

The Arkansas Methodist.

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

BY BENNETT & THORNBURG.

"Speak Thou The Things That Become Sound Doctrine."

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No. 49

DISTRICT CONFERENCES.

District Conferences of the M. E. Church, South, in this State will convene at the places and on the dates given below:

DISTRICT.	PLACE.	DATE.
Newport.	Portia.	May 25
Jonesboro.	Oseola.	26
Ft. Smith.	Booneville.	26
Payetteville.	Springtown.	26
Morrilton.	Conway.	June 9
Pine Bluff.	Lakeside P. B.	22
Washington.	Richmond.	24

ATTITUDE OF THE CHURCH TOWARD WORLDLY AMUSEMENTS.

[We are indebted to Rev. C. B. Brinkley for this paper prepared by Rev. J. K. Moore to read before the Ministerial Institute of Pine Bluff.—Ed.]

There is only one attitude which the Church can consistently assume toward amusements which are distinctly worldly—that of open and avowed hostility. To be found in any other is emphatic disloyalty to God. "Know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world is the enemy of God." Jas. 4:4. "If any man love the world, the love of the Father is not in him." 1 Jno. 2:15. In the Bible there is a broad distinction between the Church and the World, the Flesh and the Spirit. These are contrary the one to the other. They are antipodal. They cannot be reconciled or harmonized. The antagonism is radical and immutable. As light and darkness are the opposites of each other; as life and death cannot subsist in the same person at once; so the Church and the World represent God and Satan, Good and Evil, Heaven and Hell. These are unlike, and where one is the other is not. They cannot dwell together. "The expulsive power of either drives out the other."

A Christian is Christ reproduced. The mind, spirit, purpose, mission, life of Christ existing in a man make a Christian. Church membership no more makes a Christian than sculpture makes a man. The sculptor may chisel the marble until the sublimest conceptions of the mind are embodied, and a statue of perfect symmetry and beauty may stand before the eye. But it is only a statue. It has no life. It is cold and dark and dead.

A Christian is born of God—"not of blood, nor of the will of the flesh, nor of the will of man, but of God." He is "begotten of God." Is "partaker of the Divine Nature." "Old things are passed away." Behold, all things are become new! "The Christian is a new creature." The old man is not shaded off into the new man, nor polished up into the new man, nor repaired into the new man. The old man dies, and the new man is raised up by a distinct creation. The Church is an aggregation of Christians, "called out" by the Lord. They are the children of God by faith. As is the Lord, so are they. As is the Father, so are the children. The Church is the Bride—the Lamb's wife. She is the beloved of the Lord. She is His cherished spouse—the mother of His children.

These premises being granted, it follows:—If Christians pursue the things that are worldly, they are guilty of treason. If the Church allows it, or condones it, or winks at it, she plays the harlot. She becomes *pariceps criminis*. She renounces her allegiance to the Lord, and grasps the hand of Satan. Worldliness takes the place of spirituality. Love for Christ is superseded by carnality. She becomes a false witness. She "steals the livery of heaven to serve the Devil in." In the name of truth, she propagates a lie. Professing to teach the way of life she is sand-papery and oiling the path to hell.

"With smooth dissimulation skulked to grace,
A devil's purpose with an angel's face."

The Church is God's representative in earth, God's ambassador to men. She is the incarnation of the Gospel. She must, therefore, be like her Lord. As Christ is the antipode of the world, so there must be in the Church conformity to Him.

But what are worldly amusements? Any that impair spirituality; any where enjoyment is found away from Christ. But by a kind of tacit agreement, Christianity points to theater going and dancing as fit representatives of worldly amusements. Protestantism has united, and hurled its heaviest blows at these. There is no dissent. Conferences, Conventions, Assemblies, Congresses and Councils with one voice have spoken in thunder tones. Now and then a "degenerate son of worthy sires" has apologized and apostatized, but the great heart of the Church has been true to her Lord.

Two difficulties stand in the way

of the minister. First: He wants to win people to his Church, and not to drive away. The thought is put into his heart, if you are too pronounced you will drive people away, and thereby deprive you of any power to do them good. And good men, oftentimes by their very goodness, are led to a softening of the requirements, and into a compromise with worldliness, which robs them of influence and their charges of vitality. The true way to draw ingenuous souls is not to flatter, nor to make the entrance easy by dropping the standard, or hiding the requirements, but to call out all their energies by setting before them the lofty ideal. Thorough disciples are made only by calling for entire surrender. The power of the Church to draw is measured by her power to drive away. We do not need to tell people that theater going and dancing are wrong; they know it. They have no confidence in a dancing parson. In their hearts they despise a minister, whose soul is attracted by the footlights and leg show of the theater. When they want to be prayed for, they send for the Puritan who denounced their worldliness. When they desire peace with God, they seek it among a people who make no compromise. When they want to go to heaven, they join a Church in which they find spirituality.

The other difficulty is lack of moral courage. Some member of high social distinction, or one of wealth patronizes these things, and the preacher is afraid to administer the law. Sometimes it is not any special one. The tide sets in that direction, and it is easier to float with it than to stem the current. It is easier to run than to fight. And, without intending it, the leader of Israel's hosts opens the gates and lets the enemy in.

Finally, Brethren, I am of the opinion that, "United we stand, divided we fall." One Church cannot drive out these evils, if the others condone them. One pastor cannot keep his membership clean, if the others wink at them. If we stand firmly, we may lose a few, but the remainder will be stronger in faith and love.

J. R. MOORE.

April 4, 1892.

THE LOAFER.

Mr. Webster defines loaf, to spend time in idleness, to lounge, to loiter. Loaf, an idle man, a vagrant who seeks his living by sponging or expédients. Of all the classes of human beings I know of the loafer is the most despicable to me; perhaps in some cases they deserve pity. To see a great big piece of humanity sitting around from day to day with nothing to do and no desire to do anything is certainly an object to be pitied. I have never lived in a town where there was no loafers' corner or some special place of resort by this particular class. If there is a saloon in the town it is usually the resort of the loafer, or if there is no open saloon and whiskey is being sold on the sly you can easily find the place by watching where the loafers congregate. I have lived in some towns where blind tigers were kept. I never bought any whiskey from them and never saw them sell any, and yet I never lived in a town two weeks where whiskey was sold that I could not point out the place where it was kept. "Where the carcass is the eagles will be gathered." The loafer is constitutionally opposed to work; in fact he regards it as disgraceful; thousands of this class are being sent to prison for various crimes annually, but their ranks are continually being filled with recruits.

I have never seen a confirmed loafer converted. Occasionally one joins the Church, but not with the intention of doing anything in the Church or for the Church; in fact the loafer, if not an outbreathing sinner is an ungodly man and David wisely gives the admonition, "Blessed is the man that walketh not in the counsel of ungodly." This is the first degree in sin the boy or young man takes, falling in company and yielding to the counsel of the loafer or ungodly man. After taking it he is ready for the second standing in the way of sinners, congregating with this class, engaging in their habits, imbibing their spirit until he is ready for the third degree, sitting in the seat of the scornful. He is now a graduate in sin; he can sit around the loafer's corner and sneer at every good man and every decent woman that passes by. He can stand near the church door on Sunday, almost blockading the way and with his slang and sneers and boisterous laughter try to intimidate those who are compelled to run the gauntlet to reach the sanctuary of God. If he enters the house he sits in his seat and mocks

God and scoffs at the religion of Jesus Christ during the service, and is the first to leave the church, and again take his position on the outside until the congregation has passed in review the second time. Brother, warn your boy to shun the loafer's corner and the loafer's counsel.

I would rather a boy of mine was dead and buried with a good record than to become a loafer.

J. H. BRADFORD.

HARRISON DISTRICT HIGH SCHOOL.

At the last session of the Harrison District Conference, held at Harrison, Ark., March 24-27, the committee on education recommended the following, which was unanimously adopted by the Conference: That the first Sunday in May be observed, with appropriate exercises, at every appointment throughout the District, as Yellville Institute day; that each pastor preach on the subject of Christian Education on that day, and have all the appointments of his charge filled by local preachers, who will preach on the same subject; and that a collection be taken to liquidate the debt against Harrison District High School.

Brethren of the Harrison District, we are in great danger, just now, of losing our school. We cannot afford to lose the school after having paid so much money on it. One thousand dollars now will save several thousands. Our Church needs the school badly in this part of the State. The welfare of our Church in this District depends largely upon the success of this school.

Allow me to make an humble suggestion to every Methodist in the District. I know "it is hard times," but there will be no less than \$15,000 worth of tobacco bought and used, by the 35,000 people living within the boundaries of the Harrison District this year. One-tenth of this number belong to the Southern Methodist Church and one-fifteenth of the money will be spent by them for tobacco. That will amount to one thousand. This is all the money we need to pay our school out of debt. One brother told me today that his tobacco cost \$12.00 a year. How much do you pay for tobacco, brother? Brethren, in the name of God, can we afford to use tobacco at the loss of our school? I appeal to every Methodist in the Harrison District in behalf of Christian Education, in behalf of our beloved Methodism and in behalf of the cause of Christ, let's quit tobacco for one year and thereby save our school to the Church. Yours in Christ,

J. C. HOOKER,
Chairman Com. on Education.
Mt. Home, Apr. 18.

A NECESSARY JEREMIAH.

Wise people are willing to know the truth, even if that truth instead of being approbatory is condemnatory. In fact the truly wise will seek to know the condemnatory truth rather than that which flatters, in order that, knowing their defects, they may mend their lives and attain to greater excellence of character and more usefulness of life.

There are many, however, who are not willing to look bravely and resolutely at the ugly truth, that exhibits their deformed character and condemns their wicked conduct. Consequently the Jeremiah whom Providence commissions to make the unflattering revelation if not chained in a filthy dungeon, is sneered at as a dyspeptic pessimist, a hypocritical Pharisee, etc. The Ahab that hate those who "prophecy evil of me"—their name is Legion. Instead of hating the cause of the evil—their own sinfulness—they hate the friend who reveals the certain consequences of the cherished sin and exhorts to repentance. They clamor—by actions, if not by words—"Prophecy not unto us smooth things, speak unto us smooth things."

It is true that he who looks only at the sinward side of humanity is a narrow, contracted and unreliable prophet. But he who never looks at it—who takes only a *couleur-de-rose* view of the Church—who is unwilling to courageously face the disagreeable truth, because it is so much easier and pleasanter to see and to say smooth things—he is an equally unreliable and dangerous leader.

Have we not cried "Great is Diana of the Ephesians!" long enough? Is it the part of true wisdom and philanthropy to shut our eyes and hush our tongues with respect to evils which will certainly destroy if not counteracted? Let us then look boldly at some facts illustrative of a state of affairs in

our midst which our Christian manhood ought to change.

It will not do to say we are getting along as well as any of the other branches of the Church. That may be true. We may be far better. They are not our pattern, nor we theirs. We are to embody the spirit and teachings of the New Testament.

1. One of these illustrative facts is seen in the light in which great numbers of the Church have looked upon our picaresque little missionary debt. "The leopard at the throat" is the strong metaphor used to express our debt so frequently that among Methodists it is now a proverb. What is it that justifies so frightful a view of this small debt? Not the smallness of our assets, compared with them, the debt is an insignificant trifle. It is not a colossal debt, but illipitular liberality that staggers the faith of so many and pictures to their imagination the bloody-fanged leopard. Colossal avarice, not the debt, is the true leopard—the one to be feared—the one that will throttle the Church, if not guarded against. So far as the debt is concerned, if this little kitten can sever the Church's jugular, the sooner the better. Then bury the worthless carcass and make room for a worthier Church. A Church with our numerical and financial strength appalled and trembling at the sight of a little ten cent missionary debt—it is a spectacle for devils to laugh at and decent Christians to despise.

Corollary.—Let editors, preachers, stewards, and Christians generally proclaim, clearly and emphatically, that "covetousness is idolatry," that the avaricious man can no more get to heaven than the horse-thief, that avaricious withholding of one's means from the cause of human weal "robs God" and entails a financial curse upon the sinner himself.

Corollary, second.—Let Bishops, editors, Presiding Elders, and all other leading functionaries set the example of absolute freedom from this wide-spread vice.

Concluded in another installment.
Geo. W. HILL.

Altus, Apr. 16.

THE PREDICTIONS OF INFIDELITY.

A noted unbeliever recently entertained a reporter of one of the daily papers with some very positive predictions as to the future lessening influence of Christianity. The same infallible authority informed the public more than a decade ago that in ten years there would be more theatres built than churches. The time is up, and how fares the prophecy? Well, the Methodist Episcopal denomination alone is building churches at the rate of four a day; one in every six hours of daylight and dark; or one for every three hours of daylight! Has anybody heard of theatres going up at this rate?

Now add to the above the number of churches that other denominations, and their name is legion, are erecting, and it appears that the prophecy is about as absurd as some of the other hyperboles of this orator. A fascinating trick of rhetoric is one thing, but good square honest truth is quite another.

But this habit of making very loud and positive predictions of the speedy downfall of Christianity has always been a chief part of the tactics of the enemy. The greatest of French infidels on one occasion held a Bible up before an audience declaring that the sacred volume had become a wornout and effete book, that it was soon to be relegated to the back shelves of all libraries where it would be taken down only by the industrious antiquary to be examined as a curiosity of the past! And this same sage reasoner and omniscient prophet set up at Ferney a printing press which was to help demolish the Church and the Bible upon which it is built. How have his predictions turned out?

To begin with, this very press is now employed at Geneva in printing Bibles. When that infidel died the Bible was translated in less than fifty languages; now it is translated into more than 300, among which are of course the leading tongues of mankind, so that more than four-fifths of the race can read the oracles of God in their vernacular speech. The British and Foreign Bible Society now issue annually more than 4,000,000 copies of portions of the Scriptures. The American Bible Society circulates one million and a half of the Divine Word annually, and has distributed, since that infidel prediction, no less than 50,000,000 copies of various portions of the Scriptures. The Prussian Bible Society distributes 80,000 copies of the Old and New Testament every year. And such is the power of this Book, that

a distinguished countryman of the French infidel said in an eloquent discourse that the reason why Germany conquered Austria was because every Prussian soldier carried a Bible in his helmet, and this made him stronger than the gun he carried. Here are the exact words of Pere Hyacinthe. They are worth remembering:

"Do you know why Prussia triumphed in the field of battle with Austria? It was not because there was a lack of bravery on either side; it was not the effect of that wondrous weapon, for the acquisition of which men are now so eager; but it was because the assailant was better educated than the assailed, and had a superior religious training; it was because every Prussian soldier had a Bible in his cap or helmet. In other places I have asserted, and I assert again here, that that which constitutes the strength of the Protestant nation is that when the people come home from their work they enter the family circle, and sitting by their hearths read the Bible and their national poetry. We [France] are behindhand with Protestant nations, and especially those who dwell beyond the Atlantic and the Straits of Dover. Twice have I trodden English soil; and I have come to the conviction that the strength of that country is from the Bible."

It is useless for any one to take any stock in skeptical prognostications. The world is all the time coming more and more under the influence of God and his truth. The English speaking race, which is a Protestant because a Bible reading race, has increased from twenty-two millions 100 years ago to 120 millions at the present time. It has become the dominant race of the globe, and it is carrying the influence of Christ with it to the islands of the sea and the ends of the earth. The Christian population of the earth is increasing proportionally twice as fast as the heathen population, and it is estimated that ten years hence, by the end of the present century, the Christian inhabitants will actually increase more rapidly than the heathen peoples.—Christian at Work.

ONCE MORE.

Some weeks ago I made six or seven points against the teachings and practice of the Campbellites, and asked Bro. F. D. Srygley, first page editor of the "Gospel Advocate," to turn to chapter and verse where Campbellites get authority for such teaching, stating that he would find the Methodist Church in the next verse. Bro. Srygley is no Campbellite, so he says, but when Campbellism is exposed, he comes to the front at once, shedding ink freely in her defense, but in this case he did not pretend to cite even one verse of Scripture to justify the teaching and practice of Campbellism on the points I raised, but found great consolation in the fact (?), that the Methodist Church was just one verse further out of the Bible than the false doctrines are which Campbellites teach. It is strange how a man can talk about "wisdom" and "consistency," and then preach and practice that which is in direct opposition to the teachings of the Bible, and then turn to his neighbor with his hands lifted up in holy horror and exhort him to "bundle up his name and throw it overboard," because it is not in the Bible. Well, that is "first page editor Srygley's" way of doing. But he says of me, "If asked why he repudiates that long list of things * * * which he says I do and teach, he would no doubt say, because they are not in the Bible." No, I would say because they are contrary to the teachings of the Bible, and are therefore false. Certainly it would be well for a man who cries so loud and often for the "Bible alone" to confine himself to just what the Bible says, but there are many things which are true, that are not to be found in the Bible, and I would not cry out against that which is true, simply because it is not in the Bible. To illustrate: the Bible does not say one word about the "Gospel Advocate Publishing Co.," "Gospel Advocate," or editor "F. D. Srygley," yet it is true such things do exist, and I am not going to say they should not exist, simply because the Bible says not one word about them; but I will say if it is a great sin to belong to the M. E. Church, South, because a man may get to heaven without belonging to it, and because its name is not found in the Bible, it is certainly very wicked to belong to the "Gospel Advocate Publishing Co.," be the editor of the first page of the "Gospel Advocate," and be called "F. D. Srygley," for the Bible says nothing about any of these things, and even Bro. Srygley will admit that a man can do all that God requires of him, be an humble Christian and get

to heaven if these things had never existed, and if the name F. D. Srygley had never been known.

