The Arkansas Methodist.

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

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

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District Conferences.

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

DISTRICT	PLACE	DATE
Dardanelle,	Royer,	
Monticello,	Tillar,	July 5
Newport,	Corning,	" 11
Morrilton,	Clinton,	" 12
Batesville,	Mt. View,	" 18
Jonesboro,	Harrisburg,	" 18

HENDRIX COLLEGE.

An adjourned meeting of the Board of Trustees will be held at Little Rock, on Wednesday May 9th next at 9 o'clock a. m. A President and Faculty are to be provided and other matters of vital importance will come before the Board. Every member is urged to attend.

A. S. McKennon, Pres.
P. D. English, Secy.

AN APPEAL.

To the Voters of Arkansas.

At our approaching general election there will be presented to the people of Arkansas a paramount question—more important than the tariff, the silver question, or the anti-option bill—more important than who shall fill the office of U. S. Senator, Representatives in Cong ess, Governor, Legislators, Sheriffs, Magistrates, any or all of them together, and that question is "will we license the sale of intoxicating liquors or not?" I say more important than all of these together, because it more directly affects the physical, mental, social, moral, economical and political well being of our people than all others.

No man in these United States of America has a lawful right to sell intoxicating beverages. To prohibit the sale of intoxicants does not infringe upon the rights of any one; for no one has any such right. It is an evil, and as such its promiscuous sale is forbidden by law, except under restrictions, just as the sale of other poisons. The laws of the United States, of every State in the Union, of every incorporated town or city in the land, have placed it under the ban, and forbidden, prohibited its sale, except under conditions, both humiliating and degrading. No man has a privilege of selling liquor except under these conditions. There is no foot of land in the bounds of this government where men have a right to sell whisky, except under the surveilance and restrictions imposed by the government. And the most severe punishment is inflicted upon any one who sells liquor without a permit or license: 1. From the Government of the United States; 2, from the State in which he proposes to sell; 3, from the county, and 4, from the incorporated town or city. And each one of these affixes a tax, greater or less according to the will of those composing the law making bodies.

There must be a license issued by those appointed for that purpose, a tax paid, and a bond filed for the observance of restrictions imposed, before any one can sell one gill of this liquid poison, without exposing himself to prosecution. They cannot sell it as a right. They have a right to sell their corn, their wheat, potatoes or cotton without a license or restrictions, but they cannot sell whiskey as a right, any more than they can coin United States money. Prohibition is no more an infrigement of men's natural rights, than the laws against counterfeiting. Indeed the government, both national and State, are already prohibitory, if we refuse license. Don't you see it? Besides the officers appointed by law to issue license for the sale of liquors, have the discretionary power to decide whether the applicant for license, even when he has proposed to comply with all of the other requirements, is a proper person to be entrusted with the sale of intoxicants, and to withhold it if they see fit. Nay, they are forbidden to issue a license to men whom they know to be devoid of certain moral qualifications, paradoxical as that may sound. As violent as the presumption is, that a moral man would engage in selling liquor, the law gives the County Judge the right to reject the application of any who are not of good moral character!

The withholding license, or prohibiting license is not interfering with the rights of any man, for no man has any such right. With a majority of the inhabitants of any district, county, State or government determine that the license system is a curse, and ought to be abated, they have a perfect right to prohibit the issuance of such license, and do not interfere with the rights of any man.

Understand us, we are not pleading for a prohibitory law, by the State or General Government, for they are both prohibitory already—strictly prohibitory—but only to do away with the license, and no man dares to sell one drop of the accursed stuff. Do away with the license law, and we have an iron clad prohibition law from Maine to Florida, from the Atlantic to the Pacific.

That the sale of intoxicating liquors is entailing upon us evils almost beyond our powers of computation will not be denied by any thoughtful man who has taken the pains to look into the subject. Financially it is absorbing annually more than one billion ($1,000,000,000,) dollars of the hard earned money of the working classes of our own countrymen. Besides, it is costing millions more in the maintenance of alms-houses, asylums, courts, jails and penitentiaries that are largely brought upon us by the license curse. Socially it is blasting the hopes and blotting out the prospects of hundreds of thousands of the brightest intellects, and plunging thousands of homes into poverty and want, where all would otherwise have been prosperity and happiness. Many, many who are now confined in the prison houses, themselves and their families in disgrace, have gone there under the influence of liquor sold under a license for which possibly you voted. More than three hundred thousand families are now in poverty and degradation—seven hundred thousand children denied the comforts of home and the privileges of education and refinement, by beastly fathers, who spend every cent they can procure for whisky, and entailing upon their posterity a debasing appetite that will finally overwhelm and ruin them, if brought in contact with these traps of perdition which the license system throws across their path to lure to destruction. There is a sign hung over the door of every licensed saloon, invisible it is true, but there are all the same—

"Wanted:

One hundred thousand boys, your boy one, to fill the places of those who will die this year from the effect of our traffic. Unless we can replete our losses with your sons, our traffic must soon cease. Boys! boys! give us your boys!"

Friend, this is a bid for your precious boy, and they mean to have him if possible. License the saloon in your community, and the invisible sign may become prominent and visible to your boy, to your neighbor's boys, who may heed the invitation and join the hosts marching to the drunkard's grave and the drunkard's hell.

Brother, friend, fellow citizens! Will you not vote "against license" at our next general election, and banish this curse from our State? If every true man will vote as conscience dictates, the work will be done. When you cast your vote, think of *your* boy—of your neighbor's boy, and ask God's blessing upon your vote "against license."

W. H. Browning.

Pine Bluff, April 20.

THE CONQUEST OF CITIES.

In America a hundred years ago the battle between Christ and Abriman was waged on the frontier. The enemy attempted to steal a march on the Christian host, and to capture the outposts before the main army could be brought to the field of action. But he miscalculated. The flying columns of the itinerancy hastened to the rescue and turned the tide of battle. The country side was won and held for Christ. Today the stress of battle is in the great cities of the continent. Discovery and invention have turned the stream of population in upon the centres. As never before, agriculture is carried on by machinery. The country will never be again populated as once; manufacturing and trade centralize the population; the great city has come to stay and to dominate the wide reaches of the country. The army that conquers now must plant its engines in the commanding centres. The Church must not relax its hold on the country, but it must conquer for Christ the cities. The city is the Vicksburg of vice, the stronghold of the devil, the turning-point in the moral warfare of the universe. Defeat in the cities means humiliation for the Christian host everywhere; but turn the tide of battle there in favor of the Gospel and righteousness, and the whole land will feel the uplift.

There are difficulties in this new form of the conflict. A new set of conditions confront us. The very massiveness of the centre appalls us. Everybody is intense, in haste and confused by the commingling of a thousand voices. In the country the minister and the Church can work at leisure, the people are a sort of fixed quantity; while in the city they must learn to take the game on the wing. Expense is the great difficulty in evangelizing the cities. In the country you can extemporize conveniences, while in the city money is a kind of first necessity; you cannot move without money. And then, too, the efforts for a livelihood engage, to an undue extent, the attention of the people; so driven are they day and night, they have no time to attend to the duties of religion. But in spite of all this, we must conquer the cities and destroy therein the works of the devil.—Zion's Herald.

THAT SUFFIX "SOUTH".

Dear Methodist:—As the time for the meeting of the General Conference of the Methodist Episcopal Church, South, draws near, many questions suggested as matters for legislation are being put in print. Among these multifarious subjects, most of which—if considered at all—will be killed soon after their birth, some may become a corporate part of our system. With some of us—and not a few—that suffiix (South) once braketed is of no small concern. No doubt, the almost unanimous voice of the great West, together with some other sections would be glad of an opportunity to cast a vote on a change of name, so as to rid ourselves of the now offensive signification of that word South. That it is a hindrance to our enlargement by gospel aggression in many parts of the civilized world, as well as parts yet to be civilized, no man of observation, reading and experience can deny.

When the question was up many years ago, a liberal interchange of thought through the columns of our papers was had. The subject was thoroughly ventilated. This discussion called expressions from the pens of some of our ablest men. One of the weightiest statements, perhaps, was from some talented jurists of our membership who claimed then that legal barriers were in the way, which would involve the title to all properties then in the ownership of the Church. If such a difficulty existed then it exists now. But even that, if an existing fact, could have been easily righted by ready legislation in civic relations.

I am not writing this article with the view of entering the broad field of polemic discussion. There are a few facts that I wish to state. 1. Every man who has been West knows that a much larger fruitage would have resulted from the means and men employed in that inviting field, if that little suffix had not fixed upon us political and sectional significations. To the Southern Methodist who has read up on this subject, the name certainly carries with it an important historic and constitutional signification. But that fact does not remove the sectional and political odium from the minds of many multitudes of people North, South, East and West. The preacher who goes into a new field in the West is forced to waste much precious time in explaining. He is necessarily compelled to meet inquiry from those who desire to know as well as to engage in the unpleasant and unprofitable business of controverting the thrusts of adversaries of a sister Denomination, whose eyes are dim with the veil of prejudice, and who apply epithets which engender strife and turn others against us. "I speak that which I know, and testify to that I have seen." Our enemies—and I use the word in its mildest sense—in many instances call us the Rebel Church. They boast of their own loyalty to the government. You need not go West further than Northern Arkansas to hear this same sentiment expressed. People are invited to join the old Mother Church, &c. &c. If a man is found in our Church who is Republican in politics, he is sometimes rebuked, as holding connection with a rebel and disloyal Church.

While such facts exist, and we might justly hurl the javelin back, and truthfully state that the propagator of such a sentiment is the man who is discriminating on political lines—making political views an essential qualification for Church relation—the fact confronts us, that we by the retention of a time honored suffix to our name, are continuing to place a club in the hands of our enemy and virtually inviting him to strike us in the face.

It does seem that some sort of legislation should be inaugurated to obviate the necessity for such defensive war of words as are forced on us, growing out of the mere circumstance of a name. The smoke of battle of thirty years ago has disappeared both in the material and political heavens, and why should Christian Churches pet and foster prejudices which grew out of sectional strife? It seems to me that the Episcopal Methodisms of America might come to some terms that would obliterate all sectionalism. But there must be unity of spirit. I do not think that Jesus meant universal organized unity, when he prayed that they might all be one as himself and the Father were one. This might do if all natures were entirely sanctified and could never backslide, but under the possibilities of a spiritual and moral defection, organized unity would be shortlived. If people in the contemplated age of millennial glory attain unto such holiness as will rule out all sources of unholiness and reach a stage where no temptation is possible, then we might expect unity in one grand body organic.

Let the General Conference inaugurate measures looking to a speedy federation of the Episcopal Methodisms of America, and the question of the suffix will be settled without direct legislation on the change of name. I have not written this to provoke controversy.

C. H. Gregory.

Yellville, April 16.

PASTORAL VISITING.

"He is a very good preacher; he understands and explains the Bible very well and all that, but he is no pastor." How often we hear this objection urged against a preacher! And almost always by those members who would get mad with the preacher for "putting his nose into other people's business", if they were to receive a pastoral call from him. Not unfrequently the stewards meet with this objection when they are trying to raise the pastor's salary: "I would give him something, but he has not paid me a single pastoral visit this year." Perhaps this brother has not been to Church once the whole year; and if the preacher had not found his name on the Register he would not have known there was such a man on his circuit. Perhaps he has not thought of the obligation that rests on him. He has lost sight of that by watching the failures of the preacher. Instead of going to the Church the first time the preacher came around, getting acquainted with him and taking him home with him to dinner, he stayed at home and waited for the preacher to come around and invite him out to Church. Although the preacher has done his best preaching, this brother has heard none of it and refuses to pay him for his labor on the plea that "he has never paid me a pastoral (?) visit."

Such men as this do not want pastoral visiting, and would fall out with the preacher if he were to pay them a pastoral visit in the true sense of the word. Those people who are always contending for pastoral visiting are the ones who need it most and want it least. If their pastor were to speak to them in the kindest and most loving manner of their shortcomings, and in some cases of their actual and willful sins, they would fall out with him and think as little of him as though he had never called on them at all.

It is social visiting that this class of men want. If the preacher will come and stay with them a half day or a day, and make himself agreeable and interesting, talk of the social, political, and financial condition of the country, and if he talks on the subject of the religious duty of Church members, make all of his applications so as to fit the other fellow, when he starts to leave he will get an invitation to call again and stay longer. If he will follow this plan with this class of Church members, he may rest assured that he will be "the best pastor (?) that the Conference has ever sent us." Sometimes a preacher gets about the same idea of pastoral calls as this class of Church members.

Some years ago I saw the report of a young brother to his District Conference written on a blank prepared for the purpose, and if I remember correctly he reported eighty odd pastoral visits in his second quarter. At that time I didn't pay much attention to the magnitude of the report, but my attention was drawn to it by an article on this subject from the pen of Bro. C. M. Keith. Having been with this brother in some of his "pastoral (?)" calls I am persuaded that I would not place too low an estimate on it, if I were to say that nine-tenths of his pastoral calls were nothing more than social calls. He had no regular boarding place, but he "boarded among the scholars" and every time he went to a place to get his dinner or to stay all night he put it down in his book as a pastoral call. Thus at the end of the quarter he could boast of having made more calls than any other preacher in his District.

I do not want to be understood as having said what I have of this brother's pastoral visiting in a disparaging way or through any spirit of ridicule, for I love him, and if he should see this and recognize himself in my writing, I want him to know that I love him as well as I do any one, and would not say any thing that would injure him in any way. And concerning the other characters which I have used, I did not have in mind any particular person or persons of any Church, circuit or Conference, but what I have said has been suggested by my observation of this class in every community in which I have ever lived. I would not dare to say that all preachers are delinquent on this duty, but I feel sure that I will tell the experience of a majority of the brethren when I say that I come far short of my duty concerning this obligation.

B. F. Wilson.

Buckner, April 16.

LEGISLATION FOR EPWORTH LEAGUES.

To the State Conference of Epworth Leagues.

I have been asked to anewer two questions: Is any legislation in the interest of the League desirable? If so, what? The Epworth League in the M. E. Church, South, is still in its swaddling clothes, but it has already given evidence of being a strong and vigorous infant. It is closely related to a movement that took form and shape in this country little more than a decade since, under the name of Christian Endeavor, and which has gradually extended to nearly all the evangelical Churches in this country, Canada and Great Britain.

This movement, so widespread and comprehensive, was not the product of a single mind, nor of a number of minds. Like all great movements, political and moral, it was not conceived and brought forth, *de novo*, by an individual or set of individuals, but it is the product of conditions and potential life, indigenous to the soil, and that germinated and came forth in the providence of God when it recognized its own proper environment. In the fullness of time came the reformation, and Martin Luther took the helm—but it might have been another. In the fullness of time came the French revolution, retributive and terrible, but it was not the work of a few Jacobins. It was the explosion of a volcano, whose fires had been smouldering for centuries. In the fullness of time came John Wesley. The conditions were ripe. The man and the opportunity met, and Methodism was born. Would you know the origin of this young people's movement throughout Christendom? God has sent it to his Church, in the fullness of time. Therefore the first question that arises is, what shall the Church do with it? Already there is a disposition in some parts to marshal and mold this movement of our young people into one organic whole, without Denominational ties or relations. In our own capital city of Little Rock, all of our young people's societies have been organized into a Young People's Union, that meets in convention at stated intervals. These reunions are not objectionable; on the contrary they are to be commended, if not held so frequently as to hinder the regular work of individual societies. Quite recently it was proposed to commit this Young People's Union to a project, permanent in its character, and which involved the raising and expenditure of money. But our League at First Church could not see its way clear to join in any movement entirely divorced from the Church to which it is related, and of which it feels itself an integral part. I mention this to show the trend of this movement in societies not correlated to their respective Churches. The fact is, that this movement in the South has arrived at the forks of the road, and the question is, shall the Young People's Societies become cemented into one complete and independent organization, moving along lines of its own selection, or shall they be segregated, each to its own Denomination, and become the strong arm of its parent organization? No one at all familiar with the short history of this movement can fail to perceive that it is charged with majestic energy. Will this energy be conserved and directed by wise heads and a steady hand to the accomplishment of large results and grand achievements, or will it be largely wasted and dissipated in ill directed aims and projects? Shall the League be placed under authority and control, fitted to the machinery of our own organization, and correllated with its parts, or shall it be treated as a fast and loose auxiliary, and left to the whims and caprices of local officers and organizations?

It would seem that the mere statement of these questions would elicit a uniform answer from all Methodists. To those acquainted with the history of Methodism, its genius for organization and its ability to do great things and achieve grand results, I need address no arguments. It goes without saying that our General Conference which has been called to convene next month will enact some legislation pertaining to the League. And this brings me again to the questions propounded as the subject of this paper. Is there any legislation needed in the interest of the League, and if yes, what? In answer to the first question Is any legislation needed? My reply is yes, but not much. Legislation is always attended with danger, because more or less experimental and it may be broadly stated that no law is preferable to a bad law. In the absence of law the interests of a few may suffer, but a bad law oppresses the many. Students of political economy are becoming more and more impressed with this truth, and let us hope that our law-making body will approach this subject cautiously and tentatively. We do not need much additional machinery until we put into full operation that which we already have, in the three departments of the League. It were better to do too little than too much.

