

The Arkansas Methodist.

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

BY BENNETT & THORNBURGH.

"Speak thou the things which become sound doctrine."

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NEW MISSIONARY METHODS NEEDED.

I have been long impressed with the conviction that we need fresher and more vigorous methods in our missionary operations, and that as a Church we are very far from measuring up to our responsibilities and possibilities. This is called the missionary age of the world, and yet all Christendom has barely a picket line confronting the hosts of heathendom. Two-thirds of the human race have as yet not even heard of the Gospel. In China alone, there are nearly as many disciples of Buddha and Confucius, as there are Christians in the world. You could stand in this land of the dragon and let her vast population march by you single file for ten hours a day and 365 days a year, and if you should speak to and shake hands with each one, giving to each only one minute of time, you would be more than eighteen centuries older when the last one had passed. Yet, with the pulse of the world in our hands, we have only about a thousand missionaries laboring among these millions who represent nearly one-third of the human race. Twelve centuries ago, Buddhism sent 3,000 missionaries there, and they captured all that vast empire for the religion of the Indian sage and reformer.

In the Sudan, there are 100,000,000 people who have never heard of Christ, and they represent only a portion of the swarming population of Africa. In the great university at Cairo, I saw seven acres of turban studying the Koran, and these nine or ten thousand young men were all preparing for Mohammedan propaganda among the nations of the Sudan and of the valley of the Congo. What is the Christian Church doing in that vast region? Bishop Taylor is leading a devoted little band; there are a few isolated stations here and there, and beyond this all Christendom, with the resources of the world at her command, is absolutely doing nothing. Christian nations to-day practically rule the world. They have under their dominion more Mohammedans than the Sultan, more Brahmans than the Rajahs, and, leaving out China, more Buddhists than in all heathendom. Yet with the marvelous subsidence of obstacles and the open doors which this means, we are only playing at missions. Where the Church is sending reconnoitering bands, she should be sending an invading, conquering army to occupy till Christ comes to his own. Where we give pennies, we should give pounds; where tens, hundreds; where thousands, thousands; where millions, millions. With the scepter, the sword and the purse of the world in the hands of Christian nations, they should likewise have the aggressive, conquering, transforming energy which would speedily bring the world to Christ. It has been truly said that while the heathens have all the needs, Christian nations have all the supplies.

It is my conviction that every Church which supports a pastor at home should support a missionary in the foreign field. In this country, there is one preacher for every 800 of the population; in the heathen countries there is only one missionary to every 500,000 of the population. Think of only two preachers of the Gospel in Arkansas, or of only 120 in all the United States, and you have some idea of the proportion of Messengers of the Gospel to the vast heathen world. The annual expenditures of the Protestant Church members in the United States for religious purposes of every description at home are about eighty millions of dollars, while for foreign missions the amount is about four millions of dollars. While the need is six hundred times greater in the heathen world, we spend twenty times as much in our work at home. This eighty millions is expended for the evangelization of sixty millions of people at least one third of whom are members of Christian Churches—an average of one dollar and thirty-three cents each—while the four millions are expended for the christianizing of eleven hundred millions of heathens, an average of one third of a cent each.

Will the world ever be converted at this rate? Will God hold a Church guiltless which is contented with this day of small things? The Earl of Shaftesbury says: "During the latter part of these (eighteen) centuries it has been in the power of those who hold the truth, having means enough, having knowledge enough, and having opportunities enough to evangelize the globe fifty times over." Hear the dying words of a veteran missionary, Simeon H. Calhoun: "It is my deep conviction, and I say it again and again, that if the Church of Christ were what she ought to be, twenty years would not pass away till the story of the cross would be uttered in the ears of every living man."

If these declarations be true, and

I do not doubt them, how shall the Christian men and women of America meet their risen Lord and Master who left as his last command, "Go ye into all the world, and preach the gospel to every creature."

M. B. CHAPMAN.

Little Rock, Jan. 20.

THE PRESIDING ELDER, FRICTION IN HIS RELATIONS.

In accordance with your request, Mr. Editor, and with the hope that it may not be altogether unproductive of good, I will record the result of my thinking on the Presiding Elder question.

1. One cause of friction in the relations of a Presiding Elder may sometimes be found in an excessive attachment to his own way. Now and then an aggressive, energetic, and somewhat brainy man may get into the office of Presiding Elder who has too much of the rule-or-ruin spirit, too much confidence in his own judgment, too little in the judgment of his subordinates, consequently he becomes, unconsciously and unintentionally, dictatorial and despotic; and instead of winning acquiescence in a wise leadership, he provokes rebellion against tyranny. This, however, does not happen very often.

2. A second cause of friction is found in a quality the direct opposite of that just stated. The Presiding Elder, though intelligent, pious, and of excellent judgment, may be too pliant. He yields to and fosters a self-assertion in those under his leadership which ought to be kindly but firmly rebuked. He is swayed from his own wiser plans by men of less judgment and intelligence but more self-will. Then at times convicted of his excessive pliancy, he endeavors to satisfy his own self respect, he obstinately stands by some small point, that is not worthy a moment's consideration. In this way he forfeits the respect of those who look to him for leadership.

3. Another cause is sometimes found in the defective intelligence of the P. E. I knew a Presiding Elder once who said he had been ten or fifteen years since he had read any of Wesley's Sermons, twenty years since he had read *Ralston's Elements of Divinity* (then in the course of study), and twenty-five years since he had studied *Watson's Institutes*; any could not stand a passable examination in some of the cardinal doctrines of Methodism, and knew very little of parliamentary rules, &c. Such a man cannot command a very hearty respect from his best and most intelligent people.

4. The Presiding Elder may be deficient in energy. He may spend time over comparatively trashy newspapers that ought to be spent in prayer. He may read scores of volumes with reference to present gratification rather than to fit him for the highest usefulness. For the lack of energy he may even read the Bible and the best theological works in a way comparatively unwise and unproductive. The lack of energy will cause his failure to improve a thousand opportunities for doing good. Such a man cannot carry much inspiration to his subordinate preachers.

5. A very serious cause of friction is lack of entire consecration to the cause of God. A preacher is not fit for the office of Presiding Elder (or the pastorate) until the work of divine grace has purged him of all worldly ambition, all vanity, pride and self-seeking. Jesus commanded his disciples who had been growing in grace and the knowledge of Christ under the constant teaching of the Author of Christianity himself for three years to delay their preaching till the baptism of Pentecost had purged them of cowardice, rivalry, unbelief and the various hindrances in their moral constitution. A man who is not ready to go anywhere the providence of God calls him, mountain mission or city station, is not ready for the Presiding Elder's office.

The very best men of the Conference ought to be its Presiding Elders—best in preaching ability, judgment, business qualities and piety. I do not intend to imply by the above remarks that the friction arises exclusively or mostly from the qualifications of the Presiding Elder. Excluding my own experience in reference to which I would not be a disinterested judge, my observation has been that the much greater part of the friction arises from others. Ambition, selfishness, vanity, indolence, egotism in the P. E. may be a source of friction but I am not now discussing that side of the question.

How shall we oil the gudgeons? 1. Look more to the *quality* than to the *numerical magnitude* of our Church and our Conference. Let the legislation, the administration of discipline, the appointments made at Conference, the preaching, social visitation and all the work of the Church, tend in this direction. Ambition for

large numbers has cursed all Churches, and in the end always defeats itself. The way to a large membership is through a pure membership—pure from the greed of numbers as well as from other things. A purer membership will bring forth a purer ministry, which will react in turn on the membership.

2. Let the Bishops select for their deputies the wisest, most consecrated, most efficient in the Conference—men of such spirituality, intelligence and wise judgment as to perceive who would be proper members for our Conference, and men of sufficient courage and firmness to shut the doors of the Conference against improper persons—men who will raise the standard, especially the *religious* standard, for the itinerant preacher.

3. Exclude from the Conference vain, proud, worldly self-seeking, self-indulgent preachers whose piety is hardly skin-deep.

4. Small Districts with only ten or twelve charges, and larger circuits if necessary. The idea of a well man's complaining at a circuit twenty-five miles long with eight or nine appointments is enough to make an honest man's blood boil with indignation.

5. Not so much more legislation as more religion for everybody.
George W. Hill.
Morrilton, Jan. 13, 1890.

A SUGGESTION.

DEAR BRO. BENNETT:—It will be remembered that our Conference accepted the proposition to raise \$150,000. for Lane Institute, and the collection of the same was placed up on the P. E.-s. As the amount was not distributed to the District, I suggest the following:

Little Rock District, \$30.00. Pine Bluff, 20.00. Arkadelphia, 30.00. Washington, 25.00. Camden, 25.00. Monticello, 20.00.

By vote of the Conference, the P. E.-s. were left to choose their own methods of collection.

Yours fraternally
J. R. Moore.

Jan. 15th.

CHRIST AND SOCRATES.

Socrates, who, in regard to the moral virtues, was the recognized hero of the pagan world, often spoke in the most exalted terms of the existence of only one God, eternal, invisible, Creator of the universe, and of the adoration due him. But while as a philosopher he despised and detested in secret, the idols and idolatry of the Greeks, as a citizen of Athens, and senator, he so far truckled to popular opinion as to worship them in public. Even when on trial for his life he declared that he had always received and honored the same gods as the Athenians. And even after having drunk the hemlock he ordered his friend to offer a cock in sacrifice to Æsculapius the god of medicine.

Socrates died at the age of seventy, in the year 339 B. C. In wisdom, patriotism, moral integrity, and as a philosopher and moralist, he is acknowledged to be the finest specimen of human perfection the world, unaided by inspiration, has ever produced. But compare his life and teachings in these respects with the life and teachings of Christ. Think of Christ truckling to public opinion so far as to worship gods in which he did not believe! Compare Christ's conversation with the woman of Samaria with Socrates' conversation with Theodora, a woman of superior beauty but of questionable character, whom he visited. Note the difference between the advice Christ gave at the well and the advice the most perfect man paganism ever produced gave to Theodora as to how she should proceed in order to retain men in her snares.

Well did Rosseau say, "If the life and death of Socrates was the life and death of a philosopher, surely the life and death of Jesus Christ were the life and death of a God."—Religious Telescope.

DISCOVERIES IN AFRICA.

Stanley says of recent discoveries in Africa:

"O'v' and above the happy ending of our appointed duties we have not been unfortunate in geographical discoveries. The Aruvimi is now known from its source to its bourne. The great Congo forest, covering as large an area as France and the Iberian peninsula, we can now certify to be an absolute fact. The mountains of the Moon this time beyond the least doubt, have been located, and the Ruwenzori, 'the cloud king,' robed in eternal snow, has been seen and its flanks explored and some of its shoulders ascended, Mounts Gordon Bennett and Mackinnon cones being, but grant sentries wading off the approach to the inner area of the cloud king." On the Southeast of the range the connection between Albert

Edward Nyanza and the Albert Nyanza has been discovered, and the extent of the former lake is now known for the first time. Range after range of mountains has been traversed, separated by such tracts of pastureland as would make your cowboys out West mad with envy. And right under the burning equator we have fed on blackberries and bilberries and quenched our thirst with crystal water fresh from snow beds. We have also been able to add nearly 6,000 square miles of water to Victoria Nyanza. Our naturalist will expatiate upon new species of animals, birds and plants he has discovered. Our surgeon will tell what he knows of the climate and its amenities. It will take us all we know how to say what new store of knowledge has been gathered from this unexpected field of discoveries. I always suspected that in the central regions between the equatorial lakes something worth seeing would be found, but I was not prepared for such a harvest of new facts.

McKENDREE CHURCH.

Our readers will be interested in the following from our Quarterly Review concerning the contributions of McKendree Church, Nashville, Tenn., for last year:

"It is with great pleasure that we review the financial history of the McKendree Church for the year 1889, under the pastoral charge of Rev. B. F. Haynes. The possibilities that lie dormant in many of our Churches should be developed into facts, when the example of this Nashville Church is produced. In the ordinary course of pastoral work the retiring pastor, after the labors that have taxed his utmost energies during the year, reports \$35,297.49 collected for the various departments of church work. Expended in building mission church and for building purposes generally, \$9,666. In the Sabbath-school, for Sunday-school literature, \$325. Contributed in the school for missions, \$352.32; on the Children's Day, \$50; contributed for foreign missions to meet the assessment, \$2,010.25; for missions during the Week of Prayer, \$201.91; special contributions for missions, \$1,382; McKendree Auxiliary Society, for missions, \$1,213.31; McKendree Juvenile Society, for missions, \$130; domestic missions, \$591.55; paid city mission preachers, \$550. These sums united make \$6,481.94 for the cause of missions at home and abroad. For the cause of education, \$7,700; for the Presiding Elder, \$1,312; for the preacher in charge, \$5,300; for the Bishops, \$206; for Conference claimants, \$425; Church Extension, \$530; for printing the Minutes of the Conference, \$29.93; for the delegates to the General Conference, expense fund, \$112.42; for the relief of the poor, \$583.51; paid on a church debt, \$2,315; incidental and other objects, \$2,310.19. The per capita of \$30.22 for 1,168 members is an exhibit that is, we believe, without precedent in the history of Methodism in America. All things considered, we look upon this record of McKendree Church for 1889 as a prophecy of a gracious dispensation, the exchange of the earthly for the true riches, which clothes the Church with power from on high."

ARKANSAS.

Rev. Dr. M. B. Chapman, pastor of our First Church in this city, in a letter to the St. Louis Advocate, says:

"But Arkansas is also a great State and destined to be very much greater. No Southern state is developing so rapidly as is this commonwealth, and she has very great possibilities before her. Occupying the central southern portion of the great Mississippi valley, with 53,045 square miles, or 33,348,800 acres within her borders—3,868,800 more acres of land than the State of New York, and many times more than all the combined natural resources of all the New England States; with a population of over a million, which is rapidly increasing; with the finest cotton producing belt in the South, and magnificent virgin forests of valuable timber, all that she needs is well-directed energy and enterprise to soon place her in the front ranks of the great states of the Union."

