

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."

TERMS, IN ADVANCE.
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DISTRICT CONFERENCES.

District	Place	Date
North	Springdale	April 3-5
West	Walmart	April 10-12
South	Springdale	April 17-19
East	Springdale	April 24-26

REV. H. M. GRANADE.

Rev. H. M. Granade, pastor of Elm Springs circuit, died in great peace at his home in Springdale, March 15th, 1890. For several months he suffered greatly with a tumor under his arm, after consulting some of the best physicians and learning his malady was incurable, he resigned himself to the will of the Lord. While he suffered pain he bore it with Christian fortitude, saying it was all right. Though his sufferings were severe, his hope and prospect of heaven was bright, and doubtless when the summons came he was ready to go. Thus a true and faithful servant of the Lord has fallen, but our loss is his gain.

He leaves a loving companion and one daughter, Mrs. Ward, with many sympathizing friends to mourn their loss. May the bereaved ones be faithful to their Lord, and after while they will meet their loved one in heaven.

After the burial service which was conducted by the writer, his remains were laid to rest in Springdale cemetery to await the resurrection morn.

W. T. LOCKE,
Springdale, March 15.

HONORS GOV. NICHOLLS.

MR. EDITOR:—I move that the citizens of the State of Arkansas tender our hearty congratulations to his Excellency, Francis T. Nicholls, Governor of the State of Louisiana, for his prompt and manly rejection of the tempting bribe of \$100,000 offered him "at this critical moment" by the Louisiana Lottery curse. How much like the devil's approach to the Saviour on the mountain after he had fasted 40 days and 40 nights. That too was a "critical moment." God bless Gov. Nicholls.

Respectfully,
S. S. KIRK,
Alma, March 20.

MY EXHORTATION.

DEAR BRO. BENNETT:—I have long delayed complying with your request to exhort on the circulation of THE METHODIST, but I trust my delay was not for lack of interest in the important enterprise.

I have several reasons for circulating our Conference organ and I present not only the claims that THE METHODIST has on our patronage but also the claims we have upon THE METHODIST on the benefit it is to the reader. Our people are under moral obligation to take the paper. This obligation is two-fold: 1. We are under obligation to take the paper, as it is the organ of our Church. The Conference in our members are represented in its bounds to pat-

This is a very weighty and every member of our growing Church should regard it. 2. I hold that of a church paper is so every parent should feel himself under moral obligation to be a regular subscriber to it. My people are "in the dark" for lack of knowledge. The light brought by the Lord himself against ancient idolatry can any man keep a religious thought and movement in his Church without his knowledge?

Let us show a church member that he is as lively an interest in the operations of his Church as in the movements of his family. So if I find one of our members taking the Courier-Journal, a Democratic or any other secular paper, I at once present the duty he owes to Christ in taking a religious periodical. Let a member not many years ago look several secular papers and much time that he was regarding them by many as being the best source of information on politics in the country. He took no church paper, but failed to secure his name for THE METHODIST, or any other church paper. He missed the services one Sunday and missed a copy of THE METHODIST, and missed the congregation for several weeks. My political brother said to me in the amen corner, "You take one of these political papers, but no religious paper. Does not that give ground to your neighbors to suspect that you are a politician more than a Christian? God and His cause? Do you think your children ground to suspect that you are a politician more than a Christian? And God who looks at your heart and knows its secrets?"

love, may see that you do love your politics more than your Church and your religion." My political brother said to me "Send me the Christian Advocate" (Nashville).

A church member owes it to him self, to his wife, to his children to take his church paper. A Democrat wants his children to become Democrats. He would not fail to put Democratic literature in their hands; much less would he put Republican or Union-Labor literature in their hands and nothing that presented his own political views. So with the Republican or a person of any other political faith. So it seems to me, a Christian would be very derelict in duty, if he failed to supply his children with the literature of his own faith, at least his church organ.

Not only does a Christian parent, any parent as to that, owe it to his family to subscribe for some religious paper, but he owes it to the Church of which he is a member and he owes it to God. A church member should be well acquainted with the distinctive features of his Church. I believe the cheapest way to get a clear view of and to keep his interest in the operations of his Church awake is by the weekly visits of his church paper. In the church paper he gets doctrinal information, doctrinal intelligence, &c. &c., and at the same time gets a review of the battle field as the battle against sin is going on. This awakens an interest in all the doctrines, usages and labors of the Church, and he at once takes part in the grand and glorious work. He may not be a preacher, but by his prayers, attendance upon public services, counsel in business meeting and the contribution of his means he actively participates in the onward movements of his Church. So a reader of his church paper is more pious, attends the church services better, pays to the church enterprises more promptly and liberally and is less trouble to his pastor than the member who will not take his church paper. This is a rule.

The weekly reading of THE ARKANSAS METHODIST will contribute to the piety, the intelligence, the Christian sympathy and love, the connection interest and to the breaking down of the prejudice of any of our members and help them into the experience of a happy Christian, because it will help them to be useful Christians. Brethren of the lady one and all try THE ARKANSAS METHODIST. Study your Bible daily, pray, read your Discipline, sing our glorious hymns, take and read THE METHODIST and then look about and "Whatsoever thy hand findeth to do, do it with thy might," "do it heartily, as to the Lord, and not unto men," and the blessing of our God will rest upon you.

J. S. CHOWEN,
Quitman, March 21.

A REMINISCENCE.

Every man has, or ought to have, his ideal of perfection. That ideal must be unapproachable. No one can rise above his ideal. When that is overtaken progression ceases. It is then that the real character exactly conforms to the ideal character. The character of Christ is the most perfect pattern ever given to the world; he whose life conforms most nearly to His approaches most closely perfection. Some men, like Paul, strive to "apprehend that for which they are apprehended in Christ," this measures our possibilities. For years I have been seeking such men, men whose symmetrical character presented to my eye only beauty; I think I found such a one; of him I desire to say some things for the good of the public and the Church.

In '85 we were, as traveling preachers often are, "strangers in a strange land." Bishop Hargrove had "read us out" to Bentonville Circuit. I do not think that wife's tears ceased flowing through the entire night. It is useless to speak of my feelings—they were not pleasant; however, we concluded to make one trip to the appointment, see what it was and, if we didn't like it—We have loved no appointment with a stronger love than that. After a hasty survey of the field we were on the return via Bentonville. Passing an orchard and seeing an elderly looking German transplanting trees, we stopped for directions. "Brother Hileman, I presume?" "Yes, yes," was the hearty response; "glad to see you—know you're the new preacher, this is the little wife and children." We were won at once. Half of the sorrow fled from that hour. Had we not found one of the fathers and one of the hundred homes promised to those who forsake all to follow the Master? It was such for two years. What a long line of weary itinerants have rested beneath that humble roof? If Thomas Stanford, L. P. Livory and

others of the "Old guard" see this, happy memories will be awakened.

His library was small and the books were select. They treated, for the most part, on Methodist doctrine; a number were biographical. With these books he was familiar—they were his friends. He both knew and loved the doctrines of his Church and many a Knight of the Water and Election has he unhorsed. And was betide the tyro in Methodist theology who dared to preach contrary to what was taught in the standards.

His life was a "living epistle known and read of all men." That life, mostly spent in one community, was worth all the theories and arguments that could be invented and hurled against his creed. Whatever supposed vulnerable points might be found in his creed, none could be found in his life. I am persuaded that our Lord would have us meet scepticism with "blameless lives," and characters, rather than to meet and "fight it out" on platforms. His funeral sermon was preached by the writer from the text "Blessed are the dead who die in the Lord," &c. His first proposition was, "What is meant by being in the Lord?" The different theories were discussed when the life of the departed saint was reviewed as evidence that a man may live (and die) in the Lord without having conformed to certain rites in the way taught by some. His life challenged and overthrew every false doctrine, his enemies being the judges.

A REMARKABLE PRAYER.

When I heard it I thought, and still think, that it had every element of prevailing prayer. To attempt a detailed account of it would be like describing the scene on the mount of transfiguration. It was something I had longed for but hitherto had not been gratified. Rev. P. Carnahan and I were holding a meeting under a bush arbor on the West end of Pea Ridge, in Benton County. After several days the meeting seemed to have expended its force; the preachers had exhausted every means and still it did not move; unless something was done it must soon close. The people wanted to do, but what could be done? The morning service was being concluded when J. Hileman was asked to pray. He began with a husky voice, while his sentences were broken and without connection. He reminded one of an eagle in a deep gorge whose ascent must be almost perpendicular if he reached his native cliffs. Slowly he opened and folded his wings, repeating the operation until he had summoned all his strength when he made the leap upward. Being master of the promises of God's word he called them up one by one and converted them into argument overwhelmingly grand in its conception and delivery. He mounted the heights on the pinions of faith, his stentorian voice, whose volume seemed to expand with "groans of the Spirit," waked the sleeping echoes among the distant hills. The trumpet notes waxed louder as "Heaven came down on souls to greet, And glory crowned the mercy seat."

The very earth seemed to tremble as it felt the mighty impulse. From my kneeling position I could see him as, with both hands uplifted and his face aglow with divine light, and his frame quivering with emotion. The multitude were groaning, crying, shouting. I fell on the earth exclaiming, "My God! What is to be the end of this?" On reaching the highest possible point he shouted, "Unto Him who hath loved us and washed us from our sins in His own blood, and made us kings and priests unto God and His Father; unto Him be glory forever. Amen!" When that prayer was concluded the frail old tabernacle, barely able to support the weight of glory that rested upon it, seemed transmutated with all the fullness of God. I thought of the face of Moses when he came down from the mount. Many rushed to him and clasped the extended hands, shouting the praises of God. I said to Carnahan, "We're not far from the Mount of Transfiguration." I have seen the midnight storm in its grandeur, but I never saw or heard anything that impressed as that prayer impressed me. That met my highest ideal of prayer. From that hour the current of another life was turned back to God; from him the Church will hear much one day, God sparing his life and he remaining steadfast in the faith.

T. J. REYNOLDS,
Altus, Ark.

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."

REV. DR. HAYGOOD ON THE RACE QUESTION.

We think most of our readers will peruse with interest Rev. Dr. Haygood's long article below copied from the Atlanta Constitution:

Editors Constitution: Some most excellent people, through their representative, have asked me to speak in New York at an early day, upon the "race question," in other words, upon the white and black people of the Southern states of the Union. Opportunity, not interest in the subject, is lacking to me.

For considering the negro in his relations to my race I have had as strong motive as any Southern man can have and no man can have stronger. In the South I was born as was my wife and our ancestors for full three generations. My children are here; here we expect to live and die. In the confederate army, or out of it, I never passed two days without seeing negroes and being brought in to some sort of personal relations with them.

For knowing the negro through and through, I have had as good opportunity as any Southern man, better than any Northern man living in the South, incomparably better than any man living elsewhere. What studies of the negro have engaged my attention have not been made through a telescope mounted a thousand miles away. The negro, whether in his kitchen or his pulpit, his cabin or his "University," I have seen, studied, cared for, tried my best, from my boyhood, to do him good. My relation to his education since 1882, has given me opportunities for observation and study that no other Southern man, as I suppose, has had. Everything available to me that seemed to promise facts, light, or inspiration—even an "Appeal to Pharaoh"—I have read. So much as apology for this article.

The sum of my belief is this: Law, education, religion. An honest judge, a faithful teacher, a consecrated preacher of the gospel—these three, working together, can solve any problem that concerns salvation. But they must have time as well as zeal; twenty-five years is little time for such a work as we have had on hand since 1865.

That law, education, or religion are at their ideal best in the South in relation to the negro I do not affirm; that they would be so good were the whole negro population settled in the midst of any other fifteen millions of white people I do not at all believe.

Wholesale denunciation of the South does infinite harm, most of all, where least suspected. It teaches those who do not know Southern white people to think meanly of them, and leads them to unjust conclusions, more hurtful to them than to the misjudged people themselves. This sort of wholesale denunciation of the South has naturally exasperated Southern white people; so far as it has come to their knowledge, it has helped to breed ill-will in the negro toward his white neighbor.

That some white people in the South treat the negro infamously, is true, but to charge upon the whole white South, what is true only of its worst people, is the sort of crime I would commit if I gauged Chicago by the Haymarket anarchists, or New York by its "hoodle" aldermen.

He who places a cross on the track of a train full of passengers, unless he be a lunatic, is a criminal and a public enemy. Beside the man who injects passion, prejudice, suspicion, partisan rancor into this race question, the train-wrecking lunatic, or wretch, is a baby in harmless innocence.

It is a hard problem, at best; to make it harder by logging in other and confusing elements is treason to civilization; socially, politically, nationally it is an unpardonable sin. Wherever done he who brings wholesale accusation against a whole people utters wholesale falsehoods. He who, speaking of the Southern whites, charges that the negro can receive no justice, that he is the victim of universal oppression, is a wicked or crazy slanderer. Moreover, he is a firebrand, while near by are great heaps of combustibles, most inflammable, lying close up against people's homes.

Of late foolish or wicked, or both, bad men—also some women—have talked suggestively of "torches," "uprisings," "insurrection." Some of them have seemed to speak rightly of such things. Such utterances have been heard in congress where there should be sense and patriotism. The bitterest negro hate could not wish a worse curse upon this unhappy race than for these infernal suggestions to work out their national results.

The poor freedman has indeed been put to base uses—the shuttlecock of unscrupulous politics, north

and south, for long and vexatious years. Nothing has harmed him like this mean use of him. Nothing in the future can harm the negro more than to induce him to look to any party, or to the government, for salvation. It gets his mind off the only method of salvation for any people—the old fashioned ways of industry, economy, intelligence and virtue. Always looking for something to be done for him rather than wrought in him, keeps him expectant of some sort of "forty-acres-and-a-mule" deliverance. It is little better than trusting in the swindling Beaugard-Early lottery in New Orleans for family support. The negro is a "man and a brother" to be sure, but then he is only a man and brother. What is bad for a white man is bad for a black man. It is not good for any people to be talked about, written about, resolved about by all sorts of conventions and world savers, discussed and quarreled over with endless iteration and vehement insistence. Least of all, is such treatment good for the negro; it is new to him, and tends to unsettle his head. It is apt to spoil him for the counsels he should hear "in working out his own salvation." A child cannot be rightly taught, or reared, who, being the subject of perpetual family disputes, measures his importance by the amount of noise made over him.

Here are seven millions or more of people suddenly brought into relations with a high and complex civilization they were ill prepared for, vehemently urged to assert themselves before they had so much as come to themselves. As I have known him and studied him all my life-long, the Southern negro has been cruelly damaging himself by the flood of talk—some foolish and some bitter—that has raged about him. Whether he has thought of himself as the "pet" of one party or the "natural enemy" of the other, the effect on him and his environment has been bad. If one party makes steam out of his alleged faults, the other out of his alleged faults, it is bad all round—bad for the parties, worse for the nation, for the negro ruin.

By this time we should have learned that our nursing and coddling are not wholesome even for "wards" of the government. Simply feeding Indians makes worse Indians; what educating them in a rational manner and teaching them useful trades will do for them, we will know when we have tried the experiment long enough and thoroughly enough to really understand it. It is more helpful to the negro to teach him to strive to deserve one right of freedom than to incite in him insatiable longings and vociferous clamorings for all of them.

When he was made a voter in a day, unfortunately for him most of all—sex and age furnishing the only conditions—his new and strange function of citizenship did not come to him in such a way as to teach him either the value or responsibility of the ballot. It was not given because he was ready for it, but for other and mixed motives, concerning which history will make inquiry. The negro, for the most part, received the ballot as a personal favor and thought far more of his right to vote than of fitness for voting. Very much that is urged, now-a-days in congress and elsewhere, about his actual voting is put in such way that he is still magnifying his right to vote rather than strive to gain such knowledge of affairs and to grow in to such manly personal character that he will not only be a worthy voter, a voter worth counting, but a voter certain to be counted. A man may not know the difference between the tariff and spectrum analysis when it comes to voting, yet, if year in and year out, he hears incessant outcry about his voting, he will go on prizing the right to vote more than fitness for voting. All this makes his voting more and more dangerous to all concerned.

If one should demand of me: "What can now be done about the negro and the ballot," I would answer unhesitatingly: "But one thing can be done; use the best possible means for preparing him to be a voter; so teach him as to make him more of a man-self-reliant, no party's man, but a real man, intelligent, virtuous, unpurchasable." If this answer is not friendly to the negro race, I am incapable of friendliness to him. The wrong done the negro and free institutions by dumping upon him the unconditioned ballot was an act of passion and lunacy; it cannot now be repaired by any sort of law or force. In this sad case true repentance has place only in exhausting every rational effort to do what has not yet been done, which is very far from having been done, prepare him for worthy citizenship.

