

The Arkansas Methodist.

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

BY BENNETT & THORNBURGH.

"Speak Thou The Things That Become Sound Doctrine."

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THE WORLD FOR CHRIST.

The world belongs to Christ and He has a right to claim His own. The world needs Christ and ought to have an opportunity to receive Him. He has commanded us to go and take it in His name and we should obey our marching orders. Prophecy foreshadows the triumph of the gospel and our plans must be adjusted to the glorious vision. The "all power" promised by the Father to the Son is promised by the Son to His disciples. Pentecost is the type and model of Christianity, the crowning proof of the resurrection of Christ and a demonstration of the dynamics of the gospel. Eighteen centuries have laid their contributions at the feet of the Son of man. Who can contemplate the history and outlook of Christianity without a thrill of joy? Jesus sailed upon the sea of Galilee, Paul traversed the Mediterranean, Coke crossed and recrossed the Atlantic, but God's messengers are now sailing upon all waters to all continents and all islands. It required the miracle of tongues to make the gospel understood on the day of Pentecost, but now the gospel has been put into over three hundred different languages and dialects. The learning of Greece, the power of Rome and the bigotry of the Jews formed a triple alliance against the first disciples; but now Christianity represents the learning, the wealth and power of the great nations of the earth. The twelve apostles have become millions, the seed of Abraham are as numberless as the stars. Religion, no longer confined to a small section of Semitic people, has taken hold of the greatryan races and through them is to conquer the earth.

Commerce is fast becoming the hand-maid of the gospel, as the gospel has proven itself to be the best promoter of commerce. The iron bands of trade are uniting States and nations in the fellowship of common interests, and facilitate not only exchange of products, but interchange of ideas and transfer of population. If God fixes the bounds of our habitation, may we not see in the outgoing missionaries to all lands, and the incoming of a diverse population from all lands, a providential purpose to give the gospel to all people? He is sending the gospel to some and sending others to the gospel. Whatever view our statesmen may take of the immigration question, one thing is certain, the heart of the American Church has gone out after other people, and other people have turned their eyes to this fair land, and a continuous stream of population is hurrying in upon us. So far as we are concerned it is more important that we save those who come to us than those to whom we go. The coversion and assimilation of the foreign population of this country is one of the most pressing obligations upon Protestant Christianity.

We are living in "a grand and awful time." The present is the sublimest period in the life of the world. Individuals and nations are developing under new conditions, and are begirt with perils, opportunities and responsibilities, both fearful and glorious to contemplate. God seems to be preparing us for the last scene in the drama of nations. The more we study history in our search for the philosophy of events, the more clearly does it appear that great men are the pivots upon which the destiny of nations turns. In this view there is a grandeur and significance about the lives of such teachers as Confucius, Zoroaster, Socrates and Mohammed, and about such conquerors as Cyrus, Caesar, Alexander, Napoleon and Washington. They stand out in the track of time as distinct and imperishable as the pyramids in the valley of the Nile. But the world has passed beyond these men. Another man challenges our attention. Christ Jesus is or should be the cynosure of all eyes. He must be supreme everywhere. He is the great Teacher, the world conqueror, the organizing force among nations. We are slow to grasp the meaning of Paul's declaration, "He is before all things and by him all things consist," or that other wonderful statement, "Christ is all and in all." We accept the historical Christ, the man Christ. We admire his teachings and feel that we ought to follow Him, and that somehow we must look to Him to take us safely out of this world into a better. But do we apprehend as we ought that every spot of earth, every dollar, every person, every talent, every nation belongs to Christ? His title to this world and all that is therein is written with the blood of his own veins and stamped with the great seal of the skies. His teaching is the substance of all truth, and the foundation of all

jurisprudence; his precepts the truest economics; and his name, the only name given under heaven whereby we may be saved. He is as necessary to the life of nations as to that of individuals.

He is not one of many gods, but the one true God. Christianity is not one of many religions, but the only one of all. The Exhibit of Religions, the Pantheon of gods to be had at Chicago is an idea more heathenish than Christian. "What agreement hath the temple of God with idols? What concord has Christ with Belial? What part hath he that believeth with an infidel?" If Christ is God there is none other beside Him. If Christianity is anything it is everything. It has no rival, makes no compromise, needs no apology, but shines forth like its author, "the fairest among ten thousand and the one altogether lovely." An exhibit of decaying superstitions and exploded faiths might be a curiosity, but an exhibit of religions is a mockery and a sham. There is but one religion worthy the name—the religion of Christ. Thank God it is pushing its way into all the earth, changing manners, customs, laws, institutions, character and destiny. It is the mightiest moral and spiritual force among the nations. If Great Britain and America will use aright their great opportunity, the conversion of the world is assured. These greatest and richest of the nations, the bulwarks and propagandists of the Protestant faith, can plant the tree of life in all the earth under the life time of a generation.

When will we find out the value of the gospel? When will we see that money used to dispel the clouds of ignorance and superstition, to destroy idolatry and sin—to ennoble character, and to promote peace and good will among men, is the realization of its highest function? "The world for Christ," said the now ascended Marvin as he was about to make the circuit of the globe. "The world is my parish," was the motto of the founder of Methodism. "Go into all the world" is the imperative of the great commission. "God so loved the world that he gave his only begotten Son" shines like a morning star in the firmament of revelation. A world-wide conquest is the demand of the hour. "I am debtor to the Greeks and the barbarians" is the statement of ministerial obligation. "I am with you always, even unto the end of the world," is the inspiring promise of Him who has all power in heaven and in earth. "All the world" and "every creature" are the specifications of the commission. What a command! Millions of money and thousands of men it requires, but the command is God. Methodism should empty her treasures at the foot of the Cross and send her men and women with sharpened sickles into the harvest fields of the nations.

SIDNEY H. BARRECK.
Searcy College, Feb. 27.

SABBATH OBSERVANCE.

DEAR BRO. BENNETT:—I notice that in writing about Sabbath observance your correspondents emphasize freight trains, but say nothing about passenger trains. I ask, why should passenger trains run on Sunday? I was once talking with a brother about a preacher riding on the Sunday trains to meet his appointments. He said he thought the end justified the means. Well, it looked this way to me, for illustration: I am preaching to the people at station A. In the morning to keep the Sabbath day holy; but I want you R. R. men to go to work at headquarters and run out a train for me to go down to station B. to preach to the people there. In the evening to keep the Sabbath day holy. And I want my postmaster to be at his place so that I can get my mail, when I get through with the morning service (I once had a postmaster to say to me, "I wish the people did not want their mail on Sunday; I would like so much to go to Church.")

Now, the running of this one train requires hundreds of persons to go to work. Machine shops, post-offices, express offices, ticket offices, baggage, street cars and hacks. All these have to have attention. Little boys with Sunday newspapers, dime novels, fruits and cigars. And, added to all this the hundreds of men and boys at the stations waiting for the train—some to kill time, others waiting for their Sunday paper, while others are anxiously waiting for business letters.

Now, we may say, all this will go on if I stay at home; true, but am I not lending my influence to these evils when I patronize the Sunday train? And does not the whiskey man use the same kind of argument for his business? Remember the

Sabbath day to keep it holy; six days shalt thou labor and do all thy work. Can the R. R. employ keep this commandment? or, does God's word make special provision for R. R. work?

I. B. AIRHEART.
Lonoke, Feb. 28.

MAKING HISTORY AND OTHER ITEMS FROM MISS.

Some one has suggested that Mississippi in the adoption of her new Constitution, has solved the race problem. If this be so, then Mississippi has been making history of late; for this race problem has baffled the wisdom of political economists and statesmen. The work of the convention providing a new Constitution was watched with interest from the standpoint of other States. A member-elect to the legislature of Arkansas, sometime last year, wrote to a gentleman in Mississippi who was a member of the Constitutional Convention, desiring a copy of the Journal of our convention. The Arkansas statesman wanted to see the proceedings by which the Mississippi statesmen arrived at results.

This new Constitution is a remarkable document in one or more particulars, specially so, in what was called the "suffrage" law. To be a qualified voter now in Mississippi, one, if not able to read, must at least be able to understand and explain some clause in the Constitution, when read to him. It is also required that the voter's name shall be registered four months prior to an election. This latter condition, perhaps more than the "understanding clause," will reduce the number of voters in a given election. Out of about 147,000 colored men old enough to vote, not more than 10,000 were qualified to vote in the last presidential election. And of the more than 100,000 white men of voting age, more than 30,000 were practically disfranchised. Thus it may be seen that "our brother in black" is well nigh eliminated from politics in Mississippi.

As to the cause of temperance and prohibition, to use the language of a zealous Swede, who was reported many years ago to have sung of temperance,—"De cold water army's advancing." Our last legislature was swept and shaken by an anti-whiskey sentiment, as by a cyclone. Laws of such stringency were enacted, and with such severe penalties annexed that whiskey men seemed ready to concede the doom of their traffic in Mississippi. A great victory for prohibition was lately achieved in Columbus, one of our first-class towns of about 5,000 inhabitants. The movement was begun by a few Christian Temperance women, who with a sublime courage and with faith in God, started out to close the saloons of the town, by petition to the city council. Rev. George S. Inge, championed their cause, aided by other ministers. The whole community was stirred, feeling ran high, and the battle waxed warm. Whiskey was strongly intrenched. The saloon men and friends of whiskey stubbornly contested every inch of ground. But the godly women and friends of temperance were determined, and steadily gained ground until at last a great victory was won. We should lift our hats to these noble women. Most, if not all, the saloons in Mississippi are believed to be on their death beds.

Rev. George S. Inge mentioned above was converted at one of Sam Jones's meetings six or eight years ago, joined the ministry soon after his conversion, and after a time began the work of an evangelist. He was a young man of culture and splendid mental endowments. These with flaming zeal and a consecrated spirit he carried into his work and preached and labored with marvelous results. Many will read with sorrow the report of his sudden death, which occurred two days ago in Memphis, Tenn. His ministerial career was brief but brilliant and successful.

Public sentiment favoring the evangelist hies on and grows apace. It is rampant in the minds of the masses inside and without the Church. Like the flood above the tops of the highest mountains, it prevails above the heads of departments, ruling elders and Bishops. George Stewart located "for enlargement," and continues a strong lieutenant to Sam Jones. J. B. Culpepper located and continues the work of an independent evangelist. He recently closed a successful meeting in Birmingham, Ala. and is now doing a grand work in Columbus, Miss. Sam Jones and George Stewart have lately held a great meeting in Memphis, Tenn. Thousands crowded to hear them, and multitudes were turned away for

lack of room. Last year these two noted evangelists, conducted a meeting in Macon, Miss. of great power and success; gracious results attended and followed; many were converted and turned to the Lord, and many in the Church were quickened into a higher and more consecrated spiritual life. Visiting this town soon after the meeting and mingling with the people, I could see on every hand the high water marks of salvation's mighty flood.

While the Church is considering the question, "how to reach the masses," the evangelist is already preaching Christ to them and multitudes are being turned to the Lord. Where is the historic genius and wisdom of the Methodist Church, that she fails to recognize, as providential, the present phase of evangelistic work, provide for it in her economy, and so utilize it as to secure from it the best results?

T. C. WIER.
Starkville, Miss., Feb. 24.

ITEMS FROM MISSOURI.

Missouri Methodism is alive. Evidences of vitality are seen on all lines. Revivals have blessed many of our more important charges, in all three of our growing Conferences. St. Louis is setting the other large cities of our country an example worthy of all commendation. All the leading Protestant Churches recently united in a vigorous effort to reach all classes with gospel truth. Many souls were converted and many Churches took on new life and zeal. The spirit of brotherly love was everywhere manifest and the oneness of our faith and hopes showed forth. No evangelist was employed—the city pastors took the lead and much permanent good resulted. Our own Churches were at the lead and shared largely in the fruits. At First Church Dr. Caradine is still preaching the gospel of full salvation, as believed and taught by our "second blessing" brethren. Whatever may be said of his theory, one thing is manifest, great crowds wait on his ministry, many souls are converted and many make public professions of entire sanctification. To the credit of our "second blessing" people, he it said, tobacco, whiskey, cards, dancing and the theater, are all abandoned by those who accept the theory and claim the experience. If our people, ministers and laymen, were all regenerated and consecrated, less would be said against any man's theory of holiness and many more among us would strive for the higher attainments. For one I am in favor of all theories and all efforts that tend to the deliverance of the Church from worldliness. One thing is certain, we all need the baptism of power, the anointing of the Holy Ghost, for special service. If my brother is not altogether agreed with me, as to how, when and by what means this baptism is to be obtained, that is a small matter. As I see it the work of purifying and cleansing comes when all things pass away and all things are made new. Beyond this and conditional upon this very work, wrought in us, we receive power after that the Holy Ghost is come upon us." We need to tarry until this comes.

We have just closed a most fruitful revival here in Lexington. Our pastor, Rev. W. J. Carpenter, is one of the strongest and most fearless preachers in Mo. He was ably assisted by Rev. W. M. McMurry of the Mo. Conference. Forty-five souls claimed conversion and about fifty will be added to the Church—many excellent young men and women and some of our older and most substantial citizens among them.

Our educational interests are in much the same condition that obtains throughout the Church. The one thing needful is money for buildings and endowment. Central College at Fayette, after forty years of struggle for life, has only \$110,000 in endowment, and just now is making a strong appeal to Missouri Methodism, for the means to put up a much needed additional building. Central Female College here at Lexington, after twenty years of excellent work under great difficulties hasn't a dollar of endowment. Besides, the buildings are wholly inadequate to meet the demands. We have 107 boarders and could have as many more, if we had the room for them. These are our two leading colleges. They belong to and are controlled by the three Conferences, jointly. They are doing most excellent work for the cause of Christian education. It seems that our wealthy people are unwilling to invest money in the brains and hearts of young men and women. We have a great many little imitators of the late Jay Gould. Too many love money for money's sake. We are hoping and praying for better things.

