

The Arkansas Methodist

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

BY BENNETT & THORNBURG.

"Speak thou the things which become sound doctrine."

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DISTRICT CONFERENCES.
District Place Date
Morrison Morrilton April 3-5
Newport Walnut Ridge April 11-13
Paysonville Springfield April 19-21
Bluff Bluff July 22-24

MORAL CONDITION OF INFANTS.

MR. EDITOR:—A recent article from me suggesting some changes in the formula for the baptism of infants has provoked criticism. I see—very gentle, but very grave. Now my article did not contemplate the need of humanity, nor the prospective need of an infant, but the present state and present benefit of the infant "now to be baptized."

Bro. Peebles points out its Pelagian tendency. But the article nor the writer, no where disputes the doctrine of inherent depravity. Of course children (all men) are depraved. But is this the reason we baptize infants? And is depravity a sin? And if depravity were a sin is it removed from the infant by baptism? Is it removed from any one, at any time, by anything, in this life? What then, is the child that we baptize it? or is any infant the ground of its baptism? Nothing else the child's moral character; for it has no character of any kind. It is not baptized because it is good, nor because it is bad; because it has believed, nor because it has not believed; because Christ died, nor because Adam sinned; we baptize it because it is God's child.

But we say the child's nature is wrong. True, it suffers loss in two ways. First, from the effects of sin through all the generations before it; and, second, by the evil environments into which it is born. But it is no more responsible for this than it is for the size of its nose or the color of its hair. "Evil communications corrupt good manners." Here is a child born, ignorant of God; it grows up to a responsible age. And that too, in the midst of a crooked and perverse generation. And now what have we? A human being with all the lower passions, fat and strong, eyes ablaze with lust, the whole lower nature fortified, and interwoven with and united against the higher, and still then, dormant powers and faculties of the soul. What wonder that if under such circumstances we grow sinners instead of saints? But suppose this all changed, and the generations for the next two thousand years wholly devoted to God. Everywhere and by all God was loved and obeyed and His undisputed reign established in every heart and home. In such a state I can hardly conceive of a child doing otherwise than falling in with the great procession leading up to God. Is that an ideal state? But it is just such a state as we are taught to pray for and expect. Thy kingdom come; Thy will be done on earth as it is in heaven.

But let us deal with things as we find them. Under such disabilities we are born. When the body has had several years the start, the soul awakens to a sense of its superior wants, and of God's claims upon both. Then a conflict ensues. The Spirit of God touches the soul—the spirit lusteth against the flesh and flesh lusteth against the spirit; and if the former lumbies and subdues the latter, subjecting all to Christ, we say of such a one that he is "born again." There ought to come a time, and I believe will come, when the doctrine of Repentance will only be a relic of the "dark ages," dating the period of the church when men were "fools and slow of heart to believe." To believe and obey, ought to be, and, under possible and proper conditions, would be, the very first act of intelligent life. But regeneration is not fit men for heaven, but for this life. We are already the Lord's by every sacred right, and will forever be, though we may reject Him if we will.

But it is not of the intelligent, responsible child I write, but of the infant "now to be baptized." We pray: "May the old Adam be so buried," &c. When? May all carnal affections die? "Now the works of the flesh are these: adultery, fornication, drunkenness, strife, envy, wrath, emulation, and such like." Has "this child" such affections? Has it any "affections" good or bad? But it is "this child" has "such affections" and we pray for their "death"—again I ask, When? Now? Not one of us believe it. Then we are simply "saying the ceremony" and not praying at all.

But in proof that children need regeneration, I am reminded that Christ said, "Ye must be born again." But Christ said that to Nicodemus, a self-righteous Jew. There is what he said in reference to children: "Suffer little children to come unto me and forbid them not, for such is the kingdom of God." When we see a little child we are full of exclamations—"How lovely!

How sweet! How innocent! It belongs to the Lord, He made it; He shed His own blood for it, it is His, come let us dedicate it to Him; let us acknowledge Him as the Saviour." And then, and then—after all this pushing sentiment—when we come to baptize the little thing.

"Our thoughts on awful subjects roll, Damnation and the dead!" and we begin our sepulchral notes about the child's "carnal affections," and with all the solemnity of the occasion we proceed to "bury old Adam." As for myself, I wish that I was as innocent as a babe, and as sure of heaven—without baptism or theological regeneration. "Oh, no," says the objector, "I did not mean that infants could repent, and believe, and be converted, and get religion like older people." No, but it comes just to that. There is but one system of redemption. Not one plan to save grown people and another to save infants. If we teach the doctrine of infant regeneration, then, to be consistent, we must believe also in the doctrine of infant damnation; and that too, on a larger scale than any Confession of Faith ever dreamed of; for no infant can comply with the conditions of regeneration laid down in the Scripture; and so all are lost. Why then should we read inappropriate Scriptures at the baptism of a child, and employ words and phrases which neither convey the thought of our hearts nor express the teaching of Christ concerning the present state of "this child now to be baptized"? Again I say, "Change the Ritual."

J. L. MASSEY.
Ft. Smith, Ark.

"WHO IS TO BLAME?"

MR. EDITOR:—Rev. H. J. Brown takes the Arkansas Conference Statistical Secretary to task rather severely. I confess to having had his report in my possession. Why don't he send me a duplicate as requested? I think I am right when I say: Brown indirectly charges incompetency when he suggests the paying of a book-keeper. Will he undertake the task? Both Secretary and Board would gladly turn the matter over to him. How would that relieve the trouble? The Secretary takes the figures, the Board takes the money. There's often a wide difference in amounts reported and amounts received. Could a book-keeper reconcile the two? Brown cannot convict on the charge of incompetency, because he cannot procure the proof. Where would he get the proof? The Secretary has verified the figures relating to the entire membership in the Conference and challenges Brown or his book-keeper to point out a single error.

Bro. Williams is right and wrong. Three charges on the Dardanelle District did not report; these charges have, or had, a membership of 1,019. The figures are taken from last year's report. In writing the copy for the Minutes I wrote the footing on my book, which is correct as reported, instead of the footing after the three charges were added. Remember my book shows a loss of over a thousand this year, because Dardanelle Circuit, Marvinville Mission and Walnut Tree Circuit made no reports. But I knew that loss did not actually exist; yet it is not my business to manufacture reports; I did, however, include these charges in the Minutes.

I shall not attempt to "explain" every item referred to by Bro. Brown—having no interest in other men's work. This much, however: it is not pleasant to be criticised before the public, when every question involved admits of an easy solution in private. Criticism ought not to be indulged in unless the critic knows who or what he is to criticize. The Secretary's book is open for inspection at all times, and he thinks he knows enough about book-keeping not to fear investigation by an expert—or Bro. Brown.

Below is appended a corrected report of the membership, adult and infant baptisms for the year, which, it is hoped, will prove satisfactory to all concerned—the editor of Arkansas Baptist especially. Brethren, don't rush into print unless you have real grievances.

T. J. REYNOLDS, Stat. Sec'y.

Ark., Ark.

Note.—It will be seen that the net increase for two years is 2,005 instead of 1,005 as the Minutes would show.

	Members	Adult	Infant
	Baptisms	Baptisms	Baptisms
Morrison Dis.	1,436	305	122
Dardanelle	2,431	1,081	730
	(1,019)	(447)	(23)
Clarksville	2,083	163	127
Fort Smith	4,606	449	124
Paysonville	4,031	245	153
Marion	3,984	834	196
Bentonville Sta.	343		
Total	21,871	1,706	820
Last Year	21,273	1,398	520
Gain	898	308	300
Last year's figures.			

T. J. REYNOLDS.

FASTING.

DEAR METHODIST:—This Friday—Methodist preparation day, a time for putting self under the focalized rays of inspiration at the bar of conscience. This scrutiny ought to involve more than mere self; it ought to fasten attention upon the preacher, upon the preacher's family, upon the preacher's flock, upon their unconverted neighbors; and circling the earth it ought to take hold upon the state of the millions of pagans and idolaters. I feel grateful to Almighty God this morning for a humble part in the gospel of His son in that division that holds and teaches that Christianity has to do with practical life.

To be definite, (and we must be if we make advancement in the divine life) I will but introduce Fasting. I want to say by way of parenthesis that, our Lord Himself was at this point a foggy; so was Paul, and so was Wesley, and Methodism itself is the foggyism of Christianity revived. Let others boast their own claims to antiquity, white the world, the flesh, and the devil, competent witnesses in this issue, agree in deriding us as a lot of fogies. Christianity is not what we make it; it is Christ enthroned in the heart. How can the preacher instead of declaring what it is, dare to describe what it ought to be? Brethren of the ministry what do we? An unconverted world before us, the resources of heaven behind us, and commissioned of the great King to bear a message of peace to the entire human race. "Occupy till I come." Take my place; Represent me; Do my business. We compromise with sin, when we court the rich, and refuse to tell them that they are in danger of hell fire. We compromise with sin, when we cower at the feet of Colonels and Majors, and preach that almost all men must repent. We compromise with sin, when we try to conciliate the flesh pleasing, devil serving church member, by leaving out fasting, self-denial, sanctification, and money. The man fearing spirit in the preacher is deplorable. The preacher is primarily and principally the responsible, and consequently the guilty party for the religious condition of our times. I am a Christian; I go in and out before the community, talking glibly of grace and claiming for Christianity that human weakness is supplemented by Divine strength, but living as other men live, and behaving as other men behave. My neighbor is a moralist. By his own unaided effort he stands blameless before men, and at the tribunal of public opinion; he strikes not my guilty heart, but arraigns the principles I traduce as a crest. Brother, if you will not suffer with Christ, you can not reign with him. If every church member in our connection were to begin holding family prayer night and morning, and fasting every Friday before Quarterly meeting, before six months our members would double. Sinners would get alarmed, and the preacher would have power with God and influence with men.