Difficult as the case is, people who know anything of the facts, will give thanks and take courage. A grand beginning has been made for clearing these tangled jungles and draining the malarial swamps. The full results can not be expressed in any grouping of statistics. The best work done in this world can not be compressed into figures. Some things can be so told. In money nearly sixty millions of dollars has gone into the education of the negroes in the South. What is now stated is, based on the highest authority; the facts have been obtained at first hand, from official records, up to January, 1889. Northern benevolence had invested in this work—including the great gifts, a million each, of Mr. John F. Slater and Mr. Daniel Hand, \$15,767,746; the Southern States white people paying nearly all the taxes, in maintaining common and normal schools, \$37,877,675.24. Add for 1889 about seven hundred thousand from northern benevolence and about four millions from the Southern States, and we have near the sum total of money invested in preparing the negro to be a good citizen.

No figures that men use can tell the North of the hundreds of noble lives consecrated to this work of Christian philanthropy. Among them have appeared some pestilent people, but most of them are worthy to join in the fellowship of "the noble army of confessors"—"of whom the world is not worthy."

What is there to show for this vast outlay of money and human life? More than it cost of life or money, or both. More than a million negro children attend the public schools, of which there are more than sixteen thousand taught by negro teachers, trained most of them in the higher institutions supported by northern benevolence, many of them in the State normal schools for the training of teachers. Ignorant and peevish people revile these schools, but they are infinitely better than none. Two millions of these people can at least read. No chapter in history matches this one, in the effort made or in the results achieved. So much was never done before to help a poor and illiterate people and so many of such people never learned so much in so short a time. People who respect facts and know history, will see in these results the only lines of hopeful endeavor for those who would help the negro in America; so help him as to adjust and adapt him to the genius of our government and civilization.

Not counting sincere fanatics over fierce in zeal to see clearly or think rationally, the South has suffered immeasurable damage from two classes of whom I feel bound, at this time, to speak in great plainness. One comes South "with a case to make out;" the other goes North "with an axe to grind." I am very far from saying these things of all Northern people who visit the South, or of all teachers and missionaries visiting the North during the summer vacations. But I do, with full opportunity to know, say these things of some of them—enough of each to do infinite injustice and infinite harm to Southern people. In both roles I have seen, heard and read them.

A class of tourists with "excursion tickets limited," have for twenty-five vexatious years made annual contributions to complication and passion. Their real purpose is a matter of little moment; the effect of their work is as unmistakable as it is bad. It has become a newspaper plague with marked periodicity. When the tourists all get home from Florida the danger is over, bating sporadic cases—till next season. It reaches its annual climax just after Christmas.

One mid-summer case I recall. A young man—student in a northern college—called to see me for "an hour's interview;" he wanted to hear what I knew of the Southern question. He had been on a hard "two weeks' run" through the South; he had a great jumble of notes; he was nearly ready to write out his conclusions and was satisfied. I said to him: "Live here ten years, mix with the people, study this question all the time, then you will, perhaps—not write at all." He was disgusted with me. He had learned nothing; he had sought for and found certain things to make out his case against our people. In a country as large and diverse as the South is one can find whatever he is looking for.

Here follows the schedule and plan of study of your writing tourist who leaves home with "a view" of the South and returns with what he has picked up to justify the correctness of his a priori opinions.

If the tourist starts from the East he pauses in Washington. If he starts in Richmond on Sunday he goes to

(Continued on Eighth Page.)

ARKANSAS METHODIST

WEDNESDAY, MARCH 26, 1890.

SADNESS IN BETHANY.

In Bethany's home there is sorrow,
Lazarus, the loved one is dead—
Aye, a jewel bright has been stolen
By death, whose appearing all dread.

A rich golden ark has just fallen
From the chain of love, pure and fair:
A star has been robbed of its splendor
Which ere now had shone brightly there.

Friends of the bereaved ones have gathered
With words of condoling and cheer—
No comfort could Mary nor Martha
Draw from friends, no matter how dear.

There was one alone who could comfort,
Who alone their burdens could share;
They anxiously waited His coming—
They wished that the Master was there.

How long seemed the time of His absence
What was it could keep Him away?
He had surely received their message?
Then why should He longer delay?

With grief Martha's heart was now breaking;
No longer the strain could she stand—
She would go at once to the Master,
And of Him His comfort demand!

From her home she ran very quickly—
She left Mary weeping behind;
Off toward Jerusalem she journeyed,
Determined her Jesus to find.

The "Light of the world" soon did greet her;
The Comforter now had appeared—
"Is only to be in His presence,
And the soul of Martha is cheered.

She revealed her sorrows to Jesus;
Her troubles and griefs were made known;
To her words of comfort were spoken,
While He in the spirit did groan.

"Our Lazarus would not have died Lord,
If thou, Son of God, hadst been here;
But if of the Father thou askest,
New life shall in him now appear."

O words full of joy and of comfort,
O beautiful words, clear and plain
To the soul that leans upon Jesus,
"Thy brother shall soon rise again!"

"But go and tell Mary, thy sister,
That Jesus awaits for her here:
Go, bid her cease crying and weeping,
And soon in My presence appear."

Then speedily running to Mary—
(From trouble her soul lightened and free),
She carries to her the glad message,
"The Master now calleth for thee!"

The message was scarcely delivered
Mary was up on her feet;
And speaking no word to the mourners,
She hastened her Master to meet.

She met Him where Martha had left Him,
(Ere those who had followed drew near);
She fell at the feet of Jesus,
Who gladly her trouble did hear.

O Jesus thy great burden bear
What joy the oppressed find in Thee;
How ready Thou art to relieve us,
How willing from trouble to free.

The mourners arriving with Martha
In sorrow and sadness do moan;
The Master while looking upon them
Again in the spirit doth groan.

They go to the grave of their brother,
That brother who lately had died—
Who now would be raised by His power
That His name might be glorified.

"Take ye away the stone from the grave,"
Came the words to those who stood near—
How darkness and death, give back thy dead,
"Thy voice of God thou shalt hear!"

"Lazarus, come forth!" the Master cries,
And out from the dark, dismal cave
He rose, all clad in the garments white,
With which he was dressed for the grave.

"Loose him and let him go," the words
From the lips of the Christ divine;
"Said I not if thou wouldst but believe,
Thou shouldst know all power is mine?"

The Jews beheld His wonderful work:
And many that day did believe
That He, indeed, was the Son of God,
And as such they did Him receive.

Wm. T. Townsend.

SYSTEMATIC BENEVOLENCE.

MY DEAR METHODIST.—Some sickness and much labor have kept me from writing until my pen is ruined with rust. May I never die with either rust or rest. The Methodist has been full of interest to me, but I reckon your correspondents will find things after the General Conference substantially as they are now. I hope the Presiding Elder will still go the rounds, do his needed work and receive his pittance. May he have more pay, a better horse, with new saddle and saddle-bags; yes, an improved dog-cart for the winter's mud and a buggy with lady back and good leather top for summer. Let the preacher have as much and more. After all it is not the money they get, but that they fail to get that causes the friction, if friction there be. Even friction is a good thing. It is every where and in everything and God put it there. It is friction between the grindstone and axe that makes the keen edge, oil lessens the friction on the crank but don't annihilate it, and so grace smoothes all the rugged ways of life, making it possible to keep moving forward. When the friction stops we will be in heaven.

"There's a wave of trouble rolls
Across the peaceful breast."
Love gives a cup of cold water to a thimble. Love visits the needy and the afflicted. Love goes forth to seek and save the lost. In a distant country, under the burning sun, amid privations, much and great love cheers

the weary, drooping stranger, while he pities, and instructs, and guides the returning wanderer. Love sent God's Son into the world to save sinners. The Son came with love on His precious lips saying, "I delight to do Thy will, O my God." So love unlocks the corn crib, the wheat bin, opens wide the smoke house door, unties the purse-string and digs up long buried treasure. Love sings all the week long, and in strains sweeter than the music of the spheres, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gathering when I come." Precious song, would we all sang it; for then, not only the Presiding Elder and preacher but every heart would be happy. This is the sweet gospel song that causes every man to look after the wants of every other man, reach down the long arm of love and lift him up. Does not this song teach us the Divine method of raising money for all our uses in the Church?

It is to contribute frequently and steadily—upon the first day of the week—this is frequently, for it is once in seven days. Can once a week be too frequently to lay by in store to feed the hungry and clothe the naked? Was it not ordered in the Churches of Galatia, as well as in the Church of Corinth? And can we hesitate for a moment to adopt it in regard to the evangelization of the world? Once a week—can this be too often to make a pecuniary contribution? God has ordered it to be given, and on the first day of the week. Frequently, so that we may never forget it.

Statedly also—upon the first day of the week. What day could be more appropriate? The Redeemer's birthday. "This day have I begotten Thee." The day of the Church's foundation; for on the first day of the week the stone, which the builders rejected, became the head of the corner. What precious associations! A rising Savior! Death forever conquered! Now, on the same day, we lay by in store that which may honor the Savior, send hope to the world. It must be good also to begin the week with this labor of love. Let God have the first fruits of all our time. To commence the week in this manner assimilates earth to heaven; the employments of Christians to the employment of angels.

It is to contribute universally—every one of you. Whose duty is it? The duty of every Christian. Is it a privilege? Whose privilege? Does our Lord demand the service of every one? Does He not at the same time allow every one the privilege? Who is it, then, among all His friends that is to be exempt from duty? Who is to be deprived of the privilege? Not one. Due allegiance is expected of all and due favor is shown to all. It is ordained that every one shall lay by him in store. How suitable and how beautiful is this arrangement? Here the whole Church of Christ, the high and the low, the rich and the poor, the male and the female appear before Him on the first day of the week. Nor does any one appear empty. Every one lays by him in store an offering. For a moment think of the power which the Savior can call into action on this principle. Suppose a circuit of two hundred and fifty members; let every one be poor, and every one lay by only the widow's two mites which make a farthing; one cent a week from two hundred and fifty Christians will amount, in a year, to at least one hundred and twenty-five dollars! Is not the Divine method one of great power? How vast the sum from a million of Christians; from a million of poor Christians! Not less than five hundred thousand dollars. How this would swell our Missionary fund and increase our laborers.

But this is by no means the divine standard of contribution. "As God has prospered him," is the standard. It is supposed that every Christian is engaged in business; an idler is no Christian. Cannot an ordinary circuit or station of three hundred members average five cents per week? Unquestionably. This would be seven hundred and eighty dollars. Would not that oil the machinery of the Church from end to end? Just think of it, one million two hundred and fifty thousand Southern Methodists paying into the Lord's treasury every Sabbath morning an average of five cents each—three millions two hundred and fifty thousand dollars each year. Why don't we do it and take the world for Christ? Glorious work! With our eyes fixed on the future joy, God allows us to deny ourselves, to labor, to make sacrifices and bear his cross, just in proportion to our faith and love; all proceeding spontaneously from our ardent affection for Him and His cause and the souls of men. In this blessed enterprise he lays out before us, not only this world, which is the field in which he works and employs us, but heaven with its eternal realities. It is not, then, a mere estimate of our doing a certain amount of labor, or giving a certain amount of contribution, or bearing a certain weight of sorrow and affliction; that is to regulate our action or our suffering, but it is the worth of the soul, the bliss of heaven, the ex-

ample of God, angels and good men that are to be always before us. Such are the themes of thought, the expanding, ennobling and invigorating realities which are to move us. And with these in view, God allows us to judge and determine how great shall be the amount that we will consecrate to this noble, angelic, God-like enterprise. The purpose and the act are to be our own, in the sight of God, with the glory and joy that are set before us.

In this glorious work our Lord does not intend that the individual shall be lost in the mass. His eye is upon the treasury. He observes every offering; the rich may cast in much, but his eye is upon every one. He orders every one on the first day of the week to lay by in store as he has prospered. And he looks as carefully at the gifts of the poor as the gifts of the rich. He kindly takes notice of the love, the hard labor, the self-denial of a poor disciple who presents a small oblation. The turtle-dove, the young pigeon, the two mites, the hard-earned shilling, given cheerfully, joyfully, with a heart overflowing with faith and love, attracts the notice of the "High and Lofty One."

In some parts of the world a man becomes a Christian at the risk of his life. But what is the test of love to Christ in this land? It is not the name of Christ. So many are called Christians, that the name is far from being a term of reproach. It requires no self-denial, no sacrifice, no cross to assume the Christian name in America. What then is a test of Christian love? Is it orthodox doctrine? Is it moral duty or religious form? Is it penance or abstinence? Is it frequent or long continued exercise of prayer, preaching, or effort to persuade sinners to become such sort of Christians as everywhere abound? None of these nor all of them together, for all of these may be where there is nothing of the peculiarities of that love which would die for Christ.

But here is a test of Christian love: When one hears the command of Christ, "Go into all the world and preach the gospel unto every creature" and says, "Lord, here am I send me," and goes forth. When another perceives that he is not qualified to go, but is willing to do as much at home, and deny himself as much, and suffers as much to encourage and sustain him that goes. This is Christian love; and this what is needed. Let every member of the Church try it—try it now. It will give new views and broader ones to many. It will greatly enlarge mind. It will put everyone on a desire to arrange his affairs with system. It will tend to inspire everyone with energy. It will dilate this heart with joy. It will open a new source of enjoyment. Brother, let me beg you to try it; your meditations, your prayers, your plans, your whole manner of life will be improved. You will at once become more like Christ in regard to the great work of evangelizing the world; and in many important respects, the aspect of the world, of time and eternity, will be changed. You will aim at higher, nobler, more enduring and more glorious objects; for you will more readily understand the mind of Christ, and more justly estimate the superlative excellence of his kingdom and glory. The day is far spent, the evening shadows are, already growing long. "How sweet 'twill be at evening
If you and I can say,
Good Shepherd, we've been seeking
The lambs that went astray,
Heart-sore, and faint with hunger,
We heard them making moan,
And lo! we come at night-fall,
Bearing them safely home."

HENRY CROCKETT.
Dickson, Tenn.

GOOD FOR THE STATE.

To the preachers and members of our Church in the Morrilton District, Arkansas Conference, Rev. V. V. Harlan, P. E., has sent a circular letter, from which we quote as follows:

DEAR BROTHERS:—I address you this letter in the name of the Great Head of the Church, "Whose we are and under whom we serve."
Great interests have been intrusted to us—the spiritual and temporal affairs of our beloved Zion. The Lord requires of us that we be found faithful. Let us—preachers and laymen—see to it that when the year closes, we are prepared to give a good account of our stewardship. Let us discharge the year as we will wish we had done when the Lord of the vineyard "recounts" with us at the judgment—when we are "weighed in God's just balances." Let us be ready to render our account with joy and not with shame.

We ought not only to esteem it a duty, but a privilege to work for the Church bought with the precious blood of Christ.
Much depends on an early beginning—a good start. We cannot lay too much stress upon a good start in the year's work. Those who have begun early to press the various interests and enterprises of the church are being congratulated. To them success is within easy reach. Let those who have not begun early do the next best thing—BEGIN AT ONCE. The King's business demands haste. This is the Lord's work which has been entrusted to us.

How refreshing to be a co-laborer with preachers and laymen who take the many interests of the Church on THEIR HEARTS; who CARE for the Church?

THE COLLECTIONS.
Let the preachers push the collections ordered by the Conference. Every dollar of each claim is urgently needed. We ought to resolve that every dollar shall be paid in full. With this resolution formed the battle is more than half won. Shall we, the stewards of these claims, report a deficit in the money needed to send the gospel to the perishing heathen? Shall we report one dollar less than the entire assessment for Home Missions, and fail to render the much needed help to our brethren in the weaker charges of our own Conference? Shall not every dollar of the small allowance made for our worn-out preachers and their widows and orphans be paid in full? And so of all the claims. There is not one dollar assessed for any cause above what is really needed. We need full collections for Bishop's Fund, Ministerial Education and Church Extension. Each charge too is able to more than pay all its assessments—would be far better off financially and spiritually by so doing. Every member of the Church ought to pay something on these claims. They are "institutions of the Church," and he has taken a most solemn vow to support them.

SUPPORT OF MINISTRY.
The Discipline says: "Unless otherwise ordered by the Church Conference the STEWARDS SHALL ADOPT THE PLAN OF ASSESSMENT WITH CONSENT." "Each member is expected to pay according to his or her several ability." See Discipline, paragraphs 142 and 143. This is the law of the Church. Let us see that the law is enforced. This plan works well. It is equitable.

Remember, dear brethren, "the laborer is worthy of his hire." "Let him that is taught in the word communicate unto him that teacheth in all good things." You exercise poor economy and still poorer honesty in withholding from your preacher his salary. Pay this honest debt and free his mind from caring for these things. Some stewards in the District reported at the first quarterly Conference one-third of their assessment for the whole year. Many others could have done as well if they had only tried. Your office is an important one. You help or hinder your preacher's efficiency and usefulness. You help or hinder the progress of Christ's kingdom.

FOREIGN MISSIONARY REPORT.

From Little Rock Conference.

