The Arkansas Methodist.

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

BY BENNETT & THORNBURGH. "Speak Thou The Things That Become Sound Doctrine." TERMS, IN ADVANCE, One Year, $1.50. To Preachers, $

Vol. XII. LITTLE ROCK, ARKANSAS, THURSDAY, MAY 25, 1893. No. 1

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.
Clarksville	Mulberry	May 25.
Newport	Mammoth Springs	June 8.
Jonesboro	St. Francis	" 22.
Dardanelle,	Belleville,	" 22.
Monticello,	Monticello	" 28.
Pine Bluff	Stuttgart	" 28.
Camden,	Waldo	July 5.
Washington,	Nashville,	" 6.
Little Rock,	Hazen	" 12.
Hot Springs,	Black Spring,	" 13.
Ft. Smith,	Cauthron,	" 14.
Helena	Clarendon	July 19.
Batesville	Salem	" 20.
Searcy	Cato	" 26.

CHARLES BELKNAP BRINKLEY.

It is not my purpose to write of the life of dear brother Brinkley. This is committed to his life long friend and brother, Rev John McLauchlin. I had no intimate acquaintance with Bro. Brinkley, before his pastorate at Magnolia. During the last five months, in the relationship of Presiding Elder, I have been brought into loving intimacy with him. In intellectual strength and preaching ability he had but few superiors. His overflowing congregations were an evidence of superior pulpit power. He was a man of deep spirituality and thorough consecration. With him, experimental religion was a specialty.

Soon after Conference, he appointed three class leaders and organized the Church into three classes which held regular and successful meetings. He also organized an Epworth League, with good membership. An excess of his collections was raised in subscriptions. I never knew a preacher to enter upon his work with more energy or brighter prospect of success. The great burden of desire was a revival. He arranged with Bro. Godden to assist him in a meeting which closed Monday night before his death. The Church was quickened into new life and fine revival spirit generated. Pressing home duties called Bro. Godden away and the special effort suspended until Bro. Brinkley could regain strength. How sad that a ministry so full of promise is ended. The entire Church has sustained a great loss, and especially is this true of Magnolia station and the Carden District. He entered so enthusiastically into all the plans and work of of the District until I felt his assistance indispensable and now, as I think of the vacancy, there is an indescribable feeling of sadness and loneliness. It is difficult for us to feel submissive, when one upon whom we place high estimate is removed. He gave repeated assurances of his readiness to go whenever the Father called. He was acquainted with the serious nature of the disease which suddenly ended his life. The information produced no alarm, but he rejoiced in the assurance of readiness for the solemn change.

The telegram copied in THE METHODIST from the Gazette contains the particulars of his death. The physician thought his death caused by an overflow of water collected about the region of the heart. The funeral service was conducted by Bros. Sage, Sanders and the writer, and his body was laid to rest in the beautiful cemetery of Magnolia, surrounded with so many tokens of love and appreciation from the Church and community. As the grave was being covered with choicest collections of flowers, dear heart-broken Sister Brinkley remarked "I did not know the people loved Charlie so much. I did think that I wanted his body in the old family grave yard, but this is so nice, I want it to remain here." The blow is so heavy upon Sister Brinkley it seems more than she can bear. Let all who read this, pray that she may have God's sustaining grace in this dark hour of bereavement. The light which cheered her life has faded here to shine more bright on the other shore.

J. R. CASON.

Stephens, May 20.

The more accurately we are able to judge of men's motives, the more fully do we see the correspondence which exists between human conduct and human character. A man's conduct develops his creed. "The fool hath said in his heart, there is no God;" and the unbelieving mind finds daily opportunity to show forth his infidelity. Men, whose hearts are alienated from God, have a natural aversion to his truth, as soon as the light of it penetrates the soul. As some wild beasts roam only in the hours of darkness, while by day they are hidden in their lair, so the carnal mind dreads the light, "neither comes to it, lest its deeds should be reproved." J. F. F.

STATE PROHIBITION ALLIANCE.

As suggested by a resolution of the Pastors' Meeting held at Pine Bluff, Arkansas, recently, I hereby call a meeting of the State Prohibition Alliance of the State of Arkansas, to be held at Pine Bluff, Arkansas, June 28, 29 and 30. All members and officers of the organization, and all lovers of and workers for the cause of temperance, and especially the officers of the Woman's Christian Temperance Union, are cordially invited to attend. The good citizens of Pine Bluff will procure reduced railroad fare, and have generously promised free entertainment for all members and visitors.

A. S. MCKENNON,
President State Prohibition Alliance.

Clarksville, Ark., May 16.

All papers throughout the State will please copy.

MURDER, LYNCHING. THE REMEDY.

Judge Parker of the U. S. court for the Western District of Arkansas, in a late charge to his grand jury delivered some startling statistics, which with your very suggestive comments have been read with profound interest. Twenty thousand, five hundred and fifty seven murders in the U. S. in four years! Only 890 executions and of these but 332 by due process of law, with 558 lynchings, nearly double as many mobbed as legally executed! That is dreadful! The figures show also that crime in the U. S. increased at a fearful rate during the four years ending with 1892.

The greatest amount is in the North—the greatest rate of increase is also in the North, if we except the rate of increase in mobocracy. While in this respect the South leads, in respect to all other classes or crime the North leads at a rate even beyond the difference in the ratio of population. I will examine the subject under the following heads: 1, Why is crime increasing more at the North than at the South? 2, Why does mob law increase more in the South than in the North? 3, What are the remedies?

Answering the first question, it is of course conceded that the population of the North being somewhat larger might naturally be expected to furnish the larger share of crime, but that which excites our interest is that its rate per cent is greater. Their is so little difference in the birth and death rate as to make no appreciable difference. It must be in her extra large share of the socialistic and anarchistic immigration. It is known that this murderous class of Europeans has been thrown upon our shores in unusual numbers for the last few years. European crowns sit uneasily upon the monarch's head by reason of this pestiferous spawn of perdition. Anarchists have been watched of late years with unusual diligence. The transfer to a Republican government makes no change of character, and they are murderers still. They settle chiefly about the cities of the North and Northwest. They are murderers by profession. The preponderance of this element gives our Northern neighbors the unenviable preponderance of crime and its rate of late years is due to two facts. First—the great increase of this class of immigrants. Secondly—The financial stringency of the last three or four years. These gamblers and thieves feel the scarcity of money as do any other avocations; this produces desperation and desperate deeds.

To the second question, Why is the rate of increase of mobocracy greater in the South than the North? I answer: 1, It is the result of Negro legislation. Negroes have always regarded it as harmless to steal from. "de white folks case we makes all you's got and we mout as well to have all we kin git." Thus ran the logic of the old plantation Negroes; thus have they been trained even by their preachers for generations. This gave them their well known character for larceny. Freedom made no change and for years after the war petty larceny was almost the only crime charged to the Negro. But the South inherited from the bayonet Negro equality in law, and the cotton picker bloomed out suddenly into a full blown voter, juror, magistrate and sheriff. Many of our judicial districts embrace counties where the Negroes out vote the white and here the courts are largely composed of Negroes, jurors and baliffs. After years it became evident that it was a waste of time and money to prosecute a negro—they always acquitted, if a white man was the prosecutor. I have seen white men submit to the greatest losses and indignities rather than sue. A Judge once tried a Negro charged with stealing something; the case was clearly proved and the Negro jury promptly returned a verdict of "not guilty." The Judge said "you men have perjured yourselves; you know that man is guilty. I shall have every one you referred to the grand jury to be indicted for perjury." It created a momentary sensation, but as Negro juries were to try them it did not amount to much.

The immunity from law had the effect to embolden bad men, till in course of years they began to commit rapes on white women and little girls. That is a crime that Americans could hardly have sufficient patience with to wait the action of courts in the best days of our jurisprudence, when committed by a white man. What was to be expected now in the present demoralized condition of the courts? Lynching of course followed, and when once the fashion was set it became popular. The great New Orleans lynching gave the remedy a powerful stimulant. Southern lynchings are the natural outgrowth of that party spirited, unwise, and ruinous legislation, forced on the South by military tyranny. But it has outgrown the original cause of its existence here. Mobocracy is bad but if the white people had not resorted to it a decent female could not now live in the black counties. That no other class of crime has unduly increased in the South is a compliment to that section, which is not overcome by the evil of increased mob violence. I doubt the wisdom of classing this offense with murder when committed under the circumstances here described. It is a strong sense of justice struggling for an expression denied it by the courts, and differs materially from such acts done in communities where the courts are pure and afford them full and speedy justice. But such is its liability to increase that we dare not apologize for it in any case. In all cases where courts are notoriously corrupt either in the bench or the jury, the public feel themselves at liberty to resume the powers they had delegated the officers. It is a temporary effervesence of the original function of the people, and is a reserved force of which the government may avail itself in emergencies. But it is too dangerous an element in society to receive aid or comfort from right thinking citizens.

What is the remedy? First, as to the prevention of vice in general, let every friend of law and order speak firmly and promptly against it. But our hope is in the Christian religion—the Church. That the Church is the bulwark of liberty and security one need not go far to see and know. It is the rock on which the government itself is sitting. Destroy religious influence and leave the race subject to the teachings of the socialist, and one will see how potent will be the courts. Court, judge and jury would be hurled into the sea. Men have become so familiar with the Church as to overlook altogether the conserving influence of its power. Of course it is the moral sentiment of a nation, the religious teaching it has, that gives strength to its courts. There is no religion but has some morality in its teaching. The higher the standard of religion the deeper is the moral sentiment of the public and correspondingly strong are the courts and the general administration of law. Courts are weak and inefficient exactly in proportion with the moral character of its several branches. It is notorious that the administration of justice is weakest in our large cities. It is here the courts come most under the influence of the vicious element—especially the juries. See how the court in New Orleans was influenced by the Mafia. It is well nigh impossible under our present jury system to purge the city courts from the socialistic influence so largely prevalent in the cities. But as courts rest on moral sentiment, as does the entire government government, it is easy to see that the final hope of the country is religion—a pure gospel earnestly preached. Of course legislation and the ballot should lend their hands, but it is here too you see the need of the religious influence. Some moralists so-called have a flippant style of rejecting Christianity with the proposition to substitute morality. Morality indeed! Why all the morality these persons ever knew is the direct product of Christianity. Without Christianity they would not have known what morals are. True, Paganism has a system of morals and as a religion it is better than none, but since our religion furnishes a better code, based on a better foundation, supplied with better motives and sustained by a genuine spiritual life direct from the hand of God, we have no idea of accepting this sceptical suggestion. Religion is our hope. Let no one despond. God gave the gospel to check crime and support the government in its administration. It has proved itself adequate heretofore when its friends were faithful, and will not fail in in this emergency. Let Christians sternly discountenance every form of lawlessness. Let preachers tone up their Churches. Study God's Word. Don't be afarid of its high demands—don't be afraid to be holy nor to teach your people how to be holy. Alone in the holiness of the Church is there sufficient power to check the arggessions of crime.

No question involves public interest more directly than that of mob violence. Its frequency and the shocking barbarities attending some of its latest victims make thoughtful people tremble for the fate of the country. We have only to change conditions a little and the excited mob that burns a brutal villain, will turn upon and burn each other. Only make them believe it is deserved, then they will do it. The next mob will not have a subject altogether so diabolical, but all the elements of the first will be in the second. Those elements may be thus enumerated. 1, enough people to make it possible, 2, a cause sufficient in their judgment, 3, the opportunity. Now the dangerous element in this enumeration is in the 2nd, when enough people imagine the cause sufficient—the deed is done Knowing the excitability of men, and how little they think, a word—just a word is sometimes sufficient to turn a whole community upside down. In the great French revolution of '77, mob law took the place of courts. The Guilotine played night and day, and Robespiere rose to great eminence quickly. He followed hundreds to the execution with no other sentence than some vague suspicion. One day the crowd called for him, and so they continued to call for each other till they were nearly all gone. If Bonaparte had not established law there is no telling what would have become of France. And so must it ever be with mobocracy. That it is dangerous we have only to note the rate of the increase: 72 in '88, 95 in '89, 100 in '90, 169 in '91, 236 in '92. More than 100 per cent the last year. This last no doubt is due to the notoriety given the New Orleans cases. At that rate what will be the figures in ten years? Study the history of violence and one will see that lynching is by no means confined to rape. It embraces every offence known to crime, even to a charge of witchcraft. There is now superstition enough among the Negroes to furnish a witch burning when the mob-code becomes a little more popular. If this tendency to mob violence is not checked speedily, no man's life will be safe in ten or fifteen years. True there never was in any country at any time such provocation to use this extraordinary remedy as has been and yet is in the South; and we cannot reasonably expect it to cease in cases of rape till the law is changed and the courts are purged of Negro officers and jurors. But that can and must be and will be done. Meantime let Christians throw all their weight and prayers against the dreadful practice. It is not only wrong and dangerous, but its effect on those who participate is to harden their feelings, and furnish a long step in a downward course. No man feels absolutely justified—his feelings are that it is bad—it is wrong—but the crime is a greater one for which we hanged him.

H. R. WITHERS.

The Judgment day is not a day afar off, but is today, always today. Sin draws the lightning instantaneously. In the great soul building, there are hundreds of apartments and stories we know little of. Of many of the doors we have not yet the keys. The lightning strikes the highest story first. These are wrapped in conflagration, are in ruins that make angels weep, while the man buys and sells and sports in the apartments in which he lives, now and then disturbed by a spectre of a judgment to come, a thousand years hence. He dreams not that the lightning has already struck him, nor will he ever know his loss. The vicious cannot know the loss of virtue. It reveals its beauty to the virtuous only. The child born blind, deaf and dumb, has a misfortune that draws tears from all eyes save its own.

J. F. F.

Our preachers will please take notice that the discount on the 70c. and $1 Testaments is the same as on other Publishing House books and not the same as on Character Sketches.

THE TOBACCO HABIT.

The eighteen questions Bros. Keith and Cherry propound to me in their articles on the tobacco habit in THE ARKANSAS METHODIST of May 4, I beg to assure them, have not ruffled a hair on the crown of our (bald) head. I have not sought this controversy, have no taste for it, honestly think it will result in but little, if any good, and if the Editor, in the exercise of his rightful authority says, no more of that, if you please, I am more than willing to please him; but I am not ready to cry out to these "McDuffs," "Tis enough."

All your questions, my brethren, to my mind resolve themselves into one square proposition. Let us state it in Bro. Cherry's language, which is as follows: The use of tobacco is a sin. Mark you, there is not one qualifying word in either of their articles on this subject; with them, to touch, taste or handle tobacco in any way is a sin. Brethren, are you in earnest about this matter? You are pastors, solemnly charged from high heaven to "shew my people their sin!" It is the most, the only dreadful thing in the universe; inspiration says, it is "exceeding sinful," and fraught with consequences inconceivably awful. If this thing—the most temperate use of tobacco—be a sin, I want to know it, a thousand good men who will read these words will want to know it. I tell you I know some of them, and have known them well for forty years, and I don't believe that they would knowingly transgress the law of God for their right hands, aye not for their lives.

