

The Arkansas Methodist.

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

BY BENNETT & THORNBURGH.

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No. 45

DISTRICT CONFERENCES.

The District Conferences of our Church in this State will be held at the places and begin on the dates named below:

DISTRICT.	PLACE.	DATE.
Morrison	Plumerville	April 27.
Bureau Springs	Goshen	May 11.
Fayetteville	Prairie Grove	" 18.
Clarksville	Mulberry	" 25.
Newport	Mammoth Springs	June 5.
Johnson	St. Francis	" 22.
Pine Bluff	Stuttgart	" 28.
Helena	Clarendon	July 19.
Batesville	Salem	" 26.
Searcy	Cato	" 26.

OUR MONEY FOR CHRIST.

Money is a prime factor in the problem of the world's conversion. To apprehend its various functions and to devote it to its noblest uses is one of the pressing duties of the hour. As the representative of value and the instrument of exchange, it is the life of trade and necessary in all the processes of consumption and production. With it we fell our forests, till our soil, dig our mines, and build our factories, schools and churches. Through its instrumentality we transfer, transform and transmute, in a thousand ways, our manifold values. Money is, therefore, an increment of power. Whether in the hands of individuals, corporations or nations, it holds within itself untold possibilities of good or evil. Aggregate capital is multiplied power. This century is remarkable for its property accumulations. This is the age of trusts, syndicates, multi-millionaires. "The children of this world," wiser in their generation than the children of light, have found out the value of combined capital. The economic advantages of great capital employed in mammoth undertakings is incalculable. It tunnels our mountains, cables our oceans, unites States and nations with bands of steel, makes possible the fullest development of our national resources and gives the last addition of value to our productions. Dollars multiplied and used to improve machinery, to enlarge industries, to facilitate travel and transportation, and to build and endow institutions of learning have brought to the masses of the people necessities, comforts and luxuries of which our fathers did not dream. Cornelius Vanderbilt, through his great railroad system, saved annually to the State of New York more than the aggregate of his immense fortune. The West can never discharge her debt to Jay Gould for the same reason.

Money sufficient to meet all the demands of exchange and all the material needs of the people, is a sign of prosperity and the necessary condition of the largest and best development. "But money limited to the reproduction of itself fails of its highest intent and becomes the cause of our ills and the precursor of our ruin. Here is the danger point to individuals, to communities, to nations. Money used to create material value only becomes our greatest curse, but money used to create the higher forms of wealth, becomes our greatest blessing. How to make to ourselves friends of the 'mammon of unrighteousness' is a lesson which the Great Teacher has labored to impart, but which we have been slow to learn. Money, in any true conception of it, is the ordained instrument for the creation of all values, material, intellectual and spiritual. It is the most potent of all the means within our reach for the accomplishment, in any realm, of great results. With it we can subside and direct every possible force in the interests of Christ's Kingdom. Money operating in its proper sphere is the creator of thought, purpose, character and destiny. It is the germ of all that is best in our civilization and Christianity. It is the one thing that must be wrested from the grasp of Satan and put into the hands of Christ. "The earth is the Lord's and the fullness thereof, the world and they that dwell therein." He claims our treasure; not a tenth, but all. He needs it. He demands it. He has taken pains to show us that it is nothing without, but everything with His blessing. Treasure laid up for ourselves in earth is treasure lost; "moth will corrupt it and thieves steal it." Money trusted in makes heaven an impossibility to its possessor. Money loved becomes the root of all evil. Money, regarded as the one thing needful, brands its possessor as a fool, and, worshipped, proclaims him an idolator. But money given to Christ multiplies, in the hands of his disciple, like the few loaves and fishes, which he blessed.

In computing values according to the Scriptures, Christ is the unit. Without Him everything is nothing, but with Him everything has an intrinsic value. You may multiply

zero indefinitely and you get nothing as the result, but place one before the zero and you have ten, and the addition of each zero multiplies it by ten. So if you eliminate Christ, the unit of all value, from the values of this world, you destroy value, but place Him before and in relation to all existing things and the universe is replendent with divine beauty and rich in infinite attractions. "A dinner of herbs where love is, is better than a stalled ox and hatred therewith." "A little that the righteous man hath is better than the riches of many wicked." The farthing, representing not only the poverty of the widow, but her faith also, is more in the divine estimation than the aggregate contributions of all the rich. The precious ointment poured by Mary's loving hands upon the devoted head of her Lord—the sweet perfume of which still lingered in his tangled and knotted hair when he was laid in the tomb of Joseph of Arimathea—illustrates for all time and to all people the untold value of treasure given to Christ. The money of the debauchee, the gambler, the pleasure lover, the saloon man, is a destructive force turned loose upon society, warring against its best interests.

Multiplied millions of money used in the most effective way as an instrument of ruin is an alarming fact. Iniquitous pensions and tariff laws loot the national treasury. The greed of gain, manifesting itself in defalcations and embezzlements on the most gigantic scale and in the most unexpected quarter, has cast the dark shadow of suspicion on almost every official. Speculators have neutralized the law of supply and demand by turning trade and commerce into a game of chance. Whiskey and tobacco, the twin devils of our civilization, consume annually \$1,500,000,000 of our treasure, to say nothing of the indescribable and unnamed evils that wait upon them as so many harpies. How long, O Lord, how long, shall these iniquities go unchecked! When will there be such a revolution in public sentiment and such a change in the laws of the land as to make it impossible for these vampires to feed and fatten upon the hard earnings of the people? We cannot contemplate the situation without a shudder. Laocoon and his two sons caught and held in the coils of the great serpent is a most striking picture of these degenerate times. When will the sword of the law and the two edged sword of the gospel cut this huge serpent of covetousness into ten thousand pieces? The multitudes are crying for bread. Ignorance rests like a pall upon the people. Nations are perishing and have no gospel. The angel having the everlasting gospel to preach is bound to the altars of the Church with a chain of gold.

Our money for Christ should be the message of the pulpit and the motto of the pen. Money is needed, not only to turn the wheels of commerce, but to propel the "old ship of Zion." When the money of the world is made tributary to the Gospel of Christ, the last stronghold of Satan will be taken, and the song of universal peace and victory will gladden the nations.

SYDNEY H. BABCOCK.
Searcy College, March 26.

ANOTHER EXHORTATION.

I am again moved with a spirit of exhortation from reading the communication of W. M. under caption, "A Stumbling Block." It possesses sufficient merit to bring W. M. from his cover and give us his full name. Please, brother preacher, get THE METHODIST of the 16th inst. turn to 2nd page read and re-read the letter of W. M. Can we afford as pastors to indulge any habit obnoxious in the homes, where we are admitted as religious teachers? Shall we be guilty of indulging a habit, which every sensible mother would exceedingly regret for her boy to contract? Shall we continue to reduce her to the necessity of being inconsistent and teach her boys that we are good men and yet guilty of a filthy and wicked habit? I submit that the religion which we preach successfully to others must first become a great redeeming and purifying power in our own lives, cleansing us from all filthiness of the flesh as well as that of the spirit. The advice of Bishop Galloway is in place: "I would have more respect for my high calling than to use tobacco. Turn your tobacco money into books and your books into brains." (May the time speedily come when all our Bishops will give the same advice both by precept and example.) As pastors let us present in the homes where we go that clean, pure type of Christian manhood, which shall in the estimation of the Christian

mother be worthy the imitation of her boy. Bro. Moore, write again. J. R. CABON.
Stephens, March 18.

MORALITY IN POLITICS.

Morality in politics implies the enthronement of the moral law in the governing power of State and Nation. Ours is a Christian nation and the standard of morality the "Ten Commandments" interpreted from standpoint of Christianity. The citizen is the foundation of government. He gives character to State and Nation. Legislators are his representatives, Magistrates rule by his consent, and officials are but his agents. We are to infer from a drunken and cussing representative, a constituency in sympathy with drunkenness and profanity. By fair inference the moral sentiment of a State is exhibited in the moral character of its chief magistrate, and immorality in this representative head should bring sorrow, shame and humiliation to the moral heart and thought of the State.

The hope of State and national prosperity is not so much in the question of party domination as in the loyalty of the citizen to the principles of righteousness. Political organizations are necessary and party devotion not an evil under proper limitations. Whenever it becomes stronger than devotion to conscientious convictions of right, then it is a curse and threat upon the government. However strong partisan desires, it should be remembered that morality is at the foundation of all permanent prosperity, and political success which ignores this truth and achieved at its expense possesses no true value. That moral reformation is needed in politics is not controverted by the respectable class of citizens. The people not only recognize its necessity but are beginning to move in the right direction. Examples: Success in fight against Lottery, closing World's Fair on Sunday, friendliness of the present legislature to moral sentiment of our State, and the great foment excited in the politics of Tennessee because of corrupt and immoral officials.

Reformation will never be complete until Christian men rise to the level of Christian conscience and moral conviction in dealing with political questions. Immorality dominates politics, because Christians are acting and voting below their professed principles or those contained in the Bible, preached in the pulpit and taught in the Sunday-school. In this connection the reader is reminded, that to teach one set of principles in the pulpit and Sunday-school, and support a contradictory set in the convention and at the ballot box, is an inconsistency, which the devil is sure to use on the minds of our children in the interests of his kingdom. Touch the moral sentiment of the citizen and bring it into activity and the result will be morality the governing power in politics.

The political sin of the age is indifference toward moral issues. The Christian should consider such indifference not only in the light of a practical crime, but also a sin against his religious obligation. The Christian citizen is religiously obligated to keep informed on political issues, that he may possess the power of knowledge and intelligently direct his influence for the good against the evil in both men and measures. Ignorance with reference to position of representatives on questions involving a moral issue is inexcusable, yet how many good men who understand thoroughly the position of representatives on the tariff and kindred subjects and know nothing of the vote on a single moral issue. There comes to my mind the case of a distinguished minister, who gave to the writer an outline of a strong sermon against opening of the World's Fair on Sunday. The "distinguished minister" was asked with reference to the position of a certain Congressman (member of his Church) on the subject. To my astonishment the good brother believed, that the said Congressman voted enthusiastically in favor of closing, while it was a notorious fact that he voted against. The conversation was dismissed upon the thought "where ignorance is bliss, 'tis folly to be wise," but with a feeling of sadness that one so influential in position should be ignorant on matters so important.

The thought of being brought before an intelligent constituency to answer for a vote cast upon the immoral side of an issue would exert a very wholesome effect in the hour of temptation to do wrong, but so long as Christian men remain indifferent, so long will many vote on moral issues as personal or party interest may dictate. The Chris-

tian citizen is obligated to understand and honor those who truly represent the Christian thought and moral sentiment of this country, and contribute his mite in the defeat of those who do not. When this obligation is generally respected, political parties will not nominate men of immoral character or those who have proved themselves to be in sympathy with evil. When Christian men rise to this high plane candidates for high position in State will not, in parting salutations with Baptist deacons and Methodist stewards, use vile and wicked oaths with any expectation of their support. May the Christian thought of our State be aroused to the fact, that cussing and drunken officials and representatives are a disgrace to Arkansas and a reflection upon the moral sentiment of every voter; that our safety is morality enthroned as a governing power in politics.

J. E. CABON.
Stephens, March 22.

WASHINGTON LETTER.

From our Regular Correspondent.

Mr. Justice Brewer, of the United States Supreme Court, believes with the distinguished Churchmen who called on President Cleveland the other day to request his co-operation in a movement to secure the repeal, or at least a modification of the Chinese exclusion law, that the law is a very unjust one and he took occasion this week at a meeting of a Church Club of which he is a member to put his opinion on record. The general subject under discussion was "Shall we have Restricted Immigration?" and the specific question upon which Justice Brewer spoke was, "Is the nation just in its relative attitude toward the Chinese and other foreigners?" His remarks were brief but strong and pointed, beginning with an argument maintaining that it was an injustice for Congress to pass laws discriminating against and ostracizing the Chinese. "Chinese laborers," said the Justice emphatically, "are not more dangerous as a class than others. I know they do not assimilate with our institutions, but neither do others." He said that in Chicago were miles of streets inhabited by people with no conception of American institutions, American customs, American schools, American Churches or American aims, whose only idea of a government was a despotism; and he failed to see the justice of excluding the Chinese and letting such as these come in. In view of the fact that the constitutionality of the anti-Chinese law will almost certainly have to be passed upon by the U. S. Supreme Court in the near future the opinion of Justice Brewer is significant.

President Cleveland and Secretary Gresham have taken time enough from their numerous political callings to satisfy themselves that the complaint lodged with the Department of State by the representatives of the American board of Commissioners for foreign missions, as to interference with correspondence and other annoyances put upon Americans engaged in missionary work by the officials of Turkey, were well founded, and as soon as the proper proofs have been prepared and collected it is probable that a strong protest against past ill-treatment of American missionaries and a demand for its immediate cessation will be forwarded to the government of Turkey. Rev. C. C. Tracy, stationed at Anatolia College, Marsovan, Turkey, who is at present in Washington, says: "The ladies and gentlemen, subjects of the United States residing in the Ottoman Empire, are educators, evangelists and laborers in different departments of literature or business connected with these interests. Some, but not all of them, are missionaries. They ask of the Ottoman government nothing that is not freely accorded to any Turkish subject residing in the U. S., and of this government nothing that any American citizen engaged in a legitimate business may not properly ask. The institutions of learning carried on by Americans in Turkey are numerous and respectable, involving the rights of 200 U. S. subjects and \$2,000,000 of property." The Turkish minister called at the Department of State yesterday and stated that he had notified his government of the charge made, that the letters of Americans had been taken from the mails by Turkish officials, and requested that an immediate investigation be made. He says he thinks a mistake has been made by those who preferred this charge; but the fact remains that certain letters from the American Minister to the State Department relating to the persecutions of Americans in Turkey never reached this country.