Feb. 20—Per W. R. Harrison, Hot Springs Miss.,	\$ 15 00
" 26—Per Rev. W. C. Adams, Liberty Ct.,	70 00
" 26—Per C. M. Keith, Princeton Ct.,	60 00
" 27—Per Rev. L. M. Keith, Fordyce Station,	60 00
" 27—Per Rev. J. R. Moore, P. E. Mt. Ida Ct.,	10 00
" 28—Per Rev. J. A. Sage, Mt. Pleasant Ct.,	25 00
March 12—Per Rev. J. F. Carr, Camden Station,	181 00
" 12—Per Rev. J. R. Moore, P. E. Crystal Springs Ct.,	16 75
" 12—Per Rev. W. A. Freeman, Okolona Ct.,	100 00
" 12—Per R. T. Riley, Corinth Ct.,	7 40
" 12—Per Rev. A. M. Robertson, Auburn Ct.,	50 00
" 12—Per Rev. J. McLaughlan, Arkadelphia Sta.,	75 00
" Per Rev. J. A. Baker, Malvern Sta.,	105 00
" Per Rev. J. H. Bradford, Eldorado Ct.,	100 00
" 18—Per Rev. C. M. Keith, Princeton Ct.,	60 00
" 19—Per A. D. Jenkins, Center Point Ct.,	50 00
Total, ...	\$935 15

DOMESTIC MISSIONARY REPORT.

March 12—Per Rev. R. T. Riley, Corinth Ct.,	\$ 3 50
" 14—Per Rev. C. W. Drake, Mt. Ida Ct.,	10 00
Total, ...	\$13 50

Since the last report the following appointments have been paid up and over assessments: Liberty Ct., Rev. W. C. Adams, P. C., assessed \$59, paid \$70. This amount was paid, I think, by one lady. What other man or woman in our Conference will do as much? There are many that could, and would not then reach the point of self-denial. Okolona Ct., Rev. W. A. Freeman, P. C., assessed \$100, paid \$100; Malvern Sta., Rev. J. A. Baker, P. C., assessed \$105, paid \$105. I am pleased to see Malvern moving back where it used to stand in missionary contributions. Princeton Ct., Rev. C. M. Keith, P. C., assessed \$120, paid \$120; Camden Sta., Rev. J. F. Carr, P. C., assessed \$131, paid \$131; Auburn Ct., Rev. A. M. Robertson, P. C., assessed \$50, paid \$50. Auburn Ct. has made a wonderful improvement; in 1884 it paid nothing for missions; in 1885 it paid for Foreign Missions, \$4.75; in 1886 it paid for Domestic Missions, \$2.81 and \$11 for Foreign Missions.

1887 it paid \$12 to each cause, making \$30 to missions; in 1888 it paid to Domestic Missions \$6, and \$5.50 to Foreign; in 1889 it paid to Domestic Missions \$71, and to Foreign \$33, and it has now reached \$50 for Foreign. Let the pastor and his flock read and take courage. Fordyce station, Rev. L. M. Keith, P. C., assessed \$56, paid \$60. Up to this time last year the Conference had paid for Foreign Missions \$861.43; this year it has paid—[amount not given—Editor.] There are 98 appointments in the Conference and only 18 have reported anything for missions. Where are the 80? Some of our strongest appointments have not yet been heard from. The cities and towns have the money of the country, or the most of it, and they ought not to be behind. Remember, brethren, that early payments will help to save interest on money. Let the Presiding Elders kindly impress their preachers everywhere with the importance of raising these collections as early as possible.

Respectfully,
A. D. JENKINS, Treas.
Center Point, Ark., March 19.

THE MATERIAL AND THE SPIRITUAL.

We have stressed the material, we have made a specialty of the assessments, made a hobby of full collections until we have reaped the inevitable results of such a course—a greatly impaired spirituality, the discounting and repressing vital interests for those that are subordinate. We have estimated the gain that gives weight and show to the statistics; we have dazzled and deified ourselves with the tawdry show until the streams of vital godliness have been checked, congealed, or only run in sickly rills. What we need now is to bring the Church back to God, break her criminal connection with the world, her enslavement to money and the things of sense, break all truces earthward and strengthen its alliances heavenward.—St. Louis Christian Advocate.

We once listened to the report in Conference, of a presiding elder who had traveled a large and rugged district. He told of wonderful revivals, here and there, of great numbers added to the Church and of manifestations of spiritual power, calling to remembrance the olden time. The bishop questioned about the "material" interests of the Church. The story was anything but encouraging—whole counties in which we had not a church building, preachers paid from \$30 to \$200 in the course of the year. The oldest member of the Conference was the first to suggest that a religion must be sadly defective, that, year by year, built no churches and paid nothing to support the ministry. He expressed the common sentiment that religion, if genuine, will show material results. John preached "Bring forth fruits meet for repentance," and when the people asked, "What shall we do?" he said, "Let him that hath two coats give to him that hath none, and he that hath meat let him do likewise." These were material testimonies of the grace which men professed. And these are our best tests. We must insist that there is no spiritual life, or that it is at least perverted if it does not control temporal things, in subservience to the Master's cause. It is true, we dare to say that whatever may be said in criticism of those who press collections and tune up the Church to meet assessments, that it will still be found that the churches which attend to all the temporal interests of the Lord's house, are more spiritual than those that do not.

The best preparation for a revival, in many churches, would be to first pay the assessments. "Bring ye all the tithes into the store house, and prove Me now herewith saith the Lord of hosts, if I will not open the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

Now we confess that money may be gotten by other than by religious means, and given to the Lord's cause from other than religious motives. At these points we need to set guards—admonition that attention to material interests do not take on the phase of ambitious rivalry, worldly pride, or self-seeking in the ministry. But we need also to be even more careful that we do not furnish encouragement to neglect these things on the part of those who claim to seek first the kingdom of God and his righteousness. The greater danger is here. A religion which consecrates earthly goods to the service of the Church, may be still a spurious religion, but a religion that does not do this we know to be false.

Let us not cease to urge our people to honor the Lord with their substance but let us appeal to their consciences and not to their pride and vanity. A preacher who considers it the chief thing to raise the assessments will reach the end by the shortest and readiest path. It were better to fail than to get the money any way but the right way. We say these things but have still sufficient confidence in our brethren in the ministry to believe that

they do not need to be told such things as these. We are anxious for the return of the customs or spirit of former days, for in respect of vitality we feel sure they were not so good as the present.—South-Western Methodist.

LIST OF VICE-PRESIDENTS FOR THE STATE PROHIBITION ALLIANCE, 1890.

County.	Name.	Post-office.
Arkansas:	R. P. Holt, De Witt.	De Witt.
Ashtabula:	J. W. Van Gilder, Hamburg.	Hamburg.
Baxter:	O. L. Dodd, Mountain Home.	Mountain Home.
Benton:	Rev. Cluney, Rogers, and Dudley Hinds, Siloam Springs.	Rogers, Siloam Springs.
Boone:	B. B. Huggins, Harrison.	Harrison.
Bradley:	Rev. John R. Sanders, Warren.	Warren.
Calhoun:	H. G. Bunn, Hampton.	Hampton.
Carroll:	J. C. Fraker, Eureka Sp'gs.	Eureka Sp'gs.
Chicot:	Jas. McMurray, Luna Landing.	Luna Landing.
Clark:	C. C. Henderson, Arkadelphia.	Arkadelphia.
Clay:	Rev. D. J. Leake, Corning.	Corning.
Cleburne:	Prof. O. H. Tucker, Quitman.	Quitman.
Cleveland:	J. M. McGaskill, Toledo.	Toledo.
Columbia:	R. L. Emerson, Magnolia.	Magnolia.
Conway:	Rev. Geo. W. Hill, Morrilton.	Morrilton.
Craighead:	Rev. W. D. Mathews, Jonesboro.	Jonesboro.
Crawford:	J. M. Weaver, Van Buren.	Van Buren.
Crittenden:	J. F. Smith, Marion.	Marion.
Cross:	Rev. R. G. Brittain, Vasson.	Vasson.
Dallas:	Mrs. Mary E. Taylor, Princeton.	Princeton.
Desha:	Rev. L. B. Hawley, Ark. City.	Ark. City.
Draw:	E. A. Harris, Monticello.	Monticello.
Faulkner:	John Harrod, Conway.	Conway.
Franklin:	Dr. H. H. Turner, Ozark.	Ozark.
Fulton:	J. M. Archer, Mammoth Sp'gs.	Mammoth Sp'gs.
Garland:	E. B. Hotchkiss, Hot Sp'gs.	Hot Sp'gs.
Grant:	T. B. Morton, Sheridan.	Sheridan.
Greene:	L. L. Mack, Paragould.	Paragould.
Hempstead:	Rev. W. T. Sullivan, Hope, and Rev. J. H. Gold, Washington.	Hope, Washington.
Hot Springs:	Prof. J. Allen Harrison, Malvern.	Malvern.
Howard:	Rev. A. D. Jenkins, Centre Point.	Centre Point.
Independence:	W. W. Byers, Batesville.	Batesville.
Izard:	Ransom Gully, Melbourne.	Melbourne.
Jackson:	F. M. Lammerton, Newport.	Newport.
Jefferson:	Rev. A. O. Evans, Pine Bluff, and W. C. McKinnis, Redfield.	Pine Bluff, Redfield.
Johnson:	A. S. McKennan, Clarksville.	Clarksville.
LaFayette:	J. H. Hamilton, Walnut Hills.	Walnut Hills.
Lawrence:	Ben Morris, Walnut Ridge.	Walnut Ridge.
Lee:	J. E. Leary, Marianna.	Marianna.
Lincoln:	Alfred Wiley, Star City.	Star City.
Little River:	A. J. Mims, Richmond.	Richmond.
Logan:	Dr. S. S. Shibley, Paris.	Paris.
Lonoke:	Mrs. M. G. Webb, Lonoke.	Lonoke.
Madison:	J. E. Plummer, Huntsville.	Huntsville.
Madison:	H. A. Young, Yellville.	Yellville.
Miller:	Mrs. John Hallum, Texarkana.	Texarkana.
Mississippi:	H. T. Blythe, Blytheville.	Blytheville.
Monroe:	W. S. McCullough, Brinkley, and C. B. Mills, Clarendon.	Brinkley, Clarendon.
Montgomery:	Dr. A. I. Logan, Caddo Gap.	Caddo Gap.
Nevada:	Rev. T. T. Hays, Prescott.	Prescott.
Newton:	Jas. Murphy, Mt. Marion.	Mt. Marion.
Ouachita:	J. A. Plummer, Camden.	Camden.
Perry:	J. A. Moore, Paris.	Paris.
Phillips:	J. R. Turner, Paris, Ark., and Dr. R. H. Turner, Paris, Mo.	Paris, Ark., Paris, Mo.
Pike:	John A. Stephens, Jonesboro.	Jonesboro.
Poinsett:	G. M. Hughey, Jonesboro.	Jonesboro.
Polk:	Rev. E. L. Compere, Jonesboro.	Jonesboro.
Pope:	Lawrence Russell, Russell.	Russell.
Prairie:	G. L. Win, Des Arc; and J. H. Boone, Roe; Miss Carrie E. Valls Bluff.	Des Arc, Roe, Valls Bluff.
Pulaski:	P. D. English, Little Rock.	Little Rock.
Randolph:	M. F. Collier, Potosi.	Potosi.
Saline:	H. T. Caldwell, Benton.	Benton.
Scott:	Rev. J. L. Hays, Walnut.	Walnut.
Searcy:	J. A. Dodson, Marshall.	Marshall.
Sebastian:	A. H. Boles, Fort Smith.	Fort Smith.
Sevier:	S. L. Alexander, Greenwald.	Greenwald.
Sharp:	Jas. Steel, Lookersburg.	Lookersburg.
Sharp:	Dr. F. M. Cox, Evening Shade.	Evening Shade.
St. Francis:	O. B. Rollwagen, St. Francis.	St. Francis.
Stone:	W. H. H. Oyler, View.	View.
Union:	W. M. Van Hook, Union.	Union.
Van Buren:	H. Grason, Clinton.	Clinton.
Washington:	Rev. H. M. Crumde, Cincinnati; P. D. Hays, Prairie Grove.	Cincinnati, Prairie Grove.
White:	J. N. Cybert, Seneca.	Seneca.
Woodruff:	W. W. Folsom, Augusta.	Augusta.
Yell:	Mrs. R. C. Bullock, Dardanelle; W. A. Clement, Rowe.	Dardanelle, Rowe.

A priest the other day, as he was examining a confirmation class in the South of Ireland, asked the question, "What is the sacrament of matrimony?" A little girl at the end of the class answered, "Tis a piece of torment into which souls are put to prepare them for another, a better world." "Bein'!" said the priest, the answer for matrimony. "Put her down to the fut of the class," said the curate. "Leave her alone," said the priest. "For an answer, son or I know to the contrary that she is perfectly right."

DR. ANDREW HUNTER AT WARREN.

DEAR BRO. BENNETT:—The people of Warren and vicinity have had a special treat in hearing Rev. Dr. Andrew Hunter preach a series of sermons, day and night, for over two Sundays and closing to-night. It is wonderful to see this aged man of God have such physical ability and endurance as he preaches. Nor is this all; it is a spiritual blessing and lasting benediction to the community to have a visit from him. His earnest and forcible preaching, and godly walk and conversation, plainly shows all around that he "has been with Jesus" long and often. Some of our older citizens were specially glad to see him, as he was Presiding Elder here in 1851, and was here some later. Bro. Hunter says his District in 1851 embraced all that part of the State south of the military road running from Little Rock to the Texas line, with eight appointments. Thank the Lord he has lived to see the glory of the Lord spread greatly all over this land from that time.

While we have had no conversions during this meeting, we believe Dr. Hunter's services here will be productive of great and lasting good to the Church and congregation. We all pray that our dear father in Israel may be spared to many years to continue to go and preach and strengthen Zion in all the borders of his beloved Arkansas. Yours, J. H. SANDERS, Warren, March 17.

THE ELDORADO CIRCUIT.

Our first Quarterly meeting was held at Pleasant Hill, last Saturday and Sunday. The rain and high water did not prevent our Presiding Elder from being on time Saturday morning. We had a fine sermon, a good dinner on the ground. Nearly all the congregation remained during the Quarterly Conference, 17 members present (others prevented on account of high water). The following are some of the reports: Raised for support of ministry, \$326; for Foreign Missions, \$100; for building churches, \$770. Large congregation Sunday, good love feast, and grand sermon by our dear brother Watson, on the immortality of the soul. After sacrament administered to a large number of communicants, our nice house of worship was dedicated to the service and worship of Almighty God, by Bro. H. H. Watson, free of debt.

I want to say just here that four members of this Church, none of them either, resolved last Summer to build a new church, and they began to carry that resolution into effect by purchasing the material, hauling it on the ground, employed a good mechanic, some others in the community helped nobly, others helped some. The Board of Church Extension gave us \$100, and we have a house 31 x 46 feet, finished in good style except the paint. God bless everybody that gave a cent, and God especially bless Bros. Griffin, Locke, Goetz and Moss. The first three will soon be done with the labors of earth. May their children call them blessed, and woe to brethren in other communities, go and do likewise.

After the dedication we had another good dinner, after which we listened to another good sermon from Brother Watson, and we all went away feeling that we had made a Sabbath day's journey toward the celestial city.

And now, Bro. Bennett, allow me to say that the only friction we have here on the Presiding Elder question is in settling the question, where shall the next Quarterly Conference be held? Our young Presiding Elder is so universally popular on my circuit, that nearly every appointment always wants the next Quarterly meeting; and he deserves to be popular. The P. E. harness fits him exactly, his preaching is good, he presides well, looks after all the interests of the Church, and then his social qualities cannot be extolled. I have a noble Board of Stewards, a good people to serve. O for a baptism of power upon the pastor and the Church. Pray for us.

J. H. BRADFORD.

Caledonia, March 18.

One means very effectual for the preservation of health is a quiet and cheerful mind, not afflicted with violent passions or distracted with immoderate cares.

THE APOTHECARY'S RECOMMENDATION. "Is Pond's Extract good for Catarrh?" asks a customer. "Yes, sir, it's the best thing in the world," John, the proprietor, then in an undertone, "Don't you know we make hardly any profit on Pond's Extract. Sell her a bottle of Dr. Pili's Catarrh mixture for a dollar. It only costs us seven cents." "Pond's Extract," continued the clerk, "is the best thing in the world for many diseases, but for catarrh there is nothing equal to Dr. Pili's famous Catarrh Mixture. It must be good, for we sell it everywhere."

THE MOODY BIBLE INSTITUTE.

The Bible Institute in Chicago, of which D. L. Moody is the head, has been fortunate enough to secure the services of Prof. W. G. Morehead of Xenia, Ohio, for the three months of April, May and June. Prof. Morehead is regarded by many as the most suggestive, thorough and stimulating Bible teacher in the country.