G. W. RICE.

CYCLONE AT HENDRICK COLLEGE.

DEAR BRO. BENNETT:—On Monday night, March 10th, a little before midnight, a cyclone passed through our community. A frame house, belonging to the college and occupied by five young ministers, was completely demolished. They were sound asleep and suddenly awoke to find themselves among ruins and several rods from the place where the house stood. Fortunately they escaped without serious injury. Bros. J. W. Bassett and T. O. Owen were somewhat bruised and cut about the head, and the others, Bros. J. B. McDonald, W. P. Whaley, and W. W. Christer were slightly sprained. A crowd soon collected and by the light of lanterns the debris was examined. Timbers, boards, furniture, &c., were scattered everywhere, and when the positions of the beds were discovered the escape without loss of life seemed miraculous. Books and clothing were gathered up and carried to the nearest house for protection from the rain.

We had no school next morning, but in the afternoon we met to praise God for our deliverance and to make a thank-offering for the benefit of the young men whose books and clothing were badly injured. The students and faculty quickly contributed \$15, and others added several dollars more.

The loss to the college is about \$400. Another house, occupied by

Bro. A. F. Skinner, was moved from its foundation about six feet, but was not much damaged. A small house belonging to Bro. L. L. Burrow, unoccupied, was sadly wrecked. Chimneys, fences and trees suffered for some distance around.

While we have sustained considerable loss, yet we feel very thankful that God has mercifully spared our lives. "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea." Fraternally,
A. C. MILLAR.

"TWO WRONGS NEVER MADE ONE RIGHT."

MR. EDITOR:—The above adage is true when applied to the conduct of Methodist preachers or the work of the Church, as well as when applied in other directions. I think that our good Bro. James A. Orman is unjustifiable in his attack upon the Presbyterian "Confession of Faith," especially so at this time. They are seeking to liquidate their trouble, or "dogmatic inconsistencies," and I dare say are making as much headway as could be made, under the existing circumstances by any one. Theirs is a difficult task. They are a noble people. They have shown their love and sympathy for the Methodist Church, in a thousand ways; and unless the Presbyterians in Bro. Orman's community are a different sort of material to those in Arkansas, he has made this attack without provocation. He certainly has been hunting a "hobby," and not having versatility of mind and seeing readily that none of his brethren have "gone out on that line," he quickly "took it in," and gives us some of the results of his herculean (?) investigations. He must go to sleep every night with the consciousness of having inflicted a wound in the heart of a living and inoffensive friend.

The second wrong referred to in the caption of this article is a resolution passed by the last session of the Little Rock Conference, respecting the collection of money for the American Bible Society. This resolution when offered had (surely) not been properly weighed by the Committee on Bible Cause, before being introduced. It provides that "a sermon be preached and a collection taken, at each appointment in the several pastoral charges in the Conference, during the month of Feb'y." This will do on a station, but it is ruinous to the interests of the "general collections" on a circuit.

The preacher who puts off his collections till Fall, will most likely fail. The preacher (on circuit) who takes a collection without understanding his congregation, will also make a failure. Now then our Conferences are held late in the month of Nov. or in Dec., and it is January before we can get to our new charges and we will hardly have time to make one trip around our work until Feb'y will be reached. Be it remembered that what money the people have then is free from embarrassment, and that the stewards will take a rest, and the field is open to the preacher and his collection. It takes generally a month to preach at every church on a circuit and if I give this month to the Bible Cause when will I get my "Conference money"? If I should try to take the collections in January, my ignorance of the financial, numerical and moral condition of the work would likely defeat me; but give one month to study my work, and I can collect half of the assessment on any charge in the Little Rock Conference, in Feb'y. I am deeply interested in the success of the American Bible Society, but I am more interested in the development of Arkansas Methodism.

I lost nothing in the estimation of the Conference if I fail to raise any money for the A. B. S., but I "catch it," if I come up behind with Conference collections. It is not right to fetter the feet of men and then whip them because they can't run. I will always vote against any resolution that becomes partizan or inimical in my defeat. In this connection I will get in my "Field Note." On Conference collections. Our assessments aggregate \$255.50, and we are "out" of what I just said. We had 30 accessions since Conference. Have received on salary \$200.00. Have added 5 more appointments to the work, and now we have the best part of the year to get souls saved and build up the Church generally. I am not neglecting THE METHODIST. You will see about that by and by. Yours saved and at work,
W. A. FREEMAN.

Okolona, March 13.

What is our duty to do we must do because it is right, not because an one can demand it of us.

BLOOD MONEY REFUSED.

We are yet fearful, that the distressing condition of the farmers generally in North Dakota may be used by other than bribed legislators as a pretext for granting a charter to the Louisiana Lottery, the greatest fraud in America. It has been so fully exposed of late, that it can expect continued life only in the extremity of distressed people and by the bribery of corrupt law-makers.

We are heartily glad, that Gov. Nichols last week refused its offer of \$100,000 for the protection of the people in Louisiana. We copy the published correspondence as follows:

"NEW ORLEANS, March 15.—To His Excellency, Francis T. Nichols, Governor of the State of Louisiana.—GOVERNOR: At a meeting of the Board of Directors of the Louisiana Lottery Company, held at their office this day, it was resolved that the President of the Company be directed to forward to you the sum of \$100,000, to be used in your discretion to protect the people of Louisiana against the inundation now apparently so imminent, in consequence of the threatening condition of the river.

Participating, as they do, in the anxiety which Your Excellency must feel at this critical moment, the directors and members of this corporation feel confident that the money which they thus place in your hands will be promptly and efficiently applied to the purpose for which it is intended.

In accordance with the resolution, I therefore enclose the company's check on the New Orleans National Bank for one hundred thousand dollars (\$100,000). Very respectfully,
M. A. DAUPHIN.

President Louisiana State Lottery Company.

GOV. NICHOLS' REPLY.—AND REFUSAL.
NEW ORLEANS, March 15.—To M. A. Dauphin, Esq., President Louisiana State Lottery Company, New Orleans, La.—SIR: I have received your communication of this date, enclosing the check of the Louisiana Lottery Company for \$100,000 for levee purposes.

On the eve of a session of the Legislature, during which the renewal or extension of your charter will be acted upon, a question vitally affecting the interests of this State, I have no right to place the people under obligations to your company, in however small a degree, by my acceptance of a gratuity from it.

I herewith return you the check. Very respectfully,
FRANCIS T. NICHOLS, Governor.

AN ALLEGORY.

MR. EDITOR:—"Once upon a time when there was a war going on between two powerful nations there was an officer who became disaffected in consequence of the perfect discipline maintained by the general in command and most of his subordinates. He did not desert and go to the enemy, nor did he retire from the command and the field as an honorable soldier would, and ought to have done. But having some military genius he belabored himself till he found other malcontents—some in the ranks and some from the enemy's side—and organized them, and having given his orders, he took his rifle and went squirrel hunting, and while he could hear his gunners booming away at the very brigade from which he was drawing his rations, he was very carelessly and indifferently shooting squirrels." L. O. W.

PRAYING FOR THE PREACHER.

We know that it is only a short time since we called attention to the duty of praying for the pastor, but we return to this important subject again, because of noticing a custom in the Metropolitan Tabernacle—Mr. Spurgeon's church in London—referred to by Dr. A. T. Pierson in a letter published in the Christian at Work of February 27. He says:

"It fell to me, at his invitation, to preach for him in the great Tabernacle, December 1. It was crowded from floor to ceiling. But the inspiration of that great audience was not all the uplifting power. Before I went upon the pulpit platform a score of his most devout officers met me in the retiring room, and for fifteen minutes there was such praying for me as would suffice to help any man to preach with Holy Ghost power. Somehow Mr. Spurgeon has trained his people to devout hearing; and whoever preaches there, if he be at all susceptible to the influence of an audience, feels that atmosphere and feels him, and he breathes spiritual oxygen and ozone that give energy and vitality to his utterance. I said to Mr. Spurgeon himself, that while it might require an uncommon man to get such an audience together, it might be kept

together by a man of greatly inferior ability by the preaching power communicated by the very audience itself, and that we greatly need a monograph from some able pen on the 'contribution which the hearer may make to the power of the pulpit.'

After much praying and with such hearing, the preacher cannot fail to proclaim the Gospel with fervor and power, if his heart is at all in his calling. Not only the good preaching, but the good hearing in Mr. Spurgeon's church may be the result of that fifteen minutes prayer-meeting before the beginning of the more public services. Might it not be well for the officers of some of the churches in this country to do as do the officers of the church of the great London preacher, just before the sermon?—Presbyterian Banner.

THE FARMER'S RELIGION.

The beauty of the gospel is its catholicity and adaptability. It was made for and is suited to man. It ennobles his character, adorns his person, whatever may be his social, mental, or racial status or calling in life.

It promises an Advocate to the lawyer, holds up a great Physician to the doctors, exhorts fervency in the merchant, hires the laborer for "whatever is right," and casts respectability and honor over the vocation of the farmer.

Its illustrations are taken from the vine, the lily, the plow, and the sheepfold. It speaks of barns and fruit-trees, and fields white for the sickle. Among the noblemen invited to its feast is one who rejects the favor and goes to "his farm."

The gospel, then, looks upon agriculture as an honorable vocation. There is a false and wicked idea abroad everywhere that to be a farmer is to possess a bemoaning and humble occupation. The thousands of young men who leave the farm to attend college, taunted by the epithets of "hay-seed," "clod-hopper," "rustic," etc., become prejudiced against the farm, and forsake its flush of health and independence for a "profession."