One of the points I called on Bro. Srygley to give chapter and verse for, was the organization of the "new Church on the day of Pentecost," about which Campbellites talk so much. Now I do not "repudiate" this doctrine, simply because it is not mentioned in the Bible, but because it is not the truth. In 1 Tim. 3:15, Paul says to Timothy, "that thou mayest know how thou oughtest to behave thyself in the house of God, which is the Church of the living God." Wherever we find the "house of God" then we find "the Church of the living God," and more than one hundred times "house of God" and "house of the Lord" is found in the Old Testament, so we find "the Church of the living God" all through the Old Testament, and we find Timothy in that Church about thirty-three years after the day of Pentecost; so I repudiate the "new Church" theory, because it is contrary to the teachings of the Bible. Another point I raised was that Campbellites say in their preaching, "Believe and repent," and I "repudiate" that because it is exactly the reverse of the Bible teaching. Paul preached "Repentance toward God, and faith toward our Lord Jesus Christ," Acts 20:21. Jesus Christ preached it, "repent ye and believe the gospel," Mark 1:15. "And ye, when ye had seen it, repented not afterward, that ye might believe," Matt. 21:32. Of course I "repudiate" any theory that reverses the Bible order, though the advocates of the theory may shout themselves hoarse, crying, "Give us the Bible, the Bible only."

I will not mention any of the other points I raised, but will raise one not mentioned in my former article. Bro. Srygley practices immersion, or dipping for baptism. Now if he will give us chapter and verse: (1) where God ever commanded any one to be dipped for any purpose, by another person, or (2) where one person ever dipped another in water, or (3) where God ever promised that he would dip any one in water for any cause, or (4) where any ordinance in "the Church of the living God," from Genesis to Revelation, was ever performed by prophet, priest, king, apostle, disciple, evangelist, or teacher, by dipping the subject in water, I will take off my hat to him and express my gratitude as politely as any man could, who was trained up between the plow handles and at the end of a hoe handle in the spring and summer, and at the end of an ax and maul handle in autumn and winter.

JNO. H. NICHOLS,
Unionville, Tenn.

After our short statement last week about the terribly destructive flood in Miss., we saw in the Memphis Commercial from Jackson this more gloomy report of the loss of life and property: "The lowest estimate placed on the loss of life in the flooded district is 250, all of whom are negroes, more than three thousand families in the counties of Lowndes, Monroe, Clay and Knox—being reported homeless and suffering for the necessities of life, which are being supplied now by private subscription. As the waters recede new horrors are added to the fearful devastation in the fertile valley of the Tombigbee and its tributaries. Many of the farm houses and all of the negro cabins are swept from the face of the earth. Many of those left standing look like they had been struck by a cyclone. The fences were all down and rails were washed away. Most of the stock was drowned, as the festering carcasses attest. Fire sweeping through the valley could not have wrought greater desolation. Floods seemed to have destroyed everything and left the inhabitants without the means of restoring their plantations. As yet there has been no suffering for lack of food, but as provisions will have to be furnished to the thousands of negroes for weeks, the demands will be far heavier than can be met. The towns depend largely upon the farmers for trade, and so depression is widespread. Bodies are being hourly found. The greatest suffering is in the vicinity of Columbus. Gov. Stone has received a dispatch from Congressman Allen asking him to extend such aid as the state can afford, and if this is insufficient to join in the appeal to the federal government."

While many of our religious exchanges had less or more editorial, contributed and selected matter appropriate to Easter, the St. Louis Advocate alone came in beautiful cover, and it contained many Easter greetings from writers in different parts of the nation. In one of these we noted a glaring error in printing "assuming" for "assuring."

THURSDAY, APRIL 21, 1892.

BIBLE INTERPRETATION
OF JOHN 3:5.

Jesus had entered upon his mission of soul saving, i. e., of making disciples. His theme was, "the gospel of the kingdom of God," hence, when Nicodemus came to him, as an honest and earnest inquirer, He presents—first, and above everything else—the gospel. "For it is the power of God unto salvation to every one that believeth; to Nicodemus 'the Jew first, and also to the Greek.' Jesus knew that Nicodemus and his brethren had mistaken the 'shadow for the substance.' To expose this error, and show that 'the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost.' He said unto Nicodemus, 'Except a man be born again, he cannot see the kingdom of God.' i. e., he must have the image of God, which consists in 'righteousness and holiness,' restored in his soul. For we are saved 'by the washing of regeneration and the renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour.' This renewing or new birth, is the work of the Spirit. 'He shall baptize you with the Holy Ghost,' i. e., every one that believes on the name of Jesus, shall receive this baptism. 'But this spake he of the Spirit, which they that believe on him should receive.' 'That we might receive the promise of the Spirit through faith.' Hence, the necessity of being 'born again,' since without it, we 'cannot see' enjoy 'the kingdom of God.' But Nicodemus, like his brethren 'ignorant of God's righteousness,' could not comprehend the meaning of Jesus, thinking that he had reference to the natural birth, says: 'How can a man be born when he is old?' But Jesus to disabuse his mind of this erroneous idea, and to correct the great mistake that he and his brethren had made, that of attaching too much importance to external things, to the neglect of their spirituality—'having a form of godliness, but denying the power'—and also to prevent others from making a similar mistake, and to give greater emphasis to the spiritual birth, says: 'Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.' It should be observed, that Jesus makes no further allusion to the 'water,' but stresses and explains most explicitly the spiritual birth. It should also be observed, that Nicodemus does not marvel at the phrase 'born of water.' Why did not Jesus stress the water birth, if as some say we cannot be saved without it? Why did he not explain it to Nicodemus, if he did not understand it as the initiatory rite into the 'kingdom of God,' the Church? That Nicodemus comprehended fully the phrase 'born of water,' and understand Jesus to refer to baptism, is beyond doubt. 'Why baptizest thou then, if thou be not that Christ?' Though Nicodemus did marvel at the phrase 'born again,' yet it is gratifying to believe, that he did not marvel long; for Jesus tells him how this spiritual birth may be attained: 'As Moses lifted up the serpent in the wilderness' for the salvation of the children of Israel, 'even so must the son of man be lifted up,' for the salvation of the world; 'that whosoever believeth in him should not perish, but have eternal life.' Those who believe on the name of Jesus are 'born of the Spirit,' 'born of God,' or if you please, 'baptized with the Holy Ghost.' 'But as many as received him, gave him power to become the sons of God, even to those that believe on his name; which were born * * of God.' 'And as I began to speak the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water, but ye shall be baptized with the Holy Ghost. For as much then as God gave unto them the like gift, as he did unto us, who believed on the Lord Jesus Christ.' Thus Jesus made disciples, and by his authority they were initiated into the 'kingdom of God,' the Church, by baptism. 'Jesus made and baptized more disciples than John. (Though Jesus baptized not but his disciples.)' Were all Disciples to be thus made and baptized? Yes. 'Go ye into all the world and preach the gospel to every creature.' 'For it is the power of God unto salvation to every one that believeth.' 'He that believeth and is baptized shall be saved.' Did the apostles obey this command? Yes. 'Then they that gladly received' believed 'his word were baptized and added unto them.' 'Can any man forbid water that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized.' 'Whose heart the Lord opened, and she was baptized and her household.' 'And he took them the same hour of the night' that he believed 'and washed their stripes and was baptized, he and all his, straightway.' 'In the month of two or three witness-

es, shall every word be established.

Now by comparing the above quotations, you will find that by these witnesses, we have established: First, That faith is the condition of salvation; second, that as many as received or believed on the name of Jesus, were 'born of God,' the Spirit, or 'baptized with the Holy Ghost,' third, that water baptism is the symbol of the Holy Ghost baptism, and is the ordinance of initiation into 'the kingdom of God,' the Church; fourth, that the phrases, 'born of God,' 'born of the Spirit,' and 'baptized with the Holy Ghost,' are synonymous.

Now since water baptism is the symbol of the Holy Ghost baptism, and since the phrases 'born of the Spirit,' and 'baptized with the Holy Ghost' are synonymous, therefore, 'born of water' and 'baptized with water' are synonymous. Hence, we conclude that the phrase 'born of water' refers to water baptism.

Does Methodism quadruple with this? Yes. Does the practice of Methodist preachers who are faithful to their ordination vows quadruple with this? Yes. Then Brethren, why not be consistent with the Bible, our Book of Discipline, and ourselves? In a word, why not believe and preach what we practice?

But some say, if salvation can be had without baptism, how are we to understand the text, 'except a man be born of water and of the Spirit, he cannot enter into the kingdom of God?' To understand Jesus' meaning, when he connects water with the Spirit as necessary to entering the 'kingdom of God,' we must consider that the phrase 'kingdom of God' is variously applied in the Bible. 'For the kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost.' This can only apply to that 'kingdom' which disposes the hearts of the children of men to do the will of God in earth, as it is done in heaven. Or, if you please, the 'kingdom' of grace, which must be established in our hearts, ere we can enter the kingdom of Glory. 'Therefore say I unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.' This applies only to the Church on earth. 'Flesh and blood can not inherit the kingdom of God.' This can only apply to the Church in heaven; hence, the meaning of Jesus is obvious. Baptism becomes necessary in order to exhibit to others our faith in Christ. And it is also necessary externally, to entitle us to the immunities of the Church. This ordinance is, therefore, important, both in its symbolic character, as representing the washing away of sin, and as the initiatory rite conferring, so far as man can judge, the privilege of church membership. The Church can only receive us through baptism; and, hence, the ordinance is necessary to our entering the 'kingdom of God,' the Church on earth. But this institution and the privileges it confers, are external; and though necessary for the Church on earth, do not regenerate the soul, or prepare for the 'heavenly kingdom.' This is the work of the Holy Spirit, not of water; therefore, in the verses that follow the text, Jesus does not stress the water birth, but urges the necessity of being 'born of the Spirit,' and illustrates the nature of this birth. Thus 'the kingdom,' in one sense, implying the Church below, and baptism being the visible sign of entrance, we see why Jesus said, 'Except a man be born of water he cannot enter into the kingdom of God.'

ALEX. MATHES.

The Epworth Herald, speaking of the 'virtue of accuracy,' introduces this illustration: There is a vast amount of second hand learning. Many quote learnedly from the 'fathers,' who never read a single page of the patristic writings. A singular mistake was made not long ago by a noted pulpit orator of this country. He told a thrilling story of the soldiers of Oliver Cromwell singing the long-meter doxology as they marched into battle, whereas the fact is that this celebrated doxology was not written until after the death of Cromwell. Anachronism, or errors in computing time, are very common. One preacher of the dramatic style of oratory, in representing the departure of Abraham and Isaac for the mount of sacrifice, pictured Sarah standing in the tent door waving a cambric handkerchief. Another in describing the children of Israel at the Red Sea, said: 'Before them rolled the waters of the Red Sea. Upon either hand rose the mountains of Egypt, while behind them might be heard the roar of the enemy's artillery.'

To which we add this: A layman in North Louisiana told us that he heard one of our preachers discoursing on the Prodigal Son. After describing his life in the 'far country,' he brought him back home, and the first thing he saw at the old homestead was his father and mother sitting on the front gallery; 'the mother knitting socks and the father leaning back with his feet on the railing reading the morning paper.'—N. O. Advocate.

REV. BENONI HARRIS.

The celebrated and learned Noah Webster said: "We mourn the loss of a good man." Verily this is true, and the Methodist Church in Arkansas laments in the death of Bro. Harris, and this loss is felt down as far as Texas, as is evidenced in the notice of Bro. A. S. Blackwood in THE METHODIST of last week. Your scribe is following in some of the pathways opened by this now fallen and ascended hero. His name is frequently mentioned by the old settlers, both saints and sinners. I reckon Capt. Charles Bowen has never met a minister of any Church who enjoyed and had a larger share of his confidence and friendship than did Benoni Harris, the pioneer itinerant of these bottoms. The Capt. gave him a home, eighty acres of this fine land—which Bro. H. improved and lived on during the life-time of his first wife. Capt. Bowen, may the prayers of your old friend and pastor yet be answered in your salvation. There will be stars shining in the crown of our sainted Harris, representing souls won for the Master all over this bottom country. Well has Bro. Blackwood said "he never sought notoriety;" had he done so he would not have missed the mark far of being a great man. Bro. Harris was a thinker. He was mighty and powerful at times in his pulpit efforts, and his prayers were superior in power, fervent in spirit and faultless in deliverance. I shall remember as long as the faculty of memory is sound, a prayer he offered at Sulphur Rock during the session of the Batesville District Conference in '89. He began low, continued slow for a while, rose higher, took fire, waxed warm and rose from his knees in a storm of praise and amen. That prayer and one offered by the now sainted Sister Malone at Harrisburg, in July 1890, still linger in the cabinet of my memory. Bro. Harris was my P. E. more than once, and I learned to love him for his many excellent qualities, and for these I love and cherish his memory today. His faults, for like all men, he had them, but for these I do not remember him. But many who fail to discern between true manhood and these faults, will likely remember him longer by some of what were considered faults, than by those noble qualities of heart and head he possessed. If it will not be considered out of place, I'll give to the public a letter he wrote me just after a hard spell of sickness at Paragould in '89. It speaks for himself and tells what tenderness was in his heart. It was written Oct. 18, and is as follows:

"Dear Bro: I received your letter this morning and it is such a tender and affectionate expression of sentiment and feeling, I cannot restrain the tears of love and gratitude. May God enlarge the field of your usefulness a hundred fold, and shake the ramparts of hell with the thunder of your artillery, when my poor voice is hushed in death and heard no more on the field of battle. I would write you a long letter did it not fatigue so. I shall ever feel an interest in your success and pray the blessings of God upon you in saving souls for whom Jesus died.

Your grateful Bro. in Christ,
Benoni Harris."

The "voice is hushed," but yet it speaketh; the warfare is ended, the soldier rests in peace—at home, sweet, sweet home—"the home of the soul." Glory be to God, we will meet again over yonder, where no call to duty will ever be heard again; but duty done, we will get our reward of unmix'd bliss and joy for ever and ever. Amen and amen!
JAS. F. JERNIGAN.
Osceola, April 11.

BACKSLIDING AND APOSTASY.

Backsliding, according to Webster, is "a falling off; an apostasy." To apostatize is "to abandon one's faith or party." Backsliding is the beginning of apostasy in about the same sense in which regeneration is the beginning of sanctification. An apostate is one who has fallen from grace; a backslider is one who is in the act of falling. In apostasy, there can be no religious experience, no pure love of God in the heart, because this has been willfully given up, and something else has been taken in its place. But while in the act of apostatizing, that is, when a man is in a backslidden state, before he has reached apostasy, he may still have some vague experiences of the joy of his first love. But his love becomes less ardent, and his experience grows weaker and weaker, as he goes down, until finally, while he is giving it but little notice, it goes out so imperceptibly, that he is at loss to know when or how. Then, without any inward experience, his interest in the means of grace goes rapidly down, and he soon reaches a point where he cheerfully disclaims any religion, gives up the profession of Christianity, and abandons both his faith and the Church. He is an apostate.

Solomon tells us "The backslider in heart shall be filled with his own ways," Prov. 14:14. This is one whose sin is willful, and who has apostatized, and whose purpose of heart is to do wrong. His departure from the faith and practice of religion, is not for want of knowledge, or a result of his infirmity. But it is a condition of life that is

reached in which the trouble is in the heart. In its beginning it may have been the result of infirmity. But it was allowed to go on without being properly heeded, or duly restrained, until it became a habit, and circulated its influence through the moral nature, and at last reached the heart. A man may backslide in an unguarded moment, without forethought or reflection; he may be surprised or provoked, and commit sin in word or deed, when he had no thought of doing so. But this is not a case of heart backsliding; it is only in the outward act, when it was not the preconceived intention of the heart to do wrong, and his chief guilt may be only in his failure to be watchful. When upon due reflection, he finds he has done wrong, he heartily repents, resolves to be more on his guard, goes to secret prayer, bemoans his folly and seeks pardon through the atonement.

Every sin a man willfully commits after he is born of the Spirit, is backsliding; it is a step on the road to apostasy. But for every sin thus committed, he may instantly recover by grace, if he will apply to the same source from which he obtained his first blessing, and will use the same means. If, however, he adds sin to sin, account to account, step to step, without returning to his first love, or without anything pardoned, he will gradually grow weak in his religious experience, his spiritual strength will decline as he gets further and further from God, whence cometh all his strength, and he will soon reach a state of apostasy. His religion will all be gone; and the way he lost it was little by little.

This is the reason why we stand daily in need of the blood of atonement and God's pardoning grace. More anon,
T. J. SETTLE.

The Spring. Of all seasons in the year, is the one for making radical changes in regard to health. During the winter, the system becomes to a certain extent clogged with waste, and the blood loaded with impurities, owing to lack of exercise, close confinement in poorly ventilated shops and homes, and other causes. This is the cause of the dull, sluggish, tired feeling so general at this season, and which must be overcome, or the health may be entirely broken down. Hood's Sarsaparilla has attained the greatest popularity all over the country as the favorite Spring Medicine. It expels the accumulation of impurities through the bowels, kidneys, liver, lungs and skin, gives to the blood the purity and quality necessary to good health and overcomes that tired feeling.