When I was at the altar seeking forgiveness of sins, the preacher in charge, my sainted father in the gospel, used it; my then P. E., now venerable in years and usefulness, used it, a great number of the happiest Christians I then knew used it and not once was it by any one intimated to me that it was a sin. I have witnessed the happy conversion of perhaps a thousand persons, that never once had the idea that this was one of the sins to be repented of. Brethren, are you prepared to take this horn of the dilemma, and "maintain squarely" that any one addicted to the tobacco habit, must repent of it, and give it up, before they can obtain pardon? All my ministerial life, I have been calling upon sinners to give up all sin, to deny themselves "all ungodliness," have preached as best I could against every known form of moral evil, more than once have incurred human wrath and vengeance by so doing; but O me, I am overwhelmed at the thought that possibly I am not clear from the blood of souls, in that I have not declared the whole counsel of God. O I have not told my congregations, I have not told the sincere inquirer after truth, that the Spirit of God does write on all truly awakened hearts that the smallest possible use of tobacco is a sin, which will keep them out of the kingdom of God, if they don't repent of it. Don't give vent to your surprise, brethren, at my writing thus, "Ye have compelled me." If you squarely maintain your position, you will not weaken or sugar-coat the truth, but with all boldness, "in the Holy Ghost, and in much assurance," "tiptoe, turn red in the face, clinch your fist, extend your arms and in regular spread-eagle style," if you want to, declare against the crime of using tobacco. An indictment for crime presupposes a violation of a specific law; the prosecution must show, and from sworn testimony, what law has been transgressed, and the jury must agree upon a verdict accordingly. Bro. Cherry quotes the law against murder, "Thou shalt not kill." Now read carefully his indictment. "Many men, women and children are slain by the use of tobacco." and his witnesses are, "The wisest, best and most skillful physicians in Europe and America." Stick to the wording of the indictment—the use of tobacco—and I ask the impartial unprejudiced reader, if he has ever known or read of any sensible doctor saying any sucht hing. I am sure I have not. I do not believe that there is one in the State of Arkansas that will testify on oath that he believes the moderate use of tobacco is criminally detrimental to "man's physical, mental and moral constitution and powers." If there be one I call for his testimony. Dr. R., Dr. H., Dr. P., I have known you long and well as good men and skillful physicians, what say you? Are these moderate users of tobacco guilty as charged in the indictment?

Brethren, if you will strike out of this indictment the word "use," and put "abuse," then we are at one; but this wholesale charge you bring against not a few men and women, ranking among the very first for intelligence, piety and efficiency, I do feel as deeply as I can feel anything is most unseemly, and unwarranted by either reason or the word of God.

Of course, if Bro. Cherry squarely maintains his position by the Bible, he is all right in his appeal to the General Rules. Do you insist, my brethren, in applying these rules to any among us, who habitually take, say one or two chews of tobacco, or smoke one or two cigars per day, as transgressors? Then Bro. Cherry finish your quotation from the General Rules. "Let it be known unto them who watch over that soul, as they who must give account. We will admonish him of the error of his ways; we will bear with him for a season; but if then he repent not he hath no more place among us." I could quote here what I have heard Bishops say, touching this point, and truer, holier, more cultured, refined or cleaner men I have never known. And yet these dear brethren are wont to class them with "fellows of the baser sort." If you are right, brethren, then "lay judgment to the line, and righteousness to the plummet until "the chains and bracelets, and the mufflers, the bonnets and the ornaments of the legs, and the headbands and the tablets and the earrings, the rings and nose jewels, the changeable suits of apparel, and the mantles, and the wimples and the crisping pins, the glasses and the fine linen, and the hoods and the vails," are all swept away, and you squarely maintain your position, and settle it once and forever, that the most moderate use of tobacco, along with these things, is a sin that will not be tolerated in the Methodist Church: and don't forget to pay your respects to that "comparatively young" brother W., who has been described and pointed out as "dude-like."

I want to say more, but value of space in the columns of our paper will not admit. Don't deal in sarcasm, beloved brethren. I claim nothing for myself on the score of seniority, and the Lord knows I feel my inferiority. Let us reason together, hew to the line, regardless of where the chips fall.

JAMES E. CALDWELL.

Tulip, May 10.

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:

☞For $50 or *more* from new subscribers at $1.50 each, sent by a traveling preacher, his son or daughter, we will pay one-half of such amount on the board or any other expenses of his son or daughter in any one of our Methodist Colleges or High Schools in Arkansas.

With the permission of pastors concerned a preacher and his son or daughter may canvass other charges besides his own for new subscribers; and he may get his brother pastors to help him in securing new subscribers.

☞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.

BENNETT & THORNBURGH,
Publishers.

The new catalogue of the Biblical Department of Vanderbilt University has been received. Fifty-three ministerial students have been enrolled during the current year. These students come from twenty-two of the Conferences of the Church and represent sixteen Southern colleges and universities. There are twenty-five free scholarships of the value of $100 each. These have been held this year by graduates of Randolph Macon College, Emory & Henry, Roanoke, University of Va., University of N. C., Wofford College, Emory College, Ga., Southern University, Ala., Tulane University, South Western University, Kentucky Wesleyan, University of Tenn., and other institutions. These scholarships cover the cost of board in Wesley Hall, which, with tuition and room rent free, puts it within the power of every young minister of the Church to take a postgraduate course of Biblical and Theological study of the Vanderbilt University if he desires to do so. The course of study, embracing Exegetical, Doctrinal, Historical, Homiletical and Pastoral Theology, Elocution and Vocal Music, is well adapted to the wants of those preparing for the ministry of the Methodist Episcopal Church, South.

ARKANSAS METHODIST.

THURSDAY, MAY 25, 1893.

GIRDING UP THE LOINS OF THE MIND.

The perfection of the gospel is not that it makes allowances for sin, but makes full atonement for it; not that it tolerates sin, but destroys it, enabling the believer in Christ to live a holy life. Mark the expression, to live a holy life. Purity and holiness are not the same. Man is made pure, but lives holy. Holiness is the result of volition. God cannot create it. "Be ye holy," means live holy. St. Peter tells that "being born again" we are "made partakers of the Divine nature," and therefore we can, and ought to be holy, but in order to be so we must "gird up the loins of the mind." His figure is easy to understand. The orientals traveled chiefly on foot, and wore long, loose, flowing robes. The girdle about the loins formed an essential part of their attire, serving the twofold purpose of binding up the robe, keeping it out of the dust, and imparting an artificial support to the spinal column, upon which the strain of labor and toil mainly falls. As here used it points out the necessity of mind culture—buttressing, supporting, strengthening the mind by the acquisition of knowledge. Ignorance is the mother of superstition, but not of piety. With this it has no kinship. There can be no more holiness in the will, than there is knowledge in the intellect. Revealed religion being designed for the whole man, it addresses itself to him in his entire nature as an intellectual, moral and emotional being; and the process both in becoming and continuing religious, is in the order here named. To reverse that order, or to change it, is to produce an imperfect character, oftentimes a religious monstrosity. The intellect is first addressed. The truth entering there is recognized; and when fully accepted, the moral sense, or conscience is aroused—the idea of oughtness takes possession—and issues its mandates to the emotional faculties which lie back behind these two, and they are stirred up, imparting energy to the will. Thus it is seen all religion, true or false, has its origin in the mind, and every man's religion must in the nature of things harmonize with his conceptions of the truth, for whatever the intellect accepts as true must influence the conscience, stir the emotions, and appear in the life, provided no obstacles sufficient to prevent it intervene. If the intellect then be correctly informed, and the other faculties of the mind are not embarrassed and held in check by something extraneous to themselves, the result will be a uniform, consistent, Christly life. But on the other hand vicious error in one's intellectual concepts can never produce a correct life, no matter how highly the moral sense, or the emotional nature, one or both, may be cultivated. The deluded Romanist, and the impure pagan are often extremely conscientious, while the dancing dervishes of India, the Munsterites, Irvingites, and other fanatical sects were emotional to the highest degree, even supposing themselves under the influence of Divine inspiration in their extravagant exhibition of feeling. The mind must be girded up with the truth as it is in Jesus if we would be saved on the one hand from a morbid conscience which tends to insanity, and on the other from undue reliance upon feeling which results in fanaticism. There is indeed a large number of nonessentials connected and interwoven with the Christian system where good men may differ without serious detriment to a holy life, but to include in that number all the great doctrines which the consensus of Christian thought has recognized from the earliest times as fundamental, is to be guilty of a latitudinarianism of thought and a licentiousness of spirit, which must inevitably destroy our individuality and make us an easy prey to any form of heresy which may chance to gain ascendancy over the age, and to contribute by our criminal indifference to the banishment of truth from the earth. This seems to be the tendency of the times. Character, and not creed, we are told is the essential thing. This is indeed true, only, the character in the nature of things will conform to the creed. Methodists have never been bigots, or bitter sectarians, and it is not probable they ever will be. Their danger lies in the opposite direction of allowing their catholicity to lead them to the abandonment of the truth enunciated in those distinctive doctrines which through all the years of the existence of Methodism, have made her such a power in saving men from sin. There was among our fathers a general apprehension of these distinctive doctrines, and a remarkable facility of defending them; and a sturdiness and robustness of religious character which is not common among us to day. There were giants then, but the race is fast becoming extinct. That strength was the legitimate fruit of "girding up the loins of the mind," which was accomplished chiefly through two potential agencies which do not operate now as then. The first was their familiarity with the Bible and the standard writings of the Church. Mr. Wesley from the beginning saw the necessity for a literature adopted to the edification of believers, and wrote voluminously, and the people read with avidity and profit. Books doctrinal, experimental, practical, and biographical constituted the mental pabulum upon which they fed. They read but little else. All this is changed now. Such substantial, wholesome literature furnishing a basis for a solid Christian character, is almost unknown, except to a very few, having been superceded by light, trashy, often vicious, books and papers, and the mind thus unfurnished by the supports of sound doctrine becomes a fruitful field for the insidiousness of every form of error, resulting in degeneracy of life. Another factor which contributed to this better type of piety among our fathers, was the character of the preaching to which they listened. All the great preachers from Wesley, Watson, and Clark, to Pierce, Doggett, and Paine, who moulded the religious life of the people, were serious, reverent, dignified, doctrinal. They instructed the people in all the cardinal doctrines of Christianity, and thus helped them to "gird up the loins of the mind," and holy living followed. Irreverence in the pulpit, flippancy of speech, coarseness, buffoonry, slang, and all mere sensational methods were unknown, and would not have been tolerated for a moment; and the age of sermonettes had not then come in. We are now told that the spirit of the age has changed; that the demand is for short sermons with no emphasis of doctrine,—sprightly talks simply, interlarded with annecdote and pathetic incident—designed merely to entertain, or at most to stir the emotions. If this be true, so much the worse for the age. It betokens a decay of mental activity and vigor which is the sure precursor of the ultimate death of all vital Christianity. A sturdy, robust, scriptural type of piety can only be maintained by striving to be holy, and no one can be holy who does not "gird up the loins of his mind," by constantly increasing his knowledge of the truth as it is revealed in the Divine word.

J. H. EVANS.

Jackson, Tenn., May 9.

LETTER FROM TEXAS.

THE ARKANSAS METHODIST of 4th inst. is before me with a good bill of fare, served up in real good style by various writers. J. M. Hawley's Nashville Letter is always interesting to me, and I believe in this I voice the sentiment of your numerous readers. Mal: 3, 10:11 by J. L. Keener at first sight appeared too lengthy, but after reading it appeared too short; plain, practical, scriptural, to me the plainest, most common-sense article I've seen on that subject. If I was a Church financier I would build me a sermon on that article. But my peculiar make-up seemingly compels me to do what I do "by main strength and awkwardness." By the way, if I may go off at a tangent, this reminds me of a remark by my old P. E., Rev. B. G. Johnson. "My, my," he says, "what a diversity of gifts among our preachers. There's C. O. Steele, as smooth and gentle in his preaching as the unruffled sea; and on the other hand there's Winburne striking in every direction like a blind pup in a mill pond, and yet God seems to be using them both for his glory." Well, tell Uncle Brittian I'm still striking with head above water. How I would love to see the dear old man double up his fist and preach one of his precious old sermons. But I must return to my subject. E. L. Beard, as usual, writes a well-timed, sensible article on the Mob, its cause and cure. Surely something ought to be said and done to check this awful curse that swept like a tidal wave over our country for several months past. The two articles respectively by Bros. Keith and Cherry anent the Tobacco Habit are in keeping with the reform effort going forward in Church and State and looking to a higher, cleaner, purer civilization. Many good men have acquired the habit, but it's simply an unfortunate habit of a good man. "They who bear the vessels of the Lord's house ought to be clean." Thank God for my own personal deliverance over two years since.

The last thing I shall notice in this palatable bill of fare is Hendrix College, by T. H. Ware. Oh, that God would open the heart of some rich man to relieve that great and noble institution of financial embarrassment. How it would relieve the aching heart of that burdened Agent, who waits and watches so patiently by the sick bed of his suffering wife. Yes, Bro. Tom, one fervent prayer goes up from this room for the Agent, and especially for his precious wife, who for so many years as daughter and later as wife and mother has borne the privations of itinerant life. Father, brother, husband, all itinerant preachers. Hers, thank God, will be a glorious reward.

Affectionately,

FINCH M. WINBURN.

Lancaster, Tex., May 5.

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.

LETTER FROM GILDEROY.

La! me I am so busy now, so much to do, so many places to go and such a multitude of things to look after. I hardly know what to do, nor where to go first. My first work, the work before all others, is that of getting ready for it and preaching. This is my calling and thus runs my commission. At times, however, I have to get ready for the pulpit on foot and in a run. By long practice I have gotten so I can follow a line of thought while walking along the road, or weeding out a row in the garden. My next first work, is pastoral, going from house to house, visiting the sick, looking after the poor and hunting up those that are out of they way. Of late the dancers and the card players give me no rest night nor day. I do not fret about it, nor worry myself into a fever over it, but I keep after them kindly but firmly. It puzzles the young folks mightily to know how I manage to keep up with them, and to know where they are and how and what they do. It leaks out by littles, in first one way and then in another. Sooner or later it all comes to the ears of the pastor.

We have no sick now, and have had none, or very few for a long time. In this charge we have no poor who have to be cared for by the Church, indeed we are all poor folks, or claim so to be. My wife is a powerful working woman, always employed. She wants me to spade up a bed here, plant some seed there, or to set out a flower or a vine yonder. She loves flowers and wants the front yard full of them. This parsonage yard will be lovely a few weeks later. The only way to get rid of my wife is to do what she wants. She is not exactly a widow, but she is importunate enough to be one. Wife has so much house work to do, I feel it to be my duty to relieve her entirely of the garden. She rarely goes into it, only to gather vegetables. If I were to drop off she would know as little about gardening, about when, what and how to plant, as if she had never seen one. Garden work requires time, toil and sweat. Steel or iron taken through a hoe handle is good for the digestion. When my boys are not out of the way, as they often are, my wife calls on me to run errands and to do little jobs about the house. She finds more things to do, or that ought to be done, than any woman I ever lived with, excepting my mother. I never lived in the same house with any other woman. For aught I know most of the others may be like these two. And for aught you know, I like other sons and husbands, need to be kept after a good deal. After all, my wife does not nearly get as much work out of me as I ought to do.

Books are to be read and studied, and this is slow, hard, but pleasant work. I enjoy it and am often tempted to neglect other work that I may give myself to this. Here are papers, magazines and reviews, all claiming attention and fully worthy of it. By using up the spare moments, bits of time to be picked up here and there, I manage to get the cream out of them. I have on hand a good, large, private correspondence, and I enjoy this and have to give some time to it. Then as you know, I write occasionally (?) for some of the papers. Some of them get in a push, and the editors ask me for correspondence, for something to fill in, and I sit down and run off page after page of little nothings, like this letter. The people, the common people, read it, and seem to enjoy it, or they are polite enough to say they do. I try my best not to write anything that would hurt anybody.

I see some of our editors are bothered by correspondents who get into huffs because their articles do not appear, or do not appear as soon as they think they ought. This is very foolish and really unchristian. A correspondent ought not to assume editorial prerogatives. Sometimes, at rare intervals, a correspondent may be placed in an attitude where he is entitled to extra-editorial consideration. This happens in matters personal and in controversies. I never bother with things of this mind. Sometimes my letters and articles are in the hands of the editor two or three months before they appear in print. Often, when I see them in print, I find I had forgotten about writing them. If an article fits and suits, all well and good, but if not, it was my mistake, or blunder. Editors know what they want and need, or they ought to know. It is impossible for me to see things from their standpoint. Without exception I have found editors, both of secular and religious papers, honorable, honest, fair minded, high toned gentlemen. I have had some bouts with some members of the fraternity in their own papers, both secular and religious. They have given me room and have allowed me to hit lick for lick. The Baptists give me room in their papers and that, too, on doctrinal questions where we differ; and the Presbyterians allot me a corner in their papers whenever I want to break a lance with a Presbyterian divine, or one of their correspondents. If I treat them politely and express myself in becoming terms they accord me the courtesies of the floor. Such has been my experience during twenty odd years of pretty extensive paper correspondence, and controversies not a few. If I were editor of a paper I would edit it from top to bottom without fear or favor of any man. I am willing to accord to editors what I would ask of them were our positions exchanged.