The Bible honors farming. Adam, the first man; Boaz, the ancestor of Jesus; Elisha, a prince among prophets; Uziah, the king; "loved husbandry;" and in the twilight of that first day of the week Mary, turning from the deserted sepulcher, takes Jesus to be "the gardener."

History honors farming. A Chinese emperor invented the plow. For centuries the ceremony of their coronation consisted partly in plowing a furrow, to show their respect for the pursuit. Of all the rich literature of the Carthaginians, none was thought worthy of preservation by the Romans, except one work of twenty-eight volumes on "Methods of Agriculture." Cincinnatus came from the plow to save Rome. Marius, called "the third Romulus," and the uncle of Julius Caesar, was a farmer's boy.

The occupation enjoys the sanctity of age. Before the Egyptians studied medicine, or the Chaldeans astronomy, God had made his covenant with farmers: "While the earth remaineth, seed-time and harvest . . . shall not cease."

The richest themes of the poet and scholar have come from the field. Virgil celebrates husbandry in his "Georgics;" Burns uncovers his songs with the plowshare; while Will Carleton makes you laugh and weep in his "Farm Ballads."

Hundreds of books and thousands of papers are printed on this subject. Societies are formed everywhere, and laws are enacted to protect this industry. Farmers, then, should take pride in their calling, and should be as much brains and religion as it is possible. The laws of culture for the soil and for the soul are the same. These laws, in outline, are as follows:

1. Subjection of nature. The earth, sin-cursed, brings forth thorns and thistles. The grubbing-hoe and torch must clear the thickets and precede the plow.
2. Preparation for soil. Nothing would grow in the hard, compacted earth; it must be stirred, turned over. Hence the value of the plow and harrow. Follow the analogy.
3. Sowing of seed. The soil is impatient in itself to bring forth good; it must receive the germs from without. For this reason notice the long rows of yellow corn, hung near the roof in the old log-house—best for seed. Plant big potatoes.
4. Cultivation. The growing plants need attention and work. Ground must be stirred often; weeds grow faster when the farmer is idle.
5. Harvest. The logical result—gladdest time of year; the day of recompense and of rejoicing again. The "Feast of Ingathering."—A. E. SMITH in Western Christian Advocate.

A FEW THINGS AND WHY?

1. Why does any pastor in the M. E. Church, South, dismiss by certificate a member, or dispose of one in any other way, and then make no entry upon his Register to indicate the fact and manner of the disposition of said member? Again, what right has a pastor in the M. E. Church, South, to take the names of parties, enrol them and report them to the Quarterly and Annual Conferences as having joined by letter, and in consequence as being in full connection, in the absence of such letter and when he knows positively that such letter has never been given? Grant that the pastor may know that the parties are members in good standing, what right has he to take and report them as above indicated? Does not every such pastor know that such loose practices as these falsify our records and published minutes and subject us to damaging criticism? "Such things ought not to be," but they do be, at least in some instances. This scribe has had to come under his observation no less than fifteen names, which were, beyond all doubt, by the methods above indicated, reported twice in our last Conference minutes, thus affecting the reports from no less than three pastoral charges. Suppose the same practice should obtain generally or even largely among us? Suppose that every pastoral charge should be affected in proportion as the three I refer to have been? By actual calculation it would make a difference of about five hundred members in the Minutes. Now I submit that whether this practice results from a greed for numbers or from carelessness, it is an evil that is damaging in more ways than one, and hence should be abandoned in every instance where practiced. It is inexcusable in any pastor, and the Presiding Elder and Quarterly Conference should see to it, if the pastor will not, that there be a Church Register in each pastoral charge and that it be faithfully kept as the Discipline requires.

2. The cry now is "friction"! "friction"! To listen to and read all that is said written upon this question just now, without observing and thinking would make it easy to believe that we are right on the verge of a great revolution on the Presiding Elder question. It would seem from some "things which are written" specially, that the average P. E. has become a sort of mercenary wretch—a sort of Shylock—mercilessly demanding his pound of flesh, and caring not if it comes right off the "poh pastors" heart. (In some instances it seems to be in that region too). One might be led to infer too, that there is a widely extended rivalry between our pastors or P. E.'s, or that the "office" is a dead letter—an incubus of which the Church is tired and determined to rid herself. Now why all of this fuss and cry about "friction"? How much is in it any way? Is there really much "friction", or is it largely imaginary? Is it not probable that the reason why there seems to be so much fuss and friction over this question, that the few who see trouble or think they do, are all "rushing into print" and shouting themselves hoarse with their voice of warning, in the midst of the profound calm which the great mass of the on-moving hosts of our Zion maintain, as they move forward like the majestic flow of it: mightily river in its course? If these "beloveds" who are all the time crying "wolf" and finding so many "cunning things" in the "apportionment of the stipend" between the P. E. and P. C. were only transposed into ponderous "fifth wheels" themselves, isn't it probable that we should hear less about "friction"? Would they accept the prodigious "portion that cometh to" the P. E. in this apportionment, or would they magnanimously disgorge in favor of the poor preacher? Now in self-defense, for one I do not "believe" the P. E. the larger stipend, nor do I believe it is too much. Although some may not be able to understand why it takes from \$300 to \$500 more to support a man in the "office", than when he was a common preacher; still as for my part, bless his dear overworked and much abused soul, he is welcome to both the office and the cash. Two things, which have been often suggested by others, would do much toward stopping all real "friction". (Bear in mind that the creaking of cranky wheels, that "wabble on ice gubgeon" is not friction). These two things are, first, smaller Districts, so that our Presiding Elders may do something like justice to both themselves and the work committed to them. In very many instances, if we remember the number and character of appointments these hard-run brethren have, we shall feel like pitying rather than censuring and criticising them. The second thing suggested is, that we have our strongest and best men in every sense for this work. Our Presiding Elder must have more and better qualifications for his work than that he has a large and helpless family—too burdensome for a

circuit or small station to support, or what is worse still that he is himself a "gum-log"—generally unacceptable in the pastorate. Give us men of good ability both as preachers and executives—men with piety, common sense and grit. Give us men of good parts in the pilot house and the old ship will move so smoothly and rapidly, that the cracked voice that is always shrieking friction will soon be left in the distance or lost in the music of the well arranged machinery of the old vessel. L. M. KEITH.

Fordyce, March 10.

GENERAL CONFERENCE EXPENSES.

The other day I received a dun from the Committee on General Conference Entertainment for an additional amount over and above the first assessment which our Church has paid. When I received it I felt humiliated; for I felt this high pressure plan of boarding our delegates at big hotels was a first class humbug, a delusion and a snare, anti-Scriptural and anti-common sense, and an innovation the Church will not take to willingly. I voted against it when it was introduced four years ago, and I do not like it now any better than I did then. It checks the growth of that splendid Christian hospitality which is one of the crowning virtues of our people, at least of the West. It may be scarce in the East, but whether or not it should be developed everywhere. Teach our people that it is a benefit to them to entertain God's servants; they will bring a blessing with them, as they discuss the doctrines and polity of our great Church, and pray with and for them and their children; not to measure General Conferences by the amount of money they can get out of them.

I remember the General Conference did not go begging four years ago. I well remember that Nashville said, "Brethren, come to us on the banks of the Cumberland and we will be glad to care for you without money and without price." Atlanta, the capital city of the empire State of the South, said, "Come to the great city of the South and we will entertain you and feel honored by so doing," and so did other cities.

But no, the Committee determined to put on style, and go to St. Louis, up yonder on the big Muddy, and put up at the hotels and tax the Church to pay the bill. Well, you may call me a fog, if you will, but I am opposed to all such foolishness. And I now here by these presents, do through the columns of THE ARKANSAS METHODIST urge the delegates from the Little Rock Conference to labor for the repeal of that obnoxious law, and if you succeed in expunging it from the statute book of our Church, you will merit the approval of your constituency and the blessings of a suffering Church. And say to the General Conference that if the other big cities of the country will not entertain you in the future, free gratis for nothing, and be glad of the privilege, that the Churches and people of Hot Springs do now most cheerfully give all the General Conferences that will assemble from now until the general judgment a warm hearted Christian invitation to meet here and we will make you welcome to our hearts, our homes and our hot water; and we will not run down every poor Methodist preacher from the Atlantic to the Pacific to get money to pay your hotel bills. It is right to pay the traveling expenses of our delegates, but no more.

Now, Mr. Editor, I have spoken out in meeting and made my speech. I think there are about seven thousand Methodist preachers that will say amen. C. C. GODDEN.

Hot Springs, March 12.

WOMAN'S DEPARTMENT CHURCH EXTENSION.

Sister Peebles of the Arkansas Conference has so faithfully portrayed the demands of this branch of our connection, that I feel I have only to ask the Little Rock Conference to heed her pleadings, and come to the rescue of a work so important. The report lately given in the Nashville Advocate shows only two dollars sent by our Treas., Mrs. S. D. Thompson of Little Rock. This was the marriage fee, given by a faithful brother of the Arkadelphia Dist. May it return to him in manifold blessings, as year after year, he and his dear little family shall occupy a parsonage where peace and plenty abound.

Miss Helm is exceedingly anxious that this Conference be creditably reported at the General Conference in May. Parsonage Societies were organized about two years ago, in seven or eight of our best Churches. The children enlisted at several places, as "Home Builders." About year ago quite an amount was realized on "Wife's Loan Fund." All these issues seem silent now. That our Conference may not go below par in this department, may I beg the preachers to present this work at the close of their sermons on the last Sabbath in this month, and take up a collection, in this interest.