Perhaps no Southern state has been so greatly misrepresented and slandered as has Arkansas. Not only is there little information regarding her natural resources, but the impression has gone abroad that great lawlessness prevails throughout the State and that the people are greatly lacking in all the essentials of civilized society. Not only are human life and property as safe anywhere in Arkansas as in New York or Boston, but the people of this State will compare favorably in intelligence and influence with those of any other State east and west.

There are few more beautiful cities of 40,000 inhabitants in this whole country than the "City of Roses," as Little Rock is poetically styled. The handsome residences in every style of modern architecture, with their large yards full of shrubbery and flowers, the fine business blocks, stately churches, imposing public buildings and important educational institutions, show that the capital city of Arkansas has a cultured as well as an enterprising population.

This city has grown very rapidly within the last few years. The census of 1880 showed a population of a little over 13,000—that of 1890 will give more than three times that number. There has been no "boom," but steady, healthy growth which augurs well for the future. The city has extended out in all directions, covering a very extensive area. It has been said of it that it is the largest city of its size in the country."

GATHERED FROM OUR EXCHANGES.

The Methodist Episcopal Church claims 220,133 white members, and 228,833 black members, in the South. These are embraced "in thirty-two Annual Conferences in the Southern States." Of these Conferences, sixteen are wholly among the white people. Of the remainder, eight are wholly among colored people. In seven there are a few white ministers and members—the former being teachers in our institutions or presiding elders; and in the remaining Conference—Louisiana—there are two mission districts among white people. In this Conference there are fifteen white ministers." So says the Western Christian Advocate of December 18. And yet this same paper accuses the Methodist Episcopal Church, South of drawing the color line. It is all right for them, but terrible when we do it. Is that the sort of consistency that has been pronounced to be a jewel?—Central Methodist.

Our Church is growing in numbers very fast. There is hardly a record like ours in this country. In 1866 we counted something more than 400,000; in 1889 nearly if not quite 1,200,000. We doubt if any Church in America shows such a rate of increase in the last twenty-three years. Some glory in such growth. We do not know whether to rejoice or to fear. If we grow in numbers, faster than in true religion, the more we grow the worse for a Church than to increase in numbers, in wealth and influence, faster than in grace and experience. A Church like ours with nearly a million and a quarter of members, is under a fearful responsibility. We are strong enough to save or ruin the nation in which we live. Public sentiment and public morals will be largely what we make them.—Alabama Advocate.

A writer in the Bombay Guardian says: "For 350 years the Jesuits have had a succession of learned men in India, yet they have never translated the Scriptures in whole or in part, so far as we know, into any of its many languages. On the other hand, the Protestant missions have, in ninety years translated the Scriptures, in whole or in part, into over forty Indian languages and dialects. By the one method the Indian people can read the word of God for themselves in their own tongues; by the Jesuit method they have been and are deprived of it as vigorously as the Sudras are of their sacred books by the Brahmans." That we suppose to be the reason why, in one decade, Roman Catholics increased twelve per cent and Protestants, fifty-one per cent in that land. An open Bible is the only true gospel.—New Orleans Advocate.

We go on asking the question in the pulpit and ministerial gatherings, What constitutes one a Christian? There can be but one answer that is in the least satisfying. It is one who accepts Christ as his Lord and Master, and brings his life into actual conformity to what Christ taught. The one weakness of Christianity in the world is its imperfect representation of the spirit of Christ and the salvation that he promised. In some parts of the Christian world the Church has usurped the place of Christ, that the people hardly regard him as directly interested in their spiritual life. He is a far away Redeemer, not a present Savior. Christ in men the hope and assurance of immortal life is the greatest need of the Church.—Central Advocate.

It would seem to be an acknowledged fact that the copious drinking of liquors is becoming less popular in fashionable society in general and that fact indicates the headway which has already been gained by the advocates of temperance reform, and also bodes well for the future; for all

READ AND RESPOND.

We think THE ARKANSAS METHODIST will be more interesting to its readers this year than ever before, and we know it never needed their helpful co-operation more than it does now. Up to date our receipts from subscribers have fallen much below our reasonable expectations, and we now find it necessary to make an earnest appeal to all our patrons for early and kind assistance.

1. We urgently request all our friends each to try to induce at least one person to become a subscriber for this year.

2. We urgently ask all who have not yet renewed for this year to do so as early as they can.

3. Finally and specially, we beg all who are in arrears for last year, or longer, to remit all or part of what they owe us without delay. Please do not forget this urgent appeal.

classes of society follow more or less closely the fashions set by the "upper ten thousand," or the "four hundred" as they are now called, just as all classes of people practically acknowledge the leadership of the Church in matters of morals.—N. Y. Witness.

The Florida Conference is less than half the size of the Virginia. It sends only three clerical delegates to the General Conference. The election took place this afternoon with the smallest visible interest I ever witnessed on such an occasion. Dr. Josephus Anderson, Dr. DePass and Rev. H. E. Partridge were chosen, one elected on each ballot. Dr. Anderson is the editor of the Florida Advocate, a Virginian of saintly mien and life. The other two are clever men. The laymen were Judge Tucker, Captain Sheets and H. W. Long—able representatives.—Richmond Advocate.

I have an instance in my mind while I write. An "evangelist," who, if he had been a member of the Conference within whose bounds his offense was committed, would have been arrested for blasphemy and other things, and tried under the law against immoral conduct. Just here is the needed legislation. A law that will make every minister and member of the Church amenable to the authority of the Conference or Church within whose jurisdiction the offense is committed. Such is the law of the land, and it is needful and wise, and such ought to be the law of the Church.—Dr. E. K. Miller in Nashville Advocate.

IMPORTANT NOTICE.

All applications for aid to the General Board of Church Extension must be on file, in the office on the 1st day of April, 1890, in order to secure attention at our Annual meeting. They cannot be tabulated so as to give a full and fair hearing to each in less time than we have allowed; and hence the rule of the Board which will be rigidly enforced. Blanks for application for help by gift or loan for churches or parsonages can be had free by addressing

DAVID MORTON, Sec'y.,
705 West Chesnut Street,
Louisville, Ky.

REFUTATION OF ERRONEOUS VIEWS IN REGARD TO THE METHODIST EPISCOPAL CHURCH, SOUTH.

BY J. E. GODBET, D. D.

This is a pamphlet of 64 pages, written at the request of the Denver Conference, in order to refute erroneous views which transpire our Church work, especially upon our frontier. Not in the interest of controversy or party prejudice or sectarian strife is it written, but to present, as concisely as possible, the authentic record upon the points at which the M. E. Church, South, most misrepresented.

Mailed, single copy, 20 cents; 12 or more, 15 cents each; 100 copies or more, 12 cents each.

Send orders to Southwestern Methodist Publishing Co., Kansas City, Mo.

This is the notice Dr. Godbey gives of his pamphlet, which we have had the pleasure of reading, and which we commend to all desiring a brief statement and discussion of the issues indicated. We hope this pamphlet will have large circulation, believing it will do good among people desiring to know the truth, and by it to be freed from prejudices based upon erroneous views. Buy it, read it and pass it around.

CHANGE IN THE RITUAL.

EDITOR METHODIST:—I have long thought a change in the service for the Ritual of the Dead to be very desirable. All the services at the grave should be substituted by something better. The Form for the Reception of Members into the Church might perhaps be improved. The candidate should be required to assume the baptismal vows, not simply to ratify and confirm, but to assume the vows as in the ordinal for baptism of those of Riper years.

But as to whether any changes are desirable in the Ritual for Baptism, either of adults or infants, I answer, No.

Of course if any one thinks there should be change, it is his business to show reasons for his opinion. Until then the conservative should be silent.

J. H. RIGGIN.

Little Rock Conference.

CHANGES IN THE RITUAL.

It is desirable to make any changes in the ritual of our Church, especially in the formula for the ministrations of baptism? This is the question I am asked to consider.

1. My attention has recently been called to "the order for the administration of the Lord's supper," and I have given the subject a careful study. In no respect has my mind been disturbed on account of any doctrinal points involved, nor on account of what is supposed to be its excessive ritualism. A point or two of doctrine has been lately called in question; and judging by the manner in which several parts are rightly passed over, there are among us a few who think there is too much of it—and too much of it like the Anglican and Romish Churches. None of these things have moved me; and, as far as I am able to determine the Church has not been upset. That which has called my attention anew to this matter is lack of uniformity among us in administering the ordinance. This is strange, considering the instructions as to the method of proceeding are interspersed all along through the ritual; and I have looked into the book to see whether there is such obscurity in the directions as to make them capable of double construction, or render them unintelligible. I do not profess to have been exact in following directions; indeed, in one or two particulars, I have failed to carry out instructions; not because I thought I was right, or intended to ignore the discipline, but because I followed older and wiser Administrators, and had not given the matter careful study. But I have never violated instructions to the extent that some do.

There is no excuse for failure on any preacher's part, for the instructions are so plain and easily understood that any man, competent to administer the communion at all, can do so according to the order laid down in the book. So, I would not have the order changed; but if anything, I would have something done or said by which our Elders can be induced to be uniform in administration, and thus prevent the confusion which sometimes occurs. There is in this solemn matter, as well as in administering baptism, and performing the marriage ceremony too much laxity—too great a disposition to straddle, or make forms to suit the administrators, or to accommodate the whims of interested parties. I do not sympathize with any of these things, and I am persuaded that many of our younger preachers violate the discipline which they solemnly promised to obey, simply because they think it no harm to follow the example of their seniors.

2. I see no necessity for any change in the baptismal ritual—either for infants or those of riper years. Some changes were made at the last General Conference which I opposed strenuously in the committee room, and voted against in open Conference. These changes were not material in themselves, but I opposed them because they were unnecessary, and were pretexts to something more radical in their nature, and because of the ground on which these changes were advocated. I shall not discuss these changes here. I accept the ritual and use it as it is.

The usual quinquennial disposition of the debaters is manifesting itself—the usual propositions are being made, and the usual reasons are being given why the ritual should be changed. One brother has gone beyond all predecessors in proposing changes—proposing not only to do away with the Scripture lesson contained in the ritual for adult baptism, but actually proposing the baptism of adults who make no profession of religion.

We propose no changes and will not discuss any of the changes proposed by others. We are always ready to correct evils, or to adopt plans that look to the enlargement and strengthening of the Church, but we see nothing evil in our ritual, and we do not believe any sort of a change would help the cause of Christ in any community. We are not among those who think

the Church suffers because certain clauses in the ritual indicate that our children are born with a depraved nature. Nor do we believe that the lesson taken from the third chapter of St. John's Gospel has ever done us any harm though some would expunge it, because, standing in the ritual without their explanations, it is supposed, and charged by enemies of Methodism to sanction baptismal regeneration. And so of other clauses.

After Methodism has stood the test of more than one hundred years, and in that short space of time has outstripped others who have "existed from the days of John the Baptist until now,"—all the while using the ritual as accepted and handed down to us by the fathers, it is too late to say that "it now stands in our way." It is not only a reflection on the doctrinal soundness of the founders of our Church, but a reflection on the ability of the preachers of the present generation. These advocates of change would accommodate the average preacher with a ritual unobjectionable to Baptists and Campbellites, because they are incompetent to compete with the tall sons of Anak. Having held our own against the attacks of these enemies, and prospered all the time, and having "multiplied almost as the sands of the seashore," we are not going to "ground the weapons of our warfare," and declare ourselves defeated.

If demand for changes in the ritual came from the average class of preachers with declarations to the effect that they are not able to cope with the enemy, there might be some excuse for the debaters who propose to come to the rescue. But not so, the demand comes from men high in rank, who are able to fight with the giants, and who assume that the average field hand is not competent to the task. We are not ready to accede to the demands of these men, and thus stigmatize the rank and file of the ministry. I do not propose to stigmatize myself.

Methodism is not suffering for lack of adaptation to the times. She is full of life and going ahead. We appreciate all efforts to keep our machinery in order and to improve it; but our doctrines, and our ritual founded on our doctrines, need no revision. Through them, and through it, our fathers made us what we are. Let the ritual alone!

JOHN W. BOSWELL.

Arkansas Conference.

CHANGE OF RITUAL NEEDED.

The New Testament nowhere prescribes any form of church government, nor does it furnish any formula for the administration of any of the ordinances or sacraments, beyond a brief and simple outline. Such things are, therefore, left to the wisdom of the Church, to establish, alter, and amend from time to time, as circumstances may demand. It may indeed be very desirable that the Ritual of the Church once established should remain unchanged from age to age, but it is impracticable in all cases. Forms of expressions become obsolete, and many phases of Christian belief undergo changes, so that formulas drawn up to meet the conditions of one age, become in a large measure unacceptable to those of a succeeding age. Such is the case with the Ritual of our Church for the Baptism of both Infants and Adults, and many among us are now demanding a change.

This demand is made in respect to the formula for the baptism of adults upon the ground: 1. That the entire formula proceeds upon the presumption that no applicant for baptism is at the time regenerate, but is expected to receive that grace either then or when the ordinance is administered, or at some future time.

And, as not one in every thousand, perhaps in every ten thousand, receives baptism among us in adult age, who has not previously professed to have received the regenerating grace of God, the whole thing seems incongruous. It suits well the theory of the Church of England, whence it was borrowed, but is out of harmony with both the theory and facts of Methodism.

2. It is also thought by many that it smacks smartly of baptismal regeneration, and some of our ablest debaters have been so hard pressed in their attempts to defend it against the imputation, that they have been compelled to say, they did not endorse it, and that it does not express the doctrine of the Church, as found in her standards. Why retain a form of words susceptible of such construction, and which puts the defenders of the Church in such an awkward position, simply because it is ancient, and was venerated by Mr. Wesley, and has been handed down to us by our fathers?