In answer to the second question, I would suggest that the Epworth League be placed under the authority and control of the Quarterly Conference, bearing relations to that body similar to those of the Sunday-school, and that its officers be required to make regular reports at each session of such Conference, giving statistics as to membership, the quantity and character of work done and the amount of moneys raised and expended, and for what purposes. I also believe that it would be the part of wisdom to provide for the publication of an Epworth League paper, devoted to the interest of the League in the M. E. Church, South.

L. B. Leigh.

Little Rock, Ark.

1. That we as a League be recognized by the Quarterly Conference of our charge, and that the President of the League be a member of said Quarterly Conference and report at all of its meetings the work done in the League.

2. That the constitution of the Epworth League be changed or amended to read "That the officers of the League shall be a President, a Vice-President, a Secretary and a Treasurer—said Vice-President to act in absence of President. The President to appoint three standing committees: The committee on Christian Effort, committee on Charity and Help, and committee on Literary and Social Work." Duties of said committees as defined in constitution. This arrangement of officers shows the advisability of selecting a competent and careful Vice-President who can assume the duties of the office of President in case of his absence.

In many of the Leagues the 1st Vice-President is chosen without a thought as to his competency to fill the office of President.

Amend this section of constitution and empower the President to appoint the committees. Lastly, "That the pastor take a more general interest in the welfare of the League, attend its meeting, and as far as his duties will allow him work with the young people as though he were one of them.

The Church is dependent upon the young people—the Epworth League—to carry on the work where they will soon leave off. Can the young people succeed unless encouraged? No. Every Church member should feel it his duty and pleasure to help the Epworth League in every respect.

J. P. Collier, Jr.

Fort Smith, Ark.

"If you could once make up your mind in the fear of God never to undertake more work of any sort than you can cary on calmly, quietly, without hurry or flurry, and the instant you feel yourself growing nervous and like one out of breath, would stop and take breath, you would find this simple, common-sense rule doing for you what no prayers or tears could ever accomplish."—Elizabeth Prentiss.

Good work, certainly the best work, cannot be done "with hurry and flurry." And the largest measure of work can then only be done when performed "calmly, quietly." The greatest forces are commonly those which are operative without rush and bustle. Do not "undertake more work of any sort" than can be wrought without damaging haste. Never use Paddy's plow, which "took up more than it could turn over."—Baltimore Methodist.

ARKANSAS METHODIST

THURSDAY, APRIL 26, 1894.

EPWORTH LEAGUE CONFERENCE.

The two essays following were read before the State Epworth League Conference at Morrilton, April 18—the second by the Secretary, as Mrs. Smart did not attend.

ORGANIZATION, PLAN AND PURPOSE

Of the E. League. The truth itself is not dependent upon or identical with the method by which it is communicated to man. Christ seemed to teach this fact when He set aside the priesthood, the temple service and the sacred symbols. It is true Christ founded no charity hospital, no great book concern, no institution of learning; He organized no Missionary or Church Extension societies, yet He left ample latitude for such organizations. We view Christianity as a vital force free to exercise its powers and unfold its energies as the conditions of its growth may demand. The Church accepts the truth as immutable, while methods may be changed or set aside and others substituted, or entirely new ones brought into use. No one questions the wisdom of the Church organizing and operating charity hospitals, founding and maintaining publishing houses, equipping and perpetuating institutions of learning and bringing into use missionary and Church Extension societies; for such wisdom has been abundantly sustained by the magnificent returns made by these different organizations. A mere glance at these results ought to prepare us to accept the organization of our young people into Leagues. Great railroads, tremendous furnaces, powerful factories and immense hotels spring up as if by magic under organized labor. The organization of our young people means the same facilities for the Church. Christ has given us a work that affords room enough for all who are willing to share the toils and help to bear the heat and burden of the day. It, in no sense, crowds out the older people, or any laborer from the vineyard of the Lord; instead of a clash between them they are fellow laborers, each contributing something the other lacks. They have nothing but sympathy and love for each other. Such a companionship should prevent dryness upon the part of the aged and blunders upon the part of the young. We favor organization when it not only secures the best results from the willing, and to some extent efficient, individuals, but proposes to draft upon all the Church. The League links the unemployed young people—throbbing with life—to the machinery of the Church in organized form. The movement is calculated to attract, interest, and to inspire and influence the zeal of the idlers among our young people; and to lift them to a plane of usefulness in the service of Christ. Reinforcement is the need of the hour. The harvest truly is great but the laborers are few, but thank God the call for recruits is heard and the recruits are going forth with the regular reapers.

"At morn the call was heard,
And busy reapers stirred
Along the high way leading to the [wheat.
"Wilt reap with us?" they said;
I smiled and shook my head,
Disturb me not, said I, my dreams are [sweet.

I sat with folded hands,
And saw across the lands,
The waiting harvest shining on the hill:
I heard the reapers sing
Their song of harvesting
And thought to go, but dreamed and waited still.

What if the master came
Tonight, and called my name,
Asking how many sheaves my hands had made?
If, at my Lord's commands,
I showed but empty hands,
Condemned, my dreaming soul would stand dismayed.

So when the morn broke
And rested reapers woke
My heart leaped up as sunrise kissed the land;
For, came He soon or late
The Lord of the estate
Would find me bearing not the curse of empty hands.

The plan of the League is broad and unique. It proposes an active, intelligent, social, Methodist Christian. It places our young people, and this means to the leadership of the Church what an index to the book, the systematic arrangement of the library, means to the student. We recognize the need of an index at once, and we are put at great disadvantage if we can't put our hand on the very book we want. We must locate our membership. In some instances it would be hard for any one but the Church Conference secretary to tell who are members. I was introduced to a young man one day and the party introducing as added that the young man was a soldier from the arsenal. This was not really necessary for he had a soldierly bearing and was in proper uniform and I had located him as soon as I saw him, but some of our people have neither the churchly bearing nor the churchly uniform. Every preacher recognizes the fact that much time and enemy are exhausted in the endeavor to rally and enthuse his membership. In our revival work we often do no more than get the Church awakened and in place before we have to pass on without a single engagement with the enemy; or if we go into battle it is with such a small per cent of the membership that to win is very difficult. The Epworth League not only places our young people, but it looks to their equipment, and this leads to a readiness. An army in actual warfare establishes pickets, sends out scouts and keeps its sentinels on duty, while the army is in uniform and by their guns. These young people are set apart to do a specific work and are panoplied for that work, and as I see it they stand ready for duty. I shall never forget how my first visit to a fire department impressed me; the entrance way was easy of ingress and egress. A drop chain hung across the door separating the apartment from the street, and hard by sober, attentive and earnest looking men in uniform, the immense engine was headed for the street and on either side of the uplifted tongue was harness suspended, with steel clasps serving for buckles, fine horses stood near by with halters on; as I looked on I said to myself what a scene of readiness is this, surely we can depend upon this company. They seemed confident too. How it helps us to know that we are ready. As preachers we know thorough preparation for the pulpit dispels timidity, gives confidence and inspires courage. With what assurance the lawyer goes before the court with his case, when he has all the law bearing on the case in hand and all his witnesses present. If the Church was only in a state of readiness, how grandly things would move. Let us hope that the Epworth League will go very far towards giving us this much needed readiness. The purpose of the League subjectively means one more enthusiastic service, the Church open one more hour each week and to a class who need it and who are hungering for it. It means that the social and intellectual life may be dominated by Church life. It looks to the development of their piety. It furnishes a stimulus in works of charity and benevolence. It is an appetizer for the study of the Bible, Church history and Methodist literature. Objectively it means the Church open each week in behalf of a class who possibly cannot be reached except by our young people. It means a special call to young people straying away from mother's Church and mother's God. In short, it means a helpful service for the serving and for the served. I say helpful, because sometimes members fall into the movement, but they seek for the breaks. Breakmen serve a good purpose in railroading when it is necessary to hold the train back, or to bring it to a dead halt; but on the Gospel train we have no breaks and need no breakmen; our run is up grade, a forward movement and without stops. The Epworth League ought to give us faster time and better service. In place, equipped, and ready for action! One day I was near by when a fire company was called out. The alarm was given and men and horses were on the run. The chief in front followed by the engine while the hose, hook and ladder wagons brought up the rear. The gong sounded as the chief flew out at the door, everything rushed from the middle of the street, and almost before I could think the sounding gong, the whizz of wheels and the clatter of horses' hoofs had turned the corner three blocks away, and in three minutes, perhaps, they were getting in their work on the leaping, roaring flames five blocks away, and I said oh, if I could make a charge like that with my Church we would soon route the enemy from every stronghold in this wicked city. This movement among our young people ought to hasten the oncoming victory. Let's see to it that all our young people shall take part in our glorious cause. I buried a young member of an excellent and well drilled fire company a few years ago and as I was concluding the service, looking into the sad faces of that bereaved company, I said, boys, it is noble in you to sit guard over us and our property day and night. I have watched you with interest and admiration. I have seen you make a run that almost made my hair stand on end. I have seen the fire fiend sink down and go out before your skillful and victorious attack; but boys, there is even a grander mission than this. The 40 saloons open day and night with their accompanying gambling hells and bawdy houses and the terrible wickedness of this place set this city on fire and it is set on fire of hell, and in this awful conflagration not only human life and human property are exposed, but immortal souls, and I lay the mission of rescuing these upon you. Dear young people, Christ sounds the alarm, quick, let us up and wheel into line by the side of our Chief.

A. O. EVANS.

Monticello, Ark.

It is only of late years that rheumatism has been treated as a blood disease. But that this is a correct theory is proved by the extraordinary success attending the use of Ayer's Sarsaparilla, in this painful and very prevalent malady. It seldom fails of radical cure.

Reason? Beecham's Pills act like magic.

WHAT ATTENTION SHOULD THE LEAGUE GIVE SOCIAL WORK?

The subject assigned me is one of more importance, and is deserving of greater consideration than one would think, who had never had attention particularly drawn to it. It is one often causing anxious thought to parents who are striving to lead their families aright, and yet are puzzled and even distressed by the demands of the young for pleasure, natural to their time of life; and the restrictions placed upon the followers of Christ, by the Christian Church. It has occurred to my mind that the fathers classified wisely when they placed the temptations of the world before those of the flesh and the devil. The enticements to worldliness are so insidious that in the minds of older heads, and of Church members of long standing, there is sometimes a question as to the evil resulting from indulgence in these things. The Christian life is a warfare, consequently there must be a battle ground. Our best scholars, after much thought and many prayers for the guidance of the Holy Spirit, have placed the line of battle just within the indulgence of such worldliness. The decision of these great men of God should forever silence those, who think it harmless for them to indulge in these questionable amusements because they cannot believe them hurtful to true religion. The lives of these consecrated men are spent in the service of the Church, and their object is—not to restrict the pleasures of the young—but to keep the membership "pure and unspotted from the world." The young people often feel that their lot is rather a hard one. Full of health, life and energy, social in disposition, and happy at heart, they are not allowed the pleasures in which they see their friends indulge, and which appear to them to be harmless. Weak and indulgent parents, who are more fond than faithful, too often sympathize with their children, and sometimes go so far as to wish the Church would be less rigid in her rules and requirements. Had our divinely guided fathers not seen danger along this line, they would never have put up the danger signal just where it is to warn those who have had but little experience in fighting the Christian's warfare, and do not know where the pitfalls are to be found. We are commanded by the Great Head of the Church to come out from the world and be separate, and upon this command our fathers have said that we have no right to indulge in worldly pleasures, upon which we cannot ask God's blessing. Now we are told that "God giveth us all things (not sinful) richly to enjoy." The Church does not want to deprive young people of any pleasure which is in itself harmless, and does not lead to evil. She wishes them to be joyous and happy—to let sinners see that worldliness is not essential to life and enjoyment. But she would have her young members sufficiently consecrated to be willing to deny themselves those indulgences which are questionable, or bear the appearance of evil, for the sake of Him who gave himself for us, and who commanded that we deny ourselves. For many years in the history of our Church women and young people were not expected nor allowed to take an active part in Church work. The women were expected to rear their children in the doctrines of the Church, and the children were expected to "obey their parents in the Lord"—but the grown male members were to do the work. Within the past few years the way seems to have opened up for women and young people to work in many departments of Church enterprise. The Missionary cause, Home Mission and Parsonage work, King's Daughters, Christian Endeavor and Epworth League all call on women and young people to help, and give them a place which man cannot so well fill. The Epworth League, in its effort to do good has assumed a manysidedness which is pleasing as well as profitable. Its first object seems to be to spread religion and familiarity with the Scriptures among the youth of the Church, and right nobly does it seem to do this work. One of the objects in view seems to be to increase sociability among the young members. This feature should be insisted upon and encuraged by the older members. What if it does cost us a little time and money, how could we put these to better use? Young people must have social pleasures—it is but right and proper that they should, and we have no right to turn a deaf ear to their demands in this direction. We tell them to beware of worldly indulgences, and caution them as to the danger awaiting those who overstep the boundary line between the Church and the world, and yet we often seem indifferent as to their pleasures, their way of spending their seasons of recreation, and all else concerning their youthful desires and inclinations. Let the Leagues make this a prominent and universal part of their work. Have the social meetings as often and regularly as convenient. Have light refreshments, have a committee on programme whose duty it shall be to vary the entertainments. Monotony is painful. Bring all musical and elocutionary talents into use. Use the wit with which so many young people are gifted, on these occasions—have profitable, as well as amusing readings—(being sure that your profitable readings are thoroughly entertaining, for remember, these meetings are for pleasure). Occasionally have amateur concerts but never allow the programme to be long enough to interfere with the social intercourse among the young people. Another feature I would urge is that the older people help the young. Do you know that in the worldliness which surrounds and is so tempting to our dear young folk, the *Pater familias* thinks nothing of spending his money to have his children taught to "trip the light fantastic toe," and then when educated in this accomplishment, he will spend his hundreds for costumes, suppers, music, &c., in order that these young people may display and enjoy the accomplishment for which he has already paid. Their mothers take an untold amount of time, labor and trouble to make these worldly entertainments successful. Now shall we not be willing to give of our means for the healthful, proper enjoyment of our children, when we know they will feel restricted without our aid in this direction? Think of how much greater importance our object is! Think that in this way we are striving to save the souls of our young people—the hope of the Church—the future Church, from worldliness of which our blesed Bible bids us beware. The older Church members, having outlived their love for such amusements, I fear are forgetful of the demands they felt in their youth for entertainment, or do not give the matter the attention it deserves. Let us older ones bestir ourselves and try to realize the importance of this work—that we are in this way "doing unto others as we would have them do unto us;" that we are helping forward the great work of the Church, the cause of Christ. The demand is great and imperative. If we do not supply this necessity, the great enemy of souls, who is ever on the alert, will seize the opportunity and will make much of it, by leading our young loved ones into indulgences, first apparently innocent, but gradually leading down to greater and more questionable pleasures, and finally to ruin.

MRS. R. D. SMART.

Little Rock, Ark.

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

MOTHERS

and those soon to become mothers, should know that Doctor Pierce's Favorite Prescription robs childbirth of its tortures, terrors and dangers to both mother and child, by aiding nature in preparing the system for parturition. Thereby "labor" and the period of confinement are greatly shortened. It also promotes the secretion of an abundance of nourishment for the child.

MRS. DORA A. GUTHRIE, of *Oakley, Overton Co., Tenn.*, writes: "When I began taking your 'Favorite Prescription,' I was not able to stand on my feet without suffering almost death. Now I do all my housework, washing, cooking, sewing and everything for my family of eight. I am stouter now than I have been in six years. Your 'Favorite Prescription' is the best to take before confinement, or at least it proved so with me. I never suffered as little with any of my children as I did with my last, and she is the healthiest we've got. Have induced several to try 'Favorite Prescription,' and it has proved good for them."

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Manufactured only by KING'S ROYAL GERMETUER Co., Atlanta, Ga.

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Purify the blood, tone the nerves, and give strength to the weakened organs of the body by taking Hood's Sarsaparilla now.

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A refined complexion must use Pozzoni's Powder. It produces a soft & beautiful skin.

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Rev. F. R. Noe, of the White River Canference, asking us for some machine needles says: "Mrs. Barry, to whom you sold a METHODIST sewing machine through Bro. Brooke two years ago, says she has as good a machine as anybody."

73 IN 3 WEEKS.

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———, Ga., March 25, 1893.

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I have taken 73 in 3 weeks. Have not had a chance to work in a week. The above is for April delivery. Give this your prompt and kind attention. Yours sincerely,

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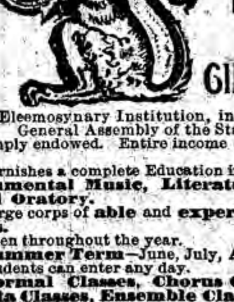

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ARKANSAS METHODIST.

THURSDAY, APRIL 26, 1894.

KNOWLEDGE

Brings comfort and improvement and tends to personal enjoyment when rightly used. The many, who live better than others and enjoy life more, with less expenditure, by more promptly adapting the world's best products to the needs of physical being, will attest the value to health of the pure liquid laxative principles embraced in the remedy, Syrup of Figs.