Mr. Moody sends out a cordial invitation to all ministers, evangelists, theological students and other Christian workers in all parts of the land who wish a new inspiration in the study of the Word of God to come to Chicago for the entire three months or a portion thereof, and take advantage of this great opportunity. The new building of the Institute is open; and those who come will, as far as possible, be accommodated in it. Those who desire rooms in the building should send their names and references at once to the Superintendent, R. A. Torrey, 30 W. Pearson Street, Chicago. Those who cannot be accommodated in the building will find furnished rooms near at hand and can board in the Institute Restaurant. Four dollars per week will cover all necessary expenses. As the seminaries close in April, theological students are especially invited to come and give a few weeks to Bible study under this gifted teacher and get the experience to be gained in the aggressive work of the Chicago Evangelical Society, among the masses of the city. Ministers who feel the need of fresh Bible study and contact with active workers are also cordially invited. Christian young men and ladies from the colleges could profitably spend the spring vacation attending Prof. Morehead's lectures.

Be Sure

If you have made up your mind to buy Hood's Sarsaparilla do not be induced to take any other. A Boston lady, whose example is worthy imitation, tells her experience below:

"In one store where I went to buy Hood's Sarsaparilla the clerk tried to induce me to buy their own instead of Hood's; he told me their's would last longer; that I might take it on ten days' trial; that if I did not like it I need not pay anything, etc. But he could not prevail on me to change. I told him I had taken Hood's Sarsaparilla, knew what it was, was satisfied with it, and did not want any other. When I began taking Hood's Sarsaparilla I was feeling real miserable with dyspepsia, and so weak that at times I could hardly stand. I looked like a person in consumption. Hood's Sarsaparilla did me so much good that I wonder at myself sometimes, and my friends frequently speak of it." Mrs. ELIZA A. GORR, 24 Terrace Street, Boston.

Hood's

Sarsaparilla

Sold by all druggists. \$1.10 for 32. Prepared only by C. L. HOOD & CO., Apothecaries, Lowell, Mass. 100 Doses One Dollar

A TRUTH.—Pleasure is necessarily reciprocal; no one feels it who does not at the same time give it. To be pleased one must please. What pleasure you in others will in general please them in you.

When you take a trip you are frequently troubled with constipation, headache, pains in the stomach, indigestion, a feeling of weakness or general lassitude, heartburn, acid or sour stomach, etc. You do not wish to cram your stomach with a lot of nauseating pills, but if you wish a pleasant and satisfactory remedy, procure one bottle of Bailey's Saline Aperient, which will cost only 50 cents. It is exceedingly pleasant, always ready and acts promptly.

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FROM RECOMMENDATION—TRY IT

THE ARKANSAS METHODIST

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

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The best place to prepare for the duties of life is that of Mary—at Jesus' feet.

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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 26, 1890.

FROM FEB. 22 TO APRIL 22
SPECIAL TO OUR AGENTS.

Late in December we mailed a circular letter to our traveling preachers, respectfully and urgently asking them to put forth earnest efforts in behalf of this paper, specially till Feb. 22, instant. We now extend the time to April 22, and hopefully appeal to all our brethren to demonstrate the great worth of their kind and helpful agency, in giving this paper a "boom" unprecedented in its history. Before April 22 all our pastors can present the claims of THE ARKANSAS METHODIST to all the members, and we request all to emphasize the value of the paper in connection with the approaching General Conference.

Many people have suffered great loss from overflow in the river bottom districts of Arkansas, and in a few localities relief from outside sources is urgently needed. We understand that Desha and Chicot counties have suffered most.

For 100 or more miles along some of the rail-roads in Arkansas travelers can not buy a dram of whiskey; but along the same roads many new churches and school buildings may be easily seen. This indicates the certain trend of moral sentiment and public enterprise in our State.

When a saloon once gets seated in a town it begins to swell and swell until before long it grows bigger than the court-house, the churches, the stores, grander than the grand jury, the judges, the police; greater than the homes of high and low, stronger than the whole town. And innocence and virtue, youth and manhood, truth and purity, childhood and womanhood, all pay tribute to its coffers.—Mid-Continent.

Whether the plan adopted by our last General Conference for the entertainment of delegates to its next session, shall be continued or repealed, the delegates elect are generally dependent upon that plan for their entertainment during its approaching session in St. Louis. It is, therefore, important that the expenses for boarding as well as traveling should be amply provided for by the several Conferences. This fact should not be lost sight of in any discussion of the plan for entertainment.

In the animated competition for the location of Hendrix College special prominence was given to the recognized fact, that the liquor traffic is unquestionably a deadly enemy to educational institutions. The saloon and the school have no more real affinity than the lion and the lamb. The time has come for all patriotic citizens to choose between the saloon and the school—the one to make drunkards and paupers and criminals, and the other to turn out the material for our noblest citizenship. In the near future we hope the people of Arkansas will celebrate the completion of the wise choice they have been making for ten years.

We hope many have read with profit Bro. J. R. Pepper's thoughtful article in our last issue on Sunday school work. It is worth reading again and again. We republish this paragraph.

When it is considered 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 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 everybody in both" and all at work.

Some excellent people of fair intelligence do not really know as much as they think they do about the actual cost of publishing denominational papers. For such persons we quote the following paragraph from the Raleigh Advocate: "It is

an easy matter to take a pencil and a piece of paper and sit down and figure on publishing a paper. Some people think it is an easy matter to establish and conduct a denominational paper. Well, it is not very hard to start up and run a "Cheap John" paper for a while, but it is quite a different matter to build up a paper that will command influence and be creditable and useful to the church. The recent report of the Northern Methodist Book Committee shows that, although the Northern Christian Advocate has a circulation of 9,561 at \$2.00 a year, yet it lacked \$1,504.73 of paying its expenses the past year. And Our Youth, with a circulation of 13,000, lacked \$14,634.63 of paying its expenses."

THE LOCATION OF HENDRIX COLLEGE.

In this city last week we saw what we had never witnessed—about 200 public-spirited citizens assembled here in earnest and friendly competition for the location of a Christian college. The Trustees had convened to decide upon the permanent location of Hendrix College, which is the joint property of the three Annual Conferences of our Church in this State. On Tuesday the representatives of the competing towns began to arrive, and they exhibited evidences of profound interest in the approaching contest, even before the Trustees had met in executive session Wednesday morning to determine the method of procedure. Just before noon the Trustees advised the delegations from seven competing towns, that sealed proposals offering money and real estate would be received at 7:30 p. m., that in each case the aggregate amount offered must be simply and legally guaranteed, and that each town would be allowed one hour for representation before the Board, with the privilege of twenty minutes for rejoinder. The seven delegations repaired to their respective headquarters for business in a business way, and assembled at night in our First Church, with chosen speakers of ability and with sealed proposals, specific and legally binding—the seven aggregating \$326,750! Until then it seemed impossible to learn what any town would certainly offer to secure the location of the college, and the information disclosed added greatly to the intense interest already felt by the representatives and friends of the competing towns. As we understood, the offers were as follows: Van Buren, \$57,100; Clarksville, \$40,000; Morrilton, \$32,500; Stuttgart, \$55,000; Arkadelphia, \$42,650; Searcy, \$44,500; and Conway, \$55,000.

These towns were ably and enthusiastically represented in the order named. Beginning Wednesday night speaking was continued, with necessary intermissions, into Thursday night. We enjoyed the privilege of hearing all the speeches, except the rejoinders at the last meeting, and they did credit to the speakers and the competing towns. We decided to publish the first speech in behalf of each place, if we can get the copy of it, but do not wish to publish for one town unless we can do so for all. At this time we will not attempt even an outline of the speeches, knowing that we cannot, in limited space, do each speaker full justice. It is enough to say we think the delegations were all pleased with the speeches in behalf of their respective towns. While we knew all could not get Hendrix College, we felt that each was eminently worthy of a good college, and in this conviction we think all present were cheerfully agreed.

Thursday night the Trustees in executive session began the difficult work of deciding the complicated and very important question before them, and after two o'clock Friday night, on the fifty-seventh ballot, Conway was declared elected by having received twelve votes, a two-thirds majority of the whole Board of Trustees—sixteen of whom were present—and the choice was then made unanimous. We regard their decision as the best they felt they could make under all the circumstances, and we sincerely hope it will be so esteemed by our entire Church in this State. We expected to receive in time for this issue an address from the Board to our Church and the public, upon their action in locating Hendrix College at Conway, but at the time of going to press it has not come. We congratulate the enterprising people of Conway upon their good fortune, and we believe they will fully and most gladly meet the highest expectations of our Church, in their generous liberality

and pure devotion to the interests of our Christian college just located in their excellent town. Further, we hope to have soon the pleasure of announcing that Hendrix College will get not only the \$55,000 guaranteed, but the entire subscription of \$72,000. Positive assurance of this purpose would be a crowning act to their munificent liberality and most commendable enterprise, and show an unselfish devotion without a parallel.

In conclusion we present to our readers the report of

CONWAY'S REJOICING.

Special to the Arkansas Gazette.

Conway, March 22.—As the train drew up to the depot at this place this morning, fully 700 voices awoke the tired Hendrix College delegation in the cars, by yelling vociferously, "Hurrah for Hendrix College, Conway, Education, Rev. E. A. Tabor, and W. W. Martin."

Upon coming upon the platform, the worn and sleepy delegates saw stretched in front of the depot, "\$72,000—nothing small about Conway."

The German Brass Band in the meantime filled the intervals with music. Finally 150 of Conway's fair ladies lent their voice and linen handkerchiefs in waving and cheering with the crowd.

Rev. E. A. Tabor and Capt. W. W. Martin were placed in a double buggy, followed by the remainder of the delegation in buggies, the band being in the van, and a vast concourse of people following, yelling themselves hoarse.

Such a scene was never witnessed here before. Whiskey men (formerly), who heretofore hated Rev. Tabor for his hard and successful fight against whiskey some years ago, stopped him in his buggy and with tears in their eyes said: "Brother Tabor, God bless you."

Further up town the delegates saw the business portion of the town literally lined with bunting, flags and other decorations. Moving conspicuously on the corner of Oak and Front streets were the banners having these mottoes: "Capt. W. W. Martin, \$11,000;" "Bah for Bill Martin." On another corner, "Who and What can Excel E. A. Tabor for Christian Integrity and Energy in a Good Cause?"

A platform was erected in the square where most of the leading citizens made speeches.

Tonight a grand rally is being held at the Baptist church. We are proud of our success in securing the Hendrix College, yet withal, we are humble, feeling and knowing that the work has just begun; but the college is in good hands when all classes are as solidly united as we are on the question of Hendrix College. Failure is an impossibility.

I should have stated that Col. A. S. McKennon delivered a short, but spicy speech while the train stopped at the depot.

AT MALVERN.

Under promise of long standing to spend one Sabbath with Rev. J. A. Baker, now P. C. at Malvern station, we went down to his town last Saturday afternoon and found a cordial welcome awaiting us in the delightful home of Maj. H. A. Butler. Our brief visit to his cultured family was, of course, very pleasant socially; and on this occasion we enjoyed also the company of Miss Mattie Mills of Pine Bluff and Maj. D. E. Coulter, Mrs. Butler's father, a venerable octogenarian of princely bearing.

We were glad to see, as we had heard, evidences that Bro. Baker is moving along splendidly in his new charge, which has an enrolled membership of 280, 89 of whom have been received this year. Large congregations at the morning and night services on Sabbath gave a kind hearing to the visiting preacher, who has fallen in love with the good people of Malvern. The Sunday school was large and interesting, about 140 present.

In the afternoon we heard Bro. Baker deliver a short and edifying sermon to an attentive audience in Rockport school house near Malvern. He was rather unwell as he had been for several days, due partly to the long illness of his wife, who is now improving slowly. We enjoyed a short visit to his home, left Malvern at 11:35 and at our own home slept from 3 to 7, before entering, in poor condition, upon the confining work of another week.

CORRECTION.

St. Louis Methodist seems to be ready with a sensation for every General Conference. A lay member of the General Conference from that city has just given a "brilliant ball" at his house. His name is Mr. Samuel Cupples. He seems to get in a ball in good time before each General Conference. His pastor ought either to make him quit such performances, or turn him out of the Church. Raleigh Christian Advocate.

The above and similar references

which we have seen in other papers call for correction. The ball referred to was given in the house of Samuel Cupples, Mrs. Scudder, his adopted daughter, keeps the house and gave the ball. Samuel Cupples and wife have spent the winter in California; they are still there and had been there more than a month when the ball was given.

Brother Cupples is a noble man who has shown life-long devotion to our Church, and has greatly aided the cause of Methodism in St. Louis and elsewhere. The hand of an enemy is clearly seen in certain notices that have found way into public prints, and the editors of our own church papers need to be on their guard, lest they be misled. The St. Louis Conference understands these things, and has confidence in the Christian character of Brother Cupples. We feel it a duty to make this correction.—Southwestern Methodist.

REV. C. H. SPURGEON'S PRACTICE IN THE COMMUNION.

Bro. BENNETT:—Be kind enough to give in THE ARKANSAS METHODIST your understanding of Rev. C. H. Spurgeon's practice and teaching in regard to communion or the partaking of the Lord's Supper. I heard a Baptist preacher say from the pulpit recently (and he professed to be a man of information and an attorney at law), that C. H. Spurgeon communed only with those whom he baptized, and that Mr. Spurgeon was a stricter communionist than the Missionary Baptists of this country. Did he correctly represent Mr. Spurgeon? Your brother, H. F. HARVEY.

Beebe, March 24.

On this subject we wrote last year to Mr. Spurgeon, sending him two clippings which represented him as practicing communion with members of other Churches. We give below our letter, his reply and our comments upon the same:

THE ARKANSAS METHODIST,
By Bennett & Emonson,
Z. T. Bennett, Editor.

Official Organ of the Three Conferences of the M. E. Church, South, in Arkansas.
Little Rock, Ark., U. S. A., March 13, '89.

Rev. Chas. H. Spurgeon: Reverend and Dear Brother, I enclose from our paper THE ARKANSAS METHODIST, a quotation attributed to you, and also an editorial brevity, and ask of you the "brotherly kindness to state in writing (or in printed matter) for my use just what your practice is, in the matter of inviting others to commune in your Church; whether this privilege is limited to three or any definite number of times.

Praying God's blessings upon your labors in the last years of your illustrious life, I am with great respect and love,

Truly and Fraternally,
(copy) Z. T. BENNETT.

MR. SPURGEON'S REPLY.

London, May 13.

Rev. Z. T. Bennett,
Little Rock, Arkansas, U. S. A.
Dear Sir: Members of other Christian churches are welcomed to the Lord's table with us as visitors; but if they come several times, it would be proper to enquire why they neglect to worship with their own church. The limitation is placed to prevent the formation of a class who are not under the discipline of any church. Good reason being given, there would be a continuance of the permission. Yours truly,
C. H. SPURGEON.

In this reply, it will be noticed: 1. That Mr. Spurgeon does not disclaim having used the language attributed to him, as quoted by us from the Southern Christian Advocate; and 2, that he does not say the "privilege" of communing with his Church "is limited to three or any definite number of times." He does say "if they come several times it would be proper to enquire why they neglect to worship with their own Church," and "good reasons being given, there would be a continuance of the permission," or "welcome" extended them "to the Lord's table." Further, he says "the limitation is placed to prevent the formation of a class, who are not under the discipline of any Church." This plainly stated reason is a clear vindication of his motives against the aspersions of certain Baptists, who have insinuated, that Mr. Spurgeon extended visitors the privilege of communing with his Church in order to get them to become Baptists, and that after three times they were denied this privilege unless they joined his Church. We did not believe that Mr. Spurgeon's practice was based upon any motive so unholly as that of proselytizing, and now we are truly glad we have his own plain statement of his practice, and his own candid reason for any limitation whatever.

Our hasty actions disclose our habitual feelings as arising else how.

MEETING OF THE PUBLISHING COMMITTEE.

The Publishing Committee of THE ARKANSAS METHODIST met at the office of the paper March 21st, at 8 a. m. Present: A. Hunter, V. V. Harlan, G. W. Hill, E. N. Watson, T. M. C. Birmingham, Horace Jewell, Z. T. Bennett, and George Thornburg.

On motion Bro. Andrew Hunter was elected chairman, and T. M. C. Birmingham, secretary, after which the committee was led in prayer by Geo. W. Hill.

Bro. George Thornburg then submitted a statement of the business of the paper. There was a free interchange of views after which Bro. Bennett was re-elected editor. And the following minute was also adopted:

Resolved, That the committee express their approbation with having Bro. George Thornburg as Business Manager of the paper.

Bro. Andrew Hunter was appointed to prepare an address for publication, commending the paper and urging the ministry to assist in its circulation, and in collecting the arrears of subscription.

The minutes were read and the committee adjourned.

ANDREW HUNTER,
T. M. C. BIRMINGHAM, Chairm.
Secretary.

We expect for our next issue the address requested by the Publishing Committee, and will then make some remarks for the consideration of all friends of THE ARKANSAS METHODIST.