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ARKANSAS METHODIST.

THURSDAY, APRIL 21, 1892.

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DEATH NOTICES

Died, March 23, 1892, at the residence of her husband at Humphrey, Ark., Ethel Kavanaugh Dawson, aged 25 years, 7 months and 5 days. "After life's fitful fever she sleeps well." She was faithful and true in every relation of life. She was devotedly attached to her friends and they to her, and the love and devotion between her husband and herself were marked and known to all. Their wedded life of two short years was unalloyed happiness, and their home a pleasant resort to their friends. They lived not for the world at large, but their smiles and kind offices were for their own fireside and those who sought them there. She had made many warm and devoted friends in this new home of her adoption, and they, with many she left behind in her old Kentucky home, as well as those nearest and dearest to her, will sincerely mourn her untimely taking off. She died after a short illness of six days. She was a consistent member of the M. E. Church, South, and professed conversion, and we believe lived and died at peace with God. In avoiding what might be deemed fulsome praise, which so often mars notices of this kind, this tribute falls far short of her merits.

Mrs. T. S. KAYANAUGH.
Humphrey, Ark.

A Soldier Promoted.

Many of the friends of Bro. W. W. Woodruff will be sorry to hear of his death; but his death is but a promotion. He was born March 30, 1828, in Carroll Co., Ga.; moved to Ark. 1870; died at his home near Lavaca, March 10, 1892. He was converted in his thirteenth year and joined the M. E. Church, South. "I entered for the entire race," are his words. He was a devoted husband, affectionate father and a true Christian at home. He labored in various capacities in the Church, as class-leader, superintendent of Sunday-schools for many years—eleven at one place—steward for thirty or forty years, and was faithful in every place he was called to fill. He loved the Church and delighted in its services. Many of the preachers in Ga. and Ark. will say amen to these words. The Church and cause have lost a strong supporter and a loyal member. The writer speaks from experience. We miss him sadly.

Amid his afflictions he manifested Christian fortitude and patience, and when God's messenger came to call him home he was fully prepared. His last words were "Glory to God! I am ready." "He crossed at the pilgrim's ford," and went up to receive his promotion. "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many; enter thou into the joy of thy Lord."—doubtless greeted his ears as he entered the gate of the city of God. S. F. GODDARD, P. C. Wesleyan Advocate please copy.

FIELD NOTES

NEW EDINBURG C.T.—2nd. Quarterly meeting convened on April 9 and 10. "We had a pleasant and we think profitable time. Dr. Riggall's preaching was with power and much appreciated by the large congregation, especially Sunday 11 o'clock; official members most all present. Financial interests carefully looked after. Reports short; but we will not starve out in the hands of God and faithful stewards. The spiritual condition is improving we think. We have six Sunday-schools now in running order. We have held five Church Conferences and as a result we have a decrease in numbers but hope to do better work this year. Money is scarce but we will do what we can for THE ARKANSAS METHODIST. God bless our literature, our preachers and charges.

BENNETT A. WHITE.

SALINE C.T.—Our second C. C. was held the 9-10 inst. The absence of our worthy and efficient P. E. made us all wonder what could be the cause, for he is very punctual to attend to "the King's business." So by his absence "with fear and trembling," I took the chair. Business was conducted in the name of Christ. Reports show that the circuit is gaining ground spiritually; have had several good meetings, and a number of applicants for membership; prayer meetings and Sunday-schools are sprouting up in several places. The financial interest has been advancing gradually for more than twelve months. On last Friday we received more than 400 pounds of

meat, 30 gals. syrup, 3 gals. lard, 15 bu. corn. Such and other articles of use come in occasionally, all as quartage. Don't receive enough money to pay the P. E. his part. The Lord bless THE ARKANSAS METHODIST and its Editor and Business Manager.

JAS. B. WILLIAMS.

Umpire, April 13.

BETHESDA C.T.—At Newport Bishop Duncan read me out for Bethesda circuit. Wife came to Conference on Friday evening and took the grippe shortly after her arrival and came home sick; it ran into pneumonia and she was confined to her room two weeks. I preached first on my work the first Sunday in January, and although the month was very cold I filled every appointment up to the second Sunday in March, and had reasonably good congregations. On March 6 wife took pneumonia again, and I stayed with her three weeks, missing three appointments. Several days she seemed to be right at the door of death. With one of the best physicians in North Arkansas to wait on her and as good nursing as she could possibly have, and faith in God and earnest prayer in her behalf, she recovered. Thank God that he has raised her up again. I also feel grateful to Dr. Ewin for his faithful attention and skillful treatment in her case, and also for the kindness of the good people in waiting on her during her sickness. I am moving off all right on my work again and am well pleased with my new field of labor; my people have shown me great kindness. They are a noble-hearted people and know just how to treat a preacher. The outlook for a revival is good. We have a good Sunday-school at every appointment and more members that will pray in public than on any work I have ever traveled. We have weekly prayer meetings at several of the churches, and one young men's prayer meeting. I am very hopeful of a revival all over the work. I am working for THE METHODIST. A great many of my members take it. God bless you and the Business Manager and your (our) good paper.

S. W. REGISTER.

Moorefield, April 8.

DYER C.T.—This is my second year on this work and we are doing the best we can to advance the cause on all lines. We have undertaken to build a church house at this place and believe we will succeed, notwithstanding the hard times. Our second Q. meeting has passed. Our beloved P. E., Bro. Hill, was on hand and did some fine preaching. His sermon on Sunday was on Christian giving, and he gave no uncertain sound; it was a fine production by a master workman. We need more such preaching; I think it will do good.

We are in tolerably good condition spiritually, having some revival interest. On April 3 I went to Riverside to fill my regular appointment; preached at 11 a. m. and 7:30 p. m., and the Lord was with us in power; some 15 persons came forward weeping like Peter, bitterly, so we let the Spirit direct and continued the services three nights and the results were 5 or 6 conversions, several backsliders reclaimed, 10 joined the Church with more to follow. The Church was greatly revived and we trust made stronger. I think we ought to expect more conversions at our regular services and not depend so much on the protracted meeting season; then we would have less backsliding. God grant that the time may soon come among us again, when every service shall be a time of rejoicing and soul saving. The trouble with some of us I fear is, we do not expect present results.

I have a part of our collections secured; hope to have all next fall. We are praying for and expecting large success this year, notwithstanding the campaign. The county is full of office seekers and some will be defeated, but thank God none need be defeated who will become candidates for heaven. Times are rather hard and money scarce, but the keeper of this paragon has undertaken to raise a good supply of the preacher's favorites; so if you or any other preacher will come after a while and eat with her, she will give you all the chicken you want. (That is, if the hawks do not get them, and that is not likely; for the Martins are usually rough on hawks). Success to THE METHODIST.

J. E. MARTIN, P. C.

Dyer, April 15.

LOCKSBURGH C.T.—Our second Quarterly Conference was held at Gravelly Point, April 9 and 10—Bro. Geo. M. Hill, P. E., present and looking carefully after all the interests of the Church, and preaching with power and demonstration of the Spirit. On Sunday morning we had an old fashioned love-feast in which many participated, telling what the Lord had done for them. Children from ten to twelve years of age talked of the love of God, while the old veterans of three-score and ten years, told how precious Jesus had been to them all along the journey of life. It was good to be there. Fine congregation on Sunday, house filled to overflowing, preaching good to the salvation of souls. It did our hearts good to see so many of the young people reverently bowing around the chancel and partaking of the emblems of the broken body and the blood of our blessed Lord and Master.

At this point we desire to mention this fact; our P. E. doesn't believe in the use of elderberry juice for wine or crackers for bread, but the bread must

be made of flour with nothing in it but salt and water, and the wine pure and sweet from the grape. To all this let every Methodist say Amen. Too many of our people are indifferent at this point.

During the quarter we have dismissed by certificate six, seven have died, and three have been received by certificate. Financially the circuit is behind, but the preacher has plenty in store at present. We believe all our assessments will be paid in full. THE ARKANSAS METHODIST is in great favor with our people and while our subscription list is not swelling so rapidly, yet we are holding all we get and now then enter a new name on our list. A greater number of THE ARKANSAS METHODIST finds its way to this office than any other religious paper; however you must bear in mind, my brother, that we have a larger membership than any charge within the Little Rock Conference.

Our new church at Brownstown is nearing completion, and when finished will be a thing of beauty and a joy we trust for all time. We want to build two more churches on the work; and then we will feel that Methodism will be on a firm and solid basis between these two rivers (Saline and Cossatot.)

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Locksborough, April 12.

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WARNING ORDER

In Pulaski Chancery Court. Thomas Hill, Plaintiff, vs. Mary Hill, Defendant.

The defendant, Mary Hill, is warned to appear in this court on the thirty days and answer the complaint of the plaintiff Thomas Hill. I, HICKS, Clerk.

March 24, 1892.

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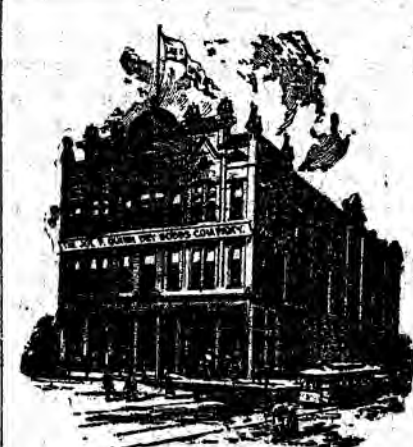
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ARKANSAS METHODIST.

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

GEORGE THORNBURGH, Business Manager.

THURSDAY, APRIL 24, 1892.

We commend to the special attention of our readers the report of Rev. Dr. David Morton on page 8, giving an abstract of the receipts and work of our Board of Church Extension for the past year ending March 31.

The article on page 1 by Rev. J. R. Moore, pastor of our First Church in Pine Bluff, is worthy of thoughtful consideration by the members and preachers of our Church. We commend also to the attention of pastors the editorial remarks copied on this page from Dr. Josephus Anderson, who has spent most of his years in the pastorate of Churches in cities and large towns.

Church members living in the discharge of their Christian duties, including regular attendance upon the ordinances of the Church, do not afflict their pastor with disloyalty and insubordination to the requirements of their Church, whose solemn vows they voluntarily assumed in the presence of God and men. Brother, sister—are you a burden upon your pastor's heart, or are you striving to prove an inspiration to his ministry in winning souls to Christ?

The premeditated disloyalty of members by participating in amusements forbidden is not only a grief to the pastor's heart and hindrance to his work, but also a stumbling-block to the weak and an offense to the consistent members praying and laboring for the welfare of the Church and its success in leading souls to Christ. The willfully disloyal incur a fearful responsibility in breaking their sacred vows.

One of the solemn vows voluntarily made by all admitted to its membership, is 'I will be subject to the discipline of the M. E. Church, South.' What that discipline includes is clearly and authoritatively declared by the deliverance of the General Conference, the delegated and only law-making body of our Church. Then no individual member or congregation (Church) may assert or assume the prerogative, right or privilege to say what the discipline of the Church should be. Further, deliberate and willful violation of the discipline of the Church is not only insubordination, but it is sinful, because it produces division in the Church, the body of Christ.

Now read and consider the following in the appendix to the Book of Discipline (but declared of equal authority with the body of the book): "Among these indulgences which cannot stand this solemn test is the modern dance, both in its private and in its public exhibition, as utterly opposed to the genius of Christianity as taught by us. When persisted in, it is a justifiable ground of judicial action by the Church authorities. In this same condemnation, as equally contrary to the Scriptures, which declare that 'the friendship of the world is enmity against God,' to our General Rules, and to the vows which all our members have voluntarily assumed, this General Conference would include card-playing, theatre-going, attendance upon race-courses, circuses, and the like."

Under date New York, April 15, Rev. J. H. Knowles, Sec'y. of the American Sabbath Union, sends this cheering news: The prospect of Sunday closing at the World's Fair is bright. Several State Legislatures have taken decided action in favor of closing, notably New York, Kentucky, Ohio and New Jersey. Several of the States through their Commissioners have spoken most emphatically upon the same side. The friends of the Sabbath from every State of the Union have earnestly appealed to Congress, by petition and other ways, to decide the question immediately. The recent hearings granted the American Sabbath Union at Washington by the Senate and House Committees on the World's Fair have been most encouraging. Acting in accordance with the demand of millions of our citizens that the Exposition shall be closed on Sundays, the Union has urged this as a condition in any bill making additional appropriations by Congress to the Fair. It is now highly important that every Senator and Congressman should be urged by his constituency at home not to vote one dollar more to the Fair without this condition.

As the next General Assembly of this State will be strongly urged to make an appropriation to have Ar-

kanas properly represented at the World's Fair, we hope all opposed to Sunday opening of the Fair will secure pledges from their legislative candidates not to vote for any appropriation until it is definitely settled, that the Fair will be closed on Sunday.

"A GREAT SENSATION"

If Bro. Wade Preston enjoys newspaper notoriety, he is now luxuriating in a feast far surpassing the golden fancy of his earthly ambition. It was hardly possible for him to imagine last Wednesday night, that his name was dashing and flashing on lightning's wing North and South, East and West, and would the next day appear conspicuously in the taking headlines of great daily papers in many cities, and would go through the associated press to millions of readers in America and even in the islands of the sea. If he had turned thousands from sin to righteousness and then the angel bands had borne him away on their snowy-white wings, fewer people in this nation would have heard so quickly, if ever, of his ministerial prominence or his departure for the better world. But as he took the step, greatness was thrust upon him before the rising sun.

After spending many years in the M. E. Church, South, as a humble local and traveling preacher, without attracting unusual attention on account of ability or usefulness, he is suddenly extolled and heralded in the papers, and all because he joined the Second Baptist Church, this city, at its prayer meeting last Wednesday night. As reported by the Arkansas Gazette he related his experience and said he "had been struggling over the matter of joining the Baptist Church some four or five years." The Gazette reported also, that there was an "unusual stir," and that "Gov. Eagle spoke approvingly of Brother Preston's action, and the meeting closed amidst great rejoicing." Daily papers in other cities were wired graphic reports of great excitement in the religious circles of this city. These sensational reports led to inquiries from Methodist citizens in Tenn., Miss. and Little Rock asking "who is Rev. Wade Preston, where has he been preaching, and what are the facts in the affair?"

The reports mentioned would be perused with amusing interest by many of our readers, who do not expect newspaper correspondents to adhere strictly to the truth, when they have material to manufacture a sensation. Trusting Gov. Eagle, Dr. Miller and Bro. Preston in particular will not be offended, we copy the report telegraphed to the Memphis Appeal-Avalanche, omitting its display heading of seven lines:

Little Rock, Ark., April 13.—Little Rock religious circles are all excitement tonight over the action of one of the most prominent Methodist divines of Arkansas, in renouncing his faith and joining the Baptist Church. The conversion took place at the Second Baptist Church in this city tonight. After the usual Wednesday night prayer-meeting, Dr. A. B. Miller, pastor of the Church, stated that he had a matter of great importance to submit to the congregation. He said Rev. Wade Preston, a distinguished Methodist divine, well known to the entire South, was present and wished to be baptized in the Baptist faith.

The applicant then stepped forward and asked the indulgence of the congregation for a few moments. He said he became a convert to Methodism when 13 years of age. At the beginning of the late civil war he cast his lot with the Confederacy. In 1864 he returned to his home in Drew county, and was ordained a minister in the Methodist Church. For many years he was stationed at the First Methodist Episcopal Church of Little Rock, and at the recent Annual Conference was transferred to the White River Conference. For some time, he said, he had been battling with his conscience, and at last came to the conclusion that he should obey the dictates of his conscience. He felt sure that he was taking the right step, and hoped all would join heartily in the same conclusion. The distinguished divine was then escorted to the baptismal font and baptized by Dr. Miller. This ceremony over, Gov. James P. Eagle stepped to the pulpit and delivered a short address, approving of the conversion. The Governor was the most enthusiastic person in the church. He concluded his speech by saying: "This act on the part of our brother will create a great sensation throughout the State."

Reporter—"One of the most prominent Methodist divines of Arkansas!" "For many years stationed at the First Methodist Episcopal Church of Little Rock!" Dr. A. B.

Miller—"A distinguished Methodist divine, well known to the entire South!" Gov. J. P. Eagle—"This act *** will create a great sensation throughout the State!" How thoughtful to have His Excellency, the Governor of Arkansas, to help set agoing the great sensation just to see it spread itself! Reaching the leaders of the Baptist hosts before the Southern Baptist Convention, how natural for them to imagine they see Dr. Miller marching through Georgia, and dangle from his capacious belt his splendid trophy, the scalp of his noted captive, "a distinguished Methodist divine, well known to the entire South!" (We almost know Bro. Preston—good man he is—must be heartily disgusted at the paint and feathers, high coloring and gorgeous plumage, used in decking him for newspaper parade.) We hasten to assure Gov. Eagle and his brethren, that we do not expect any sensation outside of the reports and use made of Bro. Preston's act, and possibly among the good people of the small circuit he refused to serve after making two trips to it and receiving we hear nearly \$50. We called on the correspondent of the Appeal-Avalanche, but he declined to give us the name of the author of his misinformation in the report, which we have copied above, and which like the Gazette's does not allude to Bro. Preston's dissatisfaction at being transferred to the White River Conference and assigned to the James-town circuit. This we understand Bro. Preston mentioned in relating his "experience" before he was received into the Baptist Church, and it is known to many, that he was much displeased at the apparent necessity of transferring or locating. That "this was the straw that broke the camel's back," and not solely or chiefly unrest of conscience on the subject of baptism, will be the opinion of his Methodist brethren, who will not think him at all responsible for the misstatements about his prominence, or having ever been "stationed at the First Methodist Episcopal Church of Little Rock." They will not follow him with bitter censure or regret, but rather sympathy for his unfortunate condition, and their sincere wish that he may be more content and useful than hitherto.