Its excellence is due to its presenting in the form most acceptable and pleasant to the taste, the refreshing and truly beneficial properties of a perfect laxative; effectually cleansing the system, dispelling colds, headaches and fevers and permanently curing constipation. It has given satisfaction to millions and met with the approval of the medical profession, because it acts on the Kidneys, Liver and Bowels without weakening them and it is perfectly free from every objectionable substance.

Syrup of Figs is for sale by all druggists in 50c and $1 bottles, but it is manufactured by the California Fig Syrup Co. only, whose name is printed on every package, also the name, Syrup of Figs, and being well informed, you will not accept any substitute if offered.

FROM PASTORAL CHARGES

HARRISON DISTRICT.

The preachers in the Harrison District are all in favor with the people, and with a spirit of heroism highly commendable are enduring poverty visited upon them by reason of the stringency of the times as good and faithful soldiers. The people out of their abundant material supplies are feeding them with substantials; but it is difficult to find money enough to pay over the pro rata of the P. E. In fact, in many circuits this "beloved" has to pass on without it in full.

Our undergraduates would be glad to attend the Preachers' Institute at Conway in June next, but with most of them financial difficulties are insuperable. Beside the long distance over rocks, hills and mountains will deprive them of this important help in their studies. It would require more days on the road to and from Conway for some of them than time allotted for the Institute.

Some conversions and accessions in the District but no special continued efforts are yet being made on that line. C. H. GREGORY.

Yellville, April 16.

BRIGHT STAR CIRCUIT.

There are here as everywhere some good and some bad people. From some of the notes by pastors one would suppose that they had found an exception, but common sense and the Bible teach us differently. Jesus said the wheat and tares would grow together to the end of time. There is wheat here, thank God; there are also tares. However noxious, they must be tolerated. The Lord give us patience, prudence and power to cultivate the wheat and endure the tares.

Our 2nd Q. C. found us in a neat new parsonage with some provisions and clear consciences. We love these people and have reasons for believing many of them love us.

Bro. Geo. M. Hill, our esteemed P. E., was not with us at our 1st Q. C., but made up lost time by circulating here to the delight of some for four days and preaching four times on the work. He is a preacher. God bless him. Finances are badly behind, but we feel confident when we get to Conference this Fall we shall report seal fat. The tracks of my venerated father, W. J. Scott, left here before the bloody "strife," are still visible. The footprints of such men as Dr. Hunter, B. G. Johnson and A. W. Simmons are also clearly discernible. To say that I am praying, working and hoping to see a glorious revival here, is bat to speak a part of the truth. Pray for us, everybody. God bless everybody. Amen.

J. W. F. SCOTT.

STONY POINT CIRCUIT.

We are serving an appreciative people. We are having good congregations, some good Sunday-schools, prayer meetings and old-fashioned class meetings. We have some Bible reading classes organized in different communities. We are expecting good results. We have three local preachers doing good work. Most of the members are spiritually alive and cooperating with the pastor for the conversion of souls. Most of the stewards are looking after the temporal interest of their pastor. We have eight churches, scattered over a territory of 18 miles, with a membership of about 340. Have received 3 members and baptized 7 infants. We are working and praying for a revival. Success to THE METHODIST. A. F. SKINNER.

Beebe, April 18.

JASPER MISSION.

The 2nd Quarterly Conference for this mission is now a part of our history. We had a full attendance, all of the official members being present, with several visitors—among them Bro. D. W. Evans, L. E., a pioneer of Methodism in North Ark. He gave as his opinion based on his experience and observation, that this mission is on the high road that leads to a permanent growth. Indeed, we have many things to encourage us. The pastor's report contained the following facts: "Spiritually the Church has advanced since our last report. We find many evidences of religious zeal. The attendance of the membership on occasions of worship and business has increased. There is a greater degree of liberality on the part of our members now than at any time in the past. For the first time in its history this mission has paid the Conference assessement for Foreign Missions. We have had 3 additions to the Church; we have 2 Sunday-schools and expect to organize 2 more."

In answer to the 8th Question the Minutes show the following: Hacklers Grove $20, Gather Cove $8, Martin's $5, Basin $5, Jasper $2; total $40—the same as last report. We note the following statistics as they appear in the Minutes in answer to the 9th Question: Domestic Missions $10, Foreign Missions $12.50, Conference claimants $1, building church $119, Education $2, Paine Institute $0.80, Bible cause $2.

These figures may be a surprise to some of the Presiding Elders who traveled this work in former days, but they are but the result of a strong spirituality now living in the hearts of our people. Presiding Elder Y. A. Gilmore was with us, cheering us with his good nature, getting still nearer the hearts of our people by his excellent preaching, strengthening our former impressions, the place for the man and the man for the place. During the last quarter we have received an expression of the kindness of our people in a substantial way: 2 fine album quilts, a new feather bed and several other small presents. We have learned to love these people and this work. Our constant prayer to God is, help us to live worthy the confidence of this people. At the close of the meeting we feel as we believe David must have felt when he said: "The lines are fallen to me in pleasant places. I have a goodly heritage." T. E. DORAN, P. C.

Jasper, April 9.

BARREN FORK CIRCUIT.

At several of the appointments the spiritual outlook is fairly good. Our 2nd Quarterly Conference was held the 11th inst., and while it was in the week the attendance was good. Bro. Jernigan presided as to the manor born. I wish to speak especially of our parsonage located here, having been built entirely since Conference by the push and enterprise of a few of the brethren. While it is not the costliest, it is one of the neatest and a credit to the circuit and the Conference. The preacher and his better half moved in last Tuesday evening. After dark there was a gathering at the parsonage—it was a regular Spring shower, but this time consisting of men, women and children, headed by Bro. Gilbert of the M. E. Church, each carrying some article—the enumeration of each would lengthen this note to undue proportions—ranging from sacks of flour to a box of matches. We had reading, songs and prayer, led by Bro. G. and a social hour that we trust was spent to profit. May God bless all the homes of all these people. Come, Bro. Bennett, we can furnish you a cozy room. F. M. SMITH.

Cushman, April 20.

DEATH NOTICE.

Our Church at Lakeside, Pine Bluff, has again been bereaved by the death of one of our best women, in the person of Sister Elizabeth E. Reynolds, who was in the 66th year of her age. Our sister's maiden name was Isaacs. She was married to Hartwell S. Reynolds, whose body now fills a soldier's grave, having died in camp during the late war, leaving her with three sons and one daughter to battle with the storms of life, which she nobly did. Having in her early life taken Jesus into her life he did not desert, but stood by and gave a helping hand. Her life was one of devotion to God. Her religion was her strong support, and when death came she was ready, talking of her funeral and its management as but a short journey. Sons and daughters, you can afford but to live for your mother's heaven.

JOHN F. CARR.

Pine Bluff, Ark.

W. B. PULLIM.

MR. EDITOR:—Looking over THE ARKANSAS METHODIST the other day I noticed the death of W. B. Pullim of Clark Co. While reading the notice given by Bro. Hill, I was filled with sorrow. I have known Bro. Pullim 25 years. When I was a boy preacher I was employed by Bro. Husbands to supply the Clark C't in 1869. During that year an attachment grew up between us that has never been dissolved. My mind often reverts back to that year. There many things transpired that I love to think about, but among them all there is none more pleasant than my association with Bro. P., both at home and at Church. I always enjoyed his prayers—he would get so happy. After leaving that Fall for Conference it was not my pleasure to meet him often, but when I did it was always a pleasure. I was appointed to Clark C't at the Conference of 1890. The next day after I reached the work there was a stewards' meeting. That evening I went home with him and spent a pleasant night where I spent many during the year 1889. The next day I preached at his church, a house that was built by him and a few others in 1889 and where I was recommended for admission on trial. I was on that circuit in '91 and '92. Bro. Pullim was a licensed exhorter and would have regular appointments and the people loved to hear Uncle Billie, as the called him, preach. He was a fine exhorter and a power in prayer, also a very fine worker in the altar and was often appointed to conduct lovefeasts and prayer meetings. I enjoyed his prayers and experience talks. He loved to sing and in his latter days his favorite song was "I saw a way-worn traveler", and I expect Uncle Billie is singing the latter part of the song, "Hosanna, deliverance has come." The writer expects to meet him on the plains of celestial light and join him in singing the song of redemption.

I would have been glad to have visited him in his sickness and heard him talk while he lingered on the shore, and then to have seen the good man as he stepped into the chariot to go home amid the songs of the attending angels; and also to have been at his burying and shed a tear near his last resting place. May God bless Sister Pullim and the daughters, Sisters Belcher and Wright, and Jesse, the only son. J. M. G. DOUGLASS.

Atlanta, April 14.

Piso's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest.
CATARRH
Sold by Druggists or sent by mail, 50c. E. T. Hazeltine, Warren, Pa.

Deafness
an HEAD NOISES
Relieved by Using
Wilson's Common-Sense EAR DRUMS.

EAR DRUM IN POSITION.

A new scientific invention, entirely different in construction from all other devices. They assist the deaf when all other devices fail, and where medical skill has given no relief. They are safe, comfortable and invisible, have no wire or string attachment. Write for Pamphlet. WILSON EAR DRUM CO. LOUISVILLE, KY.
Mention this paper.

"We have found Hood's Vegetable Pills to be just as good as they are recommended to be."—Mary Alderson, Warsaw, Ark.

A CARD.

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We are now ready for business. Our desire is to give entire satisfaction to our patrons. May we not reasonably expect at least a trial of our ability to plea J. J. COUGHLIN & Co., 407 Main street.

Telephone 301.

Living Songs seem to be taking well with our Sunday-schools. We are selling many of them now. They are made in both round and shape notes and are only 30 cts. each.

Do you want a first-class sewing machine at moderate price? If so, buy our METHODIST machine, and we believe you will be fully satisfied. Read the adv. in this issue.

The children of our parent readers will be especially delighted to see the 112 large and attractive photographs of the Holy Land, offered in this issue.

"The flowers that bloom in the spring time, tra la,"
"Found him sick in the bed with the chills, pooh bah,"
"But Cheatham's Chill Tonic got him up on his feetlets,"
"And he now daily sings, while walking the streetlets,"
"It undoubtedly cured his shakes, ha, ha!"
—Put up in both tasteless and bitter styles.

If your digestion is out of whack, if you need a strengthener or an appetizer, try Cheatham's Chill Tonic. It will bring you out of the kinks. Put up in both tasteless and bitter styles.

Cheatham's Chill Tonic contains neither Quinine, Cinchonidia, Arsenic, Strychnine or Mercury, and does not produce buzzing in the ears or deafness. Cure guaranteed. Put up in both tasteless and bitter styles.

The malarious summer will soon be here. Buy a bottle of Cheatham's Chill Tonic and fortify yourself against chills and fever. It is absolutely guaranteed to cure and pleasant to take. Put up in both tasteless and bitter styles.

Nellie Bly got around the world pretty lively, but Cheatham's Chill Tonic will go it at a still better rate pace. Try a bottle when in need of a remedy for chills. Put up in both tasteless and bitter styles.

Hunt's Cure is the greatest remedy for skin diseases ever known. Ringworm, itch and all kindred diseases positively and permanently cured. Your money will be refunded if it fails. Price 50 cents.

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

PASTOR'S BOOK. PRICE CTS.

L. Blaylock, Dallas, Texas:—The Pastor's Book has come to hand, and I find it goes beyond my expectation. I would not be without it. I will be glad to represent you for the book in our Virginia Conference, if agreeable to you, because it is such a blessing I want all to have it.—Leroy Lee Banks, Shanghai, Va.

About the first of April, there will be issued from the Publishing House of the M. E. Church, South, "The Preacher's Son," a 12mo book of about 200 pages.

Preachers, their sons, families and many friends are sure to want this book—every one of its 36 chapters contains something that will make preachers' sons happier, and every one, who reads it properly, better. Bishop Fitzgerald writes the Introduction.

It will be mailed, post-paid, to any address in the world for $1.00. Everybody ought to have this book. Preachers and their sons should not try to get along without it. Address

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JAPANESE PILE OINTMENT 50c. a Box.
For sale by J. M. Colburn & Co, Little Rock, Ark.

WARNING ORDER.

In Pulaski Chancery Court, Pulaski county, Ark. Lillie Fletcher et al., plaintiffs, vs. John L. Curley, defendant.

The defendant John L. Curley is warned to appear in this court within thirty days, and answer the complaint of the plaintiffs, Lillie Fletcher and Jno. W. Mahon.

March 31st, 1894. I. J. HICKS, Clerk.
Ratcliffe & Fletcher, Sols. for Pltfs.
R. W. Irvin, Atty. ad litem for non-resident Deft.

FOR DYSPEPSIA,
Indigestion, and Stomach disorders, take
BROWN'S IRON BITTERS.
All dealers keep it, $1 per bottle. Genuine has trade-mark and crossed red lines on wrapper.

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

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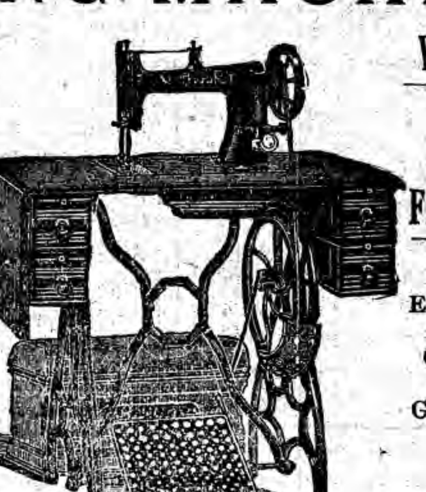

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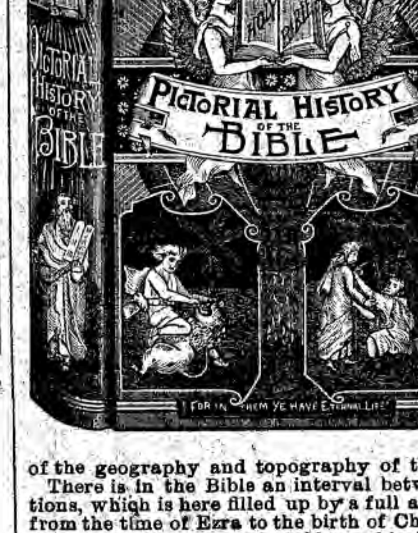

The great and growing interest manifested, of late years, in the study of the Holy Bible by Christians of all denominations has led to the preparation of this work—a work which offers to the reader in a comprehensive and convenient form not only the history of the race chosen of God, but the history of the whole world as far as it is connected with the Bible narrative. It is impossible for the general reader of the Bible to understand that holy book intelligently without constant reference to some reliable commentary, but in commentaries and Scripture manuals the information relating to the historical portion of the Scriptures is, of necessity, meagre, and very little is obtained by such reference. The great want has hitherto been a book which shall make plain the history, manners, customs, laws, observances, and geography of the Holy Land, and the nations that have inhabited it, and this in a manner which will render it easily understood and convenient for reference. This want has been completely met in "Dr. Wm. Smith's Pictorial History of the Bible."

The history of the Old Testament is clearly and comprehensively told, and is full of valuable explanations of the customs and laws of the Hebrews and the neighboring nations. A full description of the geography and topography of the Holy Land is given in this connection.

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The New Testament History embraces a clear, harmonized account of our Lord's Ministry, as related by the Four Evangelists, illustrated by all needful collateral information, and free from speculative discussions. Care has been taken to simplify all chronological difficulties, and meet, by a plain statement of facts, the obstacles which superstition, on the one hand, and skepticism on the other, have constantly thrown in the way of the seeker after truth.

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To this magnificent work of Dr. Smith has been added a lucid and complete account of the Jews, from the taking of Jerusalem by Titus to the present day. This portion of the work has been condensed from Dean Milman's Great History of the Jews, so that the reader is here offered the combined efforts of two such high authorities as Smith and Milman. The story of the terrible Siege of Jerusalem by Titus, Destruction of the Temple, the dispersion of the Jews, their efforts to regain their Holy City, their wanderings over the face of the earth, and their persecutions in strange lands. is told in glowing language and with rigid fidelity to truth. No one can rightly understand the prophecies relating to the Jews, and the utterances of our Blessed Lord concerning them, if ignorant of this portion of their history.

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Bennett & Thornburgh.
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ARKANSAS METHODIST.

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

GEORGE THORNBURGH, Business Manager

THURSDAY, APRIL 26, 1894.

In this issue Rev. Dr. W. H. Browning makes a very strong appeal in behalf of the no-license movement. We hope friends of the cause will have it republished in many local papers, as its wide circulation in the various counties of our State will help to defeat license at the next election.

The dispensary law of South Carolina has been declared unconstitutional by its Supreme court. Among the temperance people of that State there was a division of sentiment on the utility of the law as an anti-saloon measure, but a majority of the best citizens evidently regarded it as an improvement over the former system of licensed bar-rooms.

After considering all we have read to the contrary, we believe the approaching General Conference should and will elect two Bishops. In different sections our Church needs more episcopal service than it has received during this quadrennium—and far more than may be reasonably expected during the next four years from the Bishops we now have. They might be able to preside in all the Annual Conferences four years longer, but they can not supply the need for their services in other work during each year.