3. This formula, coming in connection with that for the Reception and Recognition of Members, as it necessarily must in the administration is awkward, bunglesome, and the source of confusion both to the pastor and the applicants for membership, as every pastor has experienced. One very awkward thing is this: Having administered the vows and baptized such as have not been previously bap-

tized, you must immediately thereafter ask them in common with the others, if they "ratify and confirm the promise and vow of repentance, faith, and obedience contained in the baptismal covenant;" which is an unseemly repetition, and an apparent impeachment of their sincerity, seeing they have just then and there most solemnly made that promise and vow. Furthermore, thousands among us baptized in infancy have never been properly instructed. These being converted, and applying for membership among us, are called upon to "ratify and confirm" a promise and vow of which they know scarcely anything at all. Surely it would be better for them to make that promise and vow directly, now that they have understanding enough to do so, as well as to give their assent to the faith of the Church as expressed in the Apostles' Creed, which they have never done either in person or by proxy. For these reasons it seems to me it would be wise for the General Conference to substitute one section, for the two we now have on these subjects, to be headed: Form for the Reception of Members by baptism, and the Recognition of such as have been previously baptized.

From this I would eliminate the address to the congregation, the prayers that immediately follow, the extract from the gospel of St. John, and the address to the candidates now in section III § 179; and would begin with the address in section IV, § 180, making only slight verbal changes to adapt it alike to both classes, those who have not been baptized, and those who have. At the close of that address, I would demand of all alike the vow to "Renounce the devil and all his works, the vain pomp and glory of the world, etc.," and get their assent to the Apostles' Creed. I would then inquire, have you been baptized in this faith? Should all answer in the affirmative, continuing straight on, I would exact the remaining vows of obedience to God's commandments, and subjection to the Discipline of the Church, and admit them to membership as now provided for, making only slight changes in the language now employed. But where a part of the applicants have not been baptized, after asking the questions above and getting a negative answer, I would use this brief homily: Christian baptism is not only a sign of profession and mark of difference whereby Christians are distinguished from others that are not baptized, but it is also a sign of regeneration or the new birth, as saith our XVII Article of Religion. It symbolizes, therefore, the work of the Holy Spirit in renewing, changing, and purifying the heart of the believer; and being commanded by our Lord as the means of disciplining the people unto him, is a requisite to Church fellowship. There is "one Lord, one faith, one baptism," saith the Apostle, as also, "By 'one Spirit we are all baptized into one body.'" Seeing then, that these persons profess now to be regenerate, or desire so to be, let us call upon God the Father through our Lord Jesus Christ, that of his bounteous mercy he will ever more give unto them this inward and heavenly washing. I would then have to follow the several petitions as now found in the formula, beginning, "O merciful God, grant, etc.," omitting the words "did shed out of his most precious blood both water and blood," and saying instead, "did shed his most precious blood," believing that the water which flowed from the pericardium pierced by the soldier's spear after death was complete, possesses no significance or power as a means for the forgiveness of our sins. These prayers being ended, I would administer the ordinance in the usual way, and all alike being now baptized, I would exact the vow of obedience to God's commandments, and subjection to the Discipline of the Church, and admit them to membership, and extending the right hand of fellowship, would close with the appropriate prayers and thanksgiving, as in the former case. This arrangement I have given in the Christian Advocate of Dec. 19, 1889, in a regular form, as I would like to see it appear in our Discipline. To that I refer the reader who may feel special interest in the matter.

The formula for the Baptism of Infants in like manner needs revision. I respectfully suggest something like this: Dearly beloved, forasmuch as our Savior Christ hath said, "suffer little children to come unto me, and forbid them not; for such is the kingdom of heaven;" we propose to present this child unto him in holy baptism, that he may thereby be disciplined unto him, and received into his holy Church. I beseech you, therefore, to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant unto this child the constant gracious influence and help of his Holy Spirit, that he may continue in his favor, and being brought into his Church, may be made a lively member of the same. Let the first prayer then be as follows: "Almighty and everlasting God, we beseech thee for thine infinite mercies,

that thou wilt look upon this child, wash him, sanctify him with the Holy Ghost; that he being saved by thy grace, and being received by baptism into the ark of Christ's Church, may become steadfast in faith, joyful through hope, and rooted in love, and may so pass the waves of this troublesome world, that finally he may come to the land of everlasting life, there to reign with thee, world without end through Jesus Christ our Lord."

All the other petitions as they now stand may follow without change, excepting the words "did shed out of his most precious side, etc.," (which I would change as suggested in the formula for adult baptism), and also the charge to the parents. These changes, or something like them, it seems to me might be made with great propriety. Indeed, they appear to be a necessity, if we would be consistent. What say the wise men among us?

J. H. EVANS.

Union City, Tenn.

CHANGES IN RITUAL DESIRED.

MR. EDITOR:—I would respectfully suggest some changes in our formula for the Baptism of Infants. It is true what is said in Discipline sounds well; but if we stop and ask, "What does this mean?" we are forced to the conclusion that it means more than we believe. The "exhortation," the Scripture quoted, and indeed, the entire ceremony proceeds or seems to proceed, upon the presumption that we believe the child is there and then by water to be regenerated. Let it be observed, that it is not the thing itself that I would have changed, but the means of doing it. I suggest some things like the following as more suitable:

Dearly beloved, forasmuch as all are alike invited to become fellow-citizens with the saints and of the household of God, and that our Savior Christ saith, suffer the little children to come unto me and forbid them not, for of such is the kingdom of God; I beseech you to call upon God the Father through our Lord Jesus Christ, that of his bounteous goodness and Fatherly love, he would abundantly bless and mercifully preserve this child now to be baptized with water; that he may be filled with the Holy Ghost, received into Christ's holy Church, and be made a lively member of the same.

Then shall the minister say, Let us pray.

Almighty and everlasting God, we beseech thee for thine infinite mercies that thou wilt look upon this tender compassion upon this child: being saved by thy grace through Jesus Christ our Lord, may he be filled with the Holy Ghost, received into the ark of Christ's Church, and being steadfast in faith, joyful through hope, may it pass the waves of this troublesome world, that finally he may come to the land of everlasting life, there to reign with thee, world without end, through Jesus Christ our Lord. Amen.

O merciful God, grant so to bless and strengthen this child that the new man may be built up in him. Amen. Grant all that all things belonging to the Spirit may live and grow in him. Amen.

Grant that he may have strength to have victory and to triumph against the devil, the world and the flesh. Amen.

Almighty, everlasting God, and so on to the conclusion without change.

I would so change and eliminate, first, because we do not believe that infants need regenerating; second, (even if we did believe that infants needed regenerating), we do not believe infants are regenerated at their baptism; third, to call the attention of our delegates and of the General Conference to the importance and need of a formula for the baptism of infants corresponding to our idea of the relation of infants to the kingdom and grace of God.

And now, if you will indulge me further I would suggest some changes in our ritual for the baptism of adults. I have often felt embarrassed by the divided and lengthy formula of receiving applicants into the Church. And another thing of far more importance: It has often occurred to me that the most important and most impressive part of the ceremony was passed over for all those who had been baptized in infancy. Why could not these two sections be united? and why not leave out such words and portions and Scriptures as seem to squint at baptismal regeneration? I would suggest something like the following arrangement with the changes indicated:

Brethren the Church is of God and it invites all alike to become fellow-citizens with the saints and of this household of God.

Addressing the candidates:—Dearly beloved, you profess to have a desire to flee from the wrath to come and to be saved from your sins; you seek the fellowship of the people of God to assist you in working out your salvation: But as none who have arrived at years of discretion can be received into the Church, or be admitted to its communion, without assuming its obligations, it is my duty to demand of you whether you are resolved to assume the same.

Que. Do you solemnly, in the

presence of God and this congregation renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow or be led by them?

Ans. I renounce them all.

Que. Dost thou believe in God the Father Almighty, etc?

Ans. All this I steadfastly believe.

Que. Hast thou been baptized in this faith?

Ans. I have. [If any have not let them then be brought near the font.]

Then shall the minister say:

Almighty and immortal God, the aid of all that need the helper of all that flee to thee for succor, the life of them that believe, and the resurrection of the dead; we call upon thee for these persons now to be baptized. Grant that they may have power and strength to have victory, and to triumph against the devil, the world and the flesh. Amen.

Almighty, everlasting God whose most dearly beloved Son Jesus Christ for the forgiveness of our sins did shed out of his most precious side, both water and blood and gave commandment to his disciples that they should go teach all nations, baptizing them in the name of the Father, of the Son and of the Holy Ghost. Regard we beseech thee, the supplications of this congregation; and grant that the persons now to be baptized may receive the fullness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. Amen.

Then shall the minister baptize them sprinkling or pouring water upon each of them saying:

I baptize thee in the name of the Father, and of the Son and of the Holy Ghost. Amen.

This done the minister shall proceed:

Que. Wilt thou obediently keep God's holy will and commandments and walk in the same all the days of thy life?

Ans. I will endeavor so to do, God being my helper.

Que. Wilt thou be subject to the discipline of the Church, attend upon its ordinances, and support its institutions?

Ans. I will endeavor so to do, by the help of God.

Then the minister shall say to the candidates: We rejoice to recognize you as members of the Church of Christ, and bid you welcome to all its privileges, and in token of our brotherly love, we give you the right hand of fellowship, and pray that you may be numbered with his people here and with his saints in glory everlasting.

Addressing the congregation, the minister shall say, Brethren, I commend to your love and care these persons whom we this day recognize as members of the Church of Christ; do all in your power to strengthen their faith, confirm their hope, and perfect them in love. Then may follow a suitable hymn, and the minister shall say, Let us pray, Almighty God, we thank thee for founding thy Church—and so on to the conclusion. The reader will understand that these are not intended as the exact words nor this as the very form that we would have incorporated in our Book of Discipline. This is only to indicate the idea. If something like this could be, or should be done at our next General Conference, it would, I venture to say, be very acceptable to a large body of our people, both among the ministry and laity.

J. L. MASSEY.

Fort Smith, Ark.

MISSOURI LETTER.

REV. Z. T. BENNETT:—My dear brother, I am coming through far behind. Give me credit for \$1.00 on your subscription list. My writing to pay for my subscription does not seem to work well.

I am sorry my article on "Is Spoken Language of Divine or Human Origin?" provoked disturbance and criticism from the unknown brother L. A. W. I was writing for your paper; he writes as if he wanted to be noticed. If he only knew it I am in better company than he thinks. I have the best authorities on my side of the question—commentators, encyclopedias, and professors of Biblical Theology. See Benson's commentary on Gen. 1: 3, "God said, &c. Not by articulate voice," &c. Also, see on Exodus 33: 11. "The Lord spake unto Moses face to face or mouth to mouth, as in Num. 12: 8. Not that God hath a face or mouth, or that Moses could behold it, which is denied, verse 29." &c. Thus it appears that the wonderful discovery that God has not a mouth was made before I was a discoverer. Also, see the People's New Encyclopedia of Universal Knowledge, Art. Philosophy,—"Every thing tends to show that language is a spontaneous product of human nature, a necessary result of man's physical and mental constitution, as natural to him as to walk, or eat or sleep," &c. A professor in one of our Missouri colleges, and an instructor of a class in Biblical Theology, said after reading my paper—"It is the truth." &c.

My critic is not consistent with himself in his criticism. At one point he

says, "God taught Adam how to speak. Not indeed as man now teaches the child. Adam was no helpless babe; swaddling clothes, but a man of grown stature, endowed with the power of speech and imbued with knowledge, perhaps far beyond the wisdom and knowledge attained by any of his children. "Now" the next paragraph he has Adam in the kindergarten studying object lessons and reciting them. This is an advance backwards. A full grown man, endowed with the power of speech and knowledge beyond that attained by any of his children, in the kindergarten is rather a contradiction. To say the least of it, this looks somewhat amusing to us Missourians.

The brother seems to know more about the kindergarten folks and their object lessons than he does about men and reason. He classes me with Thomas Paine, Robert Ingersol and Prof. Darwin. I am sure he does not know much about me, however well he may be acquainted with these men. Like the theories of these men the whole of his criticism seems to be based on fallacious reasoning. He lays it down that "God spoke to man first." All of which I most steadfastly believe, and have from my youth up, and never did deny. He argues at length to show this to be the teaching of the Bible. Then he concludes that because God spoke to man first, therefore, God taught man to speak. This is the logical reasoning by which he "made it plain that God taught man to speak." The brother could more reasonably have concluded that because God spoke to man first, man certainly was acquainted with the language spoken. He had originated words then, and had formed a language, and in this language God conversed with him, otherwise he would not have understood his Creator.

The brother is in a fog. He needs the sunlight. Let him study logic and try again. He will succeed in bringing himself into notice. If he will read me correctly he will see that my argument was "from reason and revelation," and my light was therefore "the sunlight of reason," based on revelation. Surely that was not the light that guided Thomas Paine, nor the light Robert Ingersol is following, nor the light from which Prof. Darwin received his theory of the origin of species in the survival of the fittest.

The brother advises me "to lay aside my dark lantern of the sunlight of reason and be guided by the sunlight of Divine truth."

No, no. I cannot "lay aside the sunlight of reason." It is my highest duty to exercise my reason. "Giving all diligence" and with a sincere purpose I must seek to know what God has been pleased to reveal. By the exercise of my reason in examining, "searching" the revelation God has made to me I hope to become established yet more and more in the faith and hope of God's word. My faith is the result of my reason. It is the word of my reason. I believe and therefore speak. My belief may be contrary to my brother's reason, and the brother's belief may be contrary to my reason, and the belief of both of us may be contrary to right reason, yet in him and in me belief and reason must be in harmony. No man can believe what his reason contradicts. The brother might as well advise me to lay aside my Bible as to advise me to lay aside my reason. Of what use would that precious Book be to me without my reason? The reason and the only sufficient reason, I have for believing the Bible is because I cannot reasonably disbelieve it. Of course my faith goes further than my reason. Faith takes me up where reason sets me down. But my faith is the outlook of my reason. Yours truly, H. P. BOND.