It is not a very unusual occurrence for lay members to change from one to another Church, and occasionally though seldom preachers do the same. Ostensibly these changes grow out of varying reasons, doctrinal, governmental, &c., but as they are not uniformly nor generally in one and the same direction, such changes are not really significant of ecclesiastical inferiority or superiority. We once knew a Baptist minister, who had been an itinerant Methodist preacher of ability and general acceptability, but who became so offended at his assignment to a certain charge, that on leaving the Conference room he threatened to "kick clear out of the traces." He did kick out and for many years preached much against the doctrines of the Methodist Church; but before the summons came to lay his armor by, the old preacher was very desirous to be re-instated in the itinerant ministry of the Church of his first love.

In isolated cases preachers change from one to another Church, purely for doctrinal reasons after more diligent study of the Scriptures. Last year a distinguished Baptist preacher of Boston returned to the M. E. Church, which he had left some years before from convictions on the subject of baptism. These convictions he concluded afterwards, and while in the Baptist ministry, were not correct; hence, he sought and secured re-admission into the itinerant ministry of the M. E. Church. In the last issue of the Christian Guardian we find a letter from Rev. W. J. Waddell, giving notice that he had resigned his pastorate in the Baptist Church, and would apply for admission into the itinerant ministry of the Methodist Church in Canada. He says: "The above is the outcome of a long and thorough study of the ordinance of baptism. In so far as I have had opportunity, both in Woodstock College and McMaster Hall, as well as in my pastoral work, I have carried out a resolution which I made when I was immersed, namely, that I would study every book on baptism that I could find, and there is no work known to me which I have not studied."

As between Baptists and Metho-

dists we do not know which has received the larger number of accessions from the laity or clergy of the other; but as we have already said, if these changes prove anything they may prove too much; hence, like edged tools, they must be handled with care.

REPLY TO ARKANSAS BAPTIST.

We received an extra copy of the last issue of the Arkansas Baptist with editorial matter conspicuously marked to challenge our reply. We were very much surprised at both the angry spirit manifested and the reckless assertions made by our neighbor, without any just provocation or any apparent ground of reasonable hope of thereby honoring God and benefitting mankind. Now while we do not object to newspaper controversy on subjects of special interest and conducted in a courteous manner for the instruction of readers, we do seriously oppose discussion, which we think will become discreditable to religious journals and objectionable to their Christian readers. For this reason we did not accept the proposition of our neighbor, that his and this paper should jointly publish a discussion between Rev. O. H. Keadle and its champion debater, whose offensive style is known and detested by many of our readers. After he had used the Arkansas Baptist to denounce Methodist preachers as too cowardly to defend their belief, Bro. Keadle declared his willingness to do this in a Baptist paper; but the liberal (?) invitation promptly extended him was designedly coupled with a condition certain to prevent its acceptance.

We are ready to defend the doctrines held by our Church in regard to the baptism of children and their relation to the Church; or we will cheerfully and courteously reply to our neighbor's objections definitely and respectfully presented, provided he will withdraw or prove and justify his reckless assertions and scurrilous reflections upon our Church, in the last issue of his paper. In self-respect we demand this as a condition to longer friendly relation and further controversy on any other subject whatever; for we can not believe any Christian gentleman and minister will, without severe provocation, assail the character, integrity and piety of another evangelical Denomination, as Dr. Clark did in the last issue of the Arkansas Baptist.

That our readers may see our just grievance we copy entire the opprobrious and offensive language, which would be taken as the reputed utterances of a ward politician rather than of a scholarly Christian editor writing of the largest English-speaking Denomination in the world. We begin with this paragraph from the irate editor of the Arkansas Baptist: "Just why so much is being said about Spurgeon and open communion in some pedit-Baptist papers, is not clearly understood. We note that an editor recently announced that he had received a letter from Spurgeon, on the subject. Well, what of it. This editor is a preacher, and knows that if Spurgeon had visited this country, no minister in the denomination to which this doughty editor belongs, could have invited the London preacher to the Lord's Supper without committing perjury."

We think many can easily imagine just why so little is being said about Spurgeon and open communion in some Baptist papers in this country; for while they claim him as a Baptist and the greatest preacher of modern times, he would have been denied the fellowship of the editor of the Arkansas Baptist. As to that letter from Spurgeon on his practice in the communion, it was not only a courteous response to an honest inquiry, but also a timely contradiction and sufficient exposure of the misrepresentations repeated unadvisedly by certain Baptists in this State and elsewhere. But we do not know, nor does the editor of the Arkansas Baptist know, that Methodist preachers could not have invited Spurgeon to the Lord's Supper "without committing perjury." That declaration is not only absolutely false, but apparently malicious towards the preachers of a Denomination respected and commended by Spurgeon himself for its achievements in the cause of Christ.

But our readers will be more surprised at the malevolent spirit manifested by our angry neighbor in the following: "Having rebuked the various forms of gambling and schemes to obtain money by chance—something for nothing—our attention is called to the most pernicious system of all, and the most

devilish too, because prosecuted under the guise of religion. We know of a meeting house in process of erection, in which three hundred dollars, won by betting on the sales of a certain merchant for three months, is to be snugly built in its walls. And we have read of the founder of a numerous sect, who decided knotty doctrinal questions by the toss of a coin. It is a matter of record that the first Methodist sermon preached in New York was by a man who was not allowed time to wash his hands after the gambler's tools were wrested from them by a woman, but by her fury, was driven to preach that first sermon in a gambling den. Gambling dens in all our cities should be blotted out. Horse-racing abolished, gambling devices destroyed. But those who gained their doctrines by chance, began life in club rooms, and build houses by money obtained by nefarious schemes, are not the ones to play censor in the campaign."

On reading the foregoing our readers will feel amazed and indignant at Dr. Clark's scurrilous accusations against the Methodist Church, whose record for benevolent work, practical godliness, Christian service and fraternal spirit is known in every land. In the name of our Church and truth we call upon Dr. Clark to state definitely:

1. Where and under what conditions did Methodists put into a meeting house \$300 won by betting on the sales of a certain merchant?

And if Baptists and others were competing for that money?

2. What "knotty doctrinal questions" Wesley "decided by the toss of a coin," and what doctrines Methodists gained by chance?

3. What positive and reliable evidence he has of the truth of all he has affirmed concerning the preaching of the first Methodist sermon in New York?

4. How he can in Christian love or common honesty accuse Methodists of gaining their doctrines by chance, beginning life in club-rooms (offensive sense), or building their houses by money obtained by nefarious schemes?

In conclusion we make this standing challenge: Neither Dr. Clark nor any other Baptist preacher can show in our four years' editorial work on this paper, that we have written a single article, paragraph or sentence to disparage the piety, worth or respectability of the Baptist Denomination.

ENFORCING DISCIPLINE.

In an editorial on this subject Rev. Dr. Josephus Anderson says in the Florida Advocate: If discipline is not enforced by many preachers, there are others who do enforce it; if the pulpit does not always give forth plain and pointed denunciations of wickedness, in a great many instances it unquestionably does; and if the Bishops occasionally remove pastors because the people dislike their faithfulness, the removal is not made for that reason or the Bishops did not so understand the matter. I do not believe we have a Bishop who would even entertain the proposal to remove a pastor on the ground that he enforces discipline and preaches faithfully against popular sins.

When in pastoral work, I did not shun to declare the whole counsel of God or spare the guilty in or out of the Church; and at times when necessary, discipline was enforced and persons expelled; yet never have I had cause to complain of not being sustained by people or Presiding Elder or Bishop—never!

There is a great deal in the way a thing is done. Preaching must be in love and meekness, and of a heart not proud and cold and bitter, and with words of gentleness and pity and persuasion. If a man preaches so that his hearers feel that he loves them and is honestly trying to do them a service, they will take kindly what he says and respect him the more for his fidelity. We need the anointing of God and to go into the pulpit from our knees with faces glowing with God's blessing and voices mellow with divine influence. Then we can preach so that the people will say, "He has been with Jesus."

As to discipline: that is seldom necessary if suitable precautions are taken. The pastor should not wait for offences to appear but lovingly speak to his people against violating any of our rules and tenderly ask them not to do it, not to make it necessary for him to resort to church trials. If this is done in the spirit of Christ, it will generally have a deterring effect; but if any of our rules are violated, let there be no evasion, no cowardice, no delay. First see the offender privately and talk the matter over and pray about it. Generally this has been found sufficient. But if no other plan will work, bring on the trial, being careful to do in strict accordance with law and in the spirit of gentle love, making it as religious as a love-feast.

But back of all this stands the serious and alarming evil of getting unprepared material into the Church. No one that has less than

genuine repentance and sincere purpose to give up sin and obey Christ, has any business in God's Church; and this should be presented often, repeated and urged to those without and those within will be duly affected thereby. We must stop unfaith persons from joining the Church, and we must make unconverted members feel that they must seek regeneration or quit. Here is the key to this situation.

MRS. J. M. D. STURGIS.

Bro. BENNETT—I feel that I am discharging a duty to the dead and the living by writing this short tribute to the memory of one of the purest and best of women, as also one of the truest of Christians, Sister Dora, the lamented but glorified wife of our stricken brother, Rev. J. M. D. Sturgis. Years ago we knew a sweet little girl, Dora Matthews. She was born Sep. 18, 1850. As she grew in years and stature, she grew too in those womanly Christian virtues, which make the true woman, and endeared her to the hearts of all into whose association she was thrown.

When quite young she was happily married to Bascom D. Blakely, son of our superannuated father J. H. Blakely. She ever honored the name she had assumed by a most filial regard for her husband's family. But when they were just fully started in their married life, death claimed her husband as a victim, leaving her with three little children to make the struggle of life alone. She did her duty nobly, and as cheerfully as possible, keeping her heart-sores and trials hid from her friends at large, confiding only to the few. After several years of widowhood she became the wife of an itinerant preacher, Bro. J. M. D. Sturgis, fully understanding the sacrifices and duties devolving upon her. No one ever filled the delicate position more in keeping with the demands than she.

Having known her in childhood, often in her home, by her side when death left her a widow, and in her lonely days of sorrow, and under her duties as "an itinerant's wife, we have ever found in her the same unselfish sacrificing, loving disposition that would around her associates, making them feel that in her they found one worthy of the name of friend. Her only ambition was to be good and useful, and make the world brighter and better. Her husband, children and relatives have the deepest sympathy of many who themselves feel bereaved.

J. F. CARR.

Camden, April 18.

WOODRUFF CASE DECIDED.

In the criminal suit of the State against W. E. Woodruff, ex-Transcriber, the argument of counsel was closed and the instructions of the court delivered last Saturday p. m., when the case was given to a jury of his peers to render according to the law and testimony a verdict of acquittal or conviction. According to report the jurors polled their ballots only five times—standing on first and second count, 7 to 5 for acquittal, then 9 to 3, 10 to 2, and on last count the 12 for acquittal; and shortly before 11 o'clock Monday morning in open court they rendered their verdict, that W. E. Woodruff is "not guilty" of embezzlement as charged in the indictment.

In the trial of the same case last October the jurors stood on their first ballot, 1 blank and 5 to 6 for acquittal, and then for seventeen consecutive ballots 6 to 6, when they announced it was impossible for them to agree upon a verdict, and they were discharged. In that trial the jury was composed of business and laboring men, and in the last trial entirely of laboring men and all farmers except one. As we have heard no suspicion of bribery and the influence of personal sympathy or public sentiment is altogether uncertain, it is right to assume, that the jurors in both trials cast their ballots according to their honest convictions of duty. But on the verdict of acquittal we have heard expressions of surprise, delight and indignation; surprise, that the jury could agree at all, and especially on acquittal; delight, that the accused has escaped criminal punishment, which does not weaken the State's suit for all that may be due it; and indignation, that the defendant, however greatly honored in the past, is set at liberty instead of being compelled to suffer the just penalty of law for the misuse of trust funds. The final determination of the civil suit against the ex-Treasurer and his bondsmen may or may not change public opinion as to his guilt according to the law, under which he was tried.

In answer to inquiry the Nashville Advocate says: The Methodist Episcopal Church has 2,236,463 members, and 13,279 traveling preachers; the Methodist Episcopal Church, South, 1,247,225 members, and 4,286 traveling preachers; and Methodist Protestant Church 147,604 members and 1,441 ministers.

ARKANSAS METHODIST.

THURSDAY, APRIL 21, 1892

PERSONAL AND OTHER NOTES

A telegram from Rev. M. M. Smith Monday morning brought the sad news, that ex-Senator J. S. Anderson died at his home in Jonesboro Sunday night, as we learn since, from heart disease. In the death of Bro. Anderson the State lost one of its noblest citizens and our Church one of its highly and deservedly honored members. He was the father of Rev. J. H. Anderson of the White River Conference, well known to preachers, and had an extensive acquaintance with the public men of the State, having been a member of the Constitutional Convention in 1874 and of the State Senate in 1884-'86. We expect soon a suitable tribute to the memory of our departed brother.

Bro. D. C. Howard of Woolley, Ark., called Saturday. Bro. Howard expects to move soon to Texas. He will have THE METHODIST follow him where he goes.

In this paper, March 31, Bro. J. F. Rhodes related some observations in on a recent trip into Texas and expressed his decided preference for Arkansas. Last week we published a reply to his letter, withholding a much longer reply, which came later, and which tells of many Methodists, bountiful crops and good things in Texas. We have not space for controversy about the relative advantages of the two States.

We have several obituaries without the writers' names, which must be furnished before these obituaries will be published. We have received another "poetic tribute," which we decline, as we have repeatedly stated we will not publish poems in memory of the dead. Again, we urgently request the writers of obituaries to condense into less space the important facts concerning their departed friends; and don't send us the obituary of any one whose family can but will not take this paper. We hope these requests will be complied with in the interest of all our patrons.

Early Monday morning we were favored with pleasant calls from Rev. F. A. Jeffett and Bro. R. S. Thomas of Searcy. Bro. Jeffett had just come from Beebe and reported delightful services at the Quarterly meeting there. From Bro. Thomas we learned with much regret, that the lively and feed stable of Moore & Lyons in Searcy was turned Sunday night, burning 29 horses and all their vehicles and feed—a very heavy loss to two worthy young men.

In the Arkadelphia Sittings we see, that Rev. H. M. Whaling, raised on Sunday, April 10, \$527 to meet the Conference assessments on his charge.

President A. C. Millar of Hendrix College gave us a pleasant call Saturday p. m., and made cheering report of the noble institution over which he presides.

Rev. Horace Jewell, P. C. of Searcy station, gave us a cheerful call on Saturday, as he returned from a visit to Pine Bluff. He has not yet decided how soon he will have published his History of Methodism in Arkansas.

Bro. C. V. Murray, one of the leading attorneys of Arkadelphia, called Saturday. Bro. Murray is the superintendent of the flourishing Sunday-school of our Church in Arkadelphia.

Bro. A. H. Wilson of Hamburg and F. M. Hawkins of Scotland gave us friendly and helpful calls last week.

Sisters Baker and Morris, widows of Revs. E. M. Baker and M. C. Morris deceased preachers of the White River Conference, have opened a millinery and dress-making establishment in Searcy. As both of them are worthy of patronage, and Sister Morris has had valuable experience in that line of business, we sincerely hope they may have the success they deserve.

The venerable matriarch Sister Rison reported a "high day" at Winfield Memorial last Sabbath—that it was good to be there and she could hardly keep quiet. We did not hear from Asbury, which has recently enjoyed a gracious revival and is preparing to enlarge its building. In Argenta station about ten members were admitted last Sunday, the meeting is growing in interest, and Rev. E. G. Kilgore, assisting the pastor, is preaching to large congregations.

Rev. H. H. Watson, P. E. of this District, reports a pleasant occasion at the second Quarterly meeting in Austin, on April 16, at Concord Church. He baptized six infants and raised the assessments for Bishops' and Educational funds; and he has already forwarded the entire amount assessed against this District for the Bishops' Conference.

ANNOUNCEMENTS.

CIRCUIT CLERK.

The Arkansas Methodist is authorized to announce George F. Rozell a candidate for Circuit Clerk of Pulaski County, subject to the action of the Democratic party.

FOR CONGRESS.

The Methodist is authorized to announce J. J. Sumpter, of Garland County, a candidate for Congress from the Second District, subject to the action of the Democratic Congressional Convention.

We are authorized to announce C. R. Breckinridge, of Jefferson county, a candidate from the Second District, subject to the action of the Democratic Congressional Convention.

FOR SECRETARY OF STATE.

We are authorized to announce R. B. Hogan of Pope County, a candidate for Secretary of State, subject to the action of the Democratic party.