The leading secular papers are giving daily notices of the condition and movement of the several divisions of the so-called Industrial Army marching toward Washington city. As self-constituted representatives of the unemployed, they are exciting some curiosity with sensational conjectures, but their methods of proceedure to secure the relief desired can not inspire confidence of success. They may at most help to arouse some national law-makers to a due consideration of the causes of unrest, depression and destitution where contentment, plenty and prosperity should abound. We can not remove the conviction, that the financial depression seriously affecting various industries is due largely to artificial causes at utter variance with the genius of our government; but the remedy for the correction of existing evils must be found in the wise use of the ballot rather than in displays of physical force.

Last Friday morning at the session of the Arkansas Bankers Association in this city we listened with great interest and hearty approval to the utterances in an able paper read by Dr. J. W. Brown, President of the Ouachita Valley Bank, Camden. In his discussion of the relation of banking to the industrial enterprises of the country, and incidentally the causes of failures and panics, we thought he was clearer and more forceful than any speaker we ever heard. We think he showed conclusively how the governmental policy of our nation had been operated to make "the rich richer and the poor poorer," and we believe the best solution of the financial problem will yet be found in the change he advocated to State banks of issue. This part of his address was approved by Judge B. J. Brown and Col. John G. Fletcher—the latter quoting statistics and the opinions of able financiers—but opposed by other bankers. The Association deferred action on the proposition to memorialize Congress to repeal the Federal tax (ten per cent) on State banks of issue. As soon as we can get the copy our readers may have the pleasure of reading all or most of Dr. Brown's able address, worthy of being studied by Christian citizens like its author.

Last Saturday in Washington city more than 1,000 working men from Philadelphia and New Jersey marched under the American flag and fluttering banners with mottos against the Wilson Tariff bill. After gathering in a public hall they adopted a preamble and resolutions against the proposed reduction of the tariff, making various statements which will not be approved by farmers and other laborers not employed in manufacturing enterprises favored by a high tariff for protection. Among other things they said "in our free country the interests of one class of workmen are the interests of all", but thousands of the producing classes want the tariff reduced, believing our "infant industries" have already been favored by protection to the enrichment of wealthy manufacturers and to the detriment of millions of consumers. The agitation of the subject has clearly shown the conflicting interests are not wholly divided by party or geographical lines; and the great strikes of the country have caused grave doubt about the benefits of a protective tariff to the laborers employed in some of the highly favored industries.

EPWORTH LEAGUE CONFERENCE.

Giving in this issue a full Minute report of the proceedings and four papers read at the State Conference of Epworth Leagues, we must be brief in our remarks about that very delightful and profitable occasion. By other pressing engagements our attendance was limited to one day only, but we saw and heard much to excite admiration and gratitude. The exercises in essays, addresses, impromptu speeches, fervent prayers and stirring music were inspiring, eminently helpful to the delegates and edifying to all present. We suppose all thoughtful hearers were forcefully impressed with the wondrous possibilities of increasing power and efficiency in the Church from the consecrated and wisely directed efforts of the workers in the Epworth League movement.

We regretted to learn many Leagues were not represented in the Conference. This we hope was due chiefly to expenses of attending rather than lack of interest in the cause, but we heard a few Leagues had virtually ceased to work and to live. The reports showed some Leagues are not keeping up the several departments of effort; in some communities there appeared very little demand for charity and help; and in not a few cases the Leagues have failed to awaken and maintain interest in the literary department—a very important feature of the Epworth League, and that which differentiates it from other organizitions for young people. It is evidently easier in some localities than in others to keep up the literary department of the League, but we believe thoughtful and earnest pastors can by diligent and persistent work make this deparment increasingly attractive and profitable. Besides its educative value it is really necessary to give the best and most elevating type to the social featnre of the League, and the imperative demand for the social feature can not be wisely ignored. Recognize and then *direct* it by suitable provision to that end.

We have not space now for deserved commendation of the essays and addresses, which were highly appreciated for their varied merits. As we anticipated we heard a pleasing report of the excellent sermon Tuesday night by Rev. J. M. Hawley, and Wednesday night we enjoyed greatly the capital address by Rev. J. R. Moore, whose words were not only earnest and at times eloquent, but notably suggestive and appropriate. Of the impromptu speeches—some very interesting—one by Bro. J. B. Dickeson, of this city, excelled any we heard in its simplicity and power, and won for him encomiums from many hearers. The excellent entertainment given by the cultured and hospitable citizens of Morrilton merited the hearty thanks formally tendered by the Conference. With Rev. R. M. Traylor we fared sumptuously in the pleasant home of Bro. S. C. Wilkerson, whose hospitality we shared twenty years ago.

Whatever may be thought of the me hods of the Salvation Army there is in its work and self-denial much to merit the admiration of all Christians duly impressed with the sacred duty of laboring to rescue the perishing. Outlining its aggressive plans for this year the Michigan Advocate last week said:

According to English papers, the Army is getting ready for a great jubilee this coming Summer. General Booth, the founder of the movement, was converted fifty years ago, and his followers propose to celebrate the jubilee of that event with becoming style and effect. An effort will be made to create a jubilee Thanksgiving fund of $250,000. General Booth himself proposes to supplement that amount by presenting to the Army a legacy of $100,000, which a recently deceased lady bequeathed to him unconditionally. The aggregate amount will then be devoted to the advancement of the Army both at home and abroad. As preparatory events, the first week in May is to be a jubilee "week of reconciliation," during which an effort will be made to bring about the forgiveness of injuries, the reunion of estranged friends, the restoration of backsliders, and the outpouring of a divine baptism upon all Salvationists. This will be followed by a great international Army congress with a day of thanksgiving at the Crystal palace, London. Following all this a "jubilee salvation campaign," under the personal direction of General Booth, will be held for four months in the United States and Canada, and the Army will then enter Java and Demerara. A home for lost children will be opened, and new shelters for the homeless and starving will be established in various cities.

CONNECTIONAL BOARDS.

Last week the editor and two correspondents of the Tennessee Methodist advocated a reduction of the expenses in operating the Church Extension and Missionary Boards of our Church. They did not show these Boards have unwisely expended money contrary to the expressed will of the General Conference in doing the work it outlined for them, or that our Church is paying more than other Churches for similar service; but for retrenchment they favored a change of policy by consolidating these Boards, reducing their number of paid officers and the salaries of one or more.

Now we do not believe overdrawn statements of economy will cause the General Conference to consider favorably the very doubtful experiment of consolidating the Boards of Missions and Church Extension. The saving in the traveling expenses of the managers of the two Boards could not be large, and it is certainly a mistake to assume the money properly expended by either Board for clerk hire, printing, etc., would be sufficient for both Boards after consolidation. With this exaggerated claim eliminated the economic argument will hardly invite serious thought of blending the two Boards and thereby lessening the efficiency of their separate action.

In his plea for a reduction of expenses the editor of the Tennessee Methodist said: "We frankly confess we have a very decided opinion that we have for four years been guilty of a very needless waste of funds. In our missionary work there is no need whatever of more than one secretary. * * * It is very silly to rake up a mere experiment in the days of discord and disorganization following the war which proved and was confessed to be a blunder to justify this needless increase of offices of late years and consequently waste of funds."

The General Conference in 1890 believed it wise to elect two Church Extension and three Missionary Secretaries, and as we now remember that conclusion was approved by a large majority, embracing perhaps Bro. Haynes, now the sprightly editor, who has "a very decided opinion that we have for four y rs been guilty of a very needless waste of funds." These strong words—"a very needless waste of funds"—may lead some to think the services of the Church Extension and Missionary Secretaries have been almost fruitless, or worth very little to the Church. This extreme opinion we can not approve, and we fear such expressions will be more harmful than helpful to the causes for which they are uttered. This we we must say, without believing the approaching General Conference will or should repeat the action of the General Conference in 1890.

In an editorial on General Conference legislation the St. Louis Advocate says: "The evangelistic question will, of course, come up for discussion, but we doubt if the General Conference takes any action, and, perhaps, this will be the wisest course. The Advocate favors the passage of a law giving the Conference Missionary Boards jurisdiction of the whole matter, and believes this would relieve the present difficulty. If this is not done, then the matter had better be left as it is."

Whiskey is said to have been used freely at the primary election held at Lamar, Johnson county, Saturday, but the candidate who furnished the liquor received the smallest vote on the ticket. The voters drank the stuff and voted for the other man.

The foregoing editorial paragraph appeared in the Arkansas Democrat one day last week. We do not know to what candidate reference is made, but if he really furnished whiskey at the primary election we rejoice over his defeat at Lamar. If he is a candidate for a State office and is using whiskey to secure votes, we shall be heartily glad to learn he "received the smallest vote on the ticket" in every county. We wish the Democrat had given the name of the candidate referred to, and especially if he is a candidate for a State office. Such attempted bribery will be properly rebuked by respectable voters in most counties in Arkansas.

EVANGELISTS ONCE MORE.

For the purpose of correcting existing evils I submitted a proposition to subject evangelists to Annual Conference jurisdiction. This was vigorously controverted by Bro. Moore under heading "Loose him and let him go." Latterly, Bro. Moore has endorsed an article written by Rev. Dr. John A. Thompson, and requested its reprint as his reply to Bros. Cason, Beard and Jernigan. Dr. Thompson recommends the subjection of evangelists to Annual Conference control as the remedy for the evils which he reviews.

Now let the reader take the proposition of Dr. Thompson and compare with propositions of Bros. Moore and Cason, and comment is unnecessary.

J. R. CASON.

Stephens, April 21.

In an address before the Congregational Club of Chicago L. W. Rogers said: "The other day according to the papers, Trinity Church, New York, paid $100,000 for a pair of doors. And in the shadow of the place they adorn, the weary, ragged, homeless searchers for work freeze and starve. Christ did not raise the barrier of wealth between himself and the people. The imposing temples with which you inclose your religion are as sternly prohibitory as iron bars. There is no affinity between a velvet cushion and a pair of overalls; no community of interest between satin and calico. There is nothing so keenly cruel as the patronizing air of the well dressed man toward his intellectual equal in less fortunate circumstances."

OTHER EDITORS.

More and more are the people of this country—and of the civilized world, learning that a man who cannot or will not rule himself, is not fit to rule others, or even to make laws for their government. The enlightened Christian sentiment of this age will not excuse corruption in any station of life. The time is not far off when all the law makers will have to have clean hands as well as clean clothes.—Memphis Advocate.

A pastor's work is never done. There is always more work in the average pastorate than any man can do well. Much must of necessity be left undone. The membership can do much to supplement the pastor's labors. They can visit the sick, the poor, the afflicted, and pray with them, quite as well as the pastor. They can look after absentees and build up the prayer meeting. Thoughful people can find a thousand ways in which to help their pastor in order that he may spend his precious time largely in his study, preparing the divine message for the people.—Herald and Presbyter.

In the following the N. Y. Voice reaches a conclusion reasonably drawn from the conduct of many keepers of saloons: "Already the saloon Anarchists of Iowa announce that they will not obey the new mulct law. This was to be expected. The saloon has steadily defied the Iowa prohibitory law, which contained substantially the same provision for its enforcement as the mulct law from which so much is expected. By and by the people will wake up to the fact that the saloon proposes to obey no law—mulct law, dispensary law, license law, or any other."

It is announced that when Henry Irving, the English actor, sailed from New York last month, after a tour of twenty-eight weeks, he carried with him $590,000 which American play-goers had paid to see him. This is about double what all Southern Methodists pay in a whole year to carry the gospel to the heathen world. And yet there are Methodists who complain of the burden of their assessments, and worst of all there are some preachers who go whining around their work to the same tune. Let us call up the mourners.—Wesleyan Advocate.

We very much wish that some arrangement could be made for the administration of the sacraments in those pastoral charges that are supplied by unordained men. There seems to be a considerable demand for legislation at this point. But we do not at all give our assent to all that we see in the public prints regarding it. The withholding from a young man the right to baptize and celebrate the Lord's Supper, while authorizing him to expound and proclaim the word of God, is not putting the sacraments above preaching. The reverse is true. It is saying to the young man we authorize you to do the more important, the absolutely needful thing; but, for good reasons, we withhold for a time some of the minor functions of your ministry."—Nashville Advocate.

A dead and inactive Church is the great stumbling block in the way of the world. The world cannot reconcile such a Church with the gospel we preach. It is a contradiction wholly inexplicable. The standard of ministerial excellency, efficiency and genius is changing base, so that now the man who occupies the proudest niche is not the most eloquent preacher, but he who has the genius to marshal all the spiritual forces of his charge against the world, the flesh and the devil. Such a man is the highest type of the Christian minister. If we as ministers would spend more in trying to learn this art, and less in rounding periods and studying abstract questions and popular nonsense, it would not be long before we should cease to ask, "Is the world growing worse?"—Alabama Advocate.

WOMAN'S BOARD OF MISSIONS

The Woman's Board of Missions of the Southern Methodist Church will convene in its fourth quadrennial session, in Trinity Church, Atlanta, Ga., June 9, 1894. The preliminary meeting of the officers and managers will be held Friday morning, June 8; the opening exercises Friday night. The annual sermon will be preached by Bishop Haygood, and the anniversary address delivered by Dr. D. C. Kelley. Business letters concerning the meeting should be addressed to Mrs. H. C. Morrison, Copenhill, Atlanta. Names of persons expecting to attend, with time of arrival, should be sent to Mrs. D. G. Wylie, 756 Spring Street, Atlanta. By order of Mrs. Juliana Hayes, President of the Board, Friday, June 1, has been set apart as a day of fasting and prayer, that God's favor may rest upon the meeting.

HOME FOR SISTER CLOWER.

To all whom it may concern in Arkansas and Texas and more especially in Arkansas at present. Dear Brethren and Sisters of the Methodist Episcopal Church, South:—It would appear, from Sister Clower's report in THE ARKANSAS METHODIST of April 12, that we were either very few in number, or have almost no concern or sympathy for the cause above mentioned and to which we called your attention more than a month ago. As to our numbers in the above mentioned territory no man of any degree of intelligence dare to cast the least reflection upon us, if he wishes to make safe his fifth rib, from the Damascus blades of Riggin, Cochran, or our own A. H. Williams. But I feel now that I had rather live and die mum, under the charge made, or by implication that we were one or two-thirds less than our real numerical strength, than to live a moment under the corroding implication, that we lacked in sympathy for the helpless wife and children of a most worthy deceased brother preacher. I do not make the charge, neither would I for a moment entertain such a thought. Yet with some degree of surprise, as well as mortification, I refer you to the record we have made in this case. I know you do not mean it, brethren; but silence makes a record as surely as ink and type or the tongue that leads its story in the heart forever. May be you do not take me to be sincere—that I am just experimenting. If so you are mistaken. I mean it with all my heart. It may be that your failure to respond to the above mentioned call is a sort of unintentional, aimless self-isolation in feeling and sympathy from a cause for which if you would take time to think, and offer a sincere breath of prayer you would find yourself enlisted. And yet we may crush, yea curse a thing with our prayers. It is all right to pray, if it is all right. It is true we must pray. We cannot live a Christian without it, yea much of it. And there is no better way of enlisting one's heart in a good cause than to pray for it. But the prayers that are offered to substitute what we ought to do with our hands go to help crush, yea often curse the person or thing for which we pray.

Again it may be that with some the old story of hard times, so many calls upon us for money, or personal indebtedness, has been in the way of responses. As to hard times some people are born in hard times, live in hard times and die in hard times. Others seem right the reverse, regardless of temporal circumstances. They seem to have been born in good times, lived in good times and have a glorious good time in which to die. Our Lord teaches us that a man's life should not consist in what he possesses of this world's goods. I call to mind a preacher (not a Methodist preacher) through a long protracted attack of an incurable disease and neglect of his Church, having a glorious time dying under the most indigent circumstances in a Poor House. It was wrong for Lazarus to die in want at the rich man's gate, but it was not Lazarus's wrong. He had a good time with the Lord and the angels despite the sores and the dogs. A man can be worse off than to be poor and die poor. It is worse to be wilfully blind to duty. I take the position and appeal to the word of the Lord for defense of the same, that no member of the Church, who has an active body and brain, can excuse himself from a call like this. Sister Clower herself would not be exempt. And until we get such conceptions of duty, we may expect to have hard times in which to be born, to live and to die. There are so many calls upon us for money. We ought to believe God's word, and if we do we must not forget that every time we are called upon to give to a good cause we are called upon to be blessed. "It is more blessed to give than to receive"—do we believe it? Yea if this be true which we all profess to believe with all our hearts, we have too few calls upon us, and we are supporting too hesitatingly and too mincingly the calls that are made upon us; and yet we are doing many creditable things in the way of consecration of wealth to the Lord. I am in debt, says one, and would be glad to respond to this call but for that. So am I indebted, and I have never seen a man but was. There is worse indebtedness than money indebtedness, so long as a man is making an honest effort to pay in cents and dollars what he owes his fellow man. There is but one way of getting out of debt honorably, and that is the sure way, for it is the Divine way—"give and it shall be given," "give unto the Lord of thy substance and the first fruits of all thine increase, so shall thy barns be filled with plenty and thy presses shall burst out with new wine."

