 29.

South Georgia Conference—At Dawson, Ga., December 13.

Seventh District—Bishop Hendrix.

Northwest Mexican Conference—El Paso, Tex., October 25.

Central Mexican Conference—City of Mexico, November 15.

Mexican Border Mission Conference—Monterey, Mexico, November 23.

Texas Conference—Navasota, Tex., November 30.

East Texas Conference—At Orange, Tex., December 7.

Eighth District—Bishop Key.

Japan Mission Conference—Hiroshima, July 12.

China Mission Conferenc—At Shanghai, October 18.

New Mexico Conference—At Eddy, N. M., July 13.

Denver Conference—At St. Paul's Church, Denver, Colo., July 27.

Indian Mission Conference—At Vinita, I. T., November 1.

Mississippi Conference—At Hazlehurst, Miss., December 7.

Louisiana Conference—At Homer, La., December 14.

Ninth District—Bishop Haygood.

Western Conference—At Kansas City, Kan., August 31.

Missouri Conference—At Monroe City, Mo., September 13.

Southwest Missouri Conference—At Boonville, Mo., September 20.

North Georgia Conference—At Gainesville, Ga., November 29.

Florida Conference—At Palataka, Fla., January 3.

Tenth District—Bishop Fitzgerald.

Montana Conference—At Butte City, Mont., August 16.

East Columbia Conference—At Pendleton, Ore., August 30.

Columbia Conference—At Myrtle Creek, Ore., September 13.

Los Angeles Conference—At Los Angeles, Cal., September 27.

Pacific Conference--At Fresno, Cal., October 11.

Ripans Tabules: one gives relief.

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(Mention this Paper.)

IF MARTHA ROGERS,

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

JESSE O. W. JONES,

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

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

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We call attention to the change in advertisement of Dr. T. E. Murrell. Dr. Murrell has taken into co-partnership with himself Dr. Vinsonhaler, who comes to this city highly endorsed for his personal and professional character.

ARKANSAS METHODIST.

THURSDAY, MAY 11, 1893.

THE FAMILY.

A SOLEMN QUESTION.

Do you hold family prayers? This is a solemn question; one that no father should lightly pass; for upon its answer hang eternal joy or endless woes. Parents are responsible for the proper moral and religious training of their children. This cannot be rightly done without family religion; and family religion without family prayers is a train without an engine. In the last day, when the secret of all hearts shall be made known, you will be required to answer this question. It will be an awful moment if you have to answer it in the negative. On that day the good and the bad shall be separated, and it may be your lot to hear the Great Judge say to your child, "Depart." And that, because you neglected this delightful duty.

Think about it. Go into your closet and take it to God in prayer. Ask him to give you the grace and courage to take up the cross. Remember that if you have a crown you must first bear your cross; for "no cross, no crown," is certainly true. It will not be a cross long, but soon a pleasure. No duty pays a larger per cent. of real inward joy than this. And then the good it does in bringing souls to Christ is not to be estimated or measured. You may gain some idea of it at an experience meeting. There note how many will testify that they owe their conversion to the home altar, and you will have positive evidence that in bringing souls into the fold of Christ there is no means of grace comparable to it.

There are hundreds and thousands of souls in heaven today that would be in torment but for the home altar; and as many in torment because of its neglect. Parents cannot enjoy religion as they ought, while living in neglect of this duty while their children are straying farther and farther from God every day that they live. Brother, to be happy, and save your children, erect the family altar.—Alabama Advocate.

ABRAHAM AND THE PARENTS OF TODAY.

God ordered Abraham's sacrificial offering of Isaac put on record to serve as a great object lesson to humanity in faith and obedience. Abraham did not ask for an explanation concerning God's promise, neither did he hesitate through love for Isaac. The one thought with him was, "God has commanded, I must obey."

How is it with the fathers and mothers in Israel today? Are they willing to offer their children a living sacrifice to the service of Christ? How many like Abraham would lead their only son to the mount of sacrifice, and bind him with cords to the altar?

There is a god to whom many are sacrificing their sons and daughters, but it is the god of this world. They are led to the altar of fashion or sacrificed to the god called money. They are instructed in money getting and money holding, in the ways of fashion and "high life." They walk in obedience to the commandments of the god of this world. Drink wine, play cards, attend theatres and lead in the german. A man of sound judgment said not long since, he was of the opinion that women were damning the world. This is a fearful accusation, but when we see mothers teaching their daughters to pander to the dictates of fashion at any cost, we are inclined to think he is not far wrong. Nearly every interest is illy affected by the morbid restlessness of society in its endless struggle to meet the demands of fashion. Fathers are encumbered with heavy indebtedness, the home of joy and peace becomes the abode of discontent; young men by parlor wine drinking and card playing, become drunkards and gamblers, and such Mede and Persian laws are inaugurated that sometimes a young man, in order to be fashionable, is driven to felony. These are the altars upon which the Isaacs of today are sacrificed. Who wonders that such parents regard Abraham as a man out of the regular order of creation. They think it strange that this old Jewish patriarch should sacrifice his only son to God. Do they not suppose Abraham would be equally surprised to see them sacrifice their children on the altar of fashion to obtain that distinguished and most coveted social appellation, "A leader in society?"