The Arkansas Methodist is authorized to announce H. B. Armistead, of Franklin County, a candidate for Secretary of State, subject to the action of the Democratic party.

The Methodist is authorized to announce J. M. McCaskill as a candidate for the office of Secretary of State, subject to the action of the Democratic party.

The Methodist is authorized to announce L. J. Hicks as a candidate for re-election to the office of Clerk of the Pulaski Chancery Court, subject to the action of the Democratic party.

The Methodist is authorized to announce J. W. Colquitt of Fourche township, as a candidate for re-election for Assessor of Pulaski county, subject to the action of the Democratic party.

fund. We regret to learn, that Rev. J. S. Clower, the P. C., was sick and not able to be in attendance. Bro. Watson expressed himself highly pleased with Bro. Clower's work in that charge.

Rev. E. L. Beard's reply to Rev. Dr. H. V. Philpot received too late for this issue.

Sending his renewal Bro. R. Y. Longley of Marianna reports Rev. H. M. Cryer succeeding admirably.

Rev. Dr. Campbell, editor of the Texas Advocate, has been suffering greatly from rheumatism and unable to work for about eight weeks. His position has been very acceptably filled by Rev. C. O. Jones, who has both tact and ability for editorial work.

Bros. John H. Oakes of Randall and Parks Chandler of Fordyce gave us brotherly calls Monday. Bro. Chandler is sup't of our Sunday-school in Fordyce, and says it is the best in the Camden District—over 180 scholars in attendance last Sunday.

On his way to deliver the annual address before the Y. M. C. A. State Convention in Conway, Rev. Dr. Alonzo Monk of Central Church, Memphis will spend a day in this city, and conduct the prayer meeting service at our First Church this (Wednesday) evening. Last Sunday Dr. Monk received 35 more members into his rapidly growing Church, making more than 100 members as the result of the late revival there.

Last Sabbath morning we had the pleasure of attending the Sunday-school and worshipping with the congregation of our First Church, this city. The Secretary's report showed 6 officers, 19 teachers and 208 scholars present and a collection of \$8.05 in the Sunday-school, which is admirably superintended by Bro. George Thornburgh, well known for his long experience, special delight and efficiency in this service of the Church.

In the infant class under Sister Thornburgh there were 47 happy little ones from three to seven years of age. At the morning service a very large congregation, filling the church, heard with marked attention an interesting and appropriate sermon by Rev. Dr. Smart, who received after his sermon eight members, making with applicants to be admitted, 80 accessions during his pastorate of four months. The congregation made an Easter offering of \$165.75.

Rev. E. G. Kilgore, who is assisting in the protracted meeting in Argenta station, gave us a cheerful call Tuesday p. m.; also, Bro. D. V. Kirby of Vilonia, Faulkner Co.

Sister Geo. Thornburgh returned last Saturday p. m., accompanied by her mother, Mrs. Rev. J. M. Self, and her niece Miss Mamie McCarroll of Smithville.

Wednesday morning we were honored with a pleasant call from Bro. W. M. Garner of Quitman—a pillar in our Church and one of the noblest men we ever knew.

At the home of the bride's mother, Mrs. Asseneth Engles, by Rev. S. W. Register, Mr. J. R. Bryant and Miss Rena Engles, all of Independence Co., Ark., April 14, 1892.

W R CONFERENCE

To the Preachers of the White River Conference:

DEAR BRETHREN:—Up to the present time only two charges have reported a collection for "Bishops' Fund," Jonesboro Sta. and Melbourne C't. The money is needed to pay our General Superintendents. Will you not take this collection as early as possible?

Allow me to call your attention to one other matter. The (3rd) Sunday in May is Children's Day. I hope every preacher in the Conference will take a collection on that day, and forward the amount to me and I will send you a receipt for the same. By so doing we will avoid the confusion and mistakes of last Conference. More than \$80 is reported in the Minutes for Children's Day than was paid over to the Board. This ought not so to be. The amount reported by the Statistical Secretary ought to correspond with the amount paid over to the Treasurer of the S. S. Board. A discrepancy of this kind appears in the Minutes for every year since 1887.

W. D. KELLEY.

Forrest City, April 18.

The freight on one of our METHODIST Sewing Machines to any point in Arkansas will be from 50 cents to \$1. The average is 65 cents.

TEN THOUSAND DOLLARS FOR GALLOWAY COLLEGE!

Our readers will rejoice with us in the delightful information, that a gift of \$10,000 has been tendered to and accepted by Rev. Dr. J. H. Dye, President-elect of Galloway College, to erect an additional building on its campus and to be ready for use by the next opening in September. While we do not get this information from Dr. Dye himself, we are authorized to say it is reliable, and that the gift comes from one of his long-time personal friends, whose name is withheld for the present.

Blessings on the generous donor! May his munificent benefaction to a grand and deservingly institution stimulate others to liberal gifts for Christian and higher education of the fair daughters of our State. And may grateful offerings continue and patronage increase till the equipment and success of Galloway College shall greatly surpass the fond expectations of its most enthusiastic friends.

JURY IN WOODRUFF TRIAL.

From the Arkansas Democrat we copy the following on the personnel of the jury, which tried and acquitted Maj. W. E. Woodruff of the criminal charge of embezzlement:

J. H. McHenry was the first juror selected. He is 60 years old and resides in Little Rock. He swore that he had not formed any opinion as to whether or not Woodruff was guilty. He is a farmer.

D. A. Woodall, aged about sixty, is a resident of this city, but was engaged in the machinery business at Pine Bluff a few years ago.

Frank Macauley, a farmer, aged 50, lived in Argenta.

Frank Bryant did not know anything about the Woodruff case, notwithstanding the fact that he had lived in Mineral township for eight years. He is a young man about 30 years of age.

N. B. James, a resident of Fourche township for six years, said he had only read a part of the articles on the Woodruff case. He is 40 years of age.

W. C. Edgeworth has been engaged in farming in Pulaski county twenty-one years. He swore he never read the papers.

J. L. Burnell has lived in Brodie township one year. Previous to that time he lived in Clark county.

W. P. Debolt comes from Ellis township, where he has made his home for twelve years. He came to Arkansas in 1846.

Jeff Davis has lived in Fourche and Brodie townships forty years. He is 63 years of age.

W. M. Garrett, of Brodie Township, knew Woodruff by sight for twenty years. Thirty-five years is his age. J. N. Matthews hails from Ellis township. He is 40 years old.

John W. Langford, the foreman, is a man of 65 years of age, having followed farming pursuits in Ellis township for a number of years.

The Thomas Manufacturing Co. of this city have issued their beautiful catalogue for 1892, which contains prices and illustrations of their "Thomas Direct Steam Self-Packing Cotton Press," and numerous testimonials from their customers. We advise our readers, who are ginners, to write for this catalogue, which contains much valuable information.

We invite special attention to the adv. of the Little Rock Paint Works, manufacturers who guarantee all their goods, and can show numerous testimonials from reliable citizens of this city, as to the quality of their paints. Write them before buying out of the State.

We sold three METHODIST Sewing Machines last week, every one of which will give entire satisfaction. We know it from what those who have used them say.

We had 2,000 of Mrs. Thornburgh's Catechism printed only a few months ago. They are all sold and we have just received a new lot of 3,000 copies. This issue is revised and two chapters on the Apostles added. The price remains the same, 40cts. a dozen—\$3 doz. for \$1.

Our Style Sewing Machine seems to be the popular style. It is the best Machine for the price on the market. It is so cheap, however, but a splendid Machine, warranted to give entire satisfaction. A regular agent would ask \$40 for it. We sell it for only \$22.50.

WOODRUFF

ACQUITTED.

What effect this may have on you we are not able to tell; but we can tell you, and defy any one to successfully contradict us, that we can sell you more goods for your dollar than the average merchant can. Hundreds of THE ARKANSAS METHODIST's readers can tell you that they have read our advertisements and have followed our promises from week to week, and what we have promised we have fulfilled. Suppose you try us.

H. J. GEORGE & CO.

201-203 EAST MARKHAM.

P. S. Our ice water is now ready. Call and get a drink when in the city. FREE.

Select and Cheap Books

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

BENNETT & THORNBURGH, General Colporters,

Little Rock, Ark.

HERBS OF THE KINGDOM. By Mrs. Mary Stuart Smith. 18mo. Illustrated. 40 cents.

The merit of this little volume is sufficiently indicated in the fact that it was awarded a prize of \$300 when eighty competing manuscripts were before the committee. The style is varied to suit the tastes of children of different ages. The one object is to turn them all to Christ.

JUNIOR CLERK, THE. A Tale of City Life. By Edwin Hodder. 16mo. Illustrated. 60 cents.

Just the book for boys and young men exposed to the snares and temptations of the city. Parents should be taken to secure for it an extensive circulation among this class.

HARRY THORNTON. The Story of a Georgia Boy. "A Brand Plucked from the Burning." By Rev. Geo. G. Smith. 16mo. Illustrated. 50 cents.

No boy who begins reading this book will ever be satisfied until he has finished it. His parents will very likely imitate his good examples; and they will be sure to find something greatly to their advantage before they finish this realistic story of life in the "Old South."

FRANK NETHERTON; Or, The Tallman. 18mo. Illustrated. 40cts.

The character of the hero is beautifully drawn, and a boy's religion is charmingly described. This story is one of the best published.

BREAKERS BROKEN. By Miss Nanette D. Bagwell. 16mo. Illustrated. 60 cents.

One of the most attractive of all our publications. A story of Southern home life—fresh and breezy, excellent in its moral teaching, and a deep under-current of religious sentiment.

THEOLOGICAL COMPEND. Containing a System of Divinity, or a Brief View of the Evidences, Doctrines, Morals, and Institutions of Christianity. By Amos Binney. 18mo. 35 cents.

The purpose of this little book is "to lay the foundations of a firm belief in the Christian religion, and in particular to furnish young people with the chief grounds of their faith." An immense sale attests the popularity of this work.

WOMEN OF THE BIBLE. Sketches of all the Prominent Female Characters in the Old and New Testament. By Leigh Norval. With Poems and Illustrations added. 12mo. \$1.

SUCCESSFUL MEN OF MODERN TIMES. 18mo. Illustrated. 40 cents.

Examples drawn from all the walks and ways of life. The incentive and cautionary will be found of great service to the young.

AID AND GUIDE TO FAMILY WORSHIP. Consisting of Scripture Lessons and Songs and Prayers. Collected and arranged by L. D. Palmer. 16mo. 50 cents; cloth, gilt, 75 cents. Turkey Morocco, gilt, \$1.25.

The large and continuous sale of this book attests its merits. It is most confidently recommended as exactly adapted to its specific object.

BETTER LAND, THE; Or, the Christian Emigrant's Guide to Heaven. Showing the Nakedness of the Land of Spiritual Egypt, the Pleasant Journey through this Wilderness, and the Glorious Inheritance of Settlers in the Celestial Canaan. By Jeremiah Dodsworth. 12mo. \$1.

DAIRYMAN'S DAUGHTER, THE. By Rev. L. Richmond. 18mo. 40 cents.

Enlarged edition. Few books in the English language have gained so wide a popularity and effected so much good as this little work.

ADVERTISING

If you wish to advertise anywhere at any time write to GEO. P. ROWELL & CO., No. 19 Spruce St., New York.

EVERY one in need of information on the subject of advertising will do well to obtain a copy of "Book for Advertisers," 86 pages, price one dollar. Mailed, postage paid, on receipt of price. Contains a careful compilation from the American Newspaper Directory of all the best papers and class journals; gives the circulation rating of every one, and a good deal of information about rates and other matters pertaining to the business of advertising. Address ROWELL'S ADVERTISING BUREAU, 10 Spruce St., N. Y.

IF YOU WANT TO SAVE MONEY

And Get the Exact Thing You Require,

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THE J. S. MENKEN CO.,

371 to 379 Main Street,

MEMPHIS, TENN.

You can get clothing, shoes, millinery and every article worn by men, women and children, as well as the materials to make them, also carpets, curtains, china and glassware and household goods of all kinds—all at the lowest cash prices. Write for catalogue. Freight or express will be paid on all orders received through the mail amounting to \$5.00 and upwards except on Chinaware, glassware, woodenware and wheeled vehicles, such as baby carriages, velocipedes, etc.

Recognizing that the credit system means much higher prices to the consumer, we have revised the prices of our goods and now sell them on a cash basis. Send check or money order with order for goods. We will send goods C. O. D. to those who are known to the firm or who furnish reference that they are responsible.

THE NEW METHODIST SEWING MACHINE!

IMPROVED HIGH ARM PERFECTED

WARRANTED FOR FIVE YEARS

Every Machine Guaranteed to Give Satisfaction, or Money Refunded.

It is adapted to every kind of sewing from the lightest muslin to the heaviest cloth and a wide range of work, including, Binding, Tucking, Finishing, Quilting, Gathering, etc.

A full set of attachments go with every machine. The simplicity of the automatic tension, sewing from No. 40 to 100 thread without altering, recommends it not only to every beginner, but all. An automatic bobbin winder, run independent of the machine, winds a bobbin as regular and as hard as any spool of thread, thus making it carry so much more thread than the ordinary wound bobbin. A touch upon a lever lengthens and shortens the stitch at will while the machine is sewing.

It is built on entire new and improved principles and is far in advance of the regular sewing machines now on the market. Each machine is in perfect working order when shipped, and is accompanied with full printed instructions and a complete set of tools. Also a five years warranty. If it does not prove perfect or as represented, ship it back and we will refund your money.

Every machine will be shipped by freight unless otherwise directed, and we are prepared to fill orders promptly. Be careful to give your shipping address very plainly, as well as your postoffice address.

Bennett & Thornburgh, Little Rock, Ark.

Quarterly Meetings.

Searcy Dist., 2nd round. F. A. Jeffett, P. E. Searcy First Church, March 12, 13; West Searcy, 18, 19; Beebe sta, 20, 21; Beebe ct, 26, 27; Center Hill ct, April 2, 3; West Point ct, 5, 10; Augusta sta, 16, 17; Union and Revels, 23, 24; Argenta sta, 30; Mineral ct, May 7, 8; Auvergne sta, 14, 15; Weldon ct, 21, 22; El Paso ct, 25, 26; Jacksonville ct, 28, 29; Bradford ct, June 4, 5;

Batesville Dist., 2nd round. Henry T. Gregory, P. E. Batesville sta, March 27, 28; West Batesville sta, 29, 30; Old Trochu ct, April 2, 3; Sulphur Rock ct, 10, 16; Calumet ct, 16, 17; Ash Flat ct, 23, 24; Melbourne sta, 30, May 1; Evening Shade ct, 7, 8; Viola ct, 14, 15; Salem ct, 16; Newberry ct, 21, 22; Bethesda sta, 28, 29; Mountain View, June 4, 5; Cedar Grove ct, 8; Jamestown ct, 11, 12;

Monticello District, 2nd round. A. O. Evans, P. E. Warren, March 12, 13; Arkansas City and Dermott, at Dermott, 15; Bartholomew at Bartholomew, 19, 20; Tillar ct, at Selma, 26, 27;

Camden District, 2nd round. J. R. Cason, P. E. Magnolia sta, March 27; Camden ct, April 2, 3; Argenta sta, 10, 16; El Dorado sta, 17, 18; Bearden ct, 23, 24; Atlanta ct, April 30, May 1; Lapile ct, May 7, 8; Ouachita ct, 14, 15; Fordyce sta, 21, 22; Magnolia ct, 28, 29; Buckner ct, June 4, 5; Carolina ct, 11, 12; Leavelle ct, 18, 19; Hampton ct, 25, 26; Camden sta, July 2, 3;

Jonesboro District, 2nd round. J. C. Ritter, P. E. Vandale and Harrisburg, March 26; Harrisburg ct, April 2; Jonesboro ct, 10, 16; Jonesboro sta, 12; Paragould ct, 16; Paragould sta, 20; Galesville ct, 23; Boydsville ct, 30; Mariaduk sta, May 7, 8; Francis ct, 14; Marion ct, 15; Osceola ct, 28; Chickasawba ct, 31; vican point ct, June 4; Lake City sta, 11; Lorado sta, 18; Selma, 26, 27;

Newport District, 2nd round. F. E. Taylor, P. E. Reyno ct, April 2, 3; coming and Reyno sta, 9, 10; Sloom ct, 16, 17; Warm Springs 23, 24; New Orleans, May 1; Walnut ct, 14, 15; Walnut Hill ct, 21, 22; Newport sta, 28, 29; Mammoth Spring, June 4, 5; Sedon ct, 11, 12; cedar Bend, 18, 19; Imboden ct, 25, 26; vortia ct, July 2, 3; Jacksonport and Tuckerman 9, 10;

Little Rock Dist., 2nd round. H. H. Watson, P. E. Asbury, March 27, 28; Mabvale and Pleasant Hill, April 2, 3; Lonek, 9, 10; at Concord, 16, 17; Maunelle at Bethlehem, 23, 24; Hazen and Carlele, 30, May 1; Des Arc and De Valle Bluff, 1, 2; Winfield Memorial, 13, 14; Hickory Bluff at Hebron, 21, 22; Watnessa at Batesville, 23, 24; Little Rock First Church, June 4, 5;

Dardanelle Dist., 2nd round. S. S. Key, P. E. Dover ct, Dover, March 5, 6; Appleton ct, 10, 11; Dover sta, 12, 13; Dover ct, 16, 17; View, 16, 17; Danville ct, at Spring Creek, 26, 27; Dardanelle ct, at Fields chapel, April 2, 3; Chickasaw Creek, at Saly, River ct, at Salem, 16, 17; Gravelly Hill ct, 23, 24; Walnut Tree ct, at Galesville, 28, May 1; Dardanelle sta, 7, 8; Russellville sta, 14, 15;

Eureka Springs Dist., 2nd round. A. H. Williams, P. E. Eureka Springs sta, March 27, 28; Hindsville ct, 19, 20; Berryville ct, 27, 28; Jasper sta, April 2, 3; Kingston ct, 9, 10; King's River sta, May 1, 2; East miss, 23, 24; Cambridge, 26, 27; May 1; Cassville miss, 7, 8; Goshen ct, 14, 15; Wesley miss, 21, 22; Huntville ct, 28, 29;

Hot Springs Dist., 2nd round. A. D. Jenkins, P. E. South Hot Springs, March 12, 13; Maunelle at Concord, 16, 17; Maunelle at Bethlehem, 23, 24; Hazen and Carlele, 30, May 1; Des Arc and De Valle Bluff, 1, 2; Winfield Memorial, 13, 14; Hickory Bluff at Hebron, 21, 22; Watnessa at Batesville, 23, 24; Little Rock First Church, June 4, 5;

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ARKANSAS METHODIST.