The handsomest floral tribute upon the casket of Bishop John M. Brown of the African M. E. Church, whose funeral took place here Monday, was a wreath from the White House conservatory, sent by President Cleveland, who had known and highly esteemed the late Bishop for some years.

Washington has hundreds of temperance organizations, but strange to say, it has no branch of the Templars of Honor and Temperance, one of the oldest temperance organizations in existence. It will have one, however, in the near future, as Mr. E. P. Wetmore is now in the city for the purpose of organizing a "temple" of that order.

The Senate committee on Privileges and Elections has decided to make two reports on the credentials of the Senators appointed by reason of the failure of the legislatures of Montana, Wyoming and Washington to elect Senators, the majority in favor of giving them their seats and the minority against it. The question involved is whether the clause in the Constitution of the United States authorizing Governors to fill vacancies in the Senate, caused by "resignation or otherwise" gives them the power to appoint Senators to begin a new term. There is precedent both ways, so that it is very uncertain which way the Senate will decide these cases. A protracted debate is expected upon the reports, which will probably be ready next week, and as there are a number of Senators who stand high as constitutional lawyers it is expected that it will be interesting to students of the Federal Constitution. It is also hoped that the decision of the Senate will be accepted as final as to the powers of Governors to appoint Senators.

PRAY FOR DEFENSE OF THE SABBATH.

DEAR SIR:—In response to the action of the mass-meeting held in New York City, March 19th, 1893, at the call of the American Sabbath Union, the undersigned, representing Sabbath Organizations throughout the United States were instructed to make the following statement and appeal:

Information has reached us that the question of the opening of the Columbian Exposition on Sunday may be again agitated before the World's Columbian Commission, and the World's Columbian Exposition in Chicago, on account of the action of Congress with reference to the last appropriation of \$570,000.

The American people by the action of their chosen law-makers in Congress, have determined that the celebration of the discovery of this land, where Christian civilization has attained its best development and republican government its best illustration shall not be desecrated by profaning the Sabbath in the eyes of all nations. The friends of the Sabbath and of our Christian institutions have won a great victory in the legislation secured from Congress, and in the pronounced attitude of the World's Columbian Commissioners, both being decisively in favor of closing the gates of the Exposition on the Sabbath.

We believe that the God of the Sabbath will hear prayer for the defense of the sacredness of His holy day. We therefore most earnestly request the membership of the Churches of our land and other friends of the Sabbath, to make Sunday, April 2, 1893, the day that in the calendar of the Christian Church tells of the resurrection of our Lord, a day of prayer that God will give courage to the representatives of the national Government entrusted with the honor of the nation in the management of the affairs of the Exposition, that they may carry out the expressed will of the people, and keep the gates closed on the Sabbath; and that He will confound and put to nought the counsels and devices of those who combine for the destruction of the American Sabbath at this pivotal point in the history of our nation. Let the throne of grace on which is seated our risen Lord be besieged on Easter Day!

Sincerely,

JAMES M. KING,
GEORGE S. MOTT,
JOSEPH H. KNOWLES,
EDWARD F. CRAIG,
THOMAS A. FERNLEY,
Committee.

American Sabbath Union, 208 Broadway, New York, March 23.

"After eleven years of active preaching I have spent five years of hardly less active hearing. I have listened carefully to preachers of all degrees and denominations, and some convictions have been burned in upon my mind. Far above all I have learned to believe in the great

mission of preaching, the effect it has on men's lives and thoughts, their need of it, their pain and loss when it does not help and reach them. I used to think that if it did men good they would speak more of it. But they pay no compliments to their daily bread, yet it is the staff of their life. If ministers knew the silent appreciation of helpful preaching, they would work, if not harder, at least more brightly and helpfully. Preachers should remember that the large silent part of their flock is only reached by preaching, and therefore they should give their strength to it, and not to little meetings.—Rev. James Stalker.

ONLY A HOAX.

EDITOR ARKANSAS METHODIST:—In the last issue of your excellent paper, 23rd inst., is a piece of correspondence signed J. D. Store, Comanche, Texas, headed Romanism vs. Protestantism, in which the writer works himself into a frightening state of feeling over an alleged letter of Pope Leo for the murder of all Protestants on the feast day of the Jesuits. It might afford some relief to the gentleman to learn, that the letter is a hoax. Such things come out periodically, have a run, and contribute something to current amusement.

J. M. LUCEY.

Pine Bluff, March 25.

WOMAN'S WORK AND RIGHTS.

Using the old phrase of history, we may say that the latter half of the nineteenth century is the age of the rise of woman. Amid all the scientific, political, and religious progress of the age, it is not too much to say, that the change in the position of woman is its highest and most characteristic distinction. The recognition of woman's right to a better education to fit her for the work of life, and the opening to her of new spheres of useful labor as a bread winner, is a little short of an emancipation from a long-imposed and unjust enslavement. In the palmist days of Greece and Rome, women were subjected to barbarous legal and social disadvantages. In all oriental countries, women are still treated as the inferiors and slaves of the "lord of creation." It is gratifying to know that our Saxon ancestors were among the first to flitly honor women. Geikie, in his "Life of Christ, says: "The Barbarians of the German forests, alone of the heathen world, retained a worthy sense of the true dignity of woman."

The chief injustice to woman has consisted in denying her the privileges of education, such as was given to her brothers, in her exclusion from remunerative forms of labor and positions of trust and honor. Schools and colleges for the education of girls were unknown until recent times. The extensive employment of women, in positions where they can earn a respectable living, has already conferred independence on tens of thousands, who would otherwise be steeped in poverty, or dependent on the charity of others. With much that has been said by extreme advocates of Woman's Rights, who ignore the difference which God and nature have made between man and woman, we do not agree. Men are better adapted for some kinds of labor, and women for others. But, ever since we have thought or expressed an opinion on this subject, our firm conviction has been, that no hindrance, legal or social, should be allowed to stand in the way of women doing any work, or filling any position, for which they have the desire and capacity.

The independence that comes from having access to bread-winning occupations, increases woman's self-respect, protects her from many temptations, and lifts her up in the scale of being by making her a useful member of society. It may be said, that all this applies only to those who have not the care of families; but these are a class sufficiently large to enlist the interest of the leaders of thought in every community. In no sphere of action have the women of our day more fully vindicated their claim to a high place among the moral and social forces of the times, than in benevolent, educational, and reformatory work. In these departments of usefulness womanly tact, sympathy, intelligence and gentleness have been crowned by the most gratifying results. It is only the dawn of the day of woman's freedom and power. We shall see greater things than these. But this new development lays a weighty obligation upon the Christian Church, to help and direct this new power in the accomplishment of its great mission.—Christian Guardian.

ARKANSAS METHODIST.

THURSDAY, MARCH 30, 1893.

THE MISSION AND BAPTISM OF JOHN.

And I knew him not; but that he should be made manifest to Israel, therefore am I come baptizing with water. John 1: 31.

John the Baptist was the harbinger of our Lord, born when his parents were well advanced in life, and while it is not claimed that divinity in any sense attached to him, yet his birth was doubtless the result of divine interposition, overcoming natural laws, that otherwise would have forever remained dormant. His mother was barren. However "both of his parents were, righteous before God, walking in all the commandments and ordinances of the Lord blameless." The birth of this New Testament Elias was announced to pious Zecharias, his father while he was officiating at the altar and "executed the priest's office before God in the order of his course."

"His name is John" was written by his dumb father; "the Baptist" was added because of his work. His father did not name him "the Baptist," nor was he any more a Baptist than his parents except his office as administrator of baptism.

Of John's early life we know but little. It is said that "The child grew and waxed strong in spirit, and was in the deserts till the day of his showing to Israel."

Isaiah represents him as "the voice of him that crieth in the wilderness," and his prophecy was literally fulfilled as recorded in the third chapter of Matthew's Gospel. Malachi represents him as the "messenger" of Christ sent to "prepare the way before him" also as "Elijah the prophet." John did not enter upon his work in the heat of youth; but after several years spent in solitude and self-denial, and then with the same sturdiness of character, and boldness of speech and heaven given authority that characterized the Old Testament Elijah he appears before the people, and with a voice like thunder and courage like a lion he cries, "prepare ye the way of the Lord; make his paths straight." When Christ had "increased," and John had "decreased" for boldly denouncing a heinous sin, he fell a victim at the hand of cruel Herod, and the second Elijah goes to heaven.

1. The Mission of John the Baptist. It was the custom of eastern monarchs, when entering upon any great and important expedition to send harbingers before them to prepare the way. Semiramis, says Dr. Clarke, in her march into Media and Persia is said to have "leveled mountains full of craggy precipices and deep hollows, and raised a causeway in the plain country." Our Lord is about to enter upon an expedition that is without a parallel in history, human or divine. It originated in the love of God for fallen man, and was completed amid the tragic scenes of Calvary, which surrounded and accompanied the death of our Saviour, involving the no less problem than human redemption; hence the mission of the forerunner of Jesus Christ, "prepare the way of the Lord."

The Jewish Church was the desert country, wilderness, solitary place, to which John was sent to announce the coming of him whose "shoes' latchet" he was "not worthy to unloose." The Church at this time was almost destitute of solid piety and true religious cultivation; much of the forms and ceremony remained, but spiritual drought reigned; hence it was a proper time—the fullness of time had come—for another Elijah to come and make another test of the claims of the true God.

The New Testament Elias was as bold in denouncing sin and demanding fruits unto holiness as was the Old Testament Elijah. The prophet as they had looked through the vista of the ages, prospecting the condition of the Church from a prophetic standpoint, had described it as already indicated, a wilderness, &c., and out of this material John was to "prepare the way of the Lord," that he (Christ) might "thoroughly purge his floor and gather his wheat into the garner." Both the Elijahs "laid the ax at the root of the tree." Malachi in speaking of John the Baptist as the Lord's messenger says, "Behold I send my messenger, and he shall prepare the way before me, and the Lord whom you seek shall suddenly come to his temple, even the messenger of the covenant." The announcing angel said to Zecharias that his future son should "go before him (the Lord) in the spirit and power of Elias to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord." Zecharias at the birth of his son catches the same prophetic strain, and breaks forth in ecstatic joy, saying, "and thou child shall be called the prophet of the Highest for thou shalt go before the face of the Lord to prepare his ways." Having learned that the object of the mission of John the Baptist was to prepare the way of the Lord, we would inquire

2. How did John prepare the way of the Lord? This inquiry can be answered in two words, preaching and baptizing. (1) The burden of his preaching was repentance. "Repent ye" was the heart, core and

marrow of his discourse, assigning no reason except that "the kingdom of heaven is at hand," and as an evidence of penitence he demanded "fruits meet." He anticipated the claims of the "Pharisees and Sadducees," who "came to his baptism," and knowing that they would claim to be the children of Abraham, he said to them "O generation of vipers who hath warned you to flee from the wrath to come?" You may claim Abraham to your father, but progenitorship and a pious ancestry will avail nothing without personal piety. True Jesus will "perform the mercy promised to our fathers, and remember his holy covenant, the oath which he swear to our father Abraham," but the power of God could raise up children to Abraham of the wicked gentiles—"these stones." The other fundamental doctrines of Christianity, such as the new birth, justification, sanctification and the witness of the Spirit, were reserved for Jesus himself, the Apostles and then to the ministry of the Church in all the succeeding ages, but the Christ harbinger focused all his strength in saying, "Repent."

2. John not only preached but baptized, using something like this formula, "I baptize you unto repentance." Mr. Watson says "The baptism of John was much more perfect than that of the Jews, but less perfect than that of Christ. It was says St. Chrysostom, 'as it were a bridge which from the baptism of the Jews made a way to that of our Saviour, and was more exalted than the first but inferior to the second; that of St. John's promised what that of Jesus executed' (Dictionary); therefore, John's baptism was not Christian baptism. Christian baptism proper was not instituted until just before our Lord's ascension. The formula was not given until the apostles received the great Commission. As far as the recorded facts go no one ever administered baptism in the name of the Trinity—Father, Son and Holy Ghost—until after the Saviour just before his ascension declared that 'all power in heaven and earth is given unto me.' And this being true he connected his own name with those of the Father and the Holy Ghost, thus forming a Trinity, and then authorized baptism to be administered according to the instruction given in the Commission. John received no such instruction.

Furthermore, the design of John's baptism is not identical with that of Christian baptism. All that could be claimed for it is, that it was unto repentance, and indicative of a coming Christ. In the very nature of the case, it could approximate but little nearer to Christian baptism than that of the Jews—administered to proselytes. It had no more Christ in it. In either case Christ was prospective and rested on a prospective faith. There is not a Church in the world of which I have any knowledge, that uses the formula which John used in baptizing, or holds that the Scriptural design of Christian baptism is identical with the design of John's baptism. I could here give a summary of the design of baptism as taught by the various Denominations, but I suppose no one will doubt the above statement.