GILDEROY.

IT'S ASTONISHING how Dr. Pierce's Favorite Prescription acts upon nervous women. It's a marvelous remedy for nervous and general debility, Chorea, or St. Vitus's Dance, Insomnia, or Inability to sleep, spasms, convulsions, or "fits," and every like disorder.

Even in cases of insanity resulting from functional derangements, the persistent use of the "Prescription" will, by restoring the natural functions, generally effect a cure.

For women suffering from any chronic "female complaint" or weakness; for women who are run-down or overworked; at the change from girlhood to womanhood; and, later, at the critical "change of life"—it is a medicine that safely and certainly builds up, strengthens, regulates, and cures.

If it doesn't, if it ever fails to benefit or cure, you have your money back.

What more can anyone ask?

Is anything that isn't sold in this way likely to be "just as good"?

WORLD'S COLUMBIAN EXPOSITION

Will be of value to the world by illustrating the improvements in the mechanical arts and eminent physicians will tell you that the progress in medicinal agents, has been of equal importance, and as a strengthening laxative that Syrup of Figs is far in advance of all others.

EPWORTH LEAGUE.

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

THE PRESENT AND THE FUTURE.

In the M. E. Church there are today about 10,000 Epworth League chapters, 1,500 Junior Leagues, and some 2,000 Christian Endeavor Societies, which have by resolution placed themselves in actual, and not merely nominal, affiliation with the Epworth League; total, 13,500 Leagues, averaging 54 members each, or any army of 750,000 Epworthians.

In the M. E. Church, South, there are reported at the office of the Sunday-school Secretary 753 Leagues, averaging 35 members each; a total of nearly 27,000 Epworthians. Texas stands first with 132 Leagues; Missouri second, 114; Tennessee—hear it, ye Tennessee Epworthians—only third, with 97; Alabama, 50; Arkansas, 40; Mississippi, 37; Georgia, 35; Kentucky, 32; North Carolina, 30; South Carolina, 29; California, 26; Virginia, 35; Louisiana, 21; Florida, 20; other States less than 20 each.

In March, 1892, Texas held a State Convention of Southern Epworthians; Missouri in July, and California and Alabama about the same time; while the Tennessee Conference is the first Annual Conference to hold an Epworth League Annual Conference.

It is only a question of time when the Methodisms of the world will bring their millions of Sunday-school pupils and other young people under training in the Epworth League. It is calculated that in universal Methodism there are today not less than 800,000 young people enlisted in the ranks of the Epworth League. "Praise God, from whom all blessings flow."—Rev. J. J. Ransom, in Tennessee Methodist.

NOTES.

Through an oversight, I got one week ahead in the notes on the League prayer meeting topics, hence none will apper in this week's issue.

We have the programme for the League Conference republished. Would suggest that you cut it out, and save for reference.

According to the above statistics, there are now 40 Leagues in Arkansas. Why may not the number be increased to at least 75 by the time the League Conference meets?

We earnestly request League information, from all over the State, for this department of the paper. Report of the organization of a League, a League meeting of special interest, in fact anything that will further this important work.

Rev. W. N. Hatfield writing on other business says of Character Sketches, "I have sold 14 and have made no regular canvass for lack of time. I sold 10 in about two hours and a half. They sell well."

Whether quaffed from a vessel of tin, glass or gold; There's nothing so good for the young or the old—as

Hires' Root Beer

A delicious, health-giving, thirst-satisfying beverage. A temperance drink for temperance people.

A 25c. package makes 5 gallons.

Sold and Enjoyed Everywhere.

SAVE MONEY!

It's Easily Done.

Send in your name for

Our New Spring Catalogue.

It's Mailed You Free!

Our great store is filled to overflowing with the grandest stock of

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

ever shown in the West; Also

A FULL AND COMPLETE LINE OF SHOES FOR Everybody. Mail orders receive every advantage!

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Richelieu Flour,
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Mott's Pure Juice Cider,
Van Houten's Cocoa,
"89" Baking Powder,
Cox's Gelatine,
Baker's Chocolate,
Durkee's Salad Dressing,
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The Only Self Pronouncing S. S. Teachers' Bible in the World.

A Revolution in Sunday-School Teachers' Bibles.

The Holman Self-Pronouncing S. S. Teacher's BIBLE.

Every proper name in the text is syllabified and accented, and has the vowels marked according to the most authoritative modern standards of pronunciation. The text is in exact conformity with that of the world-famous Oxford S. S. Teacher's Bible. The type-setting is the work of the well-known Riverside Press, Cambridge, Mass. It contains all the valuable "Helps to the Study of the Bible" contained in the Oxford Bible. These have been justly styled "the essence of fifty expensive volumes, by men of sacred learning." This newly published Teacher's Bible possesses an extraordinary interest in the fact that

It is the Only Teacher's Bible With a Self-Pronouncing TEXT.

No similar Bible was ever obtainable heretofore. It contains the following Helps to the Study of the Bible: Concordance, with Context, over 40,000 references. Index to persons, Places and Subjects, 16,000 references. Scripture Atlas, with index. Glossary of Bible Words. Bible Calendar. Summary and Analysis of the Old and New Testaments. A Self-Pronouncing Dictionary of Proper and Foreign Words contained in the Bible, comprising about 3,500 words, giving the pronunciation, the meaning, and the location in the text where the word occurs for the first time. Exhaustive articles on Biblical History, Geography, Topography, Natural History, Ethnology, Botany, Chronology, Music and Poetry; a Complete Harmony of the Gospels, Tables of Parables, Miracles, Prophecies, Prayers, Money, Weights and Measures, Jewish Sects and Orders, etc.

Twelve Full-Page Maps in Colors.

STYLES AND PRICES.

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"D."

A. Grained Cloth, best English finish, red edges, $3.50; C. French Seal, Divinity Circuit, round corners, gilt edges, $6.00; D. French Seal, Divinity Circuit, leather lined, round corners, red under gold edges, $7.50; F. Palestine Levant, Divinity Circuit, leather lined, silk sewed, round corners, red under gold edges, $9.50.

Bennett & Thornburgh.

Little Rock, Ark.

ARKANSAS METHODIST

THURSDAY, MAY 25, 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.

WOMAN'S MISSIONARY SOCIETY.

God Help Us To Work Together.

The appeal has been made for workers, and not shirkers; now let this other plea follow it: "God help us to work together!" Let that earnest entreaty go up from the heart of every woman connected with the work; and, what is more, let her put it into action in her own life and endeavor.

O God, give us big souls in this work, and eyes so clear in their shining for thee that the hitherto important mountain of self shall become as the smaliest atom across the line of vision.

We cannot afford to run this noble, God-given work along low, selfish planes, or to serve our own narrow ideas and views. I repeat, we cannot afford to make a John O'Groat's House of this woman's work. We cannot have a corner here and a corner there in which every woman who has a grievance to nurse can sit down and nurse it. We cannot afford to have it running off at first one angle and then another, following this pattern and then that, for the accommodation of the women who fly all to pieces the moment their elbows come in contact with the elbows of others, like those eight wilful, headstrong, wrangling, disagreeable children of John O'Groat. O such a time as the poor man had, to be sure, building that eight cornered house of his, and getting a corner to suit each one!

O for the fire of earnestness, of pure consecration, to touch and kindle every worker! O for the oil of harmony to shed its droppings upon every heart! O for the spirit that shall say, "Anywhere in thy vineyard, Lord, send me; there will I work gladly, willingly for thee!"

I tell you that until this fire of earnestness seizes upon us, until this river of harmony spreads from heart to heart, drawing each nearer the other; until the true, unalloyed, out-and-out spirit of Christian love takes possession of our souls, making them an altar wherein the flame of devotion ceases not to burn, our woman's work never will be the work God intends us to make it.

We must work together, or we can't work successfully. You may pull at one end of a rope and let me pull at the other, and we will see-saw from side to side, or else the rope will part in the middle, and over we both go backward. But let there be a burden to be moved, and let us both catch hold and pull the same way, and how easily it is carried!

There is no real force in scattered forces. Spread powder here and there upon a rock and set it on fire, and it will flash first this way and then that, accomplishing what? Nothing. But confine that same amount of powder, concentrate it within one groove of a rock, and then touch it off, and lo! the rock is shivered to atoms. So, in our woman's work, let every force be earnestly concentrated in one direction, and what cannot it accomplish? Every woman in the work and every one working with the other, heart beating with heart, hand clasped in hand, so shall the human life line encircle the world. So shall lost souls be reached and reclaimed! So shall the knowledge and the power and the glory of God spread from pole to pole and from the rivers unto the seas!

Let us remember the "Claybank and the Gray," to emphasize the lesson of which this second leaflet has been written. O God, write with pen of fire upon every woman's heart this prayer: "Help us to work together."
—Annie Maria Barnes.

May the good Lord put it into the heart of each woman connected with our work in Arkansas, and especially in the Ark. Conference, to pray this prayer: "Help us to work together." And may they catch new inspiration from the reading of the above, taken from a leaflet published by Miss Barnes, whose heart is all aglow working for the Master. Let me entreat you as officers and members, not to be sluggish in this great work of saving souls.

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

Quitman, May 8.

—Don't become constipated. Take BEECHAM'S PILLS.

Washington District Conf. Program.

July 6, 9 a. m., Devotional exercises conducted by Rev. B. G. Johnson; 11 a. m., Sermon by Rev. J. G. McKeau. Afternoon: Reports from charges; 8:30, Sermon; Lord's Supper.

July 7, 8:30 a. m., Devotional exercises; Reports from charges; 11, Sermon. Afternoon: Devotional exercises; Reports from charges and committees; 8:30, Sermon.

July 8, 8:30 a. m., Subject, Support of the Institutions of the Church; H. Jewell and H. B. Scruggs. Free discussion of subject by members; 11, Sermon. Afternoon: Local Preachers, their relation and duties to the Church. W. T. Locke, J. G. McKeau and T. M. Milam.

Sunday, 9:30, Love-feast; 11, Sermon; 3, Children's service; 8:30, Sermon.

GEO. M. HILL.

Washington District Sunday-school Conference Program.

First day; 9 a. m., Devotional exercises. Reports from pastors on the number and state of Sunday-schools. 11 a. m., Preaching; subject, Parental Responsibility, Horace Jewell.

Afternoon: Relation of Superintendent and P. C., Horace Jewell and J. A. Stell; Discussion. 8:30 p. m., sermon by J. M. Pinnell.

Second day; 8.30 a. m., Devotional exercises. True Aim of Sunday-school Work; Geo. W. Logan and J. W. Phillips. Free discussion. Should the Distinctive Doctrines of the Church be Emphasized in the Sunday-school? E. L. Beard and R. T. Riley.

Afternoon; 2:30, Devotional exercises. The Chief Obstacles to Sunday-school Work, and how may they be overcome? A. M. Roberson and L. M. Powell. The Sunday-school, Its Organization and Management exemplified; by A. Vaughn. This is intended to be a normal S. S. conducted by Bro. Vaughn, assisted by Bros. Carruth, Scruggs and others.

Let each P. C. insist upon his superintendent being present at the Conference, and each school may elect one delegate.

GEO. M. HILL.

An Appeal.

We are trying to build a church house at Lake City, which is a small town on the St. Francis river, in Craighead Co. It being the central point of a large portion of comparatively newly settled country must have a church or many souls which Christ died to save will be lost, that would be saved if we only had a house in which to worship. There is not a church house of any kind in Lake City mission. We have many good faithful Christians here who are loyal to the church, and are doing all they can under the circumstances to build up the cause of Christ. The only house we have ever had here was destroyed by fire. Because of frequent overflows and other unavoidable causes, we are not able to build without help, therefore, we appeal to all Methodist people everywhere for help. Believing that we have your smpathy, please send us an expression of it in dollars and cents. We will pray God to give you credit in heaven. Send contribution to Mrs. Lee Ford, Mrs. J. D. Puryear, or Miss Millie Harrell,

COMMITTEE.

Lake City, May 17.

THE SUNDAY-SCHOOL.

Sunday-school is an indispensable adjunct of the Church. Without it we languish and die. We receive large returns for all the labor given to this institution. When properly taught a very small per cent of our Sunday-school pupils join other Churches. Therefore each society ought to realize that their school is what they make it. This work will not be what it should until each member of every congregation feels that he has obligated himself to labor for its interest. Every member is a part of his Church and school, and should be a committee of one to help carry on this enterprise. Our schools will not have that full attendance they should until each one feels that he is responsible for what the school is. In almost every community there are children who do not attend Sunday-school. If our people would co-operate with their pastors and enter the homes and look after these children, our schools would be crowded. But there is too much indifference on the part of the Church. When the children feel and know that we are interested in them, they will come to our Sunday-schools.

If we as a Church would do our duty to the children, our Church would be built up and populated if we were never to have another adult conversion. The officers of our schools should be spiritual, active, looking after the entire school with intense interest and see that our doctrines are taught, especially on circuits where the pastor cannot attend the schools more than once in two or four weeks. If the superintendent be inactive the school will be a failure. Our teachers should be spiritual and teach by example as well as precept. The design of our work is to bring the children to Christ and the Church. But there are teachers who do not leave any religious impress upon their pupils. I once knew of a Sunday-school in which were teachers that were advocates of dancing, card playing, dram drinking and theatre going. They did not teach the children to love and reverence the Church as they should, but to some extent there were veins of worldliness put into their lives. Ought not these tender hearts be given to Christ in Sunday-school?

The service should be conducted in such a manner that the children will feel that they have part in the great work for the Master. Oh, what a great opportunity the teachers have to lead the children to the Church. Our teachers should both know and love the doctrines of our Church. Our children should be indoctrinated early in life, and their teachers have the best opportunity of any, unless it be their parents. The prominent doctrines of Methodism ought to be presented to them in such a manner as they will take hold of them. This will save them from falling into so many errors as some have. And instead of forsaking the Church they will be a strong support to it. I was once at a revival meeting where there were twenty-five Sunday-school children converted; they were from 10 to 15 years old. Twenty-three of them joined our Church and two went to another. That was the result of a Methodist school. There is no reason why our Children should lose the children. Only bring them up in the pales of the Church and they will remain ours.

J. A. HENDERSON.

Mabelvale, May 18.

IF LADIES EXPECTING TO BECOME MOTHERS WILL USE MOTHERS' FRIEND MUCH SUFFERING AND DANGER WILL BE AVOIDED

BOOK "TO MOTHERS" MAILED FREE
BRADFIELD REGULATOR CO. ATLANTA, GA.
SOLD BY ALL DRUGGISTS.

FROM PASTORAL CHARGES

LAPILE C'T.

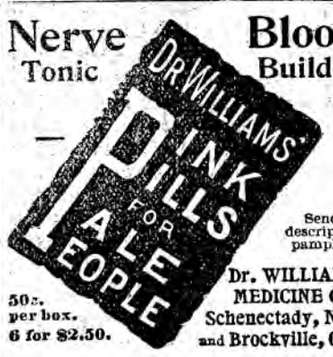
Our 2nd Quarterly Conference convened on the 13th at Lapile Church, and was indeed an enjoyable occasion. Bro. J. R. Cason, our much esteemed P. E. was present and preached three able sermons and made a very interesting, and we hope profitable address to the children and young people. I think I can prove by the people, that Bro. Cason is down on other "sinful" habits as well as tobacco habit. The financial interest of the circuit is behind what it should be, but is better than at this time last year. We have many good, true Methodists on this C't, and while the spiritual condition of the charge is not what we would like to have it, we hope to have a general revival all over the circuit. While money is scarce, we are getting a divide of what our people have on the general claims.

We have several young ladies who are just moving up on this line and thus rendering great help to their pastor. O how we aopreciate such working young ladies in the Church. We send you some money for THE ARKANSAS METHODIST and will continue to work for it. Ever thine,

BENNETT A. WHITE.

May 16.

Nerve Tonic — Blood Builder



Send for descriptive pamphlet.
50c. per box. 6 for $2.50.
Dr. WILLIAMS' MEDICINE CO., Schenectady, N.Y. and Brockville, Ont.