THURSDAY, APRIL 21, 1892

THE FAMILY.

PRAYER FOR OUR CHILDREN.

Father, our children keep!
We know not what is coming on the earth;
Beneath the shadow of thy heavenly wing,
O keep them, keep them, thou who gav'st them birth.

Father, draw nearer us;
Draw firmer round us thy protecting arm;
O keep our children closer to thy side,
Uninjured in the day of earth's alarm.

Them in thy chambers hide!
O hide them, and preserve them calm and safe,
When sin abounds and error flows abroad,
And Satan tempts, and human passions chafe.

O keep them undefiled!
Unspotted from a tempting world of sin;
That, clothed in white, through the bright city gates,
They may with us in triumph enter in.

FOR SALE OR TO LET.

On Thanksgiving Avenue an unlimited number of first-class estates.

These mansions are beautifully situated, and may be had at a most reasonable rental. The price to be paid is simply an unselfish, meek, and quiet spirit. The outlook toward the east is Hope, towards the west is Peace, toward the north is Strength, and toward the south, Joy.

In every direction the view is uninterrupted and magnificent. It is a singular fact that it grows wider and more expansive the longer one lives on the avenue, until at last one can see the gates of the celestial city.

Terms very easy—a life-time allowed for full payment.—Dr. H. W. Bennett.

BOTH A SIN AND A DISEASE.

We regret a tendency manifested in some quarters to treat drunkenness as a disease merely. It is a sin. Undoubtedly it is both a disease and a sin. If any reasonable and successful remedy can be found or has been found for the disease, we should be glad to see it thoroughly tested. But the details of the treatment should invariably be made sufficiently public to prevent any appearance of trickery. And since it is a sin, men should be taught to seek divine forgiveness for the same, and to implore divine power to resist temptation. We have rejoiced in the continued stand of very many. Those who have lived the happiest lives since their bonds were loosed, are those who have walked softly with their God, realizing the horrible nature of the pit from which they have been lifted, and that nothing but constant dependence on God can keep them from falling again therein. Such men have not only kept themselves, but they have been useful in leading others out of bondage into liberty, even the liberty of the children of God.—N. Y. Observer.

WHAT THE BABY TAUGHT ME.

Riding in a railway coach, there sat in front of us a father, mother and their baby. The baby attracted our attention—babies always do; in their innocence and beauty they often look like a lump of sweetness dropped down out of heaven. In this case the baby first sat on his mother's lap, and then on his father's, a perfect picture of content. The at-homeness of the precious child, the confidence with which he snuggled down in his father's arms, or laid his face over on his mother's smooth cheek, was most noticeable and delightful. There was no reserve, no hesitation, no indication of any lack of faith, but with self-satisfaction the little one just rested in the arms of love and strength; and, looking into the faces of the parents, how the baby would smile and grow! And so smile would answer smile, and love receive love's return.

And then the wondering eyes of the baby! How questioningly they were turned on this one and that, before and behind, to the right and to the left, outside and in! What volumes of inquiry were in those great, lustrous, beautiful eyes! To the baby it was all new, a new world. And how he wondered, and questioned, though in silence!

Two lessons were learned. One of confidence. Is God our Father to be less trusted than a human parent? Does a babe rest more securely in the arms of its parents than a babe in Christ in the arms of the heavenly Father? Has the little one a better knowledge, and does it know better how to trust, than a child born into the kingdom? In fact, the babe does not know anything else than to trust. It seems almost a pity that we should know how to doubt. It is a pity that knowing, we should put the knowledge into practice. Unquestioned and unbounded faith becomes every child of God.

And then how does the new life open up new experiences, and with what glad wonder and surprise do

we go on from grace to grace! Development, growth, expansion, increase in knowledge, this is the law of nature and of grace. Milk is nature's provision, and will cause the babe to grow and develop. "The sincere milk of the word" will result in growth and development on the part of every babe in Christ, and then the stronger meat of divine provision will be given to satisfy the intenser hunger of the more mature character. "A little child shall lead them."—Rev. S. L. Hamilton, in Epworth Herald.

"WHO IS SHE?"

A New York physician related the following fact, which has not before appeared in print.

A few weeks ago, he was called to the help of a man who had been mortally wounded in one of the low dance-halls or "dives" of that city. When he had attended to his patient, the doctor looked curiously about him.

The wounded man lay before the bar, against which, lounged some ragged old sots. In the next room a few young men, flushed and bright-eyed, were playing cards, while the gaudily dressed barmaids carried about the liquor.

But neither the gamblers nor the women nor the drunkards paid any attention to the dying man on the floor. They squabbled and laughed, deaf to his groans.

The proprietor of the dive, a burly fellow who had been a prize-fighter in his younger days, having seen the police secure the murderer, had gone back quietly to his work of mixing drinks.

Death apparently had no interest or terror for these people.

Suddenly a little old woman, with white hair, a thin shawl drawn about her, came to the street door. Her appearance produced a startling effect. The besotted old men at the bar put down their glasses and looked at her uneasily; the card players hastily shut the door to keep out the sight of her, and the barmaids huddled together in silence; but the change in the brutal landlord was the most striking. He rose hastily and came up to her, an expression of something like terror on his face.

"Is James here?" she asked gently.

"No, no, he is not here. I do not know where he is!" he said hurriedly.

She looked about bewildered. "I was sure he was here. If he comes, will you tell him his mother wants him, sir?"

"Yes, yes." The man urged her out of the door. The physician soon followed, and saw her going into another and another dive and grog-shop along the street.

"Who is she?" he asked a policeman outside. "Is she in no danger?"

The man shook his head significantly. "They'll not harm her, sir. They've done their worst to her. She is the widow of a clergyman, and she had one son, a boy of sixteen years. They lived happy and comfortable enough till he took to going to pool-rooms, and then to the variety theatres, and at last to these dives here.

"He was killed in one of them in a fight three months ago in that very one you was in just now, and was carried home to her, bloated from drink and covered with blood, and dead.

"She's known nothing since. She only remembers that he came to these houses, and she goes about among them searching for him every day.

"They're afraid to see her. They think she brings a curse on them. But they won't harm her. They've done their worst to her."

This is a true story. How many sons of loving mothers are going down like this boy into these dark places today?—Youth's Companion.

FEELING IN RELIGION.

Feeling is of just as much use in religion as steam is in an engine—if it drives the engine, it is good; but if it does not, it is not good for anything but to fizz and hiss and buzz. There are some people that seem to be like yard-engines, that never go anywhere, but keep puffing and blowing and hissing, and running up and down sidetracks doing nothing, going nowhere. Feeling in religion is of no value at all if it does not propel us along the track of duty toward our final destination—God. Fine feelings, glorious feelings—we all have them after our measure, but fine feelings, quick responsive sensibilities—do you not know that they have been the occasion of the ruin of some of the greatest geniuses that God ever gave to the human race! Feeling is a miserable substitute for duty. It takes more than being happy on Sunday in church to be religious.

Religion does not stop at feeling; religion does not stop at tradition, or at respectability, or at ecclesiasticism, or at painted windows, or at spacious cathedral aisles, or eloquent preaching or delicious music; religion means, always has meant, always must mean, the actual communion of the human soul with God in righteousness and holiness. And that kind of religion costs; it takes the best that there is in a man to be religious that way.—Rev. Joseph Parker.

HORSFORD'S ACID PHOSPHATE.
Beware of Imitations.

Children's Corner.

Conducted by Mrs. Carrie Thornburgh. Letters from the children for their corner should be addressed to "AUNT CARRIE, care of THE ARKANSAS METHODIST, Little Rock, Ark."

Brister, Ark., Feb. 8.

DEAR AUNT CARRIE:—Do you love little country girls? I am one and would like to be numbered with your little nieces. Papa takes THE METHODIST, and we think it a great paper. I am not going to school now. We live two miles from the M. E. Church; Bro. Johnson is our preacher. I have never seen him. I have four brothers, no sisters. My mother is dead. I have a good step-mother. I am eight years old.

IRENE OWEN.

Yes, Irene, I love little country girls. I was once a country girl myself, walked two miles to school. I carried my dinner and thought it was very nice. Country girls have many things to thank God for. Men make the towns and cities, but God made the country, and His work is more perfect than man's.

AUNT CARRIE.

Lacey, Ark., Feb. 8.

DEAR AUNT CARRIE:—As there isn't any one writing from our little town I thought I would write a letter. I am a little girl 11 years old. I am going to school; Prof. H. L. Vezey is our teacher. He taught a ten months' school here last year. He is a splendid teacher, every one is well pleased with him. Mrs. Capt. Withers is our music teacher. She gives lessons on both piano and organ. We have a fine church here and prayer-meeting every Wednesday night. We have been having a very good Sunday-school; but for some cause we have not had any for several Sundays. I hope we will have soon. Bro. Hilliard is our pastor; he is such a nice man and a splendid preacher, everybody likes him. I will close by asking you what king was it that had his days lengthened fifteen years? I am your loving little niece,

IRMA MAY ROBERTS.

Who will answer Irma's question? AUNT CARRIE.

Fayetteville, Ark., Feb. 26.

DEAR AUNT CARRIE:—I want to be your niece too. I have two brothers alive and one in heaven. I go to the M. E. Church, South, and I go to Sunday-school. Miss Kittie Benbrook is my Sunday-school teacher. I like her very much. I am glad to know that we have a corner in THE METHODIST. If this does not find its way to the waste basket, I will write again.

Your niece,

SARAH SHOOK.

Cabot, Ark., Feb. 6.

DEAR AUNT CARRIE:—As I delight in reading the children's corner, I thought I would write. It is my first attempt. I am 12 years old. I belong to the Methodist Church and go to Sunday-school; Mrs. Jones is my teacher and I like her very much. I will close.

Your loving niece,

ARGANA HUDSON.

I am glad you belong to the Church. Those who join when young make the best members. Most of our Bishops and great men joined from 10 to 18 years of age.

AUNT CARRIE.

Caledonia, Ark., Feb. 3.

DEAR AUNT CARRIE:—I neglected to write last week. I was at my aunt's at Blanchard Springs taking music lessons. I like music very much and am learning fast. The pet name they give me at home is a little mocking-bird. I am very well pleased with the children's corner and my new aunt, she has such a pretty name. Will some of the cousins tell me how many of the children of Israel that started from Egypt that ever entered the promised land? Well, I will close, as I am afraid I write too long a letter.

Your loving niece,

ANNIE WHITE.

Caney, Ark., Feb. 7.

DEAR AUNT CARRIE:—I thought I would write to you as the first time. I delight in reading the children's corner in THE METHODIST. I have two sisters and four brothers. We have Sunday-school at our Church every Sunday. I go to school every day. I have five studies. Mrs. Alice Darnell is my teacher and I like her very well. I enjoyed Christmas ever so much but we did not have any Christmas tree. Aunt Carrie, have you ever had la grippe? We have been having it at our house. Your niece,

CLARA MAY.

Yes, Clara, I had la grippe twice. I try to catch all the good things that come around and most of the bad things catch me. La grippe came without an invitation and took right hold of me. I thought it would break every bone in my body, but the doctor came and gave me some medicine that was worse than the grippe and the grippe left in disgust. I have had measles and whooping cough, bilious fever and pneumonia, but the worst sick I ever was, was sin sick. Were you ever sin sick, Clara? There is only one doctor in the world that can cure sin sick. But thank God that doctor is ever near to those who need his healing touch. "The

Physician for Catarrh is the Best, Easiest to Use, and Cheapest.

CATARRH
Sold by druggists or sent by mail, 60c. R. T. Hazeltine, Warren, Pa.

R. R. R.

RADWAY'S READY RELIEF.

The Cheapest and Best Medicine For Family Use in the World.

NEVER FAILS TO RELIEVE PAIN.

It surpasses all other remedies in the wonderful power which it possesses of curing Rheumatism and Neuralgia.

Sore Throat, Colds, Coughs, Pneumonia, Bronchitis, Inflammations, Congestions, Influenza, Difficult Breathing, Cured and prevented.

The application of the READY RELIEF to the part or parts where the difficulty of pain exists will afford ease and comfort. It is a remedy for 50 cents that will cure this disease positively, and enables people to live in the worst ague-district free from attacks. This is better than the action of any other cure; quinine, calomel, etc. It has cured thousands. Twenty drops to a teaspoonful, in a glass of water, taken the first thing on getting out of bed in the morning, will protect the system from attacks. One 50-cent bottle will cure an entire family and have enough left to stop all kinds of pain that may trouble you, either from accident or disease. 50 cents per bottle. Sold by druggists.

MALARIA

In its Various Forms Cured and Prevented.

There is not a remedial agent in the world that will cure Fever and Ague and all other Malarious, Bilious and other fevers, aided by Radway's Pills, so quickly as Radway's Ready Relief.

Sure Cure for Fever and Ague!

Radway's Ready Relief is a sure cure as well as a preventative of Fever and Ague. Here is a remedy for 50 cents that will cure this disease positively, and enables people to live in the worst ague-district free from attacks. This is better than the action of any other cure; quinine, calomel, etc. It has cured thousands. Twenty drops to a teaspoonful, in a glass of water, taken the first thing on getting out of bed in the morning, will protect the system from attacks. One 50-cent bottle will cure an entire family and have enough left to stop all kinds of pain that may trouble you, either from accident or disease. 50 cents per bottle. Sold by druggists.

BE SURE TO GET RADWAY'S

A SICK LIVER

is the cause of most of the depressing, painful and unpleasant sensations and sufferings with which we are afflicted; and these sufferings will continue so long as the Liver is allowed to remain in this sick or sluggish condition.

To stimulate the Liver and other digestive organs to a normal condition and healthy activity, there is no better medicine than

RADWAY'S PILLS.

The most perfect, safe and reliable Cathartic that has ever been compounded—Purely Vegetable, positively containing no Mercury or other deleterious substances; having all the beneficial properties that Mercury is possessed of as a cathartic without the danger of any of its evil consequences, they have superseded Mercury, and have become the Pill of modern science. Slightly coated and without taste, there is no difficulty in swallowing. Radway's PILLS: mild and gentle or thorough in their operation according to the dose, they are the favorites of the present time.

They cure all disorders of the Stomach, Liver, Bowels, Kidneys, Bladder, Nervous Diseases, Loss of Appetite, Headache, Constipation, Indigestion, Dyspepsia, Biliousness, Fever, Inflammation of the Bowels, Piles and all the derangements of the Internal Viscera. 25c a box—sold by druggists.

BE SURE TO GET "RADWAY'S" Send a letter stamp to DR. RADWAY & CO., No. 22 Warren St., New York, for "Facts and Truth."

Great Physician now is near, the sympathizing Jesus."

AUNT CARRIE.

Ruth, Ark., Feb. 25.

DEAR AUNT CARRIE:—I write you a few lines telling you I am glad the children are allowed room in your good paper, which I think will be interesting to us little folks as well as beneficial. Papa takes your paper and I like always to read it, but I like to read it better since the little cousins have been writing. Papa and mama are members of the Methodist Church, South. We have no Sunday-school, but I hope we will have one when the weather gets a little warmer. I am a little girl 13 years old, and I like to go to Sunday-school. I am the oldest one of mama and papa's children. We are seven in all—three girls and four boys. Hoping this will not be dropped in the waste basket, I close.

Your niece,

EDITH L. JONES.

Do you remember, Edith, what the little girl said about "We are seven?" Some were in heaven, but still they were seven.

AUNT CARRIE.

Morning Noon Night
Good all the time. It removes the languor of morning, sustains the energies of noon, lulls the weariness of night.

Hires' Root Beer
delicious, sparkling, appetizing.

Don't be deceived if a dealer, for the sake of larger profit, tells you some other kind is "just as good." It is false. No imitation is as good as the genuine Hires'.
OPIUM and Whiskey Habits cured at home without pain. Book of particulars sent FREE. M. WOODLEY, M.D., 1411 Main St., Little Rock, Ark.