Miss Helm has nobly planned for the work entrusted to her. The Constitution of Parsonage societies is most

comprehensive in its bearings, and if faithfully carried out, would enlarge all other church work. Besides its purpose of building homes it would develop missions, fill up Sunday schools and build up congregations. This is saying much, but read for yourself, and you will agree that I have not over-stated its scope. Her Leaflets and Programmes are full of inspiration, and she sends them out promptly and no doubt with earnest prayer. Brethren, Sisters and Children, let us "at this eleventh hour," do something for our Parsonage work. Give every one a penny, send a blessing and may God's graces abound toward you all. LOU A. HORTCHKISS, Sec. Woman's Dept. Ch. Ex. Little Rock Conf.

THE WASHINGTON DISTRICT.

Mr. EDDIES.—Having finished the "First Round" on the Washington district, I desire to say a few things. With many regrets, both to myself and family, we bade adieu to the good people of Pine Bluff Dist. (than whom a kinder, more generous, liberal, loyal people are not to be found in the bounds of the Little Rock Conference) and started to the Washington Dist., soon after the close of the session of our Conference. We have been warmly received, and made to feel welcome and at home by the people of this District; many, perhaps, most of whom we had known in other days. In the town of Centre Point, Howard county, where we had lived and served the people in the capacity of pastor for three years, we were received with open arms, our old friends generally tendering us a house free of rent (there is at present no District parsonage on this Dist.), which was accepted, and we are now comfortably housed among old friends, in a healthy country ready for a year's hard work. Indeed we desire to make it the best year's work we have ever done for the cause of Christ.

Without any invidious comparisons or disparagement to other Districts, I think this District embraces by far, the best territory in our Conference. Much of it is an old, thickly settled country, in a high state of cultivation, and owned by a prosperous, well-to-do class of people. That portion of the District known as the mountains, while not so thickly settled and never can be, is being filled up rapidly by a thrifty class of farmers. I want to say emphatically, that there are more good farms, fine horses, fat hogs, prosperous farmers, with fewer real poor people and fewer Anandas (mortgages) than in any District in the Little Rock Conference. Good lands, good water, good health, good people—are we not prosperous? (Don't let anyone look at the minutes of the late session of our Conference while reading this.)

There are several mission fields in this District that will be missions for years to come, if the same policy is pursued by the Church; and yet these fields, nearly every one of them, are susceptible of being developed into self-sustaining charges. To my mind it is bad policy for the Church to establish missions which are capable of being developed into self-sustaining charges, make a small appropriation thereto, and appoint an inexperienced preacher to take charge of said work. It would be far better to appoint these men to our old and well developed fields, and put our most successful organizers and most efficient men of experience in charge of these missions and make an appropriation sufficient to sustain them while developing these fields into circuits. A general could afford to risk a garrison strongly fortified and well supplied with arms and ammunition, in the hands of raw and untamed troops far better than he could to send out undisciplined troops to capture some important stronghold in possession of the enemy. This applies to the Church as well. We need and must have more men of experience in this good territory.

We met all the appointments on the round save two—one on account of sickness, which we supplied with Bro. Worsham, and the other on account of high water. It is somewhat trying on me to have to sit still on a beautiful bright day, after having traveled hard the previous day to get in reach of my appointment and let it go unfulfilled. But such is the case sometimes when one has to depend upon the Cassatot river being fordable.

The brethren are all at work, and are hopeful of a successful year. The stewards in most instances have made liberal assessments for their pastors. Now, brethren, push these assessments both for the salaries of the preachers and those made on the general collections. Let every preacher understand that these assessments are the minimum figures. He must not, he cannot fall below these assessments without allowing himself to suffer in his character, and now, dear stewards, see to it that these men of God receive the amounts that they have promised them for their supports. In this good country we ought (and it will be dishonoring to us and the cause we represent

if we fail) to collect every cent that has been assessed to us.

Of course, I took in our Training School at Bethesda Springs and must say, I was both surprised and pleased at the numbers in attendance and the character of the work which is being done by Prof. Richard Baugh, and his assistants Prof's Marberry and Burrow, and Miss Crow who has charge of the Music department. The school opened last September with considerable opposition, and has succeeded in enrolling 115 pupils with an average attendance of 90 and the opposition all gone. It is to be hoped that the people of this District and adjacent territory will take advantage of the splendid opportunity here offered them, of giving their sons and daughters the advantages of a higher education under the training of these thoroughly trained educators and Christian gentlemen and swell the number to 200 or 300. This could easily be done if each pastor in the District and those who are friends of the enterprise would take pains to advertise and recommend the school. The Church and people are to be congratulated in having secured such men as Baugh, Marberry and Burrow to teach this school. Rev. Jno. T. Miller has charge of the boarding house, and furnishes at reasonable rates good board and lodging (I spent two or three days there and know whereof I speak) in the same building with the school, and within twenty paces of the noted Bethesda Springs, destined at no distant day, I think, to become quite a formidable rival of the famous Eureka Springs. There is not a more healthy country in the State. There is no whiskey sold within eight or ten miles of the school, and the moral influence surrounding the school is good. I most heartily recommend this school to those who desire to give their children the advantage of a high school training.

THOS. H. WARE, Centre Point, March 10.

LETTER FROM CHINA.

BRO. BENNETT.—I enclose you extracts from a private letter received from one of our missionaries in China, which I would like you to publish in order that the opportunities offered in it, may be placed before the W. M. S. of the White River Conference.

SUCHOW, CHINA, Jan 15 1890.—"You see I have already moved to Suchow, my new home. The Board at the May meeting appointed me here to teach in the Day Schools. Mrs. Campbell is in charge of the entire woman's work here, but Day Schools are my especial department. We are having a short resting spell now as the schools are in the midst of their China New Year holidays. The Chinese year is regulated by the moon; so it is not at all the same as ours. The year opens next Tuesday. This is about the only vacation the children have during the whole year, and I was glad as well they when it began, though it is only to last three weeks in all. I had been at regular hard work since moving up in August and my body was completely exhausted. I will have six schools, five in the city and one about six or eight miles away to begin and carry on the New Year with, and they will be as many as I can manage, especially with the reforms I hope to make. I want to do some of the most telling work of my whole life during this year. I live in the Woman's Hospital Home with Mrs. Campbell my best loved friend. She has full charge of the hospital with Dr. Park as practicing physician. We have a nice church here, a Girl's Boarding School, Boy's Boarding School and two hospitals, one male, one female. There are families of our Mission living here and four single ladies. Of that number, Dr. and Mrs. Darker and Dr. Milred Phillips are on their way to the U. S. for rest and recuperation. I wish you might have a peep into our little home. I am writing on the dining room table, there is a cheerful fire of hard coal in the grate; for we use this as a sitting room. In and around the windows are pots of geraniums, cactus, calla lilies &c. They have a cheerful look and keep the room from seeming so bare. We have made a simple home here, but it is a real home and we are happy. We have two meals a day and find that is sufficient to supply all our needs. We have at noon only tea and toast prepared on a tray, the table being set for breakfast, and for dinner between five and six in the evening.

We would be happy to select a bright girl and name her, whenever you find it convenient. I had a nice child offered me some weeks ago but could not take her. With love, very sincerely, JENNIE ATKINSON."

From the above it will be seen that Chinese children are offered our missionaries to be educated. Now will the W. R. Conference Society take this work upon their hearts and come to our Annual meeting in May, prepared to undertake the education of a Chinese child? Only a little self-denial and work on our part may lift a heathen child from darkness into the marvelous light of the Son of God. This child with the grace of God in its heart, may in time help a heathen nation to accept Christ.

Surely we can do this for Him who hath done so much for us.

MRS. ELLA RANDLE, Barren Fork, March 10.

A MISSION FIELD.

BRO. BENNETT.—Allow me a little space in your valuable paper, for a few jottings from Boston Mountain. This is the first attempt for the public through your columns. Men of talent, men of ability and culture, have discussed the probable future of the "Local Preacher." If there is any law of our Church that forbids him using his talent as a minister, when and where he chooses to work, so it does not "conflict with the preacher in charge," I have never been able to find it. We are all of one mind in the teaching of the Discipline. The duties of both preacher in charge and the Local preachers. But to my mind there has been a thought or two on the subject, yet untouched. When in our church trials and other matters of equal importance, we go to the Discipline to find our duty, and the law of the Church, then we turn to the Manual of Discipline, as the boundary line of our power, as laid down by our Bishops. On page 55 of the Manual of Discipline, you will find that the same spirit of the law laid down in the Discipline, is maintained with this addition: "Yet the preacher in charge cannot control the appointments of a local preacher, unless they conflict with the plan of his circuit." With all good feeling: With all due reverence to my superiors and a filial love for the doctrine and polity of our beloved Methodism, as a local preacher I am in duty bound to say, that when the time comes, that I am only to preach, when and where some one else says, I am then not obeying the voice of God, but obeying man. I do not want it understood, that I am finding fault of the law of our Church as it now is; for I think it is right to assist the preacher in charge." But if the time ever should come, when the itinerant shall make a tool of the local, I fear the Church would feel sadly the loss of the helpers. Many times in the appointments made by the Bishop, the local preacher is far superior to the itinerant, in every respect. I do not say that is so in all, but in some instances it is. And for the superior to be a tool for the inferior, is a position hard to bear. I have felt the smart.

Well, our first Quarterly Conference for Cassville Mission has passed Feb. 1 and 2. Our Presiding Elder, Brother Weems, was with us, God bless him. He preached with power. It was good to be there. At the communion on Sunday evening there were five different denominations communing together. Among the members of our Church that communed were, Thos. S. Curtis 73 years of age, Thos. Staggs 71, Polly Staggs 70, and Lucinda Harderson 69, (Thomas Staggs husband of Polly Staggs)—making husband, brother and sister, total age of all 238 years. N. P. HUDSON.

