The Arkansas Methodist.

J. E. GODBEY, D. D., Editor.
GEO. THORNBURGH, Business Manager.

"Speak Thou The Things That Become Sound Doctrine."

One Year, $1.50. To Preachers, $1.00.
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The Arkansas Methodist
THE OFFICIAL ORGAN
—OF THE—
THREE CONFERENCES
—OF THE—
Methodist Episcopal Church, South
IN ARKANSAS.

At Traveling Preachers of the M. E. Church, South, are authorized agents
For Ten Years.

All Correspondence intended for publication should be addressed to the Editor, but all Letters on Business with the Arkansas Methodist should be addressed to Geo. Thornburgh, and all the six monthly editions should be made payable to

GODBEY & THORNBURGH,
LITTLE ROCK, ARKANSAS.

News and Notes.

There is a feeling of relief that the Fifty-third Congress is at an end. Its record has not reflected honor upon any party or anybody. No doubt the questions with which it had to deal were most perplexing. Issues that confuse parties and break up party lines may augur good for the future. The closing of the work of the session on Sunday has provoked just censure. There was no apology for it. It has offended the Christian sentiment of the whole nation. In most of the states of this Union perhaps all no official business is legal, if transacted on Sunday. The Sunday session of the Fifty-third National Congress will stand in our National history as an inconsistency and a reproach.

The law excluding Jesuits from Germany has been repealed.

The English have $91,000,000 invested in breweries in the United States and received nine per cent in gold, on the investment last year.

There seems to be no lack of gold in the banks. $450,000,000 was subscribed for the purchase of the last bond issue of $62,000,000.

A writer to the *Central Christian Advocate* from Philadelphia' confesses that the South sometimes "set an example worthy of imitation in the North. He says: "Kentucky repudiates Breckenridge, but the twenty-third ward in this city returns, by a vote of more than two to one, a man opposed by the Churches and the women of the ward on an undoubted moral issue."

The Methodist Episcopal Church has 115 deaconesses, 207 Assistants, 1 German and Swiss.

The committee appointed by the British Wesleyan Conference to consider the question of the admission of women as representatives to that Conference, by a vote of 15 to 9 adopted the following:

This committee, having considered, in all its bearings, the question of the election of women representatives to the conference, reports that, in its judgment, it is not probable that any women will be elected; but, in view of the great service which women render to Methodism, the increased ability of women in all spheres of life, and the fact that women are already eligible for every other lay office in our Church, this committee recommends that, after due notice of legislation, the conference may sanction the election of a woman to the conference if any district would elect her.

MISS THORNBURGH'S DEATH.

Fair Young Flower Crushed in the Bloom of Youth.

A Sad Occurrence Which Cast an impenetrable Gloom Over the Home of a Prominent Citizen.

Sudden death is terrible, but doubly so when it enters a happy home and strikes down one yet in the bloom and promise of youth.

Yesterday her many friends were inexpressibly shocked when they received the news of the unexpected death of Miss Edna Thornburgh, daughter of Hon. Geo. Thornburgh, one of Little Rock's most prominent citizens. Her death occurred under peculiarly sad circumstances.

Miss Edna had gone to her home in the Tenth and Louisiana streets, about 5:30 o'clock Saturday evening, and for half an hour or more chatted gaily with the family and friends in the parlor. She was in particularly good spirits, having just accepted an invitation to sing at the national Epworth League convention at Chattanooga, Tenn., next summer.

A few minutes after 6 she told her mother that she was feeling tired and would take her usual bath to revive her energies. Her mother accompanied her to the bathroom on the second floor, and provided towels and other necessaries. She also turned on the gas heater, and then, leaving her daughter retreshed in the parlor. About ten minutes later a younger sister, Miss Dot, 12 years of age, knocked on the door of the bathroom and asked Miss Edna when she would be out. She answered,

"In a few moments, sister."

Those were her last words. Three minutes later Miss Dot returned but received no answer to her knock. Her mother also called, still no answer. She then opened the door and looking in saw her sister lying on the floor, limp and lifeless. Dot, terrified, rushed below, and informed the family that Edna was dead. Mrs. Thornburgh, another daughter, Mrs. Workman, and others hurried to the scene, and found that the message was only too true. There the fair young form lay, cold in death, in the chaste she still clutched a bath towel. Mr. W. E. Godbey, an intimate friend of the family, and an active member of the Epworth Assembly, Drs. Lindsey, Thornburgh, Scott and Miller, by telephone. In the meantime tender hands had removed the body into the hallway, but all life was gone past recall, and the power of earthly physicians was unavailing.

At first it was thought death had resulted from asphyxiation, as gas fumes were discernible in the bathroom, coming from the gas heater. This, however, was not sufficient to have overcome her so suddenly and apparently without warning. The family searches here death to heart trouble, to which she was subject, the immediate attack being superseded by the heated vapor of the bath.

The family were almost prostrated with grief at the cruel blow which so ruthlessly robbed them of a loving daughter and sister. Miss Edna was a young lady of rare accomplishments, of a lovable character, a general favorite, and only in her nineteenth year, with all life's world before her. She removed here with the family from Walnut Ridge five years ago, and since that time had widened her circle of friends until they became legion. She was an active church worker and a devoted Christian, whose acts of charity had brightened many a saddened heart. Wherever she moved her bright smile brought sunshine into the soul, and her presence brought gladness. Like a [illegible] of peace, her bright young [illegible] friends, with [illegible] at the up [illegible] would [illegible] with profound sympathy and [illegible] recall in this sad hour [illegible] request the sath of [illegible] Thorn[illegible]

Col. Godge Thornburgh, died suddenly of heart disease while in the bath room of the family residence, corner Tenth and Louisiana streets.

Up to 6 o'clock Miss Thornburgh had been enjoying a happy conversation with a company of friends in the parlor. After that time she went up-stairs to the bathroom, where she was found, presumably lead, by her little sister a half an hour later. Drs. Lindsey, Thornton, Miller, and Scott, were hastily summoned, and on examining the body pronounced her dead. The family ascribed her death to asphyxiation from gas escaping from the bathroom gas-heater. But the physicians, who examined the body, said, likely, heart failure was the cause of death.

Miss Thornburgh was a brilliant and talented young lady, and had a high rank among the local songsters. Her sweet soprano voice had been heard by many on various occasions.

Last year she was invited to sing at a number of cities throughout the South. Last week she was invited to sing at the annual convention of the Epworth leagues, which will be held in Chattanooga. She was loved by hundreds of Methodist young school children, with whom she worked, as attachment existed for her in the hearts of those young and other who knew and admired her for her true and Christian young womanhood.

GENERAL FUNERAL.