Next June our State Educational convention meets here in Lexington. Quite an interesting program has been arranged. Bishops Galloway and Hendrix are both down for addresses, and we hope to inaugurate a new era in our educational work.

The death of Rev. Boone Keeton touched a great many Missouri hearts. He was converted and licensed to preach in this county. The son of a poor widowed mother, his early life was full of toil and suffering. Helped to a classical education by our noble hearted Dr. W. B. Palmore, he became one of God's chosen vessels. His young life went out while it was yet day, but God knows what is best. May a kind providence be over the dear woman, who so tenderly cared for him during the last years of his humble life. What a sacred charge our Conferences have in providing for the widows and children of our ascended brethren.

Missouri will do her part in paying the missionary debt. The apportionment to the Southwest Mission Conference was \$3,270.00. At our Conference session in September, after an appeal by Dr. W. R. Lambuth, followed by an address by Bishop Galloway, under the leadership of Dr. W. B. Palmore, our Solicitor, more than \$4,000.00 was secured in cash and good subscription, all to be paid on or before March 31, more than half of this amount has already been paid. The Board can safely count on the Southwest Missouri Conference for \$4,000. The Missouri and the St. Louis Conferences under the leadership of Drs. Pritchett and Finney will pay every dollar asked of them. Will the Arkansas Conference do so well? This debt ought to be paid and our regular collections increased at least \$100,000 this year. Our preachers ought to preach more on the duty and grace of giving. There is nothing that brightens and helps the Christian life more than cheerful giving. Our prayers are needed, so is our money; the one is as needful as the other. Neither can be effectually done without the other. We have prayed long for the conversion of the heathen. It is well, let us keep on praying. Not less praying, but more giving is what is wanted.

THOS. M. COBB.

Lexington, Mo.

FROM NASHVILLE.

TO THE ARKANSAS METHODIST:—The B. Fay Mills meeting was held at the Tabernacle in Nashville, Feb. 9-26; regardless of rain, snow, sleet and mud the congregations were large and often the tabernacle would not hold the thousands who flocked to hear the word so earnestly preached. Of the thirty-four sermons he preached I heard over one-third; I sat near him and watched him very carefully. His sermons are all short, simple Scriptural presentations of practical truth chiefly to the Church, urging the necessity of consistent, consecrated Christian character and conduct. While he never named the "second blessing," he impressed preachers and people with the truth that the Bible requires holiness of heart and life in order to great usefulness, if not to entrance into the kingdom of God. Sermons were preached to mothers, young people, non-church members and men only, and often admission was by ticket and thousands came to each special service. Great good must result from the meetings. Pastors of seven different denominations of Christians were on the platform and took part in the services. Priests of the Episcopal and Roman Catholic Churches were not on the platform. Dr. S. A. Steel reports that the rector of the largest Church of the former was willing to take part in the movement but was prevented by his people.

Mr. Mills is certainly a master of assemblies and methods. He excels as an organizer and executor. His self-control and control of others reminds me of a great general in a successful campaign. He inspires the people to trust in God's word implicitly. His sermons average thirty-five minutes. None are allowed to enter the tabernacle while prayer is offered or the singing of solos, or to retire during the same, unless sick. Great reverence for the word and worship of God is enforced. I never saw a collection taken. Soul-saving seemed to be the one object of the earnest man. Three days before he left, during his absence, envelopes were distributed by the ushers and the statement made that all he and his assistants would receive for services rendered would be voluntary free will offerings made by the hearers enclosed in the envelopes. I like that method. Fifteen hundred are reported by the papers to have signed cards, giving their address and choice of Church or pastor, declaring

"henceforth I desire to lead a Christian life." By request of Mr. Mills ten to twenty pastors are conducting meetings at their respective churches this week, and if more souls are not garnered as the result of the seed sown at the tabernacle the fault will be with the pastors and people.

I attended the funeral of Mrs. Major Dale of the Salvation Army at our Tulip Street Church last week. According to the testimony of Dr. J. B. Erwin the pastor of the Church, during the five or six years of his pastorate in this city, he has met no other woman that has accomplished so much for Christ and the salvation of souls as that devout, consecrated woman. I never attended a funeral service that impressed me more. A few years ago I attended a service in East Nashville conducted by the pioneers of the Salvation Army. My candid conviction was that "the Army" was not needed here and that its work would fail. The pastors of our three leading Churches here now are giving to the Salvation Soldiers hearty support and cooperation. They and their best officials and members recognize the fact that the Salvation Army is doing a work that our Churches will not do. Why is it thus with Methodist people? Mrs. Major Dale was mobbed and arrested on Boston Common a few years ago, while doing a work for which she was greatly honored by our leading citizens in Nashville. Whatever God wants a woman to do she ought to be honored in doing regardless of Boston culture or Southern conservatism.

My old army friend, Dr. A. T. Goodloe writes: "The manuscript of some Rebel Relics has been recently put in the hands of the printers." Dr. Goodloe made a true and faithful soldier during the great conflict. Having made notes of what he saw he is prepared to publish facts for this generation. I kept a daily journal of my observations in the army, from 1861 to 1865. On motion of Drs. Young and West, our Preachers' Meeting requested me, some years ago, to publish Reminiscences of my army life. But I only entered the army thinking that I could do more for the salvation of souls among the soldiers than I could with the women, children and old men at home, and my last entry in my journal was that I never expect another so large and fruitful field for usefulness as among the Southern soldiers. Now the time with me is short. What I do I must do quickly. I am for peace, everywhere, with everybody, all the time and in everything. Am opposed to all contention and conflict in the Church and country. If I ever write a book it will be in the interest of "Peace on Earth, Good Will Among Men."

S. M. CHERRY.

Near Vanderbilt University, Nashville, Tenn., March 5.

DISTRICT CONFERENCE.

The Fayetteville District Conference will be held at Prairie Grove May 18-21, Bishop Wilson presiding. The Conference will convene at 9 o'clock Thursday, and the opening sermon will be preached by Bishop Wilson at 11 a. m.

V. V. HARLAN.

Springdale, March 6.

A CALL FOR UNITED PRAYER.

Jesus said, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in Heaven." The Scarritt Bible and Training School stands to-day a grand testimonial to the fulfillment of this precious promise. In the beginning, when it seemed an impossibility, there were those who agreed to ask it of the Father; and step by step its needs have been brought to Him and what was asked "on earth" has been done by the Father in Heaven.

Now once again have we agreed touching that we shall ask. Money is needed to pay for furniture and to meet other expenses, but more than all for the Endowment Fund that the school may be maintained, so we are asking God for a special blessing on the Easter services, that the people may be led to make a large offering, larger than ever before, that His name may be honored by their liberality making His work to prosper. Will not every member of the Woman's Missionary Society join us in this prayer league and make that petition daily until Easter? and ask her pastor to make public prayer for it every Sunday? Thus adding faith to faith we will be strong to prevail. "According to your faith" is God's measure for His gifts, let us expect great things from Him and show our faith by our works.

MISS MARY HELM. } Com. on
MISS BELLE H. BENNETT, } Easter
MISS S. C. TRUEHEART, } Services.

ARKANSAS METHODIST.

THURSDAY, MARCH 9, 1893.

ARK. CONFERENCE MINUTES.

The Arkansas Conference Minutes are now being sent out as fast as I can mail them. If any who subscribed should fail to receive what they paid for, and will kindly inform me, I will gladly correct all mistakes. Brethren who did not pay will please remit the amount of their subscription to me at once. Any who desire Minutes can order of me at ten cents a copy. I will be glad to exchange for the Minutes of other Conferences. We have a neat book.

W. B. JOHNSON,
Springdale, Ark.

ELIZA BRADSHAW DODGE.

Text of the Discourse Preached by Pastor T. C. Barrett of the First Presbyterian Church at Mrs. Dodge's Funeral, Friday, February 24, 1893.

"Who can find a virtuous woman? for her price is far above rubies. The heart of her husband doth safely trust in her. She openeth her mouth with wisdom; and her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children rise up and call her blessed; her husband also, and he praiseth her. Many daughters have done virtuously, but thou excellest them all." Prov. 31: 10, 11, 26, 27, 28, 29.

The readers or epitaphs have observed that none but the good die. It is difficult for the hand of affection to inscribe upon the tomb of departed friends and loved ones anything save sentiments of the highest esteem, and such as bear testimony to their virtues. The deepening dust is precious in our sight, and we would not have it desecrated by making its last resting place a spectacle of contempt and derision to curious eyes.

But while there is a temptation to speak better of our friends in their death than in their life, there are those whose characters are not enhanced in a truthful judgment by transition. What we pronounce over their cold clay we could as justly have said of them while they lived, attracting us by their noble traits, and blessing us by their useful and godly lives. We have received inspiration from their example, as we have walked in the life and warmth of their elevated lives and enjoyed the fellowship of their faded spirits.

All Christians, even, have not illustrated in the same way and to the same degree the beauty of redeemed humanity; nor have all enjoyed the same opportunities or been able to improve them. Nature and grace have made conspicuous their gifts only here and there in chosen vessels. God makes choice of His instruments and fits them for their work. Their honor lies in the faithful execution of their task, not in the superiority of their gifts. To honor those whom God has honored and who have honored him is the dictate of all right instinct.

God has given us the best exhibition of the finer touches of nature and the beautifying power of His grace in Christian womanhood. It is seen in Sarah and Hannah, in Deborah and the Marys, and in the multitude who have rocked the cradle of pious heroes, reformers and benefactors in every age of the church and State. Here has ever been the most prostrate form at the altar's feet, and the most exultant gaze in the triumphant procession that follows the victories of His cross. Destined to be dependent, he has cast herself with fuller confidence and firmer hope upon the promises of the gospel, and she has athered up into her experience the best of the strength and help they afford. Her natural reliance urges the more strongly into faith that works by love and purifies a heart. She is hence everywhere conspicuously the foremost in devotion to the Savior and in labors of love for distressed humanity. She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy.

The impress of Christian womanhood may be traced in every place where love has dispensed its riches, charity has extended its help, or sympathy has breathed its prayer. Denial and sacrifices are tokens her presence. She is the first to cheer the clouds of sorrow, and the eye of mourning. Her ear the first to catch the wail of woe, her hand the first to soothe the pain of care. In her own household she is the last to think of self, first to think of others. Industry and frugality are her handmaids. "She looketh well to the ways of her household, and eateth not the bread of idleness. Her children rise up and call her blessed; her husband also, and he praiseth her."

She is not selfish. She lives not for herself. She has an interest in the community, and will help to bear its burdens. She will feed the widow, and comfort the orphan. And not least, all the Church is her delight, at would become of the Churches for our godly women? Who spend ceaseless care and night and prayer for Zion, when it is clothed in death? Who will make religion so much a chief concern? Religion is eminently the refuge of woman. Church is her abode. It is inseparable from her work in de-

votion to her home. Its worship, inspiration, holy joy and peaceful communion are the undergirding of her strength for the toils and anxieties at the hearthstone. The one does not exclude the other, but they blend in harmonious union to make her the faithful wife and mother, and to place upon her head the crown of true and noble womanhood. Of such a woman, we say, with Solomon, "Many daughters have done virtuously, but thou excellest them all." Favor is deceitful, and beauty vain; but a woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands; and let her own works praise her in the gates." But whether we look for the moulding and sanctifying influences which form such characters except to the Gospel of Christ? Without its regenerating power, what are earthly homes and human relationships? Without its constraining love, what is human love? Without its comfort and support, what is human strength? Without its new life, what are all the virtues that adorn this earthly life? It makes our earthly homes a foretaste of Heaven and weaves anew the bridal wreath for our sainted mother's bier. All to Christ we owe. The seed of the woman has bruised the serpent's head.

Thus far I have written a truthful epitaph in mere outline of Eliza Bradshaw Dodge, born March 8, 1826, died February 23, 1893. She was a Christian from her childhood, showing decided marks of piety at an early age, and for forty-eight years was an active member of this Church, walking in the way of righteousness with her husband, who, for more than forty years, has been an honored ruling elder in this Church. Through the majority of its history, she has been closely identified with the work and welfare of this organization. She was one of its earliest members, and, at her death, the eldest female in it in point of membership.

For it her tears have fallen,
For it her prayers ascended,
To it her cares and toils were given,
Till toils and cares were ended.

For many years she was a member of the choir, and upon her devoted, chiefly the conduct of the music, which duty she performed with much care and delight. The Church was above everything to her, not of itself, but as the institution of God for the perfecting of the saints and the gathering in of redeemed souls. The care of a large family did not contravene her obligations to God. Religion with her was not an emotion, but a life. Her faith was firmly rooted and her hope the anchor of her soul. The service of God was woven into the daily life of her family. The word of God was a text book, and family prayer the morning and evening sacrifice. It is not surprising, therefore, that all her children are in the Church of Christ.