The newspapers voice the sentiment of fashionable mothers in setting apart certain space for silly society gossip, cuts of wasp waists, and an array of unmeaning adjectives accompanied with a picture of some "brilliant belle," whose chief distinction seems to be her ability to lead in a "grand charity ball" or preside over a "swell social organization." This is Sunday (!) reading in some of our dailies. A journalism that will stoop to encourage such demoralizing influence is an eating cancer on the social body. Shame upon women that the only department provided for their special benefit should be filled with such contemptible stuff. How many after reading it are in a frame of mind to pray for the service which they expect to attend? They go to the house of God with the contents of the "Society column" whirling in their brain, looking, as the society editor intimates, to see who wears the most attractive dress and bonnet. What preacher is able to preach with power to such hearers? Utterly out of sympathy with Christ and his message. Why this state of affairs? The mothers in Israel have gone after other gods. Many of them have become the variest idolaters. We cannot expect their sons and daughters to hear the voice of God while they are sacrificing them to the god of this world. They are paying the newspapers to fill the home with deadly poison. Their children have drunk heavy drafts until their brains are well-nigh intoxicated. They have reached the point where they are calling for more, and the papers are ready to give it. They are standing upon a rotten foundation; the merest trifle will cause them to fall. If there is domestic disturbance, or financial depression, or a disappointed love, they go out to commit suicide or drown their spirits in drink. It is useless to appeal to the newspapers; they "publish what the people demand." If it is poison they give it. They consult the public taste; if it asks for sensation they deal it out lavishly. We cannot look to the newspapers for reform; that is out of their line of business. To revolutionize society we must begin in the home. Teach our daughters to seek the ornament of "a meek and quiet spirit," that inward adorning which is "in the sight of God of great price." Instruct our sons in the law of the Lord, that they may see that "the law of thy mouth is better than thousands of gold and silver." In order to do this we must have the law of God within our own hearts. "And the words which I command you this day shall be in thine heart, and thou shalt teach them diligently unto thy children, and shall talk of them when thou sittest in thine house, when thou walkest by the way, when thou liest down, and when thou risest up," MRS. J. J. ANSLEY in Wesleyan Advocate.

CHILDREN IN HEAVEN.

"What is it when a child dies? It is the great Head Master calling the child up into his own room, away from all the under teachers to finish his eduation under his own eye, close at his feet. The whole thought of a child's growth and development in heaven, instead of here on earth, is one of the most exalted and bewildering on which the mind can rest. Always the child must be there. Always there must be something in those who died as children to make them different to all eternity from those who grow up to be men here among all the temptations and hindrances of earth. There must forever be something in their perfect trust in the Father, something in the peculiar nearness and innocent familiarity of their life with Jesus; something in the simplicity and instinctiveness of their relation to the truth, something purer even among all the perfect purity which we shall have reached, something wiser than the wisest, showing that even there there is a revelation that can be given only to the babes."—Phillips Brooks.

A CRY OF DELIVERANCE.

"Wash me thoroughly from mine iniquity, and cleanse me from my sin."

In the first verse of the fifty-first Psalm as a sinner deeply conscious of the multitude and enormity of the iniquity of his transgressions, the Psalmist pleads for mercy, and for the blotting out of his transgressions.

In the passage before us his plea is stronger and more comprehensive. He pleads for a thorough washing from iniquity and a cleansing from his sin. He saw that the work must be deep and thorough; not simply outward, but inward.

When by the light of the Holy Spirit the ground of the heart is disclosed, and the inward defilement is revealed in its native deformity, it becomes no trifle. Carnality is an awful reality, and its iron sway over the human heart is tremendous. And amid these revealings the cry for deliverance is extorted. As the poet expresses it:

"Break off the yoke of inbred sin,
And fully set my spirit free;
I can not rest till pure within,
Till I am wholly lost in Thee."

Or, as in the passage before us: "Wash me thoroughly from mine iniquity,"—or, as it might be rendered: "Wash me through and through"—extend the cleansing to every part of my being, so I may be undefiled in thy presence.

Sin, not only in outward act, but in the inward principle, had become terrible to the view of the Psalmist. It followed him like a horrid specter. He says, "My sin is ever before me." And it was revealed to him in its enormity in its relation to God. He says, "Against thee, and thee only, have I sinned and done this evil in thy sight." True, sin is against the individual, and against the interest of human society; but its vileness is, that it is against God, against his sovereignty, his law, and especially his love. The soul led to see this may well cry out for deliverance; not a partial, but an entire deliverance; so that sin shall not sway us, but have no existence within us. This is a great salvation, and no sacrifice is too great in order to obtain it.—Guide to Holiness.

GET IN SOMEWHERE.

Find your place in some Christian Church as soon as possible. Do not delay, but go at once to some godly minister and tell him that you are on the Lord's side and want to get into rank with his people. I once heard of a little child who had recently been converted. She was one day talking to her grandfather, who was questioning her about her new faith and no doubt, giving her some good advice. Finally she said, "Grandpa are you a Christian?"

"Yes, my dear, I hope I am."

"What Church do you belong to, grandpa?"

"Oh, I belong to the Church of Christ."

"But what is that? Are you a member of the same Church that mamma and I are—the Episcopal Church?"

"No, my dear, I am not an Episcopalian."

"Are you a Presbyterian, then?"

"No I am not a Presbyterian."

"Are you a Baptist, then?"

"No."

"Are you a Methodist?"

"No, dear, I do not belong to any of the Churches; I just belong to Christ."

After a pause, in which the little one was thinking it all over, she turned her face up to her grandfather's and said: "Well, grandpa, if I were you, I would try and get in somewhere."

Now, I think the little Christian was right, and the old was wrong. I know there are many who, from various reasons, stand apart from organized relation to the Church of God. No Church is perfect. No doubt we might all find things in the Churches to which we are allied which we could wish might be changed, and certainly we see things in other bodies which we do not approve, but at the same time I would say that it is better to be in than out. Imperfect as the outward Church is, nevertheless it is the Church of God, and among its members are to be found the true people of God, and within her organization are found the ordinances of God. I repeat the little girl's advice, "Get in somewhere."—Dr. Pentecost.

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A teaspoonful added to a glass of hot or cold water, and sweetened to the taste, will be refreshing and invigorating.

Children's Corner.

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

Holly Springs, Ark., April 20.

DEAR AUNT CARRIE:—I want to be one of your little nieces. I have been thinking of writing for some time, but am a little afraid of the waste basket; though mamma said I will never accomplish anything if I never try. I have three brothers older than myself and one sister younger; she is seven years old and I am nine. My two oldest brothers belong to the Church. We have a good Sunday-school; we live two miles away but try to attend regularly. Papa and mamma are teachers in the Sunday-school. We are preparing for Children's Day, hope we will have a nice time and get a good collection. Bro. F. M. Crownover is our superintendent and Rev. A. S. Scott is our pastor. Bro. McKennon, our Elder intends holding district meetings here this summer; we would be so glad if you could attend, can't you? Little sister and I send five cents each for the S. B. and T. School CLARA HEAD.