Another urges that there are so many cases of this kind in our Church and we cannot afford to show partiality; and it is out of the question for us to provide for them all in this way. To make a just discrimination between two Conference claimants, in different circumstances, is not partiality, but our duty. Some of our Conference claiments have homes, shelters for their heads, others have relations who care for them. But some are left homeless—shelterless, and without any source to look to outside the Conference; to these I address myself more especially. And when we admit there are many cases of this latter class, are we to fold our hands in contented impunity, and make no effort to amellorate their suffering, except the regular Conference collection? We must do better than this! We must be at least human or quit preaching the everlasting gospel of the Son of God. The circumstances of many of our Conference claimants is little better than pauperism. The worn out preacher and his wife and the wives and children of our deceased pastors have as much right, and more if there be any difference, to a comfortable home, as we who are in the active work. Shall we enter upon their labors, and turn them out to live on a niggardly pittance that means a good portion of the time in many cases—"root hog or die." We can not afford to do this. Our homeless, helpless Conference claimants must have homes, and be provided for better. Brother, don't be too sanguine about your hopes of being provided for when you are laid on the shelf, just simply because you preside over "high steeple Church" now. If we continue to work by this rule we will as certainly take our turn as a man shall reap what he sows.

It may be that you have satisfied your conscience by simply paying your dues to the Preacher's Aid Association. I would not have thought of a man as big hearted as the ordinary Methodist preacher, taking such refuge from duty, if I had not heard such a thing suggested. When you have paid your dues to this Association, you have simply made a good business investment, one that every preacher ought to make. But dues to a mutual life insurance institution can hardly be substituted for a free will offering unto the Lord.

Friends, send in money at once to Sister Clower at Gurdon, Ark., or to Dr. Bennett, Little Rock, Ark. Don't wait—be prompt.

W. H. W. BURNS.

Springdale, April 21.

ATTENTION, PREACHERS!

Office Preachers Aid Association.
Little Rock, March 7, 1894.

Mortuary Benefit No 3 having just been paid to the widow of the late Rev. J. S. Clower, dec'd, Assessment No. 4 is hereby called to be paid not later than sixty days from this date.

JOHN B. BOND,
Sec-Treas'r.

Assessment No. 4.

Office Preachers Aid Association.
Little Rock, April 25, 1894.

On hand last report, $140.00; received from B. Williams, $3.00; A. B. Winfield, $3.00; J. B. Vantrease, $3.00; J. D. Rutledge, $3.00; Jno. F. Carr, $3.00; W. H. Browning, $3.00; M. B. Umsted, $3.00; O. H. Keadle, $3.00; Geo. O. W. Logan, $3.00; J. M. Talkington, $3.00; J. R. Rushing, $3.00; M. M. Smith, $3.00; A. L. Malone, 1.00; B. W. Aston, $3.00; A. P. Saffold, $3.00. Total, $43.00 and balance on hand B. F., $183.00.

JOHN B. BOND, Sec'y Treas.

NOTE.—$3.00 credit to A. L. Malone in last report should have been to W. M. Watson. J. B. B.

NOTICE

To Arkansas Conference Preachers: No more money in the hands of the Treasurer of your Sunday School Board.

B. C. MATTHEWS,
Treasurer.

Bentonville, April 17.

NEWPORT DISTRICT.

The Newport District Conference will be held at Corning, July 11-15. Opening sermon Wednesday night by Rev. H. L. Bugg.

N. E. SKINNER, P. E.

Corning, April 18.

NOTICE.

Dr. B. Carradine will hold a meeting in Ozark, Ark., May 18-24, 1894. This is an opportunity of a life time. The lovers of holiness are invited.

J. A. WALDEN.

Ozark, April 18.

ARKANSAS METHODIST

THURSDAY, APRIL 26, 1894.

ANNOUNCEMENTS.

GOVERNOR.

We are authorized to announce James P. Clarke, of Phillips county, as a candidate for Governor of the State of Arkansas, subject to the action of the Democratic party.

We are authorized to announce C. A. Bridewell of Hempstead county as a candidate for Governor of Arkansas, subject to the action of the Democratic party.

STATE TREASURER.

We are authorized to announce H. C. Hinton, of Pulaski county, a candidate for the office of State Treasurer, subject to the action of the Democratic party.

We are authorized to announce that Hon. Ransom Gulley, of Izard county, is a candidate for the office of State Treasurer, subject to the action of the Democratic State Convention.

We are authorized to announce Thomas H Simms of Hempstead county as a candidate for State Treasurer, subject to the action of the Democratic party.

STATE LAND COMMISSIONER.

We are authorized to announce J. M. Harkey, of Pope county, a candidate for the office of State Land Commissioner, subject to the action of the Democratic party.

We are authorized to announce Hon. B. B Chism, of Logan county, a candidate for State Land Commissioner, subject to the action of the State Democratic Convention.

We are authorized to announce J. F. Ritchie of Jefferson county as a candidate for Commissioner of State Lands subject to the action of the Democratic party.

SUPERINTENDENT OF PUBLIC INSTRUCTION.

We are authorized to announce Junius Jordan, of Jefferson county, a candidate for the office of Superintendent of Public Instruction, subject to the action of the Democratic party.

We are authorized to announce J. J. Doyne, of Lonoke, Ark., as a candidate for State Superintendent of Public Instruction, subject to the action of the Democratic party.

ASSOCIATE JUSTICE.

We are authorized to announce B. B. Battle a candidate for re-election to the office of Associate Justice of the Supreme court of Arkansas, subject to the action of the Democratic party.

PROSECUTING ATTORNEY.

We are authorized to announce J. F. McNemer of Pulaski county a candidate for Prosecuting Attorney of the sixth judicial circuit, subject to the action of the Democratic party.

We are authorized to announce T. J. Oliphint of Pulaski county as a candidate for Prosecuting-Attorney of the Sixth Judicial circuit, subject to the action of the Democratic party.

We are authorized to announce Walter B. Pemberton of Pulaski county as a candidate for re-election to the office of Prosecuting-Attorney of the sixth Judicial circuit, subject to the action of the Democratic party.

SHERIFF

We are authorized to announce H. L. Fletcher as a candidate for Sheriff of Pulaski county subject to the action of the Democratic party.

We are authorized to announce W. H. Booker as a candidate for Sheriff of Pulaski county subject to the action of the Democratic party.

COUNTY JUDGE.

We are authorized to announce W. A. Compton a candidate for re-election as County Judge of Pulaski county, subject to the action of the Democratic party.

CIRCUIT CLERK.

We are authorized to announce E. A. Ramsey as a candidate for the office of Circuit Clerk of Pulaski county, subject to the action of the Democratic party.

We are authorized to announce Horace G Dale as a candidate for Circuit Clerk subject to the action of the Democratic party.

COUNTY CLERK.

We are authorized to announce I. J. Hicks as as a candidate for the office of County Clerk of Pulaski county, subject to the action of the Democratic party.

To THE VOTERS OF PULASKI COUNTY:—I hereby announce myself as a candidate for re-election to the office of County Clerk, subject to the action of the Democratic primaries. Respectfully, JOHN BRODIE.

CHANCERY CLERK.

We are authorized to announce Charles M. Connor as a candidate for Clerk of the Pulaski Chancery Court, subject to the action of the Democratic party.

ASSESSOR.

We are authorized to announce J. W. Colquett of Fouche township as a candidate for Assessor of Pulaski county, subject to the action of the Democratic party

We are authorized to announce W. A. Galloway as a candidate for Assessor of Pulaski county, subject to the action of the Democratic party.

PERSONAL AND OTHER NOTES

Monday we had friendly calls from Bro. Benj. Wallborg, of North Point, in this county, and Bro. J. P. Pritchett, of La Belle, Saline county.

Monday p. m. we had a pleasant call from Rev. W. C. Watson, who gave a cheerful report of his charge, England C't.

Rev. S. H. Renfro, P. C. of Collegeville C't, reports for last Sunday good congregations at Salem and Rowland's—the Lord's Supper administered, three members received, one adult and two infants baptized.

Rev. F. P. Flahiken, evangelist, is conducting a protracted meeting at the Cumberland Presbyterian Church, in this city, and we understand has made a very favorable impression on his hearers.

Various and efficient committees have been appointed by the Little Rock Press Club, Commercial League and Board of Trade to arrange for suitable entertainment of the Arkansas Press Association, which will convene in this city May 8. The members of the Association will receive a cordial welcome in the City of Roses.

Mrs. Juliana Hayes, president of the Woman's Missionary Society of M. E. Church, South, is seriously indisposed. She has been in feeble health the past year. Recently an attack of la grippe has further reduced her strength.—Episcopal Methodist.

Twenty-four years ago, in the city of Memphis, Dr. John C. Keener, was elected to the office of Bishop, receiving a narrow majority over that Methodist Chrysostom, Dr. James A. Duncan. What changes have those twenty-four years wrought! Bishops Andrew, Paine, Pierce, Early, Kavanaugh, Wightman, Doggett, Marvin and McTyeire, have all passed beyond the veil, and if Bishop Keener lives to see May 3, he will once more come to Memphis as the senior member of the Board of Bishops. How brief a span is life! How vain to set much store by its dignities.—Nashville Advocate.

We heartily commend to our readers the following from a brother at Atkins, April 19: "Enclosed you will find the money to pay for my paper this year, though you had very kindly promised to wait till Conference for your money. My conscience has been hurting me for some time, because I had paid in advance for a political paper, and had asked for my Church paper on credit; and it is the last time in my life that I will do such a thing. My Church paper shall be first."

Bro. W. C. McKinnis, of Rison, gave us a friendly call Monday. He is a zealous worker in the temperance cause.

Rev. H. H. Watson, P. E., reports a good time last Sunday at Winfield Memorial Church.

Last Sunday morning we had the pleasure of preaching for Rev. T. D. Scott, pastor of Asbury Church, which is increasing in number, liberality and effective work. The outlook is very encouraging, and the members of that charge appear quite hopeful.

Bro. B. F. Red, of Mabelvale, was a helpful caller Saturday.

As they returned from the Epworth League Conference, Rev. R. L. Broach, Rev. L. C. Wilson and Bro. McCarra favored our office with brotherly calls.

Rev. Stonewall Anderson, of Fort Smith, gave us a cheerful call as he returned from the Y. M. C. A. Convention at Texarkana.

Rev. J. M. Cantrell has been doing effective work in the meeting at Alton, Mo. See report on page 8.

Last Thursday our office was favored with brotherly calls from Revs. J. H. Bradford, W. C. Davidson, M. M. Smith and V. V. Harlan, Dr. J. W. Brown, Bro. A. L. Malone and Captain Frank Parke.

Mrs. V. V. Harlan, of Bentonville, has gone to visit relatives in Georgia, expecting to remain about three months.

Last Saturday we had a friendly call from Bro. Thos. H. Simms, of Hope—one of the best men in Arkansas, and now a candidate for State Treasurer.

A young local preacher sent, April 20, this request: "Will all Christians who read this join with a grief-stricken boy in prayer for the conversion of an aged father who was once religious, but now a backslider and very wicked. Every time you pray, please remember this request."

Bro. R. Dinsdale of DeValls Bluff called and renewed Wednesday.

Last Sunday night Rev. J. M. Hawley, of Batesville, preached an interesting sermon to appreciative hearers in our First Church, this city.

Miss Lucy Gantt, of this city, read at the Epworth League Conference an excellent essay on "League Relations to Mission Work." In the discussion following Rev. J. R. Sanders referred tenderly to the zealous labors of her saintly father, Bro. Dick Gantt, in 1867 and '68, while superintendent of the Sunday school at old "Second Street Church," in this city.

Dr. W. J. Henson, of Cato, wrote April 23, that Rev. J. B. McDonald is still improving. His many friends will join us in the prayerful wish for his early recovery.

Sending copy of his address on "An Ideal League," Rev. J. T. Bagwell, of Morrilton, says: "I can already see signs of new life in our League growing out of the Conference."

For our full report of the Epworth League Conference we are indebted to the Secretary, Bro. J. O. Blakeney, about whom many pleasing things have been recently and deservedly said in connection with his race for Secretary of State—an office he would worthily fill with credit to himself and satisfaction to the people.

We are glad to know the City Council of this city voted Monday night to continue paying the salary of the Superintendent of United Charities. We hope the Council will also decide to employ a Police Matron, and remove any ground for scandal as reported lately in the city papers.

Monday our office was favored with a business call from our highly esteemed friend, Dr. P. A. Robertson, of Searcy.

With their numerous friends we sincerely regret the failure of D. R. Wing & Co. and their associate firm, the Arkansas Machinery and Supply Co., of this city. We understand the assets are ample to pay all liabilities, and we hope both firms may rise again in the near future.

At 8 p. m. tomorrow (Friday) in the Y. M. C. A. hall, in this city, six young gentlemen representing as many colleges in our State will engage in an oratorical contest for an elegant gold medal. The speakers and colleges are: J. W. Cline, Hendrix College; Paul McKennon, Arkansas Cumberland College, Clarksville; Mr. Tardy, Ouachita Baptist College, Arkadelphia; J. G. Green, Methodist College, Arkadelphia; J. D. Hammond, Quitman; Otis Moore, Little Rock University.

The Trustees of Hendrix College are to meet again in this city at 9 a. m., May 9, and every Trustee should attend, if possible to do so.

We do wish our pastors would every week furnish this paper twenty or more short field notes. Such brief reports from many charges would do good in various ways.

AWARDED
HIGHEST HONORS-WORLD'S FAIR

Rose Tobacco Cure

A CHEAP QUICK, PLEASANT and ABSOLUTE CURE for the Tobacco Habit in all forms. Ask your druggist or write to ROSE DRUG CO., 21st St., Birmingham, Ala.

HON. THOS. H. SIMMS.

In this issue we have the announcement of Hon. Thos. H. Simms, of Hempstead county, as a candidate for the office of State Treasurer. Contrary to his expectations last Winter and from unforeseen causes privately explained to some intimate friends, he now asks the voters of Arkansas to give him an office which he is eminently qualified to fill. As special master in chanchery his findings on the accounts of ex-Treasurers Churchill and Woodruff were accepted by counsel on both sides in these cases—as high a compliment as could be paid any expert accountant. He served four years as Collector of Internal Revenue and has filled various positions of trust in his own county. He has been a citizen of the State thirty-nine years and has deservedly the reputation of an upright citizen and accountant of first-class ability.

From the MOMENT OF BIRTH use CUTICURA SOAP

It is not only the purest, sweetest and most refreshing of nursery soaps, but it contains delicate emollient properties, which purify and beautify the skin, and prevent skin blemishes occasioned by imperfect cleansing and use of impure soap.

Sold throughout the world. Price, 25c. POTTER DRUG AND CHEM. CORP., Sole Props., Boston. "All About Baby's Skin." free.

WASHINGTON LETTER.

(From our Regular Correspondent.)

President Cleveland and his entire Cabinet with the exception of Secretary Lamont who was out of the city, occupied seats in the front row of chairs in the Senate chamber during the funeral services over the remains of the late Senator Vance of N. C., which were conducted by Rev. Dr. Moses D. Hoge, of Richmond, Va., who made use of the occasion to show how insignificant were all human affairs and greatness when brought into contact with the Divine will. He referred to the solemn statment of Massillon, a famous French preacher, when about to preach a funeral sermon over a French king, in the midst of the splendor and mocking vanity usually affected by followers of royalty—"There is nothing great but God". "Today", said Dr. Hoge, "this chamber by a solemn dispensation of Providence, has been converted into a lodge of sorrow, and in this audience are those occupying the highest posts of authority and influence in the land, and yet how all temporal distinctions are now forgotten and how great themes of controversy and strife which absorb and agitate us appear insignificant in the presence of the dead, in the presence of the living God—'There is nothing great but God' ". Dr. Hoge concluded with the familiar lines:—

My God and Father, while I pray
Far from home on life's rough way,
Oh, teach me from my heart to say:
"Thy will be done".

Resolutions asking the House of Representatives to consider the case of Representative Breckinridge, of Ky., and to take some definite action looking toward a higher standard of personal purity in its membership have been received from the Woman's Protective League, the Woman's National Press Association and the District of Columbia W. C. T. U., and they have occasioned much talk, in and out of Congress. It may be that a resolution in accordance with the resolutions may be offered in the House, but it is not believed that it will ever be seriously considered. If offered it would be referred to the committee on Elections and would probably never again be heard of. One member of the House, the purity of whose private life is so well known that he could oppose such resolutions without suspicion being aroused as to his reasons, said of them: "I know many of these ladies and know that their intentions are of the best, but they have made a mistake. They should not appeal to Congress. When it is desired to purify the water in a stream the proper place to begin the work is at its source, not its mouth. It is the voters of the several districts whom they should appeal to; they are the proper persons to pass upon the character of the men they send to Congress. If the voters of a district send a man to Congress it means that they consider him the proper man to represent them, and, unless the man is legally convicted of treason or other crime which would disfranchise him, I seriously doubt the Constitutional right of Congress to expel him".