She has been prominently connected with every important movement in the development of the life of this Church. The Priscillian Society, composed of the younger ladies, was the outgrowth of a class of girls, whom she had gathered together as a band of Christian workers. She has been President of the Foreign Missionary Society and Ladies' Society for Church Work almost uninterruptedly from their inception, and, if I mistake not, was the originator of them both. She was, until hindered by infirmity, President of the Ladies' Auxiliary of the Y. M. C. A. of this city. She held the same position on the Board of Lady Guardians of the Jane Kellogg Home for Old Ladies. She was the first President of a ladies' temperance society in this city, and, I believe, of the State, to which work she was most ardently attached. She was almost a life-long teacher in the Sunday-school, and to that work she gave her best thought and effort. In all these relations she was a wise and trusted counsellor, a diligent and prayerful worker, and a humble child of God. Her influence was widely felt beyond the limits of this city. Her catholic spirit made her the trusted friend and co-worker of all who love our Lord Jesus Christ. To fully estimate the achievements of such a life, or to write down its important details, were impossible. Many who sat under her instruction received from her lips and her example the most impressive and effective lessons in vital piety. She has been a spiritual mother to many. She has sheltered, clothed and fed the friendless and homeless. Many laborers in the cause of Christ have found rest and encouragement under her hospitable roof. With her the missionary spirit was a ceaseless passion. Early missionaries to the Southwest found a temporary home in her house. She believed that the gospel is for all the world, and labored to propagate it.

Now her labors are ended, and she has entered into rest. Having fought a good fight, finished her course, and kept the faith, she has received the crown of righteousness. Well done, thou good and faithful servant! It is needless to say the pastor as well as her family, the community and the Church, will sadly miss her. She has departed to be with Christ, which, for her, is far better, but upon whose shoulders will the mantle fall?

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FIVE GIGANTIC SOCIAL INIQUITIES.

Under this heading in a recent issue of the Southern Christian Advocate, Dr. James H. Carlsle, President of Wofford College, S. C., had a timely article, from which we copy as follows:

A few weeks ago, at a gathering of English ministers, Rev. Hugh Price Hughes said that society in England is threatened by "five gigantic and intolerable social iniquities—drunkenness, gambling, impurity, war and mammonism." As these evils are not bounded by State lines or ocean lines, they threaten American society no less than they do our brethren of the old world.

Let us look for a moment at the first and last in the black list, drunkenness and mammonism. They are alike in some respects, while differing in others. Neither one seems at first view to break the letter of any of the ten commandments. Mammonism and covetousness are not exactly the same. We may imagine a man as loving too well the money which is honestly his own, while he may not covet the money belonging to another. The New Testament says covetousness is idolatry. In this view, of course, it breaks a leading commandment.

It is not easy for a man to confess himself a drunkard. It is not easy for a man to confess that he was drunk on any given occasion. There is something very deceptive in this vice; it so blunts the intellectual power that the victim does not always seem conscious of excess. If he is, there is still a more deceptive influence on the moral instincts, so that, knowing his error, he is still willing, even anxious, to deny it with all solemnity. John Keble encouraged his people to confess freely to him as their spiritual adviser. But of two hundred who professed to lay before him their besetting sins, he could recall only two who confessed a dangerous love of money. It seems that of one hundred professors of religion only one may be expected to confess this easily besetting sin. The "ninety and nine," with fatal ease, take it for granted, without debate or self-examination, that in so far as this great cardinal sin is concerned they are "safe in the fold." Who knows of a case where a Church member was tried for mammonism? At what "love feast" or "testimony meeting" has a brother persistently bewailed his sinful love of money? Drunkenness is palpable, provable, and can be made the basis of a trial. Perhaps trials of this kind should be more numerous than they are.

Mammonism is of spiritual origin. It has its springs in our spiritual nature. Love of liquor is at once a spiritual and a fleshly sin, having its deep springs in both parts of our mysterious nature. Public opinion is largely responsible for the prevalence of both sins. When a man climbs up in a way to a certain belt on the hill of mammon, there is often a disposition to forget the manner in which the fortune was made and give undue importance to the fortune itself. This, of course, must lead men to aim, by all possible ways, to take the nearest road to material success. And society treats with too much indulgence many usages which lead immediately to drunkenness.

Love of strong drink seems to link itself mysteriously with the laws of descent and to reappear in descendants. Perhaps something similar may be the case with a passion for money.

Gambling partakes of the nature of both the vices we have been considering. It is in part love of money, and it is also love of strong excitement. The extent of this evil just now over Christendom is phenomenal. A late writer says that more than ninety per cent. of all the business done in "Wall street" and in the "New York Produce Market" is purely fictitious, having no material base! "Surely this must be a gross exaggeration" is the instinctive cry of the uninitiated reader. The same writer says that the aggregate sum of all stakes put up on race courses in 1892 was about five millions, but the entire sum that was lost or won by bets on these races was more than four hundred millions!

There is a cemetery (or potter's field) of history into which Providence has swept decayed nations. Which of these five gigantic evils will be famous as being the chief cause of the degradation, disintegration, corruption and hopeless ruin of the great American republic?

There is a narrower view of this painful subject, which is worth a moment's thought from the parent whose eyes may light on this article. You have bright boys and girls just learning to read or to hear read, the stories of The Advocate. What is there in the atmosphere, the business or the amusements of your home which may open a door and pave the way for these children, in a few years, to be swept in by the great procession that crowds these five thoroughfares of ruin?

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BEHOLD THE LAMB OF GOD.

The above is the title of a book written by Rev. R. H. Withers, D. D., of the Little Rock Conference of the M. E. Church, South. The author is original in his line of thought, and shows much research into the word of God. The leading thought pursued by the author, is to establish the fact that the atonement was the focal point of human salvation, and that none were brought into its full realization until the actual death of Jesus Christ and that those who lived previous to his death, who lived in keeping with the light that they had were justified in a legal sense, but did not, and could not enjoy the love of God shed abroad in their hearts by the Holy Ghost, as all the faithful do after atonement has become a fixed fact. But we will not give other specimens of the author's theory; we suggest that all the preachers and the reading laymen procure this book and read it carefully and prayerfully. The writer of this has read it several times, and every time with profit. I am surprised that the book has not had a greater run; it seems to me that there ought to have been an urgent demand for the second edition before this time. I regard it as a wonderful little book. Its style is captivating, its arguments conclusive and its contents instructive. The author has endeavored to illuminate the elements of the Calvinian theory that attaches to our Methodist theology, so far as divine foreknowledge and imputed righteousness are concerned. In a word the book is one of merit, and highly creditable to its author.

B. G. JOHNSON,
Mineral Springs, Feb. 27.

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FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

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J. R. Florida of Tenn. took 100 orders in twenty days. H. R. Taylor of Texas reported: "I have worked three days this week and sold 37 copies of 'Character Sketches.'" Rev. U. W. Jarrell of Texas says: "I never saw such enthusiasm over any book before." Rev. Thos. Aaron of Texas says: "I have not lost a single subscriber in two weeks' delivering." J. M. Henderson of Alabama writes: "I am having splendid luck. Have made eight calls and sold seven books my first day." Prof. J. H. Boone of Georgia writes: "I have canvassed before and after school just eight hours and sold sixteen copies, ten of them morocco." Mr. G. W. Leachman of Kentucky writes: "I sold thirteen copies my first day." Rev. J. V. R. Waldrop of Louisiana writes: "I have canvassed one day and sold fifteen books, eleven of them being full morocco binding." Rev. J. A. Sage of Arkansas says: "It is a good thing. It sells." T. B. Elsey, Ozark, Ark., says Oct. 10, 1892, "I sold 10 copies in ten hours."

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HERE AND THERE.

Grippe and bad weather kept us from going out of this city as much as usual during the last two months, and we have not published any notes of the visits we did make. In Jacksonville C't we spent the last Sunday in January, preaching in the morning at Cabot and at Austin in the afternoon. Saturday night we heard Rev. W. A. Pendergrass, P. C., deliver a strong and helpful sermon, his first at Cabot. Church and pastor appeared mutually pleased. Our Sunday school there is under the faithful superintendence of Bro. J. H. Jones, with whom we shared cheerful hospitality. The good ladies there deserve much credit for the tasteful ornamentation of their church. In Miss Pearl Wright, age 14, they have a charming organist, and at Austin their favorite organist is but little older—Miss Mabel Jackson, daughter of Bro. Duncan Jackson, formerly of Searcy. Our venerable friend, Rev. L. D. Webb, is again junior preacher on the Jacksonville C't.

The first Sunday in February we spent in Brinkley, preaching morning and evening for Rev. J. B. McDonald, who had made a very favorable impression and was working diligently to have our new church there ready for use by the first Sunday in April. With the hearty co-operation of his members, including three local preachers, Revs. T. J. Brickell, T. H. Howard and C. M. Manly, we anticipate a forward movement under Bro. McDonald's zealous pastorate. We were very comfortably entertained at the Brinkley Hotel and shared gracious hospitality in the pleasant home of Rev. T. H. Howard.

In Helena we spent most of Friday and Saturday, Feb. 3 and 4, in attendance upon the Helena District Preachers' Meeting, which was quite fully reported by Rev. W. C. Davidson in our issue of Feb. 9; but we now say we were much pleased to see Rev. M. B. Umsted, P. E., and his co-laborers carefully planning for brotherly co-operation in holding protracted meetings in the various charges. They are praying and working to make this year memorable for revival power and religious progress in the Helena District. We were much gratified to learn Helena station had extended a very cordial reception to Dr. M. B. Corrigan, who was then succeeding admirably with cheering outlook for this year's work. In his social intercourse and pulpit ministrations he was growing rapidly in the esteem of his congregation. With Rev. H. M. Cryer we were very hospitably entertained by Mrs. Sallie Barnett, widow of the late W. S. Burnett, who was for many years editor of the Helena World, daily and weekly. We are specially indebted for transportation to the President of the Midland R'y, which is much the quickest route between Brinkley and Helena, and must become the favorite route with travelers between this city and Helena; as they can leave here at 2:40 a. m. and reach Helena in about six hours.

In Batesville, Sunday Feb. 26, we had the privilege of preaching to large and appreciative congregations—at 11 a. m. for Rev. R. S. Deener at First Church, and at night for Rev. J. R. Edwards at Westside Church. Bro. Edwards has started well in his new charge and is quite hopeful of a fruitful year. In the third year of his pastorate at First Church Bro. Deener still draws large congregations, and is fully meeting the high expectations of his cultured audiences. Many of his hearers think he is excelled by none and equalled by few of his age, as a brilliant and forceful preacher. In the duties of his pastorate he is admirably aided by a strong corps of true and efficient workers. His Sunday school is prospering under the faithful management of Bro. C. W. Maxfield, who has been superintendent more than ten years consecutively; and the song service every Sunday at 8:30 p. m. has been for fifteen years under the wise and enthusiastic leadership of Bro. John W. Glenn, a Christian gentleman of noblest type. In his charming home we enjoyed delightful hospitality, and accepted a very cordial invitation to make him a visit for rest and recreation, when

we may have leisure (if ever) for such a luxury.

HELPING FUND.

Two years ago many generous friends made contributions to our Helping Fund to send this paper one year to needy yet worthy persons, who much desired the paper but could not pay for it. Thus in many homes lonely hearts were kindly cheered by the weekly visits of a religious paper, while the benevolent donors had the sweet comfort of knowing it is more blessed to give than to receive. But within a few months we have received orders to remove from our subscription list the names of many poor persons, some of them very poor widows, who sadly expressed their deep regret to be deprived of the great pleasure and benefit they had enjoyed in reading their Conference paper. Some of their letters, if published, would excite feelings and tears of sympathy from many of our Christian readers. In all such cases we really think the paper should be continued from a Helping Fund contributed by generous friends able to aid in this benevolent work, which is so helpful to its beneficiaries. We solicit, therefore, contributions of money for our Helping Fund, that we may send this paper at one dollar a year to poor and deserving persons, who can not pay for it. We will publish the names of contributors, send them receipts for money given, and then use it faithfully according to the wishes of the donors. If they so desire they may designate the needy persons to receive the benefit of their generous gifts, and the paper will be sent in such cases at the Helping Fund price, \$1 a year. In conclusion we copy just one paragraph of a letter received last week from Rev. T. G. Welch, M. D., a prominent local preacher in the Arkansas Conference:

"I see some one asks, if you are paid by the Church to run *The Methodist*? I wish the Church did have a few hundred dollars with which to send *THE METHODIST* as a missionary to our people at home. If I had \$10 to spare I could use its value in ARKANSAS METHODISTS to as much advantage in bringing glory to God and salvation to the people, as to give it for any other Church purpose. I am doing all I can to put *THE METHODIST* in every house."

FARMERS' CONVENTION.

We sincerely wish the convention of cotton growers to be held in this city tomorrow, March 10, may have a fair attendance of representative farmers from different parts of our State, and that their deliberations may advance the movement for a general reduction of the acreage in cotton this year. The depressed financial condition of Southern farmers, who are generally cotton growers, proclaims the demand for their united efforts to reduce the acreage, capital and labor heretofore devoted to cotton production, and to put more land, money and work into the production of supplies necessary for home consumption, and more profitable for marketing than cotton has been for several years. On several occasions we have copied from reliable sources plain facts and figures presenting unanswerable arguments against the bankrupting policy of Southern farmers, who have unwisely depended upon cotton to the utter neglect and exclusion of other and more remunerative industries. Last week the Jerome Hill Cotton Co. of St. Louis made the following bold and strong statement:

"The past three years' experience should convince all men, that cotton cannot be produced in the Southern States under 9c per pound; to the farmer, to pay him a profit; that is, 9c on the plantation. They came to this conclusion after a careful consideration of the results of the past three years. They are urging their friends to a curtailment of the cotton acreage and an increased cereal crop. They illustrate the necessity for this and the profit it would be to the farmers, by the statement that one of their old-time cotton shippers had visited St. Louis with a car load of 70 head of hogs, for which he received net \$1,223.50. They claim that that sale would be on a basis of 15c per pound for cotton, when the cost of the production of hogs and the cost of the production of cotton, on the present market, are taken into consideration."