ONE HUNDRED YEARS AGO.

The Methodist Times (London) reporting a lecture by Rev. F. W. MacDonald on "Life in England a Hundred Years Ago," says:

"He selected 1785 as his central point. It was before the flood—the flood of the French Revolution and its teeming issues. To get a true conception of England as it then was we must leave behind us representative government, free trade, civil and religious freedom, and the right of public meeting. The age of great cities had not begun. There were 8,000,000 people in England and Wales, scattered all over the country. The largest town outside London was Birmingham, which contained 55,000 inhabitants. There were no railways, no steamboats, no postage stamps, no electric lamps, and no bicycles. There was only one umbrella in existence, and Jonas Hanway was pelted and jeered at as he carried that! Byron, Scott, and Wordsworth were unknown. Wellington, John Dalton, Isaac D'Israeli, Brougham, and Jeffreys were boys. Lamb and Coleridge were wearing the blue coats and the yellow stockings of their famous school. What a cradle Britannia rocks from year to year! Her greatest treasure was in her nursery, and De Quincy, Palmerston, Heber, Christopher North, and Dean Buckland were then in their infancy. Even Dr. Johnson had never heard of a revolver or a mackintosh, and such terms as Positivist, Agnostic, protoplasm, and heredity were utterly unknown. England had then just beaten France and Spain, and had herself been beaten by America. William Whitehead, a post laureate, whom they could never place on the same benches as Wordsworth, Tennyson, and Browning, began the year 1785 with an ode in which he prophesied that the United States would soon on bended knee beg to be taken back to the maternal breast. Burly George III. was described in detail and was pictured diving from the royal bathing van at Weymouth, attended by four-and-twenty fiddlers. Pitt was Prime Minister at 25, more than holding his own against Fox and Burke. It was an age of corruption.

The manners of members of Parliament were of the most primitive kind, and they constantly varied the monotony of debates with successful farmland imitations. The polls would remain open for four or five weeks or until the candidates were punislers. Taxes were levied on 14,000 articles—coals, candles, windows, bricks, in fact, every conceivable and inconceivable thing was made to yield a revenue. Smuggling had become a fine art. As there was a tax on births, marriages and deaths, persons were smuggled into the world, smuggled while they were in it, and then smuggled out of it when they died. But better days were dawning. The invention of steam-engines and weaving, and the making of canals, highways, and pottery, saved the country from material ruin. Letters cost 8d. for distances under forty miles and more in proportion. The starting of mail coaches put an end to that picturesque figure, the highway man, and his fellow-villain, the house-breaker, was soon after exterminated. Burke's house in the country was broken into and his goods carried away in carts, and these obliging furniture removers sent in no bill! Wesley's house was robbed, and the plunder consisted in—two teaspoons. The gallows, the pillory, and flogging were in constant use. According to Blackstone, 160 offences were punishable with death. At the Spring Assizes in the year selected 220 persons were condemned to death. A similar proportion to-day would be 700. Mr. Macdonald based his peroration on the old maxim, 'Prevention is better than cure.' It was no denominational conceit, but the verdict of history, that Methodism had saved the moral life of England. By their labours among the London mob and the colliers of Kingswood, Madeley, and Newcastle Wesley and his coadjutors had changed the current of the nation's life. This was our supreme need to-day. Not a number of intellectual, philosophical balloons, but a heaven-born religion that could tame the fierce passions of men, and purify and ennoble them with the spirit of Christ."

If a quick and keen-sighted Southern man were to take a tour through our Northern States for the express purpose of "writing up" the weak points in the sociology and practical political economy of our brethren in that part of our beloved country, it is likely that he could find material for racy letters and strongly-tinted pictures. If, on the other hand, he were to make such a tour for the purpose of finding and recording what is truest, sweetest, and best in the North, his letters would breathe the odors of heaven. The well-meaning, but one-sided, men who come among us in the South, with the prejudices of a life time, in their hearts will please make the application.—Nashville Advocate.

The New York World, with the aid of figures obtained from the State treasurers throughout the country, has compiled an estimate of the present wealth of this country, showing the marvelous increase since 1880. The actual wealth of the country at present is put at the enormous sum of \$61,450,000,000, an increase of upward of \$17,000,000,000 since 1880. Ten years years ago it was estimated that the United States were rich enough to buy out the entire Russian and Turkish Empires, a good part of northern Europe, Italy, Australia, South America, and South Africa, and still have lots of pocket-money left. We were then \$276,000,000 richer than Great Britain, the richest country of the Old World. Our national wealth promises to be something almost fabulous before the rising generation quits the stage.—Boston Globe.

The East Tennessee Land Company at Harrison last week proved that total abstinence and Prohibition are sound business principles which commercial men everywhere should recognize. This company refuses to sell a foot of its 300,000 acres unless the deed provides that alcoholic liquors shall never be sold as a beverage on the land and thus conveyed. Some of the leading capitalists interested in the undertaking thought that this provision was a narrow one, and was not commercially sound, and would prove a dead weight to the company; but the believers in Prohibition were in the majority and carried their point. Here is the sequel: Last week was the company's first auction sale. It was successful beyond anything of the kind ever known in the South. In Harrison 570 lots were sold for over \$500,000. There were immense crowds, the enthusiasm and the competition great, and yet the telegraphic dispatches say "there was not one drunk and not one brawl!" Prove to the business men of America that Prohibition is on the side of the pocketbook, and a great point has been gained.—N. Y. Voice.

The sweetest word in our language is love. The greatest word in our language is God. The word expressing the shortest time is now. The three make our greatest and sweetest duties.

ARKANSAS METHODIST.

WEDNESDAY, MARCH 19, 1890.

WHAT SHALL WE DO WITH THE SURPLUS?

This question is asked by Rev. T. J. Reynolds, Treas. of Sunday-school Board of the Arkansas Conference, in the last issue of THE ARKANSAS METHODIST. The Tennessee Annual Conference, through its Sunday-school Board passed a resolution to place Sunday-school Libraries in every Mission in the Conference. "Rev. J. T. Curry, Treas. of the Sunday-school Board of Tenn. Conference, writes: 'As directed by the last Annual Conference, I have sent Sunday-school Libraries to all of our Mission Churches with few exceptions and these preferred to have their libraries later in the spring. I have had some good reports from them already.' The surplus can not be spent in a better way than placing good and attractive reading matter in book form into our Missions. Solid and wholesome literature, such as our Sunday-school Libraries contain will do a silent and effective work for generations to come and will be a strong force in developing our Missions into self-sustaining charges. God bless Children's Day with successful collections and great interest to the children. Let's emphasize, May, 3rd Sunday, Children's Day."

LATMAN.
Franklin, Tenn., March 9.

FROM LOUISIANA.

Another victim has been added to the long list of man's perfidy and woman's trusting simplicity. Just a few days ago Miss Maggie Miles, a beautiful and charming young lady of some twenty summers, from the southern part of the State, committed suicide because she had been betrayed by a man who claimed to be her lover and was her betrothed.

Commenting on the matter, the Beaumont Enterprise says: "No friendly hand clasped hers; no warm heart greeted her, and no loving tongue whispered counsel in her ear as she passed on her journey. Only curious and suspicious eyes glanced at her, reflecting the coldness and hardness of human nature to the poor, deceived, bleeding heart of a betrayed woman. Will it be thus with the vile, deceitful villain, who robbed her of happiness, her virtue, her life? Will the same measure of contempt, scorn, and hatred be meted out to him? By all that is just, right, honorable, womanly and manly, may it be increased four-fold. When man, who should be the protector of woman, becomes her destroyer, he should not be countenanced by society anywhere on the face of the earth. Let him retire with the beasts and serpents, being one of the vilest of the vile."

To the Enterprise's interrogation, the Democrat answers No. "The infernal villain that ruined and blighted the young life is a murderer to all intents and purposes. But people will not condemn him and shun his appearance as they did the victim of his villainy. She was stoned for her sin, while her murderer will go 'scot free.' Moreover, he will be welcomed in the parlors of society, admitted to ball-rooms and will, perhaps ere long, become a trusted pillar in his community; for he only has to 'reform,' or 'quit sowing his wild oats.' In dealing with such cases, society, the pulpit and the press have been derelict in their duty. They should educate the people to put the mark of Cain upon every scoundrel that robs innocence of its virtue and destroys the life and happiness of a woman, and forever debar his entrance into society. More, the Democrat believes that the betrayer of Maggie Miles should this blessed moment be resting in an eternal hell, and therefore favors a law to hang men of his ilk; for they are heartless, cold-blooded murderers in a double sense. Mexia Democrat.

The Catatoula News copied the above from the Democrat, and copied it from the News hoping THE ARKANSAS METHODIST will publish, and also publish a few remarks I make. Dear Brother Bennett, I know of so many cases where men have destroyed the happiness of women by lying to them. They are black hearted liars, who succeed in making some poor simple girls believe their story of love, then go about smiling, looking as angelic as possible, and will boast about how they have got Miss So and So deceived. And some people will laugh with these fellows when they are laughing about having certain girls fooled. Instead of treating the lying, thieving scamp as a liar and thief should be treated, they will treat him as a gentleman, invite him into the parlor and ere long he will marry some nice pure girl. The woman though, who has not done half so bad, can not be invited into the parlor, and can never marry. No, never. But why? She has sinned, so has he. He has committed the same sin with others besides. He lied in order to steal her affections; so he is a liar, a thief, a robber, and an adulterer; but is respected as a gentleman. May God wake us up to see this

matter as he sees it. He sees the man as more guilty than the woman. The people see it differently. There are thousands of bleeding hearts to-day. It's time we were speaking out on this subject. Souls are being lost. They do not all commit suicide, but their happiness is forever gone. Some become hardened and make their home in houses of shame. Some commit suicide, while others spend a lonely life, mourning and weeping over their lost purity and happiness.