IT TEACHES INFANT SALVATION.

It is essential in every discussion to keep the points at issue clearly before the reader; what is agreed upon should not be debated and what is denied should not be assumed. What I called on Dr. Orman for was to show where the "Confession of Faith contains and teaches the doctrine of infant damnation," waving aside the opinions of individual members and holding the Presbyterian Church alone responsible for what it has adopted. All my life I have heard that Presbyterians believed in the damnation of infants, but have never yet found where it was authoritatively taught or held, and if it can be shown that this is the teaching of the Confession, I want to vote to put it out; for one among the many privileges a Presbyterian enjoys is to revise, alter or amend his creed when he thinks it not in accord with the word of God, which alone he holds as the "only infallible rule of faith and practice." But this has not been shown, so I am not prepared to ask for any change for infants.

The learned Dr. reminds me of a boy wishing to jump a fence or ditch; he moves back some distance so as to get a running start and his momentum being great he leaps over, provided he does not run back too far. However, the Dr. runs back 1,200 years to make his leap—a little too far back to make a good jump, for he gets the bone dust of the medieval fathers in his eyes and obscures his sight, and lands in the ditch instead of over it. Why so much reference to the opinions of men who lived and died before the birth of the Confession? And why show only the expositions of the foes instead of the friends? This can be better understood when it is seen that he is David in Saul's armor, and that too without "proving it," for all along we see the hand of Dr. Briggs, indeed he says that his challenge is the renewed one of Briggs, and he relies upon the alleged facts found in that erratic man's writings to establish his assertions. Now, in discussing the constitution of a State or Church, whose interpretation of it is to be accepted, its friends or foes? Manifestly its friends and not its enemies within or foreigners that do not approve of all of the constitution. Dr. Orman is not a Presbyterian, yet he seeks to fasten upon us a doctrine which as a Church, we abhor and repel. How would he like his Church to be treated the same way; will he not insist upon his Church interpreting its own peculiar doctrines and methods? Take the manner of kneeling at the communion. Shall a Calvinist tell the origin and meaning of that posture, or will he not claim the right himself to put his interpretation upon his method of partaking of the Lord's Supper, and not the Calvinist who in many instances had his property confiscated and he driven from his Church in England, because among other things he declined to kneel at the communion. I know why the Roman Catholic kneels, but I will not say that that is why the Methodist does so. Let that Church explain for itself and not be judged by others or by a few dissatisfied Methodists. But he again says that some Presbyterian theologians place the same interpretation upon the Confession that he does and therefore it must be true. It is not, denied that some of our ministers say that this is true, but it is only a small band of dissatisfied or disgruntled men, who are not of sound

doctrine and want a creed with less backbone in it, and to get this strong meat out of the way they cast odium upon it by saying that such doctrine is found there. Let us look after the opinion of the many and not the few in the Presbyterian Church—as in the United States government which was modeled after this Church the majority rules, not the minority. Suppose one should assert that the Democratic party is in favor of high protection and wished the present duties to remain, and when this was emphatically denied he should quote Sam'l J. Randall. He is one of the most prominent and learned members of the party; has been chosen Speaker and later on has been chairman of an important committee, and has spoken and voted against any reduction of protected articles; therefore, this great party is to be judged by what Randall has done, because he has never been repudiated by nor expelled from the party. The answer of course will be that the party is to be judged by the majority and by the men that are in accord with its principles and history. Now it is just as well to say the Democratic party teaches high protection because Randall and a few members from New York favor it and say it is the doctrine of the party, as to say the Presbyterian Confession teaches infant damnation because Briggs and some others say so. The Dr. makes some reckless assertions and quotes authors out of connection and even has to touch the bones of Calvin, though he was dead near one hundred years, when the Confession was formulated, and bring up Servetus. However, it is very un-Presbyterian to follow any one man in all things or endorse all that one does. Of course Calvin did wrong, but did not David, and did not the Apostles James and John wish to do exactly what was done at Geneva, to call down fire not to consume one heretic, but a number of uncivil Samaritans? Consider the age in which the man lived and the way he was treated and what was the common opinion of the Church at that time of all denominations. Again, don't make it appear worse than it really was. Where is the authority for stating that one of the charges against Servetus was that he did not believe in infant damnation? I fail to find it in the authorities in my possession, and such charge should have indisputable evidence to substantiate it. Very easy to put words in a dead man's mouth that he never uttered, or put a meaning on what he said that he did not intend. Dr. Lyman Beecher, one of the most prominent Presbyterian ministers of 60 years ago, is referred to as saying in a sermon, that a little child that died without baptism, owing to the procrastination of its mother, was sent to hell, and Dr. Orman definitely asks who will say to Chas. K. Tuckerman, that Dr. Beecher did not preach it? If it be not considered an outrage for a man to speak for himself, we will let Lyman Beecher speak. In a published sermon entitled "Government of God Destructive," he says: "I am aware that Calvinists are represented as believing, and teaching, the monstrous doctrine that infants are damned, and that hell is doubtless paved with their bones. But having passed the age of fifty, and been conversant for thirty years with the most approved Calvinistic writers, and personally acquainted with many of the most distinguished Calvinistic divines in New England, and in the Middle and Southern and Western States, I must say that I have never seen or heard of any book which contains such a sentiment, nor a man, minister, nor layman, who believed or taught it. And I feel authorized to say that Calvinists, as a body, are as far from teaching the doctrine of infant damnation as any of those who falsely accuse them. And I would earnestly and affectionately recommend to all persons who have been accustomed to propagate the slander that they commit to memory, without delay, the ninth commandment, which is, 'Thou shalt not bear false witness against thy neighbor.'" Though dead he yet speaketh, and Tuckerman and all others who bring the same accusations against him, should be put to shame for putting such words in the mouth of a dead man, that he utterly repudiated when alive. Might not some of the others who have been quoted favoring the same doctrine vigorously protest, if they should rise from their graves?

Turning from the dead, let us go to the living. Dr. Phillip Schaff is also out in his opinion, that the Confession teaches infant damnation. But as is the order of the day, "I appeal from Phillip drunk to Phillip sober," and he shall speak in his sober moments, when he gave to the world his famous Encyclopedia. Through his book he says, Calvinism by its doctrine of election rides itself of the stigma of infant damnation, vol. 2, p. 1080. If Dr. Orman follows Dr. Schaff closely, he will find that he much resembles a cow that a boy attempted to drive home once, but finally gave up in disgust, saying: "I won't follow that cow any more, for she runs on both sides of the creek at the same time." Now for something positive. Consult the opinions of the men that the Presbyterian Church delights to honor, as Dr. John Hall, Paxton, Patton, Talmage, Brooks, Dabney, Witherspoon, and a host of others, and they repel the imputation, or go to that great reservoir of facts

and knowledge, Dr. Chas. Hodge's Systematic Theology, vol. 1, p. 26, where he speaks of the salvation of all infants. Also, Dr. A. A. Hodge's commentary on the Confession of Faith, shows that the Confession teaches their salvation, not their damnation. "The fact that infant damnation is taught in the Confession, is upon the testimony of its own exponents established," is not a fact; but the contrary rather is true.

It might be well to ask whence came the idea of infant damnation and what is it based on? The answer is: "Baptism indispensable to salvation." Ambrose, in the fourth century, was about the first to say that unbaptized children as well as adults, could not be saved. Augustine followed and finally the doctrine of baptismal regeneration pervaded the Christian world. If baptism is essential to salvation, then, of course, the unbaptized cannot be saved and the Church has practiced infant baptism since they began with the adults, the conclusion of prominent theologians back in the fourth century was, that children who had not been baptized must share the same fate of the unbaptized adults. A large number of illustrious names have found that baptism was necessary to salvation. Among them Martin Luther and probably John Wesley, if he be correctly quoted in his "Treatise on Baptism." A correspondent of the New York Evangelist says he finds such expressions as these in that treatise, viz: "Since the infant is doomed to perdition, the only way to make a child of God is by baptism." One can see that the great Methodist John can be quoted as a believer in infant damnation as well as the Presbyterian John; but simply "quoting" don't make them believe. Seeing so many believe that baptism is indispensable to salvation, the logical result being the damnation of all the unbaptized, let us see if the Confession of Faith teaches baptismal regeneration, or the necessity of baptism to salvation. If it does then infant damnation will be the result; if it does not, then their damnation will not be the logical outcome and cannot be deduced therefrom except by explicit statement.

The Confession then will take the witness stand: Chapter 33 treats of baptism, and after defining it and speaking of its mode and persons admitted to receive it, section 5 says: "Although it be a great sin to condemn or neglect this ordinance, yet grace and salvation are not so inseparably annexed unto it as that no person can be regenerated without it, or that all that are baptized are undoubtedly regenerated." The Confession then opposes the theory that baptism is essential to or confers salvation, and this being settled the light can be turned on the point in discussion. Let one of Dr. Orman's propositions be applied—one of the few that I can agree with him in: "That different parts of the Confession shall be compared with reference to the light they shed on each other." Compare then section 3, chap. 33, with section 3, chap. 10, and it clearly shows that the infants do not have to depend on baptism to be saved. Here is what it says: "Elect infants dying in infancy are regenerated and saved by Christ and through the Spirit, who worketh when and where and how he pleaseth. If the Confession intended to teach their damnation, it would have simply followed these who so believe and the section would start off thus: "Baptized infants dying in infancy," &c., and in chapter 33, baptismal regeneration would have been laid down. But the Confession, it makes no difference what individual members of it thought, sets itself squarely against the idea that baptism confers grace, or the lack of it hinders it, and so knocks the great prop out that for centuries held up the repulsive doctrine that innocent little babies were damned through the unbelief or negligence of their parents. It is, indeed, the children's friend and has done more to destroy the theory of their damnation than any other instrument by crushing the head of the monster that bred such an idea—baptism indispensable to salvation.

It is strange that Dr. Orman did not have anything to say about the origin of the cause of the idea of the damnation of infants; he omits all reference in his own words to baptism conferring regeneration, or the lack of it causing eternal death. He had something to say about everything else on the subject but the main cause. Yes, he even quoted entire the third chapter of the Confession, which has not one word about infants. Pretty strong Calvinism most people will say; yes, about as strong as it is in the 8th and 9th chapters of Romans, or first chapter of Ephesians.

After quoting the 3d and 10th chapters of the Confession, my friend fraterally says, "the only damnation in the Confession is infant damnation." "Elect infants. Here is infant damnation for you, Bro. Williams." It is said that Diogenes once attended a shooting match of some young marksmen that shot very wide of the target and the old cynic went and leaned against the target, and when urged to get out of the danger, he coldly remarked that that was the safest place. So I will lean up against this target, "elect infants," for the arrows of per-

dition and around it, but none to it. How are infants saved anyway? Certainly not like adults. Some deny them baptism, because the Bible says he that believeth and is baptized shall be saved; and as they cannot believe they must not be baptized. But if they have not faith enough to be baptized, how will they have enough to be saved? Hence, if we deny an infant baptism because it can't believe, the logical result is that it must be denied salvation, because it can't believe. Again the Confession comes to the rescue of the little one by saying that it is "regenerated and saved by Christ, who worketh when and where and how he pleaseth." Others say that God saves those whom he foresees would repent, believe and hold out to the end; but a child can't repent nor do anything for God and of course he could not foresee that which could not be, supposing of course that the child die in infancy. Again, the Confession is to the rescue with God's electing grace, and teaches that a child can be saved without baptism, without faith, without repentance, without doing good works, without holding out to the end—simply "saved by Christ through the Spirit, who worketh when, where and how he pleaseth." Everybody I suppose believes in some kind of election, and that the elect, whoever they may be, will be ultimately saved. Arminians believe in conditional election, Calvinists in unconditional. Can infants dying in infancy be saved by conditional election? Conditional election as I understand it, and if I am wrong I will stand corrected, is based on the ground of the individual complying with certain conditions, which God foresees that he would do and so elected him. But infants cannot comply with any conditions and hence they must look for some other way and they find that in the Confession of Faith, where their election is based on the pleasure of Christ, regardless of any means whatever. Some will say, does not the word "elect" discriminate against some infants; if some are elected does not that mean that others are not? Is it true that all infants are not of the elect, but all do not die in infancy. Tom Paine, Huxley and Guiteau were once infants. The general and practical belief of this Church is that all infants dying in infancy are elect and saved. Where Scriptures are silent the Confession is silent, and it has not a word to say about reprobate or lost infants; it teaches that men are ordained to wrath "for their sins," but infants have no actual sins and cannot be condemned for what they have not, and the only way their condemnation can be found is by an illogical inference and a disregard for the errors it was combating at the time it was written.

The conclusion then that the Westminster Confession teaches the salvation of infants, that it pulled away from the opinions of the many at the time it was written 250 years ago, and by taking a bold stand against baptism conferring salvation, or that infants must be saved through faith or by repentance, as adults must be, and founding their salvation upon the electing love of Christ, who said, Suffer little children to come unto me and forbid them not, and the Confession forbids them not and places no impossible barriers in their way, but opens the door of the kingdom, which in the opinion of many was closed against them. Notwithstanding all this, hear what Dr. Orman says in his conclusion: "Infant damnation is a pervading thought of the Confession, and inheres in the creed and is a positive element of the published faith of the Presbyterian Church. This is strange for a man who wanted the 'discussion to be conducted in a Christian spirit;' he does not even give the Presbyterian Church the right of interpreting for itself, or the benefit of a doubt if there was one, but lays this terrible accusation against them, and all that it rests upon is using the words differently from the principles established, and a mere *ipse dixit* of himself and a few dissatisfied Presbyterians, while the large majority are passed by in silence, that think and talk the opposite. Thanking you, Mr. Editor, for the courtesies shown me, I close, wishing that abundant success attend you, your paper and your Church. Fraternally,

JOHN C. WILLIAMS.
Arkadelphia, March 21.

Executive Committee of the State Prohibition Alliance, 1890.
J. L. Palmer, Chairman, Little Rock; C. B. Besse, Secretary, Little Rock; Geo. Thornburgh, Little Rock; H. S. Taber, Little Rock; H. W. Brooks, Hope; W. W. Folsom, Augusta; W. C. McKinnis, Redfield.

THE J. S. MENKEN COMPANY.
On this page will be seen the advertisement of the J. S. Menken Company, of Memphis, Tenn. Their mammoth establishment contains thirty stores or departments, and in each the line of goods is complete in quality and quantity. Their Order Department is not excelled in its management in any city, and we have no fears that any of our readers will regret sending their orders to the J. S. Menken Company, which we cheerfully and fully commend to all our patrons.

PERSONALS.
Bros. Grady and Dollarhide of Lockesburg, called Wednesday and paid us a substantial compliment.
Revs. E. N. Watson, P. E. of this District and K. W. Dodson, P. C. of England C't, were pleasant callers Monday afternoon.
Mr. J. G. Leigh of this city has been appointed assistant superintendent of agencies for the Mutual Life Insurance Co. of New York, for Arkansas.
On Tuesday morning we had a very pleasant visit from Rev. Dr. John McLauchlan of Arkadelphia. Also, from Messrs. H. A. Bennett and C. O. Farabee of Saline county.

We congratulate Dr. Chapman upon having provided fully for the debt on the chapel of our First Church in this city, and upon the evidences of growth in his important charge.
Many of the laymen and about all the preachers attending the meeting of the Trustees of Hendrix College last week honored our office with their presence. Besides the preachers on the Board, there were Revs. W. H. Browning of Stuttgart, J. K. Harvey of Magnolia, J. F. Carr of Camden, John McLauchlan of Arkadelphia, J. A. Baker of Malvern, R. M. Traylor of Van Buren, E. A. Tabor of Conway, F. A. Jeffert of Searcy, T. H. Ware of the Washington District, Rev. D. J. Weems of the Clarksville District, and Rev. I. L. Burrow of Oklahoma District and four brethren of the Publishing Committee, not on the Board of Trustees.

SPECIAL AND SUNDY.
We invite special attention to the advertisement of Rev. Dr. Withers' new book, "Behold the Lamb."
Rev. W. B. Hays, P. C. of Bradford C't, writes of increasing congregations and says: "The lines have fallen to me in pleasant places."
While Bro. George Thornburgh and family were at church last Sunday week a sneak thief entered their home and stole a gold watch, jewelry and money to the value of about \$100.
Mr. and Mrs. W. G. Buchanan, our near neighbors, have the sympathy of many friends in the death last Sunday of their infant, Sterling William. "It is well with the child."
Rev. T. M. C. Birmingham of the Arkansas Conference will preach at our First Church in this city to-morrow night, on National Salvation. Ladies and working men especially cordially invited to hear him.