Further, as the New York Cotton Exchange led in the tireless and vigorous opposition against the Hatch anti-option bill, which was finally defeated, we hope the convention will make a strong appeal to the New Orleans Cotton Exchange to abandon its method of selling cotton, as in New York, on a "basis of middling" contract, which evidently

operates to the great loss of cotton producers. Then against that method of selling we hope the convention will make a clear and strong deliverance, and ask other conventions to unite with them in the effort to secure the desired change in New Orleans, which should naturally be the chief and controlling cotton market of the United States. If Southern farmers will reduce the acreage in cotton and increase the capital and labor in other needful and profitable industries, and can then have what cotton they produce sold on the approved and only method governing in the sale of other products, as wheat, corn and meat, they will soon witness the dawn of the most prosperous era known in all the history of the South.

In conclusion we make no apology for writing upon this subject, as the direct and remote interests of our readers generally would be greatly promoted by the wise and early solution of this chief industrial problem of the South; and then all the struggling enterprises of the Church would speedily receive increased support from its members and friends, who are now really unable to render the aid they would cheerfully give.

BRIEF COMMENT.

If our count is accurate, there are in the New England Conference 238 ministers who, under the extension of the time limit, may receive the same appointment for five years. We have been interested to ascertain how many have been reappointed for the full term. We find that there are only ten.—*Zion's Herald*.

Then the extension of the time limit in the M. E. Church really extended very few pastorate in the New England Conference, which embraces an unusually large number of cities and towns.

It is noticeable that the congregations whose pastors serve them with the pure water of life, fresh from the Rock, are healthy, happy and hustling; but in those places where large amounts of philosophical decoctions and polemic soap-suds are pitched into the spring, the flocks look unhappy.—*Chicago Interior*.

While this was probably designed to rebuke or admonish many participating in the divisive controversies now agitating the Presbyterian Church, it indicates a fact worthy of thoughtful consideration by pastors in other Churches. Sermons on the cardinal doctrines of the Gospel and duties of practical godliness are generally most fruitful of good to the hearers, who need the water and bread of spiritual life.

A little girl, after rumaging through her mother's trunk came and said: "Mama, I found your religion in your trunk." She had discovered the mother's Church letter.—*N. O. Advocate*.

As a rule the possessors of Church letters long hidden away in their trunks are not letting the light of their religion shine for the help and comfort of the Lord's people. Many pastoral charges would be strengthened by the accession and faithful service of Methodists, whose Church letters are unwisely and long kept in their trunks or seldom used family Bibles.

It sounds very strangely to Presbyterians on this side of the ocean to read in the "Scotch journals" an injunction from synod that presbyteries discourage drinking usages, especially when arranging for installations.—*Presbyterian*. Still things have changed for the better. We attended a meeting of presbytery in Edinburg twenty-five years ago, when a resolution exactly in this line was voted down.—*Herald and Presbyter*.

But the Churches of this country are leading in the wondrous revolution of public sentiment against all beverage uses of intoxicating liquors. This revolution will not go backwards, for it is gaining favor and power as the years go by. The evils of the liquor traffic have become so enormous and ruinous, that patriotic loyalty to the State now demands rigid laws for its regulation and restriction, while the Churches are rapidly moulding public sentiment its favor of its legal prohibition. The fearful ruin of the accused traffic and the conserving power of the Church are steadily multiplying the advocates of prohibition. We are now living in the dawn of a brighter era for temperance and righteousness.

There are about five sects in Texas now claiming to be the Church and squabbling over the bone; meantime Methodism goes right on saving sinners and shouting glory!—*Texas Advocate*.

"Wherefore, by their fruits ye shall know them," said our Lord; and His words may be as truly and

carefully applied to Churches as to the individuals composing their membership. By this Divine test Methodism gives sufficient answer to the malignant aspersion, that it is no part of the Church of God.

The closing words of President Cleveland's inaugural address were these: "I find also much comfort in remembering that my countrymen are just and generous in the assurance that they will not condemn those who by sincere devotion to their service, desire their forbearance and approval. Above all, I know there is a Supreme Being, who rules the affairs of men and whose goodness and mercy have always followed the American people, and I know He will not turn from us now, if we humbly and reverently seek His powerful aid."

AN APPEAL.

DEAR BROTHER:—We are trying to build a Methodist church at Berryville. This is a town of about 700 or 800 inhabitants, but the Methodist Church is very weak at this place. We want to build a good house. We can get the brick put in the walls for \$5.00 per 1,000. Will you please help us in this great work by paying for 1,000 or 500 brick to be put in the wall of this church, and thus help the Church and forward the cause of Christ.

K. S. VANZANT, P. C.,
E. L. MASSEY, P. E.,
CHAS. PYRON,
GEORGE WHITSON,
J. S. MAPLES, Circuit Clerk,
W. P. GEORGE.

Signed in behalf of the Methodist Episcopal Church, South, Berryville, Ark. Send contribution to J. S. Maples, Circuit Clerk.

Berryville, Carroll Co., Ark. Having visited Berryville last August, we most cheerfully commend the foregoing urgent appeal as truly worthy of helpful responses from all who can render timely aid by making cash remittances however small. Our people in Berryville can not build a respectable church without considerable assistance, and we do not know any place in Northwest Arkansas where it is more important, that our Church should have a good house of worship. Help in this much needed enterprise.

CURRENT TOPICS.

On Saturday last, Grover Cleveland was a second time inaugurated President of the United States, his second inauguration being just one hundred years after the second inauguration of Washington. The crowds which thronged the streets were the greatest ever gathered into the city of Washington. The many thousand spectators eagerly awaited the appearance of the Presidential party on the reviewing stand; and when, at last, Mr. Cleveland stepped forward with majestic bearing, the round of shouts and cheers that burst forth were deafening. Mr. Cleveland acknowledged this hearty welcome and then began his inaugural address which consumed about thirty minutes. He dwelt with emphasis on the currency question, the evils of paternalism and the necessity of a tariff reform. At the close of his address, the oath was administered by Chief Justice Fuller and amid the booming of cannons and cheering of loyal people the President of the United States turned toward the Capitol.

Last Thursday the Indian appropriation bill was passed by Congress. As amended it appropriates \$8,595,000 to pay the Cherokees for the lands lying between Oklahoma and Kansas. Of this amount, \$595,000 shall be payable immediately, and the remaining \$8,000,000 payable in five equal annual installments commencing on the 4th of March, 1894 and ending on the 4th of March, 1898; the deferred payments to bear 4 per cent interest.

The South bound Iron Mountain train, which passed through Little Rock on the 1st, had attached to it a special car, the property of the U. S. Government and in the service of the U. S. Fish Commissioner. The car is supplied with a steam pump which is used to keep the water in the series of fish tanks in constant circulation. There are twenty-seven hatcheries in the country under the control of the Government besides several private ones, one of the latter being located at Mammoth Springs, Ark. On application, various private hatcheries are supplied by the Government with fish for breeding purposes. The object of this trip is to fill applications in Arkansas and Texas for Rainbow trout, a beautiful speckled game fish native to the waters of California. There were planted 1000 trout at the pond of Dr. Chas. E. Davis, at Eureka Springs; 600 at the pond of J. W. Scruggs at Rogers; and 4000 at the pond of W. P. Feazel at Nashville, Arkansas.

The wreck of Iron Mountain train near Hope on March 1, resulted in injuries, more or less serious to forty-two persons and death to one Negro woman. Mr. J. L. Tollis, editor of the Hope Gazette, sustained more serious injuries than any other, receiving spinal and internal injuries. From latest reports, he is improving very rapidly. The cause of the wreck was a broken rail. The engine and all other cars passed over safely, except the sleeper, which flew the track and rolling down the embankment carried all the others with it except the mail car.

The burning last week of the colored Baptist College located in this city was the work of an incendiary; it is stated that the north part of the building about the stairway had been saturated with kerosene and then fired. Two attempts to fire the building were made during the winter, but without success. Six occupants of the building met with injuries in jumping from the second story to save their lives, and it is feared one of them may die.

President Harrison has accepted a professorship in the Leland Stanford University of California, and will deliver a course of lectures on constitutional law beginning in October. When President Cleveland went out of office he settled down to practice of law and thus set a good example to ex-presidents and to his countrymen generally. President Harrison is to be greatly commended for doing the same thing. The true American idea is that the holding of position, however exalted, absolves no man from work while he is able to work.—*Ark. Democrat*.

After being reconsidered and amended the World's Fair Bill finally passed the House on Friday last. As amended the bill appropriates \$15,000 to enable Arkansas to make a creditable exhibit of her resources in the Columbian Exposition.

A terrific tornado swept over a portion of Mississippi last Friday night. It struck Marion at about 6 p. m., traveling in a northwesterly direction. Its path at first seemed about 300 feet in width, gradually widening until it reached half a mile and then narrowing till within a limit of 200 yards. It seemed as a livid ball of fire and, rushing furiously on, left waste and desolation in its wake. The havoc and damage wrought by the mad wind is incalculable, but the deaths were marvelously few in number.

Sir Henry Wood, secretary of the royal committee to the World's Fair, is now at Chicago. He says, that although England cannot make so brave a show in machinery as America can, still she will have something to exhibit in that line. In the transportation building probably the British section will be one of the most interesting. There will be a large and fine collection of ship models, among them, examples of the finest specimens of ship-building recently turned out of the British yards. There was some difficulty, however, in securing a creditable exhibit of British art; for, owners of valuable pictures were naturally reluctant to send them such a distance. But this important want has been supplied and with an appropriation of \$1,000,000 England will make a most interesting exhibit.

The Review of Reviews for March gives the following reasons for the annexation of the Hawaiian Islands to our Republic: "These islands are the key to the North Pacific. If they fell into the hands of one of the great European powers, we should be compelled to fortify our Pacific Coast and to maintain a naval force in that ocean at enormous expense. The mere fact of our firm possession of the Hawaiian group as an integral and inalienable part of our national territory, instead of making future international complications probable, is precisely what will tend to keep such complications at a minimum. We can protect our Pacific ocean commerce, guard our Western coast-line, and maintain our control of the prospective canal, at less than half the expense for fortifications and ships, if we hold Hawaii, that we should be compelled to incur without the lands in our possession. As a matter of military economy, we cannot afford to be without Hawaii."

TEMPERANCE RESOLUTIONS.

We have read a great many resolutions passed by our Annual Conferences on the temperance question. Some of these have been good, some indifferent and some very intemperate. The best production of the kind we ever saw was adopted at the recent session of the White River Conference. It is plain, pointed and sensible, in a pre-eminent degree. Among otherwise statements contained in it, there is this: "While we are in perfect sympathy with every legitimate means that can be employed for the extirpation of intemperance, we are convinced that the faithful preaching of the gospel and the administration of discipline, is the most effectual means that can be employed for the destruction of the liquor curse in our land."

This report very properly relegates every other agency than the gospel to the rear in all temperance work. We have been so slow to learn that the gospel proposes to "save from all sin" and that this "Leviathan" evil of all the centuries cannot be pulled out by the hooks of temperance societies—or even of temperance legislation. We have been slow to see that the Church is the greatest and best vehicle for the transmission of "temperance gospel." We have been rolling hand barrows labeled "I. O. G. T." and called ourselves "Sons of temperance," when the great train of God's ordained means has been left with a full head of steam standing on the side track and our investiture with the dignified title of "Sons of God" forgotten.

The world is greatly in need just now of more preaching of temperance and more preaching against intemperance, in a temperate way.

Enough has been said on the subject of "water baptism" and the "possibility of apostasy" and kindred subjects, to last at least ten thousand years more. We need preaching that will touch the misdoings and supply the needs of men now. A plain and practical gospel like Christ preached.

My observation leads me to believe that comparatively few of preachers ever preach on the subject of abstinence from intoxicating liquors. Very few give it the thought it deserves; and a small number are afraid to say anything about it for fear of giving offense. Some are so intemperate in the use of tobacco and other narcotics, that they feel that the pew does not appreciate the distinction between the sinfulness of the one and the sinlessness of the other, and so they refrain.

Arkansas has good and wholesome temperance laws. We doubt if any State has better. But men never have and probably never will be "enacted" into morality. There is but one leverage by which this world is to be raised into higher and better living, and that is the lever of the Gospel of Christ with Calvary for the fulcrum.

We, as a Church, do not need to attitudinize more. The world knows the position we are supposed to take on the temperance question. But faithful and effective preaching against an evil leaves no doubt as to our real sentiment in regard to it.

The members of God's Church universal should be a unit in the warfare against intemperance—but, are they? Not very much, in some localities, at least. Why? Largely because the temperance question has never been presented by the pulpit as a question of morals upon which there is only one side for a Christian to stand. Intemperance is scarcely ever arraigned along with larceny and arson and adultery where St. Paul put it. The pulpit does not make the Gospel—it simply announces what it is commissioned to teach as God's truth. Why should we then hesitate to preach against any or all sin? If we ourselves are guilty we had better quit the sin, or quit preaching—or both. If it is a sin to make and sell liquor, it is a sin to legalize the manufacture and sale; and who is there that would say that the Church could not prevent the traffic being legalized, if it would? How much of that responsibility rests upon the minister who never raises his voice against it? Who preaches against differences of opinion that are as atoms compared with the world of iniquity in intemperance?

Our Conference committee was right. "The faithful preaching of the Gospel" is the only solution, for even "the administration of discipline" will cease to be a large factor when the Gospel is preached.

R. S. DEENER.

Batesville, March 2.

OUR BOOK BUSINESS.