LA GRIFFE.

The presence and ravages of a special epidemic, popularly called "La Grippe" can hardly be longer denied. Doctors may disagree on details, and some may even hold that nothing is present more than can be accounted for by our phenomenal weather, yet it is plain that disease is again belting our planet. In the case of cholera the hand is blacker and deadlier, but no more continuous or real. People in any particular locality can not safely account for it by a reference to local causes, from the fact that the effects they would account for are universal. The winter has not been particularly phenomenal north and west in our own country or in Europe, where the disease has prevailed more violently than here. And then, too, its epidemic character is as clear to observation as the course of the sun in the sky.

We leave to the medical faculty the description of the disease, its nature, causes and symptoms, as well as the prescription of its remedies, only interposing the caution to our readers that it is not a matter to be lightly viewed or neglected. Persons of weakly constitutions, and especially those predisposed to pulmonary disorders, should be on their guard. With due care and proper treatment such attacks serve as a means of relieving the system of what if neglected, may be the seeds of some fatal diseases.

100

Next Wednesday, Jan. 29, the State Prohibition Alliance will convene in this city. May the attendance be larger than ever before.

The article by Rev. Dr. M. B. Chapman on our first page contains startling expressions. Are they correct? If not, why not?

On our second page four leading preachers express their views about changes in the Ritual of our Church, and three others were invited to write upon the same subject. If these articles provoke controversy, we request the writers to speak over their own proper names. Later we shall give our own views on this subject.

Arkansas needs and must have a "Working Home for Blind Men and Women." Once established, it can be made almost, if not entirely, self-supporting. Will the press of the State help to agitate and crystallize the movement?—Our Reporter.

We heartily commend this suggestion, and would rejoice to see provision made for such a worthy enterprise. After blind children are educated and trained in handicraft, it would be just as well as generous to provide them a working home in which they can support themselves by their own skill and industry.

As we said recently, Texans will boast—seemingly they can't help it—and they let the general public know the cause of their boasting. The last example we noted specially is the following letter from Rev. J. R. Williams, P. C. of Ingersol Mission, published in the last issue of the Texas Advocate:

"We have quite a sensation in our little town. On yesterday Prof. Page's wife gave birth to four girl babies. Names and weight: Anna, six pounds; Nora, five; Geneva, four and one-half, and Estella, four. They are all living and bid fair to do well. Who says Texas isn't a great State? The children preceding these were twins and are two and one-half years old. Who can beat that? If any, trot 'em out."

As quoted by one of our exchanges the Western Watchman (Catholic) says:

"To say that Protestant Churches have plenty to do to save their own members is ridiculous, as they have neither power nor authority to save anybody. God has nothing to do with them, and their spiritual jurisdiction rests on the same platform as that upon which turner societies and literary clubs stand. Protestantism was founded by apostate and renegade men for unholy and unchristian ends, and the triumph of any Protestant sect in any place is the discomfiture of Christianity in that place. Protestantism is a crime against God and a scandal to men; but public opinion interposes a statute of limitation which says that for that crime no man may be made to suffer here."

This shows conclusively the intolerant spirit of Roman Catholicism, and but for public opinion and our laws men and women might be made to suffer for this "crime" of Protestantism.

We have received the January number of Our Reporter "devoted to the blind of the State of Arkansas" and edited by Dr. J. H. Dye, superintendent of the Arkansas School for the Blind. We are pleased to learn of the continuous growth of this State School, and we hope all the blind children in our State may yet receive the care and instruction generously offered them in this institution. In their report to the Governor the Board of Trustees say "It is with feelings of pride that we refer to the general prosperity of the school for the past two years. There has been a larger number of pupils in attendance during this period than for any former time, evidencing the fact that the persons are being reached whom it is so desirous to benefit. It may not seem credible, yet it is true, that many parents and guardians seem not to appreciate the inestimable privileges that are here afforded to the unfortunate."

Further, "We invite a searching scrutiny into the management of the institution for the term just closing, and trust it will be found, as we believe it will, that the board and superintendent and faculty have discharged their whole duty without fear or favor—solely moved by their obligation and responsibility to the public."

The Presbyterian Banner quotes a writer in the N. Y. Tribune as follows: "Is religion dying out in New England? Look at Vermont, for instance. Forty-two per cent. of its native population live out of the State, and they seem to have carried a great deal of the religion of the State with them, for the regions which are peo-

pled almost exclusively by pure Yankee stock show the greatest religious desolation. In the little town of Halifax there are two extinct churches; and yet in times past this town has sent ten men into the ministry. In Vermont more than one-half of the population are not only unreached, but are absolutely unapproached by any direct Christian efforts. These statements are not inaccurate guesses, but facts which were presented at the recent meeting of the Evangelical Alliance in Boston."

We have previously commented upon the great destitution reported in the New England and some other Northern States. To what extent these reports may be exaggerated we do not know, nor do we know to what extent the great Protestant Churches of our country are employing men and expending money to supply all the destitute regions mentioned. We think, however, the greatest Protestant Church of America could do far more good in efforts to evangelize the people in the North than in appropriations to establish and sustain rival organizations in Southern communities already supplied with preachers teaching the same doctrines and holding to the same forms of church government. In this question there is involved a fearful moral responsibility, and it can not be thrown aside as of trivial consequence.

FALSE AND DANGEROUS TEACHING.

On the late race trouble in Alton, Ill., the N. Y. Witness says:

"It appears that race wars are not confined to the South exclusively, nor to the children of a larger growth who are adept in the use of pistol and shot-gun. Dissatisfied with the separate school provided for colored children by the Board of Education at Alton, Illinois, a number of adult Negroes recently escorted half a hundred colored children to the high school, demanded admission and saw the black youngsters take possession of all the available desks. The colored boys grinned at the white girls, who immediately began to make preparation to leave. But upon the withdrawal of the Negro men the white boys made a fierce assault upon the intruding colored pupils, and books, slates and inkstands filled the air to the utter consternation of the helpless principal. The black children were finally driven out of the room and into the street, where the fight was continued. Would it not be well for the Republican party, which controls the Legislature of Illinois, to see that the Negroes get their rights in that State before they undertake to settle the race problem in States under the control of Democratic Legislatures? Justice, like charity, should begin at home."

The Witness did not show, that the Negroes were denied "their rights" in this case, nor can it show any "justice" in attempts to force colored children into the same schools with white children. Against such procedure, whether in Illinois or Arkansas, whether among Republicans or Democrats, there will be remonstrance and resistance, even to the shedding of blood. As in the case noted, white girls will retire while their brothers bravely assert the rights of American manhood. All honor to the white boys who defied the unjust invasion of that Alton school! And equal contempt for all whose false and dangerous teaching would lead the Negroes of our country to desire and demand, as "their rights," what they cannot secure and hold by any law or force.

Occasionally we read of certain white men favoring and practicing "social equality;" against their choice and its consequences we enter no protest, while the Negroes tolerate them in the delectable enjoyment of such a privilege. But when such white men seek to make their own example a precedent and rule for other white people; when they advocate an enforced association of Negroes and Americans on terms of "social equality;" then we most solemnly and earnestly protest against their teaching as false in principle and dangerous in its consequences. Such men are not wise and safe leaders for the Negroes. Instead of proving to be their best friends they generally lead them into harmful strife and perilous conflict about "rights," which the Negroes do not specially desire and rarely claim on the ground of justice.

Further, thoughtful and intelligent Negroes will, as a rule, gladly and gratefully accept the separate schools provided for their children, as a generous benefaction from their white neighbors; for they well know, that these schools are maintained chiefly at the expense of white citizens. They do not, therefore, demand, as "their rights," either equal representation on the Boards of Education or the mixed asso-

ciation of their children with schools-children in the publicly led or Whenever they are unwisely misguided into making such demands generally, they will undoubtedly lose educational privileges of far greater value to them than any imaginary "social equality." Southern white citizens have paid in taxation over \$30,000,000 to educate Negro children; but they will not continue such liberal aid, when convinced the schools thus provided are to become the occasion for strife and conflict between the races.

LARGE SUPPLY.

The Baptists can supply every school in the land. They can supply every institution of learning with able and efficient professors. They can supply every State with able and progressive legislators. They can supply every bench with upright and just judges. There isn't a district in the land but what you can find some Baptist amply fitted to represent that people in Congress. There isn't a State in the Union but what contains one or more Baptists who could adorn the Senate with satisfaction to every right-minded man. In fact every position from that of a teacher in our public schools to the President of the United States could be filled by Baptists, and then not exhaust our intellectual supply.—Dr. I. T. Tichenor, at the South Carolina Baptist Convention. Dr. Tichenor was evidently in a happy frame of mind when he delivered that speech. He was feeling "very comfortable," so to speak. He had forgotten that he had ever had a toothache, that any one had ever stepped on his corns, or that the biscuits ever had too much soda in them. Well, when a man does indulge in that sort of rhetoric, we like to see him "hump himself," and Dr. Tichenor certainly "humped."—Southern Advocate.

"We heard that Dr. Tichenor made substantially, if not identically the same remarks before the late Baptist Convention in this city, and that some of his hearers felt seemingly 'very comfortable' at the time. While we did not suppose he meant, that only Baptists could do what he claimed—Methodists and Presbyterians could do likewise—we thought such speech might be construed into unnecessary boasting and become a formidable obstacle in the way of some worthy and aspiring Baptist.

From our observation, especially in the last campaign, many patriotic Baptists in Arkansas feel 'very comfortable' in the thought, that they have the ability to fill all the offices. We heard of seventeen of them in one county chasing a few offices during the "dog days" of 1888. Since Dr. Tichenor delivered himself so freely and hopefully, there may be even a larger number willing to serve their country in official capacity. But we must wait to see.

THE ROUND TABLE.

This is the name chosen for the new paper to be established in Nashville, Tenn., with Rev. Dr. D. C. Kelley, as the principal director of its thought and purposes. The notice we received states that more than thirty eminent American writers have agreed to contribute twelve articles each during the first year.

The paper "will contain articles on politics, religion, science, art, the leading topics of the day, serials, short stories, etc. The writers are to be such as can speak from large acquaintance with the topics with which they deal.

In short, it is designed to give expression to the best thought of the South and to cultivate Southern literature, now giving promise of such great results. Among its contributors, also, will be many eminent Northern writers, and this will be one medium through which the North and the South may speak to each other freely and independently. This will result in benefit to both sections, but particularly to the South, whose best thought and modes of action have not been properly made known to the world."

The paper will be issued Feb. 1, price \$2 per year. Write for sample copy.

INTERESTING SUNDAY SCHOOL FACTS.

From the document containing the Sunday-school report of the Memphis Conference we quote these items:

"1st. In the United States and Canada there are about One Million Three Hundred Thousand Sunday-school officers and teachers, and nearly Ten Million Scholars. It is estimated that if each officer and teacher received one dollar each per Sunday for their services, it would require Sixty-Five Million Dollars per year to pay them. And not one dollar is paid for such service. Was there ever such a grand host on the

face of the earth? And ought not the Church to rally to their support with a burning zeal that would put

to shame the pun Twenty-Nine Per Cent. now given?

2nd. There is no institution living that can be conducted at so small an expense and show such splendid results as the Sunday-school. A contribution of a few hearts that have been touched by God's finger, a very few dollars, a little room or schoolhouse somewhere, and out of it has come many, many times one of the Lord's giants who has touched the third Heaven.

3d. A learned Frenchman having traveled in America, after returning home, wrote a book entitled "Information for the People," in which he states: "I found an institution in America called the Sunday-school. It is held on Sunday, and the teachers will not have any pay for their labor. I prophesy that the perpetuity of that nation will rest upon that Sunday-school." And is not every intelligent Christian beginning to believe that same thing? The old Talmudic proverbial saying: "The world continues to exist only by the breath of the children of the schools," was no truer then than now.

THE ITINERANT PREACHER.

MY DEAR METHODIST.—Who does so much work as a faithful, earnest, itinerant preacher? Whose compensation is half so meagre? A pastor being asked by a merchant, "What is the amount of your ministerial work," replied, "In the first place, I write every year what, if printed, would fill two octavo volumes as large as any man who devotes himself to authorship would think of composing in the same time; secondly, I speak as much every year as a lawyer in good practice speaks at the bar; thirdly, I spend as many hours in making and receiving professional visits as are spent by an ordinary physician." The merchant answered: "None of us would do half your work for four times your pay." This looks like an enormous amount of work for one man to do, and yet it is not overdrawn; nor, is it more than is demanded. Let me state a well-known case. A man during his first year's ministry, in one of our Conferences, preached one hundred and eighty-four sermons, delivered forty-one lectures at the weekly prayer-meeting, heard a class every Sabbath in the Sunday-school, and wrote thirty-nine sermons averaging twenty-eight pages each, made five hundred and two pastoral calls and completed the first year's course of study. What were the results? Over \$600 spent in church improvements; more than \$100 in Sunday-school literature; the Presiding Elder's salary paid in full, and though the preacher received a little less than \$400, it was \$300 more than the Church had ever paid before. The membership increased two hundred fold. This Church was packed at every service and the same talent that held it, at the bar would have commanded more thousands than the pastor received hundreds.

A minister does not preach for the sake of getting pay; neither does a bird fly in the air for the sake of getting wings; still, a minister must have money or he cannot live to preach, as a bird must have wings or it cannot mount the air. The greatest things depend on the smallest. Milton's Paradise Lost could not have been written without food.