We call attention to the list of Quarterly meeting appointments, especially the changes in the Monticello District and the new appointments for the Arkadelphia, Little Rock and Jonesboro Districts.
Young men who desire to become competitors for appointment as cadet, from the fourth Congressional district in Arkansas, to the Military Academy at West Point, should write to Prof. J. H. Shinn in this city. Examination to be held in Little Rock, April 15. Cadets receive \$540 annually for four years.
On our third page we give a short letter from Rev. J. R. Sanders, who writes March 23: "We rejoice to write the meeting has been continued since Dr. Hunter left us, and it has rallied. We have had to date six conversions and one reclamation; four accessions to our Church and three to the Presbyterians. Meeting going on in Presbyterian church with growing interest. Looking for a glorious revival. Pray for us. Will write again by letter, remitting some money we have for you."
Our three Churches in this city report for last Sabbath as follows: First Church—enthusiastic Sunday-school, 186 present; full congregation at 11 o'clock and three accessions; Bible anniversary at night. Winfield Memorial, Sunday-school large and growing; at 11 largest congregation of the year, and good congregation at night. Asbury Chapel, Sunday-school very large, 180 present; at 11 very interesting service and large congregations at both hours, with seven accessions and several requests for prayer at the night service.

MARRIED.
March 20th 1890, at the Methodist Church in Dewitt by Rev. B. A. Few Mr. Jao. A. Lacotts to Miss Nora McKenzie, all of Arkansas Co., Ark.
Married at the residence of the bride's step-father March 19th, by Rev. W. W. Mills; Mr. A. F. Sommons to Miss Effa J. Pierce; all of Little Bay Calhoun Co., Ark.
Married at the residence of the bride's father Mr. David Tanner, near Hamburg, Ark., Mr. G. Perdue of Tyler, Texas to Miss Ida Tanner, March 9th 1890, A. S. Taber officiating. Miss Ida was one of Arkansas' best; we are sorry to lose her—but Texas will be honored to receive her. Don't fail to start The Methodist to her at once—Tyler, Smith Co., Texas.
At the residence of the bride's mother in Dermott March 9th, 1890 by R. J. Ratford, Mr. D. P. Grover to Miss Mary Herd. They start life with the Methodist. Blessings attend them.
At the residence of Rev Samuel N. Burnes in Carlisle, Ark., on Tuesday March 18th, Mr. C. M. Young to Miss Little Chaffin, all of Lonoke Co., R. v. Samuel N. Burnes officiating.

ANNOUNCEMENTS.
CIRCUIT JUDGE.
The MEMORIAL is authorized to announce Robert J. Lea, of Pulaski County, a candidate for Circuit Judge of the Sixth Judicial Circuit, subject to the action of the Democratic Convention.
HAVE YOU SEEN IT?
We mean, Gus Blass & Co's magnificent emporium, four stories high, four stores wide, and filled from cellar to garret with an immense stock of clothing, boots, shoes, dry goods of every kind, furnishing goods for ladies and gentlemen, notions in endless variety, &c., &c. Read their large advertisement on last page, and in person or by letter apply to them for bargains in seasonable goods of every description. Their house is strictly first-class, and they are altogether worthy of confidence for fair dealing.
Consumption Surely Cured.
To the Editor:—Please inform your readers that I have a positive remedy for above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption, if they will send me their Express and P. O. address. Respectfully,
T. A. SLOCUM, M. C.
181 Pearl St., New York. Jan. 25 '90

TO OUT-OF-TOWN BUYERS.
Mail your orders direct to our firm. Price list and samples furnished on application. Every article is guaranteed to be exactly as represented. Freight will be prepaid on all mail orders amounting to \$5.00 and upward, except China, woodenware, glassware and wheel goods. Those visiting the city cannot in justice to themselves purchase a bill of supplies without looking through our mammoth stocks.
You all know that we sell every article worn by men, women and children—clothing, shoes, millinery, dresses, underwear, gloves, hosiery, etc., also the materials to make them—silks, dress goods, laces, velvets, all of the best grades at lowest prices.
You can furnish your homes in our store with carpets, glass and China-ware, kitchen and dining room utensils. Save your time as well as money and hold our firm responsible for all, instead of a dozen, as is the case when goods are bought from various houses.
Neither illustrations nor descriptions convey a correct idea of qualities and kinds. We would advise those ordering, whenever feasible, to leave the selection to us—merely stating the price you wish to pay and the style or color preferred. You are perfectly safe, because you can return goods not suiting, besides our "Order Department" is conducted by those who are selected on account of their taste and good judgment.

THE J. S. MENKEN COMPANY,
374, 373, 375, 377, 379 Main Street,
Memphis, Tenn.

A miser grows rich by seeming poor
An extravagant man grows poor by
seeming rich.

STATE OF OHIO, CITY OF TOLEDO,
LUCAS COUNTY,
FRANK J. CHENEY makes oath that he is the Senior partner of the firm of E. J. Cheney & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.
A. W. GLEASON,
Notary Public.

Hall's Catarrh Cure is taken internally and acts directly upon the blood and mucous surfaces of the system. Send for Testimonials, free.
F. J. CHENEY & Co., Props., Toledo, O.
Sold by Druggists, 75c. 3-5 1m

IF YOUR HOUSE
has the appearance of crumbling, you at once take steps to brace it up and mend the broken timbers and rebuild it so that it shall not be a complete wreck, but be tenable and safe to dwell in. Your body, blood and liver are much more valuable than your house. If it is in a weak condition your back aches or you feel sickly and uncomfortable. Use Ramon's Tonic Liver Regulator.
It is a perfect remedy for all disorders of the Liver. Sample dose free at any store. For sale by druggists and dealers in the
BROWN-ROSE CO., Cincinnati, Ohio.

QUARTERLY MEETINGS.
HELENA DIST.—Second Round—M. E. United, P. E.—Mariana sta. April 10, 11; Fort City sta. 12, 13; Brinkley and Wadsworth, 14, 15; Wheatley ct. 16, 20; Witzburg mis. 26, 27; Wynne and Haynes, 27, 28; Colt ct. May 3, 4; Brinkley ct. 6, 7; La Grange ct. 10, 11; Helena sta. 11, 13; Laconia ct. 17, 18; De View ct. 23, 24; Cypress Ridge ct. 24, 25; Holly Grove ct. 25, 26; Spring Creek ct. May 31, June 1.

CAMDEN DIST.—Second Round—H. H. Watson, P. E.—Atlanta ct. at Mineral Prospect, 13, 14; Camden ct. at two days, 15, 16; Cedar Grove ct. at Independence, 26, 27; Bearden ct. at Hill's Chapel, 26, 27; College Hill ct. at College Hill, May 3, 4; Uchita ct. at Pleasant Grove, 3, 4; Carolina ct. at New Salem, 3, 4; Fordyce sta. 10, 11; Bright Star ct. at Sulphur Fork, 10, 11; Buckner ct. at Lewisville, 10, 11; Camden sta. 17, 18; Lapile ct. at Forrest Hill, 17, 18; Rockford ct. at 24, 25; Hampton, 25, 26; Oak Grove, 24, 25; Magnolia sta. 31, June 1.

FIVE BRUFF DIST.—Second Round: J. H. Riggins, P. E.—Redfield, at Redfield, March 29, 30; Sheridan, at New Hope, April 5, 6; Lakeside, 12, 13; Toledo, at Waford, 19, 20; Pine Bluff, First Church, 20, 21; Harrison, Jones' ch. May 31, June 1; Stuttgart, 3, 4; Dewitt, at Dewitt, 14, 15; Lehi, at Prosperity, 21, 22; New Edinburg, at Good Hope, 28, 29; Kingsland, at Camp Springs, July 1, 2; River, 5, 6; Arkansas Post, at Buffalo, 12, 13; Auburn, 17; Old River, 19, 20; Dist. Conference at Bison, July 23-26.

HARRISON DIST.—Second Round—S. F. Dykes, P. E.—Belleville ct. March 8, Harrison sta. 3, 4; Yellville ct. 16, 17; Oakland mis. 19, 20; Mountain Home, 29, 30; Flat, 26, 27; Wiley's Cove, 29, 30; Carrollton ct. April 5, 6; Jasper mis. 12, 23; Valley Springs, 19, 20; Berryville, 26, 27; Walnut River, May 3, 4; Europa Springs, 4, 5; Lead Hill, 10, 11.

NEWPORT DIST.—Second Round—F. E. Taylor, P. E.—Corning ct. April 6, 6; Raynolds, 8, 9; Pocahontas and Rayao sta. 13, 14; Pocahontas ct. 26, 27; Shiloh ct. 26, 27; Walnut Springs mis. May, 6, 4; Walnut Hill ct. 6, 5; Walnut Ridge and Powhatan, 10, 11; Newport sta. 17, 18; Jacksonport sta. 20, 21; Auvergne, 24, 25; Cedar Point ct. 24, 25; Union ct. May 3, 4; Rock and Imboden, 21, 22; Calamine ct. 25, 26; Smithville ct. 25, 29.

SEARCY DIST.—Second Round. N. B. Flier, P. E.—Paso ct. April 6, 6; Beebe and Ward 12, 13; Bradford ct. 13, 20; Augusta, 26, 27; Union ct. May 3, 4; Kingsland and Rocky Comfort, 26, 27; Dallas, 26, 27; Peytonville, May 3, 4; Corinth, 3, 4; Saline, 10, 11; Hope, 10, 11; Cove, 17, 18; Potter, 17, 18; Chapel Hill, 24, 25.

MONTICELLO DIST.—Second Round—D. J. Waems, P. E.—Clarksville sta. Feb. 15, 16; Ozark sta. 22, 23; Chester ct. at Rudy, March 1, 2; Cool Hill ct. at Enterprize, 5, 6; Lamar ct. at Brockbridge, 15, 16; West, 20, 21; Van Buren sta. 20, 21; Alma and Mulberry sta. at Mulberry, April 5, 6; Clarksville ct. at Mt. Zion, 12, 13; Ozark ct. at Pleasant Grove, 19, 20; Union ct. at Prairie Grove, 26, 27; Cassville mis. May 3, 4; Cove City ct. at Cove City, 10, 11; Dyer ct. at Shiloh, 17, 18; Ozark mis. 24, 25. Brethren please observe Friday before your Quarterly Conference as a day of fasting and prayer.

CLARKSVILLE DIST.—Second Round—D. J. Waems, P. E.—Clarksville sta. Feb. 15, 16; Ozark sta. 22, 23; Chester ct. at Rudy, March 1, 2; Cool Hill ct. at Enterprize, 5, 6; Lamar ct. at Brockbridge, 15, 16; West, 20, 21; Van Buren sta. 20, 21; Alma and Mulberry sta. at Mulberry, April 5, 6; Clarksville ct. at Mt. Zion, 12, 13; Ozark ct. at Pleasant Grove, 19, 20; Union ct. at Prairie Grove, 26, 27; Cassville mis. May 3, 4; Cove City ct. at Cove City, 10, 11; Dyer ct. at Shiloh, 17, 18; Ozark mis. 24, 25. Brethren please observe Friday before your Quarterly Conference as a day of fasting and prayer.

FAYETTEVILLE DIST.—Second Round—F. E. Johnston, P. E.—Bentonville ct. Feb. 15, 16; Bentonville sta. 1, 2; Citty mis. 8, 9; Center Point ct. 15, 16; Springdale and Rogers sta. 16, 17; Elm Springs ct. 22, 23; Robinson ct. March 1, 2; Bloomfield ct. at Edinburg, 15, 16; White River mis. 22, 23; Fayetteville sta. 22, 23; Prairie Grove ct. 26, 27; Goshier ct. April 5, 6; St Paul mis. 12, 13; Booneboro ct. 19, 20; Kingston mis. 26, 27; Huntsville ct. May 3, 4.

Fort Smith District.—Second Round Partial—Buckett City and Huntington Partial, 15, 16; Central Church, 22, 23; First Church, 30; Fort Smith ct. April 5, 6; Greenwood ct. 12, 13; Big Creek mis. 13, 20; Clinton ct. 22, 23; Wadley ct. 26, 27; Causton mis. May 3, 4; Magazine ct. 7, 8; Booneville ct. 10, 11; Hackett City ct. 14, 15; Hansfield ct. 17, 18; J. A. Anderson P. E.

Batesville District.—Second Round—Geo M. Hill, P. E.—Jamestown ct. April 13, 14; Batesville sta. 13, 14; Sulphur Rock ct. 19, 20; Bethesda sta. 23, 27; Evening Shade ct. May 3, 4; Melbourne ct. 9, 10; Newburg ct. 11, 12; Viola mis. 17, 18; Fulton ct. 19, 20; Camp mis. 24, 25; Mammoth Springs mis. 24, June 1; Ash Flat ct. June 1, 2; Mountain View ct. 15, 16; Cedar Grove ct. 15, 16; Oil Trough ct. 22, 23.

LITTLE ROCK DIST.—Second Round—E. N. Watson, P. E.—Lonoke sta. April 5, 6; Winfield Memorial, 12, 13; Asbury ch. 12, 13; Benton sta. 19, 20; Bryant ct. 19, 20; Carlisle ct. 23, 27; Hazen and DeValls

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QUARTERLY MEETINGS.
HELENA DIST.—Second Round—M. E. United, P. E.—Mariana sta. April 10, 11; Fort City sta. 12, 13; Brinkley and Wadsworth, 14, 15; Wheatley ct. 16, 20; Witzburg mis. 26, 27; Wynne and Haynes, 27, 28; Colt ct. May 3, 4; Brinkley ct. 6, 7; La Grange ct. 10, 11; Helena sta. 11, 13; Laconia ct. 17, 18; De View ct. 23, 24; Cypress Ridge ct. 24, 25; Holly Grove ct. 25, 26; Spring Creek ct. May 31, June 1.
CAMDEN DIST.—Second Round—H. H. Watson, P. E.—Atlanta ct. at Mineral Prospect, 13, 14; Camden ct. at two days, 15, 16; Cedar Grove ct. at Independence, 26, 27; Bearden ct. at Hill's Chapel, 26, 27; College Hill ct. at College Hill, May 3, 4; Uchita ct. at Pleasant Grove, 3, 4; Carolina ct. at New Salem, 3, 4; Fordyce sta. 10, 11; Bright Star ct. at Sulphur Fork, 10, 11; Buckner ct. at Lewisville, 10, 11; Camden sta. 17, 18; Lapile ct. at Forrest Hill, 17, 18; Rockford ct. at 24, 25; Hampton, 25, 26; Oak Grove, 24, 25; Magnolia sta. 31, June 1.
FIVE BRUFF DIST.—Second Round: J. H. Riggins, P. E.—Redfield, at Redfield, March 29, 30; Sheridan, at New Hope, April 5, 6; Lakeside, 12, 13; Toledo, at Waford, 19, 20; Pine Bluff, First Church, 20, 21; Harrison, Jones' ch. May 31, June 1; Stuttgart, 3, 4; Dewitt, at Dewitt, 14, 15; Lehi, at Prosperity, 21, 22; New Edinburg, at Good Hope, 28, 29; Kingsland, at Camp Springs, July 1, 2; River, 5, 6; Arkansas Post, at Buffalo, 12, 13; Auburn, 17; Old River, 19, 20; Dist. Conference at Bison, July 23-26.
HARRISON DIST.—Second Round—S. F. Dykes, P. E.—Belleville ct. March 8, Harrison sta. 3, 4; Yellville ct. 16, 17; Oakland mis. 19, 20; Mountain Home, 29, 30; Flat, 26, 27; Wiley's Cove, 29, 30; Carrollton ct. April 5, 6; Jasper mis. 12, 23; Valley Springs, 19, 20; Berryville, 26, 27; Walnut River, May 3, 4; Europa Springs, 4, 5; Lead Hill, 10, 11.
NEWPORT DIST.—Second Round—F. E. Taylor, P. E.—Corning ct. April 6, 6; Raynolds, 8, 9; Pocahontas and Rayao sta. 13, 14; Pocahontas ct. 26, 27; Shiloh ct. 26, 27; Walnut Springs mis. May, 6, 4; Walnut Hill ct. 6, 5; Walnut Ridge and Powhatan, 10, 11; Newport sta. 17, 18; Jacksonport sta. 20, 21; Auvergne, 24, 25; Cedar Point ct. 24, 25; Union ct. May 3, 4; Rock and Imboden, 21, 22; Calamine ct. 25, 26; Smithville ct. 25, 29.
SEARCY DIST.—Second Round. N. B. Flier, P. E.—Paso ct. April 6, 6; Beebe and Ward 12, 13; Bradford ct. 13, 20; Augusta, 26, 27; Union ct. May 3, 4; Kingsland and Rocky Comfort, 26, 27; Dallas, 26, 27; Peytonville, May 3, 4; Corinth, 3, 4; Saline, 10, 11; Hope, 10, 11; Cove, 17, 18; Potter, 17, 18; Chapel Hill, 24, 25.
MONTICELLO DIST.—Second Round—D. J. Waems, P. E.—Clarksville sta. Feb. 15, 16; Ozark sta. 22, 23; Chester ct. at Rudy, March 1, 2; Cool Hill ct. at Enterprize, 5, 6; Lamar ct. at Brockbridge, 15, 16; West, 20, 21; Van Buren sta. 20, 21; Alma and Mulberry sta. at Mulberry, April 5, 6; Clarksville ct. at Mt. Zion, 12, 13; Ozark ct. at Pleasant Grove, 19, 20; Union ct. at Prairie Grove, 26, 27; Cassville mis. May 3, 4; Cove City ct. at Cove City, 10, 11; Dyer ct. at Shiloh, 17, 18; Ozark mis. 24, 25. Brethren please observe Friday before your Quarterly Conference as a day of fasting and prayer.
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ARKANSAS METHODIST.