As a part of their season's campaign against intoxicating liquors the W. C. T. U. engaged Dr. Dorman, of New Haven, Conn., to deliver his lecture on the "Effects of Alcohol on Body and Mind". The lecture was delivered in the Union M. E. Church last night and was illustrated by paintings and chemical experiments which proved beyond the shadow of a doubt that he who drinks alcoholic liquors is seriously injuring both his body and his mind. Dr. Dorman is thoroughly acquainted with the subject and the lecture is interesting as well as instructive. It ought to be delivered in every school house in the land. If we could only teach the children to abhor and shun intoxicating liquors the next generation would have no drunkards.

Another interesting meeting held under the auspices of the W. C. T. U. was that at the Garfield Memorial Church. The principal speaker was Rev. Dr. William G. Hubbard, of Columbus, Ohio, a prominent member of the National Peace Association, and the subject was the good work that has been done and is being done by that association. Incidentally the speaker said that he was not prepared to endorse the Coxey Commonweal army, although it claimed to be an army of peace, and that although it announced peaceable intentions armies were always liable to get into mischief. That is just about the feeling of most people in Washington towards Coxey's army, now nearing Washington.

Looking at the matter from a strictly legislative point of view the House of Representatives took the most important step of the session when it adopted a rule authorizing the counting of members present and not voting, in order to make a quorum. It is noteworthy that out of a total vote of 259 only 47 were cast against the rule. It was expected that the Senate would act upon the new Chinese treaty this week, but it is now understood that it has been postponed until May 3.

April 18.

MARRIED.

At the residence of Mr. A. E. Howard, near Roe, Ark., at 7:30 p. m., April 4, 1894, Mr. Edward Howard and Miss Eva Raiford, all of Roe, Ark., Rev. F. N. Brewer officiating.

PUBLISHERS' ANNOUNCEMENT.

Owing to pressing demands for the present edition of the International Cyclopædia, and the fact that we find almost no market for Appleton's, Chambers's, Britanica and other reference works, we will not make further exchanges unless freights are prepaid on sets sent to us. STRICTLY NO DISCOUNTS ON THE INTERNATIONAL. Will deliver any of the other above named cyclopædias, at our exchange quotations, less than half the prices of the publishers, always a stock of which we have on hand, glad to dispose of.

If you want a cyclopædia, see or write the cyclopædia man.

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TO NEWSPAPER MEN.

The Publishers will sell at a great bargain all the type now used in printing this paper. For particulars address BENNETT & THORNBURGH.

Dr. Price's Cream Baking Powder
World's Fair Highest Medal and Diploma.

Hood's Has Merit

One Bottle Convinced Continued Use CURED

Hip Disease, Sciatic Rheumatism, Eczema.

Mrs. A. S. Bowen
Cline, Arkansas.

"I read that one bottle of Hood's Sarsaparilla would convince me of its merits, and I have found this statement to be strictly true.

"Some two years ago two ulcers appeared on my hip, which, after being sore a long time, broke and discharged. I also was attacked with sciatic rheumatism, my leg being drawn so that I could hardly get around the house. I hardly knew what a good night's rest was. The hip trouble caused me great trouble and annoyance, and eczema appeared on my hands. Naturally I began to run down, was weak and low spirited. The physician told me my hip would have to be operated upon before I would get any better. At last I decided to take one bottle of Hood's Sarsaparilla. In three weeks my rheumatism entirely disappeared and I found that

I Was on the Gain.

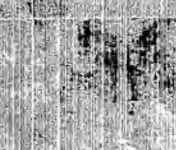
This was very encouraging, and I found that I could sleep well at night. My health steadily improved, and, of course, I continued taking Hood's Sarsaparilla. My hip has been restored to good condition, the sores have stopped discharging and healed up. I am able for the first time in three years to do my own housework, and can walk two miles without trouble. I have no symptoms of rheumatism; that tired feeling has entirely left me. My neighbors say I look

Better Than For Many Years.

I do earnestly recommend Hood's Sarsaparilla to all sufferers, especially those afflicted with impure blood." MRS. A. S. BOWEN, Cline, Ark.

Hood's Sarsaparilla Cures

Hood's Pills cure liver ills, constipation, billousness, jaundice, sick headache, indigestion.



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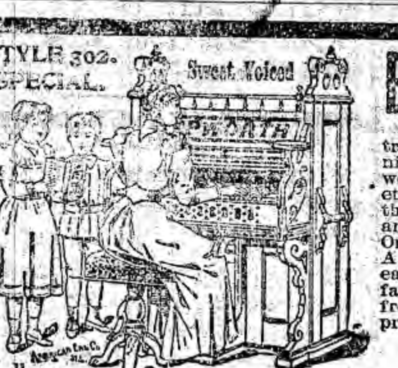
HOW WE ARE ABLE TO DO IT!

These spoons were made a specialty for the World's Fair trade, by THE ONEIDA COMMUNITY Ltd., and were left on their hands. In order to dispose of them quickly we make this unheard of offer. SIX SOUVENIR SPOONS, after dinner coffee size HEAVY COIN SILVER PLATED, with GOLD PLATED BOWLS, each spoon representing a different building of the World's Fair. The handles are finely chased, showing head of Columbus, and dates 1492-1893 and words "World's Fair City." They are genuine works of art, making one of the finest souvenir collections ever produced. Sold during the Fair for $9.00; we now offer the balance of this stock at ONLY 99c. Sent in elegant plush lined case properly packed and express prepaid to any address. Send Postal Note, or Currency. Money cheerfully refunded if goods are not as represented. LEONARD MF'G CO., Sole Agents, Dept. 151, 20 Adams St., Chicago, Ill.

What the "CHRISTIAN AT WORK" of New York, has to say in their issue of March 22, 1894: "These spoons have been submitted to us, and we are sure those who send for them will be exceedingly gratified to receive such dainty and useful souvenirs of the World's Fair as these spoons are. The Leonard Manufacturing Company will promptly and without question return the money sent in payment if the spoons fail to give satisfaction. We do not believe, however, that they will ever be called upon to do so."



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We are proud of our Chapel Organ trade, and have a right to be, for we furnish more Churches, Sunday Schools, Epworth Leagues, Christian Endeavor Societies, lodges and school houses with organs than any firm in the West. Easy actions and easy pedals make Epworth Chapel Organs popular with the lady organists. A child can play the Epworth organ with ease. No agents; but shipped direct from factory to you at factory prices. Catalogue free if you state name and address of preacher.

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Honest Instruments at Honest Prices:

DO YOU KNOW that we can ship a sweet toned Epworth Organ or Piano direct from factory to you at a much less price than you must pay to an agent or peddler for an instrument possibly not so good? Somebody must pay the dealer's profit, the agent's salary, and expense for horse feed, hotel bills, etc., besides the manufacturer's profit, which must be quite large to cover the great risks and loss in selling by irresponsible agents. The above items of expense add from $25 to $50 to each organ and from $50 to $100 on each piano, sold through the agency system.

Be Not Deceived.

Agents, peddlers and music dealers will not say any good thing of us. Our prices for thoroughly reliable instruments are so low that the introduction of the Epworth means death to their big profits. These people say hard things about us, and our instruments, but we care not for that. The manufacturers of the Epworth are Methodist men of high standing in the Church, and would not perpetrate a fraud on the people.

We publish below a few of the testimonials we have received from persons who have bought and used the Epworth instruments. If a traveling agent attempts to prejudice you against the Epworth, tell him you have read what the people of your own State who have used them say, and they know best what they are. Never before were good organs and pianos offered for the low price we ask for them, and that is what stirs up the wrath of the traveling Agent.

THE EPWORTH ORGAN.

Rev. E. C. Castleberry, P. C. at Wynne, writes us about their new Epworth organ for the church: "The organ came all right. We are well pleased with it." Some time after this Mr. Castleberry reported that his congregation was delighted with the organ.

HIGH DEGREE OF SATISFACTION.

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."

HIGHLY PLEASED.

Having received and tested the Epworth Parlor Organ bought of Bennett & Thornburgh, Rev. J. M. Denison, Howell, Ark., wrote them February 27th, saying: "To say the organ gives satisfaction is entirely below the mark, insufficient to convey the idea. In fact, it is an agreeable surprise; it certainly is the finest organ we ever saw for the price paid. The case is excellent in workmanship and design; the instrument is unexcelled in tone and volume. In fact, I can't put it as strong as the case demands. Our preachers ought to be able to sell hundreds of these organs this year, when the prices fully meet all short crops and scarcity of money."

After using the organ several months Bro. Denison, who is a local preacher in the M. E. Church, South, wrote again, saying: "Am still well pleased with the organ. Our lady friends and visitors are frank and pronounced in praise of the organ. A lady friend from Newport tells me it is so much easier to operate than hers at her home. Another from Independence county, since returning home, writes us, saying, 'my organ does not sound right to me since performing on your Epworth.' "

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

Rev. W. D. Kelley, Forrest City, Ark., ordered an Epworth Parlor Organ for one of his members. He writes that it gives satisfaction. The quality high and the price low.

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."

Mr. Caldwell is totally deaf, hence he could not hear it.

Rev. W. A. Freeman, P. C., Hamburg, Little Rock Conference, writes Aug. 1: "The Epworth organ I ordered of you for Bro. W. H. Smith came in quick time and excellent shape. It is highly satisfactory; beyond doubt it is a marvel of cheapness."

Rev. J. H. Bradford, P. C. of Austin C't, Little Rock Conf., writes: "Organ received in good order. It is very handsome and fine toned. Shall take great pleasure in recommending it."

THE EPWORTH PIANO.

In November last we sold an Epworth piano to Bro. W. L. Sibley, of Atkins, Ark., and he writes of it as follows: "I delayed writing that I might test the qualities of the Epworth piano I purchased of you. In the first place, it is a very handsome instrument—handsomely designed and highly finished. The tone is all that we could desire. Many of our best performers on the piano pronounce it a splendid instrument. We are well pleased with it."

None of these endorsements were asked for. They came to us unsolicited. We give our personal guarantee that these instruments are just as represented in our catalogue. If they are not we will take them back.

Bennett & Thornburgh, Little Rock, Ark.

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40 plants, our selection, $1.00; 12 Pansies, large flowering sorts, 35c; 12 Violets, swanly white, 35c; 12 Coleus, 12 kinds, 35c; 12 Verbena, assorted, 35c; 12 Petunia, assorted, fringed sorts, 35c; 5 Roses, everbloomers (tea), 35c; 12, Pansies, Violets, Colens, Verbenas and Petunias, 35c; Heliotrope and Begonias, 5c and 10c each. No catalogue—write for prices on anything you want.

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ARKANSAS METHODIST.

THURSDAY, APRIL 26, 1894.

THE FAMILY.

WHAT DOEST THOU HERE, ELIJAH?

This was God's question to the despondent prophet who forsook his work of witnessing for God, and thought his life was a failure. There are many whose circumstances bear a striking resemblance to those of Elijah, and to whom the same question would come with startling point. Elijah had become disheartened because he had not witnessed the results which he desired and expected. This is not an uncommon experience among Christians. There is a natural impatience to see the fruit of our labor. This is especially the case when we walk by sight and not by faith. There is a common disposition to relax our efforts when the fruit does not appear as soon as we expected. Elijah was mistaken as regards the results of his testimony for the truth. God rebuked his unbelief by reminding him that he had reserved him seven thousand men in Israel who had not bowed the knee to Baal. The state of things was indeed bad, but it was not so bad as the prophet thought. So, many a Christian minister thinks he has labored in vain and spent his strength for naught, because he has not witnessed larger ingatherings of sinners from the world. Yet the full results of a faithful ministry are not visible to the eye. A silent work of grace may be going on in many hearts of which the preacher who has sowed the seed may know nothing. It has often happened that many years afterwards a minister heard of some to whom his ministry was a blessing, though he knew nothing of it at the time. Christians should work in faith, trusting God to give the increase.

A man who had seen such displays of God's power and faithfulness as had been witnessed by Elijah should not have lost confidence and courage at the threat of Jezebel against his life. The God who answered him by fire was able to protect and deliver him. How often is there similar distrust shown in the experience of Christians. Those who have had rich and precious experience of God's love and faithfulness, "faint in the day of adversity." In some faithless mood they forget the mercies of the past, and dishonor their heavenly Father by the distrustful doubts and fears. Elijah was not where he ought to have been. God had work for him to do that could not be done in the wilderness. This made the question a stern rebuke. Many nominal Christians are not where they ought to be; but are found in places that give all the force of a severe reproof to the question, What doest thou here? This is true of all who name the name of Christ, but conform to the fashions and practices of the ungodly; and all who on some insufficient pretext are neglecting the work that God requires of them.—Christian Guardian.

OVERCOMING THE WORLD.

Speculative minds may dispute as they please about the origin of sin; they may deny that Genesis is a book of literal history, and dream out allegorical expositions of it according to their fancy; but their mysticism obscures not the fact that sin is here as a terrible reality to overcome and ruin men, or to be overcome by them, and finally extirpated from the world. It is mysterious, but true, that there are powers of evil here in conflict with all the goodness and holiness which even theists, who are skeptical as to the divine inspiration of the Bible, must regard as attributes of God. Sin, defined as the transgression of law, must be recognized by the atheist, unless he denies civil laws and the laws of nature, as well as the existence of God; for he sees men abusing their bodies in various ways, and also defying State government.

If sin is the worst thing in our world; if it causes the most of human suffering and misery here, that system of belief which has the most power to destroy sin is unquestionably the best system for the world. It follows, also, that the men who believe in and act according to the best system for destroying sin, are the best men the world possesses. This brings us to that test of systems and of men given by the Savior of sinners: "By their fruits ye shall know them." The fruits of atheism are the dollars put into the pockets of its eloquent advocates as a reward for telling their audiences in fine rhetoric, strangely in contrast with the coarse thought clothed by it, that the outcome of true science and the highest civilization is to become a know-nothing bound for nowhere! We are more than willing to compare the fruits of the Evangelical Church of Christ with those of Mohammedanism, Buddhism, Brahmanism, Shintoism, or of any other ism represented at the Congress of Religions in Chicago.

In the face of all these religions, we can confidently ask with the apostle John: "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" We are glad that at our great World's Fair the ethnic religions were treated with that respect which is due to creeds evolved through long ages, by a succession of earnest souls working in the darkness, and seeking the truth. Much of beauty and of moral worth is embraced in their literature. The most imperfect of their systems is unspeakably better than the No-Godism of Ingersoll. But how far is the best of them below the pure religion of Jesus!

Tested by its power to awaken and cultivate intellect, to develop the best civil government, and especially by its sin-destroying power, the gospel of Christ gains greatly in comparison with the religions of the heathen nations. Imagine what its power would be in the conversion of heathendom if the Church universal should have a pentecostal revival, in which every member who professed by union with it to be a Christian should take the whole armor of God, overcome individually the world of sin, and then ask, "Lord, what wilt thou have me to do?" It is painful to think that nothing hinders the conquest of the world for Christ but the failure of many of his professed followers to pray themselves into overcomers of the sins which beset them, and to "present their bodies living sacrifices, holy and acceptable unto God, which is their reasonable service."—Cincinnati Advocate.

ABOUT YOUR BOYS.

Treat your boys as though they were of some importance if you would have them manly and self-reliant.

Be careful of the little courtesies. You cannot expect your boys to be respectful, thoughtful and kind unless you first set them the example.

If you would have your boy make you his confidant, take an active interest in all that he does, don't be too critical, and ask for his views and opinions at all times.

Don't keep your boys in ignorance of the things they should know. It is not the wholesome truth, but the unwholesome way in which it is acquired that ruins many a young man.

Don't act as though your boy amounted to nothing, nor be continually making comparisons between him and some neighbor's son to his disadvantage; nothing will dishearten him quicker.

Don't think that anything is good enough for the boys, and that they don't care for nice things; have their room fixed up nicely as possible; let them understand that they are to be kept in order, and the results will justify your pains.

Furnish your boy with good wholesome reading matter. Have him read to and with you. Discuss with him what you read, and draw out his opinions and thoughts on the subject. Help him to think early for himself.

Make home a pleasant place; see to it that the boys don't have to go somewhere else to secure proper freedom and companionship.

Take time to make them feel comfortable and contented, and they will not want to spend their evenings away from home.

Pick your son's associates. See to it that he has no friends you know nothing about. Take an interest in all his troubles and pleasures, and have him feel perfectly free to invite his friends to the house. Take a little pains to make him and his friends comfortable and happy. He will not be slow to appreciate it.—Evangelist.

HONORING PARENTS.

The words "Honor thy father and thy mother" mean four things—always do what they bid you, always tell them the truth, always treat them lovingly, and take care of them when they are sick or grown old. I never yet knew a boy who trampled on the wishes of his parents who turned out well. God never blesses a willfully disobedient son.

When Washington was sixteen years old, he determined to leave home and be a midshipman in the colonial navy. After he had sent off his trunk, he went to bid his mother good-bye. She wept so bitterly because he was going away that he said to his negro servant, "Bring back my trunk, I am not going to make my mother suffer so by my leaving her."