In our text John states the object of his baptism. He says "and I knew him (Jesus) not, but that he (Christ) should be manifest to Israel; therefore am I come baptizing with water." This is equivalent to preparing the way of, or for the Lord. The object therefore of John's baptism was to manifest Christ to Israel, the Church, Old Testament Church. There must be something then in the manner of his baptism to remind them of the Christ of prophecy. I am not discussing the mode of baptism. If I were I would state that Isaiah says that he (Christ) "shall sprinkle many nations," and this is he whom John, by baptism is to manifest to Israel. Sprinkle, manifest, baptize.

3. Who was John's teacher? Who taught him what to preach and how to baptize? John was "filled with the Holy Ghost even from his mother's womb" and the "word of God came unto him in the wilderness," and he immediately enters upon his work; but there is no evidence that he had any special vision or revelation which portrayed to him what should be the exact character of his administration. Yet he knew and knew well what and how his work was to be done. From whence this knowledge. Who taught him what to preach and how to baptize? His father was a priest, the New Testament was not written, the New Testament writers not converted. His father doubtless was his preceptor, and the Old Testament Scriptures his manual. What John learned from his father or some other pious member of the Jewish Church, and from the prophetic declarations, which were made in reference to him, was all he knew of his life work. This is all the record shows, and anything further would be mere conjecture. Of course, if John came to introduce a new order of things, or even to lay the foundation or prepare the way for a mighty and wonderful revolution in any or all the fundamental principles of the Church, it would be easy to presume that things would be done differently from what had before been the custom; yet even then anything beyond the record would be conjecture, but he has no authority to in-

roduce a new order of things, not is there a single intimation that he attempted to do anything of the kind. It is evident, therefore, that John neither organized a new Church, nor changed the mode of administering any Church ordinance. He was familiar with the mode of baptism that had been practiced in the Church, and he had no authority to change it, and if he had attempted such a thing there can be no doubt but that he would have been met by the Jews, with the statement, that he was an innovator, specially when he undertook to manifest the coming Christ by such an innovation, but we hear no complaint on that line. Taking the Bible as a guide we find and leave John in the Jewish Church.

4. John baptized our Lord. Is it true, as contended by some, that the baptism of Jesus, which he received at the hands of his forerunner was Christian baptism? We think not. It was neither identical with the baptism of the multitudes baptized by John, nor with Christian baptism as practiced in the Christian Church. For the position here assumed we assign the following reasons: (1) Christian baptism had not been instituted as already shown. (2) It was not administered in the name of the Trinity. John did not hear the voice of the Father in public recognition of his Son, saying, "This is my beloved Son in whom I am well pleased. Hear ye him," until after he baptized him. (3) The design of the baptism of Jesus could not possibly be identical with the baptism of John as administered to the multitudes, nor with the baptism of the Apostles administered at Pentecost. Jesus could not have been baptized for, or in order to the remission of sins. "He knew no sin." He could not have been baptized unto repentance, he had no occasion to repent. He was doubtless not baptized to represent his own death, burial and resurrection. This he would demonstrate when the proper time came, and he did. He could not have been baptized to symbolize the cleansing influence of the Holy Spirit as effected in regeneration and sanctification, for he had no pollution or defilement from which to be cleansed. To claim that the baptism of Jesus was an example, is not only a foundationless presumption, but conflicts with our Saviour's own statement, "to fulfill all righteousness." Why did he not say, "for an example?" It would have been just as easy, if that had been the object of his baptism. Why then was Jesus baptized, and what was his object in demanding it at the hands of John? Bishop Marvin says: "The incarnate Redeemer submitted to the conditions of humanity without reserve"; "rendered filial obedience" to his parents, "paid tithes," "was circumcised," "claiming no exemption from any obligations," Sermons, page 500. Dr. Adam Clarke says, in his comment upon the reason assigned by Christ when John hesitated, that it was to fulfill "every righteous ordinance." Mr. Jones, a Baptist historian says: "When Jesus had attained the age of thirty, the period of life at which the priests entered upon their ministry in the temple, and was about to commence his public ministry, he was solemnly inaugurated in his sacred office by means of the ordinance of baptism administered by the hands of his forerunner," Jones's Church History, page 30. With Mr. Jones, in his opinion of the design of the baptism of Christ, I fully concur. When John saw Jesus come to his baptism he said "I have need to be baptized of thee," but Jesus demanded it saying "thus it becometh us to fulfill all righteousness."

Our Saviour had submitted to circumcision as Justin Martyr said to observe the "ordinance of the law of Moses," and as he was now to become a high priest, not after the Aaronic order, but "after the order of Melchisedec" he submits to the ordinance of baptism as a proper initiation, or as Mr. Jones calls it, inauguration, into his priestly office. And now "The priesthood being changed, there is made of necessity a change of the law"; therefore, Christ is made a priest "not after the law of a carnal commandment, but after the power of an endless life;" and "because he continueth ever hath an unchangeable priesthood," and hence becomes "a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people," and as such "he ever liveth to make intercession for us." Christ "needeth not daily as those

who offer sacrifices, first for his own sins, and then for the people's, for this he did once, when he offered up himself." The annual offerings made by the high priest on Atonement days, under Jewish economy came to an end and instead thereof our blessed Saviour has entered the Holy of Holies and as a priest who can "be touched with the feelings of our infirmities" has become our atonement "once for all"; therefore, as Aaron was consecrated priest at the door of the tabernacle by the washing of water, so was Christ by his baptism set apart and consecrated to the office of our great High Priest. Amen. M. M. SMITH. Jonesboro, Feb. 10.

STATE OF OHIO, CITY OF TOLEDO, ss
LUCAS COUNTY.
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.
FRANK J. CHENEY.
Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.
A. W. GLEASON,
Notary Public.

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.
F. J. CHENEY & Co., Toledo, O.
Sold by druggists, 75c.

BRADFIELD'S
FEMALE
REGULATOR
CURES ALL DISEASES
AND
IRREGULARITIES
PECULIAR TO WOMAN
BOOK "TO WOMAN" MAILED FREE.
BRADFIELD REGULATOR CO., ATLANTA, GA.
SOLD BY ALL DRUGGISTS.

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F. J. CHENEY & Co., Toledo, O.
Sold by druggists, 75c.

HIGHLY PLEASED.
Having received and tested the Epworth Parlor Organ and Methodist Sewing Machine, bought of Bennett & Thornburgh, Rev. J. M. Denison, Howell, Ark., wrote them Feb. 27, saying:

To say the organ and machine give satisfaction is entirely below the mark, insufficient to convey the idea. In fact the organ is an agreeable surprise; it certainly is the finest organ we ever saw for the price paid. The case is excellent in workmanship and design; the instrument is unexcelled in tone and volume; in fact I can't put it as strong as the case demands. There are but few white families in this vicinity; if it was otherwise I believe I could sell the organ right along. Our preachers ought to be able to sell hundreds of these organs during this year when the prices fully meet all short crops and scarcity of money. I am very truly yours, J. M. DENISON.

THE EPWORTH PIANO.
In November last we sold an Epworth Piano to Bro. W. L. Sibley of Atkins, and now he writes of it as follows:

Atkins, Ark., Feb. 8, 1893.
Messrs. Bennett & Thornburgh, Little Rock:
Gentlemen, I delayed writing that I might test the qualities of the Epworth Piano I purchased of you. In the first place it is a very handsome instrument—handsomely designed and highly finished. The tone is all that we could desire. Many of our best performers on the piano pronounce it a splendid instrument. We are well pleased with it.
Yours Fraternally,
W. L. SIBLEY.

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.

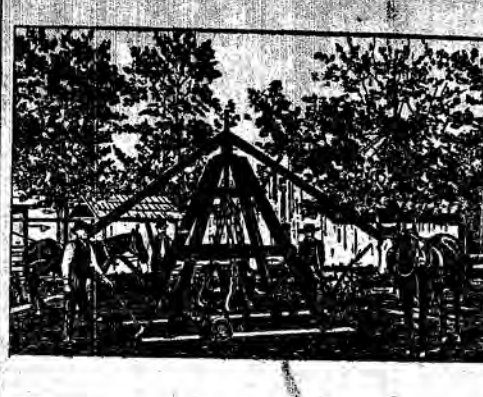
CASSON & CO.,

Machinists, Tin and Sheet Iron Workers and General Founders.

This company has but recently succeeded John Brodie, and have opened up a complete machine shop and foundry at Second and Rock streets. Among the expert workmen employed in this concern are:
Wm. Renek, late of Atlas Works, Indianapolis, pattern maker.
Adam Schumack, late foreman tin shop Thomas Mfg. Co.
Henry Hines, blacksmith, late of Blood's Locomotive Works, Manchester, N. H.
Joe Wilber, foreman of boiler repairs.
Harry Dabbs, late night superintendent and machinist Southern Cotton Oil Co.
Lee Thompson, formerly with Thomas Mfg. Co., machinist.
Wm. Casson, late foreman Thomas Mfg. Co.
Special attention paid to models and new work for inventions of the most intricate designs.
All kinds of machinists' tin, sheet iron, copper, boiler work and pattern making executed promptly and in first-class style. Prices the most reasonable, as we have no fancy priced mechanics or foremen. Every man an expert in his line, and we guarantee all work no matter how intricate. No shop in the South can produce more expert workmen in their respective lines, as our work will show. Every man a specialist in his line. Get our prices before going elsewhere.
WM. CASSON, Mgr. and Supt.

FREE by return mail, full description of MOORE'S NEW AND IMPROVED 2 MILLION DOLLAR CURE FOR RHEUMATISM, GOUT, GRAVEL, BRUISES, SWELLINGS, AND ALL AFFECTIONS OF THE BLOOD. These are the genuine TATUM'S SYSTEMS, invented and copyrighted by DR. J. W. MOORE. Beware of imitations. Any lady of ordinary intelligence can easily and quickly learn to use them, and cure all her troubles, in any style, in any manner, for ladies, if they have to be attended to by a man, need not be troubled. Send for a free trial, and see how it works. Address MOORE & CO., CINCINNATI, O.

We can sell you a large Family Bible for \$3. They used to sell for \$7 and \$8. BENNETT & THORNBURGH.



Samson's Stump Extractor.

Territory
For Sale to Good Agents
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J. H. MOON, SOLE OWNER
For Arkansas, Little Rock, or
N. W. WOMACK, Marmaduke, Arkansas
Manufactured by
D. R. Wing & Co.

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For sale by all first-class druggists, or sent by mail on receipt of \$1.00. Ask for HILL'S Tablets, and take no others. Particulars free. THE OHIO CHEMICAL CO., by mail, Address / 51, 53, and 55 South Black, LIMA, O.

HILL'S CHLORIDE OF GOLD Tablets, will completely destroy the desire for Tobacco in any form in from 3 to 5 days. Perfectly harmless, cause no sickness, and may be given in a cup of tea or coffee, without the knowledge of the patient, who will voluntarily stop Smoking or Chewing in a few days.

EASILY CURED

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Water, Scott & Elm Sts.,
Little Rock, Arkansas.

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Swift's "Monogram" Lard,
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Blue Label Catsup,
Colman's D. S. F. Mustard,
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Van Houten's Cocoa,
"89" Baking Powder,
Cox's Gelatine,
Baker's Chocolate,
Durkee's Salad Dressing,
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A HARVEST FOR AGENTS.

CHARACTER SKETCHES

BY
GEO. A. LOFTON, A.M., D.D.
With an Introductory Chapter by
Bishop O. P. Fitzgerald.

The above is the title of a new book. It is a veritable Museum of Character. The good and the bad, the true and the false, the sublime and the ridiculous are contrasted, and standing side by side will make a lasting impression on the reader as he passes with alternating emotions from one to the next. If delineations with a truth that is wonderful: often amusing, always instructive: those peculiarities of character which contribute to the dignity and success, or to the ridicule and failure of mankind: the engravings are all new and original. You never saw one of them before. The pictures were all drawn by the author on a large blackboard in colored crayon, to illustrate his public lectures, and these drawings were photographed and engraved for this book, and are copyrighted with it. But after all, the 52 striking full-page illustrations which embellish the work are but introductory companions to the wonderful word-paintings which follow and enrich the volume.

OF THE BLACKBOARD MIRROR.

The Author,
REV. G. A. LOFTON, D.D., is one of the most gifted and scholarly divines in the palpit of the South, and in addition to his original and peculiar genius as a caricaturist in art, he is still more powerful and graphic in the use of language. The subject-matter of the book composes a series of character-lectures delivered by the author for forty-one successive Sunday afternoons in the same building during the past year in Nashville, Tenn. People of all Denominations thronged to hear him, and the large auditorium was seldom adequate to receive and seat the crowds that came. Every family ought to have this book. Boys and girls who avoid solid literature ordinarily will take to this with delight. It will be worth a hundred times its cost in many a home. The work is strictly non-sectarian, and is heartily endorsed by leading ministers in all Denominations.

This book is unlike any other work ever published, and hence has no competition.

A Popular Book.

What Agents are doing:

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. B. 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. Eisey, Ozark, Ark., says Oct. 10, 1892, "I sold 10 copies in ten hours."

Sold only by Subscription—Through Our Authorized Agents.

Agents Wanted in Every Community.