WEDNESDAY, MARCH 26, 1890.

CHRISTIAN LIFE.

BUILDING.

Souls are built as temples are—
Spoken deep, unseen, unknown,
Lies the sure foundation-stone,
Then the courses framed to bear
Little cloisters pillared fair.
East of all the airy spire,
Sealing heavenward, higher and higher
Nearst sun and nearest star.

Souls are built as temples are—
Rise by feet in gradual rise
Mount the layered masonries.
Warning questions have their day,
Kings arise and pass away,
Laborers vanish one by one,
Guilt the temple is not done,
Still completion seems afar.

Souls are built as temples are—
Here a carving rich and quaint;
There the image of a saint,
Here a deep-hued pane to tell
Sacred truth or miracle;
Every little helps the much,
Every careful, careless touch
Aids a charm or leaves a scar.

Souls are built as temples are—
Based on truth's eternal law
Pure and steadfast, without flaw,
Through the sunshine, through the snow,
Up and on the building goes;
Every fair thing finds its place,
Every hard thing lends a grace,
Every hand may make or mar.

—Susan Coolidge in Sunday-school Times.

BECOMING LIKE CHRIST.

A beautiful statue stands in the market place. It is that of a Greek slave-girl, but she is well dressed, tidy and handsome. A dirty, forlorn, ragged slave-girl passes by. She sees the statue, stops and gazes at it in rapt admiration. She goes home, washes her face and combs her hair. Another day she stops, in passing, to look at the statue. Next day her tattered clothes are washed and mended. Each day she stops to look at the statue, and each next day she has imitated some of its beauties, until the dirty, ragged slave becomes completely transformed; she becomes another girl. This is the way Christ teaches. He does not hurl his own individuality upon others; he simply lives and works and loves before men, not to be seen of them, but to inspire them to a holy emulation.—Ex.

A GLORIOUS FUTURE.

The Rev. Joseph Alleine, author of "Alarm to Unconverted Sinners," when about to die, looking upon his poor, emaciated body, and seeing the useless limbs, lifted up his languid eyes, and said with the utmost cheerfulness: "The Lord giveth, and the Lord taketh away; blessed be the name of the Lord. This vile body shall be made like Christ's glorious body. Oh, what a glorious day will the day of the resurrection be! Methinks I see it by faith. How will the saints lift up their heads, and rejoice! Oh, let us make haste! Our Lord will come shortly; let us prepare! Oh, this vain, foolish world! I wonder how reasonable creatures can dote upon it! I care not to be in it any longer than while my Master hath either doing or suffering work for me; and were that done, farewell to earth."

How many Christians feel thus? With Alleine's salvation we should have Alleine's hopes.—Christian Witness.

SPIRITUAL ATROPHY.

The study of natural history reveals the fact that any organ of life that is not used will gradually wither away and finally disappear entirely. Thus, those fishes that live in streams under the earth's surface lose their eyes in time because by disuse they become atrophied. To keep an organ healthy and vigorous it must be used. It wastes away and becomes extinct if not used. That which is true of our physical organs is also true of the spiritual faculties. If we fail to exercise our spiritual capabilities, they become atrophied. Disease paralyzes them, and nothing short of revitalization by Divine power can revive them. The realities which these diseased faculties are intended to reveal to us become as unknown as is the light to the eyeless fish. Our life becomes circumscribed to those lower perceptive faculties that bind us to the material world. Although we have within us the germ of the undeveloped sense through which spiritual things are made known—those things through which our personal life is replenished from the source of all, personal life—yet this power for spiritual apprehension and for laying hold of spiritual things may become impotent because we do

not exercise it. The love that we need to perfect our spirits, the hope that we should have to give strength to our life, the faith, the want of which leaves our souls flaccid and nerveless, these realities are unknown to us, because the power through which they are revealed to us has been disabled through lack of exercise. If we would keep alive the faculties through which our spirit is made richer and more full of life, we must use them. If we do not open our spirits to love, we shall lose the power to love; and shall even doubt its existence. All those spiritual activities, which alone give dignity and worth to life, can be kept alive only through activity. Christ forcibly illustrates it in the parable of the talents. "From him that hath not shall be taken away even that which he hath." Disuse will lose to us the life we already have.—Methodist Recorder.

WHAT CAME OF ONE WOMAN'S PRAYERS.

Sometime in the last century a poor woman in England, of whom the world knows but little, had a son, and she poured out her prayers and her tears for his conversion. But he grew up reckless and dissipated and profane. He engaged in the slave trade on the coast of Africa, and was perhaps as hopelessly abandoned as any pirate who ever trod the deck of a slave-trader. But at last, when all hopes had nearly expired, his mother's ceaseless prayers were answered. He was converted, and finally became one of the most eminent ministers in London. That man was the celebrated John Newton.

John Newton, in turn, was the instrument in opening the eyes of that moralist and skeptic, Thomas Scott, afterwards the distinguished author of the commentary on the Bible. Thomas Scott had in his parish a young man of the most delicate sensibilities, and whose soul was "touched with the finest issues, but he was a dyspeptic, and sorrowful and despairing." At times he believed there was no hope for him. After long and repeated efforts Dr. Scott persuaded him to change the course of life. That young man was William Cowper, the household Christian poet, whose sweet, delightful hymns have allured hundreds of wanderers, and the most polluted, to the

"Fountain filled with blood,
Drawn from Emmanuel's veins."
Among others whom he influenced to turn from the "broad road" was William Wilberforce, a distinguished member of the British Parliament, who gave the death blow to the slave trade in Great Britain. Wilberforce brought Leigh Richmond to see the "better way," who wrote the "Dairyman's Daughter," which has been read with the devoted gratitude through blinding tears in many languages, all over the earth. All this indescribable amount of good, which will be redoubled and reduplicated through all time, can be traced back to the fidelity of John Newton's mother, that humble unheralded woman, whose history is almost unknown.—Selected.

NOT LESS OF CREEDS, BUT MORE OF DEEDS.

Christ, when in the world, emphasized right living. With him, good deeds is an imperative requirement. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." To say well is well, but to do well is divine.

To the extent that controversy about creeds has overshadowed, thrown into the background, and caused to be overlooked the vital importance of good deeds, practical godliness, to that extent has it been a curse instead of a blessing; and to the extent that it continues to have this effect, to that extent will it hinder instead of aid the cause of Christ.

The great tendency of controversy about creeds is to neglect of good deeds is to beget and promote a quibbling, censorious, egotistic, and selfish disposition in those who indulge in it. Doing good develops a generous, brotherly, charitable, Christ-like disposition. Theological hair-splitting, quibbling about the meaning of words, pugnaciously assailing creeds, engenders strife and begets a disposition that is neither loving nor lovable. Christ did not so occupy his time. "He went about doing good." With him, doing was the *sine qua non*; and Paul warns Timothy against the man who does "about questions and strifes of

words, whereof cometh envy, strife, railings, evil surmisings," etc.

Not by what Christians say they believe, but by what they do, is the world benefited. Not by what wicked men say they believe, but by what they do, is the world injured. True, the belief generally gives rise to the deed; but no matter how much a man may profess to believe in sanctification, nor how sweeping the interpretation he gives to that term, unless he lives a sanctified life, does deeds (and only such) that accord with a heart cleansed by the power of the Holy Spirit and a life consecrated to the service of God, his mere profession has but little effect for good upon the world. * * * Let this life be emphasized everywhere. Let the question, "What do you believe?" be thrust aside for a little while, and let the question, "How do you live?" be thrust prominently into the foreground. Kill the weeds of unbelief by cultivating the corn of good deeds. Weed out the heterodoxy you find in the creeds by thrusting in the orthodoxy of good deeds. This is what Christ did; this is what the world needs.

As a pointer to pastors, in this direction, we would suggest the following texts: Matthew 7: 12-21, 12: 25-28, 25: 14-30; Mark 14: 8. These passages thrust prominently into the foreground the importance of doing. True, "without me ye can do nothing," but the sincere Christian depends on Christ, and does what he can "through Christ, which strengtheneth him."—Religious Telescope.

FOR MALARIA.

Use Horsford's Acid Phosphate.
Dr. E. G. DAVIES, DeSmet, Dak., says: "I have used it in slow convalescence and prevention from malarial diseases where the drinking of water was bad; I believe it to be beneficial in preventing summer complaints; also one of the best agents we have to rectify the bad effects of the drinking water upon the kidneys and bowels."

OUR YOUNG FOLKS

ONLY ONE MOTHER.

You have only one mother, my boy,
Whose heart you can gladden with joy,
Or cause it to ache—
Till ready to break—
So cherish that mother, my boy.

You have only one mother who will
Stick to you through good and through ill,
And love you, although
The world is your foe—
So care for that love ever still.

You have only one mother to pray
That in the good path you may stay;
Who for you won't spare
Self-sacrifice rare—
So worship the mother alway.

You have only one mother to make
A home ever sweet for your sake,
Who toils day and night
For you with delight—
To help her all pains ever take.

You have only one mother to miss
When she has departed from this,
So love and revere
That mother while here,
Some time you won't know her dear kiss.

You have only one mother—just one;
Remember that always, my son;
None can or will do
What she has for you.
What have you for her ever done?
—[New York Evangelist.]

ABOUT THE BRAZILIANS.

My DEAR FATHER, Last Wednesday evening we girls of the house were very much delighted with a short talk by Miss Bruce, on Brazil mission work. She has as you well know been engaged in that work for the past six years. She gave us nothing of her personal history, but she is so well known that it was not necessary. She went to Brazil in 1886, and after reaching her point of destination, found to her dismay, that she could not go on with the work she had intended without a diploma from some incorporated college. Our Dr. Price sent her subjects, and she wrote her answers, which were satisfactory; then the Board of Trustees gave her a diploma. Since that time she has been at work in the mission school at Piricicabo, and this is her first visit home during that time.

I was very much impressed with her and wish to give you, in substance, a part of what she said (as I remember it): "Brazil is nearly as large as the United States, lacking only about a thousand square miles of being fully so. It is an older country in point of civilization than this as the Huguenots had permanent settlements nearly a hundred years before our forefathers succeeded in making a settlement at Jamestown, Va., or at Plymouth Rock. Its climate is warmer than ours, and is the same nearly the year round. They have fruit all the time and the beautiful forests are always green."

Its natural scenery is more beautiful than ours, though we are accustomed to think that ours is the most beautiful spot on the globe. There is richer in minerals than ours. Yet, with all their apparent advantages we have gone ahead of them, for they are ignorant of the religion of Christ. Ours is a Christian land, theirs is not. They have a nominal religion, Catholicism, but there are so many other things mixed up with it, that very little of the good remains.

In Brazil the women are of no moment whatever, and this has been the case in every land where the light of the Bible was not known. The poor girls are not allowed to show themselves until after they are married. They are usually married by the time they have reached the age of fourteen. Marriages are contracted for them; they have no voice in the matter.

The Brazilians are a very treacherous people. You can never believe a word they tell you unless you know it to be true. They are a very handsome race, usually very dark, with straight black hair and dark eyes. They dress very much as we do. Their language is Portuguese and French. They are very fond of the different languages, the children in school learning them very readily. They learn music, history, literature and even the sciences when their instructors can get a pupil to stay long enough; but they do not learn arithmetic well, nothing like so well as the average American child.

The school at Piricicabo is larger now than ever before. The influence for good is being felt. The children come willingly to school now, and are no longer afraid the Protestants will catch them. As an evidence of the good the school is doing the priest in speaking of it says: "Through the influence of a mission school here, Piricicabo is utterly lost in the darkness of Protestantism. They have now in the school over one hundred children, most of them boarders."

Miss Bruce proposes to return to the work about the first of June. She will take with her a young lady to assist in school work, not one sent by the Board, but a friend, who is going for the sake of the work. Miss Bruce is not strong, but let us pray that her health may return to her; and let all the people send their prayers with her into that dark land to help her in her work.

Your loving child,

ROSA BENNETT.

Nashville, Tenn., March 15.

THIS HAND NEVER STRUCK ME.

We recently heard the following touching incident: A little boy had died. His body was laid out in a darkened, retired room, waiting to be laid away in a cold, lone grave. His afflicted mother and bereaved little sister went in to look at the sweet face of the precious sleeper, for his face was beautiful even in death. As they stood gazing on the face of one so beloved and cherished, the little girl asked to shake his hand. The mother at first did not think it best, but the child repeated the request, and seemed very anxious about it. She took the cold, bloodless hand of her sleeping boy, and placed it in the hand of his weeping sister. The dear child looked at it a moment, caressed it fondly, and then looked up to her mother through the tears of affliction and love, and said: "Mother, this hand never struck me." What could have been more touching and lovely?—[Ex.]

The Best Result.

Every ingredient employed in producing Hood's Sarsaparilla is strictly pure, and is the best of its kind. It is possible to buy. All the roots and herbs are carefully selected, personally examined and only the best retained. So that from the time of purchase until Hood's Sarsaparilla is prepared, everything is carefully watched with a view to attaining the best result. Why don't you try it?

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

Sheffield, the iron city of North Alabama, has the inside track of the booming towns. Is below Russell Shoals and has just shipped 5,000 tons of pig iron to Pittsburgh on barges on the Tennessee river. Five big blast furnaces, other great industries, and three railroads. Residence and business lots will never be as cheap again. Write to J. H. AMES, Attorney & Real Estate Agent, Sheffield, Ala. Refer to Dr. A. C. Hargood. 5-12-91

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Hemorrhages.

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It is sold by all druggists and is highly recommended. (See p. 16, Book of Directions wrapped around each bottle.)

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ARKANSAS METHODIST.

WEDNESDAY, MARCH 26, 1890.

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

Office Rooms 101-103 Mills Block

GEORGE THORNBURG, Business Manager.

D. E. Jones Co., Lumber for Sale.

INFORMATION WANTED.

Among the names of those entitled to hymn books on our list is that of T. E. Harding, whose post-office we do not know.

URGENT REQUESTS

1. If you order this paper discontinued, state plainly where (at what post office) you are now getting it; and don't forget to send with your order amount you owe us, at three cents per week from the subscription date printed (on paper or wrapper) next to your name.

2. If you desire this paper changed from one to another office, write plainly the name of the office from which as well as that to which you wish the change made. It is not enough to tell us where you want the paper sent; let us know where it has been going.

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4. All money orders, checks, &c., should be made payable to Bennett & Thornburgh. Remit by post-office money order or registered letter; otherwise at the risk of the sender.

5. Agents remitting \$5 or more a time may deduct cost of remitting.

6. Finally, Rest assured of our earnest desire and determined effort to please our patrons by meeting promptly every reasonable expectation.

GEO. THORNBURG,
Business Manager

FIELD NOTES.

OSCEOLA C.T.—My first Q. C. came and went—Bro. Smith came with it, did some good preaching, yet he was not well; had one conversion—bright end of the old stamp. First on the list, says the P. E. O., for revival power. My people are wide awake, and while they did not pay up last year on account of short crops, they have gone beyond any and all precedent on the circuit, and raised my assessment \$300, making it \$1,000. My divine grace I aim to continue to be worthy of their expressed confidence and esteem. O, for more power divine to fall on P. E., F. C. and people. Amen!

JENNIFER.

EL PASO, C.T.—Bro. Bennett, we have a splendid preacher on the El Paso C.T. It seems when he is in the pulpit that he is behind the cross of Christ and preaches Christ in all of his loveliness. He is getting along smoothly with his work and we believe and hope and pray that he may have a successful year on this circuit, but like all other preachers I suppose he has some old old Methodists that are running on the free gospel plan. I reckon that some of the preachers are a little to blame for this. I hear some of them preach on the glories of heaven and then open the door wide and tell us of all the glories of heaven, and then I hear them preach on the subject of hell as if they smother up all the fire and flames of hell that the Bible so plainly speaks of; and those old old Methodists seem to think that cold hell is not such a bad place after all. Give us both sides and let us view the contrast and govern ourselves accordingly.

A. B.

FRANKTON C.T.—Dear Brother Bennett: I have completed my third round of appointments on this circuit for the current year, having entered upon my work the 4th Sunday in December. I haven't missed but one appointment and that on account of a heavy rain storm the 2nd Sunday evening in January. We are highly pleased with the charge and this kind people, and if they are not pleased with their preacher they have a mighty way of concealing their displeasure from their pastor, that leaves him to feel just as comfortable as if they were pleased. These are a loyal people and true Methodists. And best of all many of them have genuine religion. Some and to tell, have not, or if they have, at all only the "little spark" of which we sometimes hear, remains, and it is well extinguished. God inspire pastor and people with "zeal according to knowledge," and help us to reclaim the backslidden and save the sinners!