STILL WELL PLEASED.

Rev. J. M. Denison of Howell, Ark., to whom Bennett & Thornburgh sold a METHODIST Sewing Machine and an Epworth Parlor Organ about two months ago, wrote March 28: "Am still well pleased with machine and organ. Our lady friends and visitors are frank and pronounced in praise of organ. A lady friend from Newport tells me, it is so much easier to operate than hers at her home. Another from Idependence county since returning home writes us, saying my organ does not sound right to me since performing on your Epworth."

Trusts and Combinations

Are unpopular. But there is one form of trust against which no one has anything to say. That is the trust which the public reposes in Hood's Sarsaparilla, and the best of it is the trust is fully justified by the merit of the medcine. For, remember, HOOD'S Sarsaparilla CURES.

HOOD'S PILLS are purely vegetable, and do not purge, pain, or gripe. Sold by all druggists.

World's Fair Visitors.

An intending visitor to the coming World's Fair at Chicago need have no fear as to the possibility of securing satisfactory accommodations, at reasonable rates, at either the many hotels or residences listed in a neat pamphlet entitled, "Homes for Visitors to the World's Fair," compiled at great expense and published by a trustworthy Chicago firm. This book contains a list of about 9,000 private families who will accommodate visitors in in Chicago during the time of the Fair, viz: May 1st to October 30th; gives their names and addresses, and number of rooms each will have to spare. The book also gives a list of the hotels and their locations; has twelve full-page, large-scale maps, each representing a section of the city, so that with this information before him the intending visitor himself can, at leisure, select the quarter of the city in which he would prefer to stop, corresponding IN ADVANCE with one or more families in that locality with regard to rates and the accommodations desired.

To help you in fixing IN ADVANCE upon your place of residence while attending the World's Fair, we have placed in the hands of our agent at your station copies of this work, which may be obtained at 50 cents per copy.

E. W. LABEAUME,
G. P. A. Cotton Belt Route.

BIBLES AND TESTAMENTS.

We have a lot of large-print Testaments and Psalms for old people, from 70 cents to $1 postpaid.

We have also large-print Testaments and Psalms in morocco binding at $1.45 to $2.15 postpaid.

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

BENNETT & THORNBURGH.

"WORTH A GUINEA A BOX."

SPECIAL NOTICE

Complying with general request, BEECHAM'S PILLS will in future for the United States be covered with A Tasteless and Soluble Coating, completely disguising the taste of the Pill without in any way impairing its efficacy. *Price 25 cents a Box.* New York Depot 365 Canal Street.

Dr. R. L. Hinton's Bowel Mixture, put up by Hinton Drug Co., Prescott, Ark., cures flux, diarrhœa, summer complaint, teething, colic, cholera morbus, cramps, sick stomach, typhoid or slow fever. Is the best and most harmless soothing syrup for infants. Will relieve congestion, allay irritation, and heal the stomach and bowels. It is not a nostrum, but the outcome of scientific study and investigation. Harmless and palatable. For sale at Beidelman's, Little Rock, and by druggists generally.

We invite special attention to the adv. of our METHODIST Sewing Machine, which gives great satisfaction in every case reported to us.

IF

You can get a reliable skilled painter or paper hanger as cheap or cheaper than one otherwise, isn't it to your interest to do so? Erwin challenges the State on these three points.

DO YOU WANT TEACHERS? DO YOU WANT SCHOOLS?

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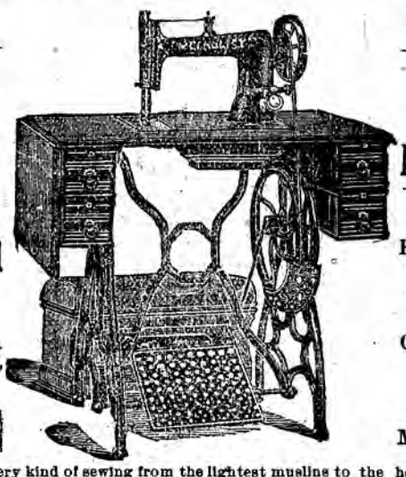

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ARKANSAS METHODIST.
Z. T. BENNETT, D. D., Editor.
GEORGE THORNBURGH, Business Manager
THURSDAY, MAY 25, 1893.

DECEPTION AND OUTRAGE.

The Christian people of this na- should and will be aroused with indignation at the deception and outrage by the action of the World's Fair directors in deciding in favor of Sunday opening of the gates to all the grounds except the Exposition buildings and Midway plaisance. It is not yet certain, if any action will or can be taken by the Federal government to close the gates on Sunday to all the grounds in accordance with the condition made by Congress in the bill appropriating $2,500,000 for the benefit of the Exposition. The Fair directors tried but failed to secure the repeal of that condition, which they then understood as it was intended, and as it was understood by the people at large; hence, their late action on a mere technicality is nothing less than a shameful deception and outrage.

It is possible but we fear not probable, that the United States commissioners may disapprove and set aside the action of the Fair directors, and thus avert national disgrace though the insatiable greed of Chicago citizens. If this shall not be done soon, the Christian people of the land must decide for themselves, whether or not they can afford to patronize by their presence and money the World's Fair after its managers have violated their solumn compact with Congress to keep the gates closed on Sunday. Some leading religious papers have already appealed to Christian people to boycott the Fair. Zion's Herald said: "The struggle for the maintenance of the American Sunday is now being fought out and settled for all time. As the only course that will have any influence upon such colossal selfishness and insolence is the withdrawal of patronage from the Fair, we unhesitatingly advise and urge that such action be taken. We expect ministers, Churches and all young people's Christian and reformatory organizations to boycott the Fair. This we do not in anger, but after prayerful and prolonged deliberation." And the Nashville Advocate in its condemnation of the national outrage said: "If possible legal steps should at once be taken to enforce the provisions of the Congressional enactment. If that cannot be done, then the Fair should be boycotted by all decent citizens. Let Christian men and women avoid it as they would the plague or the pestilence. Let every pulpit in the land thunder against it. Let every religious paper repeat the rolling sound. It is no time for delay or hesitation."

In conclusion, we hope the Christian people of this nation may yet impress the Chicago directors of the Fair, that it is better to be governed by righteous principle than the prospect of patronage through their defiant outrage of the public sentiment of Christendom.

LATER. Late Tuesday p. m. after spending all day in considering the action of the local directors, the U. S. commissioners decided by a vote of 30 to 27, that the gates of the World's Fair must be closed on Sunday.

Last Friday p. m. the commissioners of the Presbyterian General Assembly in session in Washington City marched in a body to call at the White House and were received by President and Mrs. Cleveland. In response to a short congratulatory address by the Moderator, Rev. Dr. Craig, President Cleveland in his terse and forceful style made a brief speech, from which we copy these commendable words:

"We still profess to be Christian people. This means that no public officer of high or low degree should be unmindful of the restraints of religious sentimnet. It means that the religious teachings of our people should lead them to exact from those who make and execute their laws a recognition of these restraints. It means that the rules which a popular religious sense approves should underlie the performance of every public duty, and it means that those who assume to be religious teachers in this land where the people rule are related in responcibility to those in public station. You therefore will, I hope, permit me to say that you do well to insist upon the conscientious discharge of official obligations and that you ought never to shirk from the exposure of official shortcomings. The contribution you owe toward accomplishing good government will not be fully made unless you teach the people by precept and example, that they will find their safety and welfare in enforcing upon their public servants the observance of the mandates of Christianity and morality."

TWO DISTRICT CONFERENCES. NORTHWEST ARKANSAS.

Returning from Kansas City through the northwestern part of this State, we stopped Tuesday night, May 9, at the beautiful town of Springdale, receiving most cordial welcome and delightful hospitality in the charming home of Dr. John Young, one of the best men we have ever known. The next afternoon with Bishop A. W. Wilson we traveled twenty miles, a rough and circuitous route on account of high water, to reach Goshen, the seat of the Eureka Springs District Conference. Opening Thursday morning with Bishop Wilson in the chair, the Conference elected for its Secretary, Bro. O. M. Clark, a worthy and very competent layman, who gave in our last issue a condensed but good report of the Conference proceedings.

The recent floods prevented some lay delegates and many visitors from attending the Conference, held in a corner of the District, and requiring some preachers and delegates to travel from 40 to 70 miles by private conveyance over mountain roads and streams. The District is composed of mountainous territory, much of it poor and sparsely settled, but embracing many fertile valleys, which produce abundant crops of corn, oats and wheat. While many of the citizens along the various streams and in the valleys have good farms and usually an abundance of supplies produced at home, the distance from ready markets has prevented the free circulation of money; and this has made it quite difficult in many charges to secure liberal payments in cash for the support of the ministry and for building churches and parsonages. The lack of these and the presence of sundry disturbing "isms" have been great obstacles to permanent and satisfactory progress by our Church, which should for a few years supply the most promising of the many mission charges with experienced preachers and larger appropriations for their support.

But in spite of the discouraging environments our Church has made gratifying progress in some charges, and the preachers and godly laymen attending the Conference seemed hopeful of greater advancement in the near future. To this end they should be and are preaching and working, not only to get sinners converted, but to promote Sunday schools, family religion and the grace of Christian liberality. In these directions they were greatly stimulated by Bishop Wilson's chair talks and pulpit ministrations, abounding with brotherly spirit, wise suggestions and cheering encouragement to consecration, fidelity and efficiency. The Presiding Elder, Rev. E. L. Massey, is worthily magnifying his office by faithful and very acceptable service, has the hearty co-operation of the preachers, and is rapidly gaining the esteem of the people; hence, under his prudent leadership and the earnest work of his co-laborers a forward movement on several lines is confidently expected.

Our pastor, Rev. H. A. Armstrong, and the good people of Goshen, showed their appreciation of the Conference by their courteous and cheerful entertainment. With Rev. J. S. Simmons we received cordial hospitality in the home of Rev. J. R. Kelley, local preacher and physician.

Leaving Saturday morning we were kindly conveyed by Bro. Chas. Pyron of Berryville to Springdale, and thence we rode with Bro. Ed. Flynn to Elm Springs, preached twice in our beautiful new church there, and received elegant hospitality from Dr. and Mrs. D. C. Summers. Through the kindness of Bro. T. F. Webster we had a buggy ride of ten miles Sunday p. m. to Pleasant Hill and preached at night to a small congregation. We were entertained by Bro. James Story, and in his wagon went to Springtown Monday morning, accepted a cordial welcome to Bro. W. D. Wasson's pleasant home, and preached at night to a large and interested congregation. On account of rough roads, uncertainty about conveyance and reported high water ahead, we abandoned appointments at Siloam Springs and Cincinnati, and returned Tuesday by public hack twenty miles to Bentonville, thence by rail to Rogers and Fayetteville, and there with Bishop and Mrs. Wilson and Rev. J. A. Anderson we were given a seat in Bro. T. S. Tennant's hack to Prairie Grove, stopping sev- hours at Farmington, where Bishop Wilson preached to the delight of a large congregation in our new church, one of the most attractive we have seen outside of cities and towns.

The Fayetteville District Conference met at Prairie Grove, at 9 a.m. May 18, with Rev. V. V. Harlan, P. E., all the pastors but three, several local preachers and many delegates and visitors in attendance—the church being filled to overflowing to hear Bishop Wilson's sermon the first day. Revs. J. A. Anderson and Arthur Marston were elected Secretaries. Bishop Wilson presided and added great interest to the occasion by his practical talks from forty years' experience as a preacher and by his able sermons each day at 11 o'clock, impressing thoughtful hearers with his great power and marvelous resources.

The reports of the pastors were generally encouraging both as to the spiritual condition of the Church and progress in different lines of work—such as would be expected in a District, which embraces many flourishing towns and villages, long and thickly settled communities, "the apple orchard of the world" and "the garden spot of Arkansas." Last year the Fayettville was on all of most lines the "banner" District in the Arkansas Conference, and the indications are favorable to advancement this year, especially in the cause of foreign missions. Succeeding one of the most popular Presiding Elders (Rev. F. S. H. Johnston), and ably seconded by a strong corps of preachers, including several of the best in the Conference, Rev. V V. Harlan will by his untiring devotion to the responsible duties of his office prove himself fully equal to the large demands upon him.

On several questions sprung in the Conference proceedings both preachers and laymen joined in lively and we think profitable discussion, as the duties of pastors on circuits to preach Saturday as well as Sunday and do more pastoral visiting, acquainting themselves with the children in their charges; and the duty of our Church in that District to its high school, the Prairie Grove Institute, which has not been in operation for a year, but should be reopened in the near future—a desirable situation for the right man.

Rev. W. H. Dyer, pastor, and the citizens of Prairie Grove extended their guests cordial and delightful hospitality, as Rev. J. A. Anderson and the writer can testify of their entertainment in the pleasant home of Dr. W. W. Mahan.

Bishop Wilson's wife was with him, and at Springdale, Farmington and Prairie Grove she entertained the ladies with interesting addresses on Missions.

C. P. GENERAL ASSEMBLY.

The General Assembly of the Cumberland Presbyterian Church convened in the State House in this city last Thursday. Morning, afternoon and night of the day before many delegates, visitors and citizens attended the exercises of the Missionary Rally, when instructive addresses were made on the mission work of the Church in home and foreign fields. At 11 a. m. Thursday the retiring Moderator, Rev. Dr. W. S. Danley, preached the opening sermon, and at 2:30 p. m. the Assembly met and organized, electing as Moderator, Rev. W. T. Ferguson of Illinois. After the election of Moderator appropriate addresses of welcome were delivered by Gov. W. M. Fishback in behalf of the State and Judge S. P. Hughes in behalf of the city—Rev. H. S. Williams of Chicago responding to the former and Rev. S. K. Holstinger of Ohio to the latter.

As we were absent when the General Assembly convened and have not yet had the privilege of attending any of its sessions, we gather from the Daily Cumberland Presbyterian and the daily papers of our city the information in this writing.

If each of the 126 Presbyteries in the Church was fully represented, the Assembly would be composed of 208 commissioners, but they are not all in attendance, representing a membership of 171,609.

We copy the financial exhibit for the year 1893, showing the receipts and disbursements for Missions and Church Erection:

RECEIPTS—	
Foreign Missions,	$12,178 17
Home Missions,	18,656 58
Chicago Lot,	5,473 12
Church Erection,	3,865 57
Other receipts,	1,395 22
	36,568 66
Balance Last Year	14,590 72
Total,	$51,159 38
DISBURSEMENTS—	
Foreign Missions,	$ 9,620 32
Home Missions,	14,517 34
Church Erection Loans,	5,000 00
Chicago Lot,	5,141 55
Other Expenses,	9,085 43
Total,	$43,364 64

The report of the Board of Publication showed the business of the year was a little over $84,000, being an increase of $1,400 over last year, in the history of the Church. The book sales amounted to $19,794.98, being greater than those of any previous year. The Review was discontinued because it was not self-sustaining. The circulation of the Cumberland Presbyterian, published weekly, was reported at 9,520, of which 1,296 are subscriptions of preachers at $1.00 each, and 179 preachers' widows free of charge. The Sunday-school periodicals have circulations ranging from 3,850 to 39,000. The General Manager said, counting three members to a family, there are from 50,000 to 60,000 families in the Church, "while there are not more than one-fourth of these taking any religious paper or literature of any sort. What is the relation of this mass to our work? The contributions to foreign work is thirteen cents per member. Why? Because the large mass contribute nothing to missions. These likely take none of our books or papers. How can they keep informed, unless they take something to bring them weekly the necessary information?"

From the report of the permanent committee on systematic beneficence we copy as follows: "The minutes of the last General Assembly report 2,916 congregations in the Cumberland Presbyterian Church. So far as your committee has been able to learn through the pastors of these congregations, only fifty-eight have no trouble in meeting their financial obligations. Of the 171,609 communicants in the Church, only 1,283 are reported as sympathetic or proportionate givers. Of 1,940 ministers and licentiates, only 338 report that they believe in proportionate giving; while only 276 of these prove their faith by their works.

Of course these statistics are very incomplete and imperfect, yet they demonstrate the following facts:

First—That the finances of our Churches are in a deplorable condition.