The funeral of Miss Thornburgh occurred yesterday afternoon at 3 o'clock from the First M. E. Church, South. All day long numerous sorrowing friends visited the grief stricken house, sympathizing with the family and leaving beautiful floral tributes. Long before the funeral the church was crowded and thousands were unable with people, and the sidewalks outside were thronged with those who could not find even standing room inside. It is estimated that fully 2,000 people attended the funeral. The funeral services were begun by Rev. James Thomas, of Winfield Memorial church, who read the selections from Psalms. Rev. T. D. Scott, of Asbury M. E. Church read from the epistle of St. Paul to the Corinthians. The pastor of the church, Rev. R. J. Phillips, of Pine Bluff, not so great was his emotion he could not read the lesson, but preached the funeral sermon. It was eloquent and very pathetic, bringing tears to the eyes of nearly every one.

The sermon was presided over by Miss Nellie Shortbill and a quartet from funeral selection was sung by Mrs. R. J. Phillips, Miss Nannie Shortbill, Prof. R. J. Hall and Mr. Hamis Bodey.

The pall bearers were Messrs. Charles W. Gordon, J. B. Dickinson, Edwin Carter, Rev. S. Williams, Edwin Simpson and Colburn Rutledge.

The interment took place at Mount Holly cemetery.

The Gazette said:

The parents and other relatives of the deceased young lady were prostrated with grief by the sudden affliction visited upon the happy home circle. Miss Thornburgh was a bright light in one of the happiest homes in Little Rock. She was in a particularly buoyant frame of mind yesterday, having received and accepted an invitation to sing at the meeting of the International Epworth League to be held in Chattanooga in June. Half an hour before her death she was talking gaily with a party of her friends in the parlor. She was a young lady of very rare qualities of character, possessed of bright and happy disposition, which rendered her presence sunshine and joy to the circle in which she moved and of which she was such an ornament. It was in the 19th year of her age. Death is a shock to the community as well as to the devoted family.

✦ Contributed. ✦

The Parable of The Unjust Steward.

BY W. W. RIFE.

This parable as recorded in the 16th chapter of St. Luke is fraught with great practical interest both in literal and spiritual nature, and we especially instructive to those who have trusts committed to them of a business nature.

Let us study it from this standpoint. Here is a character who must have possessed much natural ability, and was doubtless a good and good reputation, otherwise he would not, likely, have been entrusted to his hand so large an interest, and so that of his lord's whose debtors became many and whose accounts were great. His failure seems due to bad management rather than lack of business ability.

We will notice some of the causes of his business collapse, and see how it often meets its counterpart in these times of absconding cashiers and failing business men. And may the lesson serve as a beacon light to many who are teachable young man away from the sunken rocks that lark along his course.

We judge that this steward possessed a liberal nature, which is its kind good and noble, but when perverted tends to ruin. Yet. No one suffers so much into suspicion of crimes and the transgressions of bad men as does the trio possesses a free heart and an open hand. Yet the world with its cold court his kindness and will not stoke to pay upon his generosity if possible, until they have reduced him to their own level of destitution. The low minded can not upon wealth, rather than the love and disinterested courage, was not Carnel's glorious victory. Perhaps he thought "real would never again double his generosity of the Almighty, but the stockers of the world did not yield to the deserving fire and the sluggish of her prophets, but demanded the full pay. Yet he was a good man, with a tender heart and heavenly treasure he said "I want for his life." Twenty-four hours he set beneath the frown lessons again double his generosity. What a change! Perhaps every [illegible] beneath the golden rays of the Sun. Perhaps the [illegible] should be on the sunny heights and glory in the victory divine? Little but. God has only given this glorious victory to those who survive the juniper trees of blighted hope and withering affliction.

All is not sunshine just now. Many of our brethren throughout the state are inquiring "why is the cloud of doubt on us? Why the withering blight of the soul's vitality? Why should it assail my energy and hinder my onward and upward movement of Christ's kingdom?" Brother, perhaps your plan was not God's plan and he sees best to call you to Horeb's caves for a year of rest. Brother, sister, "God is calling yet." He hurts you on the "Mount of God." After, what can be done? Perhaps God's time is long and lonely. Perhaps the lonely years. Long and extended canyons are to be said extended. Caves and ravines must be crossed. Long and burning deserts with their hot winds and scorching sands are before you. Mountains must be climbed and valleys passed. But thank God we are not to look for the attractive among these conflicting scenes. It is at Heaven's hight. So keep the eye of faith steadily fixed on the summit of visions and when the clouds have drifted and the sunshine gathered around you you will be still and calm in God's presence and the "still small voice" will whisper sweet words to you. Will it be able to say "God has lead me in ways I knew not."

W. E. EVANS.

Malvern, March 14.

Sam Jones in St. Louis.

Sam Jones opened last Sunday at two weeks' evangelistic campaign in this city. It was one of the largest auditoriums in the country, Exposition Music, Hall, holding about 4,000 people. Standing room was packed at the opening services. The meetings are under the leadership of Rev. Sam Jones, assisting pastors of the city.

"We suppose Sam Jones is committed to [illegible] gives

His honor has vanished, he is a vagabond at the mercy and in the hands of his evil associates. In conclusion we allude to the last thought of waste. Had this man with his liberal nature lavished his gifts into the proper channel, what a glorious and noble life he might have led; instead of the history of the unjust steward, there might have been recorded on the eternal pages an account of the life of one who was lovely and of good report. What are the lessons connected with his life? Surely that of his employer's trusts of his and the greatest work. The many precious moments spent in frivolity and hours wasted in revelry, together with all, those noble traits blighted by sin, and an evil conscience which must darken his soul forever.

Sunshine and Shadows.

For three weeks past my home has been deeply in the shadow of our three happy boys, and the little smiles of sunshine given by our little 4 month old Lulu. Neither have I been privileged the powerful presence of my wife, who has stood abreast with me in every conflict since I gave my consent to preach the gospel of the love of God, but all alone have I been saved from scarcely a single day, by the Lord and Master. What a time for thought and prayer, reading and meditation! Sometimes the shade and still nights. This I have done, but these nights have become more sacred and my books have become pensions and our holy religious meetings and sweet hours over be. In studying the history of the men of God, I find every life has had its sunshine and its shadows. All with Elijah, the man of God and dauntless courage, was not Carmel's glorious victory. Perhaps he thought "real would never again double his generosity of the Almighty, but the stockers of the world did not yield to the deserving fire and the sluggish of her prophets, but demanded the full pay. Yet he was a good man, with a tender heart and heavenly treasure he said "I want for his life." Twenty-four hours he set beneath the frown lessons again double his generosity. What a change! Perhaps every [illegible] beneath the golden rays of the Sun. Perhaps the [illegible] should be on the sunny heights and glory in the victory divine? Little but. God has only given this glorious victory to those who survive the juniper trees of blighted hope and withering affliction.

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+ Personal +

We call attention to the advertisement in this paper of Dr. Jones' Cancer Cure. It is a well known Christian gentleman of the city, and we commend him and his business to our people.

A great writer writes. "With much regret I ask you to discontinue our paper. It seems that I am utterly unable to pay for it. My income is so old worn out. Commissioner of pensions will do any work. I dearly love the paper but can't ask you to give it to me any longer." Who will send $1.00 anonymously helps to keep the paper going to the poor ministers.