We are much gratified to be reliably informed there has been in Arkansas a large increase in the sale of books from the Publishing House of our Church, during the time of our service as General Colporters for our three Conferences in this State. By advertising we have helped to create a demand for the books, which we have generally supplied in a prompt and satisfactory manner. Besides this we have on such favorable terms furnished books to our preachers for sale in their charges, as to induce many of them to sell books for the reasonable profit to themselves as well as for the great benefit to their members. But now we must say to all concerned, that as we have to pay cash for all the books we handle we are not able to furnish them on long credit, which is not necessary where preachers sell the books for cash. Further, we do not think it is either profitable or safe for preachers to sell books on a credit here and there in their charges. For these reasons preachers ordering books to sell should arrange to pay for them on delivery, or at least in the time we cheerfully give prompt-paying agents. We are fully satisfied this course will be as prudent for them, as it is necessary for their fellow-servants.

BENNETT & THORNBURG,
General Colporters.

CHRISTIAN WORKERS.

The convention of Christian workers called by the central committee of the Parsonage and Home Mission Society of which notice has been given—will be held in St. Louis, Mo., May 9-11, 1893. This is the first meeting of the kind ever held in our Church and will be a very important and interesting occasion to all interested in city evangelization and other forms of home mission work to be done under the auspices of the M. E. Church, South. Good speakers will be in attendance and many important matters will be discussed.

Those desiring to attend can address either the secretary of the Conference—Mrs. T. M. Finney 4,028 Morgan street, St. Louis, Mo.; the President of the St. Louis Conference, Mrs. John Matthews 35 Bell Ave., St. Louis, Mo.; or Miss M. C. Lee, 3,502 Franklin st., St. Louis, Mo. Those wishing further information in regard to the matter should address, Miss LUCINDA B. HELM, Genl. Sec. 1,500 Third Ave., Louisville, Ky.

ARKANSAS METHODIST

THURSDAY, MARCH 2, 1893.

PERSONAL AND OTHER NOTES

Last week the Texas Advocate said: "Prof. J. H. Stead, son of Dr. R. N. Stead of Richmond, Va., has been elected President of Franklin College, Pilot Point, Texas. If he accepts, Arkansas will lose and Texas will gain an accomplished educator."

Rev. J. C. Ritter, E. E. of Jonesboro District, wrote March 3, that his wife was quite sick, and he feared he would miss some of his Quarterly meetings. We are sad to know she is again sick after her long affliction, and we hope to hear soon of her convalescence.

In Rev. J. E. Caldwell's recent article a typographical error made the date of the Annual Conference at El Dorado 1885 instead of 1855, the correct date.

Rev. Arthur Marston, P. C. of Elm Springs City, wrote Feb. 28: "Two of God's valiant soldiers have fallen, and gone to their reward. Rev. John A. Roach, for many years a local preacher was buried at 12 o'clock at Farmington Feb. 26, and at 3 o'clock of the same day, Bro. D. L. Brunner was buried at Robinson. I feel like crying with Elisha, 'My Father! My Father! the chariot of Israel, and the horsemen thereof.'"

Rev. De Jalm Leake orders his paper changed to Caruthersville, Mo., as Bishop A. W. Wilson has transferred him from the White River to the St. Louis Conference, and Bro. Kendall, P. E., has placed him in charge of Caruthersville and Marvin station.

The post-office address of Rev. G. W. Boyls is Atkins, Ark.

Rev. H. T. Gregory, P. E. of Batesville District, wrote March 1: "Held Calamine Quarterly meeting last Saturday and Sunday; large congregations and I trust good was accomplished. Bro. Bishop starts out well on his work. Have secured a piece of land for a parsonage; bill in for the lumber, and nearly \$100 to pay for it; will build. We want at least 1000 conversions this year instead of 100 as The Methodist stated last week."

Rev. E. R. Steel, P. C. of Richmond City, wrote March 4 this sad note: "Mrs. Augusta Eaton died at her home in Richmond, Ark., on last Thursday morning—and was buried on last evening surrounded by a host of relatives and friends. She was a Christian mother of the highest type and a beacon light in the Methodist Church, of which she has been a member for more than twenty years. We expect to miss her. A suitable tribute on her Christian life will be furnished The Methodist for publication."

The Literary Societies of Hendrix College at Conway have selected Rev. Mr. Deener to deliver the annual oration in June. The young gentlemen have thus assured themselves of an address that will be both able and brilliant.—Batesville Guard.

Judge Henry Neill, father of Congressman Robert Neill, and one of the oldest citizens of Independence county, died at his home in Greenbrier, Feb. 27, in his 85th year. As he was an honored member of our Church we expect a suitable tribute on his long and useful life.

Sending cash for two renewals. Rev. Pierce Merrell, P. C. of Booneville City, says: "We are moving off nicely with our work. The people of Booneville and over the circuit have been very kind to us. We were cordially received. They gave us a nice supper, and also 'pounded us.' Pray for us that we may see glorious results, and that much good may be accomplished this year. Success to THE METHODIST."

Referring to notice of Rev. V. V. Harlan, we may now say Bishop A. W. Wilson expects to preside at the Eureka Springs District Conference, beginning May 11; at the Fayetteville District Conference, May 18, and at the Clarksville District Conference, May 25. Then after attending the annual meeting of the Woman's Board of Missions, in Kansas City, June 1, he will be ready June 8 to preside at another District Conference, probably the Newport or Searcy. After that he

will leave for Virginia to preach the Commemorative sermon for William and Mary College, June 18. We are pleased to learn his accomplished wife will be with him at the several places visited in this State.

Sending two new subscribers. Rev. A. H. Lark of Lancaster, Crawford county, writes that last Sunday p. m. he baptized and received into our Church a lady 83 years old.

Monday p. m. we had a brief call from Bro. W. S. Knox of Searcy. He is sorely bereaved by the death on Feb. 22 of his wife, who was an excellent Christian woman. Her obituary will appear in our next issue.

Monday we had a friendly call from Rev. W. S. Kirkman, who is in good health, and living on his farm near Marche, ten miles from this city.

Ordering his paper changed from Belleville to Rover, Rev. J. W. Desha writes his family has been greatly afflicted for the last three months—which his friends will be sorry to hear.

Brother, please read again and don't forget "Two Requests" on this page. By complying with them you can easily favor both the Editor and Business Manager of your paper.

We have examined the model of Melver's One-Horse Cultivator, and we do not hesitate to say we regard it a very valuable invention. The testimonials from practical and successful farmers show, that it will meet the demand for a labor-saving cultivator. Read them.

We invite special attention to the adv. of D. S. Heltzell & Co., whom we cheerfully commend as worthy of patronage in their line. Bro. Heltzell, the senior member of the firm, is a member of our First Church in St. Louis, and has been long and favorably known in the general commission business of that city.

QUITMAN COLLEGE ANNIVERSARY

March 26, 1893.
The twenty-first Anniversary of Quitman College will be observed with appropriate exercises and preaching on Christian Education. Rev. Jas. A. Peebles, D. D., will preach at 11 a. m. and Rev. J. M. Williams at 7 p. m. All the friends of the College are invited to attend.

O. H. TUCKER.

"UNTEMPERED MORTAR."

There are many good points in the article with the above heading, in your issue of Feb. 16, and yet the blame does not rest at the door of the Colleges—real, or "so-called." Arkansas is taking a higher stand in educational matters than ever before, largely owing to the increased thoroughness and efficiency of our Public School system. Still, there is vast room for improvement, and until the lower schools shall give to our children a thorough foundation, how can Colleges be expected to turn them out "finished graduates?" What kind of superstructure can the best teachers build upon a weak and tottering foundation? A long and somewhat varied experience in Arkansas schools has taught me, that fully seven-tenths of the pupils from our various schools fail to be symmetrically trained. A more limited experience, but a wide observation, has also proven that Arkansas is by no means alone in this respect, but is not far from equal to her sister States. "When a boy who is about half through our academy course, gets tired of hard work, goes off to a self-styled College, and gets his degree in a year or two, what encouragement have we to labor for the elevation of the standard of education?" But, where has "a boy"—or a girl—been going? Usually, to "self-styled Colleges," not in Arkansas, but in other States. Why, sometimes do they prefer to go to outside Colleges, but that they may acquire the name of graduates, without doing the work, and the people "at home," be none the wiser?

Galloway is—and will continue to be—one of the "real," not one of the "so-called," and therefore I do not take up my pen in her defense—that being unnecessary; but simply to point out some of the improvements which must be made before any College, or Training School, can "elevate and uphold the standard." At its first regular meeting for this year, the Galloway Faculty unanimously resolved that a degree from Galloway should mean something, and should be obtained only by hard and faithful work. In order to make the transition from the present to a higher curriculum as easy as was considered consistent, some studies were to be added each year, until 1895, when the maximum requirement should be reached. When the addition to the curriculum was made known, there was a fluttering among the "sweet-girl graduates." Some of the candidates for higher degrees, finding it impossible to reach them, dropped back to the M. E. L.; a few, not willing to attempt the necessary work, gave up the struggle and went home, but the majority bravely took up the additional work, resolving to "conquer or die," and by studying early and late are winning laurels which will never die, whether they obtain the coveted diploma, or not.

Will the people uphold the College in this course, and send their daughters for a sufficient length of time to graduate? If so, then there will be at least one College in Arkansas (I do not say there will be no more), where graduation will not be a humbuggery. E.
Galloway College, March 6.

MARCH SECRETS.

How to Get Well and How to Keep Well, in Spite of March Weather.

Revealed by an Old Physician of Great Experience.

Keep the feet warm and dry somehow, anyhow; no matter how—cork soles, or rubbers, fleece-lined or waterproof shoes, either if preferred, all if necessary, but be sure to keep the feet both warm and dry. Next, keep the chest warm, high-priced, high-necked undershirts, all-wool, silk or buckskin suit yourself, but see to it that you keep your chest warm seven days every week, thirty-one days every March; exercise freely in the open air; sleep in a well ventilated room, and take Pe-ru-na before each meal. These rules followed will secure to each individual an absolute guarantee against colds, coughs, catarrh, la grippe, influenza and spring fever, in spite of slush and mud, rain and sleet, wind and damp and sudden changes in the temperature.

If, however, you are already the victim of a cough, loose or tight; la grippe, severe or mild; catarrh, chronic or acute; bronchitis serious or trivial; consumption, lingering or quick, the remedy that relieves readily, cures quickly and permanently restores the health is Pe-ru-na. Pe-ru-na, when once used in the family becomes a household fixture. As a spring tonic and blood purifier, both to prevent and cure disease, Pe-ru-na has no equal. It cleanses, strengthens, soothes, purifies, invigorates, regulates and restores.

A medical book entitled "The Family Physician No. 2," is a complete guide to the treatment of catarrh in all forms, stages and location. It also sets forth clearly the cause, prevention and cure of coughs, colds, la grippe, consumption, and all other diseases of cold weather.

The Family Physician No. 3 is devoted to spring medicines and the bodily disorders peculiar to the spring time, is a book that no one can afford to be without at this time of the year. Either sent free by The Pe-ru-na Drug Manufacturing Company of Columbus, Ohio.

MARRIED.

At the residence of the bride's father, Feb. 16, 1893, by Rev. J. C. Shipp, Mr. Chas. Ferguson and Miss Nena Brown, all of Belleville, Ark.

At the Methodist Church, Belleville, Ark., Feb. 23, 1893, by Rev. J. C. Shipp, Mr. S. H. Mangum and Miss G. M. Dowell, all of Yell county, Ark.

February 2, 1893, at the residence of the bride's mother, Altus, Ark., Mr. J. W. Rushion of Lamar, Ark. and Miss Mattie Brinks of Altus, Ark., Rev. G. W. Boyls officiating.

JAPANESE PILE CURE

A New and Complete Treatment, consisting of SUPPOSITORIES, Capsules of Ointment and Boxes of Ointment. A never-failing Cure for Piles of every nature and degree. It makes an operation with the knife or introduction of caustic acid, which is painful and seldom a permanent cure, and often resulting in death, unnecessary. Why endure this terrible disease? We guarantee 6 boxes to cure any case. You only pay for boxes received. At a lot, 5 for \$5. Guaranteed by our agents.

CONSTIPATION Cured, Piles Prevented, the great LIVER and STOMACH REGULATOR and BLOOD PURIFIER. Small, mild and pleasant to use, especially adapted for children's use. 50 Boxes 25 cents.

GUARANTEED issued only by For sale by J. M. Colburn & Co., Little Rock, Ark.

Consumptives who will send their address to J. Stuart Ainsworth, Michigan City, Ind., will learn of the home treatment by which he was cured of consumption.

THE EPWORTH ORGAN.

We are truly gratified to know the Epworth Parlor and Chapel Organs sold by us have given uniformly great satisfaction. This we fully expected, because of the construction, design, finish, tone and low prices, making "honest instruments at honest prices." In all candor we think other organs of equal value in all respects will cost purchasers from 25 to 40 per cent more than we charge for the Epworth Organs, which are fully guaranteed for five years. Read these voluntary testimonials:

Writing from Dalark, Ark., June 14, Rev. R. C. Atchley says: "The Epworth Organ, style 600, recently purchased of Bennett & Thornburgh, gives a high degree of satisfaction to the music-loving members of my family. As represented we find the 'tone sweet and pure,' and besides this it is a handsome piece of furniture. Make use of this if you like."

Rev. W. P. Whaley ordered of us an Epworth Chapel Organ for the Methodist Church at Plummerville. He writes they are "well pleased with it; the tone is excellent."

Rev. W. D. Kelley, Forrest City, Ark., ordered an Epworth Parlor Organ for one of his members. He writes that it gives satisfaction. They never fail to satisfy the purchaser; for quality is high and the price is low.