Our first quarterly meeting comes well on into the middle of the year, embracing as it does, the 2nd Sunday in April. Then we will get our usual share of those important meetings.

during the year, but some of them will have to come "mighty thick and fast." One redeeming feature: As our P. E. goes to General Conference this humble "field hand" will not have to act P. E. pro tem while he is gone. But I am getting "mighty hungry" to see a Presiding Elder, "friction" or no friction. Think I have never gone so long without seeing one of these much discussed dignitaries since I have been a member of the church, and I hope this experience may never be repeated. How could we little fellows get along without the P. E.?

Finances are pretty well up. Pastor's salary nearly paid. It is the custom of this people to pay half the assessment for the support of the ministry by the first Quarterly meeting. Mighty good plan, with all our pastoral charges would "follow suit." And they could easily enough, for these are poor people. Missionary assessments provided for in cash and subscription \$143 cash raised which pays F. M. assessment in full and \$23.00 on D. M. \$18.00 collected for American Bible Society. Prayer and class meetings kept up regularly at most of the churches. These latter are "something new under the sun" to this scribe, having never served a charge before where class meetings were held anything like generally, and regularly.

Our membership is decreasing since Con. Some six or eight dismissed by certificate, three or four have died, and few others disposed of, and only one received so far. It will not be so throughout the year we trust.

THE ARKANSAS METHODIST is highly in favor with these people, and nearly all of them read it, and with few exceptions pay for it too, and that promptly as subscriptions expire, which cannot be said, I am sorry to say with such general application of some places I have been. A few take the Nashville Advocate, but not near so many as ought to do so, and a few take the St. Louis Advocate. And it is a matter devoutly to be wished that all would take and read the Missionary Reporter. Information is one of the great needs of the day. "Light—more light" is what we need.

Princeton, March, 18th.

GENERAL CONF. EXPENSES.

BRO. BENNETT—I write to say amen and amen to Bro. Godden's suggestion to the delegates from the Little Rock Conference, to vote for the repeal of the obnoxious law requiring the Church to pay the hotel expenses of the General Conference. The law is an outrage upon the Church, and contrary to the teachings of the Master. See Matt. 10: 5-15, and Luke 15: 1-7. How many preachers and laymen in Arkansas are in favor of the repeal of the law? Let them speak out at once by sending a postal card to THE ARKANSAS METHODIST, saying amen to Bro. Godden.

S. L. COCHRAN.

Cotton Plant, March 27.

I am glad Bro. Godden has spoken out in meeting in opposition to a collection to entertain delegates at the General Conference. I say let the law be repealed, I am one of the number to say Amen.

J. A. BIGGS.

Nashville, March, 27nd.

TWELVE LINES--MISSIONARY.

Dear Sisters of the Arkadelphia District.—I have just read Sister Hotchkiss' request for a Woman's Missionary class meeting, to be held in our ARKANSAS METHODIST, and while I would like to hear brighter experiences than mine, I have learned that in class meetings it is not always best for one to wait for another.

Some time ago our Woman's Board of Missions adopted the following resolutions:

Resolved, That we observe the twilight hour as an hour of prayer for God's blessing upon our missionaries in every field, and upon all the workers at home, to the end that His kingdom may be established upon the earth.

With a glad heart I would say to the Sisters of Arkadelphia District that I have, from the beginning of this year, observed more faithfully these resolutions, and this twilight hour is strength to me. As I go to a certain place to plead before God for them, would you think me selfish if I say that the first thought is for the missionary women of our District? I thank Him it is given one as weak as I to help hold up the hands of all engaged in obeying His command, "Go ye," etc.

Dear Sisters, meet me at the throne at this sacred hour. We will hopefully look for the twelve lines from time to time from the President or some member of each auxiliary on this District.

M. R. SHIPPY,

Hot Springs, Mo. 21. Dist. Sec.

BLEDSOE'S REVIEW

I want to try old numbers of Bledsoe's Review. Persons having the same please address:

Rev. S. B. FINE, Bismarck, Ark.

Grateful for Condolence.

DEAR BROTHER BENNETT: Please allow me space through your columns to offer heartfelt gratitude to the many friends for letters of condolence and sympathy during our recent afflictions. Some people say "such letters do no good in time of trial," but I want to assure my friends that their letters have all served their mission in bringing comfort and encouragement to us while crossing the deep waters. It is certainly a source of comfort to know that our friends are not forgetful of us; but are constantly sympathizing with and praying for us.

Suppose all remained silent in time of our tribulations—no one write—no one come or send a message of love! O! how it would add to our grief! Thank God for praying, sympathizing and true friends in time of sorrow. Yes, dear friends, your letters and messages of love have been much appreciated. God bless you all. I cannot answer all your letters personally; hope this will suffice for the present.

Besides the loss of our dear Annie, I have been sick myself most of the time since Conference. Have been unable to fill several appointments during the last month. Also, our next oldest daughter, Jurelia, is just recovering from a severe illness. We thought she was "nearing the river" one week ago.

In conclusion let me request the friends to continue praying for us. Don't want to give up my loved employment, but if the Lord requires, trust He will give grace to submit.

Your Brother,

O. H. KEADLE.

Dark, March 21st.

REV. DR. HAYGOOD ON THE RACE QUESTION.

(Continued from First Page.)

hear John Jasper, and understands the "negro pulpit." He writes also of the religious beliefs, short-comings and needs of Southern Christians. On the way south, it may be Charleston—Fort Sumter taking most of his time—for a day with memoranda upon the sociology of that ancient city, or it is Atlanta; "some evidences of thrift," "mostly due to Yankee push." Then Jacksonville a week, unless with a run over to St. Augustine to see Flagler's big hotel—associating with his own people, picking up the southern situation from his barber, bootblack or hack driver. Mardi gras finds him in New Orleans—then home to print. If his vacation covers a month or six weeks he writes "notes" for the home paper.

Such people "study the South" to their own satisfaction. On their journey they travel with their own folks; together see the South through Pullman car windows, make notes and discuss the "race question." In Southern hotels they associate with those of their "shibboleth" visit a few Northern families resident in the South, attend church in a northern branch with a handful of hearers and draw conclusions. They "drop in" on a negro university, make a bit of an "address," "rejoicing in the end of slavery," forgetting that not a negro before them was ever a slave. They see in these schools the picked people of the negro race, and generalize the quality of the millions they don't see. They hear a few "plaintive plantation melodies," which the students go through with mental protest, write their names in the "visitor's book," spend an hour in the study of negro education and write home their conclusions. Some of these people are among the best of men and women, but they are disqualified jurors. So much the worse for the impression they make in the North about Southern white people.

A prominent editor of a Boston paper has just illustrated what I am saying. I have been reading his paper a long time. As to the southern question, it had the same tone before as after his trip. His "dittations" were of a sort to establish the view he had long set forth. I think too much of him to mention his paper here. The routes he took, the places he visited have been long known to me. Running through the South, just after Christmas, he has recently given us a half dozen picturesque letters, covering every phase of the southern question. Except a few negro colleges, that deserve a great deal more than he knew to say of them, he hardly saw anything worthy of commendation. Riding through middle Georgia, he said the very land seemed to "be under a curse;" affirmed that the "land was unproductive." He does not know that, besides other good crops, Georgia produces from seven to eight hundred thousand bags of cotton a year. Over the road he traveled, I have passed more than a hundred times. He mentions among the "staple crops, sugar and rice." Neither along that road nor in the regions round about do they raise a stalk of cane or a blade of rice. Yet he dogmatizes about the vexed sociological, political, educational, industrial and religious problems that try our souls from day to day. Such a man means well but does infinite harm; he does not know enough to know that he is ignorant.

This sort of writing—"case-making"—has been going on for twenty-five years. The South is patient, if nothing else.

The good man who wrote of "rice and sugar-cane" as staple crops

from Atlanta to Augusta, Ga., and to Orangeburg, S. C., gave other expressions of his knowledge. Concerning these, I must deal plainly with him. Meditating on the cotton fields, which he says reminded him of "wild blackberry bushes in New England," he writes bitterly of the "unrequited toils" of the negroes. That is, he says these negroes are systematically and universally robbed. I speak not of what he believed, but of what he said. Does he know what part of the crop the negroes get when working as tenants? I will tell him: just what white tenants get. Does he know the monthly wages of the negroes when working for money hire? I must tell him, just what white men get for the same work.

I know that some negroes are cheated, I believe (how can I affirm without better knowledge?) that no negroes are as ill paid as are sewing women who make cheap clothing for big jobbing houses in great northern cities. But if I had absolute knowledge of wrong done the sewing women, or other wretched poor in northern cities, I dare not commit the crime of charging upon a whole population the infamies of a few—systematic and wholesale wrong, oppression and robbery.

No form of falsehood ever set going in this world does more harm than the assertion of what one does not know to be true. Of such assertions concerning the southern white people my soul is sick.

—ARTHUR G. HAYGOOD,
Sheffield, Ala., March 12.

"The flowers that bloom in the Spring time tra la,"
"Found him sick in bed with chills, poor ha,"
"But Cheatham's Chill Tonic got him up on his feet,"
"And now he daily sings while walking the streets,"
"It undoubtedly cured his shivers, ha, ha,"
S-S-Im.

NOTICE.

To the preachers in the three Conferences of Ark.—Dear Brethren: Will you please send us notice of any members of your church who are in the city of Little Rock, and also write to such members urging them to procure their letters and unite with one of our churches? M. B. CHAPMAN, of First Church.

R. R. MOORE,
P. C. of Winfield Memorial.

W. A. STEEL,
P. C. of Ashby Church

AGENTS WANTED.

To sell the "Life of Jefferson Davis," by distinguished men of his time. A great book. Large profits. Write at once for terms to Rev. E. S. DEENER, Marianna, Ark.

Gen'l. Ag't for Eastern Ark.

3-26-80

HYMN BOOKS.

We received enough Hymn Books last week to fill the orders we had entered on our books and sent them out. If any others are entitled to them, please write us.

SEND IN YOUR COMPLAINTS.

The payments made at the Conferences and all others to within the past ten days have been marked up on the labels. Doubtless there are some errors in the lists and now we request every one to examine the date on his label, and if not correct write us what is wrong and why it is wrong, giving date and manner of payment as nearly as possible.

DISTRICT CONFERENCES.

The Fayetteville District Conference will be held at Springdale, April 24-27. Rev. H. J. Brown will preach the introductory sermon at 11 a. m., on Thursday, April 24.

F. S. H. JOHNSTON.

The Newport District Conference will be held at Walnut Ridge, April 17-20, by Bishop E. R. Hendrix.

F. E. TAYLOR, P. E.

Bishop J. S. Key will hold the Morilton District Conference at Morilton, April 8-8. Rev. J. S. Clower will preach the introductory sermon, Wednesday night April 2.

V. V. HARRAN, P. E.

CATARRH.

Catharrhal Deafness—Hay Fever. A New Home Treatment.

Sufferers are not generally aware that these diseases are contagious, or that they are due to the living parasites in the lining membrane of the eustachian tubes. Microscopic research, however, has proved this to be a fact, and the result of this discovery is that a simple remedy has been formulated whereby catarrh, catarrhal deafness and hay fever are permanently cured in from one to three simple applications made at home by the patient once in two weeks.

N. B.—This treatment is not a snuff or an ointment; both have been discarded by reputable physicians as injurious. A pamphlet explaining this new treatment is sent free on receipt of stamp to pay postage, by A. H. Dixon & Son, 337 and 339 West King Street, Toronto, Canada.—Christian Advocate.

Sufferers from Catarrhal troubles should carefully read the above.

Dec. 13 ew 177

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NOTHING IS KNOWN TO SCIENCE AT all comparable to the Cuticura Remedies in their marvelous properties of cleansing, purifying and beautifying the skin, and in curing torturing, disfiguring, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair. CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and Cuticura Resolvent, the new Blood Purifier, internally, cure every form of skin and blood disease, from pimples to scrofula. Sold everywhere. Price, Cuticura, 50c.; Resolvent, \$1.00. Prepared by the FORTY DOLLAR AND CHEMICAL CORPORATION, Boston, Mass. Send for "How to Cure Skin Diseases."

Pimples, blackheads, chapped and dry skin prevented by Cuticura Soap. Dull Aches, Pains and Weaknesses instantly relieved by the Cuticura Anodyne Lotion, the only pain-killing plaster. 50 cents.



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Are being discarded for the new comfortable and healthful
JACKSON CORSET WAISTS.
Approved by Physicians. Endorsed by dressmakers. Recommended by every lady that has worn them. Made only by THE JACKSON CORSET CO., Jackson, Mich.
E. B. OGDEN, Southern Ag't, 66 Richardson Bldg., Chattanooga, Tenn. Outfitters wanted.

AGENTS WANTED

By mail or by call. Sample free. Write for particulars. Geo. A. Scott, 242 Broadway, N. Y.

'BEHOLD THE LAMB OF GOD.'

By H. R. Withers, D. D.

This new book is entirely original. The Hamburg Eagle says: "The book is written in a clear and forcible style. It sheds light on many hard questions in theology, and can not fail to please and enlighten anyone who reads it." Rev. T. D. Scott thanks the author, and says: "It ought to be read by all the preachers."

Rev. David Holmes says: "It will do good. It ought to promote holiness." Dr. W. P. Harrison, editor of the Southern Methodist Review, says: "It is a valuable contribution to our thinking literature."

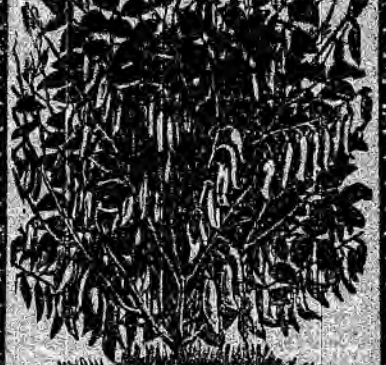
Seeing so many curious things in the Old Testament, at which skeptics stumble and no one seems to understand, indeed the author to attempt an explanation.

Agents are allowed fifty per cent for selling. If they buy from the author, Apply to Rev. H. R. Withers, Hamburg, Ark. Or to the publisher, J. D. Barnes, Nashville, Tenn.

The author assumes that Christ has died but once; that before his death there was no atonement for sin; except in the blood of beasts; and that was insufficient for final salvation; and on that account, there was a first covenant and a first Testament, suitable to a provisional state of grace before the fullness of grace appeared in the person of Jesus Christ at his death.

Any statement in Christ before he died is Calvinistic. If we say God knew it as a fact before Jesus died, we may as well say He knew everything else as a fact before it was; and, therefore, all things are the same as decreed. That is Calvinism. Jesus had not died before it occurred at Calvary—and there was, therefore, no atonement until then. What, then? See "Behold the Lamb of God."

A VEGETABLE WONDER!



HENDERSON'S NEW BUSH LIMA BEAN.
Just fancy a Lima Bean growing only 18 inches high! Yet this is exactly what you can get in HENDERSON'S NEW BUSH LIMA. Every one knows that the old Lima can only be grown on poles, so that those who plant the BUSH LIMA will not only enjoy the same delicious flavored beans, but by dispensing with poles save an untold expense. Our NEW BUSH LIMA is not only as productive (single plants have borne as high as 200 pods) but it is also TWO WHOLE RAISINS than any of the Pole Lima Beans. Planted as soon as planting time, it is ready for the table around New Year in July, and bears in the greatest abundance until frost.
Price, 25 cents per packet, 5 packets for \$1.00. 12 packets for \$5.00. Postage paid for ordinary sized family for the season. Directions for growing on each packet.

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ONE OLD PREACHER

A supernumerary, sold 75 copies of "The Man of Galilee" in less than two weeks. I make good terms to the supernumerary preachers. Write to A. G. HAYGOOD, JR., 3-5-2t. Sheffield, Ala.

Beecham's Pills act like magic on a weak stomach.

He that goes a-borrowing goes a-sorrowing.

He must need run when the devil drives.

"Why does not he take Hood's Sarsaparilla?" is the general inquiry of friends when a person suffers from any disease of the blood.

He that hath a good harvest must be content with some thistles.

CHILDREN ENJOY

The pleasant flavor, gentle action and soothing effects of Syrup of Figs, when in need of a laxative and if the father or mother be constipated or bilious the most gratifying results follow its use, so that it is the best family remedy known and every family should have a bottle.

Our hasty actions disclose our habitual feelings as nothing else does.

Every day should be distinguished by at least one particular act of love.

TO THE DEAF.—A Person cured of Deafness and noises in the head of 23 years' standing by a simple remedy, will send a description of it gratis to any Person who applies to him at 172 Broadway, N. Y.