Dear Clara, I am glad to have your name on our roll. I should be glad to attend your district meeting but think it impossible; but try to do all the good you can in the meeting, look forward expecting a blessing, and our God will not disappoint you. AUNT CARRIE.

Wynne, Ark., April 19.

DEAR AUNT CARRIE:—I have been reading the cousins' letters in THE METHODIST, and I thought I would try and write too. I have four brothers and two sisters, one brother and one sister older than myself. I am 13 years old, and I am a member of the M. E. Church, South. I joined when I was 12 years old. We have the same preacher we had last year, his name is Bro. Castlebery. I will close. I hope I will see my lerter in print. I am your niece. MATTIE BROWN.

I am so glad Mattie to hear you say I am a Christian. Twelve years seems to me to be such appropriate age for children to be about their Father's business. You all know what our Savior said about that when he was 12 years old. You will find this saying of Christ in the 49th verse of the 2nd chapter of St. Luke. I hope all the children will read the history of this journey from Jerusalem, read from the 42 verse of the chapter. See what a beautiful character this youth portrays in love with his mother and obedient to his father. So gentle, meek and mild, yet true to his God.

AUNT CARRIE.

Golden Lake, April 18.

DEAR AUNT CARRIE:—As I have not written in so long, I guess you have forgotten me, for you have so many nieces and nephews, that I dont think you could hardly remember them all; but Aunt Carrie I have not forgotten you. As you asked us to tell what kind of an Easter we had, I will tell you of mine. I did not spend my Easter at home, but went to the First Methodist Church in Memphis, and I wish you could have been there Aunt Carry. I never saw as many beautiful lilies, violets, and other flowers in my life, they were all so fresh and pretty. The ladies had arranged them so beautifully, that as I gazed upon them I felt that Christ had risen indeed. And when the beautiful music filled the church it seemed to fill my heart with joy. We have a Sunday-school here now and our superintendent is Mr. Kendall, and our pastor is Bro. H. C. Edmonson. I am afraid Aunt Carrie will toss my letter in the waste-basket so will close for this time. I send some violets Aunt Carrie. Good-bye.

"LITTLE NELL."

I am sure Little Nell's letter will interest you all. See what a beautiful service this First Methodist Church in Memphis gave the children, all the Churches should do this. Let it be understood that there is great importance attached to this Resurrection day. Teach the children that they each have a personal interest in this day of days. We cannot attach too much importance to resurrection morn. Let us try to awaken the love that lies in every young tender heart by a true worship of a real risen Lord. I appreciate the violets Nellie, the blue is an emblem of truth, the white centers purity, just what I desire every child of this corner to be, pure and true. AUNT CARRIE.

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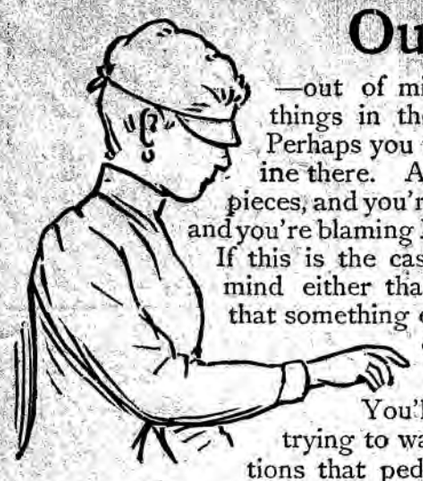

Out of sight

—out of mind. That's the way with things in the laundry and the kitchen. Perhaps you think they're using **Pearline** there. And your linen is going to pieces, and you're dissatisfied with the work, and you're blaming **Pearline** for all the trouble. If this is the case, you can make up your mind either that **Pearline isn't** used, or that something else is used with it, which does the damage. It can't be done by **Pearline.**

You'll probably find that they're trying to wash with some of the imitations that peddlers, prize-givers and unscrupulous grocers are palming off upon servants and some others who can't see the danger. Look into the kitchen for yourself and see that they use **Pearline.**

Send it Back Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearline, be honest—*send it back.* 347 JAMES PYLE, New York.

ARKANSAS METHODIST.

THURSDAY, MAY 11, 1893.

OBITUARIES.

JOSEPH F. BROOKS.

Joseph F. Brooks professed saving faith in Christ and joined the M. E. Church, South, under the ministry of Rev. Wm. Sherman nearly three years ago. After nearly five weeks' illness of typhoid fever death came to him at the early age of 17 years, 4 months and 13 days, and his soul sped away to meet the Father of spirits. Joe was a youth of sterling worth for one of his age, and his good traits of character made him rather exceptional. For some months before his death he had not been living so near the Cross as we, both old and young should live. This was causing some solicitude on the part of his parents, but more than a week before his death he gave them satisfactory evidence of a conscious preparation for the future. The death angel had thirteen days before visited Bro. Brooks's home and taken little Midian. Bro. Brooks and family have the sympathy of many friends in this deep and sore affliction. Joe has gone to join the angels. May those six dear young men who bore his remains away for interment so live that they may finally join with him in the redemption song. D. C. ROSS.

Wedington, Ark.

E. ELROD.

Ernest, son of John R. and Maggie Elrod, remained in this world but 10 months and 20 days, and returned home March 20, 1893, to be forever with the Lord. Ernest was a sprightly boy, and we thought for him in human fondness a long life devoted to the comfort and happiness of the family; but he is gone. Baby's place is vacant in that grief-stricken home, yet in a mother's heart he lingers a baby still. Thank God for the treasures of memory. In this we have an earnest of immortality, a promise that we shall meet again. God deals with us as with children. Many of his ways are strange to us, and past finding out; but where we cannot understand them we will trust him, knowing that he does all things well. Parents, dry your tears; soon Jesus will call you to join your children on the other side. Neglect not the little ones that are left behind. Show them how you want them to live, that they too may meet you in heaven. G. W. RICE.