Rev. J. E. Caldwell of Tulip, Ark., a widely known superannuated preacher of the Little Rock Conference, writes thus of the Epworth Parlor Organ we sold him:

"The Organ received, in good order, perfectly satisfactory in every respect. It makes no music for me, but those who 'have ears to hear' say, it is all that could be desired. My daughter is perfectly pleased, delighted. Heartily I commend the Epworth and its manufacturers."

Any desiring a beautiful and sweet toned parlor organ at a moderate price should address Bennett & Thornburgh, State Agents for Epworth Organs and Pianos.

We are State agents for "Character Sketches," one of the best selling books ever printed. We desire agents in all parts of Arkansas to sell. We will give large commission on it.

TWO REQUESTS.

We respectfully ask kind and thoughtful compliance with these two special requests:

1. That all letters and cards to the office of THE ARKANSAS METHODIST ordering the paper changed or discontinued or renewed or sent to new subscribers—and all letters containing money for the paper, or orders and money for Sunday-school literature, books of any kind, organs or sewing machines, should be addressed to Bennett & Thornburgh only. All such letters and cards are disposed of by the Business Manager alone. The Editor does not fill any orders nor make any entries whatever in our office books; and when for any reason he writes a business letter or answers one for our firm, he signs the firm name, and always adds "per Bennett." All checks and money orders should be made payable to Bennett & Thornburgh only.

2. All letters and cards containing any matter whatever for free publication should be addressed to the Editor by name or (better) Editor of THE ARKANSAS METHODIST, as he edits all the matter published. If one envelope, addressed, to Bennett & Thornburgh, is used to enclose two messages, one on business and one for publication, they should be on separate pieces of paper and marked accordingly. News or personal items in business letters (which are filed and kept for reference) must be copied by the Editor, if used at all.

A kind compliance with these requests will prove a personal convenience to both Editor and Business Manager, who are busy every day.

FREE!!!

A Handsome Crayon Portrait Free.

For a short time we are going to boom and advertise our business by giving to every purchaser of \$10 WORTH OF GOODS

A Fine Large 3-4 Life Size Crayon

Portrait (Bust).

Call at once and see specimens at our store. Our stocks always fresh and complete. Our prices are as low as the lowest.

We do this to advertise our business. Many people wonder how we can afford to give away a work of art like this with so small a purchase of goods. We answer that it is done as a big advertisement.

FRAMES These Portraits are unframed, but in order to make them complete and ready to hang on your parlor wall, we have contracted with a large picture frame factory to frame the portraits for us, and we will charge you a very low price for them, only \$2.98, which is much less than you can buy them for at retail. We do not send our Portraits unframed, as a great many would lay them away and they would become destroyed, but by framing up such a large number, all alike, it will attract attention and advertise our business for years to come. When the Portrait is framed in this handsome 6-inch Steel and Gold Frame, you could not buy one anywhere for less than \$10 to \$15.

H. J. GEORGE & CO., GROCERS,

201-203 East Markham, LITTLE ROCK, ARK.

Notice of Confirmation of Tax Title.

All persons who can set up any right to the hereinafter described lands, which were purchased under sale for the non-payment of taxes in conformity with the informality, irregularity or illegality connected with such sale, are notified to show cause on the first day of the October term of the Pulaski Chancery Court 1893, to be held in Pulaski county, Ark., why the sales so made should not be confirmed; which said lands, the authority under which said sales took place, the nature of the title by which said lands are held and the amount paid for the same, and each tract thereof, are as follows: Lot three in block twelve East Argenta sold to the State in default of a bidder for the taxes and penalty and cost amounting to \$1.82, on the eleventh day of April 1887, by the collector of taxes for Pulaski county, Ark., for the year 1886. Also lot two in block one East Argenta, sold to the State in default of a bidder for the taxes, penalty and cost, amounting to \$7.21, on the eleventh day of April 1887, by the collector of taxes for Pulaski county, Ark., for the year 1886. Also lot three in block two hundred and twenty eight in the city of Little Rock, sold to the State in default of a bidder for the taxes and penalty and cost, amounting to \$18.67, by the collector of taxes for Pulaski county, Ark., for the year 1887. No part of the above described lands were redeemed within the time required by law, and was by the County Clerk of Pulaski county certified to the State, and was by the State placed on sale, and on the 24th day of April 1889, W. B. Worthen purchased all of said lots above described as in "East Argenta" by paying the taxes on each of said parcels, and obtaining a deed therefor, and on the 3rd day of July 1890, T. J. Oliphant purchased from the State lot three in block 228 in the city of Little Rock, by paying the taxes on the same and obtaining a deed therefor. Said lands are held under the deeds as above set forth, and title claimed by reason of said sales.

T. J. OLIPHANT, Purchaser.

We will cheerfully send extra copies of THE ARKANSAS METHODIST to all preachers, who will notify us, that they can use the same to advantage in canvassing for new subscribers,

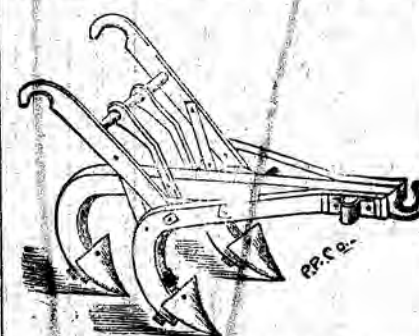


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Buy a GOOD ORGAN.

Think of an idea of our prices. We sell at manufacturers' prices—direct from the factory to the home. This means that you get the best of the organ. You save the other half. We sell One Thousand Organs and Pianos per month, and can point you to an Organ or Piano of our make in every County in the U. S. If you live within 200 miles of us, you can visit our factory at our expense, and test for yourself. Write at once for our new Catalogue. Free to any address. It contains beautiful colored illustrations, accurate descriptions and lowest prices of the latest and best styles of Organs and Pianos. It will save you many times its weight in gold. Organs from \$25.00 up. Pianos from \$175.00 up. For CASH, or on EASY CREDIT. All Instruments shipped on trial. No satisfaction no pay. References—First National Bank, your own Banker, and all Commercial Agencies. Write for Catalogue to-day, and get our Special Offer. CORNISH ORGAN AND PIANO CO., Established 26 Years. WASHINGTON, N. J.

Mclver's Patent One-Horse CULTIVATOR



A GREAT INVENTION!

A Great Boon to Farmers!

A Great Labor-Saving Plow!

It saves one-third of the farmer's time when he is sorely pressed for help. It saves part of his scanty earnings when he buys tools. For the price of one plow he gets

Five Handsome, Durable Iron Plows:

(1) A one-horse cultivator; (2) a straddle plow; (3) a right hand double shovel; (4) a left hand double shovel; (5) a common single plow. Every Farmer should buy. It will help him over the hard times. Think of it, five plows for the price of one.

You can use any kind of blade, large or small. The cultivator does a whole row at a time, and does its work better and nicer than a two-horse cultivator, and thus one man can plow nearly as much as two with the old style plows. Read the testimonials and learn what those who have used it think of it. It is the verdict of all that every farmer should have one.

The invention of this plow ends the old style of farming with "a boy and a bull-tongue," and ushers in the new system of progressive agriculture, with the motto: "Great Results, but Little Labor." That is what this plow accomplishes. One man can cultivate so much more land and do it so much easier with this plow, that he will make enough more than usual to pay for the plow and have a large surplus left to reward him for his good sense and energy in keeping up with the times.

Any Farmer can save from \$25 to \$50 each season by using this plow. A great opportunity for agents and merchants to make money and at the same time carry a blessing to the toiling masses. A great opportunity for tollers to increase their crops without extra labor. This great invention will enable the down-trodden farmer to rise to his just status among the classes. It will enable him to better house, better feed, better clothe and better educate his children. He who makes two blades of grass grow where only one grew before is accounted a great benefactor. This great invention beats that. If properly used, it will make millions of cotton and corn stalks grow where only thousands grew before.

The cultivator runs so well that a 10-year old boy can plow with it. Guaranteed to plow all the different ways if used according to the directions, furnished to every one who buys it applied for.

Manufactured by Lunford & Bros., Fort Smith, Ark. For particulars address J. A. Mclver, Enders, Ark.

Read and Consider These Testimonials.

Clarksville, Johnson Co., Ark. I, the undersigned, have plowed with J. A. Mclver's Plow. It does as nice work as any cultivator I ever saw. Plows a row at a time, and does the work well. Yours, W. L. ENGRAM.

Rose Bud, White Co., Ark. I hereby state to the public that I have plowed with J. A. Mclver's Cultivator, and am satisfied that it does as good work as any cultivator in use, and is the plow for the common farmer. J. W. HARLAN.

Ozark, Ark. I, the undersigned, have plowed with J. A. Mclver's Plow. It does nicer work than I ever saw done with any kind of a plow; sweeps out a row at a time; does the work well. J. L. JOHNSON.

Enders, Faulkner Co., Ark. This is to certify that I have plowed with other cultivators, but J. A. Mclver's does as nice work as I ever saw in my life. No man need be afraid to buy one. J. L. CHAM.

Atkins, Pope Co., Ark. I have plowed with J. A. Mclver's plow, and believe it is the best one-horse cultivator I ever saw. JESSE NEKLES.

Turnip, Ark. I hereby state to the public that I have plowed with J. A. Mclver's Cultivator and am satisfied it does as good work as any cultivator in use,

and is the plow for the common farmer. J. B. FOREMAN.

Dyer, Ark. I have plowed with J. A. Mclver's Plow. In every row it does the nicest work I ever saw. D. C. CHITWOOD.

Arora, Madison Co., Ark. I have seen J. A. Mclver's Plow at work. It is the best one-horse cultivator I ever saw. It plows a row at a time and does the work well. T. M. MELLENS.

Atkins, Pope Co., Ark. I, the undersigned, have plowed with J. A. Mclver's Patent Plow. It sweeps out a row at a time and does the work well. J. C. ALERINNE.

Fort Smith, Ark. I have seen J. A. Mclver's Plow at work. It did as nice work as I ever saw done by any kind of plow. Dirts both sides of a row at a time. J. M. STAYES.

Lamar, Ark. I have plowed with J. A. Mclver's Patent Plow. It does as nice work as I ever saw, going once to the row. J. A. GILLILAND.

Atkins, Pope Co., Ark. I, the undersigned, have plowed with J. A. Mclver's Plow, and I believe it is the best I ever saw. It plows a row at a time and does the work well. J. R. ASHMORE.

Ro E End, Ark. This is to certify that I have examined J. A. Mclver's Patent Cultivator, and consider that it is better adapted to use on small farms or among trees, stumps and stones than any cultivator that I have ever seen, the improved Walking Cultivator not excepted. I am an ex-Confederate soldier with out one arm, but I can do nice, good plowing with the Mclver Cultivator. It will fill a long felt want among our practical farmers. No one need hesitate to buy, for it is a grand success. B. H. BILES.

I have a great many more endorsements of the plow by those who have used it, which can be seen on application.

NOTICE.

Would you like to change your vocation and enter into a business that annually brings in large return. I ask you to investigate the Pneumatic Cistern Cleaner, which removes coal dust and all sediment without removing the water. For particulars and circular J. B. MARTIN, Minnetonka, Ill.

WARNING ORDER.

In the Pulaski Chancery Court, Arkansas. Kansas National Bank of Wichita, Kansas, Plaintiff, vs. E. H. Chamberlain and Sarah T. Chamberlain, Defendants. The defendants, E. H. Chamberlain and Sarah T. Chamberlain, are warned to appear in this court within thirty days, and answer the complaint of the plaintiff, the Kansas National Bank of Wichita, Kansas. J. J. HICKS, Clerk. February 25, 1893. Martin & Murphy, Solicitors for plaintiff.

SAM JONES.

Send \$1.00 to the undersigned and you will get by mail as follows: Two volumes "Sam Jones' Sermons," 600 pages; 1 vol. "Four Hundred Years of America," a wonderful book; and the Beacon (a prohibition weekly) one year. Address, REV. C. G. SHUTT, Liberty Hill, Texas.

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BENNETT & THORNBURG.—Brethren: I am glad to have you keep my song books in stock. If my many friends in Ark. want the song book that can scarcely find an equal, let them try "Cheerful Songs." In its preparation I was fortunate enough to secure the assistance of two of the best living composers, Jno. R. Sweeney and Wm. J. Kirkpatrick. Their books have sold into millions and are as popular as to have been re-published in Europe. I trust all my old friends in Ark. will supply their homes and Sunday-schools with it. Any one of the following pieces have been said to be worth the price of the book, 50c., viz.: Nos. 31, 96, 104, 152, 167, 196, 216, 258, 266 and many others. Yours for song, L. L. PICKETT.

We sell this book at 50 cts. a copy. BENNETT & THORNBURG.

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



Mr. Harvey Reed, Laceyville, O.

Catarrh, Heart Failure, Paralysis of the Throat

"I Thank God and Hood's Sarsaparilla for Perfect Health."

"Gentlemen: For the benefit of suffering humanity I wish to state a few facts: For several years I have suffered from catarrh and heart failure, getting so bad I could not work and could scarcely walk."

I had a very bad spell of paralysis of the throat some time ago. My throat seemed closed and I could not swallow. The doctors said it was caused by heart failure, and gave medicine, which I took according to directions, but it did not seem to do me any good. My wife urged me to try Hood's Sarsaparilla, telling me of Mr. Joseph C. Smith, who had been

but was entirely cured by Hood's Sarsaparilla. After taking with Mr. Smith, I concluded to try Hood's Sarsaparilla. When I had taken two bottles I felt very much better. I have continued taking it, and am now feeling excellent. I thank God, and

Hood's Sarsaparilla

and my wife for my restoration to perfect health." HARVEY REED, Laceyville, O. HOOD'S PILLS do not purge, pain or grip, but act promptly, easily and efficiently. 25c.