If Jacob's ladder could be let down from the skies, in order that the minister might go into heaven on Sabbath night after preaching and remain there all the week; and come down every Sabbath morning so spiritually minded and so full of heaven that he would preach almost like an angel, our Methodist people would seriously object to it, and insist on having their pastor with them every day in the week—nights included. Our people are right and all they need to do is furnish their pastors such a material sustenance as will make it unnecessary to grovel in the earth. If our ministers be held down with cares in regard to their daily bread, they will not rise to communion with celestial thought. It may be said of more than one minister in almost every District, he spent his study hours in earning money for his board.

Many a faithful, true, minister must of necessity, neglect his mind in preparing for his body. Precarious and incompetent support prevents many men of talent and character from both entering and succeeding in the ministry. The high Christian scholarship so imperiously demanded by the wants of the present, will not be attained so long as ministers are fettered by burdens which ought to be borne by the laity. So long as he must perform the duties of a pastor to the people and also the duties of a people to the pastor, breaking to them the bread of life, and getting for himself the bread which they ought to give him, success is impossible. In this age a minister might as well tie up one lobe of his lungs as shut up his books and cease to study, for "they are spirit; they are life."

A minister of the gospel must be an intellectual man in the highest sense of that term; the sense of keeping his in-

tellect not merely inquisitive but inquisitive for the truth, not perfunctory for what is novel but intent on what is right and eternal; not hankering after an artificial stimulus but enjoying the food that nourishes the soul. By prolonged toil must he discipline himself to think precisely, else he will not define the truths of religion rightly. He must sharpen his intellect, so as to distinguish things that differ; for some of the most impassioned controversies of the day arise from confounding revelation with inspiration, grace with mercy, chastisement with punishment, atonement with redemption, holiness with goodness, sin with evil, patience with humility. He must widen his intellect so as to place together various truths, and not place one where it must crowd out a more fitting one. It is not the single doctrine alone, it is the system of doctrines, which must attract the gaze of the spiritual astronomer, one truth revolving with other truths around a distant luminary, and one constellation of truths revolving with other constellations around the mysterious, attractive center.

By a prolonged effort must the preacher wake his mind up to an enthusiasm in sacred science, so that he may originate for himself what he utters, even although it may have been originated a thousand times before. He learns to use words that quiver with vitality, when he discovers what perhaps other men had seen. He gains a certain life and spring of utterance from having invented what had perhaps been found out already. His ideas must be fresh in order to be refreshing; therefore must they well up from his own mind, just as if the like ideas had never gushed from any other mind—the mind being a fountain, not a mere reservoir. A true sermon can not be composed; it must be like the poet, born, not made; and when preached the second time, it cannot be taken up as an adopted child, but must be born the second time, with pains and labor, in the image of the mind that is its mother; so will the sermon be a breathing, growing power. An intellect mighty in the Scriptures and kindred with the divine intellect, makes a sermon like an electric wire vibrating with an influence from above and conducting to the heavens the light and the heat of a higher sphere. The Savior of men was an intellectual preacher. He stimulated thought. He awakened curiosity. He started men to inquiry. How can these things be? He excited men to grapple with his words and at length to say: "Declare unto us this parable." Men did not sit at their ease when he preached. They worked on his great ideas. They tasked themselves to grasp his meaning and revolve what he had thrown before them. He stood above his hearers. He dropped seed down into their minds. These minds acted on the seed in darkness for a time; but still acted; and, when the time was fulfilled the seed swelled out and grew up and bore fruit, and after he was glorified, his disciples remembered his words and wondered at their germinating power.

But it is said that if a pastor be intellectual he will neglect his outward duties. No. He performs them better if he add to them severe mental toil. If he be intellectual he will become a theological wrangler, it is said. No. No. If a minister will keep himself familiar with the profoundest works on logic and psychology, familiar with theological works that teach Methodism, he will have neither time nor inclination to wrangle. A theological fight results from a famished train. The old oriental inquiry was: "Does the wild ass bray when he has grass?"

It is said, that if ministers be intellectual they will become ambitious. There is more danger of their becoming ambitious if they be not intellectual. That man is humble and chastened who bends himself to the question: "What is truth?" For truth dwells in the temple which unbars its doors to none but men walking softly and stooping low. For, the truth is God himself and He makes the meek spirit His temple. But the minister, above other men, must train his powers to rise above himself and the world, to walk in the Spirit, to walk with God. As Methodists we have nothing to rely on but our character, fashioned by the teachings, and sustained by the grace of God. One chief glory is, that we must have a spiritual mind or we are bereft of spiritual power. The divine right of Methodism is vested in its fitness to teach that our weakness is in ourselves and our strength is in God; and unless we learn this lesson by heart, our peculiar faith is vain, our preaching is foolishness, and of all sects we are the most miserable. In learning, as a Church, to-day, we are abreast with the brightest, noblest minds of the age; let the willing hands of the laity keep every minister's hands free—see that his temporal wants are met; and let every minister see that his head, his heart, his learning, are all consecrated to God. A true minister, when he receives the action from the Holy

One, whereby he knows all spiritual things, almost loses the knowledge of his former self, and, like the Apostle,

says in a vague way: "I knew MAN;" "What man did he know?" "I knew a man in Christ;" who is he? "I knew a man in Christ about fourteen years ago;" where is he now? "Whether in the body I can not tell, or out of the body I can not tell, God knoweth;" "I knew 'such a one caught up to the third heaven;' I do not identify him by any name, but 'I knew such a man, how that he heard unspeakable words; of such a one will I glory, yet of myself I will not glory, but in mine infirmities;' for 'when I am weak then am I strong.'" "I can do all things through Christ that strengtheneth me." ARION.

HOT SPRINGS MISSION.

DEAR BRO. BENNETT:—Before leaving my old charge (Tulip c't) I frequently promised those good people that they should occasionally hear from me through the columns of THE ARKANSAS METHODIST. This, of course, was to be in the event we had your permission. Now, I have delayed writing until the first day of the second month since our arrival here. One month ago yesterday we moved into our present home, and am glad to say that the good people here have made as feel very much at home since the time of our coming among them.

On the evening of the day we landed here we were greeted with the usual storm that is wont to sweep through the homes of the itinerant, leaving so many good things in its wake. This one struck us in a very opportune time as well as to "pound" us just in the right way. The good things strewn along its track furnished fine "picking" for quite awhile. And I tell you, Mr. Editor, I like it too. I am no admirer of Dr. Tanner, nor his method of gaining notoriety. If I ever fast forty days it will be because I can't help myself. I have been a fine feeder all my life and the devil can come nearer leading me into temptation along this line than almost any other. He never fails to give me a round on Friday before Quarterly meetings—our regular fast days. An indication calculated to awaken fears along this line has not occasioned the above remarks. No, no; quite the reverse is the case here. Hot Springs abounds, in the greatest plenty, with eatables rich and rare. So I feel that I have nothing to fear as regards my eating. I know there is a very significant financial line lying here between a fine appetite and the source whence cometh these good things. The pocket book and the appetite bear a relation to each other that is so important that it cannot be disregarded; but these reflections do not present to our mind any ground of serious apprehension. The living is here and the leverage necessary to raise it and bring it into desired relations, and I see that these good people here are determined that while such is the case, that their preacher shall have his share. I'm not scared a bit.

Well, I must talk a little about something else. As important as it is, there is something even better than the richest material viands; that is, the religion of Jesus. It affords me so much pleasure to be able to say, that I have found in the Hot Springs City Mission some as fine specimens of deep, earnest piety as I have ever met. These people love God and the Church and His preachers too. These are a loyal folk. When they have a preacher and learn to love him dearly—as they have both my predecessors—and he is taken from them they do not kick about it, but yield him up cheerfully, and with outstretched arms of welcome receive the new preacher to their hearts and homes. So they have received this writer and his family.

And now, as I have written the above about my new field and home, and could, if not trespassing on your valuable space, say many other well deserved things, I desire to make a brief mention of some of my old parishioners. Since coming here we have been treated to a nice missionary quilt, sent to us by the Woman's Missionary Society of Bethlehem Church on the Tulip c't, and was delivered to us by the hand of Bro. Moore, our beloved Presiding Elder. This quilt has on it the names of many of my old parishioners, as well as the names of others in Arkadelphia and vicinity. On the center square are grouped the names of this writer and family, reminding us how these dear ones used to gather round us and make myself and family the center and objects upon which they delighted to lavish love and generous kindness. As long as we live will we remember, appreciate and love you, my dear brethren, sisters and friends. I have never received a present that I prized more highly than this one. As a Society you are a little more than one year old, but I dare say, you are the leading society in the country—to be found in this great State of ours. God bless you and lead you on to still grander results!

I wish here to acknowledge similar gifts, (except they were not Missionary quilts) while at Tulip, from the Churches at Cypress and Caldwell's

LITTLE ROCK, AR

CHRISTIAN LIFE.

WE'VE ALWAYS BEEN PROVIDED FOR.

"Good wife, what are you singing for? You know we've lost the hay; And what well, do with horse and kye is more than I can say; With the sun, with storm and rain, We'll lose both corn and wheat." She looked up, with a pleasant face and answered low and sweet: "There is a Heart, there is a Hand we feel, but cannot see; We've always been provided for, and we shall always be."

He turned around with sudden gloom. She said "Love be at rest; You cut the grass, worked soon and late, you did your very best. That was your work; you're naught at all to do with wind and rain; And do not doubt but you will reap rich fields of golden grain, For there's a Heart, and there's a Hand we feel, but cannot see; We've always been provided for, and we shall always be."

"That's like a woman's reasoning; we must because we must." She softly said, "I reason not; I only work and trust."

The harvest may redeem the hay; keep heart what e'er betide; When one door shuts, I've always seen another open wide. There is a Heart, there is a Hand we feel, but cannot see; We've always been provided for, and we shall always be."

He kissed the calm and trustful face; gone was his restless pain. She heard him with a cheerful step go whistling down the lane, And went about her household tasks, full of a glad content, Singing to time her busy hands, as to and fro she went: "There is a Heart, there is a Hand we feel, but cannot see; We've always been provided for, and we shall always be."

Days come and go. Thanksgiving-time—and the great fire burned clear; The farmer said, "Dear wife, it's been a good and happy year; The fruit was gain, the surplus corn has bought the hay, you know." She lifted then a smiling face, and said "I told you so. For there's a Heart, and there's a Hand we feel but cannot see; We've always been provided for, and we shall always be." —Selected.

DO JUDGMENTS MAKE MEN REPENT?

We well remember hearing the late Dr. J. D. Mitchell, of Lynchburg, Va., discussing this question. He urged upon his hearers the fact that calamities, even those that are clearly heaven-sent, do not ordinarily soften the heart, or lead men to repentance. The illustration that he used was from the yellow fever epidemic, in Norfolk, Va., some thirty years ago. After so many dwellings had been desolated by death, and so many family circles had been marred, one would have expected the subsequent season to have been one of seriousness and religious concern. Dr. Mitchell said that it was just the reverse; the winter that followed was one of the gayest.

Perhaps about twenty years ago, the railroad train on which the writer was riding ran into a tree that was lying across from one side of a "cut" to the other, just above the track. It demolished the smoke stack and the upper parts of the locomotive. Fortunately the tree broke before it had wrought wreck and ruin to the passenger cars. At such a time, one would have expected the spirit of gratitude to God for such a happy deliverance from danger. Instead of this, with many of the passengers it was a season of levity. Within ten minutes after the accident, we heard some of them exchanging bets on the length of time that would be needed to procure a new engine and proceed on their way.

The terrible disaster at Johnstown, Pa., is fresh in the minds of our readers. As it were, in a moment, without warning, the dam in the Conemaugh gave way, and suddenly swept into eternity thousands of men and women. How many of these were unconverted, and unprepared, we know not. The event is one which should lead to great seriousness all over the country, but especially in that locality. And, yet, one of the latest reports from that town is, that before the debris of the flood had been fully cleared away, and before a single winter has passed, the people there are so eager for the revelry of the theatre, that they will have it, even at the risk of going into a building that had been long ago condemned as unsafe. They went to the play. On a false alarm the crowd began to rush for the doors; ten persons were killed, and many others were injured.

Dr. Mitchell was right; not divine judgments, but regeneration is that which will remove the love of the world from the heart.—Christian Advocate.

THE OPEN VISION.

One summer evening while stopping in a beautiful suburban home not far from our city, I was told this story by one who had lately been an inmate of the house:

A maiden, about sixteen years of age, had all her life been the unconscious victim of a blemish in her eyes that hindered perfect vision. A surgical operation was finally agreed upon, and successfully made. The girl was kept within the house until her eyes gathered full strength and was permitted gradually and sparingly to go out doors. It so happened that some time elapsed after her recovery before she went into the open air after nightfall. One evening she rushed into the parlor with face aglow with excitement. The joy of a great discovery illuminated every feature.

"Oh come!" she exclaimed, "come out quickly to the lawn, and see what beautiful things have appeared in the sky!"

Her friends hastily followed her out-of-doors, wondering what might have occurred. They saw nothing.

"What do you mean?" they asked her.

"Look!" she said pointing eagerly heavenward, "don't you see those bright things up there? They are there—and there—sparkling all over the sky!"

"My dear child," said one who loved her, "those are the stars."

Yes, the stars, which she had not seen before. Friends could hardly take in the fact that for all the years of her life the dear child had been moving through God's world with a limited vision, seeing only what lay close around her, utterly oblivious that there were stars, hosts of stars, all over the sky, and all so very beautiful. How strange it seemed!