In a business letter Rev. S. F. Goddard, writing from his charge in Bentonville, says: "Everything looking up nicely. I have received seven new subscribers. Have conversations on the subject of prayer meetings every week. Success to the Methodist. It improves with the time."

In last week's issue of the Methodist, in the advertising of the Gold Bed S. C. Cure, the name of Dr. Jones should have been Zimmerdorf.

The Mermentor of last week had Rev. W. J. Tasker down as a Rev. He would make a good preacher, but he has not been licensed yet.

Instead of a professional evangelist of our church at St Charles, Mo., engaged three evangelists of the Salvation Army to conduct a revival. This reported a great success.

D. R. Brown, formerly of South Carolina Conference, has surrendered his credentials as a Methodist preacher.

Bishop William Taylor is expected to arrive in New York the last of April.

Bishop Hargrove begins his round of Bishop Conferences in the Indian Territory Conference at Tishomingo, March 28, where he holds the Conference for the Cherokee Nation.

The first week in this month Dr. Thos. Hogg celebrated the fiftieth year of his ministry in the second Presbyterian Church, Richmond, Va.

Oliver Wendell Holmes 5th anniversary appeared at $72,117.

Great congregations attended Moody's meeting at Dallas, Tex. A Campbellite paper the Texas Christian says: "The Methodists like better than they did Sam Jones's yesterday-meanness-and-do-better style."

Rev. P. B. Summers, P. E. of Pardanelle District, spent a couple of days in the city this week.

Bro. Jas. Merrett of Warren, one of the old stalwarts of the Methodist cause, called yesterday. He has been sick for some time.

A Card of Acknowledgment.

To Dr. Jones Patent Medicine, the saddest hour of our lives, we acknowledge.

[illegible]

The Arkansas Methodist.

"Speak Thou the Things That Become Sound Doctrine."

VOL. XIII. LITTLE ROCK, ARKANSAS, MARCH, 31, 1904. NO. 13

ARKANSAS METHODIST.

J. E. GODBEY, D. D., Editor.

THURSDAY, MARCH 12, 1885.

If you find fault with yourself you may improve. If you find faults with your neighbor neither you nor he is benefited.

A fellow writes us to stop his paper because we carry a soap advertisement in religious columns. Well, we were trying to be Washington—putting cleanliness next to godliness. Let us bear from the next croaker.

We shall recognize that the Catholic Church is beginning to aid the temperance cause when she has moral force or spiritual authority enough to prevent her own members from running saloons.

A principal point in newspaper enterprise in our time is haste to tell things. It leads to a great deal of lying. Ahmnat overrun Cushi and came shouting Hidings, my lord the Sun. Yet when questioned he had conscience enough to tell the truth and say: "I saw a great tumult but I was not what it was." It is well if our news paper reporters were as conscientious. In their effort to be regarded enterprising some papers forfeit their claim to credence.

Two Spheres of Faith.

Many persons have no conception of faith in God when they pray but the expectation that the thing they ask will be certainly granted. Yet we offer many prayers that are not simply presumptuous unless we are repenting at the time that they shall not be granted. There are duties set before us in the word of God for which his grace is promised, yet when we pray for grace to forgive, to love, to resist sin, we do not say "nevertheless, not as I will but as thou wilt," or God's will in the premises is known, and we but refuse to accept the word of command and promise until we consent to do duty and claim the grace for its performance. God's will is known and we must put ourselves in harmony with it.

But there are other prayers we bring, born of our own desire, and our own conception of what is good; and as true children, guided by the child instinct, we come to God with these desires. But as we have no revelation of his will in the case we submit the thing to him and wait the revelation of his will in reply.

The child asks many things of a father only right, when willing to be denied what he asks. His faith is in the goodness and wisdom of his father and is not shaken by the denial of his petition.

Many fail into confusion in regard to prayer because they do not make these distinctions, and they persuade themselves that unless they can confidently claim the answer of every prayer presented they lack faith in God.

The Drag Net.

Although "the kingdom of heaven is like a net cast into the sea, which gathered fishes of every kind," yet every wise fisherman tries, as far as possible, to catch the best fish he can in the net. There must be an assorting and casting away afterward, but this casting away is made at a time when needful and disagreeable by neglect in the original catch. Many a revival that reports a hundred converted and added to the Church would be better if it reported but thirty. It is, after all, easier to get people in the Church than to get them out. We have seen the Church door set with open wings like a partridge net and all hands in the Church called on to go out and beat the bushes to start the game in that direction. Meantime the complaint of worldliness in the Church, so many gotten in that are not converted at all, so that when some of them get the least bit of religion afterward they think they are sanctified. Again we employ men who ridicule the Church and its pastors to hold revivals for us and presently complain that the people take no interest in the Church, politics, fault-finders, and have no Church loyalty. There is at least some protection against this. It is the every pastor controlling his work and supporting all helpers to labor under his direction, and refusing to receive help from any man who undertakes to help in the Church, and to giving every one who wants to join the Church a little time to reflect, to consider the vows, to examine our Discipline before accepting him.

And, brethren, let us not be too eager to count members or report great ingatherings. We have need to increase our zeal, to kindle the revival fire, but let us be careful to offer with strange fire. What is done by prayer, and consistent life on the part of professors, and faithful preaching of God's word, that is done by clapping of hands, and manipulations would better be left undone.

The Failure of the Pulpit.

An article which lately appeared in the *New York Christian Advocate* has attracted a good deal of attention and comment in the exchanges. So far as we have seen the views of the writer are generally endorsed and the difference to one point—the growth of our Churches in cities—is not made for the purpose of dissent but to call attention to a matter for the most thinking and which the article does not mention. The article says:

"In the cities at some points we are making a fair show of numbers and success. But this is, after all, rather apparent than real. The statistics reveal that the accessions to the membership of our city Churches are, for the most part, not by conversions of the city populations, but by letters of persons coming in from the country. Not withstanding all the great forces of Methodism are aggregated in the cities—our educated and highly doctored ministry, presiding elders, and bishops, our secretaries, official editors, religious press, and publishing houses—we are making no real aggression upon their populations; much less are we opposing any effectual resistance to their great vices which corrupt our legislation both state and national, and send forth their pestiferous streams through all our rural populations to the ruin of souls.

We are persuaded that the work done every Sabbath in the Churches, by the preachers in cities, has more to do with the up-building of the Church than their activity in public or municipal affairs can effect. There are vast differences realized under the pastoral of different ministers. It is true that as a rule the additions to the Churches in the cities are by letter and not from conversions. But it is also true that the lack of conversions is chiefly from the fact that they are not sufficiently stressed and sought after. The doctrine and order of service so agreeable to our tastes, in which voluntary, hymns, readings, prayers and sermons are so innocently fixed to a programme that it can be carried through on schedule time, is not favorable to conversions. An special service to sinners, a call for penitents at a morning service would mar the beautiful order. It is not on the programme, indeed the Holy Ghost is not overlooked in the order of arrangement.