THE FAMILY.

A BOND.

A devoted family of the Society of Friends was deeply afflicted. They had lost their property, and were left almost penniless. The wife was sad and indeed, almost ready to despair; but the dear old man was cheerful. The wife was almost ready to "curse God, and die." She was astonished at the coolness with which her husband met his lot; so she asked him one day:

"Husband, how is it that you bear this trouble so well? It almost crushes me to the earth."

"Why wife, we are not quite so bad as you imagine. We have one bond left which we can live upon."

"Why husband, what bond do you mean? I thought all was lost."

"Oh, no! Here is one bond, and I will read it to you. It is in the old family Bible, and reads as follows: 'I will never leave thee nor forsake thee.'"

His wife inquired, "Do you call that a bond?"

"Yes," he replied; "it is the Word of God, and can not fail."

Dear reader, the common trials of life will come upon you, and you will have sorrow upon sorrow, and you will need some strong "arm" to lean upon, some refuge to fly to, some bond which will do to live upon. Now is the time to secure it; now is the time to live so near to God that all will be well in the deepest sorrow.

But I am writing to some who are in trouble already, and they need help already. Then take the Quaker's bond: "I will never leave thee nor forsake thee." God's promises are always "on demand," and he will be with you in six troubles, and in the seventh he will not forsake you.—Zion's Watchman.

ARE YOU THOROUGHLY ALIVE?

What is the state of your pulse, my brother? How is your appetite for Bible food? Are you thoroughly alive, or only gasping? Remember that your Lord came into this sin-sick world not only to give it life, but that those who secure it might "have it more abundantly." Bodily health is not possible to everybody, but spiritual health is within the reach of every Christian who really desires it and does what is necessary to have it. Three things are certainly attainable.

One of these is an increase of faith. This is more than an opinion, more than a sentiment; it is an act of the soul. The faith you need is just the taking of Jesus Christ into your soul, appropriating him and giving him full lodgment there. The more you are filled with Jesus, the more strength you will possess. "This is the victory that overcometh, even our faith." To wrestle with stubborn sin, to vanquish doubts, to keep selfishness under, to carry heavy loads, to do all these things and other spiritual feats is beyond our power, unless you are grappled to Christ, and he to you. When the galvanic current enters a great horseshoe magnet it can lift heavy iron weights, and the moment that the current is drawn off the weights drop. A Christ-faith is precisely such a vital current in the soul of a true believer. All the mighty Christians, from Paul to Luther, and from Luther to Spurgeon, have been mighty in faith. "According to your faith, be it unto you." That is the measure of spiritual health and strength. When our Lord rebuked the cowardly disciples in the night storm, his question was, "Where is your faith?" Lacking that they were as weak as other men. The omnipotent Jesus stands behind the precious promise: "All things are possible to him that believeth." Bind that promise as a frontlet between your eyes. Let every Sunday-school teacher pin it in his or her class-book. The pastor who is entering now upon his year's work, determined to trust Christ alone and to steep his gospel seed in prayer, will not lack a spiritual harvest. He will have a bearing year and full wagons.

With this increase of faith will come an increase of spiritual vigor. When a farmer and nurseryman discovers that his pear trees yield more blossoms than pears, he digs around them, and puts a bushel or two of fertilizer about their roots. Then the more abundant life in the tree yields a more abundant fruitage. The simple reason why any Christian does not yield the fruit of the Spirit is the lack of inward vigor. The soil of his heart has become impoverished. He needs the subsoiling of repentance and self-emptying, and a new in-pouring of the Spirit of the Lord Jesus. "If a man abide in me," saith Jesus, "he shall bring forth much fruit." Our Churches are full of weaklings, and it is the debilitated folk who catch all the fevers that are going. In most physical sickness there is a battle between the disease and the constitution, and no doctor can do much for a patient who has not a reserve of vitality to slough off the disease. The difficulty with thousands of Church members is a low spiritual vitality, too many of them are dying of "heart failure." The only recovery for all these feeble and pitia-

ble invalids must come from the tonic which Jesus Christ gives when he gives his purifying and quickening Spirit. There is a vague way of talking about a "revival," but there is no such thing as a genuine revival, either for a Christian or a whole Church, except by a living again of Christ in the soul and a living again for Christ in the daily conduct. Every other sort of so-called revival is a temporary spasm or a pious sham. Harken to the voice of Him who says, "I am come that ye might have life... more abundantly!" The revival which Christ brings with him is like that which he brought to the tomb of Lazarus—it can set even a corpse on its feet.

There is one more blessing which will come with an increase of the Christ-life in your soul, and that is genuine joyfulness. How can people expect sunshine in their rooms who keep their shutters barred up? Joy depends more on nervous exhilaration or happy surroundings; it is not to be got for asking, but for acting. We have got to walk with our Master every day, if we expect to walk in the sunlight. There is a lamentable lot of mooping, peevish, sour-spirited Christians, so-called, who are a disgrace to the name they bear. Who is ever converted by the sight of them? Such parents disgust their children with the bare name of religion. On the other hand, a healthy Christian carries a letter of recommendation in his cheerful countenance and sunny temper. What music did that brace of apostles make when they sang their holy duet in the depths of Philippi's dungeon! Those early Christians drew honey out of the flintiest rocks, and the black waves of tribulation and persecution phosphoresced with the sparkles of a holy gladness.

Now here are three marks of spiritual health—more faith, more vigor and more joy in the Lord. Christ offers them all to you, my friend, if you will except them—in his way and on his terms. Quit that wretched hospital in which you have been lying, nearer dead than alive! Take up thy bed and walk! Then shall your light break forth as the morning, and "your healing shall spring forth speedily." Thy faith will make the whole, and you can go on, leaping and praising God.—Dr. Cuyler, in N. Y. Evangelist.

PRAY AND FAINT NOT.

To religious stability, courage and fruitfulness two things are essential: trust in God's Word; assurance that God answers prayer. Both these are gained by the test of experience; that is, on the evidence from one's consciousness. Example: "The righteous shall hold on his way, waxing stronger and stronger." Here is one who forty years ago entered the Christian life. He is there yet. Storms have beat. He has weathered them. Fierce opposition has been encountered from Satan and his minions. It has not turned him aside. He holds on his way. He is stronger now than when he entered it. His experience through the decades has furnished him ample grounds of confidence as to God's Word being true.

God says: "The steps of a good man are ordered by the Lord." Of the truth of this the godly man has had full proof. He reviews his lifetime way, and he says: God "led me in a way I knew not, and in paths I had not known." Why should not such a man have faith in God's word? As to prayer, God says: "Call unto me, and I will answer thee, and show thee great and mighty things that thou knowest not." "I sought the Lord," says the praying man; "he heard me, and delivered me from all my fears."

Corroboration of the fact that God answers prayer comes to all who pray, or they would desist from praying. They are kept going by their experience of the power and benefit of prayer. It is a great privilege to pray. God invites men to pray, and God promises answer to prayer. He does not compel men to pray, because that would violate man's freedom of will, and mar the virtue of his obedience. But God says: "Call unto me, and I will answer thee." "It shall come to pass that whosoever shall call on the name of the Lord shall be saved."

God invites all men to pray. His house is "a house of prayer for all people." Because prayer may be undervalued, neglected, suspended, God invites men to pray, and he offers men inducements to pray, in his promises to answer prayer. But what is prayer? It is to ask another for what we need. God defines prayer thus: "Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you; and ye shall seek me, and find me, when ye shall search for me with all your heart."

To call on God and pray to him, implies a firm conviction that God exists; that he is accessible; that he can be found; that he is not too great, too busy, nor too far away to hear and answer prayer. An atheist can not pray. He has no adequate motive. It is unthinkable that an atheist should pray. Why should he pray to God, when to him there is no God? "He who comes to God must believe that he is; that he rewards those who diligently seek him."

Prayer implies a sense of need. It is the act of the needy suppliant

seeking supplies from the human One. It is the cry of the child to the heavenly Father, and sense of need excites desire, prayer, and is of the very essence of religion. A man will not pray for what he has no desire and no sense of need.

Prayer is not impaired by the place in which it is offered. It may be in Jerusalem or in Gerizim; at shrine or at altar; in fretted aisles of the cathedral, or in the hovel of poverty; in the deep forest, or in the broad prairie; on the ship's deck, in midnight blackness, or in wildest storm; but God will hear it. Prayer is not affected by external conditions. The one praying may be poor, but God will hear him all the same. He may be rich, as Abraham was, but the prayer will be heard. Afflictions, obscurity, suffering, are no barriers to prayer. Indeed, they invest prayer with a sort of power.

Time is not an essential element in prayer. Three times a day, seven times a day, or seventy times, will not be too often. Jesus prayed all night. All times, as well as all places, are alike seasonable and available for prayer.

What will result from praying to God? God says he will hear, answer, make disclosures unto, deliver, and save those who pray to him.

God answers prayer by various agencies. To Abraham, Jacob, Hagar, Elijah, Daniel, and Peter, the answer came by angelic ministry. To his people in the wilderness, by the cloud and the fiery pillar.

The Pentecostal Church so prayed and God sent the Jerusalem revival—the pledge and the pattern of all revivals since. Like those, let us pray; and the early and the latter rains will make glad the heritage of God's people.

And streams shall murmur all around, With sudden green and herbage crowned.—Cincinnati Advocate.

FOR SEASICKNESS.

Use Horsford's Acid Phosphate.

Dr. Price, of the White Star S. S. *Germania*, says: "I have prescribed it in my practice among the passengers traveling to and from Europe, in this steamer, and the result has satisfied me that if taken in time, it will, in a great many cases prevent seasickness."

Our Young Folks.

WHO GAVE HIM THE FOOD? Dave took his seat at the breakfast table due morning, and without waiting for his father to give thanks began helping his plate.

"Before the blessing is asked?" said his mother in surprise. Dave sniffed the pleasant smell of the cakes awhile, and looked discontented.

"I hope you ain't forgetting, Dave," said his mother, "the Lord that gives us our daily bread." "Seems as if father gave it to us, though," said the little sinner. "Father ploughs, and reaps, and threshes, and pays toll for having it ground."

Farmer Bennett came in then and reverently asked the Lord to bless the food he had prepared for them. He had been wiping his face on the roller towel at the kitchen door, and had heard what Dave said.

"I want you to take a grain of corn, Dave," he said, "and make it grow without any of the Lord's help."

"Sir!" said the little boy in surprise. "Of course you mustn't use his earth, nor his sunshine, nor his rain; I want you to do it yourself." Dave hung his head and looked a little sheepish; he began to see what his father meant, and he never again proposed eating his Johnny-cake without first thanking the Lord who sent it to him.—Exchange.

BOYS WANTED.

"Hello, Harry, did you notice that sign on the corner? Let's go in and see if we can get an easy job."

"I don't somehow like the looks of the place. Didn't you see the old fellow that came staggering out a moment ago?"

"Suppose we ask what they want us to do. I guess he'd know. I've seen him come out of that door often before."

"Wait a moment, sir," cried the boys, running after the man, who had just started down the street. "We are looking for an easy job of work. Do you know what they want us to do in there?"

"They want you to wash bottles, boys, but don't do it. I was looking for an easy job when I was about your age, and I undertook it. I kept in the business till they discharged me five years ago."

"But didn't you like it?"

"Boys, it has been my ruin, body and soul. I was brought up by a Christian mother, who taught me to avoid evil companions; but I wanted to earn money in an easy way, and so undertook to wash bottles for a liquor house. By-and-by I began to taste the drainings, just to see what it was like, and then eagerly sought every bottle, that not even a drop of liquor might be lost."

"Why didn't you stop?" asked Tom. "I could drink or let it alone."

"So I have heard many another say, boy, but perhaps they never tested their strength. I broke my mother's heart, but it did not cure me. Oh," cried the man, as if overcome by sudden and terrible remorse, "that every drop of the

R. R. R. RADWAY'S READY RELIEF.

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

NEVER FAILS TO RELIEVE PAIN.

It is the best application for Bruises, Sprains, Cuts, Stiff Joints, Pain in the Chest, Back or Limbs.

It surpasses all other remedies in the wonderful power which it possesses of curing

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Thousands have been relieved and cured by simply rubbing with Ready Relief, applied by the hand to the parts affected, and considerable relief of the adjoining surface, at the same time, several bottles of RADWAY'S PILLS will do much to hasten the cure.

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From 35 to 60 drops in half a tumbler of water will, in a few minutes, cure cramps, spasms, nervous stomach, nausea, vomiting, heartburn, nervousness, sleeplessness, sick headache, colic, flatulency and all internal pains.

50 cents per bottle, sold by druggists.

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Perfect Purgatives, Soothing Aperients. Act without pain. Always reliable, and natural in their operation.

Perfectly tasteless, elegantly coated, with sweet gum, purges, regulate, purify, cleanse and strengthen.

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For the cure of all disorders of the Stomach, Liver, Bowels, Kidneys, Bladder, Nervous Diseases, Loss of Appetite, Headache, Constipation, Costiveness, Indigestion, Biliousness, Fever, Inflammation of the Bowels, Piles, and all derangements of the Internal Viscera. Purely Vegetable, containing no mercury, minerals, or Deleterious Drugs.

Perfect digestion will be accomplished by taking Radway's Pills. By so doing

Dyspepsia,

Sick headache, full stomach, biliousness, will be avoided, as the food that is eaten contributes its nourishing properties for the support of the natural waste of the body. Price 50c.