Sheridan, Ark.

W. GORDON.

Wille Gordon, infant son of Joseph and Metie Gordon, was born Nov. 25, 1890, and died at Dewitt April 15, 1893, aged 2 years, 4 months and 21 days. A bud too fair to bloom on earth, plucked to bloom in heaven. Little Willie was indeed a bright child. Young as he was he would kneel at his little chair and commune with God at night. Oh, how sad is home without Willie. Papa and Mamma, don't weep; your little angel boy is at home with God, and the holy angels are his companions. "Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation," Heb. 1:14. Willie will be waiting at the beautiful gate for you. Who knows but he is leaning over the battlements of heaven beckoning papa and mamma to come to Him who said "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven." Beloved parents, look to God in this dark dispensation of his providence; it is God's hand that worketh. Look to him and say, Thy will be done. God will comfort you with his smiles and in the end give you a home with Willie in the sweet by and by. GEO. E. PARSONS.

DeWitt, Ark.

MRS. E. B. PIPKIN.

Mrs. Elizabeth B. Pipkin beloved wife of Dr. James A. Pipkin, fell sweetly asleep in Jesus at about 5 o'clock p. m., April 7. 1893. Our deceased sister in Christ was born in Ouachita Co., Ark., Nov. 2, 1845. Her parents, Samuel and Elizabeth Johnson, died while she was a child, leaving her to the care of relatives. She was married to her bereaved husband June 2, 1867, and to their home came eight children, seven of whom are living to revere the memory of the best of mothers, the eighth lies upon her bosom. In 1886 the family came to Texas, but returned after two years to Arkansas. They again returned to Texas and settled in Abilene something over two years ago. In early life our friend joined the M. E. Church, South, and maintained a consistent profession to the end. But while a member she did not enjoy a conscious sense of her acceptance with God, but sought it earnestly, and in 1878, during a revival at Glenville, Ark., she was drawn out to seek it with many tears, and all alone in her home, while praying, the answer to her prayer of faith was given and she was filled unutterably full of glory and of God. The joyful witness came, and so transported was she that she hastened from house to house and told to all around what a precious Savior she had found. From that time forward until the Master said to his faithful child "come home," she never lost the evidence of her adoption into the family of God. She was fully conscious up to a few moments of the close of life, and about an hour before she died I took her hand and asked, "Sister Pipkin, is all well?" She answered with a smile, "Yes". "Is Jesus with you?" She bowed her head in assent. After bidding her heart-broken husband and children farewell, she passed away calmly to her rest. To know Mrs. Pipkin was to love her well. She was a modest, retiring woman, shrinking from the public, she reigned a very queen over the home circle. The law of kindness was on her lips, but it ruled her household. The heart of her husband safely trusted in her and her children will rise up in the last day to call her blessed. She was self-sacrificing. She did not think of herself, but of others. She was cheerful without levity and serious without moroseness, diffusing a refining influence about her. Best of all she was devoutly pious, living in the atmosphere of prayer. Religion was a daily employment, and not a Sabbath performance. To the sorrowing ones: Let the voice from heaven comfort you, which says "Blessed are the dead which die in the Lord from henceforth; yea, saith the the Spirit, that they may rest from their labors, and their works do follow them."

When soon or late you reach that shore,
O'er life's rough ocean driven,
May you rejoice, no wanderer lost,
A family in heaven.

H. A. BOURLAND.

G. L. WHITE.

Gracie Lee White, daughter of H. B. and Katie White, was born Jan. 22, 1892, and died April 13, 1893. She was a bright child and dearly beloved by the family and relatives. But it pleased God to take her pure spirit to heaven. In this stroke of divine Providence a cloud of sorrow has fallen upon the dear one left behind, but heaven is made brighter by the arrival of another pure spirit.

Little Grace, who knew no sin here,
Has gone to live with God above.
Parents, have faith without a fear,
And meet her in that world of love.

BENNETT A. WHITE, P. C.

E. T. WRIGHT.

Emmet T. Wright was born near Lynchburg, Va., July 8, 1854, and died at Mayflower, Ark., Feb. 23, 1893. Bro. Wright had been married three times; twice in Tenn., to two Miss Adamses, Mollie and Cornelia; they were sisters. To Mollie Sept. '73, and to Cornelia '77. He came to Ark. in 1879, and was married the third time to Miss Ellen Ludlow Dec. 28, 1882. He professed religion and joined the M. E. Church, South, Aug. 11, 1881. I knew Bro. Wright when I had charge of Cleveland Mission. I was his pastor one year. He was truly devoted to the Church, was always ready to do what he could for her welfare. He was evidently a Southern Methodist and loved God and the Church. I knew him only to love him. May the good Lord bless his wife and children. JNO. H. SMITH.

M. A. SHOLDERS.

Sister Mary A. Sholders (*nee* Harris) was born Feb. 20, 1836, in Hickman Co., Tenn. She moved with her parents to Ark. in 1853, and settled in Pulaski Co., now Faulkner. She died March 16, 1893. She was twice married; first to Mr. S. G. Wilson, Sept. 27, 1855, and July 11, 1867, she was married to Bro. Alford Sholders. In 1869 she professed religion and joined the M. E. Church, South. She was truly religious, loved God, loved the Church and was glad to work in His vineyard. Her character was that of an upright Christian. In the renewal of her nature her soul had been illuminated by the spirit of God. Her belief of the truth was firm, her graces and virtues are unexcelled; her practical conduct in life, her piety to God, duty to herself and love to others, her devotedness and perseverance were exemplary. Her course was fixed and onward, and she endured to the end. She looked back without regret and forward without fear. She died in peace and the happy soul in joyful flight wings its way to the peaceful mansions of eternity. Serenely calm, sweetly recumbent on the bosom of her God, Sister Sholders expired. On the cold cheek of death smiles and roses are blending in transporting prospect; beauty immortal awakes from the tomb. The tempest and ills of time, the tumult and sorrows of life, all have subsided; and to these have succeeded the joys of an eternal heaven—an unmolested residence in the kingdom of our God. Her pastor, JOHN H. SMITH.