Who ever saw the preacher descend from the pulpit in a great city Church and call for penitents at the close of the sermon? Yet these very preachers used to call penitents in their country work at the Sunday services. In the city Church the æsthetic idea has control. We have seen penitents called at all the services on the Sabbath in Even in city Churches, and at the prayer meetings. We know some preachers who refuse to be bound by prevailing fashions and they have conversions and added up their Churches. Sometimes evangelists is called in to hold a revival meeting in a city Church. The conversions and additions continued to be the aim. The preaching and singing and praying are directed to that end. Sinners are invited to Christ. The great organ is forgotten. The trained choir is not in the service, penitents are invited to the altar, and it is found that the Lord converts souls just as in former times. There are conversions in city Churches where conversion is the chief aim of the work.

But revivals are actually feared in many city Churches. They bring in "Rag, Tag and Bob-tail." The gospel, educated, wearing people would rather "Rag, Tag, and Bob-tail" would go elsewhere. They will do for the Salvation Army, but Salvation Army will welcome as members of Grace Church. It is better that Dr. Urbane do his own work, among the genteel people, for he has it secure by long experience to labor. General Loave is an influential man. His wife and daughter are delighted with Dr. Urbane's preaching. With welcome attention from the pastor and the leading ladies they might be gotten into the Church. We believe that the Holy Ghost is grieved and quenched in power in the city Churches if he were honored with a place on the programme. If not, then let us erase the motto—"I believe in the Holy Ghost."

How Do They Know?

One of our exchanges says: "We do not speak unadvisedly when we say that young ladies of stainless purity often receive attentions and courtesies from men whom they know to be rakish in character."

It is not because the above is a singular or exceptional statement that we refer to it, but because such statements are common. But on what authority are they made? How should young ladies know that young men are impure in character? They may find fault and suspect them of impure lives. Are such suspicions just ground of conviction? Are such suspicion about as likely to accuse the innocent as the guilty? Among the hundreds of young men with whom we associate how many are known not one whom we know to be impure. How should young ladies know? General statements like the above are common but are not worth much less? No doubt impurity is often unsuspected and innocence often accused. "Young women of station and refinement are in no exigency to be innocent of such folly as is charged against them in this paragraph. Stainless purity is unusual among the sex and they knowingly choose corrupt associations.

Again, such utterances as the above only foster a general suspicion of the purity of women, and virtue in the person who cherishes it and unjust toward these against whom they are cherished. There are probably more rakish men than women in the world—nor are there half as many of either as many represent.

The Sunday Connection.

How often one hears a young man or a young woman say, "Oh, I'd do it quick enough if it wasn't Sunday!" The reply is usually: "Sabbath-breaking" and who had visited them to a course of action which may, or may not, be intrinsically wrong, but which the force of their objection plainly shows, is not as to them so much unbelieving the first day of the week.

The assumption is that to do a questionable thing on Sunday is more of a sin than to do it on Monday, or any other day in the week. There is a traditional sanctity set apart for Sunday which is more extreme than that of the ordinary secular day. In fact, making this distinction virtually asserts that it would be a sin for some things on Sunday which may be all right on other days of the week.

Now this sense of duty of a Sunday conscience over against a week-day conscience, and insisting that there is a real and vital distinction between them, is a most pernicious fourth. Dangerous because it is especially for a young person just starting in the Christian life. Besides, it is thoroughly false, for it creates two standards of right and wrong, whereas every one, who will think for a moment will see clearly that, in the nature of the case, there can be but one. Such ideas always points north. Conscience always points toward the polestar of eternal right; and it is not, as it is feeble, for any one who wishes to travel toward the south, to be always toward it for six days than one does for the seventh, as to try to gain the north pole by a journey northward for six days and due north on the seventh.

If a thing is wrong on Sunday, it is wrong on every day. If it is right we need no fear to do it right on Sunday. You can't split conscience in half, or learn to divide than a hair. Either your week-day conscience is right, or your Sunday conscience is right. Both cannot be right, any more than two diverging paths can lead to the same spot. Right is right, and wrong is wrong, and God never made any Sunday right and condition for either of them.—*Herald.*

It is seldom the editor of *Zion's Herald* is offended at a good story. But he certainly nodded while writing the above. Sunday is a day sanctified and set apart for holy use, and the command is "Thou shalt do no work therein." What does the editor of the *Herald* mean when he says: "If a thing is wrong on Sunday it is wrong on every other day." It is not wrong to pass secular toil all other days of the week. It is not wrong to seek pastime hunting, fishing, etc. It is not to be no difference between Sunday and other days? Has it no claim, any special observance? Only on the ground of being set apart for special observance does the Sabbath exist at all. Certainly we cannot have a Sunday conscience and a week day conscience. But since it is said "six days shall thou work and do all thy labor, but the seventh is the Sabbath of the Lord thy God; in it thou shalt not do any work," we had supposed the same conscience which leads a man to abstain toil six days in the week will lead him to cease from all secular labor on the seventh. It is nothing is wrong on Sunday which is not wrong every other day of the week is new doctrine to us.

Notices.

NEWPORT DISTRICT CONFERENCE.—Meets at Black Rock, May 27th. Opening sermon by J. D. Gilbert, 7:30 p. m.

N. E. SKINNER.

The second Quarterly meeting of Tillar circuit will be held at Newton Chapel, to commence Friday the 7th of April. Let all concerned take this notice and govern themselves accordingly.

W. R. HARRISON, P. C.

HELENA DISTRICT.

Beloved Brethren: It make the second round a little short. Some of your Quarterly Conference come in the last quarter of the year. I am sure, I want to help you all I can third round in succession. In the work, yours,

M. M. SMITH.

CHANGE OF TIME.

The Sunday morning mass-meeting for Ft. Smith District, will be at Huntington, April 16-18, and at Lavaca April 23-25. Beginning on Tuesday night at each place, and closing on Thursday night. All the preachers of the District are expected to be present at these meetings.

Fraternally,

D. J. WEEMS.

LITTLE ROCK DISTRICT.

Committee of Examination:—I hereby announce the following Committee of Examination for the Little Rock District Conference:

Applicants for license to preach will be examined as follows: Examination on trial into the Annual Conference, T. B. Scott, B. A. Few, J. A. Hendrix.

For Deacon's and Elder's orders, Thomas C. E. Patillo and A. S. Scott.

H. H. WATSON.

TO THE MINISTERS OF THE JONESBORO DISTRICT.

We shall expect every one of you at Nettleton to take part in the "Prayer Meeting." Come praying that our Heavenly Father bless our meeting, and its town. We intend to spend the morning here the week following the "Prayer Meeting." Pray that God pour out his Holy Spirit upon us. We shall spare no pains to make your visit as pleasant.

JNO. W. WATSON.

A Question and an Answer.

There is a question going the rounds among our local preachers, as which will be the Jonesboro District, or 4th Quarterly, shall be, Pastor or Presiding Elder? Discipline is plain on this matter. P. 80, § 169, at the bottom, "and they shall report to the next annual meeting of their labors to the Quarterly Conference." So no written report will be required at the District Conference: Do not forget this, brethren.