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116 South Main Street,

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ONE ENJOYS

Both the method and results when Syrup of Figs is taken; it is pleasant and refreshing to the taste, and acts gently yet promptly on the Kidneys, Liver and Bowels, cleanses the system effectually, dispels colds, headaches and fevers and cures habitual constipation. Syrup of Figs is the only remedy of its kind ever produced, pleasing to the taste and acceptable to the stomach, prompt in its action and truly beneficial in its effects, prepared only from the most healthy and agreeable substances, its many excellent qualities commend it to all and have made it the most popular remedy known.

Syrup of Figs is for sale in 50c and \$1 bottles by all leading druggists. Any reliable druggist who may not have it on hand will procure it promptly for any one who wishes to try it. Do not accept any substitute.

CALIFORNIA FIG SYRUP CO.
SAN FRANCISCO, CAL.
LOUISVILLE, KY. NEW YORK, N.Y.

BATESVILLE DISTRICT.

DEAR BRO. BENNETT:—Since I wrote you last I have held Bro. S. W. Register's Quarterly meeting, March 4, 5. He is well received and starts out well. Held Bro. F. R. Noe's Quarterly meeting March 11, 12. He also is well received and is planning and organizing for a general movement. I think he will have a good year. Held Bro. J. S. Brooke's Quarterly meeting March 18, 19. There were more out at preaching Saturday at 11 o'clock than I ever saw on that work. Had a pleasant Quarterly Conference. More was paid for the support of the ministry than I ever knew them to pay on first quarter. Sunday large congregation; after the sermon and Sacrament sixty dollars was raised to liquidate the debt on parsonage. The people are well pleased with Bro. Brooke. I predict for them a good year.
HENRY T. GREGORY.
Batesville, Ark. 21.

REV. GEORGE S. INGE.

Whereas, By the mysterious dealings of Divine Providence, we have been called upon to pass through the waters of affliction once more; and whereas, in the death of Rev. George S. Inge we feel that the cause of Christ has lost a faithful worker here upon this earth, the M. E. Church, South, and the Christian Endeavor a firm upholder; therefore be it

Resolved, That while we bow in humble submission to the divine decree, knowing that "it is better to depart and be with Christ," yet we hereby express our grief and sorrow that this faithful worker has been taken from us;

That we, the Y. P. S. C. E. of Batesville, Ark., do extend our condolence to the stricken ones and point them to Him, who doeth all things well for those who love him;

That we recognize the faithfulness with which he served his Master here upon this earth as worthy of our imitation.

That a copy of these resolutions be printed in the Y. P. S. C. E. News, a copy sent to the family of the deceased, and that they be published in THE ARKANSAS METHODIST. Resp'y,

W. P. JONES,
JNO. W. GLENN,
MISS PEARL PEDEN,
" STELLIE NOBLE,
T. D. COMPTON,
Committee.

A TERRIBLE DEATH.

In a recent issue the Hot Springs News told of the protracted drunkenness of Patrick Doyle, who had for several years conducted a small grocery store in that city. We copy part of the sad article: "Finally it was decided to fit up a wagon with a camping outfit and take him out in the country and camp out where he could get plenty of fresh air and be out of the reach of 'King Alcohol,' which so threatened his complete destruction. With this object in view Mr. Thos. Wynn, a close friend of Doyle's, and the former's son Willie, went out in the country. They traveled across the Ouachita and finally struck camp near the line between this and Montgomery county, and near the Big Mazarin, a large creek. Tuesday night last, about midnight Doyle disappeared from the camp. He had not been gone long, however, before his absence was discovered. A search was immediately instituted for him, but the night was dark and no trace of him could be found. Mr. Wynn and his son slept no more that night, but waited impatiently for the friendly light of day. Just as soon as the rising sun dispelled the shades of night they spread the alarm among the neighbors in that vicinity. Several mountaineers who knew every foot of the country for miles around, joined in the search for the missing man. They trailed him up and over a very rugged mountain, finding here and there where he had fallen over the rugged rocks, displacing them in his wild run in the darkness. At several points portions of his hair could be discovered on a rock or limb, and blood stains here and there where he had cut his hands and skinned his face in falling. The condition of the

unfortunate man can only be imagined when it is known that he traveled a distance of over a mile through the most rugged country imaginable while the night was extremely dark. On the trained mountaineers sped like sleuth hounds eager for their prey, following the trail of the wild man with as much ease and accuracy as though his footprints were left on the rocks. Finally they approached the Mazarin, a large mountain stream near the banks of which a large oak tree had been uprooted by the wind. Here they found where the unfortunate man had run again at the clay-root, leaving the imprints of his hands in the soft clay. Then he was traced to the water's edge, which settled his fate in the minds of all. They had not proceeded down the creek but a few hundred yards until they found the lifeless body of Patrick Doyle where it had lodged on the rocks in a shallow place in the creek. An inquest was held by a justice of the peace of that locality and the jury returned a verdict in accordance with the above facts."

SUNDAY-SCHOOL CONFERENCE.

Program for Sunday-school Conference to be held at Austin, Ark., April 27-29, 1893.

Preaching Thursday night by Rev. F. P. Doak.

Friday 9:30 a. m. Conference opened with religious services conducted by Rev. H. H. Watson.

Roll-call of delegates and members. Reports from Superintendents. Essay by Miss Emma Connor. Recitation by Miss Willie Lenox. Essay by Mrs. A. T. Brown. Address of Welcome by Miss Sallie Stanley. Response by Joe T. Robinson. Preaching at 11 a. m. by Rev. W. F. Evans.

Afternoon: Religious services conducted by Rev. L. D. Webb. Essay by Miss Lucy Agnew; recitation by Miss Ellen Suttle.

Subjects for discussion.
1. The relation of the Sunday-school to the Church—opened by Rev. T. D. Scott, Rev. J. S. Clower, Rev. A. Pendergrass and E. R. Robinson. Recitations by Misses Mabel Jackson and Ida Glover.

2. Superintendents and Teachers, their qualification, duties, etc., opened by Revs. W. F. Evans, J. M. Robinson and J. T. McBride. Recitations by Misses Myrtle House, Lula Hester and Florence Bradford. Preaching at night by Rev. T. D. Scott.

Saturday April 29, 9 a. m. Religious Services conducted by Rev. W. F. Evans.
3. Relation of parents to the Sunday-school—opened by Rev. J. E. Martin, H. M. Hays and J. C. McKay. Recitations by Misses Maggie McBride and Berline Hicks.

4. Model Sunday-school, conducted by Rev. J. H. Bradford, Preaching at 11 a. m. by Rev. H. H. Watson.

Afternoon: Religious Services conducted by Rev. J. E. Martin.

4. Should we expect the conversion of children in the Sunday-school—opened by Rev. F. P. Doak, W. E. Glover and Rev. L. D. Webb. Recitations by Misses Maggie Hagan and Tennie Nivens.

Quarterly Conference; preaching at night by Rev. J. M. Robinson.

Sunday April 30. Love-feast 9:30 a. m. Preaching at 11 by Rev. H. H. Watson, followed with the sacrament of the Lord's Supper.

Afternoon: Children's service at 3 o'clock. Speakers opening the discussions are limited to fifteen minutes, while volunteer speakers are limited to five minutes.

The exercises will be interspersed with music by a select choir. There will be dinner on the ground each day and every body is cordially invited to attend.

REV. J. H. BRADFORD,
H. M. HAYES,
W. E. GLOVER,
J. T. ROBINSON,
Committee on Program.

The plain truth is good enough for Hood's Sarsaparilla. No need of embellishment or sensationalism. Hood's Cures.

FROM PASTORAL CHARGES

LORADO CIRCUIT.

Lorado circuit is located on the west side of Crowley's Ridge in Green Co., 12 miles west of Paragould and in the heart of the finest farm lands, well watered and well timbered, and reasonably healthy; society good, churches within easy reach of everybody. We have built a very comfortable parsonage since Conference and are living at home. The big, generous hearted W. H. Cathren and wife donated ten acres of land as a parsonage site, and so we went to work and soon had a comfortable house to live in. I have been able to meet all my appointments except one; congregations are very good, some very good Sunday-schools, prayer meetings and class meetings. The stewards have not forgotten to look after the needs of the P. C. in the way of something to eat. Money is very scarce, but we are hopeful of every assessment being paid in full. We are confidently expecting a revival at every Church. Pray for me. JOHN W. WATSON.

Crowley, March 20.

MT. FORK CIRCUIT.

We cannot boast of being as severely pounded as some of the brethren; neither has the cyclone that carries before it such things as meat, lard, corn, sugar, coffee, and the like, struck us as yet; but while this is true, I will say that my people generally received us with open hands and hearts, and our wants and needs have been met. And just here let me say that I serve some as good people as will be found anywhere. Our first Quarterly Conference was held the 11th and 12th ult. Our much beloved P. E., Rev. A. D. Jenkins, was on hand, presiding with his usual dignity and looking well after the interests of the Church, both temporally and spiritually. This is the third year that I

have served a part of this charge, and the financial report was much in advance of anything heretofore, which speaks well for the circuit. The spiritual state of the Church as a whole moving up, and we are hopeful of a successful year. Pray for us, Mr. Editor, I am sorry that I have not been able to do any more for THE METHODIST, but I am doing all that I can. If more of our people would take it and read it, it would not be so hard for the steward to get the preacher's salary; nor such an undertaking when the preacher wants to take up his collections. But these few lines are growing too many, so I will close with the best of wishes for the success of THE METHODIST.
J. J. COLSON, P. C.
Cove, March 20.

CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative power in thousands of cases and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. NOYES, 820 Powers' Block, Rochester, N. Y.

EPWORTH LEAGUE.

Many of our readers will be pleased to learn, that about May 1 Bishop O. P. Fitzgerald of our Church will have out a new book on the Epworth League movement. In this State Bennett & Thornburgh will have the exclusive sale of it, which we hope may be very large. Below we copy a few sentences of a letter from the Publishers of the book:

It will contain a history of the Epworth movement in the M. E. Church and the M. E. Church, South. Bishop Fitzgerald has of course written the body of the book. Rev. B. F. Dimmick of Cleveland, Ohio, has written the "Genesis of the League of the M. E. Church." The book also contains a chapter on How to form a League, the Duties of the League to the Church and the Duties of the Church to the League, Social Study, Prayer Meeting, Literary Study, in fact everything pertaining to the right work. There is a Symposium in which we have gathered the best thoughts of the best brains in the Denomination. It is indeed a feast as the word indicates. In it you will find articles written by such men as Bishop Vincent, Bishop Galloway, Dr. Candler, Dr. Du Bose, Alexander Messick, Horace Bishop, T. F. Mangum, J. R. Moore of the Little Rock Conference, Whaling and many others. These names are a power and strength in Methodism."

Disordered Liver set right with BEECHAM'S PILLS.

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

BENNETT & THORNBURGH.

KING'S
Royal Germetuer
CURES

The Highest Testimony—What a Grand Old Man Writes Us.

Rev. R. H. Rivers, D.D., of Louisville, Ky., an old and eminent author, writes: "On last night I had a terrible attack in my left shoulder. It extended across my breast to my right shoulder. I tried different remedies, but got no relief. I began to fear angina-pectoris. At last, after an hour or two of most intense suffering, I tried the greatest of all remedies, Royal Germetuer. In less than ten minutes the pain was eased, and in less than half an hour I was sound asleep. I think it the best medicine for all diseases known to me."

Rev. Dr. Hawthorne's Experience With Germetuer.

I am free from catarrh. I believe that I could get a certificate to this effect from any competent physician. I have used no medicine within the last six months except King's Royal Germetuer. My health is better than it has been in 30 years.

LA GRIPPE.

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Z. T. BENNETT, D. D., Editor.
GEORGE THORNBURG, Business Manager.

THURSDAY, MARCH 30, 1893

DEATH OF MRS. COCHRAN.

After much of our last issue had been printed, we were shocked and deeply pained on receiving this sorrowful message from Rev. S. L. Cochran: "My wife died at 2:30 p. m. today [Wednesday]."

In their sore bereavement Bro. Cochran and his motherless children have the deep sympathy of the good people of Mammoth Spring, as they will have from the numerous friends of himself and his wife, on reading the sad intelligence of her departure. She left two children (sons) of her own—one over three years and the other a little over two months old—besides seven step-children, six of them living at home. She died of pneumonia, and Bro. Cochran writes that she was perfectly rational to the last—not afraid to die, and her last words two minutes before death were: "Let me go home, let me go home."

RIGHTEOUS PROTECTION.

We are much gratified to believe it is now quite certain, that the General Assembly will remove from the statutes of our State a long-standing disgrace by raising the age at which a girl may consent to her own ruin by a libertine, who cares nothing for virtue and purity. Last week the Senate by a vote of 25 to 3 passed Senator Redwine's bill amending the present law so as to change the age of consent from 12 to 16 years, retaining the same penalty for violating the law—from 5 to 21 years imprisonment in the State penitentiary. At this writing the bill has not been acted upon in the House, but we feel quite confident that body will heartily and by an overwhelming majority unite with the Senate in amending the present law to afford righteous protection for innocent and often helpless girls.

Within seven years eighteen of the twenty-one States, which had not expunged from their statutes the disgraceful and atrocious relic of neathism, have raised the age of consent, generally to 16 years—to 18 years in Kansas and Wyoming; and now we rejoice over the encouraging prospect, that our law-makers will soon vindicate the honorable record of Arkansas in the cause of patriotism and humanity, by joining heartily in the righteous movement for the protection of innocent and virtuous girlhood.