Observe the following symptoms resulting from diseases of the digestive organs: Constipation, indigestion, fullness of blood in the head, acidity of the stomach, nausea, heartburn, distention of food, fullness or weight of the stomach, sour eructations, sinking or fluttering in the pit of the stomach, swimming of the head, hurried or difficult breathing, fluttering at the heart, choking or suffocating sensations when in a lying posture, doctor's webs before the sight, fever and all pain in the head, deficiency of perspiration, yellowness of the skin and eyes, pain in the side, chest, limbs, and sudden flushes or heat, burning of the flesh.

A few doses of RADWAY'S PILLS will free the system of all the above named disorders. Price 25 cents per box. Sold by all druggists.

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To the Public—Be sure and ask for Radway's and see that the name "Radway" is on what you buy. Book of advice mailed on application.

cursed stuff might be extinguished forever!"

They then separated, the man going his way, the boys theirs, which again led them past the saloon.

"I guess we won't try it, Tom. It does not seem to be a very respectable business."

"And my mother always says it is best to avoid temptation at all times. If we pray, 'Lead us not into temptation,' we should at least not enter its paths with our eyes open. We will seek a more respectable trade than that of bottle washing."—Christian Intelligencer.

Strongly Endorsed.

The advertising of Hood's Sarsaparilla appeals to the sober, common sense of thinking people, because it is true; and it is always fully substantiated by endorsements which in the financial world would be accepted without a moment's hesitation. They tell the story—HOOD'S CURES.

HOOD'S PILLS cure liver ills, jaundice, biliousness, sick headache, constipation.

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I have for sale, a good country location for a good physician, with 40 acres of fine land, mostly down in clover and grasses, good 5-room dwelling house, with good water, good barn and outbuildings, and everything handy. For further particulars apply to

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Their Book-keeping Department is in charge of a practical book-keeper of fifteen years experience, and his course of study is formulated from actual business transactions combined with rapid and accurate business calculations and infallible trial-balance method, together with many other short cuts and labor-saving devices, not known to the usual text book course.

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ARKANSAS METHODIST.

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OBITUARIES.

M'GUIRE.—Amy McGuire was born at Cedar Bluff, Tazewell Co., Va., Jan. 7, 1817; died Jan. 28, 1893, aged 75 years and 16 days. She was the daughter of Rev. Wm. McGuire, a noble Christian gentleman, a good and useful local preacher. Aunt Amy was converted when a girl—over 60 years ago. She was an orderly walking woman all these weary years. She married Wm. McGuire of Floyd Co., Ky., raised 4 or 5 children, but all preceded her to the grave. She was left a lone widow, came here to her nephew's, T. D. Hurris of Golden, Barry Co., Mo., with whom she made her home until a little over a year ago, when she made her home with C. A. Spotts, another nephew. Aunt Amy was a woman of great energy and industry. She gave special directions, where and how she wished to be buried. She did not complain much—look worse and died suddenly—and was buried at the Roach school-house—followed by a host of friends to her last resting place to rest until the resurrection. Then we shall meet her in the sweet home above.

M. T. BURRIS.

Oak Hill, Ark.

LOYD.—Sister Sallie Loyd was born Van Buren Co., Ark., May 13, 1840; he was the daughter John and Katie Laddox; was married to David Loyd July 28, 1868. Early in the spring of 1880 she embraced religion and joined the M. E. Church, South. She was the mother of 6 children and lived to see them all members of the Methodist Church. Sister Loyd was always true to her Church vows. She was a bright and shining light in the Church, and was always ready to do what she could for the Lord. She never lost faith in God, but was always ready to do His will. She was confined to her room about 2 years, but bore her afflictions patiently until the summons came to take her away January 17, 1893. She left the testimony that she loved God and that He held in reserve a home that awaits the faithful. Her last and dying hours she clasped her hands and gave God the praise. Sister Loyd leaves a husband and six children and a host of friends to mourn their loss. Pray on, dear husband and children, and be faithful and meet your mother, who is at rest and waiting to see her dear children and husband. Meet her the right hand of God, where there is no more parting or breaking of families, but we shall all live with God and his angels forever.

H. A. HAMBLEY, L. P. Bee Branch, Ark.

MILLER.—Dradie Nicholas, son of H. and G. R. Miller, was born July 1880, and died at his home Feb. 17, 1893, in Holy Grove, Ark. Dradie is more. Death with its pale hand of its chilling touch upon his fevered brow and called him from this brief sojourn up to that high plain of perfection, known only to those who live and die with angels themselves. For fitness of character and brightness of intellect none ever excelled him. He was not sick quite two weeks yet suffering was intense. Although was done that could be, by Christian parents, physicians and nurses, so were untiring in their watch over him day and night, yet their efforts were of no avail, for he was too pure a heart—therefore God took him unselfish. Dradie was only thirteen, he had already formed a character which will yield a good influence over associates for time to come. At school he is said to have been a model student, always punctual in attendance and dutiful to his teachers; and his chief characteristics was that he always knew his lessons. It was not his pleasure to know him, yet having been teacher of Dradie's class, he at once attracted my attention by his prompt replies and bright face. Our hearts are saddened by the vacancy made by death. Yet sorrow not as those who have no hope, though grief fills the hearts of numerous friends and a cloud deep dense rests upon the parental me. Doubtless there was joy and rejoicing in his Father's home at the arrival of another priceless gem to glitter forever in the Saviour's crown. And may we not rejoice amid falling tears, when we reflect that he has gone in his unsullied morning like a dream so pure, so bright, he last work Dradie ever did on earth was in company with Phil Trice, another member of the S. S. class, get the children to sign a petition for an organization of a Juvenile Missionary Society. He succeeded in securing quite a number of names before 10 o'clock Monday morning, when he was taken with a chill at school. He ate home and was never able to be again. He has passed away, yet his influence will linger, for like a drop reflecting the sun, so the influence of heaven in the little one catches their purity and their glory.

BETTIE JOHNSON.

PRIDE.—Mary E. Pride (nee Smith) was born in Sevier Co., Ark., Aug. 30, 1853; married to John N. Pride Jan. 1, 1873, and died Nov. 23, 1892. She was converted and joined the M. E. Church, South, when quite young, and lived a consistent member until her death. She was modest and unassuming, and consequently her true worth was most appreciated by those who knew her best. She often seemed to forget herself in caring for others; was always ready to visit the sick and administer to the wants of the distressed. She is greatly missed. When it was known that Sister Pride was dead, a wave of sadness seemed to pass over the whole community. All loved her. A dear friend of hers said she was never known to speak ill of any one. Her lovely companion, her children, and many others are in tears, but she is in joy. Though she never left any dying testimony, there was not any needed; her life was enough. She being dead yet speaking, home is lonely without a mother, but heaven is dearer, because she is there.

L. M. POWELL, Pastor, Norwoodville, Ark.

M'CRACKEN.—Mrs. Susan E. McCracken died at Cleveland, Ark., at the home of her son, A. W., Feb. 6, 1893, aged 65 years. She was one of the old land-marks; born in the vicinity of Little Rock in 1828, married there in July 1845, and for a number of years with her husband was a constant worshiper in the old Second Street Methodist Church. The writer of this united her in marriage to her now deceased husband when he was the stationed preacher in charge of the Methodist Church in Little Rock in 1845. At the time Wm. P. Ratcliff died at Mt. Ida, where he was buried, the citizens of Camden desired that the remains of that godly man should rest in the cemetery there, and were anxious that some one should volunteer to bring the body to that place to be buried. Emanuel McCracken, the husband of our departed sister, was the man that volunteered to accomplish that important duty and by his kindness of heart the remains of the sainted Ratcliff rest among the people to whom the ministered for so many years. Mr. McCracken passed away many years ago and now his wife leaves the Church below and has joined the Church triumphant, leaving two sons to mourn her departure. The Church on earth and the Church above are one. "Part of the host have crossed the flood and part are crossing now." The son, A. W., says of his mother: "I know she was fully prepared to meet the dread summons, as a consecrated Christian life for over fifty years fully attested. She was fully resigned to die I know, as she had often expressed herself as only waiting the call of her Master." One by one the old saints leave us. Thank God we will not be strangers in a strange land when we reach the heavenly country.

ANDREW HUNTER.

GEORGE.—Sister Nancy George (nee Hany) was born in Union Dist., S. C., June 11, 1805, and died Nov. 9, 1892, aged 87 years, 5 months and 8 days. She was married to Henry George in the home of her birth, came to Ark. in 1837, professed faith in Christ in 1853, and joined the M. E. Church, South. She maintained her faith in God with devotion and holy consecration until death. Sister George was a woman of well-rounded Christian character. In the several relations of life, as wife, mother and neighbor, her Christian character was beautifully illustrated, and her children with others who knew her best now rise up and call her blessed. For several years she was severely afflicted; yet calm and patient, never faltering or wavering in her faith in Christ for a moment. Indeed, she reached a point where like Paul, she desired to depart and be with Christ. Up to the hour of death her mind was perfectly clear, and while her head was trembling on its last pillow she would frequently call to those who stood near her and ask, "Oh, do you see those beautiful flowers, so pretty and so bright?" Thus ended the life of one noble and good. She leaves a host of relatives and friends to mourn her departure. May God comfort the bereaved ones and show them that what is their loss is her eternal gain.

JNO. C. SHIRP.

P. S. Sister George was a member of the family of our brother, J. J. Briggs.

J. C. S.

HENDERSON.—Rev. William W. Henderson was born in Scott Co., Ark., November 22, 1843, and died at the residence of Col. C. C. Henderson in Arkadelphia Jan. 28, 1893; was soundly converted in his eighteenth year and joined the M. E. Church, South. Seventeen years ago last Dec. he was received on trial into the Little Rock Annual Conference, and immediately transferred to the North West Texas Conference, where he traveled sixteen years and did faithful work as an itinerant preacher, God greatly blessing his labors in the conversion of many souls and in the building up of the Church. The last year of his life he sustained a superannuated relation, his health having been broken down, and his wife having died, he brought his little children back to Arkansas to die. It was my pleasure to be associated with him during the last week of his life. And I can say a better man I have never known. His faith was strong. Like Mary, he rejoiced in God his Saviour. No fear of death, no holding back, but he joyfully anticipated the release from suffering here, knowing he would have an abundant entrance into the everlasting kingdom. The memory of such an example is a rich legacy to his children and friends, and an inspiration to a higher and nobler life.

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The late PROF. BASIL MANLY, D. D., of the Southern Baptist Theological Seminary, Louisville, Ky., says of the Ayrill Medication, after his wife had thoroughly tested it in a case of chronic catarrh and sore throat, "I can cordially recommend its use." Write for a fac-simile of his letter in full.

Rev. W. E. Penn, author of the popular song book, "Harvest Bells," makes the following statement: "I am an evangelist (Baptist) well-known in the Southern and Western States. I was rapidly getting deaf from catarrh. When in Covington, Ky., five years ago, holding meetings in the First Baptist Church, I happened to learn of Dr. J. H. Moore's treatment of catarrh while at the house of a friend. I saw in a moment it was the very thing I needed, and at once got it, and in three months my hearing was perfectly restored. Since that time I have recommended this treatment wherever I have been, and know of several bad cases of lung trouble that were cured by its use."

Several years ago I met a minister on the train who had been compelled to give up his charge on account of lung trouble. I advised him to obtain Dr. Moore's treatment; he did so, and in three months was back at his work, fully restored. All the leading physicians here endorse this treatment; and with great pleasure I give this statement to the public, hoping it will be the means of bringing similar relief to many others.

W. E. PENN.

Eureka Springs, Ark., Feb. 1891.

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WARNING ORDER.

Little Rock, Ark., Feb. 17, 1893.
Before T. W. Wilson, J. P. in and for Big Rock township, Pulaski Co., Ark.
John Booton vs. J. W. D. McClure.
The defendant, J. W. D. McClure, is hereby warned to appear in this court within thirty days, and answer the complaint of John Booton, plaintiff herein.
T. W. WILSON, J. P.
Feb. 28, 1893.

WARNING ORDER.

In Pulaski Chancery Court.
Addis Lee, Plaintiff, vs. Charles Lee, Defendant.
The defendant Charles Lee is warned to appear in this court within thirty days, and answer the complaint of the plaintiff Addis Lee.
J. J. HICKS, Clerk.
February 27, 1893.
W. F. Hill, Sol. for Plaintiff.

WARNING ORDER.

In Pulaski Chancery Court.
John J. Donahue et al., Plaintiffs, vs. Margaret Cuddy et al., Defendants.
The defendants, Mary Harley and Dora Resgan are warned to appear in this court within thirty days, and answer the complaint of the plaintiff, John J. Donahue et al.
By Chas. M. Connor, D. C.
Feb. 24, 1893.
Sam W. Williams, Sol. for Plaintiffs.

WARNING ORDER.

In Pulaski Chancery Court.
Dudley E. Jones Company, Plaintiff, vs. R. H. Fischer, C. E. Ferguson, et al., Defendants.
The defendant, C. E. Ferguson, is warned to appear in this court within thirty days, and answer the complaint of the plaintiff, Dudley E. Jones Company.
J. J. HICKS, Clerk.
By Chas. M. Connor, D. C.
January 28, 1893.
Ratcliffe & Fletcher, Sols. for Plaintiff.

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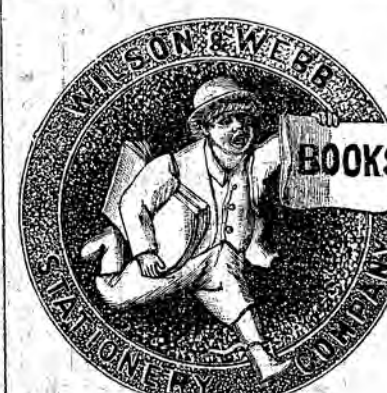
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