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We Make 'em.

Prices as Low as Consistent With Quality.

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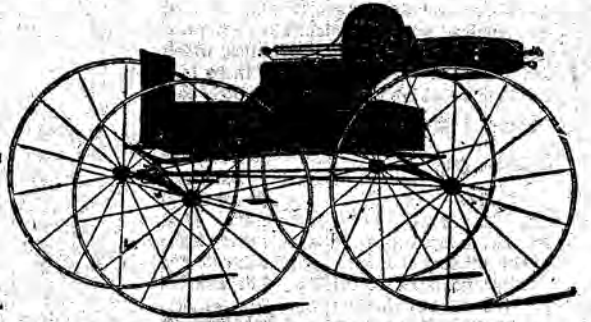
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ARKANSAS METHODIST.

THURSDAY, APRIL 21, 1892

OBITUARIES.

COMER.—William Jasper Comer was born in Lawrence Co., Tenn., Jan. 8, 1851, and died at his home near Pettus, Ark., March 20, 1892. Bro. Comer had been an honest "seeker" for some time. During his last illness he found peace and died triumphantly. He leaves a devoted wife and three children to mourn his death, together with many friends—God bless the sorrowing ones. Bro. Comer said he saw his two little children who had preceded him; said they had come to accompany him "home." May the lonely ones live that those angel spirits may linger near their dying couch and lure them to a world of undying joys above.

J. W. F. SCOTT.

TYLER.—Rev. B. C. Tyler was born in Tenn., March 20, 1810; moved to Arkansas when a young man; died Feb. 12, 1892. Bro. Tyler professed faith in Christ in early life and was licensed to exhort soon after the close of the late war, and a few years later was licensed to preach, and continued a faithful worker in the local ranks until death—preaching in remote places as well as at the churches. He loved the doctrines of the Church and was a liberal supporter of its institutions. He loved to talk about religion and old-time Methodism. His aim was to go higher in divine life. He loved to talk of heart purity. He was heard to say in his last words, "Just waiting the will of the Master; ready to go at any time." His wife, who had been his helpmeet for over fifty years, preceded him four months to the glory land—united again, never to part.

J. W. VANTREASE.

DRUMMOND.—Robert Drummond was born in Bradley Co., Ark. Sep. 16, 1875. He was a son of J. T. and Mary E. Drummond. He was a sprightly boy, took great interest in his books and in the Sunday-school, and learned very fast. When two years old he had a severe congestion, and was never really well and stout afterwards. When about nine years old he was attacked with rheumatism, and was a great sufferer for seven years, bearing all with remarkable patience. For two years previous to his death he was confined to his room. He was always glad to receive company, and always enjoyed the visits and prayers of God's ministers. He departed this life Feb. 24, 1892, in his 17 year, at his home near Warren, Ark. Four brothers and one sister, all older than himself, had gone before, leaving with his death only two behind with their parents. These dear Christian parents have more in heaven than on earth. May God bless them. Sorrowingly,

SAMUEL N. BURNS.

COKER.—Mrs. Elizabeth Coker died Jan. 14, 1892, in the 61st year of her age, at her home in Marion Co., Ark. Soon after the war Sister Coker was baptized into the communion of the Christian order, but a few years later, being dissatisfied, she sought and found the God of salvation at the altar of the M. E. Church, South, in which Church she spent the last twenty years of her life. During her last sickness she did not manifest a desire to get well, but rather to depart. A few nights before her death Rev. I. N. Linton and this writer talked with her of death and her hope in Jesus. Her faith was not vigorous, but she was resigned and trusting, even through the valley of the shadow of death. We sang and prayed with her and the Lord encouraged her to rejoice in Him. Every one knew and loved Grandma Coker. The writer conducted the burial service which consisted in reading St. John 2: 1-46, singing and prayer, with a few practical remarks and kind words, after which we tenderly laid the body in the silent grave to await the call from the Resurrection and the Life.

N. W. PLYMATE.

JENNINGS.—On Saturday evening the 2nd inst., we buried Mrs. Julia A. Jennings, who died the evening before at the home of her son-in-law, Dr. B. S. Medlock, Collegeville. She had lived in this world 73 years and a few months, and for more than fifty years was a member of the Methodist Church. She had out-lived all her family; the last one, Mrs. Dr. Medlock, died a year ago. In the death of her daughter Sister Jennings felt a sense of loneliness come over her that tried her faith to the utmost. Like

INVALIDS

Gain rapidly in health and strength by the use of Ayer's Sarsaparilla. This medicine substitutes rich and pure blood, for the impoverished fluid left in the veins after fevers and other wasting sickness. It improves the appetite and tones up the system, so that convalescents soon

Become Strong

active, and vigorous. To relieve that tired feeling, depression of spirits, and nervous debility, no other medicine produces the speedy and permanent effect of Ayer's Sarsaparilla. F. O. Loring, Brockton, Mass., writes: "I am confident that anyone suffering from the effects of scrofula, general debility, want of appetite, depression of spirits, and lassitude will be cured

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Ayer's Sarsaparilla; for I have taken it, and speak from experience." "In the summer of 1888, I was cured of nervous debility by the use of Ayer's Sarsaparilla."—Mrs. H. Bennett, 6 Middle St., Pawtucket, R. I.

"Several years ago I was in a debilitated condition. Other remedies having failed, I began to take Ayer's Sarsaparilla, and was greatly benefited. As a Spring medicine, I consider it invaluable."—Mrs. L. S. Winchester, Holden, Me.

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Dr. J. C. AYER & CO., Lowell, Mass.
Sold by all Druggists. Price 25¢; six bottles, \$1.50.

many old people she feared she would become helpless and be in the way in her old age, which was a cause of discomfort to her. This mental trouble she made known to Dr. Medlock, who assured her that he would care for her as long as she lived, and that all her wants should be supplied so far as he was able, and thus assured she committed all to God and waited for the end, which came in the evening of the first day of April, when suddenly under a stroke of paralysis her spirit was freed from its earthly tenement and she went to join those gone before her in the heavenly home. Mrs. Jennings was one of the quiet, unobtrusive sort of Christians—never talked much about herself, and never talked about anybody else—but lived a straight-forward Christian life, enjoyed the services of the Church and has entered upon an existence that knows no ending.

A. HUNTER.

CARR.—Mary A. Carr, daughter of Rev. Michael and Luema Israel, was born in Lawrence Co., Ark., July 22, 1874; moved to Greene Co. in 1878; professed religion and joined the M. E. Church, South, under the ministry of Rev. J. R. Edwards in 1888, and was happily married to John Carr 1890 by Rev. J. D. Riddle. She leaves a little babe three weeks old and a sorrowing husband and grief-stricken mother to mourn their great loss. She was a consistent Christian, kind and affectionate, and obedient to her mother and step-father; was loved by all who knew her. She will be greatly missed in the Church, the Sunday-school, community and home circle. While we mourn that one so young and promising should be taken from us, yet we recognize the fact that our loss is her eternal gain. She died as she had lived—in the pure atmosphere of heaven. She repeated the prayer her mother taught her when but a little child. The funeral service was conducted by the writer in the presence of a host of weeping friends. The sorrowing ones have the prayers and sympathy of all.

J. W. WATSON.

Crowley, Ark.

AIKEN.—In the death of Sister Martha S. Aiken another of the old landmarks of Methodism has been removed. She died at her home in Hot Springs Jan. 5 of the present year. I first knew her at Batesville in 1849 or '50. Then with her husband she lived in Little Rock for a time and for over thirty years she has been a resident of Hot Springs. She has been a widow for the last ten years and has maintained an enviable Christian character through all these years. Born and reared in Tenn., she came to Ark. with her husband, who was much afflicted for many years, yet she so managed as to keep a good support for those dependent upon her and a small patrimony for kindred who survive. Her relatives are Mrs. Judge Medlock of Collegeville, Ark., and Dr. John Baggett of Washington, D. C. Sister Aiken was a consistent and devoted member of the M. E. Church, South, for nearly fifty years. She was beloved by a large circle of friends. Kind hearted and charitable, she was ever the friend of the poor and no one turned from her empty-handed who came seeking alms. She died as she had lived—a Christian. Her beautiful life an example for all and her death a triumph over the grave, where she now sleeps peacefully waiting the glories of the resurrection morning. She lived sixty-five years.

ANDREW HUNTER.

EDWARDS.—The subject of this sketch, Hugh Edwards, was born in Monticello, Ark., Aug. 14, 1866, and died at the same place March, 1892. Bro. Edwards united with the M. E. Church, South, in Nov. 1876, and lived a consistent member of the same up to the time of his death. He leaves a wife and two children, a widowed mother, one sister and two brothers, with a host of friends to mourn his death. He was a kind husband and father, a good neighbor and a good man. Quiet and unobtrusive in his manners, unostentatious in what he did, but always ready to help the needy and distressed. Quietly he lived, quietly he died, but with the Christian's hope. Many will miss the familiar face of Hugh Edwards, but who can picture the sorrow of the loving wife, who leaned upon him as her stay and comfort through the years of their married life, but now left to fight life's battle alone, and with the sole responsibility of the helpless little ones so suddenly bereft of a father's strong arm and tender, loving care. Blessed is the Book that reveals to us that those who die in the Lord are neither dead nor lost; that we may meet them again if we will; and that the eye of a merciful heavenly Father watches over the widow and orphan. At the funeral service a large company of friends and acquaintances assembled. A long procession followed his remains to the last resting place. His body sleeps, awaiting the resurrection morn. May God sanctify his death to the good of all, and grant the bereaved ones the consolations of grace.

Monticello, Ark.

WISE.—William H. Wise was born in Hernando, Miss. in 1848; moved to Jackson, Ark. in 1870, and departed this life at Weldon, Ark. Dec. 24, 1891. He was married to Miss Maggie Godby of Miss. She departed this life Dec. 27, 1883, leaving five children, some of whom are members of the Church. Oct. 23, 1885 he was united in marriage to Miss Fannie Moore of Jackson, Ark., with whom he left one child, a little girl. Bro. Wise professed religion in the 53rd year of his age, and joined the M. E. Church, South. Worldly influences and conditions afterward rendered him careless respecting his vows; but his daily life gave evidence that he never lost his faith in Christ. He was strengthened in the gospel and power of God at the protracted meeting held near his home last September. He discharged the duties of the Church as steward. He was kind and gentle, and won the esteem of all who knew him, and merited a good name, which is rather to be chosen than great riches. His house was a home for the preacher and his family; "we shall know them



Short and sweet

—your hours of labor when you use *Pearline*. Without *Pearline*, you may work hard and do much; with *Pearline* you will work less and do more.

Pearline saves your clothes in the wash, and your temper in the washing. It is the continual rub, rub, rubbing, over a wash-board in the old way with soap, that wears your clothes and makes hard work.

Pearline is the new way, and does away with the rubbing. It is as safe as it is sure; be sure to get *Pearline*—nothing else, and you will be safe.

Beware

Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as *Pearline*." IT'S FALSE—*Pearline* is never peddled, and if your grocer sends you some thing in place of *Pearline*, do the honest thing—send it back, 242 JAMES PYLE, New York.

Beware of Ointments for Catarrh that Contain Mercury.

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally, and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free. Sold by Druggists, price 75c. per bottle.

TO ADVERTISERS

The circulation of THE ARKANSAS METHODIST is fifty per cent larger than that of any other paper, religious or political, published in Arkansas. Advertisers should make a note of this.

No OTHER Sarsaparilla has the merit by which Hood's Sarsaparilla has won such a firm hold upon the confidence of the people. No OTHER combines the economy and strength which make "100 Doses One Dollar" true only of Hood's Sarsaparilla.

No OTHER possesses the Combination, Proportion, and Process which make Hood's Sarsaparilla peculiar to itself.

Hood's Pills cure Sick Headache.

The cost of the 24mo. cloth-bound Hymn Book compels us to withdraw it from the books offered in our letter to the preachers, January 1.

Sick-Headache? BEECHAM'S PILLS will relieve.

If you want anything from our Publishing House send the order to us, and not to the Publishing House. The Agents of the Publishing House request you to send all orders to

BENNETT & THORNBURG.

Increase the appetite by the use of Ayer's Cathartic Pills. They cause the stomach, liver, and bowels to perform their functions properly, do not debilitate, by excessive stimulation, and are not irritating in their action. As an after-dinner Pill they are unequalled.

The reason that we can sell an Organ or a Piano so cheap is, not because the instruments are inferior, but because we are content with a very small profit on them. We only desire to fairly cover the expense of advertising them.

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

A new edition of Mrs. Thornburgh's Infant Catechisms has just been published. The first edition sold rapidly and was highly commended by those who used them. It has been revised and improved. Send for a few and try them, only 40 cents a dozen.

BENNETT & THORNBURG.

REMOVAL.

B. T. Willis has moved his popular barber shop from 205 West Markham street to 203 West Second street (Turner & Gans building), where he will be glad to have all his friends come to see him. He does first-class work, and has No. 1 Baths.

THE WISE IMPROVED COTTON SEED.

The above seed are so well and favorably known in this State that an extended notice is now unnecessary. Our claim that they yield from 42 to 45 pounds per acre is well substantiated by the fact that they have been so thoroughly proved by the best farmers of the State, further comment is unnecessary. We have only two car loads, and parties who wish them should order at once. Price: 1 bushel, \$1.25; 3 bushel bags, \$3.50; 10 bushel lots, \$1.10.

Special Notice: To parties who will agree to sell us these seed back next fall at \$25 per ton we will furnish the seed now at \$1.00 per bushel in any quantity over 30 bushels. Address W. L. THOMAS, Gen'l Agent, March 10, 1892. Little Rock, Ark.

If you think of buying an organ for your parlor or for your church, send to us for a catalogue. We will sell cheaper than the cheapest and guarantee satisfaction.

BENNETT & THORNBURG.

POINTS OF SUPERIORITY.

THE METHODIST SEWING MACHINE Has the latest design of bent wood-work, with skeleton drawer cases, made in both walnut and oak, highly finished, and the most durable made. The stand is rigid and strong, having brace from over each end of treadle rod to table, has a large balance wheel with belt replacer, a very easy motion of treadle.

The head is free of plate tensions, the machine is so set that without any change of upper or lower tension you can sew from No. 40 to No. 160 thread, and by very slight change of disc tension on face plate, you can sew from the coarsest to the finest thread. It has a self-setting needle, and loose pulley device on hand wheel for winding bobbins without running the machine.

It is adjustable in all its bearings, and has less springs than any other sewing machine on the market. It is the quickest to thread, being self-threading, except the eye of the needle. It is the easiest machine in changing length of stitch, and is very quiet and easy running.

Attachments accompanying each machine are as follows:

One ruffler, with shirrer plate, one set of 4 plate hemmers, one binder, one presser foot, one hemmer and feller, one braider foot, (all interchangeable into hub on pressed bar.) One tucker, one quilting, one plate gauge, one slide for braider, one can (with oil), one thread cutter, six bobbins, seven needles, one large screw driver, one small screw driver, one wrench, one instruction book.

WARRANTY.

Every machine is fully warranted for five years. Any part proving defective will be replaced free of charge, excepting needles, bobbins and shuttles.

Address Bennett & Thornburgh.

SELF HELP. With Illustrations of Character, Conduct, and Perseverance. By Samuel Smiles. 12mo. Illustrated. \$1.

One of the most helpful books in the English language for young people who have a mind to live to some noble purpose. It is a perfect treasure-house of encouraging examples gleaned from the wide field of biographical literature, all tending to impress the truth that "heaven helps those who help themselves."

OUR CHURCH. By Rev. Josephus Anderson. 18mo. Revised Edition. 50 cents.

A manual, setting forth in a plain, practical way the polity and doctrines of the Methodist Episcopal Church, South, and the duties required of its members.

PAPERS FOR THOUGHTFUL GIRLS. By Sarah Tytler. 16mo. Illustrated. 60 cents.

In this admirable book the author has exhibited rare good sense, little short of genius, in presenting in popular style a great many things the value of which thoughtful girls will be quick to discern and apt to utilize.

POST OAK CIRCUIT. By a Member of the Red River Conference. 16mo. 60 cents.

One of the richest, rarest, and rarest books ever issued from our press. In all our literature there is nothing like it. It is a picture gallery in which every one is sure to recognize an acquaintance. As the editor observes, "unless we are mistaken, old Avarice himself will read it with interest, shut it up, wipe his eyes, and—open his purse."

ONE CENT is all it will cost you to learn how you may positively and promptly cure Catarrh, Asthma, Hay Fever, Bronchitis, La Grippe and Consumption. From the same source you may learn a perfect and pleasant remedy for Indigestion, Constipation, and Mental and Physical Prostration.

Do you want this valuable information?

Simply buy a postal card and send to the undersigned at either address given, and a Manual of Specific Oxygen, giving full information, together with testimony of many wonderful cures, will be promptly mailed you.

Specific Oxygen is not a patent medicine.

It is an honest home treatment.

It is the only medicated Oxygen.

Separate Specifics for Catarrh and Hay Fever.

It is prescribed by Physicians.

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THE SPECIFIC OXYGEN CO., NASHVILLE, TENN.
Or, 510 Broadway, Omaha, Neb.; 413 Broadway, Chicago, Ill.; 34 1-2 Alabama St., Atlanta, Ga.; 429 E. Broadway, Louisville, Ky.