Second—That this unfortunate state of affairs is due to a want of system in the management of our Church financies and the disregard, by the large portion of our ministry and laymen, not only of that portion of the Church covenant which obligates them to contribute of their means to the support of the Church as God prospers them, but, also, of the plain teachings of God's word to the same effect."

It is almost certain, that the Assembly will have a very lively discussion over the woman-eldership question. Four of the five committeemen, appointed to pass upon the eligibility of Mrs P. L. Clagett to a seat in the Assembly as a representative of Nolin Presbytery (in Kentucky), reported that in view of the expression of the last General Assembly she was entitled to a seat as a delegate, and after some discussion she was enrolled as a commissioner from Nolin Presbytery; but this action was not accepted as a final settlement of the question. Mrs. L. M. Woosley, an ordained minister of Nolin Presbytery, and the only female preacher in the Church, is a visitor to the Assembly.

Last Sunday most of the pulpits in this city were filled by delegates and visitors to the Assembly, and they were heard by large and appreciative congregations.

A correspondent of THE METHODIST said, "the essays and recitations by the young ladies and gentlemen were grand beyond description." If Bishops Galloway and Hendrix, and Drs. Messick, Tigert, Coke Smith, and other learned and eloquent men had been there, what could he have said more of them? The idea of boys and girls' productions being "grand beyond description" must have been evolved from the joy of the brother at seeing his young people so ardently working for the Lord. Moral: Be careful of adjectives.

J. R. M.

ATTENNTION, PREACHERS!

Office Preachers' Aid Asso'n,
Little Rock, May 23, 1893.

Eight affirmative votes are needed to carry the amendment reducing fee to $2.00. If you desire this change, vote at once, as a call may soon be made. By order of the President,

JOHN B. BOND, Sec-Treas.

A REFORMER REVIEWED.

DEAR METHODIST:—Very recently a pamphlet of 50 pages has fallen into my hands, the ostensible object of which seems to be a unification of the Christian faith. It is one of those documents sent forth of a no-creed theory. One must read between the lines in order to discover of the much illogical folly of the author and of his explainer.

The first proposition is that "The Bible is the only Book of God," and the second, "Private judgment is the right and duty of man." He admits that all Protestants agree in these propositions, and then with the next stroke of the pen broadly asserts that these same Protestants "have exalted human systems of theology to an authority equal if not paramount to that of the Bible." He also states that all of these same Protestants "deny the people the privilege of interpreting the Bible except in harmony with these systems," or creeds. The reformation advocated proposes a return to the broad platform of Christianity and Protestantism—a unity of the faith, instead of diversity of opinion, as he claims "now to exist."

Is it true that 'all Protestant Christians have reached a point where the people are denied the privilege of reading and interpreting the Scriptures'? Have all the people in this age of civil and religious liberty relapsed into ignorance and a state religious of stupidity, where ecclesiastical lordlings domineer over them so far as to deprive them of the private right to read and interpret the Holy Scriptures?

As a member of one branch of Episcopal Methodism I desire to answer this question. Article 5 in Methodist Discipline says: "The Holy Scriptures contain all things necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation." This needs no explanation. The Bible is what Methodists believe.

The false assumption stated in the pamphlet referred to, is vociferously proclaimed as a truth all over the land, by hundreds of the representatives of this deceptive effort to unify Christianity on the no-creed theory. This same little book, which boldly charges these and many other things, which are false, against Protestant Christians, proceeds to interpret the Holy Scriptures, and settles down on a creed so narrow, that comparatively few of the peoples of Christendom have yet been able to stand upon it. That creed is, Faith, repentance and immersion for (in order to) the remission of sins.

The only argument made in the pamphlet in favor of the third article in the creed, immersion, condensed is as follows: The originators of this present movement, of reform and united faith, searched for many months to find out the mode and use of baptism, and after a careful investigation it was finally decided that immersion in water was evidently the action originally indicated by the term, and practiced by primitive Christians. What a wonderful discovery? And that was made this century of the Christan era. From the time of this marvelous discovery these same folks began the herculean job of undertaking to bring all peoples to the faith, that the immersion of the human body in water brings the remission of sins. These same teachers are not a sect, neither have they any creed. Reader, does it appear that way to you? They do not propose to interpret the Scriptures for you. O no! We are battling in the noble cause of unifying all people in the Christian faith, but they must come to our interpretation and construction of the Scriptures. In other words and in short, they must adopt our creed, be immersed for the remission of sins. This was a decision made by Alex. Campbell and a few other men of whom it is now claimed, that they were pedo-Baptists when they entered the investigation, but came out immersionists. By this assemblage of solons, who declared immersion the primitive apostolic baptism, I am reminded of a current statement, which is on the lips of many of the advocates of immersion all over the country. It is this: At some time subsequent to apostolic times there was a council composed of representative men from all phases of belief, all pedo-Baptists, which decided that immersion was the practice of the apostles and early Christians; but owing to the inconvenience of that mode of administeriug the rite, sprinkling and pouring might be and were adopted for mere convenience. It is not said when and where this assembly met, nor of whom it composed. Of course not. Nearly all advocates of immersion, as the only baptism, have a patent right on that statement, and they sell it to the ignorant everywhere. I have heard men proclaim that as having been the circumstance under which baptism began to be performed by pouring or sprinkling. They do not tell us that Alex Campbell & Co. was that body. The idea to be conveyed is that all pedo-Baptists concede immersion to have been the apostolic mode of baptism, but the other mode is more convenient, hence adopted by a representative body of pedo-Baptists. If there be any truth in that statement, should not the fool-killer seize every pedo-Baptist who engages in debate with an immersionist? Should he not also rally his forces and destroy the thousands of books and papers published in the advocacy of affusion for baptism as of apostolic origin? Do those who make such a statement know that it is false? If not, charity would say how ignorant and what fools (?) these pedo-Baptists be.

C. H. GREGORY.

Harrison, May 17.

THIS ONE THING I DO.

(Contributed Editorial.)

In every life there is a dominant thought, a regnant principle, a master purpose. This purpose controls the life. All other purposes are held in subjection and made tributary to this. They exist for it. The life is noble, common-place or mean according to the nobility or meanness of this purpose. If it be grand, God-like, it lifts the life above the petty things of ordinary mortals, and raises it to an extraordinary plane. If it be common-place, life is spent in an effort for food and raiment. If it be base, a life of wickedness and crime is the result.

This purpose is the product of three things—education, training and environment. The mind must be enlarged by culture to enable it to grasp the significance and importance of life. It must discover the true end of being, and discover the relation between our Maker and ourselves, and the duties that grow out of that relation. But mere cultivation of the powers of thought and reason is not sufficient of itself to create a lofty purpose and keep it before the soul. There must be training. There is a broad destinction between teaching and training. Teaching communicates ideas. Training forms habits. Teaching imparts knowledge. Training develops power. Teaching is talking. Training is doing. Teaching is a spur which urges onward. Training gives strength to run. The soul must be continually placed in proper attitude. The purpose must grow.

This is largely secured by environment. The daily atmosphere in which one lives, the company he keeps, the business he follows, all conspire to make and keep alive this purpose. You do not expect an attache of a livery stable to be a delicate sensitive man. You do not look for tenderness in a man who slaughters cattle. You are surprised when you find humanitarian feelings in a bar-tender. You are shocked when you find brutality in a doctor or vulgarity in a preacher.

In children the dominant purpose is fun, play, pleasure. As they grow the horizon of life enlarges. New ideas dawn, new habits are formed, new associates and surroundings invite attention. Finally as they mature into manhood, crystallization takes place. A certain set of influences become dominant, and the final development of character begins. A purpose in life and for life takes dominion. That purpose will be largely the product of the daily atmosphere of home life, the purposes of the parents, the character of associates, the calling of the father, the schools and their teachers, the Church and its preachers, the Sunday-school and its workers, city, town or country life, and employment during the years of childhood and youth. If truth, honor and religion have been exemplified at home, studiousness and manliness required at school, and they have been trained to habits of industry and economy, we expect a great and noble purpose to become regnant.

Before every life there open two ways, the material and the spiritual and upon these ways the life is projected. The claims of each press upon the mind. Each is important. Each has just claims. They rarely move with equal step. One or the other becomes dominant. The life becomes centered in one or the other. The material finds expression in money, pleasure or fame. The spiritual in aspiration for God and good. The one manifests itself in Church membership, prayers, self-abnegation, humility, christliness. The other in frivolity, worldliness, ambition, money-making. As years pass the purpose grows, its hold is more tenacious, its influence more blessed or baneful, and this continues for a sufficient length of time and character is the product.

Temporalities are necessary. Money, food, clothes, houses, business are component part of life. We cannot be religious and neglect them. "If any provide not for his own * * he hath denied the faith, and is worse than an infidel." There is no place in God's kingdom for an anarchist, tramp or sluggard. But it is proof of wisdom to give temporalities their true place. To make them the purpose of life is to degrade it and lose it. What then?—Forgetting the things which are behind, press toward the mark for the prize.

J. R. M.

BISHOPS' FUND.

Bro. S. E. Ebbert of St. Francis, Clay Co., is the Treasurer of the Joint of Finance. Bishops' Fund sent him will be promptly receipted and sent to Barbee & Smith, Nashville, Tenn. Brethren will take note of this and act accordingly. I don't think any pastor should handle the Bishops' fund—the P. E.s are responsible for it by Conference resolution, and they should look after this. It prevents friction.

JAS. F. JERNIGAN, Ch'n.

ARKANSAS METHODIST.

THURSDAY, MAY 25, 1893.

PERSONAL AND OTHER NOTES

Bros. Brickell of Brinkley and Neelly of Searcy called Friday last.

Rev. J. F. Jernigan wrote Monday, that the meeting at Corning is growing in interest; "to date 23 accessions, the whole town and community interested. Don't know the exact number of converts. Perhaps 25 or 30. We have had as many as 50 to move on one proposition, i.e., Do you desire to live and lead a better life? This is almost our 'one condition'; the other half of it is 'fruit'. An old river man at the altar last night, Capt. Belcate. Skinner is a good man to help. Sister S. is a noble worker: she is equal to a preacher and beats some."

Rev. J. F. Carr will preach the Commencement sermon, and Hon. R. M. Wallace will deliver the Literary address at the Commencement exercises of the Stepen A. Bemis Institute, Stephens, Ark., June 8.

Rev. S. F. Brown, P. C. of Boydsville C't, wrote May 22: "My work is moving along nicely. Have received into our Church this Conference year about 65. The Lord is blessing us wonderfully. THE ARKANSAS METHODIST is growing in popularity. I think I can send you some subscribers soon. May the Lord bless you and yours."

Judge R. H. Powell made us a pleasant social call Monday, and said that he had consented to allow his name used by his friends as a candidate for Supreme Judge.

Rev. Dr. M. B. Devitt, one of the leading preachers of the Cumberland Presbyterian Church and the superintendent of the Sunday-school work of that Church, made us a pleasant call Tuesday. He is in attendance upon the General Assembly.

We have repeatedly announced, that we will *not* publish articles in controversy except over the proper names of the writers. During this month both preachers and laymen have wasted labor, paper and stamps by writing and sending articles in controversy over fictitious names.

We hope all our pastors will direct special attention to the call for the annual meeting of the State Prohibition Alliance at Pine Bluff, June 28-30. Let us have the largest and best meeting in the history of the Alliance.

Rev. P. P. Burke, P. C. of Kingsland C't, writes: "We are getting along nicely. We have the money in hand to paint our church on the inside. Our Sunday-schools are increasing in number and interest. The outlook is favorable for a successful year."

We call special attention to Dr. John B. Bond's notice to the members of the Preachers' Aid Association.

We have repeatedly requested our patrons to address all *business* letters to our office to Bennett & Thornburgh. On returning home after absence of seventeen days we found several business letters unopened, because they were addressed to the Editor by name simply, and not to our firm.

The Commencement exercises of Hendrix College will embrace June 18-21. Full program will be furnished next week.

Our readers have been advised of the destruction of Cisco, Texas, by a cyclone early in this month, but we copy now part of Rev. H. C. Jolly's letter, which came during our absence, and which tells of his loss: "The church and parsonage a total wreck. My mother-in-law, Mrs. Mary J. Wharton, was killed. Our youngest boy, Clevie, was badly but not dangerously hurt. My wife came through with a three-days-old babe in her arms unhurt. Mother and babe doing well. Myself and the other children sustained no injury. We ask the prayers of our friends in dear old Arkansas. My people are financially ruined. We are walking by faith and trusting that kind Providence that saved us in the storm."

Referring to notices in local papers about his recent sickness, Rev. John C. Ritter, P. E. of Jonesboro District, wrote May 22: "I am much improved now, and hope to be at all my appointments in the future."

See change in date from July 8 and 9 to July 1 and 2, for the Quarterly meeting for Mineral Springs C't in Washington District.

Rev. Frank Ritter, P. C. of Newport station, wrote Monday: "We are striving against sin with a protracted meeting at this place. Six persons joined the Church last night."

As we returned home Saturday p. m., we heard our people at Conway were rejoicing in a gracious revival, conducted by Rev. E. G. Kilgore, whose labors have been fruitful at many places this year.

Rev. W. H. H. Burns, P. C. of Rogers station, is quite feeble, but working faithfully and hopefully, and in great favor with the people of that growing town.

At Rogers we had the pleasure of meeting our long-time friend and brother, Dr. C. M. Green, late of Morrilton and formerly of Beebe. He has regained his health in that mountain region, and will merit a share of the practice needed at Rogers.

Miss Nora Reynolds, daughter of Rev. T. J. Reynolds, P. C. of Van Buren station, is working hopefully under our great offer in behalf of preachers' sons and daughters desiring to attend either of the schools of our Church in this State.

Monday morning we had a pleasant call from our highly esteemed friend, Bro. A. M. Burton of Beebe. He and his wife were visiting her sister, Mrs. William Bradley, in this city.

Rev. F. A. Jeffett, P. E. of Searcy District, favored us Monday with a cheerful call and made a good report of the charges in his District, especially as to their spiritual condition.

Rev. W. F. Evans, P. C. of Lonoke station, called between 12 and 1 Tuesday, leaving on our table his card: "Good morning, Bro. Bennett; all well and moving on nicely."

Rev. Dr. R. D. Smart, pastor of our First Church in this city, spent most of last week assisting Rev. J. F. Carr in an interesting meeting at Lakeside Church, Pine Bluff.

During our absence and at our request Revs. J. F. Follin and J. R. Moore kindly contributed (over their initials) some editorial matter—part of which designed for last week appears in this issue.

His numerous friends will regret to learn, that Rev. B. C. Matthews, P. C. of Bentonville station, has been unable to preach for several weeks, part of the time confined to his room. We would rejoice over his restoration to good health.

Dr. C. H. Cargile, late of Arkadelphia, has located at Bentonville, one of the best towns in Arkansas, and we trust he may soon have a liberal share of the surgical and medical practice that may be necessary in that community.

MARRIED.

At the residence of the bride May 10, 1893, Mr. J. H. Corban and Mrs. Ida Freeman, all of Arkansas Co., Rev. F. A. Myrick officiating.

At Newport, Ark., May 17, 1893, by Rev. Frank Ritter, Mr. J. P. Cochran of Evening Shade, Ark., and Miss Annis P. Shaver.

DEATH NOTICE.

Mariah E. Finley, daughter of T. F. and Mary Finley, was born May 9, 1872, and died in great peace May 21, 1893. She professed religion and joined the M. E. Church, South, about five years ago. For about a year she has been in declining health and for several months past no hopes were entertained of her recovery. She was aware of her condition and was reconciled to the will of God. She was an affectionate, obedient child and beloved by her associates and many friends. Just before leaving this world she exhorted her mother and the family to meet her in heaven, and when dying took her little infant sister and pressed her to her bosom. God bless the grief-stricken parents, brothers and sisters, and give them a happy reunion in the sweet by and by. The large concourse of weeping friends that followed her to the grave testified that she was beloved. Thank God for such faith and patience and love as manifested by her. Dear weeping ones, your Lizzie is not dead, but sleepeth. J. H. BRADFORD.