When you speak or even think of spring medicine, how quickly Hood's Sarsaparilla comes into your mind. Take it now.

PATTIE WRIGHT.

Pattie Wright, aged 4 years, died in Monett, Mo., of membranous croup, Saturday April 1, 1893. Thus her first day in heaven was Sunday. The lovely Spring offers many attractions, but Pattie had never seen anything to compare with this new beautiful home. I imagine I see her as the gondola slowly and steadily bears her across the Jordan of death, then lands and Pattie walks into the beautiful gate that stands ajar. She then bids farewell to fear and pain and is an inmate of heaven. She admires objects of beauty on the right and on the left, such as angels, saints and all the white robed throng. See her soft, dark curls as they wave in the breeze of heaven; her tiny hands clap for joy, her tongue sings His praise, her feet walking the gold paved streets of the New Jerusalem, and her eyes beholding Him who said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." How happy! Oh, how happy is dear little Pattie; but she leaves a sad broken-hearted mother and many relatives to mourn their loss. Weep not, but trust in Him who said "My grace is sufficient for thee."

A friend, NANNIE WINSETT.

C. L. BELL.

Cary L. Bell was born in South Carolina Oct. 18, 1814; moved with her parents when a child to Robinson Co., Tenn., where she lived until womanhood. In 1827 she was married to Wm. Brewer. She embraced the Lord Jesus Christ as her Savior at the age of 17 years and joined the M. E. Church, in which she lived a consistent Christian, reaching the full measure of a woman in Christ. She with her husband came to Conway Co., Ark., in 1849; her husband died in 1859, leaving her and four children to fight life's battles. She remained single and lived with her children; hand in hand they fought the good fight of faith until April 15, 1893, when she was called for in heaven. She laid aside mortality in her 78th year and was buried in Cypress cemetery on the 17th in the presence of a large concourse of weeping friends. Weep not, dear ones; your mother is watching and waiting, expecting you to join her soon. Her funeral was preached by the writer to a large and appreciative congregation at the grave.

W. W. WATKINS.

Appleton, Ark.

M. E. ROBINSON.

Martha E. Robinson was born in Tipton Co., Tenn., July 2, 1837; died April 23, 1893. She has been a resident of Arkansas for over thirty years, and a member of the M. E. Church, South, about forty-four years. She lived a life of holiness, a consistent member, a kind mother and wife; consequently, she has left a pure record for her children to pattern after. Her husband, Bro. Robinson, preceded her a few years to the bright fields of glory. Sister Robinson leaves three sons and one daughter to mourn their loss, besides a host of friends who loved her. She had been an invalid for ten months, suffering great pain, and often expressed her willingness and desire to go home to Jesus. And when death came there was not a pain or a struggle, but with happy smiles she went to sleep like an infant. The writer preached her funeral from 1 Cor. 15-55. Among a host of friends she was laid to rest at Sunshine near Goldman.

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

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

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

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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 fully meet all short crops and scarcity of money. I am very truly yours, J. M. DENISON.

A Nice Thing.

Our Business Manager, who has been a Sunday-school Superintendent for 25 years, and knows what is needed by Superintendents and Secretaries, has caused to be published "A Vest-pocket Minute and Memorandum Book" for those officers. It contains places to record the Minutes of 53 Sundays and 21 pages for other memoranda. It is only 2 1-2 by 4 1-2 inches, and is sent post-paid for only ten cents in postage stamps.

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THURSDAY, MAY 11, 1893.

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FROM PASTORAL CHARGES

CLARKSVILLE.

Bro. Lowry was with us a month ago, preaching with power and working and singing as only J. P. Lowry works. The Lord greatly blessed his work here; about 60 converted and reclaimed, with 20 additions to the Methodist Church and 18 to the C. P. Church. All Christians here greatly revived. This note would have been sent sooner but for sickness.

May 3. R. M. TRAYLOR.

UNION CITY.

Our meeting closed April 23; good results—25 or more converts among the children of 10, 12 and 15 years; 15 accessions from the same class. Let Bishop Keener and Bro. Anderson read it. Much and permanent good was accomplished. I have some things to say, but will not say them now. Crawfordsville, good time, of which Bro. Williamson will tell. We could have counted several of the "perhaps," See Sam Jones kind of conversions, but I don't know of a divine law to support a "perhaps" work of grace. The truth about such is it is so doubtful that "perhaps is about the safest thing to say about it. We had 6 of the "un-perhaps" kind and 10 or 12 of the "perhaps" kind.

May 6. JERNIGAN.

PARAGOULD.

We have recently closed one of the most successful meetings ever held in the town of Paragould. I have no idea how many were converted or the good that has been accomplished. Eighty-four have united with our Church up to date and a number more have promised to unite with us next Sunday. Bro. John P. Lowry was with us for 15 days and proved himself "a workman approved of God, that needeth not to be ashamed of his work." His pointed, practical sermons, and untiring efforts with the penitents at the altar and sinners in the congregation won for him the love and admiration of almost every man and woman in the town; and our prayers that God may continue to use and honor him in this work, will follow him wherever he goes. Bros. M. M. Smith, John C. Ritter, Griffin, Watson, Tombs, Womack, and Bro. West of the Baptist Church were present, and by their earnest and prayerful co-operation added greatly to the success of the meeting. They all have a prominent place in the affections of the good people of our town.

Paragould is one of the leading towns socially, financially and religiously in Ark. We can truthfully say with Israel's sweet singer, "The lines have fallen to us in pleasant places;" and inasmuch as we have had 100 conversions since Christmas, we say "The Lord hath done great things for us, whereof we are glad."

Fraternally,

May 4. G. W. SMITH.

EVENING SHADE CIRCUIT.