JAS. F. JERNIGAN.

Dexter, March 4.

MONTICELLO DISTRICT.

The 15th Question of Quarterly Conference inquiries "Are Rules duly emphasized, and the Pastors are requested to have Rules of Praise in writing, and also to study more fully the Report of the Board of Education in the Conference Minutes.

J. R. MOORE, P. E.

AN APPOINTMENT.

The Report on Education adopted by the Annual Conference provided for a District Board of Education, but the action called for in the report was not had.

I, therefore, appoint as the Board of Education in the Monticello District, to serve until an election by the District Conference, the following brethren, viz:

Rev. J. C. Rhodes, J. H. Glass, and J. B. Thomas, and laymen S. R. Cornish, J. T. Cornish, Frank Tillar and S. B. Baird.

J. R. MOORE, P. E.

Monticello, Ark., March 4.

WHITE RIVER CONFERENCE MISSIONARY SUPERINTENDENT.

Mr. Editor: I am truly glad that God has put it into his heart to hold a mission-many mass-meeting, and earnestly pray God that it may awaken a deeper, and more prayerful interest in the cause of Missions, and that it may be a blessing to souls. Let us all pray earnestly for the baptism of the Holy Ghost upon our meeting at Jacksonport, and upon the entire Conference. Let the Board of Mission Board, I want to encourage every one to do what they can, and pray.

on the program to be present, and prepared to do the work assigned him. Remember, dear brother, that God causes is of God, and you are his servant, and he calls you to do his work, and may the Lord help you to consecrate his your heart and soul on fire for the great mission cause. I would also request every member of the Conference, that that possibly can, to attend our Conference. Let every one who expects to attend, write at once to Bro. Ricks, the pastor, and he will provide you a home. Yours,

S. L. COCHRAN,
Presiding Elder.

Mammoth Springs, Ark., Feb. 16.

CLARKSVILLE DISTRICT MISSIONARY MASS-MEETING AT MULBERRY, APRIL 3-7, 1885.—PROGRAM.

April 3, 8 a. m.—Objections to Missions. Discussion opened by S. S. Key.

7 p. m.—How shall we interest pastors in Missionary work? Opened by A. H. Williams.

7 p. m.—Sermon by G. W. Boyle. Text: John 3:16.

April 5, 8 a. m.—The best way to raise our Missionary collections. Opened by W. J. Stone.

2 p. m.—What has been accomplished by Missionary work? Opened by J. W. Hesse.

8 p. m.—Sermon by W. J. Stone. Text: John 12:32.

April 6, 8 a. m.—Love feast, conducted by the pastor.

11 a. m.—Missionary sermon by W. H. Burns. Collection.

2:30 p. m.—Children's meeting, addressed by Rev. Hesse and others, and children's offering.

8 p. m.—Missionary sermon by J. W. Hesse. Collection. Rev. J. Presiding Elder will administer the Sacrament after the Lord's Supper.

Mark you, according to number of the Executive Committee Board of Missions, Mass-Meeting, Conference, and a large attendance is desired. Hospitable entertainment will be provided for all who will give a card, Ama. Do this at once. Let everything, and may the Lord give us a gracious time.

JNO. W. HESS, P. C.

Mr. Editor: The following explanation is due:

Hendrix College, March 12, 1885.

Rev. H. Armstrong.

Dear Brother: "I write you on an important matter, and beg you will answer me as soon as possible. I want to ask you about Rev. Chas. H. Montgomery, who left Arkansas, and went to Texas. I write you because you wrote of him two or three times in the Arkansas Methodist. He was my predecessor on the Star City circuit, and now it is reported down there, that he has quit the ministry, and is immoral in life. I know Montgomery well, and do not believe the report. Write me at once."

Yours in Christ,

W. H. NELSON.

Franklin, La., March 16, 1885.

Rev. W. W. Nelson,

Conway, Ark.

Dear Brother: Your kind of inquiry about Rev. C. H. Montgomery in hand, and I do promptly, and with pleasure. About one year ago Brother Montgomery's health failed and he left Conway, Ark., and he came here and stayed with me some weeks, and meantime held a meeting. While here he went to St. Pharr, who is a wealthy layman of this parish, requested him to preach at a school-house in Berwick, which was a small organization. Salary $50 per month. At the close of the Conference year, the members and citizens of Berwick held a strong petition to Conference for his return, accompanied with a subscription amounting to $600 as a pledge of support. He was returned, and is working faithfully.

Fraternally,

H. ARMSTRONG,
Preachers' Aid Association.

ASSESSMENT NO 5.

Mortuary Benefit No. 4 having been paid to the widow of the late J. A. Mallory, Assessment No 5 is hereby called to be paid not later than 60 days from this date.

JOHN B. BOND,
Secretary-Treas.

Little Rock, Mch. 12.

Sunday School Literature.

PRICE LIST.

Sunday School Magazine, per annum, 50 cents.

The Sunday School Teacher, Weekly, two or more to one address, per annum, 30c; single copy, 40c; single subscription, 60c. Monthly, two or more, per annum, 24c; single subscription 15c.

The Little Teacher, Weekly, two or more to one address, per annum, each, 15c; five or more to one address, 12c; single subscription per annum 25c.

The Intermediate Quarterly, Five or more to one address, per annum, each, 7½c; five or more per quarter, each 2c; single subscription per annum, 25c.

Illustrated Lesson Paper. Five or more to one address, per annum, each 16c; single subscription per annum, 20c.

The Little Reader, Five or more to one address, per annum each 6c; single subscription per annum 10c.

GOODWIN & TUDDERTHUM,
Little Rock, Ark.

The Sunday School.

MARCH 24, 1885.

THE MISSION OF THE SEVENTY.

LESSON XIII.

GOLDEN TEXT:—Pray ye therefore the Lord of the harvest that he would send forth labourers into his harvest. (Verse 2.)

TIME—November, A. D. 29.

PLACE—Not Known.

INTRODUCTORY TOPIC.

M. The Mission of the Seventy Luke x. 1-9.

T. The Same Continued—x. 10-16.

W. The Result of the Mission—x. 17-24.

Th. The Mission of the Twelve—Matt. x. 1-15.

F. The Same Continued—x. 16-42.

S. Into all the World.—Mark xvi. 15-20.

S. Waiting for Power.—Acts i. 1-14.

INTRODUCTION.

Luke along gives account of the sending forth of the seventy. Time he gives account of the mission of the twelve in another place it is certain that the two must be understood as a different occasion.

The mission seems to have been temporary. No mention is made of the seventy afterward, so far as we know, and yet as many of them as named here it may be said of them of them appear elsewhere.

BEFORE HIM.

The seventy were other than the apostles. They were sent especially to notify the cities of Jesus's coming, and he was attended by his twelve disciples and a large company of people. Some of these had means, and ministered to Jesus of their substance, but for the most part Jesus and his company depended upon that hospitality which was common among the Jews. They were accustomed to be lodged and fed where they went. Remember how they were once refused lodging at night in Samaria, and how indignant the disciples were on that account. These seventy go two and two before him "into every city where he himself would come" that the people might be ready to receive him.