He remained at home to please his mother. This decision led to his becoming a surveyor, and afterwards a soldier. His whole glorious career in life turned on this one simple act of trying to make his mother happy. And happy, too, is the child who never has occasion to shed bitter tears for any act of unkindness to his parents. Let us not forget that God has said, "Honor thy father and thy mother."—Exchange.

Hood's and Only Hood's.

Are you weak and weary, overworked and tired? Hood's Sarsaparilla is just the medicine you need to purify and quicken your blood and to give you appetite and strength. If you decide to take Hood's Sarsaparilla do not be induced to buy any other. Any effort to substitute any other remedy is proof of the merit of Hood's.

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HOW TO HAVE GOD'S HELP.

"And when Elisha was come up he went in therefore, and shut the door, * * * and prayed unto the Lord" (2 Kings, iv, 32, 33). All life-giving power comes from God, and the prophet knew this. All of his dependence just then was in the Lord God Omnipotent. Centuries later Jesus taught His disciples to always shut the door first thing when they would talk with God, and he also taught them by precept and example that the next thing to do after they had prayed was to do all they could to help answer the prayer they had made, and this was the very thing the prophet did. One reason why some of us do not have more prayers answered is because we stop praying as we come out of our closets. The right kind of a prayer never stops. We forget that sometimes the most effective praying is done with hands and feet and brain and pocket-book. We say amen and quit just when we ought to press on with earnestness, or we stay on our knees asking for bread when we ought to be out in the field doing something with a hoe. God help us to pray in a way that angels can understand, no matter whether they hear our words or not. "If I had as much wheat in a barn as you've got, papa, I'd answer that prayer myself," said a little boy to the stingy father who had prayed at the altar for a man who needed bread. That boy had a true idea of prayer that some old men never get.—The Ram's Horn.

The best way to avoid scalp diseases, hair falling out, and premature baldness is to use the best preventive known for that purpose—Hall's Hair Renewer.

Our Young Folks

DON'T SNUB.

Don't snub a boy because he wears shabby clothes. When Edison, the inventer of the telephone, first entered Boston, he wore a pair of yellow linen breeches in the depth of winter.

Don't snub a boy because his home is plain and unpretending.

Abraham Lincoln's early home was a log cabin.

Don't snub a boy because of the ignorance of his parents. Shakespeare, the world's poet, was the son of a man who was unable to write his own name.

Don't snub a boy because he chooses a humble trade. The author of "Pilgrims Progress" was a tinker.

Don't snub a boy because of physical disability. Milton was blind.

Don't snub a boy because of dullness in his lessons. Hogarth the celebrated painter and engraver, was a stupid boy at his books.

Don't snub a boy because he stutters. Demosthenes, the great orator of Greece, overcame a harsh and stammering voice.

Don't snub any one; not alone because some day they may outstrip you in the race of life, but because it is neither kind, nor right, nor Christian.—Christian Advocate.

A NOBLE LITTLE FELLOW.

Some time since I read a story about a boy whose parents were French Huguenots. They often told their children of holding fast to their faith and enduring persecution nobly.

One day a troop of soldiers came to arrest all the Huguenots. This boy's father and mother determined to escape. They loaded their little donkey with vegetables, hiding their little son among the cabbages, and charging him to keep silent, no matter what happened. The mother with a basket of carrots, walked ahead; so they started off.

They were soon discovered by the soldiers, one of whom asked their destination.

"To market," answered the father.

The soldier plunged his sword into the basket "to see if the cabbages were tender," he said.

Not a sound was heard; and with a hearty *bon voyage*, the soldier galloped off. After they had disappeared from sight, the parents hastened to open the basket. They found that their son had been stabbed through the thigh. He was suffering terribly, and yet the brave boy had not uttered a sound.—S. S. Visitor.

THE UNHAPPY DELAY.

When Rev. John Todd was a little boy his father was very sick. One day he asked him to go to the drug-store and get him some medicine. John wanted to play just then, and instead of going to the store, he spent awhile with some boys just out of sight of the house. Then he went back intending to say that the druggist did not keep that kind of medicine.

But when he came into the house his father was dying. When he came to his bedside the father said, "My little boy, I am suffering great pain for want of that medicine."

Johnny started in great distress to get it now, but it was too late. When he came his father was almost gone. He could only say, "Love God an always speak the truth, for the ey of God is always upon you. Now kiss me once more, and say goodbye."

Mr. Todd said that when he was an old man that every day his heart ached when he thought of how he acted that day. If you want to be happy, always do what your parents tell you at once, and do it without saying naughty words about it.—Olive Plants.

A KIND THOUGHT.

Long years ago, when I was a girl at boarding-school, a silver haired old lady was in the habit of coming into our advanced French class now and then. We girls all fell in love with Madame Closson for her kind face and gentle, placid manners, and used to think it a great privilege to sit by her, and find the place for her, and help her with her wraps after class was over.

One day, when it was my good fortune to hold the place of honor beside her, the last one to recite was Miss Parks. She was a day pupil, a plain, awkward girl, and very dull. It was evident from her first sentence that she did not know the lesson; but mademoiselle patiently heard her through, apparently desiring to see whether there was anything in it she did not know.

When we had been dismissed, and I took up Madame Closson's shawl to lay it over her shoulder, I was thinking, "What a dreadful homely, stupid girl Miss Parks is!" Could the dear old lady have read my thoughts? I think she had a soul too innocent for that; but this remark she made: "My dear, what a sweet-tempered disposition Miss Parks seems to have?"

The words went through me like an electric shock. For the first time I realized my selfishness, and saw it contrasted with the goodness of heart which could see only goodness in others. My eyes filled with tears, and with a sudden impulse I kissed the hand she gave me as she said good-by.

Again and again since that day, when some unkind thought has come into my mind, the memory of dear Madame Closson's kind face and sweet words have come to help me; and if I have learned to see more of God's image in those I meet than I did in my girlhood, I owe it in a great measure to the dear old lady's kind thought.—Advance.

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drive out all diseases, from whatever cause they may be making inroads on your system: delay no longer; the remedy is at hand; a dose or two will convince you of the truth.

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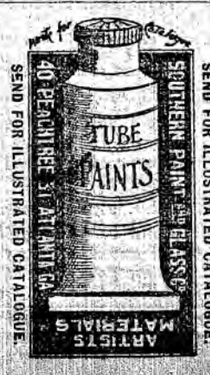

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Ayer's Sarsaparilla

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

Cures others, will cure you

OBITUARIES.

BLACK.

Mrs. Mattie Black (nee Brewster) was born near Star City, Lincoln Co., Ark., Oct. 13, 1865, and departed this life in peace March 4, 1894. In 1882 Sister Black was converted to God and joined the M. E. Church, South, under the ministry of Rev. J. F. Carr. During the same year she was married to Mr. A. J. Black. Their union was blessed with two children. The elder, little May, preceded her mother to her home in the skies; the younger, little Jennie, is left to share the sore bereavement of her father. Though Sister Black had no fear of death, yet she seemed very anxious to live that she might raise her child. When informed of her serious condition she said: "God knows I love my child, and I believe He will let me live to raise her—I'm prepared to die—I don't fear death." To know her was to love her. She was a kind and affectionate wife, a loving and gentle mother, a faithful and obliging neighbor, and a faithful and earnest Christian. Her vacant pew in the church at Macon is a source of grief to the congregation. But we feel assured that her membership has been transferred to the Church triumphant. Then let us not sorrow, dear friends, for the loved one gone, but let us walk in the path she trod and live by the faith in which she died, and then we'll meet again to part no more. May God bless the aged parents, to whose love and care she committed the worldly interests of little Jennie, comforting them by the influence of the Holy Spirit, and may they too with their little Jennie and all loved ones, without fear, soar to worlds on high, and there meet daughter, wife and mother. R. LUTHER BROACH.

Redfield, Ark.

SHACKLEFORD.

Mrs. Zenobia Shackleford (nee Gideon) was born Oct. 20, 1855, and died Jan. 21, 1894, in Woodruff Co., Ark. Sister Shackleford professed religion and joined the Methodist Church when a girl, in which she remained until her task on earth was done. She was a kind wife and loving mother. During the months of her sickness she was patient, and said that she was ready to die. May God comfort the sorrowing ones and at last bring us all to the saints' sweet rest in heaven. Her young pastor,

IRVIN B. MANLY.

DeView, Ark.

TRENT.

On the 21st inst. our Bro. J. W. M. Trent changed this life for immortality and Methodism in Washington Co. lost one of her most faithful members. Bro. Trent had been a paralytic for 30 years, during which time he had not walked, yet he was one of the leading members of our Church at Farmington. He was carried from his horse into the church and seated in his rolling chair. Yet no man in the community was more faithful in attendance at all the services than he. Till his recent bad health he had for many years been superintendent of the Sunday-school. He was the most spiritual man I have ever known. I was his pastor for two years and his constant theme was God and immortal glory. His house was a kind of a station on life's way, where God's servants were lodged and where both the physical and spiritual man were fed and fattened. The funeral services were conducted by Rev. F. S. H. Johnston of Fort Smith.

W. H. DYER.

Prairie Grove, Ark.

BAILEY.

Mrs. Elizabeth Bailey was born in Miss. Jan. 17, 1833; was married to John G. Bailey April 11, 1854; professed religion and joined the M. E. Church, South, in 1856 and lived a consistent member until her death, which occurred in Claiborne Parish, La., Dec. 7, 1893. Her remains were laid to rest in the cemetery at Colquitt to await the resurrection of the just. Sister Bailey was known as a good woman. The writer was her pastor the last year of her life, and though she was afflicted and suffered much yet she occupied her seat in the house of the Lord when it was possible for her to go. She enjoyed the confidence and respect of her brethren and sisters in the Lord. She seemed to bear her afflictions with Christian fortitude. I visited her a few days before she died and found her not able to speak above a whisper and breathing with considerable difficulty, but not a murmur escaped the good woman's lips. And though the summons was expected at almost any time, yet she was calm and seemed to be perfectly resigned to her Father's will. The messenger came on Dec. 7, 1893 and took the immortal up to the blissful regions of immortality. Bro. Bailey, weep not; your loved one no doubt has reached the goal, obtained the promise and is waiting and watching for you. She leaves a husband and, I believe, eight children to mourn their loss. I would say, be faithful until death and there will be a reunion in the city of God, where you will join in singing the song of redemption and shouting the peans of victory.

J. M. G. DOUGLASS.

Atlanta, Ark.

MANN.

Nannie L. Mann was born March 15, 1859; joined the M. E. Church, South, in 1879; died at her home in Ashley Co., Ark., Jan. 28, 1894. Sister Mann first joined the Baptist Church, but after she marrid she went with her husband to the Methodist Church, and as far as I know lived a consistent member until death. She had recently moved from La., where doubtless she contracted the disease that caused her death. She was sick for some time and often spoke of dying, telling her husband that she would never get well. How sad when I went to attend the burial service to see those little children without a mother, the best friend they ever had. Poor Evvie just at the time when it looked like she needed a mother to advise and instruct her, she is left to take care of the other children. But He doeth all things well. Take courage, bereaved ones; though your wife and mother is under the cold ground at Bethel church, thank God there is a day coming when we all shall meet again. Be faithful and the Lord has promised life eternal.

R. J. RAIFORD.

BLAKEMORE.

Dr. W. F. Blakemore, the son of Lee C. and Charlotte (Johnson) Blakemore, was born in Sumner Co., Tenn. in 1830 and died in the triumph of a living faith in Christ at Greenwood, Ark., Jan. 21, 1894. His father came to Arkansas in 1831 and lived a short time near Van Buren, then moved to Fayetteville, where he continued to live until his death in 1881. The immense concourse of people in attendance at the funeral services testified the high respect which Dr. Blakemore's manly, upright and useful life had won in every direction. Somewhat shy and reserved with strangers, there was a hidden reserve of Christian worth and manhood about him not seen by most people on first acquaintance. His character was described to me at the grave by an old friend in these words: "He has been my physician for twenty years, and the longer I knew him the more confidence I had in him and the better I liked him." Kind, benevolent, charitable, public-spirited, and blessed with means to increase his usefulness, his good deeds will live on in the memories and lives of many into whose history he providentially came as a helpful and uplifting factor. After the funeral services by the Church the Knights Templar laid the body of their brother in the grave to rest till those who sleep in Christ shall come forth at his call. He leaves behind him two sons, Dr. Jesse L. Blakemore, W. F. Blakemore, and three daughters, Mrs. Kate Forrester, Mrs. Bessie Brewster and Mrs. Ora C. Powell. His widow followed him in a few days after his death. "Let me die the death of the righteous and let my last end be like his."

GEO. W. HILL.

BLAKEMORE.

The day upon which we buried Dr. Blakemore Sister Blakemore was laid upon her bed only to leave it with the Master's summons, "Come up higher." Mrs. Nancy (Trammell) Blakemore, daughter of Dimis and Elizabeth Trammell, was born in Crawford Co., Ark., in 1834 and died in great peace in Greenwood, Ark., Feb. 2, 1894. In May 1858 she was married to Dr. W. F. Blakemore, a graduate of Kentucky Medical College, a man of sterling worth, with whom she lived happily until his demise just twelve days before her own. After her husband's death she had no desire to live, but prayed if it were consistent with the Lord's will, that she might be allowed to join him as soon as possible in "the land fairer than day." There was no uneasiness or dread in her mind at the contemplation of death. She looked beyond the grave, the coffin, the dissolving body—beyond all the gloom and darkness of the tomb—and fastened her vision upon the fairer world on high with all its joys. She felt assured that God had answered her prayer and gave me a message to deliver to her children after her death. She suffered considerable pain during her last illness, but not a word of complaint did I hear. Such a death is an appropriate crowning of a life spent in kindly, Christian ministrations to those whom Providence placed about her. She and her husband will be greatly missed at the District parsonage in future years. May her descending mantle fall upon the three daughters left behind.

GEO. W. HILL.

CARTER

Mrs. Harriet Carter, wife of Thomas S. Carter, was born in Livingston Co., Ky., Dec. 4, 1812, but immigrated with her parents, James and Elizabeth Trimble, who settled in the White River valley, in what is now Greenbrier township, Independence Co., Ark., in 1817, when the country was almost one entire wilderness.

She was married to Thomas S. Carter May 2, 1833, and died Jan. 1, 1894 at the home of her son-in-law, Geo. McClendon, in Greenbrier township, in which community she had lived for more than 76 years. She leaves a large family of children and grandchildren to mourn their loss.

She professed religion in 1831 and joined the M. E. Church, in which she lived a consistent Christian for more than 60 years. Her house was always a resting place for the weary itinerant preacher. Indeed, she was one of the old pioneers of Arkansas and a mother in Israel, and was widely known and universally esteemed by all that knew her. She was conscious almost to the last and when the messenger called she was prepared to go, and when no longer able to speak she would raise her hands toward heaven, as a token that all was well.

Her only brother, J. S. Trimble, of Sulphur Rock, Ark., attended in her sick room for five days and nights, and saw her calmly pass away, "falling asleep in Jesus." In the fullness of his heart he could only say, dear sister, you have outstripped me in the great race of life, but by the grace of God I am coming and will meet you ere long, in that far off sunny clime, where parting will be no more and where God reigns and immortality endures. Her affectionate brother,

J. S. TRIMBLE.

RAINWATER.

Wm. McKendree Rainwater. This current and I meet today and the condition that brings us together is the demise of this good, pure, noble, consecrated Christian gentleman. The sad event became a part of this world's history Dec. 22, 1893. I say the world's history and I mean it. Not in the popular and extended sense of a renowned warrior, statesman, philanthropist or a great man. No; yet in all these in their basic significance he was a historic man. His middle name publishes the connection he had with Methodism—McKendree. I love to write it, I love to read it. He was the son of Rev. C. L. and Catharine Rainwater. Born in Knox Co., East Tenn., March 22, 1827; converted in his teens and joined the Methodist Church, from which he never parted company until God bade him leave this glen of tears and go home to die no more. He was married to Sarah Randle Hogan, daughter of Judge Hamlin Hogan, deceased, April 8, 1856. To to this union there was given no children. His wife lives to mourn her irreparable loss. O how sad to be left alone, all alone in this wide, wicked, worldly world. Of the dead much more could be said. He died as he lived, a child of God. His illness was painful, but he was supremely submissive. Hushed to sleep in his Father's arms, as a fond mother would whisper and coo her babe to repose; softly, gently the angel band trod the ladder rundle by rundle, and stood beside the "prisoner of hope" till the bars of physical life all silently dissolved into a passive, negative lump of clay, and then lifted his spirit light from its load, and went singing and sweeping through the gates to the heights of love we cannot know till we cross the narrow sea. His life was as near the same one day with another as any man I have ever seen or known on earth. He was what the gushing man might call passive, but when principle was wanting a solid, firm friend it could rely on W. M. Rainwater. Our people live as well now as in former days, and bless God they die just as well as our fathers and mothers. Christianity changes not; what it did for men when Jesus was on earth it does for them still now that He is on the pleading throne. God bless the widow, brother and other relatives, and bring you all again to meet where the surges cease to roll.