Our P. C., Bro. Southworth, is getting along well on this circuit. Our Church at this place is doing well; good congregations attend preaching. We have a well organized prayer meeting held regularly every week and good congregations. Most of our young men and boys will conduct prayer meeting. We have also good Sunday-school and Society of Christian Endeavor, both well attended. In fact, our Church is in better condition spiritually than I ever saw it, and I have been in Evening Shade as long as the M. E. Church, South, has. Success to THE METHODIST as well as yourselves. Your Brother, etc.,

C. W. SHAVER.

Evening Shade, May 1.

MARMADUKE MISSION.

Our 2nd Q. C. was held April 22, 23. Our P. E. was on hand and preached with power and to the delight of all. He preached us two splendid sermons. Bro. P. B. Wallis of Gainesville was also with us and preached us a good sound gospel sermon Saturday night, with which all were well pleased. Hope he will come again. Our Q. C. was a success from first service to last. Hurricane is a good strong Church with 120 members. I have a committee of young ladies appointed there to raise the collections ordered by the Annual Conf., and they are doing a splendid work. We are getting along reasonably well considering the opposition we are having. I am praying and preaching as best I can and singing the Methodist Centennial. I realize that God is with me and I am expecting a revival on my work. W. C. TOOMBS.

MARION.

I closed a meeting last Tuesday at Crawfordsville. Had Bro. Jernigan with me for eight days; his preaching and singing made a fine impression on the congregation. We had five accessions to the Church. Bro. J. served this people two years and all were delighted to have him among us again; in fact I have never heard of a people J. has served but would be glad to avail themselves of an opportunity to hear him again. He did us much good. He goes to Corning from here. T. B. WILLIAMSON.

May 6.

RIVERSIDE, PINE BLUFF.

The last note from our charge was written before our meeting closed and hence all the results were not published. They are as follows: About 25 conversions and 28 accessions to the Church, and a revival which extended to and was felt by almost every member of the Church and many others. Bro. J. R. Sanders remained with us nearly three weeks and did most of the preaching, and his faithful efforts were a great blessing to our people; they learned to love him and follow him with their prayers.

We organized an Epworth League yesterday and enrolled 28 members; others will join soon, and we hope to be able to report a flourishing League doing good work at the Conference in June. Yours, &c,

May 8. L. C. WILSON.

W. M. S. Little Rock Conference.

The 15th annual meeting of the Woman's Missionary Society of the Little Rock Conference will be held in Fordyce, Ark., beginning at 8 p. m. June 22, 1893. Let every Society be represented, and each delegate present at the first meeting. Delegates and others expecting to attend, please send name to Miss Mamie Smith soon as possible.

MRS. LOU A. HOTCHKISS, Pres.
MRS. J. R. HARVEY, Conf. C. Sec.

W. M. S. White River Conference.

The women of the White River Conf. will please read this, and bear in mind that the annual meeting of the W. M. S. of White River Conf. will be held at McCrory, beginning July 8 and closing on the 12th. Now ladies please elect your delegates at once (do not fail to send delegates by any means), both from your Auxiliaries and Juveniles, and notify the Cor. Sec. of the McCrory Aux., or Miss Jennie Folsom, Pres. of that Aux, how many delegates you will send, giving the names of each delegate and specify the Juvenile delegates. Do this at once and send the information to McCrory, so that the Aux. there may have ample time to secure homes for those who may attend. The annual Missionary sermon will be preached on Sunday July 10 by some able minister, not yet secured. We earnestly desire that each Aux. and Juv. Society in the Conf. may be represented, and that each may send a full and interesting report. Will the pastors of each charge, where there are Missionary Societies assist in preparing these Societies for representation at McCrory? We feel confident that the dear good people at McCrory will do all in their power to entertain and encourage us in this meeting. Know they have a pastor who readily and heartily co-operates in the woman's missionary work. May the blessings of God attend this meeting and may everything be done in His name and to His glory. MRS. H. B. STRANGE,

Pres. W. M. S., W. R. Conf.

DEATH NOTICE.

Died at Trippe Sta., Ark., March 12, 1893, Mrs. Kate McGehee McDermott (nee Trippe). The deceased was born in Ga. April 25, 1850; moved with her parents to Arkansas in 1857. She was educated and joined the Methodist Church in Ga. Soon afterwards returned to this State and was married to J. D. McDermott in 1868. One sweet little girl, her oldest, died in childhood and awaited her coming. She leaves five promising boys, two at Little Rock, two at Trippe and one, the youngest, at Monticello. Few women ever more completely gave their lives to their families and friends than did she. She was untiring in her efforts to serve others. She strove nobly against many difficulties to educate and train her boys for lives of usefulness and places of honor, and we hope each of them may reflect honor to her sacred memory, and meet her in the fair land of rest and peace.

E. N. EVANS.

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

WELL PLEASED.

BENNETT & THORNBURGH:—The METHODIST Sewing Machine I ordered of you I received in good order. My wife is well pleased with it. She says it does as good work as any machine, regardless of kind or price. Yours,

J. R. CABLE.

Kingsland, Ark., Feb. 19, 1893.

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 & THORNBURGH.

TO ADVERTISERS

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

Y. M. C. A. State Convention.

The seventh annual State Convention of the Young Men's Christian Association met in the city of Pine Bluff, Ark., April 20, 1893. Rev. A. C. Millar of Hendrix College was elected President of the Convention. The various Associations of the State were well represented. The efficient General Secretary at Pine Bluff and his faithful band of co-workers were untiring in their attention to their guests and the hospitality of Pine Bluff was fully equal to the occasion. Several distinguished guests were present and by their wise counsel and addresses added much to the interest and success of the Convention. Among the noted visitors were S. A. Taggart, Sec. of International Committee, Pitsburg, Pa.; F. S. Brockman, College Sec. International Committee of New York; Rev. Dr. Welsher of Little Rock, and Rev. J. T. Bagwell, D.D., of Ft. Smith. If space would permit I would like to write in particular of many of the excellent things we heard from these distinguished faithful Christian workers. President Millar presided with ease and dignity. The closing exercises were most impressive and the Convention was a complete success. The future outlook of our State work is more hopeful than it has been for some time. Bro. S. B. Herr, our efficient State Secretary, is continued for another year. Let earnest prayers be made for the blessings of God upon the work of the young throughout our State.