I think of something far more strange—ay, and pitiful. O, souls of men! heaven is full of shining lights that God has hung out to charm the pathway to His eternal home, to lure you upward, to show you how far eternity exceeds time in beauty, how far heaven rises beyond earth in value and glory. Yet, O, friends, your eyes are still withholden. You do not see; you do not comprehend. O for the hand of Him who opened the eyes of the blind when he walked this world to touch your soul and give you sight of these realities.—H. C. McCook, D. D.

HIS LAST SONG.

Rev. Dr. Thomas Brown gives the following respecting the last days and the last hymn of Dr. Horatus Bonar: "When laid aside from public work, he was gradually sinking under the infirmities of years and finding solace and comfort in God's exceeding great and precious promises. At last, as the end drew near, there was complete prostration, and month after month much weary suffering. How this was borne he has told us as none but himself could have done. Once more there came from the sweet singer his last hymn. Not even when prostrate in utter feebleness had his right hand forgot its cunning. Not in all religious literature would it be easy to find anything more deeply touching than these verses with which this imperfect tribute to his memory may fittingly close."

"IN ME YE SHALL HAVE PEACE."

Long days and nights upon the restless bed Of daily, nightly weariness and pain; Yet thou art here, my ever gracious Lord, Thy well-known voice speaks not to me in vain:

"In Me ye shall have peace."

The darkness seemeth long, and even the light No respite brings with it, no soothing rest For this worn frame; yet in the midst of all Thy love revives. Father, thy will is best.

"In Me ye shall have peace."

Sleep cometh not when most I seem to need Its kindly balm. O Father, be to me Better than sleep, and let these sleepless hours Be hours of blessed fellowship with thee, "In Me ye shall have peace."

Not always seen the wisdom and the love, And sometimes hard to be believed when pain Wrestles with faith, and almost overcomes; Yet even in conflict thy sure words sustain:

"In Me ye shall have peace."

Father, the flesh is weak. Pain would I rise Above its weakness into things unseen. Lift thou me up; give me the open ear To hear the voice that speaketh from within,

"In Me ye shall have peace."

Father, the hour is come—the hour when I Shall with these fading eyes behold thy face, And drink in all the fullness of thy love; Till then, oh, speak to me thy words of grace,

"In Me ye shall have peace."

—Southern Christian Advocate.

ALL NIGHT IN PRAYER.

The writer does not refer to the well-known case of our divine Redeemer as recorded by one of the evangelists, but to that of a humble follower of His.

A precious revival had burst, as it were, upon one of our Churches, to the surprise of most of the members of it. They were not expecting it, or prepared for it. If they had been praying for it in a cold formal way, they hardly expected their prayers to be answered. But now the Lord was manifestly among them, reviving His people and converting the impenitent. How should they account for it? True He had graciously said: "Ask and it shall be given you;" but they have not been asking in a way that authorized them to expect such a blessing. But some one has been praying, if no more, was the reply. And so it was.

It was ascertained that one humble woman had spent the whole night in prayer for the very revival that God was then giving them. How precious the reward! And have we none among us at this day to feel enough for the impenitent, enough for the glory of God, to spend all night in prayer? One night, we have preaching, and that which is good, and perhaps enough in general of it; but what the Church now seems to need especially is praying "on the part of the members. May they become so burdened with the worth of souls perishing in sin that they cannot rest by night or by day, but as they cast their burdens upon the Lord, then the windows of heaven will be opened, and the blessings abundant will be showered down upon us.—Presbyterian Journal.

FOR ABUSE OF ALCOHOL.

Use Horsford's Acid Phosphate. Dr. W. E. CRANE, Mitchell, Dak., says "It has proven almost a specific for this disorder; it checks the vomiting, restores the appetite, and, at the same time allays the fear of impending dissolution, that is so common to heavy drinkers."

OUR YOUNG FOLKS,

THE BIBLE NEGLECTED.

In the gloomy cell of an Indian jail number of prisoners were listening to a gentleman entreating them to study the Scriptures. Wishing to ascertain if they possessed the precious volume he put the question, "Have any of you the Bible?" After a pause a soldier under sentence of death for murdering a black man, broke the silence, and, amidst sobs and tears, confessed he once had a Bible. "But," said he, "I sold it for drink. It was the companion of my youth; I brought it from my native land. O, if I had listened to my Bible, I should not have been here!"

A GOOSE TANGLE.

A correspondent of the Congregationalist writes to the boys and girls: "You have been having some short stories which were puzzles in this department lately, and I send you another. It is a real true story and happened in one of our large western cities. If you know much about the west, you are aware that there are a great many people there who come from Norway and Sweden, and of course it takes them a good while to learn our language. Sometimes they get quite puzzled, and perhaps when you hear what I am going to tell, you may be puzzled too."

"A Swedish man who was a tailor sent to a large hardware store the following order:

"Please send me two (3) tailor's gooses." Then he didn't think that sounded right, so he scratched it out and wrote: "Please send me 2 tailors' geeses." This did not suit him, so he erased it, and then wrote: "Please send me one tailors' goose, and another just like it." Don't you think he was rather bright? Now what should he have said, and what is a tailor's goose?"

FILLIAL LOVE.

One day some men who had been condemned to hard labor, on the public works, for various crimes, were occupied in repairing one of the streets in Vienna.

There passed that way a good looking, well dressed young man; he stopped near one of the convicts, embraced him affectionately and went on. A State officer had been at his window during the scene, and was much astonished at it. He had the young man brought to him and said: "My friend, there is something very peculiar in embracing a convict in the street. What will people think of you?"

The young man said nothing for a few moments, but soon recovering himself he replied: "My Lord, I only followed the dictates of duty and my heart, for the convict is my father."

Touched by these words, and admiring the noble conduct of the young man, the official hastened to tell the Emperor what had happened. The sovereign recognized the beauty of the filial act, and gave the convict's son an important place. He wished at once to show that the punishment of crime should be individual, and not general.

and that nothing should interfere with the Divine precept: 'Honor thy father and thy mother.'

Let us never deny nor desert nor despise our parents, no matter how they may be situated, for surely they are our best earthly friends. If they are unfortunate it would only add to their sorrow for us to turn against them in their dark days.—Ex.

A YOUNG MAN'S HISTORY.

I first saw him in a social party. He took but one glass of wine, and that at the earnest solicitation of a young lady to whom he had been introduced.

I next saw him when he supposed he was unseen, taking a glass to satisfy a slight desire. He mocked at the thought of danger.

I next saw him late in the evening in the street, unable to walk home. I assisted him thither and we parted.

I next saw him reeling out of a low groggery; a confused stare, was on his countenance and words of blasphemy were on his tongue, and shame was gone.

I saw him once more. He was cold and motionless, and was carried by his friends to his last resting place. In the small procession that followed every head was cast down. His father's gray hairs were going to the grave sorrowing, his mother wept that she had given birth to such a child.

I returned home musing. I opened the Bible and read: "Be not deceived; drunkards shall not inherit the kingdom of God."—Baptist Witness.

REVEALED.

A detective who had been very successful in discovering and arresting criminals under every disguise, said lately: I have but one rule to guide me. I obtain a picture of the man and examine the eye. Then I search for that eye. Every other feature of his face, together with his height, his size, his dress, he can alter. But his eye he cannot change. That tells the story.

A gentleman who has long made a study of amateur photography, asserts that its chief interest to him lies in the unconcealed revelation of character in a photographed face. "If a man have any noble or mean trait latent in his nature, unknown to the world, it comes out in his photograph."

Hawthorne declared that dominant family traits and likenesses were "always revealed in these sundraw pictures, even though they might not be visible on the real faces of the sitters. These assertions, if correct, only illustrate a truth which is as old as mankind; that as years go by, the character of a man writes itself indelibly upon his face.

Not only the action, whether mean or noble, but the secret thoughts, which are never put into deeds—the sensual imaginations, the cruel purpose, the lofty hope, the kind feeling—all these record themselves upon the features, or at some unexpected moment peep out at the world from behind the eyes.

The sin which we welcomed as a pleasant guest in youth, may be hateful to us in middle age, but we can never again make it a stranger to us. Some look or mark in our faces betrays to a keen observer that we were once familiar with it.

Among the superstitious legends of the Scotch, there are many stories of an unclean wicked little fairy, who obtains entrance to a house, and lives thereafter in the cellars and coal-bins, taking a mischievous part in the family life.

His persecutions become so intolerable to one household, we are told, that they hired a new dwelling, and at a great cost "fitted" from their old house, going secretly by night, to escape their tormenter. But when the cart with their movables entered the gate of the new home, the shrill, hateful voice of the wicked fairy was heard from among them, crying "Here we are!"

The legend hints at a terrible truth. How many men have rushed from one occupation to another, from home to home, from country to country, to escape some vice or habit which had grown loathsome to them! Alas, they could not travel away from themselves.

God's grace, it is true, can banish the evil spirit from the heart, but the mark of its foot-print remains upon the threshold while life lasts. It is in youth that we must shut the door if we would keep that inner chamber undefiled.—Youth's Companion.



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ARKANSAS METHODIST

WEDNESDAY, JAN. 15, 1890.

OBITUARIES.

BARNETT.—Daniel V. Barnett was born Dec. 31, 1837, and died Jan. 2, 1890. God gave little Dan to the father and mother to sweeten life for a time, and then sent the angels after him, and took him home to heaven to live with him forever. He was a sweet-spirited, lovely child, and everybody loved him who knew him. But the little fellow is at rest now, with God and the angels in that bright world above. May God help the heart-broken father and mother to meet him there after awhile. **C. C. GODDEN.**

HEARIN.—Ellen E. Hearin was born April 12, 1870 and died Jan. 1, 1890. She joined the Methodist Episcopal Church, South, at Parker's Chapel under the ministry of Rev. J. H. Gold in 1886, and lived a Christian until death translated her to the Church triumphant. In childhood Betty was an exceedingly bright child, but at thirteen years of age that fearful disease epilepsy attacked her and claimed her for a victim. All that medical skill could do was done for her; she struggled for nearly seven years against the fearful disease; her mind became impaired, her bodily suffering was great, but blessed be the Lord, she is done suffering. "Blessed are the dead that die in the Lord." Jan. 2, 1890. **J. H. BRADFORD.**

TAYLOR.—Mary D. Lillian, daughter of E. S. and Belle Taylor was born April 14, 1884, and died Dec. 17, 1889. Lillian, and naturally, a sweet disposition; she would "give up" to her little brother rather than cause a disturbance. The evening she was taken sick, she said to her little brothers (younger than herself), "lets be good, and not tell any stories so we will go to heaven, when we die and see little Bertie (her sister who died about a year ago)." Then she was taken with a chill and said, "ma, I want to die and go to heaven. She grew worse and a few days after she was taken, she said, "ma, I want to say my prayers." Her ma repeated the little prayer, "now I lay me down to sleep," she repeating it after her. When through she said, "now let me go to sleep," and went off into a lethargy from which she never awakened again until she opened those little eyes in that

"Beautiful land, where angels stand. We shall meet in that beautiful land." **GRANDMA TAYLOR.**

HUEY.—Julia C. Huey, nee Chipley, was born in Lexington, Ky., Sept. 12, 1812, and died near El Dorado, Ark., Dec. 31, 1889. She was married to E. B. Stedman, March 20, 1833; moved with her husband to Union Co., Ark., Dec. 1849; was left a widow Jan. 27, 1850; was married the second time June 6, 1852, to Thomas Huey. In October, 1865, she was again left a widow and so remained during life. She embraced religion in early life and joined the Methodist Episcopal Church and was devoted to the Church during life. She was educated, intelligent and refined, a great reader, and was an admirer of THE ARKANSAS METHODIST. She was beloved by all who knew her. During her last sickness her sufferings were great though borne with Christian patience and resignation. Her house was set in order. Two sons and a daughter and several grand-children are mourning their loss. Several children have preceded her to the spirit land. Her two sons are not religious. May the good Lord sanctify this affliction to their salvation. Jan. 2, 1890. **J. H. BRADFORD.**

KIRBY.—Mary J. Kirby was born in Tenn., Nov. 12, 1827, and died Nov. 12, 1889, while on a visit to her son in Texas. Sister Kirby professed religion when twelve years of age and joined the Methodist Church in which she lived a devoted Christian to the day of her death. It was my privilege to be acquainted with her the past year, as her pastor, and I don't think I ever knew a more devoted Christian than she was. Her everyday life was a bright example of Christian consistency. Sister Kirby was loved by all who knew her, and those who knew her best loved her most. She leaves four children; two sons and two daughters, who mourn their loss. She lived to see them all converted and in the Church, which was a great comfort to her. Mother is gone. No more will we hear her kindly voice or listen to her loving words of instruction. May the Lord bless her bereaved children and help them to live so as to meet her in the sweet bye and bye. **E. M. DAVIS.**

MURPHY.—Isaac Murphy died at Fourche Dam in Pulaski county, Ark. on the 11th of November, 1889 aged 36 years. The deceased was a native of Alabama. His father moved to Arkansas before the war. He was reared in a very pious family; the mother taking great pains to impress upon her children, the importance of experimental religion. Bro. Isaac joined the Church under the ministry of the writer, and was a faithful member of the little church at Pleasant Grove, on the Liberty circuit. He lived a true Christian life and was sustained by our holy religion in his last moments. One of his neighbors says, "I never saw such Christian fortitude stronger evidence of true religion. The last intelligible word I ever heard him say was on Sunday morning, when I bid him farewell. He threw his arms around my neck and told me not to be uneasy about him. 'God said he has heard all my prayers.' He was not rich in this world's goods, but rich in faith and an heir of the kingdom. His death was universally regretted by all. He was buried at Union Church in Saline county, where he was raised, amid the tears and sobs of his old neighbors and friends; one of his old school-mates officiating at his burial. A better man than Isaac Murphy would be hard to find. But he is safe in the home of the good. He leaves a devoted wife and two little children.