There are many urgent and just reasons why Senator Redwine's bill should without unnecessary delay become the law of our State. And as we have not heard any strong or valid argument against the bill, we hope by an early vote, honorable to themselves and gratifying to their constituents, the members of the House also will declare, it should no longer be possible for a villainous sensualist to escape punishment after debauching a girl under 16 years old, by swearing or even proving that she consented to her own ruin. If this had been the law of our State, it is not at all probable, that the daily papers of this city would have been afforded the unenviable opportunity of pandering to morbid taste by giving their readers the revolting and utterly disgusting particulars in the recent assault case now pending in the Pulaski Circuit court. But it is possible many neglected, poor and helpless girls may suffer like shame and ruin, if the present law is not amended in harmony with the righteous public sentiment represented in Senator Redwine's bill.

As we predicted in our last issue, the House last week practically killed its native wine bill by voting 53 to 37 in favor of reconsidering the vote by which the bill passed on the preceding Saturday, in the absence of some members and to the great surprise of many others. On page 5 we publish the wine bill, which in the "rush of business" passed the Senate, but which we feel confident will be defeated or so amended as to make it less objectionable to temperance people than the Act of 1889, as allowed to stand after the construction of it by our State Supreme court. Further, we feel confident, that the present General Assembly will not on a full vote adopt any bill clearly antagonistic to the cause of temperance.

To the great surprise and regret of many Mr. Bradley's anti-cigarette bill was last week practically defeated in the Senate by amendments

exempting many counties from the operation of the bill. With his truly commendable purpose, Mr. Bradley then introduced and the House passed another bill similar to the former, but excepting cubeb cigarettes when prescribed by physicians. We heartily wish the Senate may accept this bill, and that Mr. Bradley's praiseworthy efforts to suppress an alarming evil may be rewarded with success. The adoption of that measure would be gratefully approved by a very large majority of the best people in our State.

IN THE RIGHT DIRECTION.

With great pleasure we have several times congratulated the people of our State on the high moral and Christian character of a large majority of the gentlemen composing the present General Assembly. With equal pleasure we expressed at the beginning of this session the confident opinion, that there would be no backward movement in legislation affecting the cause of temperance. And now we record our candid belief, that we have not seen before so many legislators unconpromisingly or avowedly favorable to legislation prohibiting the liquor traffic, or at least rigidly restricting it where the sale of liquors is authorized by the expressed will of the people directly concerned. In fact, two or more general prohibitory bills, which were introduced, but defeated, were not only in the right direction, but far in advance of any demand presented to the General Assembly from any truly representative temperance organization in the State. This was notably the case with Senator Harkey's bill to prohibit the sale of intoxicating liquors, within ten miles of any church or school house in the State—which was almost equivalent to asking for a general law prohibiting the sale of liquor in the entire State.

Another bill in the right direction, introduced by Senator Allen, was defeated in the Senate last Wednesday by a vote so close, that whisky dealers may see the handwriting upon the wall. We copy the Arkansas Gazette's very meager report of the discussion before the final disposition of the bill:

Senate bill No. 306, by Senator Allen, to make it a felony to sell intoxicants either directly or indirectly, in counties that vote against license.

Senator Allen said the bill had been well discussed already. The penalty for selling or bartering, either directly or indirectly, any intoxicants in a county where a majority of the voters at a previous election voted against license, will not be less than three months nor more than two years.

Senator Casey regarded the bill as too severe and harsh.

Senator Quinney said that with a law such as the pending bill it would cause more reasonable doubts and they would be stretched further than has ever been known before. The law would be an engine of evil.

Senator Smith said he disliked to oppose any temperance measure, but the punishment inflicted by the bill was too severe, and juries would acquit before they would convict.

Senator Adams said there was no provision in the bill permitting the sale of intoxicants for medical purposes.

Senator West appealed to the Senate to pass the bill. He wants liquor obliterated where a majority of the people vote against it. Liquor is a crying evil, and he is glad of the opportunity to stab it. On the streets of Little Rock are seen poor little girls selling papers. Whisky brought them to that menial service. On the street corners are poor women bowed with care, grief and disappointment, begging or peddling for a subsistence. Whisky brought them to that sad plight. He was heart and soul for the bill.

Senator Amis said the passage of the bill would result in every county in the State voting for license at the next election.

The bill imprisons a man for selling or bartering home-made wine, cider, beer, brandy and whisky for any purpose, even sickness or sacramental purposes, and no man will vote against license with such a law hanging over the people.

Senator Harkey advocated the bill, Adams and Erwin opposed it.

Senator Bell, of Desha, was for the bill because it is a step further towards suppressing liquor. The whisky seller sends souls to hell, but this bill only sends the whisky seller's body to the Penitentiary.

Senator Callaway was against the bill, as he is at all times against such legislation.

Senator Allen closed the debate in support of his bill.

The bill failed to pass—yeas, 13; nays, 14.

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ALL HONOR TO GOV. HOGG.

The Legislature of Texas passed a bill amending the charter of the city of Dallas, so as to give that city authority to license disorderly houses; but Gov. J. S. Hogg vetoed the bill in emphatic and vigorous language, which showed his patriotism and manly respect for the honest and impartial enforcement of all laws against crime, in order to secure righteous administration of government. From his veto message we copy with our hearty endorsement this paragraph:

"The purpose of vesting the power in the city of Dallas to license such houses is to exempt them from prosecution by the county officers for violations of the State law. Instead of granting any such authority to a city, it would comport more with public policy to make the Mayor and Chief of Police and all other city and county officers subject to removal by proceeding in the District court, when they permit gambling dens or disorderly houses to be run or maintained within their jurisdiction."

The suggestion of Gov. Hogg's condemnatory utterance against the non-feasance in office of any Mayor or Chief of Police, is in harmony with the bill introduced in the House of our General Assembly by Mr. Pinnex of Pike county, and published in our issue of March 9. We hope that bill may pass, as it would afford a remedy against participation in and complicity at crime by city officers, who place revenue above virtue and decency and order. We here republish two sections of the bill.

Section 1. That if the Mayor or Police Judge of any city of the first or second class or incorporated town in this State shall willingly and knowingly fail, refuse or neglect to execute or cause to be executed any of the laws or ordinances within their jurisdiction they shall be deemed guilty of non-feasance in office.

Section 2. That it shall be the duty of the Circuit court of any county within which any Mayor or Police Judge may be commissioned and acting upon information filed before it by the Prosecuting Attorney of the District charging any such Mayor or Police Judge with non-feasance in office, to hear and determine such charges, and if upon such hearing the charges be proven to be true, to enter judgment of record removing such guilty Mayor or Police Judge from office.

AT HOT SPRINGS.

In this wonderful sanitarium and pleasure resort of national fame and patronage, we enjoyed a delightful and profitable visit of two days, embracing last Sunday week, when we had the privilege of preaching twice to large and appreciative audiences—in the morning for Rev. E. N. Evans at Central Avenue and at night for Rev. James Thomas at Malvern Hill Church. The former is the leading Church in the city, and is one of the strongest numerically and financially of our Denomination in this State. Its steady and substantial growth continues, with marked advancement in contributions, under the pastorate of Bro. Evans, who has made a very favorable impression, and is preaching to large congregations, often including many visitors from different parts of America. He has the various societies in his charge well organized for benevolent and Christian work, but the Sunday-school under the superintendence of our highly esteemed brother, Hon. John J. Sumpter, did not appear as large as we expected to see. We were so pleased with the excellent music, that we advised Bro. W. A. Woodcock, the superior organist of the Church, to institute a song service like that so long and admirably conducted by Bro. John W. Glenn at Batesville. Such a service in Hot Springs would prove a great attraction for the visitors and would have wondrous possibilities for doing good.

We were much interested in the short history, rapid growth and great success of Malvern Hill Church, which was organized with 17 members in January 1891 by its present pastor, Rev. James Thomas, who soon afterwards held a meeting in which there were 140 conversions and 107 accessions to the Church. As the members, generally poor people and persons of limited means, were not able then to build a church, they worshiped in an old barn cheaply arranged for religious services. Later there was large increase from a second meeting held by the pastor, who after deciding to build had the barn torn away, ordered material and let the contract for a neat frame church of modern design, before he had a dollar subscribed or any cash in hand

except \$1.30 in pennies found under the floor, when the barn was removed. But the first man (a blacksmith, whose wife was a member) to whom he presented his paper for help, signed \$100 and then handed him five 20-dollar gold pieces with promise of more, when necessary; and many other citizens showed their appreciation of the enterprise by contributing so liberally and promptly, that the church was built and paid for as the work progressed. Now with a membership of 230 and steadily increasing, a Sunday-school with 150 names enrolled, and other societies actively engaged in benevolent and religious work, Malvern Hill Church has become an important charge under the diligent pastorate and able ministry of Rev. James Thomas, who will soon take rank among the leading preachers of his Conference.

We did not have the privilege of visiting South Hot Springs and Glenn Street Church, but we had the pleasure of meeting their pastors, Revs. W. M. Crowson and W. P. Whaley, who made favorable reports of their charges, and Rev. A. D. Jenkins, P. E., did likewise for the Hot Springs District. Under the consecrated labors of these five earnest and efficient preachers, we feel quite confident our Church will continue growing in numbers, and increasing in usefulness in that prosperous and wonderful city with health and pleasure-seeking visitors from all sections of America and some from foreign lands. With a population estimated at 15,000 and visitors last week at 10,000, Hot Springs is rapidly advancing in wealth and general improvements, as well as in popular favor for the marvellously curative properties of its thermal waters and the magnificence of its palatial hotels.

While there we were delightfully entertained by Rev. James Thomas and his cultured wife, who is an efficient and honored leader in Church work. To all our pastors there we are indebted for brotherly courtesies, and to Bros. Crowson and Thomas especially for their helpful assistance in getting 21 new subscribers and many renewals.

NOT DEFINED BY AGE.

In reply to an article placing the deadline of ministerial usefulness at sixty years, Rev. Dr. Frank Richardson in the last issue of the Nashville Advocate expressed some considerate and impartial views, from which we copy with our hearty approval these paragraphs:

Neither young men nor old men are the best judges of their own endowments. Our Church has wisely left it to others to determine the fitness of ministers for the various stations and work of the ministry. Certainly the standard by which they are to be judged should not be one of age simply. It is to be hoped the time will never come when it will be necessary to present the family record to enable a Bishop, by the aid of his cabinet, to determine the fitness of a preacher for a special position or work. Young men and old men are to be judged by their fruit. The incapable or lazy young man is not entitled to anything in consequence of his youth. He deserves to be put at the exact place on the scale of merit to which the amount and character of his work may entitle him. On the other hand, the old preacher, no matter how faithful and efficient, he may have been, nor how much honor he may deserve for his work's sake, ought never to be placed in a position which he cannot fill. It is a mistaken friendship that would undertake to pay a debt of gratitude to an aged minister by placing him in a position for which he is unfitted by the feebleness of age. The result will not be honor, but humiliation. The same result is seen where too partial friends, for the sake of his promotion, push a young man forward to a position for which he has no fitness. Let every tree, old or young, smooth or gnarled, be judged by its fruit.

It is presumable that every preacher, as he advances in years, has a growing concern that he may not afflict the Church of his love by contending for the same position and work that he held in his prime after his frame is enfeebled and his intellectual grasp weakened by years. Let the Church deal kindly but candidly with her old preachers. If the discovery is made by others, before the man himself realizes it, that a preacher is failing from old age, and the revelation to him kindly and gently. You will, in all probability, find him ready to receive it. There will be a pang. The regret that the days of his activity and usefulness are closing will bring up a cloud in his spiritual heavens, but it will soon pass away. There will be no murmuring. You can trust the men who have unselfishly given a life-time to the service of Christ and his Church, to accept uncomplainingly any position which is

necessary for the good of that Church.

Meanwhile, let our young men go to work and fit themselves for the positions of greatest honor. Let the standard of award be hard work and usefulness. Let them not stand around idly and wait for the cast-off shoes of the old men. Let no old preacher be buried till he is dead.

DARKER GROWS THE CLOUD.

Under this heading last week the Alabama Advocate portrayed and deplored the alarming and increasing evils associated with and growing out of the iniquitous liquor traffic. Below we copy its editorial, but without our approval of its gloomy view of the progress of temperance reform, especially in the South:

Deeds of darkest hue are sometimes perpetrated in the name of liberty. When we look at things as they really are, our hearts grow tired and sick. Sometimes the dark cloud of intemperance seems to be lifting, and we imagine that we can see flashes of light breaking through, and fringing its edges, but as it rises and comes nearer, it grows darker and more threatening. Indeed, we often doubt whether we are making any progress in the way of temperance reform. Statistics are conflicting and contradictory, and we know not which table is true.

One thing is certain; the general government and local governments are against God and humanity and are the absolute foes of every movement toward reform in this direction. The whiskey power rules because a corrupt moral sentiment dominates and over-rides the better and more virtuous tone. A low standard of culture and morals is the rock on which is stranded the ship of State. Men corrupt, and too ignorant to exercise an intelligent franchise, foist upon the public a like administration, and the people mourn.