J. B. STEVENSON.

Conway, Ark.

NOTICE.

The Hot Springs District Sunday-school Convention will be held at Black Spring, commencing July 11, at 10 a. m., and closing July 12. In addition to the delegates to the District Conference, let the pastors have two or three delegates appointed or appoint them themselves, to attend the District Sunday-school Convention. A program will be prepared. A. D. JENKINS, P. E.

Hot Springs, May 5.

Quarterly Meetings.

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

Harrison District. Second round, S. F. Dykes, P. E. Omaha at Omaha Feb, 11-12; Harrison 18-19; Lead Hill at Fair View 25-26; Yellville ct at Liberty March 4-5; Yellville sta 11-12; Powell ct Kings Prairie 18-19; Valley Springs at Watkins 25-26; Mt. Home at Mt. Home April 1-2; Oakland at Rockdale 8-9; Bellfonte at Walnut Grove 15-16; Big Flat 22-23; Archie 26-27; Wiley's Cove 29-30.

Washington Dist. 2nd round, Center Pt, Mch. 25, 26; Chapel Hill Apr. 1, 2; Spring Hill, 8, 9; Washington, 15, 16; Mineral Springs, 22, 23; Genoa, 29, 30; Fulton and C. H. May, 6, 7; Bright Star, 13, 14; Hope, 20, 21; Prescott, 21, 22, Emmett, 27, 28; De Ann, 28, 29; Rocky Com. June, 3, 4; Richmond, 4, 5; Lockesburg, 8, 9; Nashville, 10, 12.

Clarksville Dist., 2nd round. S. S. Key, P. E. Altus & Coal Hill at Coal Hill, March 11, 12; Alma ct at Mulberry 18, 19; Clarksville sta 25, 26; Ozone Miss. at Ozone April 1, 2; Dyer ct at Shiloh 8, 9; Ozark sta 15, 16; Lamar ct at Mt. Olive 22, 23; Altus ct at Fair View 29, 30; Clarksville ct at Spadra May 6, 7; Van Buren sta 13, 14; Chester mis. 20, 21; Ozark ct 27, 28.

Dardanelle Dist., 2nd round. P. B. Summers, P. E. Dover ct March 18, 19; Atkins ct 25, 26; Appleton ct April 1, 2; Rover ct 8, 9; Chickalah ct 15, 16; Dardanelle ct 22, 23; Gravelly Hill ct 29 30; Walnut Tree ct May 6, 7; Dardanelle sta 13, 14; Russellville sta 20, 21; Prairie View ct 27, 28; Danville ct, June 10, 11.

Morrillton District, 2nd round, D. J. Weems, P. E. Plummerville, at Oak Grove March 4, 5; Morrilton sta 5, 6; Springfield ct at Springfield 11, 12; Conway sta 19, 20; Morganton mis at Wesleys Chapel 25, 26 Quitman sta 26, 27; Mt. Vernon ct at Union Valley April 1, 2; Ada ct at New Salem 8, 9; Perryville ct at Perryville 9, 10; Perryville miss at Dixie 15, 16; Quitman ct at Mt. Pleasant 22, 23; Martinville ct at Friendship May 6, 7; Cleveland mis. 13, 14; Clinton ct Mountainhome 20, 21; Gold Creek mis. 27, 28.

Hot Springs Dist., 2nd round. A. D. Jenkins, P. E. South Hot Springs March 18, 19; Crystal Spr. ct 25, 26; Central Ch. April 1, 2; Mt Ida ct 8, 9; Malvern Hill 15, 16; New Hope miss 22, 23; Amity ct 29, 30; New Liberty ct May 6, 7; Saline ct 13, 14; Silver Hill miss 20, 21; Mt Valley miss 27, 28; Dallas ct June 3, 4; Mt Fork ct 10, 11.

Batesville Dist., Henry T. Gregory, P. E. 2nd round, Evening Shade ct Mar. 25, 26; North Batesville miss April 1, 2; North Batesville sta 2, 3; Oil Trough miss 8, 9; Ash Flat ct 15, 16; Cedar Grove ct 22, 23; Salem ct 29, 30; Viola miss May 6, 7; Newburg ct 13, 14; Melbourne ct 20, 21; Mountain View ct 27, 28; Calamine ct June 3, 4; Sulphur Rock ct 10, 11; Barren Fork ct 17, 18; Jamestown ct 24, 25.

Eureka Springs Dist. 2nd round, E. L. Massey P. E. Eureka Springs sta March 11, 12; Kings River c't 18, 19; Berryville c't 21, 22; Kingston c't 25, 26; Berryville and Green Forest April 1, 2; Eureka city miss 5, 6; Huntsville c't 8, 9; Carrolton c't 15, 16; Jasper miss 19, 20; Cassville miss 22, 23; St. Paul miss 26, 27; Hindsville c't 29, 30; War Eagle c't May 6, 7; Goshen 13, 14.

Little Rock Dist., 2nd round, H. H. Watson P. E. Mablevale at Olive Hill March 25, 26; Winfield Memorial April 1, 2; England at Mulberry 8, 9; Maumelle at Shady Grove 15, 16; Lonoke sta 22, 23; Austin at Austin 29, 30; First Church May 7, 8; Hickory Plain at Providence 13, 14; Liberty at Liberty 20, 21; Wattensas at Rogers Chapel 27, 28; Asbury June 3, 4; Des Arc and De Valls Bluff 10, 11; Hazen and Carlisle 17, 18.