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L Minor, Newport, Ark., attorney at law.
M M Stucky, Newport, Ark., ex-county judge.
J W Wallace Newport, Ark., merchant.
Dr R P Watson, Newport, Ark.
J J Underwood, Newport, Ark., liquor dealer.
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April 20. A. P. SAFFOLD.

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We are progressing fairly well. Our congregations have increased a hundred per cent. Some old debts have been paid—indeed, everything is promising. Our young people attend the services of the Church regularly. Dancing, theatre going and card playing are rarely ever indulged in. Several persons have been added to the Church.

My predecessor, Rev. Cryer, did some good work during his two years' stay in this place. Here he has a host of friends. We are sorry that he has so much work to do in your city that he can not visit us occasionally. I am glad that he has Argenta station and more so that that charge has him. I trust that he will do great good among that people as he will no doubt.

The General Conference will meet in Memphis in May—so I hear. That will be a great convocation and a convocation of the great. I should like to suggest some much needed legislation, but I presume enough has been suggested already by the more distinguished to keep that body at work until frost.

I will do something right early toward circulating THE METHODIST. By the way, we have a kind, hospitable, generous people to preach to. If you were to go to the ends of the earth to find a better your search would be in vain. Only the Psalmist in his ubiquitous flight could find a better, and only then when into heaven he went. We are pleased. Come over to see us. Truly, R. C. M.

April 21.

REDFIELD CIRCUIT.

In some ways I'm almost ashamed to write a field note this time. Our 2nd Quarterly Conference was to convene last Monday, but our P. E., Bro. Ware, and myself were the only members present. So we concluded to wait, meet somewhere on a corner and settle the blank reports. The spiritual condition seems to be good, but I fear there is danger of people getting too spiritual (?) to attend to the business part of the Church. We now have three fine Sunday-schools. Bro. W. H. Simpson has opened out with a fresh and vigorous school at Good Faith. He is a young man, full of religious zeal for the S. S. work, and is proving one of the most successful superintendents I have ever met. Two of the members of the Epworth League at that place, Mrs. Hardin and Miss Sherwood, have collected funds and had the church put in repair. We find many strong marks of a coming revival over the circuit. May a religious revival sweep over the Church and country, and bring to a full consecration of all they are and all they have. R. LUTHER BROACH.

April 21.

EPWORTH LEAGUE CONFERENCE.

The second annual session of the Epworth League Conference of Arkansas convened in Morrilton, April 17, 1894. Rev. J. M. Hawley of Batesville preached the opening sermon at 8 o'clock p. m. The business session began at 8:30 a. m. Wednesday, April 18, with President J. R. Moore in the chair and Secretary J. O. Blakeney at the desk. After devotional exercises the address of welcome was delivered by Prof. J. G. Millsaps of Morrilton and appropriately responded to by Rev. S. F. Goddard of Mansfield. At 9:30 the order being reports from the Leagues the chair called for reports by Districts and the following responded:

First Church, Ft. Smith, J. M. Gannaway and Miss May Wolfenberg delegates; meet weekly just before Sunday evening preaching; average attendance 15; no distinctive missionary or charity work but have incorporated literary feature to some extent.

Huntington and Mansfield, represented by Rev. S. F. Goddard; doing distinctive work in temperance and home missions. Have temperance program once per month.

Clarksville, Chas. Nelson and Miss Ella Malloy; 35 members; meets weekly Friday evenings; supply choir with music and books and aiding Sunday-shool work.

Altus, J. W. House and M. L. Burrow; membership 24; meets Sundays 8 p. m.

Russellville, Mrs. Emma J. O'Neal, Miss Rose Jameson and J. F. Munday; 52 members, meets 3:30 Sundays; work in Christian effort.

Dardanelle, membership 40; meets Friday evening; Mrs. M. L. Burrow and Miss Lena Boles delegates.

Waldron, M. B. Havner; 35 members, average attendance 25; devotional meetings Friday night.

Conway, Miss Annie Duncan, Miss Freeman, Miss Stevenson, A. C. Millar, D. J. Weems; 40 members, average attendance 20.

Gutiman, A. C. Ray, Miss Harten, Mc Jenkins; membership 30, doing good literary work, also charity and help. All members take part in meetings.

Morrilton; membership 36; devotional weekly, Sundays 4 p. m.; delegates, J. B. Wooten, W. J. McClung, Mrs. J. C. Holcombe, J. T. Bagwell.

Fayetteville, Miss Edith Rattenbury—25 members, active and spiritual, do social and charity work.

Jonesboro, W. R. Stuck; membership 45, meet Friday night, 40 per cent attend prayer meeting and 75 per cent literary meetings.

Corning, Miss Laura Davis; 24 members; developing social, devotional and cottage meetings.

Cabot, James Jones, Miss Ada Dominic; 55 members average, attendance one-half; devotional and social meetings.

Mammoth Springs, S. L. Cochran; 103 members, average attendance 3 p. m. Sunday 75.

The chair announced following committee on nominations: A. C. Millar, Z. T. Bennett, A. O. Evans. On motion it was ordered that election of officers be held at 9 o'clock tomorrow morning. On motion the chair was authorized to appoint a committee of three to recommend needed legislation. He appointed Rev. J. T. Bagwell, L. B. Leigh, W. R. Stuck. Rev. A. O. Evans was presented and delivered an instructive address on organization, plan, purpose, possibilities.

Afternoon: Devotional exercises conducted by Rev. J. R. Sanders. On motion of L. B. Leigh the roll of members was completed as follows:

First Church, Little Rock—Miss Edna Thornburgh, Miss Lucy Gantt, L. B. Leigh, Colburn Butler; 100 members; average attendance Sunday afternoons 80.

Winfield Memorial—Miss Edna Diltz, J. B. Dickinson; 35 members, doing charity, helping Sunday-school and to pay interest on church debt.

Asbury—J. S. Odum, Miss May Brickhouse, Miss Maggie Glidewell, Rev. T. D. Scott; 32 members, working in all departments, devotionals Sundays 4 p. m.

Lonoke—Miss Willie Barnes; 34 members, has assumed debt of Church and this year paid part by having entertainments.

Hazen—Miss Nettie Hammond, Miss Bomond; 29 members, meets Sunday p. m.

England—Rev. W. C. Watson; 20 members, meets Sunday p. m., charity and help doing well.

Pine Bluff, First Church—J. R. Moore, Miss Node Andrews; recently organized, zealous membership, promising good work.

Lakeside—John McCain, Miss Vollie McGehee; 25 members, doing some literary and charity and help.

Riverside—M. F. McCara, Miss Lelia Joyce, D. S. Vance, Rev. L. C. Wilson; 66 members, literary and devotional meetings.

Redfield—Rev. R. L. Broach; 3 Leagues on circuit, 95 members; charity and visiting sick, important departments.

Monticello—Rev. A. O. Evans; 25 members, study Scriptures systematically.

Warren League just organized; 16 members.

Tabor recently organized; 30 members; 7 Leagues organized on District last year.

Star City—W. W. Nelson, B. F. Tarver; recently organized; 22 members, charity and help, doing good work.

Selma—Rev. J. R. Jones; 22 members, literary work and devotional Sunday afternoons.

Rock Spring—Rev. J. C. Rhodes; organized March 18; 24 members; all willing to do work required.

Fordyce—Rev. J. R. Sanders; 58 members; average attendance 35.

Magnolia—W. H. Pearson; 65 members, average attendance 50; devotional and literary, doing excellent work. Bro. Bennett spoke in high terms of the work of this League.

Arkadelphia—Miss Edna Featherston, R. B. Thomas; 66 members, charity and literary departments, doing good work.

Central, Hot Springs—Mrs. Chas. Carter, Mrs. Willie Lowry, Miss Cornelia Young; 27 members; all departments organized and promising good work.

Malvern Hill, Hot Springs—Mrs. Allie Bishop, Miss Emma Carver; 28 members, charity and help, visiting and literary departments, all doing good work; social meetings once a month; helping pay Church debt.

Miss Lucy Gantt read an excellent paper on League relations to mission work, hymn 915 was sung and the paper discussed by Revs. J. M. Hawley, T. D. Scott, W. C. Watson, J. R. Sanders, S. Anderson, J. R. Moore and W. R. Stuck and J. B. Dickinson.

An interesting paper "What attention should the League give social work", by Mrs. R. D. Smart, read by the secretary, was followed by a discussion by Revs. A. O. Evans, Z. T. Bennett, S. Anderson and T. D. Scott.

Vice-President Millar was called to the chair. On motion Rev. J. T. Bagwell was at his request excused from committee and Rev. R. M. Traylor was substituted. It was ordered that the session tomorrow begin at eight o'clock, also that the Conference hold a memorial service after the address tonight. Recess.

At 8 p. m. Rev. J. R. Moore, who had been substituted on the program for Dr. Hoss, was introduced and discoursed on the possibilities of the League.

Thursday morning the devotional exercises were conducted by Brother Traylor. The report from Central League, Hot Springs, provoked discussion by Revs. J. T. Bagwell, T. D. Scott, R. M. Trayler, J. R. Moore, A. O. Evans, Z. T. Bennett and Bro. J. M. Gannaway.

The committee on nominations reported, recommending the following officers for ensuing year: President, J. R. Moore, Pine Bluff; Secretary, J. O. Blakeney, Morrilton; Treasurer, A. J. Hughes, Jonesboro; Vice-Presidents, J. M. Gannaway, Ft. Smith; J. B. Dickinson, Little Rock; W. R. Smith. Executive Committee, Revs. Stonewall Anderson, T. D. Scott and J. M. Hawley. The report was adopted and the nominees elected.

Misses Davis and Hammond and Revs. S. L. Cochran and Z. T. Bennett were excused by the Conference.

Following was presented by Rev. J. M. Hawley: Resolved, that Section VI of the Constitution be amended by striking out the words "of all traveling preachers in Arkansas and" so as to read when amended as follows: "The members of this Conference shall consist of four delegates from each League, one of whom may be the pastor."

A motion to amend inserting "three" for "four" in the resolution was after much discussion withdrawn and the resolution adopted.

"Difficulties in religious life peculiar to young people" was discussed by Revs. J. W. House, R. L. Broach, W. C. Watson and J. B. Dickinson.

Solo "Throw out the life-line" was sung by Miss Thornburgh.

"Is any legislation in interest of League desirable? If so, what?" L. B. Leigh read a thoughtful, conservative paper and a paper by J. P. Collier, Jr., was read by the Secretary. Both were referred to committee on legislation.

Rev. S. F. Goddard was placed on the committee on legislation vice Rev. R. M. Traylor excused. Bro. A. O. Evans was requested to present a memorial of Bro. Follin tonight. Recess.

Thursday afternoon; devotional exercises by Rev. A. O. Evans.

"The Ideal League" was the topic of a valuable paper by Rev. J. T. Bagwell. Gospel Song 162 was sung and the paper farther discussed by Revs. J. M. Hawley and J. T. Bagwell. Committee on legislation wishing to consult with the President, Bro. Bagwell was called to the chair.

"The Ideal Member" was discussed by J. M. Gannaway, J. B. Dickinson, Prof. Nelson, Miss Vollie McGehee, Miss Edna Diltz, J. F. Munday. After a short song service the question "What help do the Leagues receive from the Church?" was discussed by a number of members.

The League from a pastor's standpoint was discussed by Rev. J. R. Sanders.

The President resumed the chair. The committee on legislation reported, "We your committee having had under consideration the various papers and views suggested to this Conference beg leave to submit the following recommendations:

1. That we memorialize the General Conference to vest the control of the Epworth League in a Board of Control, the Secretary of which shall be the principal officer and editor of a general organ devoted to the interests of the League.

2. That the League shall report to the Quarterly Conference through the pastor, giving membership and condition of League, the work done in each department, the amount of moneys raised and expended and for what purposes.

3. That the literary course be made more flexible and that its literature be cheapened. Respectfully submitted,

S. F. GODDARD,
W. R. STUCK,
L. B. LEIGH.

The report was adopted by sections and as a whole.

J. M. Gannaway presented an amendment making Art. VI. of the Constitution read "The membership of this Conference shall consist of four delegates from each League, one of whom may be the pastor, and also all the Presiding Elders in the State shall be considered delegates from their respective Districts." It was adopted.

On motion the chair appointed a committee to audit the Secretary's books, consisting of Bros. Stuck, Pearson and Nelson. Recess was taken until 8 o'clock. After recess a devotional exercise was conducted by the President, after which the Minutes were read and approved.

Following presented by Miss Node Andrews and Rev. J. R. Moore was adopted by a rising vote: "Hospitality is a Christian virtue, but when dispensed so gracefully, so abundantly, so heartily as by our Morrilton friends every emotion of gratitude is provoked, words fail of their office and nothing remains but the grasp of the hand, the mute language of the eye, the fervent "God bless you." Every Leaguer's heart is a well bubbling up with sincere thanks we are sure, therefore resolved:

1. That we as a Conference say with all the earnestness of true Methodists, "we thank you, friends of Morrilton, for your kind thoughtfulness of our comfort and pleasure.

2. That we assure them a hearty welcome at our respective homes should they in God's providence visit us.

3. That we earnestly pray "God be with you till we meet again."

A vote of thanks was tendered H. C. Townsend and other passenger agents for favors in reduction of fare for visitors to the Conference.

The auditing committee reported the Secretary's accounts correct.

Bro. A. O. Evans presented the following, which was unanimously adopted:

The late Rev. J. F. Follin began a twenty-one years' successful itinerant ministry on Fincastle circuit, Baltimore Conference, and ended it in August 1893 while in charge of Winfield Memorial Church, Little Rock Conference. His labors were abundant and apostolic and his death most glorious and triumphant. We are indebted to him for the first suggestion looking to the organization of this body. He assisted in planning it. He was on the committee that got up the program for our first Conference and was the entertainer of it. Therefore in view of his intimate relations to our origin and first work and the sacred place he fills in our memory, be it resolved:

1. That in the death of Bro. Follin we have lost a wise counsellor, an enthusiastic leader and a fraternal helper, whose memory we will sacredly cherish.

2. That a copy of this preamble and resolutions be transmitted to Sister Follin with the assurance that she has the tender sympathy and prayers of the Epworth Leagues of Arkansas.

A testimony meeting was then held, Bro. J. R. Sanders presiding, in which a large number spoke earnestly and touchingly of their Christian experience and hope.

The Conference then adjourned by singing "God be with you till we meet again." J. O. BLAKENEY,
Secretary.

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Revival in Argenta.

We have closed a protracted sermon here of two weeks' duration. Had Bros. Webb, Bradford, Davidson and Farris with me. Bro. Bradford did the preaching and did it well. He is far more than an average preacher. He would be efficient in the most important charge.

The other brethren did good and effective work. The meeting resulted in 28 accessions to the Church, all adults except one, a girl about 10 years old. Much good otherwise. This makes 40 accessions since Conference. Your brother,

April 23. H. M. CRYER.

Revival at Hackett City.

We are still here. The interest in the meeting still continues good; 130 or more have been converted, several old persons and a large number of young men, all of them working in the meeting. Bro. Damon from Waldron is here doing good work. Bro. L. F. Patterson of the Baptist Church is with us in the spirit, and Bro. Upton, pastor of the Baptist Church at this place, is doing good work in the meetting. Bro. Winsett, our pastor here, is in great favor with his people. A large number have joined the Church and more to follow. To God be all the glory. Yours in Christ,

J. M. C. HAMILTON.

"From the Ball-Room to Hell."

This is the startling title of a book by an ex-dancing master, briefly reviewed in our issue of April 5. Since then Bennett & Thornburgh have been receiving orders for it—price, in paper cover, 25cts. by mail, with usual discount to preachers ordering 4 or more copies at one time. We believe the circulation of this book, where it is most needed, will do effective service against the craze for dancing parties. We feel sure the knowledge of this book being circulated in a community would deter many respectable young people, who have read it, from engaging in dancing for amusement. It presents a terrible view of the evils of dancing, from one who knows. Send for a copy and pass it around where needed.

Sam Jones at Stephens.

Rev. Sam P. Jones will lecture at Stephens at 2. p. m. Saturday, April 28. The net proceeds of the lecture will be applied to the payment of debt on our parsonage at Stephens. Special rates will be given on the Cotton Belt R'y, and a large attendance is confidently expected.

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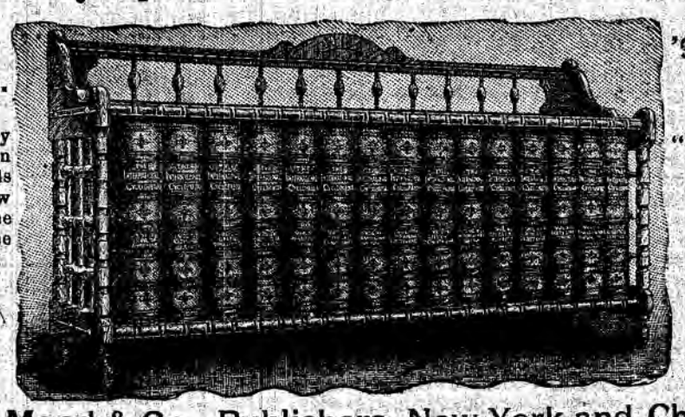

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