Short time only 1 will send my Electric Belts and Trusses

DR. JUDD'S On 6 Months' Trial

If You Wish Health, Address DR. C. B. JUDD, Detroit, Mich.

ELECTRIC BELT

On 6 Months' Trial.

My Electric Belts are the lightest, simplest, most durable, and generate five times more electricity than any other. Superior to any Box Battery made. A Battery and Belt combined, and produces sufficient electricity to produce a shock, and should be used by male and female, old and young. As much of a household necessity as sugar, tea and coffee. Not only a cure of diseases but also a preventative.

BUTTE CITY, MONT., Jan. 16, 1892.—Within the last eighteen months we have taken in over \$1,600 for Judd's Electric Belts and Trusses, and have never had a single complaint, but have had many compliments passed upon them.

Reference, Banks and Mercantile Agencies.

D. M. NEWBRO DRUG CO.

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Successors to BEAL & FLETCHER,
WHOLESALE AND RETAIL GROCERS

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Goods Sold as Low as the Lowest.

Give us a Trial.

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Do You Eat?

NEW FIRM, NEW GOODS, NEW PRICES.

We step to the front and claim your patronage, because we have the quality of goods you want and will sell at figures to win your patronage. Quick delivery and courteous attention at all times.

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Fones Bros. Hardware Company,

WHOLESALE AND RETAIL DEALERS IN

HARDWARE,

Iron, Nails, Cutlery, Axes, Cooking and Heating Stoves
Avery & Sons' Plows, Oliver
Chilled Plows, Rubber and
Leather Belting

Our stock is both large and complete; having a resident buyer in New York, we are enabled to compete with any market.

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CARL & TOBEY CO.,



WHOLESALE GROCERS
Nos. 405 and 407 E. Markham St., LITTLE ROCK, ARK.

DICKINSON HARDWARE COMPANY.

Hardware, Machinery and Stoves.

An Elegant Line of Cooking and Heating Stoves, Base Burners.

Ranges, Etc. Granite Iron Ware, Coal Hods, Etc.

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WHOLESALE AND RETAIL DEALERS IN

Milk, Cream and Every Description of Dairy Product,

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Hotels and Families Supplied. Telephone 417

Metal Tipped. **EVER READY DRESS STAY** Will Not Cut Through.

See Name "EVER READY" on Back of Each Stay.

Acknowledged the **BEST DRESS STAY** On the Market

Made with Gutter Percha on both sides of steel and warranted water-proof. All other stays are made differently and will rust. Beware of Imitations. Take none but the "Ever Ready."

Manufactured by the YPSILANTI DRESS STAY MFG. CO., Ypsilanti, Mich.

FOR SALE BY ALL JOBBER AND RETAILERS.
SPECIAL MODEL DRESS STEEL CO., 74 Grand St., New York.
DEPOTS: BROWN & METZNER, 535 Market Street, San Francisco.

ARKANSAS METHODIST

THURSDAY, APRIL 21, 1892.

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

WHAT DOES THIS MEAN?

Within the last month the immense business of King's Royal Germetuer Co. has been more than doubled and large orders are pouring in from all directions. On Feb. 20th L. L. Lyon & Co., of New Orleans gave them a cash order for seven thousand and two hundred bottles to be delivered at once.

It means:

1. That when such men as General Longstreet, General Turner, Governor Hubbard, Colonel Avery, Rev. W. G. E. Cunningham, Rev. J. B. Hawthorne and Rev. Sam Jones try a medicine and give it their unqualified endorsement, the people believe them.

2. That Germetuer has done all that its most ardent friends have declared it would do.

3. That it has mastered La Grippe, Rheumatism, Dyspepsia, Nervous debility, Insomnia, Kidney troubles, Asthma, Summer complaints and Catarrh, wherever it has been tried.

4. That the discovery of Germetuer is the most valuable contribution that this century has made to medical science.

As a spring medicine it has no equal; it invigorates the stomach, aids digestion, tones up the system and thus brings health and happiness. In this respect no other remedy can compare with it.

Germetuer is not a nauseous compound, but as pleasant to take as a glass of lemonade; the patient loves it and looks forward with pleasure to the time of taking it.

For sale at \$1 per bottle by all druggists.

—MANUFACTURED BY—
King's Royal Germetuer Co.,
ATLANTA, GA.

The Grip Surrenders.
Sonora, Ky., March 22, 1892.

Rev. H. T. GAINES, M. D.
Dear Sir—If you remember my father, Rev. W. W. Lambuth, M. D., of Caseyville, ordered your medicine for me, and I am happy to say it cured me. I have told others of it, and they are inclined to try it. Enclosed you will find check for two dollars, for which please send your medicines with complete instructions, to "Mr. Joe Allen, Sonora, Hardin county, Ky." Please send as soon as possible. He is quite poorly and has been under the weather a good while. I shall recommend your cure to all who may need it.

Your friend,
(Mrs.) J. B. DYER.

The following is a list of those completely cured in Owensboro, some of two years standing:

R. C. Fugues, wife and daughter.
J. B. Piles, and wife.
J. F. Hill, and wife.
J. T. Atchison, wife and daughter.
Rev. H. T. GAINES, and mother.
My mother lives in Mississippi. I was called home, she having been given out to die. At once began this treatment and in one week she was up.

Rev. H. T. GAINES, M. D., Owensboro, Ky.

I have a remedy that will cure the grippes entirely, leaving the system clear of the disease. It matters not of how long standing, whether two years or one day, I speak from experience, and can furnish the most reliable testimony in Jeffersonville, Ind., where I was stationed last year; also in Owensboro, Ky., where I now live. It will only cost you *Two Dollars*, the medicine furnished. It does not cure I will refund your money.

Address, Rev. H. T. GAINES, M. D., Owensboro, Ky.

WANTED

A position as Principal of a high school for the fall of 1892, by a first class man of twelve years' experience in teaching, with the very best testimonials of ability and character.
Address S. B. S., Box 115.
BELL, BUCKLE, Tenn.

SONG BOOKS.

We have on sale Triumphant Songs, Prayer and Praise, and our own Hymn and Tune Book.

GOOD LUCK.

Dr. Price's Cream Baking Powder is often called the Good-Luck Baking Powder.

Owing to the fact that good luck always attends the use of Dr. Price's, it is not essential to use it the moment it is mixed nor is it required to have the oven always just so, as in the case with ammonia or alum powders. It is not luck after all, but the exact accuracy and care exercised in the preparation and combination of all the ingredients of Dr. Price's Cream Baking Powder. Competent chemists are employed to test the strength and purity of each ingredient. Nothing is trusted to chance. Hence, it is always uniform in its work.

House wives never fail to have "good luck" in making most delicious bread, biscuit, pastry and cakes that remain moist and sweet. Only Baking Powder that contains the white of eggs.

Dr. Price's Cream Baking Powder is reported by all authorities as free from Ammonia, Alum, or any other adulterant. In fact, the purity of this ideal powder has never been questioned.

Camden Dist. S. S. Conf.

All persons attending the Sunday-school Conference at Waldo, will be given a special rate, over the "Cotton Belt Route" of one and one-third fare for the round trip. Tickets will be on sale May 3 and 4, good to return until May 6. This arrangement extends from Faldyce to Lewisville.

J. A. SAGE.

Waldo, April 11.

C. M. R. CIRCLE.

EDITOR ARKANSAS METHODIST:—Rev. Z. M. Williams, A. M. of St. Joseph, Mo. is the newly elected Secretary of the Cross-Bearer's Missionary Reading Circle. This organization was established in Missouri in 1890, and is doing a good work in educating the Church on Missions. Its methods are worthy of study. Pastors and officers of Woman's Missionary Societies would do well to look into C. M. R. C. methods. For Hand-Book and further information address Rev. Z. M. Williams, Sec'y, St. Joseph, Mo. Yours Sincerely,

M. L. GRAY.

Salisbury, Mo., April 13.

A Popular and Prosperous College.

Students from 22 States entered the Commercial College of Kentucky University, Lexington, Ky., the past month. For circulars, address WILBUR F. SMITH, Lexington, Ky.

WARNING ORDER.

In Pulaski Chancery Court. Elizabeth Burnett, Plaintiff, vs. S. N. Burnett, Defendant.

The defendant, S. N. Burnett, is warned to appear in this court within thirty days, and answer the complaint of the plaintiff, Elizabeth Burnett. April 2, 1892. J. J. Hicks, Clerk. Sanders & Watkins, Sols. for Plff.

Do not wear impermeable and tight fitting hats that constrict the blood-vessels of the scalp. Use Hall's Hair Renewer occasionally, and you will not be bald.

OXFORD BIBLES.

We can supply our patrons with Oxford Teacher's Bibles at lowest cash prices. Send for catalogue.

Now is the time to take a good tonic medicine. Hood's Sarsaparilla possesses the greatest merit, and is a popular favorite.

Send all orders for books, Sunday-school supplies and periodicals to us. Remember the Agents of the Publishing House request you to do this. They say you will save money and avoid delay by doing so.

BENNETT & THORNBURG.

If any pastor desires to try to sell an organ or two, or a few sewing machines and thereby make a little something, write to us for catalogues and commissions.

BENNETT & THORNBURG.

TEACHERS WANTED.

Methodist. Address Southern Teachers' Bureau, Winchester, Tenn. Send stamp.

TWO CHOICE BOOKS.

A CHRISTIAN'S SECRET OF A HAPPY LIFE. By Hannah Whitall Smith. A new and enlarged edition, revised by the author. 250 pages, 75cts. "We are delighted with this book. It reaches to the very core of Christian experience, and is eminently experimental in its teachings."—*Baptist Weekly*.

"The book is so truly and reverentially devoted to its spirit that it disarms criticism."—*Interior*. "We have not for years read a book with more delight and profit. It is not a theological book. No effort is made to change the theological views of anyone. The author has a rich experience, and tells it in a plain and delightful manner."—*Christian Advocate*.

FIFTY YEARS AND BEYOND, or Old Age and How to Enjoy It. Fifth edition. A book of incalculable value as well as interest to all who have passed the meridian of life. "The selections are very precious. Springing from such numerous and pure fountains, they can afford but a healthful draught for every aged traveler to the great beyond."—*Witness*.

Price, bound in rich cloth, 400 pages, \$1.00. Presentation Edition, gilt edges, \$1.50.

Spitting on Church Floors.

Mr. Editor:—This dirty, filthy custom needs a severe rebuke, and if you will publish this it will get it right in the eye. Some people think they have a patent right to spit and spatter all over a church—the floor, the walls, around the ends of the pews—and their patent never runs out. No, it is transmitted from father to son, from mother to daughter. Phew! Ugh! Spit spatters and spatters, take warning and quit it. You have no right, civil or social, by nature or religion, to besmear God's house in any such way. As much as I a. hor dogs at church, I can stand a dozen of those noisy beasts better than I can these tobacco squirts and snuff dippers in the house of God. It's ungentlemanly, indecent, low, nasty, dirty, filthy, and if there is anything any worse than all these combined, it is all that and more too. Men and women who do this, hereafter and henceforward, leave your quids and mops out of doors; and better still, leave them out of your mouths forever.

OBSERVER.

Church Extension.

Abstract of receipts and work of the Board of Church Extension of the M. E. Church, South, for the fiscal year ending March 31, 1892:

RECEIPTS.

On General Account: From assessments, \$33,382.61; special donations, \$1,799.63; sale of tracts, plans, etc., \$204.55. Total receipts by General Board on General Account, \$35,386.79; retained from assessments by Conference Boards (estimated), \$38,382.61; total payment by the Church on General Account, \$68,769.40.

On Loan Fund Account: For Andrew Loan Fund, \$428.16; Kavanaugh Loan Fund, \$110; G. W. D. Harris Loan Fund, \$5.90; Faine Loan Fund, \$135.75; Morrison Loan Fund, \$972; Moses U. Payne Loan Fund, \$1,004.75; A. B. Bowman Loan Fund, \$200; Mrs. L. B. Stetler Loan Fund, \$793.60; Fletcher Wilson Loan Fund, \$3,841; total cash paid by the Church on Loan Fund Account, \$7,001.15. Total cash paid by the Church this year on all accounts, \$75,770.55; total last year, \$72,917.85. Increase during the year, \$2,852.70.

PLEDGES.

For Church at Lebanon, Oregon, taken at Ark. Conf., \$26; for Church at Monterey, Mexico, taken at N. C. Conf., \$756; for Church at Rouse, Colo., taken at North Miss. Conf., \$31.50; for Church at Rouse, Colo., taken at North Miss. Conf., \$27; total of Pledges secured during the year still unredeemed, \$840.50.

WORK.

The General and Conference Boards helped this year 427 Churches, paying them \$87,089.46; last year helped 387 Churches, paying them \$82,729.42. Showing an increase of 40 Churches and increased payments, \$4,360.04.

ONLY FOUR UNPAID APPROPRIATIONS.

With \$651 in addition to what we have in our treasury at this time we can pay all outstanding appropriations, new and old, absolute and conditional, foreign and domestic, made by our Board.

OUT OF DEBT.

The Board has also paid all its expenses of every kind to this date, and is literally free of debt.

PARSONAGES.

By order of the last General Conference the Woman's Parsonage and Home Mission Society has assumed the work of the Woman's Department of Church Extension, and it was detached from the work of this Board October 9, 1890, except that after appropriations have been made by that Society it turns the money over to us for disbursement upon the execution of proper legal papers.

The ladies have done a noble work this year, and will make a full report of same.

Your Brother very truly,
DAVID MORTON, Cor. Sec'y.
Louisville, Ky., March 31, 1892.

FIELD NOTES

JONESBORO C't.—We are getting along very well this year so far. The Church is improving on all lines and our congregations are good. The Baptists, Presbyterians and Campbellites are all organized, here and are doing what they can, but Methodism is in the lead, and is climbing higher. But we are not selfish and as we go forward we help others to come on after us. Our second Quarterly meeting was held embracing the second Sunday in this month. Our P. E., Bro. J. C. Ritter, has on hand and fully at himself. He just captured everybody and some of the brethren said that they didn't think they would ever like another P. E. as they did Bro. M. Smith, but they believe now that they do. This was one of the best Quarterly meetings that I have ever attended. There were 21 official members present. God bless THE METHODIST and give it a place in every Methodist family, for those that take it stick close to the Church and support the ministry.

JOHN ENDOR.

April 15.

MACON HILLS C't.—On the 9 and 10 insts. we held our second Quarterly meeting for this circuit. Bro. Evans, our P. E., was on hand promptly and held the reins of the Conference well in hand, as one "to the manor born." We had a full attendance of stewards, a favorable sign for these hard times. I have seen stewards who refused to go to the Quarterly meeting, because they had no funds to report. That is a bad sign. The Conference went on nicely, quickened by some discussions on the reports on Sunday schools and state of the Church, which gave pith to the session, point to the work, and earnestness to the membership. I consider these three potent factors in arousing a sweeping revival, which we are praying, visiting and preaching for. Bro. Evans did some good, plain, practical preaching, and the people, as well as the Conference, were well pleased with him. Our finances were far behind what they ought to have been; yet I think at the close of the year we will not be ashamed of our record. A man of earnestness and

33 per ct. difference.
Royal Baking Powder,
Strongest, Purest, Most Economical.

Certain baking powder makers are publishing falsified extracts from the Government reports, with pretended analyses and certificates, wherein an attempt is made to compare their baking powders with the "Royal," or making bogus tests from house to house, their obvious purpose being to counteract the recent exposures of the inferiority of their own goods arising from their impurity, low strength, and lack of keeping qualities as shown by the Government chemists and others.

As to whether any of these baking powders are equal to the "Royal," the official tests clearly determine. When samples of various baking powders were purchased from the grocers, and analyzed by the United States Government Chemists and the Chemists of State and City Boards of Health, the reports revealed the fact that the "Royal" contained from 28 per cent. to 60 per cent. more leavening strength than any other cream of tartar baking powder and also that it was more perfectly made, of purer ingredients, and altogether wholesome.

As these powders are sold to consumers at the same price, by the use of the Royal Baking Powder there is an average saving of over one third, besides the advantage of assured purity and wholesomeness of food, and of bread, biscuit and cake made perfectly light, sweet, and palatable—advantages not to be had in the use of the low grade, cheaply made baking powders that contain lime, alum, and other impurities.



vim has a good field here, and his cultivating powers will be called into requisition every day. There were no Church Registers here when I came on the work; not even a list of the membership. No pastoral visiting had been done in several years, and hence, the work was in a state of utter disorganization. Now we have two Registers and will have another shortly, and then complete the work of reorganization. We now have 67 names enrolled and about five more who have been members, yet to place on the register. I have been kindly received by the people and as kindly entertained at their homes. I am forming an attachment for this people, that I believe will grow with my growth and strengthen with my strength. Especially is it so with the young people, in whom I see such possibilities for development. May the Master aid me in bringing others to Him.

G. W. DUNCAN, P. C.

April 12.

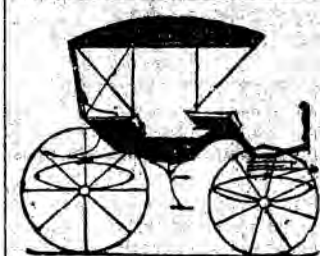
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