Jonesboro Dist. 2nd round J. C Ritter P. E. Vandale and Cherry Valley March, 18, 19; Harrisburg ct 25, 26; Jonesboro ct April 1, 2; Jonesboro sta 2, 3; Paragould ct 7, 8; Gainsville ct 15, 16; Marmaduke Mis. 22, 23; Paragould sta 29, 30; Lorado ct May 6, 7; Boydesville ct 9, 10; Buffalo Island ct 13, 14; Lake City miss 20, 21; Marion ct 27, 28; Chickasawba ct June 3, 4; Pecan Point ct 7, 8; Osceola ct 10, 11; Shiloh ct, 17, 18; St. Francis ct 24, 25.

The Jonesboro Dist. Conference will convene at St. Francis at 9 o'clock, on Thursday June 22. The opening sermon will be preached at 11 o'clock on same day by Bro. A. E. Holloway. Bennett and Thornburgh are cordially invited.

JOHN C. RITTER.

Paragould, Ma ch 1.

Helena District, 2nd round, M. B. Umsted, P. E. Wheatley ct, April 1, 2; Howell and Cotton Plant 8, 9; Brinkley sta 15, 16; Goodwin ct 22, 23; Marianna sta 23, 24; Walnut Bend 23, 24; Holly Grove and Turner 29, 30; Poplar Grove 30, May 1; Helena sta 6, 7; La Grange and Spring C, 12, 13; Haynes ct 14, 15; Forrest City 19, 20; Taylors Creek 20, 21; Wynne and McCrory 27, 28; DeView 28 29; Clarendon June 3, 4; Cypress Ridge 10, 11. Dist. Conference at Clarendon, July 19.

Searcy Dist., 2nd round. F. A. Jeffett, P. E. Bradford ct March 25, 26; West Searcy April 1, 2; Beebe ct 8, 9; Mount Pisgah ct 15, 16; West Point ct 22, 23; Augusta sta 29, 30; Searcy sta May 6, 7; Argenta sta 13, 14; Jacksonville ct 20, 21; Mineral ct 27, 28; Beebe sta June 3, 4; Union ct 10, 11; El Paso ct 17, 18; Auvergne sta 24, 25.

Pine Bluff Dist., 2nd round. J. H. Riggin, P. E. Riverside April 1, 2; Toledo at Bethlehem 8, 9; Kingsland at Camp Spgs. 13; New Edinburg at Hebron 15, 16; Lehi at New Home 22, 23; Goldman at Crooked Creek 29, 30; Stuttgart at DeWitt May 6, 7; Pastoria at Cowlin's 10; Old River 13, 14; Sheridan at Prattsville 20, 21; Little Prairie 26; DeWitt 27, 28; Redfield at Macon June 10, 11; White River 3, 4; Lakeside 17, 18, First Church 24, 25.

Dist. Conference at Stuttgart June 28-July 3]

Newport Dist., 2nd round. W. L. King, P. E. Walnut Ridge and Black Rock April 28, 29; Newport 30, May 1; Tuckerman and Jacksonport 6, 7; Swifton 7, 8; Reyno ct 13, 14; Corning at Reyno 14, 15; Clover Bend at Hoxie 19, 20; Portia 21, 22; Pocahontas 27, 28; Siloam June 3, 4, Warm Springs 6, 7; Walnut Hill 10, 11; Mammoth Spr. 11, 12; Imboden 16, 17; Smithville 18, 19; Cache mission 24 25.

Monticello District, 2nd round. A. O. Evans, P. E. Lake Village at Cariola March 25, 26; Hamburg sta April 1, 2; Lacey at Bethel 8, 9; Mt. Pleasant at Green Hill 15, 16; Star City at Dumas 22, 23; Arkansas City and Dermott at Dermott 29 30; Warren May 3; Berea at Magnolia 6, 7; Hamburg ct at Bethel 13, 14; Tillar at Selma 20, 21; Bartholomew at Mt. Gilead 27, 28; Palestine June 3, 4; Monticello 10, 11.

Fort Smith Dist., 2nd round. Geo. W. Hill, P. E. Washburn ct at Excelsior, March 18, 19; Greenwood ct at Greenwood March 19, 20; Central March 25, 26; Huntington and Mansfield at Mansfield April 1, 2; Mansfield ct at Centre Bluff April 8, 9; First Church April 15, 16; Booneville ct at Chismville April 22, 23, Caulkesville Mission at Shaver April 29, 30, Paris and Roseville at Paris April 30, May 1, Hackett ct at Hackett May 6, 7, Fort Smith ct at Eureka May 13, 14, Sugar Grove May 20, 21, Charleston ct at Pleasant Ridge May 27, 28, Waldron at Pilot Prairie June 1, 2, 3, Cauthorn ct 3, 4.

Arkadelphia Dist., 2nd round, H. D. McKinnon P. E. Brayant ct at Ebenezer April 8, 9; Benton sta 15, 16; Gurdon ct at Center Grove April 22, 23; Dalark ct at Bethlehem April 29, 30; Daleville ct May 6, 7; Social Hill ct at Social Hill May 13, 14; Malvern sta May 20, 21; Clark ct at Hollywood May 27, 28; Collegeville ct at Alexander June 3, 4; Arkadelphia sta June 10, 11 Lono ct at Donaldson June 17, 18; Murfreesboro ct at Pleasant Hill June 24, 25; Princeton ct July 1, 2; Okolona and Smithston July 8, 9; Holly Springs ct July 15, 16.

Camden Dist., 2nd round: J. R. Cason, P. E. Camden sta April 8, 9; Stephens and Waldo at Mt. Prospect 15, 16; Bearden and Thornton at Little Bay 22, 23; Fordyce sta 24; Lewisville at Lewisville 29, 30; Camden ct at Silver Springs May 6, 7; Lapile ct at Lapile 13, 14; Hampton ct at Miller Springs 20, 21; Caledonia ct at Harts Chapel 27, 28; El Dorado ct at Lisbon June 3, 4; Coralina ct at Coralina 10, 11; Buckner ct at Mt. Pleasant 17, 18; Ouachita ct 24, 25; Atlanta ct at Atlanta July 1, 2; Magnolia sta 3.

District Conference will embrace July 5-8 at Waldo, opening sermon by C. D. McSwain.

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