Eden, La. J. H. CALLAWAY.

OUR WASTED RESOURCES.

The above is the title of a small book on the temperance question, by Dr. Wm. Hargreaves. I have examined it with some care and find it to be a most excellent work and well worthy of purchase and perusal. It shows the disastrous effects of the liquor traffic upon the trade, labor, and commerce of our country. It sets forth the evils of intemperance with special reference to its relation to the labor problem, and shows that the liquor traffic causes bad trade, prevents production, injures honest industry, makes the laborer a "slave to capital," wastes the resources of the nation, and causes crime and pauperism. This work gives from official sources the figures showing our national wealth in the various branches of industry, the number of persons employed, wages paid etc. It gives the quantity and cost of intoxicating liquor, number of persons engaged in the traffic, expenditures for crime and pauperism caused by drunkenness, and the great benefit that would result to the working classes and to the cause of education and religion and the ease with which our national debt could be paid were the liquor traffic suppressed. The volume also contains as a supplement the pamphlet entitled, "Worse Than Wasted," bringing facts and figures to a later date, showing the ravages and waste of the Drink Curse. Both bound together in one volume, cloth, price \$1.25—published by the National Temperance Society and Publication House at New York, which has a list of over 1,750 different publications on temperance and will send catalogue free on application.

B. W. WILLIAMS.
Weatherford, Texas.

Dyspepsia

Makes the lives of many people miserable, causing distress after eating, sour stomach, sick headache, heartburn, loss of appetite, faint, "all gone" feeling, bad taste, coated tongue, and irregularity of the bowels.

Distress After Eating
Sarsaparilla, which acts gently, yet efficiently. It tones the stomach, regulates the digestion, creates a good appetite, banishes headache, and refreshes the mind.

Sick Headache
"I have been troubled with dyspepsia. I had but little appetite, and what I did eat distressed me, or did me little good. After eating I would have a faint or tired, all-gone feeling, as though I had not eaten anything. My trouble was aggravated by my business painting. Last spring I took Hood's Sarsaparilla, which did me an immense amount of good. It gave me an appetite, and my food relished and satisfied the craving I had previously experienced."

Sour Stomach
GEO. A. PAGE, Watertown, Mass.

Hood's Sarsaparilla
Sold by all druggists. \$1.00 per bottle. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar

What is it our duty to do we must do because it is right, not because any one can demand it of us.

If your digestion is out of whack, if you need a strengthening or an appetizer, try Chautauks Chill Tonic. It will bring you out of the kinks. 3-5-1m

Submission is the foot-print of faith in the pathway of sorrow.

"Hunt's Cure, guaranteed to cure Itch, Ringworm, Tetter, Eczema, and all forms of skin diseases. 3-5-1m

He that has no shame has no conscience.

Bogus Medicine Certificates.

Have you rheumatism, blood diseases, skin diseases, scrofula, or any ailment caused by impure blood? If so, send for our book, with a 2-cent stamp and read the home endorsements of eminent physicians, merchants, clergymen and others, who live where Hummell's Rheumatic Cure is made. Their certificates tell the whole story of this wonderful Medicine for the cure of rheumatism and all blood and skin diseases. Hummell's Medicine Co., Atlanta, Ga. For sale by druggists at \$1 per bottle.

BROWN'S IRON TONIC
PREPARED BY DR. J. C. BROWN, MANUFACTURER OF THE IRON TONIC, LITTLE ROCK, ARK.
PRODUCES RICH RED BLOOD. TRY IT.

Suitor—"Perhaps, sir, you don't think I'm good enough to marry your daughter." Father—"Perhaps I do." Suitor—"Well, sir, I'd have you know that I have been refused by some of the finest young ladies in the land."

Every tissue of the body, every bone, muscle, and organ, is made stronger and more healthful by the use of Hood's Sarsaparilla.

Angry words are fuel to the flame of wrath, and make it blaze the more fiercely.

Baldness is catching says a scientist. It's catching flies in the summer time. Use Hall's Hair Renewer and cover the bald place with healthy hair and the flies won't trouble.

He may well be contented who needs neither borrow nor flatter.

BEECHAM'S PILLS cure bilious and nervous ills.

There is something better than a revival, and that is a Christian life that doesn't need to be revived.

A silent hour under the stars may whisper to your soul great thoughts of eternity.

A cross, peevish fretful wife is quite unhappy to herself and to her whole household. But she is to be pitied, she is a sufferer from a multitude of female ills that have prostrated her mentally and physically. She needs some great wonderworking iron tonic and female regulator, to relieve the monthly trouble, and for this purpose English Female Bitters stands ahead of all others. It acts upon the female system with unerring certainty, never failing to give entire satisfaction to married and single ladies. One bottle often cures a case.

When alone guard your thoughts; in the family, guard your temper, in company guard your words.

Tredway, Va., Sep. 27, 1889.
I have for a long time considered Pond's Extract indispensable in a family; in fact I find I cannot get along without it. We have a large family of children and accidents are daily happening. We live twelve miles from the doctor but with your valuable remedy in the house, I feel perfectly safe and never call in a doctor when your medicine can be applied.
Mrs. D. Howard Selden.

"I have nothing but my heart to give you," said a spinster to a lawyer who had concluded a suit for her. "Well," said the lawyer, gruffly, "go to my clerk. He takes the fees."

Symptoms of Torpid Liver.

Loss of appetite and nausea; the bowels are constipated, but sometimes alternate with looseness or diarrhoea; pain in the head, at the back part; pain in the right side and under the shoulder blade; fullness after eating; with a disinclination to exertion of body or mind; irritability of temper, low spirits; loss of memory; with a feeling of having neglected some duty; general weariness and debility. If these warnings are unheeded, serious diseases will soon be developed. No better remedy can be used than TOTT'S PILLS. A single dose produces such a change of feeling as often restores the sufferer.

Tott's Liver Pills
Cure Bilious Diseases.
Price, 25c. Office, 32 & 41 Park Place, N. Y.

Knott's European Hotel,

No. 219 and 221 West Markham Street.
Opposite State House, LITTLE ROCK, ARK

JAMES COOK, UNDERTAKER!

NO. 217 EAST MARKHAM ST.
Telephone connection with store and residence.

OAK LAWN HERD,

Headed by Turbigo 18206, son of the great Tormentor 3633, sire of 31 daughters in the 14th list. In my herd will be found descendants of this celebrated bull, also Diana's Stokes Pegasus 13856, LeBrocq's Prize 3350, Coomassie and other noted Jerseys. Cows and Heifers for sale of the best butter-families. All acclimated.

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ARKANSAS METHODIST.

Official Organ of the Three Conferences of the M. E. Church, South, in Arkansas.

All traveling preachers of the M. E. Church, South, are invited and authorized to act as Agents for the ARKANSAS METHODIST, to solicit, collect and receipt for subscriptions to the paper.

Rev. Z. T. BENNETT, Editor.

WEDNESDAY, MARCH 13, 1890.

In the last issue the Arkansas Baptist quotes from the American Baptist Year Book for 1890, showing the total number of Regular Baptists, North and South, white and colored, to be 3,070,047, which is a gain of 72,258 over the number reported in 1889. The total number reported in this State is 84,116, an increase of 3,561 over the number reported for 1889. Of these (if we made no mistake) 51,985 are white members, being a reported gain of 3,448 white members in two years.

Will some wise man or woman please tell us why people become fatted when they are presented with a bill for amount due for subscription to the Advocate? We would like to see that point in psychology ventilated!—N. O. Advocate.

You will hardly see that. We imagine a "wise man or woman" would find it as difficult as to describe the conscience of a church member, who would take his church paper on a credit never to pay, then get the post-master to order it stopped, and finally and fairly refuse to pay for it.

The Christian man or woman who has made no special effort to do good by promoting the circulation of Christian literature is a product of this age more common than rare among the twelve hundred thousand Southern Methodists. How does this paragraph strike you?—Nashville Advocate.

We copy it, wishing it may strike and stimulate many of our readers, even some preachers who can do so much good in the direction indicated. The willing, thoughtful, earnest preacher has many opportunities of starting religious books and papers on missions of multiplying usefulness. Blessed be the memory of that preacher, who wisely improves his golden opportunities of making the printed page work for the faster.

In the last issue of the Arkansas Baptist, its associate editor Dr. J. N. Hall says: "Brother Bennett, of the Arkansas Methodist, still feels so sensibly the shame of his defeat in the matter of counting members in his church, that he can not help referring occasionally to the over statement of the number of white Baptists in the State, which was corrected as soon as it was discovered. But Brother Bennett asserted that the Methodists did not count the negroes in making up their totals, when his own conference within a few months after the statement was made, did count them in the minutes, and the editor moves on as innocently as if he had never misstated facts."

We quote this paragraph complete, not for the sake of controversy, but to show Dr. Hall's "style" and how he presumes upon the ignorance of his readers generally. When he says that his overstatement (in 1888) of the numbers of white Baptists in this State "was corrected as soon as it was discovered," we do not believe he even thinks he is telling the truth; for from April till September his paper ignored our repeated demands for proof or correction, though replying to other matter in articles containing such demands. We did deny that our Church included colored members in the total representing our white members; and for years our (White River) Conference has reported only one colored member—that one at Salem in Batesville District. Dr. Hall's evasive but misleading manner of statement about our counting the negroes, makes as wish he is not utterly beyond possible amendment. Formerly he charged, that our claim of white membership embraced, negroes, sinners and baptized infants. He is evidently weakening now. Well, "while the lamp of life holds out," &c.