We are not among those who would condemn only the liquor dealer. By common consent it is admitted that they occupy a place in what is known as the corrupt rank, and nothing is expected of them but corrupt and bad influences. But they exercise their power by conferred rights, and are not more to be censured than those who confer the right. This license is conferred by law, and the people, through their agents, make these and are responsible for whatever evil may spring from them. The whiskey power is a concrete of the love of money and general diabolism. We have reasons to fear that in many sections it is on the increase; darker grows the cloud. The ballot box is a stuffed fraud; men are bought and sold; judges are bribed; the press is subsidized; many legislatures are a lobbied scab, reeking with corruption and charged with ruin for the people. The things which are Caesar's are snatched from him, and the things which are God's are made stolen livers in which to serve the devil. The whiskey men, crowding the lobbies and the ante chambers of our sisterhood of States, and even our national Capitol, shake the bags of the glittering shekels in the faces of Judas Iscariots who have kissed themselves into power, who turn to dignify fraud, legalize crime, and bathe the homes of our people in the tears of poverty and want, while our widows and orphans hold out their lean fingers and cry for bread. Let any patriot, any philanthropist, any man who has brain and soul, offer a resolution to suppress the flow of this stream of poison and woe, or to check and crush a national gambling hell, and at once you hear the cry of personal liberty.

In the Tennessee Legislature last week the House voted 84 to 5 in favor of impeaching Judge Du Bose of the Criminal court of Shelby county. It appears almost certain, that the articles of impeachment will be sustained in the Senate, which is the court of trial. From the evidence published we think his removal would be another grand triumph of right justly won by Law and Order League of Memphis, fearlessly led and ably supported by that sterling journal, the Memphis Commercial.

A prize-fight in San Francisco the other day, under the auspices of an "athletic club," resulted in the death of one of the principals. In a prize-fight in New Orleans one of the principals was felled to the floor senseless. This is what the sporting spirit so popular and so prevalent now-a-days tends to. We are getting back to the barbarisms of the past. History is repeating itself. It is time for all good men to cry out against such things.—Raleigh Advocate.

It is in evidence that the public balls, now under the ban of the city police, are the doors of hell to the thoughtless young girls who are lured to enter. Any ball to which admission is open to any who choose to pay the fee advertises its infamy on its face. Our little girls may be too well bred to enter these places; but others are not. And how about our boys? If we insist on training them to dance, there come times when the over-the-Rhine opportu-

nities become to them terrible temptations. Then the descent is easy. The life must be very narrow which finds pleasure only or chiefly in dancing; as must be that plan of education of which the dancing-school is a major factor.—Cincinnati Advocate.

CURRENT TOPICS.

Wednesday night of last week the residence of Mr. Joseph G. Hawley in Pine Bluff was destroyed by fire from a lamp explosion. The house was burned so quickly the family had but little time to escape, and then in the excitement following Mr. Hawley's little 5 year old son, who had been taken to the front gate, ran back into the house and perished in flames. So sad!

Last week Gov. W. M. Fishback commuted the death sentence of Ed. Price to twenty-one years' imprisonment, and the death sentence of Walter Carrington, colored, to life imprisonment. The latter was sentenced to hang March 29 for killing J. J. Ault, colored, in Lafayette county, Sept. 11, 1892, and Price was to be executed March 31 for killing Henry Morton, while drunk and resisting arrest, in Pine Bluff two years ago. In both cases strong petitions were presented for commutation of the death sentences.

On the contention against the use of the Bible in public schools the N. Y. Observer said: In the State of Wisconsin it has been decided by the Supreme court that the reading of the accepted English version of the Bible is a "sectarian" service and contrary to the spirit of American institutions. In Iowa the fundamental law of the State enjoins what the Supreme court of Wisconsin forbids. Nobody who knows the first line of American history would deny that the Iowa theory was the theory of the founders of American institutions. But perhaps the founders of American institutions did not know so much about them as modern courts. If there ever was a man who deserved to be called the father of the American public school it was Horace Mann, and it was Horace Mann who said that the Bible should never be rejected from the public school so long as there was enough of Plymouth Rock left to make a gun-flint of.

Some of our readers may be surprised at this showing of the small fatality from railroad accidents: One hundred and sixteen passengers were killed in railroad accidents in the United States last year. This is less than one in three days. As the passenger trains in the United States must travel at the lowest calculation a million miles a day, and in three days three million miles, before a passenger is killed, it follows that one may travel one hundred and fifty million miles before he is killed. That would be about twenty-five thousand round trips between New York and San Francisco; six thousand trips around the world, and over three hundred round trips to the moon. More people in the United States are lynched, or break their necks falling down stairs, than are killed on passenger trains.

A press dispatch from Chicago, March 23, said: Arrangements for a series of evangelical meetings, to be conducted by Dwight L. Moody in this city during the fair, have been completed. The evangelist has surrounded himself with a staff of Christian workers from every part of this country and Europe, and preparations have been made to hold meetings each night in every part of the city, beginning May 1.

Last Thursday Secretary Carlisle signed vouchers to the amount of \$250,120 in favor of the World's Fair Commission, which is payable in souvenir half dollars. The Commission has received \$1,320,120 of the \$2,500,000 appropriated by Congress, payable in souvenir half dollars. The Secretary has reserved \$570,880 of the original appropriation until proper security, as provided by law, is given by the Commission to the Secretary of the Treasury.

A press dispatch from San Francisco, March 27, reports the Chinese vice-consul as very confident, that the Geary exclusion Act will be declared unconstitutional, and saying "that if an attempt is made to enforce it before its constitutionality is determined the United States may be asked some questions by the nations of the earth that will be hard to answer. With affairs in the Hawaiian Islands in the present condition, an international imbroglio with China upon the question of treaties is not desired by Cleveland nor his cabinet."

Our Baptist brethren say that they do not practice close communion, but close baptism, and that they would commune with us if we had been properly baptized—that is, immersed by a Baptist preacher. But there is a brother in the North Texas Conference who was a prominent Baptist preacher for several years; will they now commune with him? No. Why? Because he is not a Christian? No. Because he has not been baptized? No; for they did that themselves. Why, then? Simply because the brother is not a member of the Baptist fold—that is all.—Texas Advocate.

PERSONAL AND OTHER NOTES

Under the rule we adopted and published about two months ago we have mailed to Rev. J. A. Walden, Secretary of the Arkansas Conference, a notice from Rev. S. E. Dykes, P. E., that the Harrison District paid last year for Domestic Missions \$179.85 instead of \$50; as reported in the Minutes. We again request brethren to have desired corrections made by the editor of the Annual Conference Minutes.

Last Thursday morning our office was honored with a brief call from Rev. Dr. W. G. Miller, who had been called to this city to conduct the funeral service of his long beloved brother, Rev. Alpheus Mizell. In this connection we should state, that scarlet fever in his family prevented Rev. Dr. Smart from being present to assist in the funeral service; and for the same reason he could not fill his pulpit on Sunday before, Dr. Harvey preaching at both hours for him. This would have been mentioned in our last issue, if we had then known of scarlet fever in Dr. Smart's family.

Since the foregoing was put in type we are glad to learn Dr. Smart's two children, who were quite sick, are convalescent, and that he expects to fill his pulpit next Sunday.

In a private letter, March 22, Rev. W. R. Harrison, P. C. of Tillar, C. T., said: "Had a Pentecostal outpouring here at Selma on our recent two-days meeting; had three additions to the Church, raised a nice little collection for Foreign Missions, organized a Woman's Missionary Society, and closed with many shouts in the camp."

Last week we had a pleasant call from Rev. A. M. R. Branson, P. C. of Beebe station, accompanied by Rev. J. F. Jennings, whom he was assisting in the meeting in Argenta station. Bro. Branson made cheerful report of his own charge.

Bro. W. A. Hemphill of Georgetown, Texas, writes that he will send a copy of the music for the song, "Never Alone," to "any one who will write off and supply the demand for the song"; that he is too busy to write it for those who have applied; and that he is sure no one else has the music just like his, which is partly "home-spun."

Rev. G. A. Dannelly of Searcy favored us with a brief call last Friday, during his visit to Argenta.

The postoffice address of Rev. J. F. Armstrong is Kingsville, Ark., and of Rev. A. C. Ray, Plummerville, Ark.

Rev. J. H. Smith, P. C. of Mt. Vernon, C. T., gave us a friendly call last Thursday. He brought his little child to have its eyes treated by Dr. T. E. Murrell, the popular and successful oculist of this city.

Last Friday morning we had a brotherly call from Rev. James Thomas, the efficient and much beloved pastor of Malvern Hill Church, Hot Springs.

On Wednesday last week we were favored with a pleasant call from Rev. C. M. Keith, P. C. of Bearden and Thornton C. T. He came to this city to give information in behalf of the bill pending in the General Assembly for a special Act prohibiting the sale of intoxicating liquors at Bearden.

When we edited the obituaries in this issue we used all then on file except three, which were not accompanied by the names of the writers. For that reason they have not been published, and will not be till we are furnished the names of the writers.

Last week we received a very sad letter from a poor widow, saying she was not able to pay what she owes on this paper, nor to take it any longer. Her husband died after much suffering several months from being crippled; one child died also, and two others had slow fever. She says: "I regret very much to give up THE METHODIST, as it is a great comfort to me." Will not some generous reader send us \$1 to continue THE METHODIST to this poor and greatly afflicted woman?



Children of Mr. and Mrs. M. M. Soller, Altoona, Pa.

Both Had Eczema In Its Worst Form

After Physicians Failed, Hood's Sarsaparilla Perfectly Cured.

Great mental agony is endured by parents who see their children suffering from diseases caused by impure blood, and for which there seems no cure. This is turned to joy when Hood's Sarsaparilla is resorted to, for it expels the foul humors from the blood, and restores the diseased skin to fresh, healthy brightness. Read the following from grateful parents: "To C. I. Hood & Co., Lowell, Mass.:

"We think Hood's Sarsaparilla is the most valuable medicine on the market for blood and skin diseases. Our two children suffered terribly with the same."

Worst Form of Eczema for two years. We had three physicians in that time, but neither of them succeeded in curing them or even in giving them a little relief. At last we tried Hood's Sarsaparilla and in a month both children were perfectly cured. We recommend

Hood's Sarsaparilla as a standard family medicine, and would not be without it." Mr. and Mrs. M. M. SOLLER, 1412 2nd Avenue, Altoona, Pa.

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

Last Saturday morning we had a pleasant call from Bro. R. M. McGhee, a prominent layman of our Church in Jefferson county.

On Saturday our office was favored with a helpful call from Miss Julia Harper and Mr. R. M. Moncrief of Jacksonville. Miss Harper, who had just closed a second term at Jacksonville, has been a successful teacher for a number of years.

Rev. A. H. Williams, P. C. of Dardanelle station, writes: "Everything doing finely with us. When the revival comes we shall be at the top. We resume special services again the first Sunday in May."

We are truly sad to learn by letter from Rev. R. S. Deener, that Bro. J. Fred Maxfield died Tuesday evening of last week at his home in Batesville. He was a noble gentleman, an active member of our Church, and he will be greatly missed in the Church, Sunday-school and community. To the bereaved brothers, sister and other relatives we tender heartfelt condolence in their sorrow.

Bro. J. L. Wadley, editor of the Daily News, Hot Springs, was the first to contribute \$1 under our recent call for a Helping Fund to send this paper one year to worthy persons unable to pay for it.

Through the courtesy of Rev. Dr. E. E. Hoss we give in advance from the Nashville Advocate this note, which will be read with prayerful sadness: "We are pained to announce the dangerous illness of our senior Missionary Secretary, the Rev. Dr. I. G. John. The Church has no more devoted son, nor one more widely beloved. A knowledge of his extremity will move all hearts to tender sympathy and to prayer for his recovery. May God graciously hear the prayers of his people for his suffering servant."

Rev. James Haynes of Omaha, Neb., Prof. C. A. Hinchey of Galloway, Col. Lege, and Rev. S. E. Porter of Mulberry favored us with pleasant calls Monday.

Rev. F. S. H. Johnston gave us brotherly greeting Tuesday and a cheerful report of his excellent charge, Morrilton station.

Rev. P. B. Hopkins, P. C. of Center Point, C. T., Arkansas Conference, writes, that "every thing is moving on nicely in his charge, with fair prospects for a very pleasant and prosperous year."

Rev. Z. T. McCann, P. C. of Malden and Dexter, Mo., wrote March 23: "I closed my Malden meeting Feb. 28 with 40 accessions to the Methodist Church, which makes in all 51 since Conference to that congregation. I will hold my meeting at Dexter in April."

From that widely known and efficient leader in Sunday-school work, Bro. J. R. Pepper of Memphis, we have received the beautifully printed and admirably arranged program for the second annual Sunday-school Convention of the Memphis Conference to be held in the Methodist Church, Dyersburgh, Tenn., April 25-27. See page 8.

Have you seen Geo. P. Murrell's terms to agents? If not, we advise you to write to him at Austin, Ark., and get them. He wants men to sell Nursery stock, and offers very liberal terms.

AT PINE BLUFF.

