

The Arkansas Methodist.

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

BY BENNETT & THORNBURGH.

"Speak Thou The Things That Become Sound Doctrine."

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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.
Morrilton	Plumerville	April 27.
Eureka Springs	Goshen	May 11.
Fayetteville	Prairie Grove	" 18.
Clarksville	Mulberry	" 25.
Newport	Mammoth Springs	June 8.
Jonesboro	St. Francis	" 22.
Dardanelle	Hollyville	" 29.
Monticello	Monticello	" 28.
Fine Bluff	Stuttgart	July 5.
Camden	Waldo	July 12.
Helena	Clarendon	July 19.
Little Rock	Hezen	" 20.
Batesville	Salem	" 26.
Searcy	Cato	" 26.

THE MOB, ITS CAUSE AND CURE.

As there seems to be a lull in the lynching business just now, I think it a fit time for a calm, dispassionate discussion of the question. I purpose by your leave, Mr. Editor, to consider the subject without reference to any particular case.

If we can determine the cause, the remedy will suggest itself. It behooves every good citizen to calmly, thoughtfully, seriously and sedulously consider this question; for its solution, involves the peace and safety of society. If the suffering of the miserable victim of the mad mob was the end of the matter, then we might dismiss it without serious thought. The manner of the taking off of these incarnate fiends only determines how thin the veil is, that separates our boasted Christian civilization from barbarism. But this is not all. The mob itself is in open, defiant violation of law, and is therefore an enemy of law; and an enemy of law is an enemy of society. If the mob is to go unwhipped of Justice it becomes at once a menace and a danger to the peace and safety of society, and a prophecy of its future destruction. The majesty of the law must be maintained at any and every cost. For in the observance and enforcement of the law alone is safety.

The office of the penal code is to prevent crime and to preserve the health of the body politic. This the mob does not do, for every thoughtful student of contemporaneous history is forced to admit, that almost in exact ratio as lynchings have increased crime has multiplied, and especially that grade of crime which it is claimed the mob has the right to repress. We are sometimes asked the question, what would you do, if similarly situated? What I would do, or what anyone else would do, has nothing to do in determining the right or wrong of the action. What would you do under like provocation? is a sophistry, that has served its purpose more than once, in misleading a jury. It is frequently said that, there is an unwritten law that no jury will convict the slayer of the seducer of his wife, or the despoiler of his daughter or sister. But this is not wholly true, for there is a principle or rule of law, that helps the jury to a verdict of acquittal. The judge charges the jury, "that if they find from the evidence, that the provocation was such, that at the time of the killing, the passions so dominated and controlled the mind, that reason was temporarily dethroned, then they shall find for the defendant." A man in such condition, is in law catalogued with the insane and held to be incapable of committing crime, and is acquitted not so much because of an unwritten law justifying him, as by the application of the above principle of law. But this principle cannot in the very nature of the case, be applied to the mob, which overawes the officers and forcibly takes a prisoner from their custody and summarily puts him to death.

Dr. T. L. Boswell affirms, that there are times when the people have a right to take the law in their own hands, or for the time, set the law aside, and execute summary judgment on those who everybody knows deserves it. This strange dictum (strange indeed coming from the source it does) he seeks to justify by the act of Phineas in slaying a man of Israel and a Midianitish woman. But where is the analogy? These Israelites were living under a Theocracy. Moses was their leader and law-giver, and he had just commanded that these criminals be put to death. Phineas was not avenging a personal wrong, nor was he taking the law in his own hands, or setting it aside; but he was executing the law in obedience to the mandate of a superior, just as much as the Sheriff is, when he executes a criminal in obedience to the decree of a legally constituted court. There was not a single ingredient of the modern mob entering into the animus of the transaction. Nor does the destruction of Achan and his children and all that pertained unto

him, serve his purpose any better; for this was done by the express command of God. See Exodus 7:15.

We are not living under a Theocracy, but a Democracy; composed of executive, legislative and judicial departments. To these co-ordinate branches of the State the people have delegated all the powers and functions pertaining to government.

The people cannot recall or set aside these delegated powers, except by revolution; which is always regarded as a desperate remedy, and should never be resorted to until every means known to the law has been exhausted. This the mob does not do, as every one knows who is at all conversant with lynchings; for as a rule they wreak their vengeance on that class of offenders the courts would be sure to punish.