Our good brother Dr. Carter of the N. O. Advocate regards our interpretation of the sixth Restrictive Rule as "extraordinary." In an editorial of very nearly a column he reaches the conclusion, that the superannuated, superannuated and worn-out preachers embraced in the Rule are not "traveling preachers."

Our understanding has been, that all preachers, who are members of an Annual Conference, are traveling preachers in the sense of the Discipline. We do not think placing preachers in the supernumerary or superannuated relation removes them, in the sense of the Discipline from the traveling ministry to the local ranks; and in our Church we have but two classes of preachers, the traveling and the local. If Dr. Carter will kindly and clearly show us wherein our opinion is wrong, we will gladly accept the information.

In the article criticised by Dr. Carter, we said: "The surplus should in equity go to the beneficiaries embraced in the sixth Restrictive Rule, and they are, by the right of capital invested and long common consent, if not clearly by original intent, the Conference claimants of our Church."

As to the "original intent" we now think we were misled, by statements in the General Conference debates of 1840-44 and the Year Book of the M. E. Church, but we still think "by the right of capital invested and long common consent" the Conference claimants of our Church should be regarded as the beneficiaries meant by the sixth Restrictive Rule. We think it is generally admitted, that this was the understanding by the Church when the bonds were purchased, to save the House from bankruptcy. And it was the opinion of the College of Bishops, as shown in the following: "The produce of the Publishing House, set apart for superannuated preachers, and the widows and orphans of deceased preachers, should by the Joint Board of Finance be added to the Conference collection, and distributed among the claimants according to their best judgment of their several necessities." [Dis. p. 168.] 1849.

THEY CAN NOT BE FOUND.

Dr. J. O. Peck, one of the secretaries of the Mission Board of the Methodist Episcopal Church, writing to the Central Christian Advocate, St. Louis, from Hot Springs, Ark., says:

"Too many of our people north of Arkansas coming here affiliate with our rival Methodism. Were all loyal to their own Church we would be a strong Conference. The Southern Church is alert to capture them. They bait the hook very temptingly sometimes, and at other times conceal the hook. Our ministers assure me that frequently they take our own church name for public use. That is, they drop their distinguishing denominational title chosen for themselves, 'South,' and publish their services as 'The Methodist Episcopal Church.' Well, it is the best name, but it is our own. Yesterday in this city, I saw an announcement as follows: 'Central Ave. M. E. Church, S.' The 'South' was so concealed in the 'S' that a friend from the North here said to me: 'Why here is one of our own churches!' I do not complain of this, but it is significant. May the whole spirit as well as name of the Methodist Episcopal Church pervade and bless our sister denomination!"

We have seen similar statements before, and we would like to know who it is in Arkansas of the preachers of our Church who assume the name of the Methodist Episcopal Church, "for public use?" Can the Arkansas Methodist bring these preachers to light, so we can see what sort of men they are who will lie in order to catch Methodists from the North.—N. O. Advocate.

We doubt not that many persons in Arkansas may occasionally, or even frequently, refer to one of our houses of worship, as the "Methodist church," or to our denomination as the "Methodist Church," without using the suffix "South"; but the insinuation or charge, that any of our preachers drop the word "South" for the purpose of "concealing" the identity of our Church in order "to capture" Methodists from the North, is we candidly think both unjust in spirit and absolutely false in fact. We challenge any person to prove such a charge in even a single case during the entire existence of the M. E. Church in Arkansas.

But why should any of our preachers thus "very temptingly bait" or "conceal the hook" "to capture" Methodists from the North? It is well known that leading preachers of the M. E. Church have in their papers lamented the fact, that so many of their members coming South prefer to join the M. E. Church, South, through considerations of social standing, business, &c. It ours is the more popular, why try to conceal its identity? In our humble opinion the solution of the matter is this: Many of the more fraternal and intelligent Methodists from the North do not approve the policy of their Church in maintaining a hurt-

ful rivalry in Southern communities already and acceptably supplied by our Church; and, therefore, they join the M. E. Church, South, rather than continue in an organization, which in its struggling existence in the South, must for years to come depend largely upon financial aid from the North.

DODGING BEHIND OTHERS.

It has amazed the Church to see that the Arkansas Methodist charges Fitzgerald, of the "Nashville," Editor, of the "Wesleyan" (Macon), Carter, of the "New Orleans," Kirkland, of the "Southern," and so on, together with Haygood and others, as moved with secret hostility to the present Agent, and using this "discussion" to "knife" him, in political parlance.—Richmond Advocate.

This paragraph is from one of Dr. Lafferty's characteristic editorials showing his usual method in controversy—burlesque and sarcasm. While he cannot prove his assertion quoted above, and really we do not think he would seriously attempt to prove it, his forced construction of our language suits his own purpose and becomes a welcome pretext for inferences not intended. Further, we do not expect him to modify his assertion; for over a month ago we submitted, by personal letter, to his sense of fairness the propriety of correcting a misrepresentation of our language twice quoted in his paper, but up to date his time and space have appeared too valuable to waste in setting a brother right before strangers. In the editorial from which we have just quoted, he alludes to "the recent outgivings of that (this) paper in favor of closer relations with the 'House' on a 'strictly business basis,'" but does not intimate that he had twice given his readers a perversion of such "outgivings." Is such treatment possibly due to what we published one year ago?

We think Dr. Lafferty claims credit of having begun the discussion on the management of the House. We do not remember having ever seen anything in his paper indicating approval of the present (or previous) management, but much to the contrary. Will Dr. Lafferty deny this, or that his paper has contained "strictures upon the present management, with unjust complaints or thrusts at the Book Agent, but without any express reference to the Book Committee, under and by whose rules and regulations the Book Agent must act and be governed?"

In the last issue of the Nashville Advocate Dr. O. P. Fitzgerald, who is chairman of the Hymn Book Committee, states briefly, clearly and we think very satisfactorily "the facts in the case," causing delay in bringing out our new Hymn Book, but his statements will not be fairly quoted and successfully controverted by any chronic kickers who seem to find special delight in criticising a management, which was so unfortunate as to be deprived of their own superior wisdom and executive ability. From Dr. Fitzgerald's statement we quote:

"1. It was taken as a matter of course that the order of the General Conference to make a new Hymn Book meant a music edition as well as a word edition. This was the view of every member of the Committee, and of the College of Bishops who acted both as advisers and reviewers of the work.

"2. As both a music and a word edition were to be printed, it was a typographical necessity that the music edition should be first arranged. A moment's reflection will make this plain to any one who knows anything of book-making.

"3. The delay in bringing out the book grew out of conditions that were uncontrollable at the time, and no blame justly attaches to the Committee as a body, or the Book Agent."

NOTICE.

Quintman College Board of Trustees will meet at Quintman, at 7 p. m. on Monday, the 31st of March.

A. C. RAY, President.

W. M. GARNER, Secretary.

WILLING WORKERS.

The past week our willing workers have sent us money as follows: E. L. Beard, \$1.50; D. T. Holmes, 1.50; J. J. Menifee, 4.50; J. M. C. Hamilton, 1.00; N. E. Skinner, 1.50; A. S. Scott, 2.35; P. T. McWhorter, 2.50; S. W. Register, 5.00; J. L. Johnston, 3.00; W. J. Stone, 2.75; W. W. Hendrix, 2.25; J. T. Miller, 3.45; C. M. Keith, 6.00; Geo. W. Logan, 3.25; C. A. Bayless, 1.20; W. A. Steel 1.00; P. B. Hopkins, 1.00; J. E. Caldwell, 3.00; C. L. Adams, 2.00; C. R. Montgomery, 2.50.

FORDYCE AND ITS SCHOOL.

Mr. Ebron: I am just from Fordyce where I have been holding my first Quarterly meeting. Fordyce is one of the growing towns in South Arkansas, and is on the Cotton Belt R. R. There are about 1,500 inhabitants, with as much pluck and enterprise as any town in the State. There is a fine business done at this place. Our Church is strong, and moving up well under the very efficient ministry of Bro. L. M. Keith, the pastor. Bro. Keith has only been there a few months and I find him in great favor with his people, and he is getting his work fully in hand; 28 have been added to the Church this quarter; the Foreign Mission money with considerable excess has been raised and forwarded to the Treasurer, and about 33 1/2 per cent of the other collections ordered by the Conference have been raised. I find Bro. Keith a man who looks after all the interests of the Church and is going to do a fine work.

The Fordyce Training School is under the management of Prof. J. D. Clary. It has been about six months since he came to Fordyce and opened the school. I confess it is wonderful to see the work he has done since he came there. He began without anything and now has 120 enrolled in the school with as perfect order as I have ever seen. I heard some of the classes in Latin and mathematics while there this time, which I had heard in a short time after the school opened. I found marked improvement. Prof. Clary's methods are of the first order. I visited the Music and Art rooms which are presided over by Miss Webb. I was much pleased here also. Prof. Clary is assisted by two competent teachers. A nice library has been gathered through the indomitable energy of the Principal, and allow me to say just here, that if any one has a good book that they can send to the school it will be thankfully received and will do good there.

The new school building is going up and will be when completed, a good one. I feel that the Fordyce Training School is to be one of the powers for good in this part. Let all the people who have children to educate look at this good school before they go elsewhere.

H. H. WATSON.

Stephens, March 7.

A PLAIN STATEMENT AND EARNEST APPEAL IN BEHALF OF OUR SUNDAY-SCHOOL WORK.