May God sustain the widow and the little ones that they may meet in heaven. **A. HUNTER.**

ATCHLEY.—Seth Isaac, son of Rev. Robert C. and C. J. Atchley was born January 30, 1836, baptized Oct. 1886 by Rev. W. R. Harrison, and died Dec. 30, 1889, aged three years and eleven months.

The subject of this sketch was a bright and very affectionate little boy; greatly beloved by all who knew him. It was not my privilege to know little Isaac until his last illness; but watching by his bedside during the last two days of his sickness, and bending over him while breathing his last on earth, kindled a flame of burning love for the patient little sufferer. And now as I sit in the presence of this bereaved parents, and hear them portray the many good little words and deeds of their absent little darling son I feel that heaven is becoming more attractive by his presence there.

Sleep on, little Isaac, your musical voice will not be heard anymore on earth but we have a strong hope that we will hear it swelling the glory of God in the "home over there." A dark cloud seems to have fallen over the family altar of our dear brother and sister Atchley in the loss of this precious little boy. But cheer up, parents, just a little while and you can go to him. Your brother, **O. H. KEADLE.**

HARRIS.—Lucy A. R. Harris (nee Revis) was born July 14, 1810, in Granville Co., N. C. and was married to Anderson G. Harris in 1827, and came to Arkansas in 1857, and died at the residence of her son, H. C. Harris, in Pike Co., Ark., Nov. 11, 1889, in the full triumph of a better home. Sister Harris was converted, baptized and received into the M. E. Church, South, at Marvin, on Washington circuit, October 11, 1886, in the 76th year of her age, by this writer. Her son, Thos. H. Harris of Hickory Creek, Ark., writes us that "he didn't think he ever saw any one enjoy religion any more than she did. She would talk and shout and tell her children how precious the Savior was, on Sunday before she died Monday night." She regretted she had not served and loved the Lord all her life. She was the mother of twelve children, five of whom had preceded her to the better world. Her husband also died in 1877. We trust we will all meet her in heaven, is the prayer of her former pastor, **JOHN R. SANDERS.** Warren, Ark.

FOLSOM.—Darius Folsom was born in N. C. May 31, 1811. From N. C. he moved to Tenn. and spent a number of years in the town of Columbus. From Tenn. he moved to Ark. The last years of his life were spent in Woodruff county. On the morning of Jan. 7th at McCorky Ark. he died in peace, and on the following day we laid his body to rest in the burying place of the Odd Fellows near De View, Ark.

Seven years ago he was the first to call on us at the parsonage soon after our arrival at De View. Being a stranger he introduced himself. He at once won our respect which soon ripened into love. I was his pastor for three successive years; during those years I never had a more faithful member. Though far advanced in life he rarely ever failed to occupy his accustomed place in the congregation. As a Christian and a member of the Church he was prompt and faithful. This regularity, promptness, and consistency were marked characteristics of his life. He was not demonstrative, but humble and faithful. To know him was to respect and honor him. His religion was a religion of principle. If he differed with others, it was an honest difference. His life was one of faith and hope. He has left us with a legacy of godly example not of empty profession. His faith and hope which sustained him amid the storms and adversities of life gave him peace and triumph in death. After some four weeks of confinement and suffering, during which time he expressed himself as only waiting the will of God, he at once ceased to breathe and passed away. He leaves several sons and daughters of respectability and honor to mourn his death. They honor the same God and trust the same Savior, and hope to meet their father again. **N. E. SKINNER.** DeView, Jan. 9th, 1890.



"AGE CANNOT WITHSTAND HER."
remarked an old gentleman, as he gazed fondly upon the comely little woman by his side; "but frankly," he continued, "at one time I was afraid cosmetics would. The silly little woman, in order to appear youthful, plastered her face with different varieties of whitewash, yellow 'basins,' 'creams,' 'lotions,' etc." "Yes," interrupted the little woman, "I did, until my skin became like parchment and so pimply and coarse." "Well," said the listener, "what do you use now?" "Use," was the reply, "nothing but common sense and Dr. Pierce's Golden Medical Discovery. Common sense told me that if my blood was pure, liver active, appetite and digestion good, that the outward woman would take on the hue of health. 'The Discovery' did all those things and actually rejuvenated me." If you would possess a clear, beautiful complexion, free from blotches, pimples, eruptions, yellow spots and roughness, use the "Golden Medical Discovery." It is guaranteed to do all that it is claimed to, or money paid for it will be promptly refunded.

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"A neighbor of ours who was rendered nearly blind from scrofula, was entirely cured by using three bottles of Ayer's Sarsaparilla." **Stephen & Best, Druggists, Ball Play, Tenn.**

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From Rev. Jas. H. Potts, D. D., editor of the Michigan "Christian Advocate," Detroit: "We are jubilant. If all your instruments are as fine in appearance, and as pleasing in tone as this one, your patrons will rise by the hundred." **From Hon. L. B. Cobb, Greenock, Texas:** "The Organ bought of you for Methodist Sunday-school has been tried and is all right." **From Rev. H. F. Dudley, Pastor A. E. Church, Des Moines, Iowa:** "The Piano is in every way satisfactory. A thing of beauty, and we expect it will be a joy to us for many years. It is pronounced by music teachers as 'a gem.'" **From Mrs. S. Steele, Esq., Attorney-at-Law, Lockesburg, Ark.:** "I have just received my Parlor Organ 77; am highly pleased. It is all you claimed for it. Will take pleasure in commending it to my neighbors." April 26, 1888. **From Rev. J. M. Dennison, Warren Forks, Ark.:** "We have organ in our church and are perfectly satisfied with it." **From Wm. F. King, Wrightsboro, Texas:** "People for miles around have been to see our piano organ, and all go away charmed with the music and appearance of the instrument. All who can afford it want one of these." **From Messrs. O'Donnell Bros., Louisville, N. Y.:** "Style 'A' Piano, purchased from you for our Louisville Mineral Spring Hotel is a remarkably fine instrument, and has been pronounced by our numerous guests as a Standard Piano, second to none." **From Ben F. Steele, Prescott, Ark.:** "My family is well pleased in every respect with the organ. How you sell them so cheap is a wonder." **From Mrs. J. C. Horn, President of McGee College, College Mound, Mo.:** "Piano is excellent. We have it in a Chapel that will hold 1,000 people, and the volume is quite satisfactory. Our music teacher thinks its touch and response perfect, and is especially delighted with the sweet, rich tones called forth by light touches." **From Mrs. J. K. Kell, (Windsor Hotel), Norton, Kansas:** "We are all very highly pleased with the Piano. It is much finer than we expected." **From G. P. Rogers, Garfield, Benton Co., Ark.:** "Organ arrived and is one of the finest and sweetest toned instruments in the county."

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THE COLLEGE is a Methodist institution, but not in any bigoted sense. It was built by leading members of our Church; the Trustees are ALL Methodists; so are the controlling elements of the Faculty; we use our Sunday-school literature. The tone of the institution is deeply religious. There is a flourishing Missionary Society in the College.

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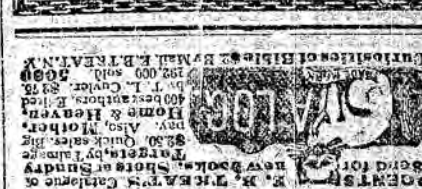
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ARKANSAS METHODIST.

WEDNESDAY, JAN. 22, 1890.

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The labels on the papers of subscribers who paid at the three Conferences just held have not been changed yet, and perhaps will not be for a short while. If your date is not put up yet, be patient a while. "Patience worketh, etc., etc."

URGENT REQUESTS

1. If you order this paper discontinued, state plainly where (at what post office) you are now getting it, and don't forget to send with your order amount you owe us, at three cents per week from the subscription date printed (on paper or wrapper) next to your name.
2. If you desire this paper changed from one to another office, write plainly the name of the office from which as well as that to which you wish the change made. It is not enough to tell us where you want the paper sent; let us know where it has been going.
3. Letters purely on business should be addressed to Bennett & Thornburgh, and matter for publication should be addressed to the Editor. When matter for publication is enclosed in same envelope with letter on business, it should be on a separate slip of paper and marked "For the Editor."
4. All money orders, checks, etc., should be made payable to Bennett & Thornburgh. Remit by post-office Money Order or Registered Letter; otherwise at the risk of the sender.
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6. Finally, Rest assured of our earnest desire and determined effort to please our patrons by meeting promptly every reasonable expectation.

GEO. THORNBURG, Business Manager

FIELD NOTES.

DE WITT C.T.—We have met with a cordial reception from the people of De Witt Co. We found no parsonage on the work, but through the liberality of the people one was secured and we were comfortably housed in a few days and last night we were treated to a most generous "Pounding," and our hearts are glad. Yes, why can't we say amen to a good thing? God bless a people who will thus remember their preacher and family, and grant that we may prove worthy of the benefactions. We are planning and praying for a successful year's labor. We are to begin a meeting at Goldman on first Sunday in February. Dr. Hunter is to be with us. Yours in Christ, B.A. FEW. De Witt, Jan. 15.

ELM SPRINGS C.T.—I want to thank God and the good people of Elm Springs, Farmington, Zion and Grandview—my charge—for the kind and liberal manner in which we have been provided for. This was my circuit from 1866 to 1868. While many of the dear and noble men and women who stood by our cause here in those trying days are now enjoying their rest and reward, their children and a number of the same old veterans are still here. We are having good meetings. While suffering severely, myself, from an incurable tumor under my right arm, it is unspeakably joyful to have the help of such people, such local preachers, and especially such a merciful heavenly Father. For months I have been walking the delectable heights. Praise the Lord.

H. M. GRANADE.

Springdale, Jan. 16.

TULIP C.T.—Our official board is taking steps to build a new parsonage at this place, hence, they instructed us to locate here instead of Tulip. De Witt is a nice little new town, on the Elkhorn River. It exhibits marks of energy, push and enterprise. Our people have given us a warm reception, and we have learned, to not only feel at home, but to love them like home folks. They certainly merit the name of good, clever, liberal hearted people. When we arrived a house was already engaged for our occupancy, with the assurance that the rent would be provided for. Next to this cooking and heating stoves, Bedsteads, ced-springs and chairs were placed in our possession as parsonage property. And then at night here they came again, and we were the happy recipients of one of those—what do they call them?—all up and down, in and out, round about, palate tempting, appetite appeasing honorificabundinarityqueous—pounding or something like that. I may have missed the name a little as I am not much on names of things now these new fangled times. But to be short I am we had a good thing, or rather we had a whole heap of good things—things good enough to be palatable for preacher and his family. And we had some big things, from the size of a barrel of flour, sacks of potatoes, turnips, guber-peas, etc., ranging on down, via of hams, lard, canned goods and some little good things, and a few good little things thrown in for good measure. Yes, these are good people, i. e. some of them, a great many of them. May God bless them all with spiritual things this year.

Your brother, HAZARD. Dalark, Ark.

CHESTER C.T.—When I learned that I had been read out to Chester I felt as men do no doubt, when they think they have a hard work or have taken a step backwards i. e. just like they might have given me a better appointment. And had it not been for the loyalty to the Church, without which no man can be true to himself, or God and the admonitions of a faithful wife I might have been disposed to rebel to some extent. Thank God however for a true itinerant wife. What a mainstay they are in hours of sure temptation. But I am here, though not as well received as I expected, I must say it was not the fault of the people. This work it seems has been rather roughly handled for the past few years and the brethren were suspicious. But we are moving off nicely. I have secured and papered the parsonage, procured two stoves therefor, and fixed it in a shape to be occupied. Besides I have raised about \$40 on our Church which we will begin to build about February first. My people seem to be infused with new zeal, and God will bless we will yet have a prosperous year. One thing I find is not over zealously done. To wit: the circulation and reading of religious literature. I hope to do some good on this line this year. Fraternally, J. W. BALDWIN.

DALLAS C.T.—The work of the Church in this (the western) part of Little Rock Conference is moving along, and while a good work has been done in the past there is yet a great work to be done. Our pastor entered upon his work the second year I suppose with delight. The Board of Stewards have met and done their work and things move along. This circuit (Dallas) has been considered the hard circuit, but some of the pointers indicate a change, for the pastor, the circuit is out down to a small one unlike itself, when Bro. Douglas traveled it, composing all of it, part of it, like, what now is a part of Howard counties—now only about one-third of it. I dislike so much carrying. If I were a traveling preacher I would want my hands full. We are anxious to see and hear our new P. E.; of course he is a good preacher—no man can be P. E. who is not—but he will have to preach mightily if he "beats" our Riggin.

The Dallas High School is doing well—starting 12th of Sept. last, with 22—there are now over 100 students enrolled. Prof. Richard Baugh, a graduate from the University of Ala., also from Vanderbilt, one of the finest teachers in the West, is Principal, and Prof. B. M. Burrow has charge of the primary department. He is one of a family of teachers too well known to need commendation here. The school has grown so fast that a third teacher was needed. The Board of Directors succeeded in securing Prof. A. B. Marbury of Tennessee, who has an experience of twenty-five years. We expect to see 150 students in the next few months. Bro. Bennett, come out and see us—140 miles west from Little Rock, on same parallel. You will find us reading your paper, using as good water as Arkansas can afford. No Saloons or Wine Shops allowed in our town.

MILL CREEK C.T. I. T. A word from the Indian Territory. After reading the report of the White River Conference my mind ran back to by-gone days when I heard so many preachers preach who were members of that Conference. I see but two names on the whole that I heard preach fifteen years ago. I see the names of Bros. Armstrong and Brittain. I was converted under Bro. Armstrong's ministry, received into the Church by Bro. Brittain at Old Flat Creek Camp-ground, then in the bounds of the Smithville circuit. I heard you, Bro. Bennett, preach when you were stationed at Powhatan.