Cabot, May 22.

Hot Springs District.

The Hot Springs District Sunday-school Convention will be held at Black Spring, commencing July 11, at 10 a. m., and closing July 12. The opening sermon will be preached by Rev. J. J. Bloom on the evening of July 10.

The opening sermon for the District Conference will be preached by Rev. J. J. Colson, July 13, at 11 a. m.

A. D. JENKINS, P. E.

Hot Springs, May 18.

ONCE MORE.

Preachers, delegates and visitors expecting to attend the Newport District Conference, will please notify me at once, so that I may provide homes for them. Brethren failing to comply with this request may have to pay their way at the hotels. P. C.s, please send me the names of your lay delegates and local preachers at once.

S. L. COCHRAN.

Mammoth Spring, May 20.

NOTICE

To the Auxiliaries of the L. R. Conference W. M. Society: The St. L., I. Mt. & S. R. R. and the Cotton Belt Route will grant one and one-third fare to delegates and visitors to the annual meeting of the L. R. Conf. W. M. S., to be held at Fordyce June 25. Please elect delegates who will be sure to go, that we may have a full attendance. Let delegates procure certificates from the Agent at starting point, which, after being signed by the Rec. Sec, will pass you back for one-third fare. MRS. E. L. HOLMES,

Searcy, May 20. Rec. Sec.

NOTICE.

The annual meeting of the Woman's Missionary Society of the Arkansas Conference will convene in Clarksville, Ark., June 24-27, 1893. Let every Auxiliary send a delegate. We sincerely hope you will attend to this matter and be present at our preliminary meeting. Please send name of delegate to Mrs. Maggie McKennon, Clarksville, Ark. May the Holy Spirit warn you not to delay in these matters. MRS. O. H. TUCKER, Pres.

MRS. J. B. CRUMP, Rec. S.

Mrs. William Lohr

Of Freeport, Ill., began to fail rapidly, lost all appetite and got into a serious condition from **Dyspepsia**. She could not eat vegetables or meat, and even toast distressed her. Had to give up housework. In a week after taking

Hood's Sarsaparilla

She felt a little better. Could keep more food on her stomach and grew stronger. She took 3 bottles, has a good appetite, gained 22 lbs., does her work easily, is now in perfect health.

HOOD'S PILLS are the best after-dinner Pills. They assist digestion and cure headache.

REV. C. B. BRINKLEY.

DEAR BRO. BENNETT:

At a memorial service held at Lakeside this afternoon, largely attended by the membership, as well as by the friends of Bro. Brinkley, the following resolutions were adopted, and the undersigned requested to furnish them to THE METHODIST for publication, which I gladly do, as they in some faint way show the esteem in which our brother was held by us, for whom he so long and earnestly labored:

Whereas, The members of Lakeside M. E. Church, South, have, with profound sorrow, learned of the sudden death of our late brother—the Rev. C. B. Brinkley; and,

Whereas, In view of the recent relation of our deceased brother to us—we feel it appropriate and right, that we should pay some tribute of love and respect to the memory of him, who so faithfully served us and our congregation as pastor, friend and counselor for the full quadrennial term; and feeling thus, we resolve:

1. That from long and intimate association with Brother Brinkley, we learned to appreciate and love him for his Christian character, his loyalty and fidelity to the Church, and for the warm and generous love he so freely manifested toward us individually.

2. That, though saddened and pained at the loss of this good man from among us, it is consoling that all are justified in believing he has but gone on before to that "Far Away Home of the Soul," of which he loved so well to sing, and whose splendors and glories were so often the subjects of his persuasive and lofty eloquence.

3. That, while we may not be able to understand the providence of God in the removal of this faithful man and minister in the vigor of his manhood and in the midst of his usefulness, yet we humbly bow in submission to His will, surely confident that "He doeth all things well."

4. That, to the sorrowing wife and children, whose burden of grief seems almost too heavy to be borne, we tender our genuine sympathy in this dark hour, and bid them look up through the gloom to Him who hath said "My grace is sufficient."

Upon the above resolutions Bros. Carr, Moore and others made beautiful talks, touching the life and character of Bro. Brinkley. Our brother is dead, yet he liveth, for he has left his impress upon the world, and it is better that he lived in it. Your Brother,

W. Z. TANKERSLEY

Pine Bluff, May 21, 1893.

WASHINGTON LETTER.

(From our Regular Correspondent.)

One of the most important decisions ever made by the U. S. Supreme court, particularly to the foreign Missionary interests of the Christian Churches of the United States, was that handed down by the court on Monday of this week, affirming the constitutionality of the Geary Chinese Exclusion act, and there is no question about its having been contrary to what was expected by a majority of those who had interested themselves in the case, including some of those who voted in Congress to make it a law. It is regarded as unfortunate that the court was not unanimously in favor of the decision. The dissenters were Chief Justice Fuller and Justices Brewer and Field. Justice Harlan being absent a motion was made by the attorneys for the Chinese for a rehearing of the case before a full bench at the next term, but it was denied by a vote of 5 to 3, the same as that upon the decision. So the Geary act stands as unimpeachable law, that is, unimpeachable, except by act of Congress repealing it or portions of it.

Those in a position to be best informed as to the intentions of the Chinese government assert most emphatically that if the unregistered Chinese now in the United States, and considerable more than nine-tenths of them are unregistered, shall be forcibly deported the Chinese government will retaliate by compelling every American residing in China to leave that country. It is estimated that at least $6,000,000 will be required to pay the expense of deporting all of the Chinese who failed to register within the specified time, and there is at this time less than $20,000 available for that purpose. The subject was discussed at a cabinet meeting yesterday, and, although no official announcement was made as to the policy of the administration in enforcing the law, it is believed that a conservative course will be followed until the matter can again get before Congress, on the proposition to appropriate the money needed to carry the law into effect, and that few, if any, arrests will be made until Congress shall have acted.

The Attorney General has rendered an opinion to the effect that the law will not permit the opening on Sunday of the branch post-office which is one of the Government exhibits at the World's Fair. This opinion applies to all of the Government exhibits. President Cleveland and all of the members of the cabinet are receiving requests from every section asking them to take some action to prevent the proposed opening of the gates of the World's Fair on Sunday, but they have as yet decided upon nothing.

Here are some saloon statistics just completed by the Census Bureau: 257 cities with a total population of 15,316,167, have 61,336 saloons, an average, within a fraction, of one to every 250 persons. San Francisco has one saloon to every 103 persons; Buffalo, one to every 128; Philadelphia, one to every 870, and Pittsburg, one to every 2,460.

Hon. Charles Lyman, president of the Civil Service Commission delivered an interesting address on temperance, Sunday evening. Among other important statements he said: "Two thousand millions of dollars a year is the sum expended in this country for drink. Were the country to be taxed by the government for any purpose for that amount the people would declare they were terribly tax-ridden. This is more than a tax; it is a waste—thrown away. It is a moral waste. I have no right to waste anything that comes into my possession, be it property or money. I am bound morally to use it for a good purpose. Nobody has ever succeeded in proving that beer benefits the system. The most intelligent physicians have stated that it is not good for medicine. Therefore money expended for it is absolute waste."

At the annual meeting of the Epworth League of the District of Columbia Rev. Hugh Johnson, the new pastor of the Metropolitan Church, stated that the league now has 6,000 members and that it was the greatest army of organized Church workers among young people in the world.

Col. Bain, of Kentucky, the widely known temperance orator, made a characteristic speech to a large meeting held under the auspices of the W. C. T. U., Sunday afternoon. He was particularly severe upon Congress for having failed to appoint a commission to investigate the liquor traffic. He expressed regret that drinking had been made respectable in the Capital City, by wealth and influence and the example of state dinners, and closed with these words: "Not a mule that pulls a cart, a dog that watches a hen coop, a snake that crawls in the grass, but better fulfills the purpose of God than the man who gets drunk."

May 17.

Commissioner's Sale.

Notice is hereby given, That in pursuance of the authority and directions contained in the decretal order of the Pulaski Chancery Court made and entered on the 17th day of April, A. D. 1893, in a certain cause (No. 3856), then pending therein between Young Mens Building Association complainant, and James Fleming and Charlotte Fleming defendants, the undersigned as Commissioner of said Court will offer for sale at public outcry to the highest bidder at the East door or entrance of the Pulaski County Court House, in which said court is held, in the city of Little Rock, within the hours prescribed by law for judicial sales, on

Thursday, the 15th day of June, A. D. 1893.

the following described real estate, to-wit: Lots five and six (5 & 6) in block forty-five (45) in the own of Argenta, (North Little Rock,) in Pulaski county, Arkansas

Terms of sale: On a credit of three months, the purchaser being required to execute note with approved security bearing interest at the rate of 9 per cent. per annum from date of sale until paid, and a lien being retained on the premises sold to secure the payment of the purchase money.

Given under my hand this 19th day of May, A. D. 1893.

I. J. HICKS,
Commissioner in Chancery.

Are You Tired

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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Can this disease be cured? Most physicians say No—*I* say, Yes; all forms and the worst cases. After 30 years study and experiment I have found the remedy.—Epilepsy is cured by it; *cured*, not subdued by opiates—the old, treacherous, quack treatment. Do not despair. Forget past impositions on your purse, past outrages on your confidence, past failures. Look forward, not backward. My remedy is of *to-day*. Valuable work on the subject, and large bottle of the remedy—sent free for trial. Mention Post-Office and Express address.

Prof. W. H. PEKKE, F. D., 4 Cedar St., New York.

Ripans Tabules: pleasant laxative.

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Bennett & Thornburgh, Little Rock, Ark.

Commissioner's Sale.

Notice is hereby given that in pursuance of the authority and directions contained in the decretal order of the Pulaski Chancery Court, made and entered on the 24th day of April, A. D. 1893, in a certain cause (No. 3674), then pending therein between Mechanics Building and Loan Association complainant, and T. G May, Virginia F. May and Sarah A. Dunscomb defendants, the undersigned as commissioner of said court will offer for sale at public outcry to the highest bidder at the East door or entrance of the Pulaski county court house, in which said court is held, in the city of Little Rock, within the hours prescribed by law for judicial sales, on

Thursday, the 15th day of June, A. D. 1893,

the following described real estate, to-wit: Lot four (4) in block thirty-four (34) in Centennial addition to the city of Little Rock, in Pulaski county, Arkansas.

Terms of sale: On a credit of three months, the purchaser being required to execute note with approved security bearing interest at the rate of 9 per cent per annum from date of sale until paid, and a lien being retained on the premises sold to secure the payment of the purchase money.

Given under my hand this 19th day of May, A. D. 1893. I. J. Hicks,

Commissioner in Chancery

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

T. E Murrell. F. Vinsonhaler.

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FRANK W. HALE, General Manager, Franklin Square, Boston, Mass.

We shipped to Rev. R. D. Moon, Ovilla, Texas, one of our Methodist Sewing Machines a few days ago. He writes: "We have received the Sewing Machine and find it everything you say it is."

ARKANSAS METHODIST.
THURSDAY, MAY 25, 1893.

THE FAMILY.

THE DISTRIBUTING POWER.

What a gift it is, the power to distribute! It is the Master's own, for he had it himself in the largest measure; he could multiply the loaves and fishes, and offer to the multitude food for the body, but, better than all, he possessed the desire and the ability to distribute the best gifts that would satisfy the cravings of the inner man, give him an outlook and help him to take hold upon life eternal. It is this ability received from him that gives men and women the right to a place among the helpers and inspirers of mankind and lifts their purpose to worthiness.

We truly live only when having received we are able to give out what has blessed us and enlarged heart and mind. When we get beyond the distributing point our lives are worthless.

But whispers some dear old person with quivering lips, "I am no longer of any use in the world. I surely have passed the point of which you speak."

But wait a minute before you breathe another word; and keep the tears back just a second from the dimmed eyes, and don't, I beg, come to a final conclusion until you have heard me out. I have a question or two to ask the aged man or woman who sits down day after day in one chair, and looks out, it may be, upon scenes that are associated with the bright and beautiful past gone from them forever, at least so they sometimes think, though in their better moments I believe that they agree with the dear old Quaker poet, who held on to the very last to the certainty, "that love can never lose its own."

But about this distributing point and power, I know before I ask my question what you will plead, almost without an audible tone, and this dumb pleading is of the strongest sort. The hand lying folded, the work-worn hands have a pathetic way of saying we have finished our task; there is no more strength in us; once we flew nimbly as we labored early and late, never tiring in trying to accomplish what was given us to do for the loved ones under our care. At the forge, at the carpenter's bech, inn the office with a pen or pencil, it was love's labor always. Or it was the little dress to finish—what were weary hands or aching eyes to the joy or comfort of the child when the garment was finished!

But now the work is all laid aside, the little ones are grown and the nest is empty and the winds and the cold rains beat about the old homeplace, and all is dreary, dreary. Yes, I know, but to the question. What is distributing power? It surely isn't alone or chiefly in being able to offer or even to multiply the loaves and the fishes; this miracle was only an incident in the service of the Master. As he had received from the Father so he gave out. It was spiritual benefit that he came to confer. So the fact is apparent that the truest and most far-reaching service is that offered to the souls of the people, and so long as one has this to offer he is never useless in the world, has not outlived his influence, and is kept in life for the purpose of filling some need.

When you toiled all day for the dear ones was it not love that sent its stroke with sure and telling force to the mark? Did not each stitch taken in the little garment place itself in harmony with the sweet swelling up from your heart? Is love dead? Has the spirit of sacrifice and of glad giving gone out of you because the hands are powerless to perform the old tasks, or the feet too feeble to fly on love's errands? Has not the eye its message, and have not the hands their story yet?

No, the distributing point is not passed until one ceases to receive into the soul. So let every aged one take heart, and let none sit down to mourn the loss of usefulness, but rather rejoice that like the prudent house-holder the treasure-house contains things new, as well as old. Always receiving, this is the blessedness of living if at the same time there is the desire to give. We know this sort of—(we were about to say old people) but leave out the old because there is such an elasticity to their natures that we think them youthful. We have heard them as they sat by the open window, when the first breath of Spring touched their withered cheeks, talk with delight of the new season and its developments, not forgetting other years that robbed them one by one of something held dear, but back of sorrow and joy past and present was that sure and precious hope in the immortality of the treasures of the soul; and when the Spring and Summer and the Autumn were past, and the Winter came and shrouded the garden and buried the old flower beds, they still saw warmth and light and peace, and the inner heart of love and hope sang to the harmony of the great fact of resurrection, and so they became prophets and comforters and the real light of the home. And what a light the old people who are never too old to receive can be! It is this ability when one is bringing forth the old, to be able to touch in spirit the life of the younger generation to whom they are offering them, that will make an aged person welcome everywhere, and give him that peculiar and indescribable charm that wins everywhere.—Mary E. Baldwin in Christian at Work.

WHY CONSECRATE OURSELVES TO GOD?

Because it is our reasonable service. We are creatures of divine love and constant recipients of divine grace. As matter of fact, we belong to God. Surely it is reasonable to acknowledge a relation which must be real, whether we acknowledge it or not. To seek to accomplish that for which we were created is the most rational course of life; and what way can there be to do this, except to submit to the Creator in all things?

But the fact that we are redeemed—bought with a price—is another and even higher ground of obligation to consecration. Without trying to go into the philosophy of the great redemption, we may at least acknowledge the supreme fact; and the fact calls for gratitude, and gratitude impels to self-devotement to him who has purchased us with his blood. The love of Christ constrains us. We love him because he first loved us; we give ourselves to him, because he gave himself for us. But even at best we can not requite so great salvation, and are, after doing all we can, only unprofitable servants. As we study the life of Jesus more and more, shall we be led by the example of his bestowal of himself upon us to give ourselves unreservedly to him.

There is another reason for consecration; common honesty. We profess to be his; we cannot in honesty be our own. We profess to serve him; we cannot in honesty serve ourselves or seek to please ourselves first. A simple spirit of fairness will compel us to honor the love of Christ by giving ourselves to him, and will oblige us to faithful service, once the surrender is made. —Standard.

SIGNS OF RELIGIOUS DECLENSION.