The mob is anarchy in miniature. What is the cause? Some tell us that the cause is to be found in the tardiness, or laxity of the courts in enforcing the law and bringing the guilty to speedy punishment. I heard a learned judge say a short while ago, in his charge to the grand jury: "The trouble lies at the door of the trial jury; that many verdicts go out from the courts that are a surprise to everybody, that sensible farmers when in the jury box seemed to lose their common sense." But this is not the only cause, nor the main one; for the mob as already observed as a rule selects for its victim the poor, miserable, friendless wretch the courts and the juries would be certain to convict and punish; while they pass by the crime-stained criminal of wealthy, powerful and influential connections who is sure to work delays, and finally escape through the meshes of the law. If the courts' delay and the uncertainty of conviction and punishment were the cause, surely the mob would select for punishment that class most likely to be benefited by the law's delay.

The dignity of the law cannot be maintained, nor the body politic legally purified by convicting a few trifling negroes and mean white men, without prestige, friends or influence. The more powerful and influential the criminal, the surer and swifter should be his punishment. If we would purify the social atmosphere, let the legal lightning strike the guilty of high degree, with the same precision and certainty, it does those of low degree. Let this once become the settled policy of the criminal courts, and it will have a very salutary influence in preventing crime. I believe the law's delay has something to do in furnishing the mob with an excuse for its horrid work; but this is not the main cause.

What is the most potent cause? I answer, the secular press, with a few honorable exceptions. It is admitted that the press is one of the most powerful agencies in molding public opinion, and in crystallizing public sentiment on any question. Now how stands the case? As a rule the secular press utters but faint protest against the mob; while they publish, first, all the sickening details of every revolting crime, thus lashing the passions of the populace into ungovernable fury. In this state they are prepared for treason, stratagem and blood; and at the same time unfitted for calm dispassionate reasoning; for passion is blind and deaf. When a lynching is the result, these same enterprising (?) journals make haste to give to the public, with a flourish of flaming headlines, every item of the lawless, ghastly tragedy! Taking pains to tell how the mob was composed of the best (?) citizens, how deliberately they acted, how quietly and orderly they dispersed to their homes. Thus it comes, that their mild protest against mob violence is neutralized if not destroyed. Their florid correspondents often prophesy a lynching in advance. I have reached the deliberate conviction, that the class of secular papers criticised are more largely responsible, not only for lynch law, but for much of the increase in crime, than any other one influence, save the saloon. It is conceded by all thoughtful men, that the reading of low vicious literature, such as the lives of the James boys and kindred publications blunt the moral sensibilities, and lead many boys and young men into criminal practices. If the reading of robbery and blood-curdling stories of crime in a book, will lead to the commission of similar deeds of violence, will not the same result follow, if the same class of literature is read in the daily and weekly newspapers? If the study of pure literature elevates and ennobles the mind, and inspires to lofty aims and purposes and noble deeds, will not the study of vile and vicious literature debase the mind and inflame the passions, and thus

impel to crime and ignoble deeds? In a word pure reason is dethroned and passion is enthroned. "Whatsoever ye sow ye shall reap," is an inexorable law. Sow vicious, corrupt, literature, and you will reap a perverted public sentiment and a harvest of vile men and women, ready for any deed of darkness. A gentleman of prominence in this State said to me last June in Little Rock, "I shall stop the daily — I want a daily paper, but I have children of an impressionable age, and there is so much in this paper that is objectionable, that is low and degrading, I cannot afford to have my family exposed to its influence."

I would not be unjust in my criticisms of the secular press, but reverence for the law and constituted authority, as well as solicitude for the peace of the State and the welfare of society has impelled me to say this much. When the press dismisses a murder or a lynching, however sensational, with two or three lines, and devotes more space to religious gatherings and great educational movements, than they do to prize fights and horse races, the days of the mob will be numbered.

Another cause is the blind partisanship that leads us to vote for men for judges and prosecuting attorneys, for no other reason than that they are the nominees of our party. The lawyer of honor and probity and high legal attainments is frequently outstripped by the pettifogger, who by trickery and whiskey secures the nomination.

Another cause is the abuse of the pardoning power. Let the pulpit, the press, and the bar join hands to create a public sentiment in favor of law and order, and against mobs and white caps; and let it become the settled policy that no man shall be elevated to any office whatever, who procures his nomination by the use of whiskey, or bribery in any form, and mobocracy will soon become but the remembrance of some horrid dream—a thing of the past.

No good citizen can afford to apologize for or defend the mob. It must go. "For it is written, vengeance is mine; I will repay, saith the Lord." E. L. BEARD.
Washington, April 25.