Going on the late train Saturday p. m. and returning early Monday morning, we spent last Sunday in Pine Bluff—preaching for Rev. J. R. Moore at First Church in the morning and at night for Rev. J. F. Carr at Lakeside Church. Both of these honored pastors are laboring diligently with favor and success, and their strong charges are in better financial condition than we expected in view of the city's many, heavy losses from fires and the great depression from the destructive overflows last year. Bro. Moore lost 34 members by transfer to Riverside Church (mission), but he has received about as many accessions since Conference. We heard complimentary reports of his sermons, which with his excellent choir and magnificent pipe organ (cost \$3,300) will account for his usually large congregations. His Sunday-school, superintended by Bro. Jas. Gould, is prospering—about 250 names enrolled—and one of its most interesting features is the large kindergarten class of 50 to 60 very small children taught by Mrs. Lizzie Thomas. We did not think to ask about the Sunday-school at Lakeside Church, but we suppose it is doing well as heretofore. In Pine Bluff five years ago Southern Methodism had only one Church, and that paying its pastor about \$1,000, but now it has three Churches paying their pastors \$2,550, and owning two fine churches elegantly furnished and two commodious parsonages. In this enlargement may be seen one of several advantages from "swarming."

While in Pine Bluff we were very hospitably entertained in the pleasant home of Bro. A. Brewster, who we hope will be elected Mayor at the approaching city election.

MARRIED.

At the M. E. Church, South, in Carriola, Ark. March 19, 1893, by Rev. G. E. Cameron, Mr. R. L. Scaife of St. Louis, Mo. and Miss Hammie Moore of Carriola, Ark.

Near Mansfield, Ark., March 14, 1893, by Rev. W. H. Metheny, Reuben M. Pugh and Mrs. Zetta Hunter, both of Sebastian Co., Ark.

Feb. 8, 1893, at the residence of the bride's parents, by Rev. P. B. Hopkins, Mr. J. H. Philips and Miss Nettie Gambille.

March 5, 1893, at the residence of Mr. T. A. McSpaddins, by Rev. P. B. Hopkins, Mr. H. R. Lindsey and Miss Etta M. Tressenriter.

March 19, 1893, at the residence of the bride's father by Rev. P. B. Hopkins, Mr. H. Brights and Miss Nora Wilson.

SENATE WINE BILL.

A Bill for an Act entitled an Act regulating the sale of native wines and for other purposes.

Be it enacted by the General Assembly of the State of Arkansas: Section 1. That on and after the passage of this Act it shall be lawful to sell wine grown in this State in any part of the State in quantities of one quart or more in sealed bottles.

Section 2. It shall be unlawful for any one to offer for sale any mixture or poisonous ingredients made from drugs or any concoctions under the name of wine or to mix any drugs or alcohol in the manufacture of wine made from grapes or berries in any manner.

Section 3. It shall be unlawful to offer for sale under the provisions of this Act any wine that contains more than seventeen per cent of alcohol.

Section 4. Any one violating the provisions of this Act shall be deemed guilty of a misdemeanor and upon conviction shall pay a fine of not less than one hundred dollars nor more than five hundred dollars, which said fine shall be paid into the County Improvement Fund of the county in which said offense was committed and used in repairing and working the county roads.

Section 5. That all laws and parts of laws in conflict with this Act be and they are hereby repealed and this Act shall take effect and be in force from and after its passage.

MEHAFFEY.

ORGANIZED TO VIOLATE THE LAW.

There is a move on foot in San Antonio to enforce the Sunday law. In this case, as in all similar cases, the principal violators of the law are the saloon men. A special from that city to the daily papers says:

The saloon men as soon as they learned of the action of the ministers and their followers set to work immediately to make preparations to fight the proposed enforcement of the law. They held a secret meeting at which the matter was thoroughly discussed, and it was decided to take an active stand. They reorganized the San Antonio Liquor Dealers' Association and agreed to raise almost and fund necessary to protect their interests.

This little item of news describes as effectually as a three-column article could do the character of the liquor dealers in respect to the laws of the land. The State of Texas has a Sunday law which these men hold to be opposed to their interests, and they organized, not to have the law repealed, but to violate it. The very esprit de corps of the liquor traffic is the spirit of lawlessness and defiance to State authority. Whenever the law in their estimation opposes their interests they do not hesitate to trample it under foot. The fact that they can organize for the purpose of violating State law with so much impunity is only an evidence of the extensive power and control they have in politics. It is a well-known fact that the majority of our municipal governments are run by the saloons and their coterie of law-breakers. Gov. Hogg is to be honored and respected for his efforts to put down mob violence, but let the Advocate now call his attention to something worse than a lynching mob. It is the San Antonio Liquor Dealers' Association, now reorganized for the express purpose to violate the law of the State of Texas and to raise any amount of money necessary to that end.—Texas Advocate.

FROM PASTORAL CHARGES

HARRISBURG CIRCUIT.

Our second Quarterly meeting was held at Bay Village Church March 25-26. Our P. E., Rev. J. C. Ritter was on hand and did some fine preaching to the delight of all that heard him. He is proving himself to be a power as P. E. The attendance at the Quarterly Conference was good and the finances very good. We are getting along nicely and are expecting and praying for a gracious revival of religion this year. I will look after the interests of THE METHODIST the best I can. JOHN EIDSON, March 27.

PORTIA CIRCUIT.

On the morning of March 22nd the house in which I was living, a portion of my household goods together with all my books and papers were destroyed by fire. But through the kindness of the people of Portia and Walnut Ridge we have been relieved from any serious embarrassment. We feel that we are due all these generous-hearted donors a debt of gratitude that will be hard to pay. The people in the bounds of Portia circuit would be hard to excel in acts of kindness. We are having good meetings at almost every appointment. Penitents nearly every Sunday. I can say that I am well pleased with this circuit. I believe that I am fully consecrated to the work, and feel just like working right on until Jesus comes. J. S. WATSON, March 27.

HARRISBURG CIRCUIT.

Rev. J. J. Alexander has moved to his work, Mt. View C. T., and wrented his residence. His little dog would not go with them, so it abides with us. We keep it gladly, a souvenir of Rev. S. G. Shaw and wife. They will be glad to know that "Frisk" is yet alive. Transfers must leave their dogs behind. Our first Quarterly Conference was held at Pleasant Valley, the 11th and 12th. The appointments were all represented. The stewards reported \$84.50 for the support of the ministry; ten per cent of it was paid to the P. E. Bro. Gregory, P. E., was present; though sick he preached a real good sermon. We reported one Sunday-school in the charge; this is at Pleasant Valley. There are no prayer

meetings (except one poorly attended at Bethesda) in the charge. Family altars are for the most part in the "dreary and dusty past." Few read the Bible and just a few pray stately in secret. The brethren say they will try to do better. This is the old Bethesda circuit with Flat Rock cut off to Evening Shade circuit. W. E. Randle, Dr. Bell, J. R. Y. Luster and W. E. Strickland are the delegates elect to the District Conference; Geo. Thompson and Hieck Calloway alternates. Spring has come; farmers are planting corn. F. R. NOK, Barren Fork, March 24.

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 & THORNBURGH, General Colporters.

Cheerful Songs.

BENNETT & THORNBURGH:—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 so 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 50c. a copy.

BENNETT & THORNBURGH.

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12mo. Size 5 by 7 1/2 inches. (Pulpit Edition.) Pica Type. Sheep, \$1; Roman, Black Leather, embossed, gilt edges, \$1.50; Morocco, extra gilt, gilt edges, \$3.

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12mo. \$1.

In Part I. the author, a distinguished lawyer and statesman, discusses the life of Christ, and in Parts II. and III. the lives of his apostles, Peter and Paul. From the placement of these lives and their influence upon the world the authenticity of their claim of a divine mission is successfully argued. The author's style is pure, concise and masterly. "No thoughtful person, with skeptical tendencies, could read this volume without finding clear light, and feeling compelled to accept the truth as it is in Jesus."—Zion's Herald.

AID AND GUIDE TO FAMILY WORSHIP.

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

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

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

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

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PERMANENT AND POSITIVE CURE For Rheumatism, Neuralgia, Dyspepsia, Headache, Constipation, Biliousness, Nervousness, Sleeplessness, Insanity, Hysteria and all diseases arising from a disordered Liver. Write for Treatise, Testimonials, and Free Sample Bottle of

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

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

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

METHODIST ARMOR, THE; Or, A Popular Exposition of the Doctrines, Peculiar Usages, and Ecclesiastical Machinery of the Methodist Episcopal Church, South. By Hilary T. Hudson, D.D. 12mo. \$1.

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

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

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

A CHRISTIAN'S SECRET OF A HAPPY LIFE. By Hannah Whitall Smith. A new and enlarged edition, revised by the author. 250 pages. 75c. "We have not for years read a book with more delight and profit. It is not a theological book. No effort is made to change the theological views of anyone. The author has a rich experience, and tells it in a plain and delightful manner."—Christian Advocate.

FIFTY YEARS AND BEYOND, or Old Age and How to Enjoy It. Fiftieth thousand.

A book of incalculable value as well as interest to all who have passed the meridian of life. "The selections are very precious. Springing from such numerous and pure fountains, they can afford but a healthful draught for every aged traveler to the great beyond."—Witness.

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

CHRISTIAN PERFECTION, A Plain Account of. By Rev. John Wesley. 18mo. 35 cents;

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

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

In his preface to this work the author says: "To furnish accurate information in simple style with a careful selection of what seemed to me the most important points, and with as great fullness as the size of the volume allowed, has been my aim. I have been at special pains to conform every article, in spirit and letter, to the word of God." The character of the author guaranteed in advance the fulfillment of this purpose; the book itself is the crowning evidence of its successful performance.

SUNDAY-SCHOOL, THE, AND I S METH ODS, A Practical Treatise for Earnest workers in This Department of the Church of Christ. By Rev. J. A. Lyons. 16mo. \$1.

A complete guide-book to the whole subject of Sunday-school history, principles, and methods. "The author of this book has done his work so well, he so thoroughly treated the entire subject in its minute details that there seems little need left for anything else to be said or written concerning it."—Western Christian Advocate. "Packed full of the very condensations of instruction."—Sunday-school Journal. "Clear, distinct, practical. An excellent manual."—Zion's Herald. "Presents fully and thoroughly the entire subject."—Herald and Prebyter. "There is more common sense, directness, and wholesome suggestion, and less useless parade, impracticable methods and technical display in this volume than in any other on this subject that we have consulted."—Christian Standard.

CHRISTIAN GROWTH. By O. P. Fitzgerald, D.D. 16mo. 50c.;

This is one of the choicest productions of the religious press. The vital principles of the gospel of religious life and growth are here presented in a most thoroughly practical, yet charming manner. Holy desires are fanned into a flame by his breath from the Land of Canaan.

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FRANK NETHERTON; Or, The Tallisman. 18mo. Illustrated. 40c.;

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

POINTS OF SUPERIORITY.

THE METHODIST SEWING MACHINE

Has the latest design of bent wood-work, with skeleton drawer cases, made in both walnut and oak, highly finished, and the most durable made.

The stand is rigid and strong, having brace from over each end of treadle rod to table, has a large balance wheel with belt replacer, a very easy motion of treadle.

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

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

Attachments accompanying each machine are as follows:

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

WARRANTY.

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

Address Bennett & Thornburgh.

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 Dalar, 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 the 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.

THE FAMILY.

MONEY RIGHTLY ESTIMATED

In this day of over-estimate of the power of money to produce happiness, the words of the late Cyrus W. Field are profitable reading, for the young especially. It is reported that some weeks before his final illness, Mr. Field said to a New York World reporter: "Money is really worth only what it will bring in the things we want; and for that purpose, \$10 a day are worth just about as much as \$1,000 a day. In addition to this, there is only the gratified pride which arises from having made what men generally call a great success—the satisfaction that the boy has who swims the farthest, or the girl who stands at the head of the class."

A solemn warning to indulgent, fondly cruel parents came from the lips of Mr. Field upon his dying bed. He said: "My life is a wreck; my fortune gone; my home dishonored. I was so unkind to Edward, when I thought I was being kind. If I had only had firmness enough to compel my boys to earn their own living, then they would have known the meaning of money."—Buffalo Christian Advocate.

THAT'S ENOUGH FOR ME.

We met somewhere this beautiful incident: "What do you do without a mother to tell all your troubles to?" asked a child who had a mother of one who had none. "Mother told me whom to go to before she died," answered the little orphan. "I go to the Lord Jesus; he was my mother's friend and he's mine." "Jesus Christ in the sky, he is away off, and he has a great many things to attend to in heaven. It is not likely he can stop to mind you." "I do not know anything about that," said the orphan. "All I know, he says he will; and that's enough for me."

Is that enough for you, beloved? Or are you searching for feelings, or signs and wonders—something to confirm his Word? Better be child-hearted, and lean hard on that; "He says he will and that's enough for me." That ought to satisfy.—Christian Standard.

PRAYING FOR MORE FAITH.

I hear men praying everywhere for more faith, but when I listen to them carefully and get at the real heart of their prayer, very often it is not more faith at all they are wanting, but a change from faith to sight.

"What shall I do with this sorrow that God has sent me?"

"Take it up and bear it, and get strength and blessing out of it."

"Ah, if I only knew what blessing there was in it, if I saw how it would help me then I could bear it."

"What shall I do with this hard, hateful duty which Christ has laid right in my way?"

"Do it, and grow by doing it."

"Ah, yes, if I only could see that it would make me grow."

In both these cases do you not see that what you are begging for is not more faith, although you think it is, but sight?

Faith says not, "I see that it is good for me, and so God must have sent it," but, "God sent it, and so it must be good for me." Faith walking in the dark with God only prays Him to clasp his hand more closely. Does not even ask him for the light, for the darkness so that the man may find the way himself.—Philip Brooks.

OUR DAILY BREAD.