But they were also to proclaim the divine King at hand and to perform miracles in his name.

Perhaps the disciples regarded these seventy as in some measure taking their places. The Lord regrets that even these were not labourers enough. The harvest is great, the laborers few. Then should he no jealousy but pray that more laborers should be sent forth.

DUTIES ENJOINED.

"As sheep in the midst of wolves." Sheep are unarmed, the fenceless, weak. Them many fierce opposers, yet they were to trust God for all their need, going without provision, purse and scrip. They were to be earnest and make no delay. "Salute no man by the way." Eastern salutations were very formal and tedious. A man in haste was not expected to salute anybody. They were to feel that their work was too urgent and important for salutations.

"Peace be to this house." This was only the common form of salutation, and having so entered the house if the desire of the man there was a son of peace, a lover of God this "peace be unto this house" should be more than an empty form, it should be a source and blessing to such as entertained his messengers. "In this same house remain," that is as guests. They might go out into the city or some other houses for teaching, but they should honor the hospitality that first received them, by abiding there. "Eating and drinking such things as they give"—not servilely nor as beggars, but as those who made full compensation for hospitality. "Do the work of Meeting which they brought, "for the labourer is worthy of his hire."

"Heal the sick." These seventy were to work miracles with authority in Jesus's name and to furnish the soul and testimony of their divine mission in the miracles which they performed.

"The Kingdom of God is come nigh unto you." The divine Master is at hand. He is coming to every city. You have the offer of salvation through his name.

ARKANSAS METHODIST.
THURSDAY, MARCH 31, 1893.

Missions.

There has been heavy decrease in the receipts of the American Board of Missions (Congregational) during the first five months of the current fiscal year. The *Herald* reports it as follows: "Decrease in regular donations $9,375.04; decrease in special donations, $4,951.-42." The decrease in the debts, $25,634.-42." This shows a decrease in regular collections of $39,010.60. This is a very great decrease. Fortunately there has been an increase in legacies of $29,220.10, leaving the net loss $9,790.34.

Mary Reynolds Schauffler, wife of Dr. Schauffler, missionary in Constantinople, died Jan. last, 93 years of age. Mary Reynolds went as a missionary to Smyrna in her early womanhood, and established there the missionary school in the Turkish Empire. Her whole life has been illustrious for faith and work in the missionary cause. She had served the Master in the Turkish missions near 70 years.

The Missionary.

The missionary is not know by the field in which he labors but by the spirit in which he pursues his soul-saving work. The missionary spirit is bound to no fixed channels, no prescribed fields. It recognizes the needy everywhere. It finds work to do in every community. It seeks everywhere to save the lost, and everywhere finds lost ones waiting to be taught and called to Christ.

Not a few such missionaries are found in our home fields, self-denying, humble, strong in faith. They bear burdens as heavy as the laborers in China or Africa. They deserve equal recognition as missionaries constrained by the love of Christ and of souls to their work.

Our Own Missionary Collections.

When we consider that our annual contribution to foreign missions does not exceed 30 cents per capita of our membership we think there can be no excuse for decline. This would certainly be true if this 30 cents per capita was to any considerable extent a per capita collection. But it is in truth not a collection from 1,300,000 Methodists but little half, nor the fourth of that number. There is not one-fourth of our enrolled membership who give any attention to this matter. In a few of our stations there is a system of collections which at least solicits personally and directly from every member a contribution, bringing the claim before them and compels them to contribute or decline. But in three-fourths of all the work there is no such appeal, no such solicitation. We may safely strike the million from our membership roll and come down to 300,000 as actual contributors. When we add to this the fact ascertain how many give from $10 to $50 annually we will find that less than 50,000 members give most of the missionary money.

Some time ago we were witness to a resolution in a certain Church unanimously adopted to double their missionary contribution. As the people went away a brother said that most who voted gave nothing and twice 0 is 0.

Some Notes from our Chinese Work.

The minutes of the Chinese Conference held by Bishop Galloway at Suchow Oct. 11 have been received in the office of the ARKANSAS METHODIST. The Conference continued four days. It consisted of twenty-three clerical and eight lay members. Besides these there were five ministers on trial, all the lay members were Chinese. Of the clerical members ten were native and four of the five probationers.

One of the native preachers was expelled; one of the probationers discontinued.

There are two districts in the Conference, the Shanghai and the Suchow. Moses H. Hill is presiding elder of the former, and D. L. Anderson of the latter.

There are but eighteen appointments in the two districts. In these same appointments are twelve preachers serve as assistants.

The Shanghai district embraces 10 local preachers, 483 native members, 24 foreign. Infants baptized, 18; adults 7. Sunday schools, 29; teachers, 93; scholars, 1,153; raised for missions, $601.10; Church Extension, $60.00; Churches, 11; value $26,091.00; parsonages 15; value $8,110.00; Colleges 2; teachers 15; pupils 247; day schools 33; teachers 34; pupils 520; school buildings, 4; value $68,440.00. Woman's Work—girls' schools 3; teachers 13; pupils 67; day schools, 31; teachers 39; pupils 801; school buildings 4; value $19,700.00.

The Conference adopted a resolution recommending the establishment of a Publishing House for the dissemination of a distinctly Methodist literature in the Chinese language, and appointed T. J. Allen, C. F. Reid and A. P. Parker to confer with any committee which other Methodist bodies in China might be pleased to appoint in this interest.

Twelve thousand and fifteen patients were treated in the Soochow hospital during the year. Receipts for hospital treatment and dispensaries, $1,492.29.

The Modern Way

Commends itself to the well informed, to do pleasantly and effectually what was formerly done by nauseous medicines and disagreeably as well. To cleanse the system and break up colds, headaches and fevers without weakening the effects, use the delightful liquid laxative remedy, Syrup of Figs.

+ Christian life. +

Our life is like the coming on of eve,
Before we start on a long journey
When fit preparing to the last we leave,
Then run to every room the dwelling over,
And sigh that nothing needed could be found.

Yet go we must, soon as the day shall dawn,
We snatch an hour's repose, when lead is cast,
For our departure's call, we rise and take
A quick and fond farewell, and start on well-worn way.

The happiness and dignity of life are in being always ready to surrender it, to yield up the world before the world and low one's self off the stage of action.

The world grows better only as the aggregate of love and light impressed in human thought and life are increased. Your work then is not to grind out the evil that exists but to increase the good. Sin is a wasting consumption that lives only concentrated by stimulating and feeding the life forces. Be not overcome of evil but overcome evil with good.

Is Patience A Sin?

We heard a story once of a man who was a very earnest Christian, but who had a violent temper, and especially on some days when he would be overworked or over-tired, he would speak very sharply to the most violent manner to his temper. Being a machinist by trade, he was one day putting together a very expensive and complicated piece of machinery. Something in it did not fit. Some mistake had been made in the castings, and this being one of the days when his temper did not fit. Some mistake had been made in the castings, and this being one of the days when his fellow workers said to him, "Why, what is the cause of all this? Why are you breaking that up that way for? You will have to make that good." He replied, "Yes, I know I will." The friend, who was a Christian, remonstrated with him for his show of temper, "That is not temper," he replied, "that is righteous indignation."