Religious declension, or heart-backsliding, is made the subject of grave warning and repeated admonitions from God. It is unlikely that God would warn us against backsliding if backsliding were impossible or improbable. The fact of these repeated warnings show both our liability to thus fall away from our steadfastness and the very great seriousness of such a decline. This backsliding is a leaving or losing of our first love. What are the signs?

Our first love rendered us insensible to the attractions of sin and sense around us. Are we now drawn towards them? As a young Christian we would no more have thought of going to a dance, or a whist party, or a progressive-euchre party, than in doing any other questionable thing. If now, sinful pleasures strongly attract and draw a Christian into their pursuit and practice, is it not proof of spiritual decline? In his first love the Christian was constant and fearless in his confession of Christ. Is Christ as faithfully confessed now? If a sudden temptation turned the convert aside, how quick and earnest the repentance! Is it still as prompt and thorough? If not, here is proof of decline from God's ways. In his first love the convert lived near to Jesus. Is this as true now? He hated sin then with a perfect hatred. He had "a sensibility of sin, a pain to feel it near." Has he the same now? Quick as the apple of his eye was his conscience. Is it so now?

In his first love he was supremely satisfied with Jesus. There was none upon earth nor in heaven whom he so much desired. He was diligent. Has he become tired? He loved God's house and Word and ordinances. Does he love them now? He had a delight in God's service. Has he this delight yet?

By these marks and tests a man may take the gauge of his present experience of Christ as compared with his former. He may and he should examine himself whether he is still in the faith or whether he has become reprobate. Let this examination be faithful, frequent, earnest. It will promote watchfulness and prayer. It will operate as a restraint from retrogression, and as a stimulus to higher and more advanced attainments.—Cin. Advocate.

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.

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Purity in Medicines is of first importance. Fair dealing is also an important matter. We believe both of these considerations will be met at the store of Bond's Pharmacy Co., of this city. Try them. tf.

A GREAT LESSON.

It is well to listen when a master speaks; and that John Fletcher has had no superior in the matter of holy living, in these modern times at least, will scarcely be questioned. The men of his own generation who knew him best were of one mind in this matter. Mr. Wesley said: "So unblamable a man in every respect I have not found either in Europe or America." Isaac Taylor said: "He was as unearthly a being as ever trod the earth at all." Dr. Dixon, one of the greatest of Methodist preachers, said: "I conceive Fletcher to be the most holy man who has been upon earth since the agostolic age." And so testified a multitude of others.

What, then, does this master say as to the secret of perfect happiness, the key to solid success in the right guidance of life? No words, perhaps, contain it more compactly and clearly than the following from his pen: "When we love God we have always our heart's desire, for we love His will, His desires become ours, and ours are always perfectly resigned to His. Now as God does whatsoever He pleases both in heaven and in earth, His lovers always have their heart's desire, forasmuch as they always have His will, which is theirs. Submitting our private will to His is only preferring the greater good to the less. For my part, as I expect nothing from men, they cannot disappoint me; and as I expect all good things from God, in the time, way, measure, and manner it pleaseth Him to bestow, here I cannot be disappointed, because He does and will do all things well."

This needs little or no addition. To take all things without exception as coming from God, and as being for the best, is to be dowered with perpetual bliss, a crowned conquerer of the world. It is the best discipline of faith imaginable, giving it plentiful exercise and making it wondrous strong. A thousand temptations are baffled, a thousand trials neutralized, by this absolute resignation to the divine will, and this clear-sighted perception that the divine will is made known in the smallest as well as the largest events. Such an one's peace lies not within the compass of the tongues of men. His happiness is lifted quite above the reach of any outward thing whatever. Heaven upon earth is his.—Zion's Herald.

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Our Young Folks

MR. SPURGEON'S ADVICE TO BOYS.

When I was just fifteen I believed in the Lord Jesus, was baptized, and joined the Church of Christ. This is twenty-five years ago, and I have never been sorry for what I then did: no, not even once.

I have had plenty of time to think it over, and many temptations to try some other course, and if I had found out that I had been deceived or had made a gross blunder, I would have made a change before now, and would do my best to prevent others from falling into the same delusion.

I tell you boys, the day I gave myself up to Jesus, to be his servant was the very best day of my life. Then I began to be safe and happy; then I found out the secret of living, and had a worthy object for life's exertions, and an unfailing comfort for life's troubles.

Because I wish every boy to have a bright eye, a light head, a joyful heart and overflowing spirits, I plead with him to consider whether he will not follow my example, for I speak from experience.—Selected.

ALMOST A MAN.

"These are new trousers. They are the first trousers. I have ever had. Men wear trousers I'm most a man.

"I want to be just the kind of man papa is. I'll tell you what kind he is. I don't believe I'm much like him yet.

He is always kind to folks. I call ugly names and say ugly things, and scowl sometimes.

He's always polite to folks. He never forgets to take off his hat. I most always do.

He always gives money to the Sunday-school and things. When I have five cents I always want to buy candy with it.

He sits up straight and quiet, and never gets his clothes torn or dirty. I'm 'most always spoiling mine, or making a noise or something.

Oh dear! I'm afraid it will be a long time before I'm a man just like papa.

But mamma says the way to make a good man is to be a good boy.

She says that if I am kind and polite when I'm a boy, I shall be so when I'm a man. I shall have to learn a great many things, and do what I'm told a great many times.

And the best thing of all is, to ask God to make me just what he wants me to be.

I guess I'd better try it. Don't you think so?"—The Sunbeam.

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GUARANTEES issued only by

For Sale by J. M. Colburn & Co., Little Rock, Ark.

AN UNTRUTH.

Two young masons were building a brick wall—the front wall of a high house. One of them, in placing a brick, discovered that it was a little thicker on one side than the other. His companion advised him to throw it out. "It will make your wall untrue, Ben," he said.

"Pooh!" answered Ben "what difference will such a trifle as that make? You are too particular."

"My mother," replied he, "taught me that truth is truth, and ever so little an untruth is a lie, and a lie is no trifle."

"O!" said Ben, "that's all very well, but I am not lying, and have no intention of lying,"

"Very true; but you make your wall tell a lie, and I have read that a lie in one's work is like a lie in his character—it will show itself sooner or later, and bring harm, if not ruin."

"I'll risk it in this case," answered Ben and he worked away, laying more bricks, and carrying the wall up higher till the close of the day, when they quitted work and went home.

The next morning they went to resume their work, when, behold! the lie had wrought out the result of all lies. The lies getting a little slant from the untrue brick, had got more and more untrue as the wall got higher, and at last, in the night, had toppled over again. Just so with ever so little an untruth in your character; it grows more and more untrue, if you permit it to remain, till it brings sorrow and ruin. Tell, act and live the exact truth always. —Selected.

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Send for my catalogue. I have the highest references and this paper has them. You take no risk in dealing with me, and costs you nothing to get my prices. Give your Railroad station. Address,

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Guthrie, Oklahoma Territory.

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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.

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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,

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

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

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

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

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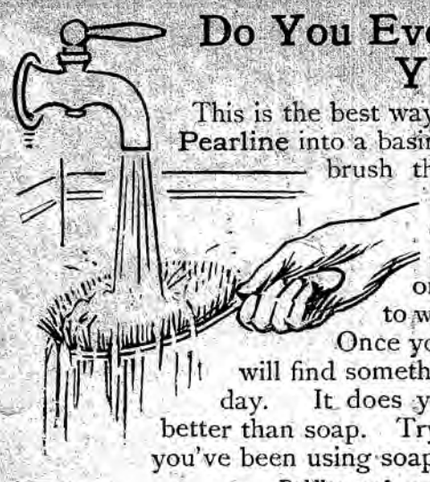

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This is the best way: Put one teaspoonful of **Pearline** into a basin of warm water; wash the brush thoroughly in it; rinse in clean water, and set it aside, bristles down, to dry. This is only one—a small one—of the numberless uses to which you can put **Pearline.** Once you have it in the house, you will find something new for it to do, every day. It does your washing and cleaning better than soap. Try it on anything for which you've been using soap, and see.

Beware 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, if your grocer sends you an imitation, be honest—*send it back.* 337 JAMES PYLE, New York.

ARKANSAS METHODIST.

THURSDAY, MAY 25, 1893.

OBITUARIES.

A. C. SHAVER.

Whereas, It has pleased almighty God to remove from our midst our beloved brother and superintendent, A. C Shaver, who passed to his reward May 1893, therefore be it

Resolved, That the Church has lost one of its most devoted members, the Sunday-school one of the ablest and most successful superintendents, the community a consecrated Christian gentleman, his family a kind, loving husband and father.

2. That while we lament his absence, we bow in humble submission to Him who doeth all things well. We tender the bereaved family our heartfelt sympathy in this sad hour, and share with them the blissful hope of a happy reunion beyond this life.

3. That these resolutions be enrolled upon our Sunday-school record, published in the county paper and ARKANSAS METHODIST, and a copy presented to his family, thereby assuring them of the esteem in which we held him.

E. H. HARE, Ch'n.,
O. N. KILLOUGH,
MRS. S. E. MAY,
MRS. GEO. H. FARMER,
Committee.

Vanndale, Ark.

S. V. SIMPSON.

Susan V. Simpson was born in South Carolina June 1823; moved with her parents to Mississippi in early youth, and in 1841 she was married to James R. Simpson. The following year professed religion and joined the Church. The family moved to Ark. in the fall of 1869, where she lived a true devoted Christian mother until May 3, 1893. She died at her home near Vilonia, Faulkner Co., in the triumphs of a living faith. She, like Hannah of old, lent her children to the Lord all the days of their lives, and trained them up in the nurture and admonition of the Lord, as only a truly consecrated mother can do. It was the desire of her heart, that after she had taught her children the way of righteousness and led them to God, both by precept and example, that she might live to see the youngest one grown and married, which desire God graciously granted, and then she said she was ready to go, where she would be free from sorrow and pain. She leaves an aged husband, five sons and three daughters, all on their way to be reunited in the home above. A multitude of friends mourn their loss, while she goes to reap her reward. She sowed the good seed in the hearts of her children, and the harvest will be eternal life of joy and peace for mother, father and children, if those remaining are faithful unto the end. We look up through our tears and rejoice in hope of seeing her again in a land where parting never comes.

A. F. SKINNER.

El Paso, Ark.

D. M. BEARD.

Daniel M. Beard was born in Coffee Co., Tenn., Jan. 5, 1832. When a young man he went to Marshall Co., Miss., where he was married to Sarah E. Leadbetter Jan. 2, 1855. From there he went to Pope Co., Ark., thence to Franklin Co. in 1867, where he lived till March 27, 1893, when he left this mortal shore and went to his home on high. He embraced religion in 1874, but did not join the Church for some time after his conversion, when he united with the M. E. Church, South, and lived a faithful and consistent member until death. He was the father of six children, two of whom preceded him several years to the spirit world. The other four with their mother mourn for a loved one gone. For more than a year previous to his death he had been in very bad health, and for some time before he died he seemed to realize that the end was near, and when it came he was ready. The last time I saw him he told me he was in the hands of the Lord and was submissive to his will. His upright life and his calm, peaceful death attest the genuinness of his faith, and demonstrate the fact, that there is a reality in the Christian religion. He was buried by the Masonic fraternity of which he had been an honored member for more than thirty years. His funeral was preached by the writer last Sunday, May 7, to a large congregation of sorrowing relatives and friends; but we sorrow not as others who have no hope. To the Christian, death is but the gateway, as it were, to heaven; a release from the toils and sufferings of this mortal life and a transfer to that better country where immortal joys await us all. May God bless the bereaved ones, and may each of them so use the grace given, that they may be ready when the end comes.

B. W. ASTON.

Ozark, Ark.

W. H. WILLBANKS.

Wm. H. Willbanks, son of R. A. and Mary E. Willbanks, was born April 12, 1862; and died at Iowa Park, Texas, April 22, 1893. He was born and reared in Conway Co., Ark. He was converted in Hill Creek Church in his 16th year and joined the M. E. Church South, and lived an acceptable member of the same until death. He went to Iowa Park, Texas, two years ago and engaged in mercantile business, but sold out last fall, but had some unfished business he left his father's house the fourth Monday in March and went to Iowa Park in robust health and the vigor of manhood. Just one month after he was brought back cold and dead to be buried in the family graveyard. He died suddenly, but he was ready. He conducted himself so well while living in Texas, that he gained many friends and he made a lasting impression on the minds of his new friends. His death was triumphant, which also made a lasting impression on the minds of those by whom he was surrounded. He has left a host of friends here where he was reared. I preached his sermon the first Sabbath in May to a large congregation. Willie was a good man, zealous in the cause of Christ, liberal to support the institutions of the Church. He leaves a father, a step-mother, one sister and two brothers, and a great many friends to mourn his departure. The family are all members of the M. E. Church, South, and are living in expectation of meeting Willie in heaven.

A. C. RAY, P. C.

Plummerville, Ark.

ALICE ASKIN.

Alice, wife of J. J. Askin and daughter of Riley and Maggie Gilmore, was born in Mississippi May 5, 1857, and departed this life April 10, 1893, age 36 years, 1 month and 5 days. She moved to Arkansas with her parents in 1870. She professed religion in the summer of 1874 at Hays Chapel, and joined the M. E. Church, South, the same year. She was married to J. J. Askin March 4, 1878. She lived a consistent Christian life. The writer has known Sister Askin for 15 years. She was a pure, good woman. In her death the Church has lost a good worker and a noble example. The Sunday-school sustained a great loss also. She was a devoted wife, a loving mother and a blessing to the community. The writer has been her pastor since Dec. '91. In visiting Bro. and Sister Askin I always found her in a religious mood. I was with her during her last days on earth. She suffered intensely, but bore it patiently without complaining. I said to her before starting to my appointment Sunday morning, "I hope you will soon be better." She replied, "Yes, I will soon be better, but not in this world." She left a glowing testimony of her eternal happiness. We would say to the father and children, pattern after the mother and wife, and the day is coming when you will have a reunion beyond this vale of tears. We extend our deepest sympathy to the bereaved husband and dear children in this season of sad affliction.

W. M. TAYLOR.

Ozone, Ark.

ALICE THOMAS.

"Blessed are the dead who die in the Lord". The truth of this declaration has been verified in the death of Sister Alice Thomas near Cauthron, Ark., who was born Oct. 25, 1856 in Green Co., Ky. She was born of the Spirit in her 13th year and united with the Missionary Baptist Church, in which communion she remained until 1881. After her marriage to Wm. Thomas and their removal to Cauthron, Ark., for reasons sufficient in her own estimation, she joined the M. E. Church, South, in which communion she remained until she joined the Church triumphant, March 2, 1893. The writer has known Sister Thomas for 12 years; baptized her five children, the youngest but two days before her death. As a wife, mother, Church member, and neighbor she came as nearly up to the Bible standard as any person I ever knew. Being her pastor five years, I know whereof I speak. She appeared to be as much resigned to death as she had ever been to life. Her life was conformed to the will of God, and her deportment in life's relations was conclusive evidence that she was transformed into the image of God and enjoys the presence of God and the good of past ages. She leaves a bereaved husband and four children to mourn their irreparable loss. She is now waiting and watching and has, through Christ, a right to expect that they too will join the happy throng. God bless them.

JAMES COX.

S. F. MARTIN.

Susan F. Martin (*nee* Croft) was born in Andrew Dist., S. C. Dec. 26, 1858, and died at her home in England, April 30, 1893. She leaves a grief-stricken mother and husband, with whom she has lived since the early spring of 1889. Sister Martin was a consistent member of the Methodist Church, and died as those only can who have been washed and made white in the blood of the Lamb. After several months of patient suffering, her spirit winged its way to the blissful abode of eternal rest. We hope by the departure of our sister 'twill be the means of causing her husband to stop and think of the error of his way and be saved from himself, that they may be reunited around our Father's throne in heaven. Her pastor,

W. C. WATSON.

MRS. JULIA BURGESS.