I live in the bounds of the Indian Mission Conference in the Paul's Valley District on the Mill Creek Valley. J. L. Keener P. E. and J. A. Gibson, P. C. Our second Quarterly meeting was held Jan. 11 and 12, our circuit paid all of the assessments for foreign and domestic missions and Conference claimants; so you see, Mr. Editor that Methodism is on the move in this part of the country.

Our P. E. is one of push and pluck; get up and get to work is the doctrine he preaches. It is not my intention to make THE ARKANSAS METHODIST the organ of this Conference, but I wish more of our Methodists would read it. With Bro. George Thornburgh, business manager, and Bro. Bennett as editor we may look for progress Success to yourselves and to THE ARKANSAS METHODIST.

Go and do likewise. If your whippers are grizzly and unbecoming use Buckinghams Dye and they will look as when you were younger.

DEATH NOTICES.

MARTIN.—Little Roger Martin, son of H. P. and S. H. Martin, was born Dec. 30, 1888, died Nov. 19, 1889. His mother had preceded him to the better world only a few weeks. His father, the only member of the family left, still lingers upon the shores of time. May He who knoweth all things comfort the bereaved ones. Our treasures are there. May our hearts be there also.

O. H. TUCKER.

MELTON.—Robert Harton Melton, son of A. P. and H. L. Melton was born June 1, 1878 and died at his mother's home near Quitman, Ark., Dec. 24, 1889. He was a good Christian boy, a faithful Sunday-school scholar and a boy that loved everybody. Had he lived, no doubt he would have taken his father's place in the ministry. But the providence of God are always for the best. He is preaching to us more eloquently in dying than he might have done in living. May his heart-broken mother find all needed comforts in Jesus. Heaven is a reality. We shall see and know all of our friends when we get there. Only a few more days of laboring, watching and suffering and Jesus will say, it is enough—come up higher. May we all be ready.

O. H. TUCKER, P. C.

MELTON.—Alfred Calista Melton was born May 4, 1886 and died Jan. 7, 1890. Again the death angel has over-shadowed the home of Sister Melton and carried away on his sable pinions little Alfred, the household pet. She was an unusually bright and lovable child, scattering sunshine wherever she went. Many a lonely weary-day was chased away with her busy prattle and winning ways. Only a few days ago little Robert was taken. The mother's heart is almost crushed. We can only say God's word is full of promise. Look to him with the eyes of faith. Oh, burdened heart, be brave and bear thy cross awhile—the crown is there!

Thy hand within the Father's lay,
Until he wipes all tears away.

Mrs. O. H. TUCKER.

SANDERS.—Mrs. Elizabeth Sanders (nee Ellis) died in the home of her father at Ada, Ark., Jan. 10, 1890.

"Betty," as she was familiarly called, was a sweet spirited woman whose death is an irreparable loss to the Church and community. She was deeply pious. Her illness which was the first of her life, was short. She had only been married a few months. She leaves a husband disconsolate and heart-broken, and father and mother in deep distress. The burial service which was conducted by the Rev. V. V. Harlan, was attended by a large concourse of people. To weeping friends and sorrowing relatives let us say: "Blessed are the dead that die in the Lord."

"In that great cloister's stillness and seclusion
By guarded angels led,
Safe from temptation, safe from sin's pollution,
She lives, whom we call dead."

JESSE M. WILLIAMS.

Those who do but fear, know not God, for "God is love."

"Don't trust to luck," but rub on a little of Hunt's Cure for Itch, Tetter, Ringworm or Eczema. Jan 8-1m

God never inspires mortals with any sort of selfishness, not even with religious selfishness.

The pulpit, the bench and the bar recommend Cheatham's Chill Tonic as the finest antiperiodic in use, being free from poison and guaranteed.

Jan 8-1m

If you ask what is the quickest best and safest Chill Tonic, the answer will invariably be, "My friend use Cheatham's. It is pleasant, too, and guaranteed."

Jan 8-1m

Always treat insult like mud from a passing vehicle—never brush off until it is dry.

TO THE DEAR.—A Person cured of Deafness and noises in the head of 23 years' standing by a simple remedy, will send a description of it FREE to any Person who applies to NICHOLSON, 177 McDougall St., New York.

The brightest lightning comes from the blackest clouds, and the purest faith from the severest trials.

BEECHAN'S PILLS cure sick headache.

There is nothing in the universe that I fear except that I may not know all my duty, or may fail to do it.

"He shook, and he shook,
Till his shaking was chronic.
He then bought a bottle
Of Cheatham's Chill Tonic,
He said to his friends,
"Though a shaker of yore,"
"Thanks to the C. C. Tonic,"
"I'm a shaker no more."

Jan 8-1m

All our actions take their hues from the complex of the heart, as landscapes their variety from light.

"We Point With Pride"

To the "Good name at home," won by Hood's Sarsaparilla. In Lowell, Mass., where it is prepared, there is more of Hood's Sarsaparilla sold than of all other medicines, and it has given the best of satisfaction since its introduction ten years ago. This could not be if the medicine did not possess merit. If you suffer from impure blood, try Hood's Sarsaparilla and realize its peculiar curative power.

The Fall of the Christians:

An Historical Romance of Japan in the 17th Century.

By Prof. W. C. Kitchin, Ph. D.

"The Fall of the Christians" is a history of the desperate struggle of Christianity against Paganism in Japan over two hundred and fifty years ago, as related in ancient manuscripts discovered by the author. There were then several thousands of Christians in Japan, and the attempt to exterminate them led to one of the most sanguinary struggles recorded in history. The heroism of the Christians, both men and women, and their fortitude under the most appalling dangers, as portrayed by Professor Kitchin, will enlist the sympathies of the civilized world.



THE LEADING WRITERS. CELEBRATED ARTISTS. SPECIAL FEATURES.



Herbert Ward, Stanley's Companion. Herbert Ward, the companion of Stanley in his explorations in Africa, is one of the few men connected with Stanley's African explorations who has ever returned alive from the "Dark Continent." Mr. Ward's articles running through eight numbers of the "Ledge" are of the most intensely interesting description, and cover five years of his adventures in Africa, and they will be illustrated by sketches made by Mr. Ward, and by the reproduction of photographs taken by him in Africa. These pictures will throw much light upon the manners and customs of the hitherto unknown cannibal tribes of Africa.

Life in British America, By Rev. E. R. Young. Being the adventures and experiences of Rev. E. R. Young, the celebrated missionary, and his wife during their residence in the Polar region twelve hundred miles north of St. Paul, in which Dr. Young narrates how he tamed and taught the native wild Indians of the Northwest; how he equipped himself for and how he made his perilous sledging and hazardous canoe trips when visiting all the Indian settlements within five hundred miles of his home.

Nihilism in Russia, By Leo Hartmann, Nihilist. Leo Hartmann, a fugitive from Russian authorities, has been connected with the most daring feats of the Russian Nihilists. Mr. Hartmann shows how the intelligent people of Russia are becoming Nihilists in consequence of the despotism of the government. A participant in plots to kill the Czar, such as the blowing up of the Winter Palace, he is able to give true information as to how this and other great schemes were accomplished. The situation in Russia is sufficient to increase the love of every true American for our form of government.

Into Mischief and Out, By Elizabeth Stuart Phelps. This is a story of college life. It describes, in a graphic manner, the troubles which overtakes bright students who get into mischief, and their skillful maneuvers to evade the consequences of their conduct.

Other Contributors for 1890 are:
Mrs. Frances Hodgson Burnett. Robert Louis Stevenson. Rev. Dr. H. M. Field.
Mrs. Margaret Deland. Anna Shields. M. W. Hazeltine.
Mrs. Florence Howe Hall. Josephine Pollard. Thomas Dunn English.
Mrs. Madeleine Vinton Dahlgren. Amy Randolph. George F. Parsons.
Mrs. Harriet Prescott Spofford. Frank H. Converse. Col. Thomas W. Knox.
Mrs. Emma Alice Browne. C. F. Holder. Rev. Dr. John A. Fenton.
Mary Kayle Davis. Dr. Felix L. Oswald. Rev. Dr. James McCosh.
Marion Harland. Rev. Emory J. Haynes. Prof. S. M. Stevens.
Clara Whitridge. Julian Hawthorne. Prof. J. H. Comstock.
Judge Albion W. Tourgee. Robert Grant. James Parton.
Marquise Lanza. Harold Frederic.

The Character of the New York Ledger. The New York Ledger directs its efforts towards crowding out that trashy and injurious literature which is poisoning the minds of American youth. The Ledger appeals to the intelligence of the people, and depends for its support on that taste which prevails for innocent and amusing entertainment and beautiful instruction. The Ledger will contain the best Serial and Short Stories, Historical and Biographical Sketches, Travel, Wit and Humor, and everything interesting to the Household. Subscription money can be sent at our risk by Post Office Money Order, Bank Check or Draft, or an Express Money Order. Send \$2 for a Year's Subscription or 5 Cents for Sample Copy and Illustrated Calendar Announcement.

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How's This? We offer One Hundred Dollars Reward for any case of catarrh that cannot be cured by taking Hall's Catarrh Cure.

F. J. CHENEY & CO., Props. Toledo, Ohio.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by him. West & Traux, Wholesale Druggists, Toledo, Ohio.

Walding, Kinnam & Marvin, Wholesale Druggists, Toledo, Ohio.

E. H. Van Hoesen, Cashier Toledo Nat. Bank, Toledo, Ohio. Hall's Catarrh Cure is taken internally, acting upon the blood and mucous surfaces of the system. Price 75c. per bottle. Sold by all Druggists.

Jan 8-1m

No Church will prosper that has not room and sympathy for the humblest of people. It is among these classes that the most earnest and persevering Christians are to be found.

A New Method of Treating Disease

HOSPITAL REMEDIES. What are they? There is a new departure in the treatment of disease. It consists in the collection of the specific used by noted specialists of Europe and America, and bringing them within the reach of all. For instance, the treatment pursued by special physicians who treat indigestion, stomach and liver troubles only was obtained any prepared. The treatment of other physicians, celebrated for curing catarrh was procured, and so on till these incomparable cures now include disease on the lungs, kidneys, female weakness, rheumatism and nervous debility.

This new method of "one remedy for one disease" must appeal to the common sense of all sufferers, many of whom have experienced ill effects, and thoroughly realize the absurdity of the claims of Patent Medicines which are guaranteed to cure every ill out of a single bottle, and the use of which statistics prove, has ruined more stomachs than alcohol. A circular describing these new remedies is sent free on receipt of stamp to pay postage by Hospital Remedy Company, Toronto, Canada, sole proprietors.

dec. 25 ew 1yr.

CATARRH CURED.

A clergyman, after years of suffering from that loathsome disease Catarrh, and vainly tried every known remedy, at last found a prescription which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self-addressed stamped envelope to Prof. J. A. Lawrence, 88 Warren Street, New York, will receive the recipe free of charge.

151 e. o. w.

The first newspaper was published in England in 1588.

GUNS. All kinds cheaper than elsewhere. Repairing done. Catalogue sent free. Address: BOWELL & GIBBERT, 140 N. 3rd St., Phila., Pa.

DOUBLE Breech-Loader \$6.75. RIFLES \$3.00. PISTOLS \$2.50.

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The first knives were used in England, and the first wheel carriage in France, in 1559.

The first complete sewing machine was patented by Elias Howe, Jr., in 1846.

INFANTILE Skin & Scalp DISEASES cured by CUTICURA Remedies.

FOR CLEANSING, PURIFYING and beautifying the skin of children and infants and curing torturing, disfiguring, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair, from infancy to old age, the Cuticura Remedies are infallible.

Cuticura, the great Skin Cure, and Cuticura Soap, an exquisite Skin Beautifier, externally and internally, resolve the new Blood Purifier, internally, cure every form of skin and blood diseases, from pimples to scrofula.

Sold everywhere. Price, Cuticura, 50c., Soap, 25c.; Resolvent, \$1. Prepared by the Potter Drug and Chemical Corporation, Boston, Mass., U.S.A. Send for 'How to Cure Skin Diseases.'

Baby's Skin and Scalp preserved, and beautified by Cuticura Soap.

Kidney Pains, Backache, and Weakness cured by CUTICURA. Anti-Pain Plaster, an instantaneous pain-subduing plaster, 25c.

The first steam engine on this continent was brought from England in 1783.

Glass windows were first introduced in Eng. and in the eighth century.

GREED OF GAIN

and thirst for pleasure. The rolling passion of the human family. In grasping after riches the brain is taxed, the nervous system is strained. In the pursuit of pleasure the body is tortured by fashion's despotic sway; the hours designed for repose are devoted to exhaustion; the stomach is overburdened; the liver is clogged; the blood is impure; the system is diseased. Then we look for the "remedy." To the victim of these follies, we commend Dr. TUTT'S Liver Pills. They stimulate the liver, strengthen the nerves, restore the appetite and build up the debilitated body.

Tutt's Liver Pills

MAKE A VIGOROUS BODY.

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Friendship, to nature large and comprehensive in sympathy, at once noble and tender, means attachment as warm and strong as life itself, enthusiasm of personal interest, trust unshaken through all things, faithfulness unto death.

Kerosene was first used for lighting purposes in 1826.

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When you are buying gloves remember that there is such a thing as a price that is too low. It is too low to pay a fair price and get good gloves like HUTCHINSON'S.

They are made from selected skins and are GUARANTEED. If you want to know more about gloves in general, and Hutchinson's in particular, send stamp for his book "About Gloves." It will interest you. Established 1862. Will send a good glove measure with book to those who mail this paper.

J. C. HUTCHINSON, Johnstown, N. Y.

SEED ANNUAL D. M. FERRY & CO. 250 N. 3rd St. Phila., Pa. It is better to send for this book than to buy a cheap one. It is the best of its kind. It contains all the latest and best seeds. It is a valuable book for every farmer and gardener. It is sent free to all who send for it.

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