"And his allowance was a continual allowance given him of the king, a daily rate for every day, all the days of his life" (2 Kings xxv. 30). Jehoiachin was not sent away from the king's palace, with a store to last him for months, but his provision was given him as a daily portion. Herein he well pictures the happy position of the Lord's people. A daily portion is all that a man really wants. We do not need tomorrow's supplies; that day has not yet dawned and its wants are unborn. The thirst we may suffer in the month of June does not need to be quenched in February, for we do not feel it yet; if we have enough for each day as it arrives we shall never know want. Sufficient for the day is all we can enjoy.

We can not eat or drink or wear more than the day's supply of food or raiment; the surplus gives us the care of storing it, and the anxiety of watching against a thief. One staff aids a traveler, but a bundle of staves is a heavy burden. Enough is not only a good feast, but is all that the veriest glutton can truly enjoy. This is all we should expect; a craving for more than this is ungrateful. When our Father does not give us more, we should be content with his daily allowance. Jehoiachin's case is ours; we have a sure portion, a portion given us of the King, a gracious portion, a perpetual portion. Here is sure ground for thankfulness.

Beloved Christian reader, in matters of grace you need a daily supply. You have no store of strength. Day by day you must seek help from above. It is a very sweet assurance, that a daily portion is pro-

vided for you. In the Word, through the ministry, in prayer, and in waiting upon God, you shall receive renewed strength. In Jesus all needful things are laid up for you. Then enjoy your continual allowance. Never go hungry while the daily bread of grace is on the table of mercy. Jesus has taught us to pray: "Give us this day our daily bread."—Spurgeon.

ON JOINING THE CHURCH.

I have no sympathy whatever for these men outside of the Church that are too good to unite with some Church.

I believe the best people in this world and the best people during the last six thousand years have always identified themselves with God and God's people, and taken their stand. The men that stand outside and throw stones at the Church are not much help to the cause of Christ. What we want is to build up, and if the Church is not what it ought to be let us try and purify it—do what we can to make it better. I think it is just as much a command, if we believe, to take our stand among Christ's disciples and bear the heat and burden of the day, as it is for us to believe. The first step is to believe. The next step is to confess and come out from the world. I think it is just as natural for a true disciple to go among God's people as it is for water to run down hill. I do not understand how it is that a man truly born of God should not have a desire to identify himself with the Church of God. It is not only a duty, but a glorious privilege to be in the bosom of some Church. Now, I have found a great many people that find fault with the Church—that the Church don't look after the sick and those in trouble, and all that. I never found it to fail that those who complain are those who have left the Church. They were members, they would go Sunday mornings, but they were not known as active members of the Church. I never knew a real active member of a Church to go to the poor house. I never knew of real active Church Christians, doing what they could to build up the cause that the Church did not turn out in a mass and wait upon them. These people that are finding fault with the Church may be members, but that is all they are. They never have lifted a hand to help the Church; and then the Church don't know them in time of trouble and sickness. It is a glorious thing to belong to the Church of God. I expect to be a member of the Church so long as I am on earth, unless they turn me out. I have no desire to be outside of the Church. I believe it is the best institution under heaven. It is the only institution I want to belong to. "He purchased it with his own blood." It is the dearest thing He has got on earth. Every one that loves the Lord Jesus Christ ought to be in some Church doing what he can to build it up, and not be outside throwing stones at it. Of course, mistakes are made in the Church. I have to speak of them to wake people up—show them their mistakes. If I have said anything that the enemies of Christ have taken up and that has given the impression that I am not a member of a Church I want them to understand that I am an officer in the Church, and I shall remain an officer in that Church until my time expires, and I shall remain a member, unless they turn me out, as long as I live, of some Church.

Another thing, I find it is a very common thing for people to move without taking a letter from their Church. I met a case of that kind but yesterday. A man said to me, "I expect to leave here in about a year." "Well," I said, "why didn't you bring a letter?" "I am only going to remain here a year."

"You can bring a letter easier than you can your trunk." Bring your letter along if you can't remain over a year and go into some Church, and identify yourself with some Church, and give all the influence you have towards building up that Church. If you stay here a year you may do a good deal toward winning souls to Christ. If you go to another place, and don't expect to stay but three months, ask for your letter and identify yourselves wherever you are with the Church of God.—Dwight L. Moody.

FOR MALARIA.

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Our Young Folks

HIS MOTHER'S BIBLE.

As we write these words we fall to thinking of the wandering boys in our great cities, who took with them when they first went out from their home their mother's Bible. As they read how, at the inauguration, the President wished no other book pressed to his lips in this solemn hour but that which he had himself received from a mother's hand, who knows? It may be the saving of some prodigal who shall remember that he too has his mother's Bible still. Perhaps such lads coming home tonight from companionships coarse and it may be profane, will take out again the long neglected book and find something of the boy tenderness return, as they read its sweet story or listen to its gracious pleadings. Were not these the words which years since in the old home those lips taught in tones which no other voice can imitate? Can he not recall how with lisping tongue he sought to follow the simple words of the beatitudes, or repeated with slow comprehension of its meaning the prayer that Jesus taught his disciples? As he reads again the twenty-third Psalm, he knows that no song since has been half so sweet as this, heard in his mother's voice. That mother may be in paradise, or fast approaching the river's brink; but in his "far country" he can hear her voice in these familiar words, as he used to hear it when by her knee he followed with eye and finger the lessons of the page.—The Interior.

PIN-MONEY.

"Here is your pin-money, Maud," said Uncle Hugh, as he handed his niece a bright silver dollar.

"Thank you, Uncle; I was just wishing for some spare change," and Maud's eyes fairly beamed as she took the offered money.

"Uncle Hugh when you give me money to spend just as I please, why do you always call it 'pin-money'?" Maud asked.

"Well, my dear, I will tell you the origin of the term 'pin-money.' Pins were introduced in England by Catharine, the wife of Henry VIII. They were not, however, the well-known small-pointed instruments such as we use, but were made of gold, silver, ivory and brass, many of them weighing as much as six or eight ounces. Such pins as those were worn in the hair and used on different parts of the clothing to fasten folds of drapery, and were quite ornamental. Thus, you see, the first pins were much more useful to ladies than gentlemen. The Spanish manufacturers were permitted to sell their pins only during the Christmas holidays, and in that way gentlemen began to give the ladies of their respective families money at Christmas time with which to buy pins. At first they were very expensive, costing as much as we now have to pay for a valuable piece of jewelry. However, after pins had become common and cheap, gentlemen continued the practice of giving their wives, daughters and sisters money to buy pins; in that way the term 'pin-money' originated, and it is now applied to an allowance made to a lady to buy any small article she may need or desire."—Harper's Young People.

HOW SAVINGS GROW.

This incident, told in a St. Louis newspaper, shows how a small sum, deposited where it will draw a moderate rate of interest, will accumulate in the course of years. It ought to convey a lesson to young persons who think their savings are too small to be worth investing.

Some years ago a man entered the Boatmen's Savings Bank on Second Street, in St. Louis, with a somewhat diffident air, and looked inquiringly about him as one not quite positive of his bearings. He scrutinized the building closely, looked about the interior, and presently found his way to the cashier's desk.

"There used to be a bank here in the old times," he said, "called the Boatmen's Saving Institution. I suppose it is dead long ago; this bank, of course, has nothing to do with it."

"It is the same bank," replied the cashier, "only the name is a little changed."

"Ah!" exclaimed the stranger, with surprise. "Well, when the old institution started, I was one of the first depositors, but I put in only \$100. I reckon, after so many ups and downs, that it must have been wiped out long ago."

"Who are you?" the cashier asked, "and what is your name?"

"My name is Jefferies."

"Thomas Jefferies?" cried the cashier.

"Yes; they called me Tom, then."

"Where have you been, Mr. Jefferies, these long years, and why haven't you written us?"

"In California and of course I thought the \$100 was a dead duck, and it's only your sign that called me in now."

"Well, Mr. Jefferies, if you have been idle," said the cashier, taking down and opening a great folio, your hundred dollars has not; here it is. Your check on this bank today is good for \$7,875. You have only got to get some one to prove your identity and we will pay it over."—Herald and Presbyter.

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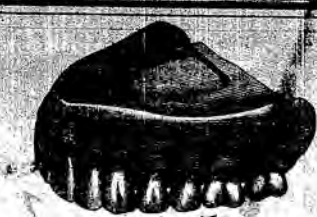
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ARKANSAS METHODIST.

THURSDAY, MARCH 30, 1893.

OBITUARIES.

WM. WESLEY MANEES.

Wm. Wesley Manees was born April 15, 1878, and died near Quitman, Ark., March 9, 1893. He had professed religion and joined the Church Feb. 15, 1891. He had a stroke of paralysis and died in a few days. Wesley was one of the Librarians of the Quitman Sunday-school. He had memorized the Lord's Prayer, the Apostles' Creed and many other passages of Scripture. These he repeated to his sister Miss Ara only a short time before his death. He loved his Sunday-school and teacher. His seat at Church was never vacant. We miss him so much. In the "home far away" he is now with his sainted mother "in the land of the unclouded day." His funeral was preached by the writer, and his body laid to rest at the old Mordicremetery. May God sustain his father, brothers and sisters.

O. H. TUCKER.

LUCINDA BENNETT.

Sister Lucinda Bennett died the 2nd day of March, 1893. We laid her to rest that stormy Friday, the 3rd. She died in the faith of our Lord Jesus Christ; she was religious from a child, but never made a public profession until about seven years ago. She then joined the M. E. Church, South, and lived an acceptable member of the same until death. She was a good woman. She was a widow. She leaves two children, a father, a brother and a sister to mourn her departure. She was a sister to Rev. W. H. W. Burns's wife. I visited her a week before her death. She said she was leaning on the arm of the Lord and found a strong consolation. She died in great peace, giving direction concerning her children and then bid adieu to all. She fell asleep to await the great rising day.

A. C. RAY.

Plumerville, Ark.

G. W. WATSON.

G. W. Watson was born Oct. 13, 1835 in S. C.; moved to Ark. in 1870, and died March 11, 1893. He professed religion in 1846 and joined the M. E. Church, South. He lived a consistent member till the Lord took him to "that far away home of the soul." His last words were, "I will soon be in that glory land." He rejoiced to know that he would soon be at rest and praised God as long as he could talk. He called his children to him and talked to them of that glory land to which he was going and asked them to meet him there. He leaves a wife and nine children to mourn their loss, but not his; for he has lost nothing, but has gained heaven with all its glories. For many years Bro. Watson was a pillar in the Church at McElroy and was always at his post. A good man has gone to his reward and may the Spirit of the Lord lead all his relatives safely home to those mansions above prepared for those who love and serve the Lord.

E. N. BICKLEY.

Colt Ark.

SUSAN A. DYKES.

Susan A. Dykes (nee Johnson) was married to Wm. L. Dykes in Ala. Dec. 26, 1865. They moved to Ark. where they professed religion and joined the M. E. Church, South, in which they lived consistent members until their death. Wm. L. Dykes was brought to an untimely death July 30, 1878, by the accidental discharge of a shot-gun in his own hands, causing his almost instant death. He was a true Christian and a faithful steward of the Church. His memory is still precious to the people he so faithfully served.

Susan A. Dykes was brought to her death March 8, 1893, from the effects of a tumor, which was removed by a surgical operation, about 24 hours before her death. She met her death with much calmness and Christian fortitude. Her funeral was preached by the writer to a large congregation of weeping relatives and friends at the cemetery where we laid her by her husband and two infant sons, near the old home-stead in Cleveland Co., Ark. Sister Dykes sustained a Christian character of a very pure type. Her house was a pleasant home for her preachers. She lived to see the three children left to her charge by the death of her husband, married and doing well. They all professed religion in early life and are living consistent members of the Church of their parents. She leaves three children weeping in tears by her grave; she meets a husband and three infant children exulting in praise at the beautiful gate, who were waiting and watching for her.

P. P. BURKE.

DANIEL M'CURRY, SR.

Daniel M'Curry, Sr., aged 71 years, 5 months and 26 days, was born in Harden Co., Tenn., Sept. 11, 1821, and on the morning of March 7, 1893, the death angel took from our midst a venerable father, husband and brother. He professed faith in Christ in the year 1860 at the place above named, and very soon attached himself to the Methodist Church. He

late his many virtues and benefit by his Christian example.

5. That a copy of these resolutions be given his afflicted parents, and spread upon the pages of our Sunday-school record.

Mrs. E. V. CAIR, Mrs. EMMA LANHAN.

W. H. LANHAN, Committee.

BERTHA MAY SMITH.

Bertha May, daughter of John G. and Mrs. Clerinda Smith, was born Nov. 12, 1892, and died March 12, 1893. It was a little sufferer for the most part of its four months' existence here. This is the third babe of which the mother and father have been bereaved. "It is well with the child," God has claimed it; it inherits not the sorrows incident to this world, but the innocence and happiness of paradise. May the grief-stricken mother and father who tended it here affectionately look upon this stroke of Providence as best, and give their hearts and lives to God. May parents and children and relatives be thus faithful here to the end and meet the three loved ones in heaven.

JNO. F. TAYLOR.

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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 consequence of any 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 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 three in block twelve East Argenta, sold to the State in default of a bidder for the taxes and penalty and cost, amounting to \$5.67, 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 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 1886. 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 deed so set forth, and title claimed by reason of said tax sales.

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Entered this 15th day of March, 1893.

John Brodie, Clerk.

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