We have often wondered how many of us feel that impatience can be, under some circumstances, righteous indignation. Perhaps we do not get so far as to want to break up machines, or at least to do it, or to destroy whatever is in our way, but is there in our hearts a desire to make light of our impatience, and are we led to feel that giving way to impatience is natural and there is good reason for it?

We sometimes hear this expression: "Well, that is enough to make a saint swear." Nevertheless, we find no place in the Bible where saints are given license to swear even on such occasions. And is it not time that we looked after this matter particularly, for the world is watching Christians to see if we are different from others, and if the temper cannot be controlled we shall be likely to stand in an uncomfortable place as far as Christian influence is concerned.

Do we not need to watch and pray and be perfectly honest with God and ourselves in dealing with this sin? And if we give way in anger, let us not say, "Satan is in me," but let us say, "I am in Satan."

OCULAR DEMONSTRATION.

What We Fear We Can Believe—Physicians Are Endorsing the O. I. Cure.

[illegible]

One of the native preachers was expelled; one of the probationers discontinued.

There are two districts in the Conference, the Shanghai and the Soochow. [illegible] B. Hill is presiding elder of the former, and D. L. Anderson of the latter.

There are but eighteen appointments in the two districts. In these appointments the native preachers serve as assistants.

The statistics of membership are 10 local preachers, 191 native members, 24 foreign. Infants baptized, 15; adults, 127; Sunday schools, 29; teachers, 83; scholars, 1,153; raised for missions, [illegible]; Church Extension [illegible]. Churches, 21; value [illegible]; parsonages 15, value [illegible]. Colleges, 2; teachers, 15; pupils 217; day schools [illegible] teachers [illegible] pupils [illegible]. Woman's Work—[illegible]

The Conference adopted a [illegible]

Twelve thousand and fifteen patients were treated [illegible]

The Modern Way

[illegible]

+ Christian Life. +

[illegible]

The Discipline of Life.

[illegible]

ARKANSAS METHODIST.

THURSDAY, MARCH 21, 1895.

Missions.

There has been heavy decrease in the receipts of the American Board of Missions (Congregational) during the first five months of the current fiscal year. The *Herald* reports it as follows: "Decrease in regular donations $9,275.01; decrease in special donations, $4,361.—; decrease for the debt, $25,658.—." This shows a decrease in regular collections of $29,010.90. This is a very great decrease. Fortunately there has been an increase in legacies of $23,250.15, leaving the net loss $5,760.81.

Mary Reynolds Schauffler, widow [illegible] missionary [illegible]

The Missionary.

The missionary is not known by the field in which he labors but by the spirit in which he pursues his soul-saving work. The missionary spirit is bound to no fixed channels [illegible]

Our Own Missionary Collections.

[illegible]

Some Notes from our Chinese Work.

The minutes of the Chinese Conference held by Bishop [illegible] have been received in the office of the ARKANSAS METHODIST. The Conference [illegible] lasted four days. It consisted of twenty-three members and eight lay members. [illegible] of the lay members were Chinese. Of the clerical members ten were natives and four of the five [illegible] were [illegible].

CLEAR SAVING OF $2.75.

S. B. SHAW

ARKANSAS METHODIST.

GEO. THORNBURGH, Business Mgr

THURSDAY, MARCH 21, 1895.

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

Circulation 11,000 every week. We guarantee that no issue shall be less than 11,000 copies.

To Advertisers: The circulation of The *Arkansas Methodist* is forty per cent larger than that of any other paper, religious or political, published in Arkansas.

From Printers Ink: "*Arkansas Methodist:* Published at Little Rock, has a much higher circulation rating than any other newspaper published in the State. . . . . This organ of the Methodist Episcopal Church, South, is credited with a circulation that exceeds the sum total of the ratings accorded to the ten other religious periodicals issued in the State."

Our Church at Home

SWIFTON CIRCUIT.

Our first Quarterly Conference has come and gone. Brother Skinner, our beloved Presiding Elder, was with us and preached three excellent sermons. He is wide-awake and looks well to the interests of the Church. Owing to the bad weather our work was not very well represented. The outlook is good, I think, for a prosperous year. I have just closed a very interesting revival at Elgin, one of my appointments. God was with us in convicting and converting power; 3 conversions, 4 accessions, and almost the entire membership revived, are some of the results of the meeting. It was continued from Sunday at 11 a. m. until Friday night, and the good accomplished eternity alone can reveal. Rev. J. D. Sibert from Tuckerman was with us two nights and preached two edifying sermons to the delight of the people. That was all the ministerial help I had. Judging from the liberal arrangements the good stewards are making for our support, we will not suffer. We enjoy the weekly visits of the METHODIST so much.

Yours in the faith,

W. C. TOOMBS.

Swifton, March 4.

PALESTINE CIRCUIT.

March enters with her bristles up, and we find ourselves enshrined amid the gloom of a cloudless sky. We are highly pleased with the wisdom or unwisdom of the Bishop in sending us down among the pines, pioneers and princes of Methodism. If you don't think there are pioneers here, ask Bro. Mc. Our first Quarterly Conference has passed; we had a good [illegible] out of stewards, and it was encour[illegible] many of them coming in [illegible] ing testimony of their [illegible] the form of meat, chickens, and canned [illegible] a whole quarter. [illegible] much the absence [illegible] who was called [illegible] iness to Corsica[illegible] lan. of Mo[illegible] Scotchman [illegible] not in the [illegible] onstration [illegible] we were [illegible] talks. [illegible] spared [illegible] years. [illegible] while [illegible] yet [illegible]

SULPHUR ROCK CIRCUIT.

This is my second year on this circuit. It is now too late to tell you of our hearty reception. Last year we received more than one hundred members into the Church, and with only a few exceptions these new members are doing well. Many of our people are growing in grace and knowledge.

We have had several deaths. The first to die was Sister Damere, long a member of the Church and a follower of the Lord. The next to go was Rosa Magness, the only child of Mrs. S. A. Prince of Newark. He was not a member of the Church, but it is believed (he made peace with God and entered Paradise. Then went Robert Travis. He was born in Graves county, Ky., 1867 and died of consumption Feb. 12, 1895. He was not a member of the Church, but professed faith in Christ and died triumphantly. Uncle Alec McDaniel, long a member of the Church, died peacefully the 24th, and was buried with Masonic honors; the writer preached his funeral. Truly, a good man has fallen.

Our first Quarterly meeting was a success. Our enthusiastic P. E., Rev. J. F. Jernigan, preached six thoughtful, edifying sermons. The stewards made a liberal assessment and came up with $112.45 for the support of the ministry. We want to raise every dollar apportioned to us for missions and the other benevolent enterprises of the Church.