Mrs. Julia Burgess, wife of W. T. Burgess, was born in Sevier Co., Ark., Oct. 5, 1874; professed faith in Christ and joined the M. E. Church, South, Sept. 6, 1888, and passed the waves of this troublesome world April 17, 1893. Sister Burgess was a great sufferer for several weeks before her release. Thus leaves the shores of time and sense another true Christian woman for the joys and bliss of a blessed immortality beyond the toils, cares and afflictions of this mortal life. She was never heard to murmer at any time during her affliction, but was perfectly resigned to the will of Him who said "my grace is sufficient for you." She was an affectionate wife, a loving sister and a good neighbor. She leaves a bereaved husband, three brothers and two sisters to mourn their loss. But thank God, while this world is made poorer by her death, heaven is made richer and brighter. May God bless and comfort the bereaved ones and help them to exemplify her beautiful Christian life, and in the end meet her in the sweet by and by.

J. J. MENEFEE, P. C.

Lebanon, Ark.

THE EPWORTH ORGAN.

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."

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

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

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ARKANSAS METHODIST

THURSDAY, MAY 25, 1893.

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TRIP TO TEXAS.

The 25th ult. I boarded the train for Dallas, Texas, to see my brother and sisters. I had not seen them for several years. I found on board Bro. Harrison, P. C. of Tillar circuit, on his way to Lockesburgh to attend the reunion of all the preachers who began their ministry at that place. I enjoyed his company very much to Hope, where he left me. The day before I saw Bro. W. A. Steele and family enroute for the same place. At Texarkana Dr. A. J. Dyer, that noble layman of Dardanelle, joined me. He was bound for Dallas. I found my kinfolk well and enjoying the many blessings of this life.

At the home of D. M. Clower, my oldest brother, quite a number of relatives and friends of other years were gathered to greet me on my arrival. After partaking of a bounteous supper and being regaled with excellent music, I baptized the month-old infant of my youngest sister, Mrs. Mackintosh.

On Sunday the 30th at the chapel of our First Church, I baptized Ruth Deckman, my brother's youngest grandchild. It was my pleasant duty to officiate at the marriage of Miss Ruth's parents nine years ago, and to baptize her oldest brother, Tommie, over seven years ago. Bro. E. L. Spragin, our pastor at First Church, has a noble people, an elegant, commodious church, and an accomplished choir. It was a peculiar pleasure to me to see Sister Randle at the organ. She was my organist at old Washington twenty years ago. She manipulates the organ with the hand of an artist and leads the song service with a highly trained voice. There had been a fall of rain that morning so as to hinder Church goers somewhat, so the preacher did not have as full a house as he commonly has in Arkansas. I was informed that the audience room is unitormly crowded at the Sunday morning service. Bro. Spragin preached at night to a very small audience. He is a ready talker and is held in high esteem by his people. I learned that he is doing a good work in pastoral visiting. The Epworth League, Sunday-school and prayer meeting were each very interesting and profitable.

At the Advocate office I found Bro. J. Campbell, the senior editor, very busy among his exchanges and preparing editorials. His assistant, "Gulliver," was out of the city. The Texas Advocate is a noble paper, well worthy of the hearty support of its large constituency. Shaw & Blaylock, who have for nearly twenty years been publishers and business managers, are still at the financial helm.

The storm of April 28, which destroyed the thriving town of Cisco, was attracting the attention of the humane. On Saturday Mayor Connor wired Mayor Graves of Cisco to draw on him for $500 for the sufferers. I regretted very much to see the Church somewhat tardy in offering assistance. I heard of only one Church raising any funds for relief on Sunday and that was in Oak Cliff, just across Trinity river from Dallas. The Churches ought to take the lead in raising funds for the relief of the suffering. Just here the Church gives the world the opportunity to charge it with selfishness. Too frequently, instead of the Church leading the way in works of charity, the Church follows the lead of the world.

Mention of the Trinity river reminds me of the scheme that is now being worked of cleaning the river for navigation. The steamer J. A. Harvey was but twenty-five miles below Dallas moving up, cleaning out the channel for steamboat navigation as it went. Great preparations were being made to have a grand celebration on the arrival of the Harvey. This means cheaper transportation for all freights to and from Dallas. It will immensely enhance the business of the city. By the way, Bro. J. R. Moore in his account of his recent trip to Texas, says, "we crossed a little muddy creek near Palestine about as large as Fourche at Little Rock," etc. I crossed that same little muddy creek a little above where Bro. Moore crossed it over 26 years ago and ferried two miles!

Down at Cleburne I met a Campbellite thusly: He was telling about being at a camp-meeting. I asked "where were you at a camp-meeting at this season of the year?" "Oh," said he, "I have been at several. I have been traveling with the State evangelist." "What evangelist?" querried I. "Bro. Bush, Christian preacher. Said I, "I am a Christian preacher," whereupon he sprang to me and grasped my hand and shook it heartily, saying, "My name is Pickens, what is your name? I am so glad to meet you. I am always glad to meet our preachers." I told him my name. He resumed his seat and I said, "Yes, I am a Christian preacher and belong to the Methodist Church. I do not allow any person to monopolize the term 'Christian'". After a minute or two a young man who had been a silent spectator said "Pickens, haint you hacked?" Bro. P. had occasion to go down the street and I have heard nothing of him since.

At Cisco I found the most widespread disaster, the greatest destruction of life and property, I ever saw. There had been up to my departure at 2 p. m. the 2nd inst., 31 deaths, with probably not over five to follow. Quite a number were more or less seriously hurt. The buildings, bedding, household furniture, goods from the stores, etc., were scattered promiscuously, pell-mell, in every direction, sickening to look upon. The people were hopeful and trusting in God in the midst of their calamity. Sister Bailey, the P. E's wife, said to me that she was going to be better contented with what she had and be a better, more helpful wife. This does not imply to those who know her, that she has been less than a true, devoted Christian wife. Every church, there were four, was razed to the ground. The people must help from abroad and the pastors will have to be supported and the parsonage and churches must be rebuilt by those at a distance. Here is a fine opening for the Church Extension and Parsonage and Home Societies.

The country out there looks dry. The grass was in a manner dead. You people that are dissatisfied with Arkansas had better become contented, trust in God and stay here. The whisky, whisky, whisky in every town. Arkansas is ahead of Texas in the greatest of all, in morals. We need improving badly, but we could be worse.

At Cisco I found my brother James and family safe and well, for which we rendered thanks unto our God. I baptized his son Charlie's youngest boy, Samuel Madison. Thursday I returned to my own family and people; found all well and things quiet on Gurdon circuit.

J. S. CLOWER.

FROM PASTORAL CHARGES

YELLVILLE STATION.

I don't know that I have seen a field note in THE METHODIST from the Harrison District this year, and I can't tell why this is so unless we do so by the old adage that deep water runs silently and an empty wagon makes the most noise. I know we have a good P. E. and we have good men and we all have good charges. Well, in our own work we are doing no big things, but making some headway. We have spent about $225 on our parsonage and now have a good house, and have put new furniture and carpets in it and have improved the fencing so that the preacher has a convenient as well as a comfortable place to live. Our congregations are growing all the time. The Sunday-school is improving all the while, and last Sunday afternoon we had a good class meeting. In all of this work the sisters in the Church take the lead; if they did not I don't know how we would do. Financially we are behind what we ought to do, and we need a revival very much. Bro. C. H. Gregory of Harrison came and staid ten days with us and did some good preaching and did his part well, but without response from the people.

Our people here have fallen into the habit of letting the preacher buy his rations on a credit and try to settle for them in the fall. But I tell you it is enough to inspire a man of God to hear the strong, earnest, faithful prayers that these people send up to a throne of grace in his behalf. And those who pray for him try to answer their prayers. But the brethren here, some of them at least, have more confidence in their pastor than any people I ever served; they never come to see what he preaches, and I suppose they think it will be all right.

BASCOM MONK.

May 16.

REDFIELD CIRCUIT.

I cannot refrain from saying something about our Sunday-school picnic held at this place yesterday the 19th. About 8 o'clock the crowd commenced gathering on the beautiful lawn, where we had appointed previously, and by 10 o'clock a. m. the ground was full and during that time the "local" came steaming along and Bros. J. R. Moore and R. L. Broach, our pastor, got off and I tell you we were pleased; we knew we were going to have something good, and we did. At the appointed hour Dr. Eaton introduced Bro. Moore to the audience, and I do not think I ever heard a more impressive address delivered. It was just grand; subject, Epworth League Work. We had previously invited Bro. Moore to address our League and Sunday-school on that day, and he did so in the most pleasing manner that could have been done by anyone, and to the satisfaction and edification of all. After the address the tables were arranged and under the auspices of the committee for dinner, Mrs. W. O. Lemmond, Mrs. Tennie Culpepper and Dr. Eaton, the elegant and palatable viands were placed on the table and a general invitation was given for everybody on the ground to come forward and partake, which was politely accepted and the dinner went off admirably; every one had plenty and there was plenty left for as many more. After dinner the Sunday-school children were called together by Dr. Eaton and were led in singing by their former teacher, Prof. T. J. Reynolds, which pleased all and especially Bro. Moore. I tell you singing among children is a grand thing, and I cannot see why it is not practiced more than it now is. We have little girls in our Sunday-school from 10 to 14 years of age who do not hesitate to lead in any song almost, in the class, choir and congregation. After the singing there was a balloon ascension for the amusement of the children by Prof. Hathaway, formerly of Louisville, Ky., after which and in fact during the whole time, the audience was regaled with delicious ice cream, lemonade and candies by Mr. E. P. Gardner, Mr. Leroy Culpepper and Mr. Dan Eaton. Everything moved off smoothly and all enjoyed themselves, and at the usual hour the audience dispersed to their respective homes to treasure up the memory of the 19th of May as long as they live.

Very respectfully,

JNO. F. EATON, M. D.

Macon, May 20.

CRYSTAL SPRINGS CIRCUIT.

We live out in the mountains and do not know anything about the Sunday-schools in towns and cities, but I see in THE METHODIST some strange things said about the Sunday-schools. I haven't had the experience in them that some have, but they have proved a success in our country. Some of the brethren think they cause the children to stay away from Church in time of preaching. It runs the other way out here: the children are the most apt to be at Church; they are anxious to see the preacher. Methodist preachers are scarce out in these mountains. It has proved a good place to rear preachers, but they drift off to the towns. A few years ago there were 80 conversions on this work, and 60 of them were Sunday-school children, and I have noticed where there is a Sunday-school it is no trouble to have a revival. It might do to change the plan for the schools in towns, but it would ruin us mountain people; besides, I haven't seen any plan offered in the place of our present one that seems to fill its place. I beg for the Sunday-school to stand as it is. I think I know where the trouble is; it is the fault of the parents. We have no trouble with children. We are trying to raise up a generation that will think more of the Methodist Church than the present one. The people here love to have the preachers come to see them and pray for them and their children, but want it all without money. If the stewards name money to some of them they swell up and turn red and walk off, and another class gets mad; so you see we have a rough time. Our pastor is moving along well. We enjoy THE METHODIST's weekly visits. I do not see how any Methodist family can do without it.

Respectfully,

JAS. L. MCKINLEY.

Mazarn, May 8.

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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.

Washington Dist. 3rd round, Geo. M. Hill, P. E. Center Pt, June 17, 18; Chapel Hill 24, 25; Mineral Springs, July 1, 2; Spring Hill, 15, 16; Washington, 22, 23; Genoa, 29, 30; Fulton and C. H. 30, 31; Bright Star, Aug. 5, 6; Emmett 12, 13; Prescott, 13. 14, Hope, 19, 20; De Ann, 26, 27; Rocky Comfort. Sept. 2, 3; Richmond, 9, 10: Lockesburg, 16, 17; Nashville, 23, 24.

Washington Dist. Conf. will convene at Nashville July 6, at 9 o'clock a. m. Opening sermon by Rev. B. G. Johnson, at 11 a. m. The S. S. Conf. for Washington Dist. will be held at Ozan, June 20-21, beginning at 9 o'clock Tuesday morning. Program will be published in a few days. Let each Sunday-school elect one delegate, I trust every pastor will be on hand and that every delegate will attend.

Harrison Dist. 3rd round, S. F. Dykes, P. E. Powell May 27, 28: Harrison June 10, 11, Lead Hill 17, 18: Bellfonte 24, 25: Yellville ct. July 1, 2; Yellville sta 8, 9: Valley Springs 15, 16: Big Flat 22, 23: Archie 29, 30; Wiley's Cove, Aug 5, 6: Mt. Home 19, 20: Oakland 26, 27.

District Conference at Yellville July 6.

Dardanelle Dist., 3rd round. P. B. Summers, P. E. Atkins ct June 17, 18, Appleton ct July 1, 2; Dover ct 8, 9; Rover 15, 16; Chickalah ct 22, 23; Dardanelle ct 29 30; Gravelly Hill ct Aug 5, 6; Walnut Tree ct 9; Russellville sta 12, 13: Prairie View ct, 16: Dardanelle sta 19, 20; Danville ct, 26, 27.

Clarksville Dist., 3rd round. S. S. Key, P. E. Altus & Coal Hill at Altus, June 3, 4; Clarksville sta 10, 11: Alma ct at Prairie Grove 24, 25: Dyer ct at River Side July 1, 2: Lamar ct at Breckenridge 8, 9: Ozone miss. at Woods Mountain, Low Gap 15, 16: Ozark sta 22, 23: Altus ct at Bethesda 29, 30: Clarksville ct at Mt. Zion August 5, 6: Van Buren 12, 13: Chester ct at Cove City 19, 20: Ozark ct 26, 27.

Batesville Dist., 3rd round, Henry T. Gregory, P. E. North Batesville miss. July 1: Batesville sta 2, 3: Oil Trough 8, 9: Ash Flat ct 15, 16: Salem 22, 23: Evening Shade ct 29, 30: Cedar Grove ct Aug 5, 6: Newburg ct 12, 13: Viola miss 19, 20: Melburne ct 25, 26: Sulphur Rock ct Sept. 2, 3: Mountain View 9, 10; Calamine ct 16, 17: Barron Fork ct 23, 24: Jamestown ct 30, Oct 1.

Eureka Springs Dist. 3rd round, E. L. Massey P. E. Eureka Springs sta May 28, 29; Kings River miss June 3 4; Kingston c't 10, 11; Huntsville c't 17, 18; Berryville and Green Forest 24, 25; Carrolton c't July 1, 2; Jasper miss 8, 9; Cassville miss 12, 13; St. Paul miss 15, 16; Berryville c't 22, 23; Goshen 29, 30; Hindsville c't Aug. 1, 2; War Eagle c't 5, 6; City miss 12, 13.

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Commissioner's Sale.

Notice is hereby given, that in pursuance of the authority and directions contained in the decretal order of the Pulaski Chancery Court made and entered on the 18th day of April A. D. 1893, in a certain cause (No. 3776), then pending therein between John E. Geyer and John D. Adams, complainants, and Julia King, widow of Simon King, William King and his wife Macey King, Charles King and his wife Ellen King, Phil Warren and Martha Warren (nee King), Wood Schaer and his wife Annie Schaer (nee King), Lee King and his wife Josie King and Reuben King an infant defendants, the undersigned as Commissioner of said Court will offer for sale at public outcry to the highest bidder at the South door or entrance of the Pulaski County Court House, in which said court is held in the city of Little Rock, within the hours prescribed by law for judicial sales, on

Thursday, the 15th day of June, A D. 1893,

the following described real estate, to-wit: A triangular shaped piece of land in the North West quarter of the South West quarter of section twenty-six (26) township one (1) North of range eleven (11) West containing 21 acres more or less, being the same land conveyed to John King by Anthony Schaer and wife on Nov. 4, 1880; also three mules and one horse in Pulaski county, Arkansas.

Terms of sale; On a credit of three months, the purchaser being required to execute note with approved security bearing interest at the rate of 10 per cent. per annum from date of sale until paid, and a lien being retained on the premises sold to secure the payment of the purchase money.

Given under my hand this 19th day of May, A. D. 1893.

I. J. HICKS,
Commissioner in Chancery.

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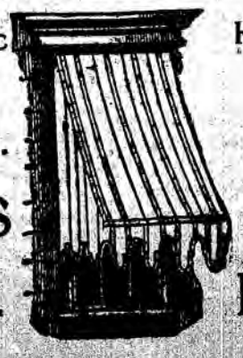

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