The vast possibilities bound up in our Sunday-school work deserve the most deliberate and careful thought of the next General Conference. The results already achieved evoke our profound gratitude to the Lord of all. To our Publishing House agents and managers, our Sunday-school editor and assistants, we should make acknowledgement commensurate with the large service rendered. They have labored under many serious embarrassments during the past decade and have accomplished a work worthy of our sincere thanks. Now that the skies are bright with promise for all departments of our Zion, we should look well to the "bottom rock" of our foundation and see that it is laid broad and deep. There can be no valid reason now why our Sunday-school department should not be equipped in all of its practical workings equal to any on the earth. It can be done with very little if any more outlay from the income of the Publishing House. I first desire to call attention to what I deem our real needs and then show what I think an entirely feasible plan for meeting the same.

OUR NEEDS.

1st.—In order to meet the necessities of the work we should have a thoroughly systematized plan for distributing vastly more Sunday-school literature than we now have. We have probably an ample number of Lesson Helps, but they need enlargement and improvement, and we need many more little books, tracts and leaflets on methods of Sunday-school work in detail, practices of successful workers all over the country, and many other matters in the line of helpfulness too numerous to mention here, but which every Sunday-school worker who has studied this subject seriously will understand and appreciate.

2nd.—We need a much more general distribution of our regular Publishing House literature than goes out at present, in order to keep our workers fully alive to the issues of the times and to give them the inspiration and enthusiasm always engendered by a thorough knowledge of our splendid history, doctrine and polity (the equal of which I do not believe exists on the earth to-day). Who is not thrilled with holy fire when he once fully understands the excellencies of our ecclesiastical machinery? And he can but feel the impulse of prophecy upon him for its magnificent future with God's blessing upon it. "My people are destroyed for lack of knowledge" is the utterance of one who saw by the light of the Lord's candle long ago. It is true and has many parallels to-day. My candid opinion is that more Methodists become puny, sick and die for lack of knowledge than anything else. Hence we need to scatter cheap wholesome literature, methodically, continuously and abundantly as the leaves of Volam-

pros. Of course this is no new suggestion, simply following the primitive paths of Mr. Wesley and his early helpers. The wisdom of the ages demonstrate that some things cannot well be improved on. This idea of Mr. Wesley is one of them.

3rd.—We need more direct connection with head quarters. Of course at present our editor can not visit the field and personally come in contact with thousands who have read his comments for years but have never seen his face in the flesh. The benefit of a living representative is fully understood by the world and is being utilized in many directions by the Church. What would our Mission Board accomplish without a secretary in the field? Who would know half as much about our prosperous and hopeful field of Church Extension without the business like appearance and statements of Dr. Morton, who constantly recounts successes in other fields and thus furnishes the best possible reason for more earnest and liberal support? Commercially it is next to impossible to know what the world wants or really needs without going where the people live. And one of the wise devices of this age is to create a demand by going and then fill it with the needed production. Many a man has added to the comfort and pleasure of his home and family by some simple article to which his attention was directed. Otherwise he would probably never have known of it. Hence the benefit of a living, breathing representative, who out of knowledge thus gained will involve many more plans for forwarding the work now impossible to even dream of. If acting on the principles that the richest yielding part of a business deserves the best attention, then there can be no question as to our duty in the premises.

4th.—We need a weekly organ to push the work to its highest excellence. Scarcely anything now can prosper or make rapid strides without an organ. We must keep the field covered with information. There is nothing that more quickly strikes a responsive chord than the doings of eminent and useful workers in other places. How can we possibly know these things without an organ? Our Advocates are burdened all the time with more matter than they can print, frequently for weeks, and it is not primarily the function of such a paper to furnish this kind of information. The Magazine comes only once a month, and has its own peculiar field, with no room for practical hints to workers, and no place for tollers in this department to report their doings for the benefit of others. Suppose a brother in Texas has discovered an excellent plan for accomplishing some particular thing, and it would do great general good if disseminated, what will be affected by it if it never goes further than his neighborhood; and how will the brother in Georgia ever know of it if there is no organ through which to give the same to our entire connection? The secular schools of the country have long ago laid tribute on this useful vehicle for advancing great educational movements, and they keep the workers in her fields fully abreast of the times through various well conducted Journals. Now of course all these things cost money and will not be met by a theory or a vision.

THE PLAN PROPOSED.

1st.—Let there be such legislation as necessary at the General Conference to set on foot "A Sunday-school Union of the Methodist Episcopal Church, South," and if thought wise couple with it a Tract attachment for the present at least.

2nd.—Elect a first class man as secretary who will give his entire time to this part of the work. Be very sure he is the right man before electing him.

3rd.—The statistics will probably show 600,000 members in our Sunday-schools. Let there be an assessment made of five cents per capita annually, which would yield \$30,000, if all paid. Of course the preachers should be required to see that the amount is raised in the Sunday-school and either forwarded to the proper authorities or settle with the Sunday-school Board at Conference just as other funds are reported now. I am satisfied there would be far less trouble raising this fund than any of our connectional claims, especially after a year's trial when its merits would be fully understood and its benefits made manifest.

4th.—It would undoubtedly give such an impetus to the work that the income from "Children's Day" would enable each Sunday-school Board to place one man at least in the field to cover their respective Conference bounds, who would not only work constantly for the betterment of Sunday-schools, but would also become an excellent canvasser for our Publishing House, and thereby greatly aid in making known our interests generally. Think of say forty agents for the Publishing House pouring in orders daily. What a stream of business going to one channel, and returning with blessing to our people.

5th.—Of course the expense for all this work should be borne by the "Sunday-school Union" and its expansion would depend upon the income of that work, just as the other Boards take care of their expenses. If an assistant Sunday-school editor is needed which doubtless will be the case, let the Publishing House look to that and any other additions of

force and improvements needed.

6th.—When it is understood that only about twenty-five per cent of the adult members of the Church are giving any active work to the Sunday school, and hence we have only about half as much Sunday school membership as we have in the Church, an anomalous condition, we need no further argument in showing evidently a disease in the vitals and the imperative need of heroic treatment in the way of thorough organization of "all for all." Our motto should be "All in the Church in the Sunday school,—all the Sunday school in the Church,—and every body in both"—and all at work.

7th.—When it is also understood that the little twenty-five per cent effort of the adult membership yields eighty per cent of the conversions and accessions to the Church, we catch sight of a problem at which we may well stand amazed while filled with holy joy. What institution on earth ever furnished such an exhibit—25 per cent invested, 80 per cent dividend annually? Could there be a stronger appeal to our generosity? "We cannot offer a better compliment to a good thing than to try to improve it," said a wise man. There was never a richer opportunity nor a more favored moment than we have now.

8th.—It is to the honor of our beloved Methodism that she furnished the first voluntary Sunday school teaching. When the devout followers of Mr. Wesley in Oldham saw the great outreach of the work as instituted by Mr. Raikes and his paid teachers, they said "let us do it ourselves," as a voluntary offering of service to our dear Lord.

9th.—With such a precedent the work has stretched from pole to pole; so that if every Sunday school teacher to-day were paid one dollar per Sunday for their labor it would require sixty-five million annually to cover that expense of this work alone. What matter for rejoicing then is the voluntary feature of the work; otherwise it would have been greatly impeded, and perhaps blocked long ago.

10th.—Then as Methodists having set the key to an invaluable free will service we cannot afford to not foster the work and stretch every muscle of our organic life to enlarge its development and increase its efficiency. As to numbers our goal should be at least a member for every member of the Church. As a teaching agency in material furnishing and methods we should equal the best secular schools of our land.

11th.—With such a standard before us and with such possibilities almost in our grasp it would be a fitting crown to the work of the General Conference to give this most hopeful child of the Church a heritage worthy of her name. And for this purpose I make appeal to our beloved Bishops and all in authority to carefully consider these things. Yours in the work,

J. R. PEPPER.

Memphis, Tenn., March 13.

JONESBORO DISTRICT.

EDITOR METHODIST:—I want to say a few words to the preachers and stewards of the Jonesboro District. It is about the assessments and collections. Soon I will complete the first round over the District, and then each charge will know what it is expected to pay. So far most of the assessments have been tolerably liberal, a few have been far too small. It is a little amusing, and sometimes very painful, to see a Board of Stewards after they have made the assessment for the pastor, dividing it among the several appointments; sometimes it looks as if each steward, instead of saying, "we will do our best and pay all we can," reverses the order and says, "well, we can't pay so much this year as heretofore." Each steward wants to get off with just as little as possible. Model stewards—I have met with two this year; each of these canvassed their territory thoroughly before the first Quarterly Conference, and when the time came they said we can and will pay so much. How much better is this than for a steward to wait his appointment assessed \$50, when he has five members who ought to pay \$10, and ten that ought to pay \$5 each. Brethren, think on these things. "How much owest thou my Lord?" Answer this question in the fear of God, in view of eternity, in prayerful consideration of duty and moral responsibility, and under the burning light of the Golden Rule.

To the preachers: Dear Brethren and co-laborers in Christ, "The Holy Ghost hath made you overseers to feed the Church of God, which he hath purchased with his own blood," and to look after all her interests, especially in the bounds of your charges. Be faithful in this important work. Commence taking your collections now—right now; do not let any objection raised by anyone deter you. Some will say, let this matter alone until next fall when there is plenty of money in the country. Don't you do it; for that means to fall in part at least. Our dear old, worn-out, battle-scarred superannuated brethren, who are waiting in hope for the chariot of God to carry them home, and the good women with their children, are dependent largely upon the Conference collections. Our brethren, and they are worthy, who are on hard missions, are looking to our Domestic Missionary

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