P. R. NOE.

Quarterly Meetings

Jonesboro District. Frank Butler, P. E.

Second round.—Nettleton and Dryden, Feb. 16, 17; Vanndale circuit 23, 24.

Marion circuit, March 2, 3; Chickasawba circuit 9, 10; Osceola station 16, 17; Golden Lake circuit 23, 24; Shiloh circuit 30, 31.

Lorado circuit April 6, 7; Paragould station 13, 14; Paragould circuit 20, 21; Gainesville 27, 28.

Marked Tree circuit May 4, 5; St Francis ct. 11, 12; [illegible] 18, 19; [illegible] 25, 26.

Buffalo Island circuit June 1, 2; Brookland circuit 8, 9.

Searcy District. Henry T. Gregory, P. E.

Second round.—

Beebe station March 2, 3; Augusta station, 9, 10; West Searcy circuit, 16, 17; Bald Knob circuit, 23, 24; Beebe circuit, 30, 31.

Beebe and West Point April 6, 7; Jacksonville circuit, 13, 14; Stony Point circuit 20, 21; El Paso circuit, 27, 28.

Mt. Pisgah circuit, May 4, 5; Argenta station 11, 12; Mineral circuit, 18, 19; Union and Revel circuit, 25, 26.

Auvergne and Weldon, June 1, 2.

Batesville District. J. F. Jernigan, P. E.

Second round.—

March: Central Avenue and Batesville, 2, 3, 4; Oil Trough, 9, 10; Jamestown, 16, 17; Cedar Grove, 23, 24; Richwoods, 30, 31.

April: Mountain View, 6, 7; Cushman, 13, 14; Melbourne, 20, 21; Newberg, 27, 28.

May: Viola, 4, 5; Salem, 11, 12; Ash Flat, 18, 19; Evening Shade, 25, 26.

June: Calamine, 1, 2; Sulphur Rock, 4, 5.

[illegible]ington District. Geo. M. Hill, P. E.

[illegible]nd round.—

[illegible] Richmon[illegible] [illegible]4; Rocky Com[illegible]

[illegible]rten,

Helena District. M. M. Smith, P. E.

Second round.

April: Cotton Plant and Howell 13, 14; Wheatley ct 15, 16; McCrory and Wynne 20, 21; DeView miss 27, 28.

May: Taylor's Creek April 30, May 1; Forrest City sta 4, 5; Brinkley sta 7, 8; [illegible] ct 11, 12; Haynes ct 18, 19; Marianna sta 25, 26; La Grange ct 28, 29.

June: Helena sta 1, 2; Holly Grove ct 5, 6; Clarendon sta, 8, 9; Cypress Ridge ct 11, 12.

Monticello District. J. H. Moore, P. E.

Second round.—

April: Tular 6, 7; Berea 13, 14; Warren 20, 21; Portland and Parkdale 27, 28.

May: Hamburg sta. 4, 5; Mt Pleasant 11, 12; Arkansas City 18, 19; Lacy 25, 26.

June: Hamburg ct 1, 2; Palestine ct 8, 9; Star City 15, 16; Monticello 29, 30.

July: Macon Hill 16-7.

Newport District. R. E. Skinner, P. E.

Second round.—

March: Reyno ct 23, 24; Corning and Knobel 30, 31.

April: Cache miss. 6, 7; Walnut Ridge 13, 14; Clover Bend miss. 20, 21; Swifton 27, 28.

May: Portia 4, 5; Tuckerman 11, 12; Newport sta 18, 19; Newport miss 25, 26.

June: Mammoth Springs and Hardy 8, 9; Imboden 15, 16; Walnut Hill 22, 23; Smithville 29, 30.

July: Pocahontas 6, 7; Siloam 13, 14.

Clarksville District. S. H. Key, P. E.

Second round.—

March: Altus and Coal Hill at Altus 23-24. Lamar and Knoxville at Knoxville 30-31.

April: Alma and Mulberry at Alma 6-7. Ozark sta 13-14. Hartman ct at Hartman 20-21. Dyer ct at Hardy 27-28.

May: Clarksville ct at Spadra 4-5. Ozone miss at Woods Mt. Low Gap 11-12. Clarksville sta 18-19. Chester miss at White Water 25-26.

June: Van Buren and Van Buren City miss 1-2-3, Ozark ct at Lone Elm 8-9. Neals Prairie ct at Neals Prairie 15-16. Mulberry Mt. miss 22-23.

Cheap Excursion Rates to the East and Southeast:—On April 2 and 30 the St. Louis, Iron Mountain and Southern R'y will sell tickets to points in Mississippi, Tennessee, Georgia, Florida, Alabama, North and South Carolina, at one fare for the round trip, limited to twenty days for return. Elegant Pullman sleepers and free reclining chair cars. City ticket office, corner Markham and Louisiana streets.

AUG. SUNDHOLM, P. & T. A.

Hot Springs Preachers' Meeting.

March 18, 1895, the following brethren met at Dr. Bays' residence: Brothers Hawley, Bays, Sage, Taylor, and Sanders.

Prayer was offered by the Secretary. Brother Bays—No report. Have held no services since last meeting. Have done a little pastoral visiting. Two families of Central Church are afflicted with small-pox.

Brother Taylor—No prayermeeting. About ten out to church Sunday at 11 a. m., and about twelve at night. Have done some pastoral visiting. Only one case of small-pox has been in his part of the city, and he is about well. No case among his church members.

Brother Sage—No report. Have been waiting at home, watching and praying. Expected to start to Cove circuit tomorrow.

Brother Sanders—No services of any kind since last report. Have heard of five more families of Malvern Hill Church being afflicted with small-pox. Brothers Heffner, Crane, Mathews, and Sisters Lazones and Bain. Brother Heffner's son-in-law, Mr. Reynolds, has died of small-pox. His wife took it, but [illegible]ow up helping her father nurse [illegible]her and family. Unless [illegible]ers gets much worse [illegible] regular serv[illegible] [illegible]no have been worse. We hope our people can be able to rally soon, and we will be moving along all the better for having passed these tribulations.

Many thanks for the letters and postals of sympathy we have been receiving.

J. R. SANDERS, Sec'y.

We have a large supply of Collection Envelopes printed for Churches and also Sunday schools. Price, $1 for 500 postpaid. Send in your orders to Godbey & Thornburgh, Little Rock.

Now is the time to order Sunday School literature for the 2nd quarter. Don't delay any longer; send on the order and cash; we give prices in this paper in another column.

Cheap and Select Books

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

GODBEY & THORNBURGH,
Little Rock Ark.

We have been asked by some of our preachers for a list of books suitable to sell to our people. And frequently laymen write us to recommend good books for young people. We publish now a list of such as our preachers can sell and will do our people good to buy and read:

OUR Church; by Rev Josephus Anderson. 18mo, Revised Edition, 50c.

OUR Hymns and Their Authors; an annotated edition of the Hymnbook of the M E Church, South;

LINE Upon Line; by the author of "The Peep of Day." 18mo, illustrated, 40c.

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