HENDRIX COLLEGE.

MR. EDITOR:—Permit me to say through THE ARKANSAS METHODIST, that for eight weeks I have been closely confined by the bedside of my sick wife. This, to me, has been a trial to which I have heretofore been a stranger. No one except those who have had a similar experience can possibly appreciate my feelings during these long dreary weeks of watching and anxiety.

Never in my ministerial life of twenty-three years have I been forced into inactivity for any length of time, and never perhaps, have the demands upon me for active, ceaseless work been so great as now. Surely if any poor preacher ever needed the sympathies, prayers and assistance from his brethren, I am the man.

I believe it was Dr. McFerrin who said: "No one ever thinks of praying for an Agent." I have sat here in the room watching the pale face of my suffering wife, who has faithfully stood by me and cheered me on for these twenty years nearly, and thought of the importance of the work committed to my hands suffering in consequence of my crippled condition and wondered, if my brethren ever thought of or prayed for me. Sometimes I have felt very lonely, icebergs have gathered around me and the atmosphere is dark and gloomy. Words are inadequate to express the struggles to which I have been subjected through these long dark weeks.

Surely no preacher in our State has ever been appointed to a more important work, one that should send enthusiasm through every fiber of his being, arousing every energy of his nature and firing his heart with the greatest zeal. Here is a young institution that is about to meet the long looked for hopes of the largest and most wealthy body of Christians in the State, around which clusters so much anxiety, and in which bends the prayers of the past and present and the hopes for the future. The Church in Arkansas has looked forward with the keenest anticipation, to the time when she would be able to establish a school of high grade to meet the demands upon her. The young men of our State possess a native ability, physically, mentally, morally, equal to if not superior to those of any other State. The Church and the State need the services of these brainy young men, cultivated and sanctified, and here is an institution almost in a condition to meet the highest demands upon her. I was honored in, that I was selected to push forward the

work so long prayed for, until it was established upon a permanent, solid basis, and here I am crippled upon the very threshold of this glorious work. Brethren, clerical and lay, we are now ready to write, Eureka upon the longing prayers of our fathers, or Ichabod upon the hopes and aspirations of the present. Which shall it be? The crisis is upon us. We cannot afford to fold our hands now; success is at sight. By a united effort now the goal will soon be reached. Indifference now will bring a calamity from which we shall not be able to rise for years to come. A little help now, and we rejoice in success achieved, want of co-operation now and we sit in the ashes of ruined hopes and wall over lost opportunities.

As a business proposition, the Church cannot afford to rest here. Too much money has already been expended, and the faith of the Church has been aroused to too high a plane upon the ultimate success of the enterprise; the prospect is too bright, the opportunity is too glorious, and the end to be attained is too far-reaching in its blessed results to pause now. To have this school thoroughly equipped and permanently endowed is the desire and aspiration of my life. I have faith in the Church, faith in God, and believe that this school will prove a most potent factor in the future prosperity of our Church and State.

During the past eight weeks I have written hundreds of letters, possibly. This was all I could do, except wait, watch, pray and trust that the good Lord would open the hearts of some liberal minded man or men to start us off with a handsome endowment. Brethren, pray for me that the shadows may soon be lifted, that I may soon enter the field to do your work and my work, until glorious success shall crown the enterprise, sanctified by the toils and prayers of the years gone by.

There is much money that belongs to the Lord now in the hands of 75,000 Methodists in our State, who are pledged to foster and support this school. With your moral support, your prayers and your money, we shall soon be able to unfurl our banners and say to the young men of the State, and those coming on: We are ready for you; enter these classic halls and prepare yourselves for the duties of citizenship and the work of the Church.

Please do not wait until I shall have an opportunity to see you in person. It is your interest that calls to you for help. Hear the voice of benevolence, philanthropy, love of the Church calling to you. Heed the warning that comes to you by the repeated failures of the past, and may the earnest solicitude felt upon almost every hilltop and valley in our State, like gentle cadences enter the windows of your soul until every nerve shall be made to tingle with generous impulses. Then we will rise up and erase the stain from the fair face of our Church, gird up our loins, gather up our strength and go forth to meet the increasing responsibilities that confront us. Again, I say we are on the pivotal point, ready to make the efforts of the past prove a blessing or a curse, a success or a failure. Which shall it be?

I am glad to say that I have met with nothing but kindness from my brethren, and while I duly appreciate the personal kindness shown me, I want to say, that in addition to kind words we need something more substantial. Help, brethren, help now. You are appealed to by your loyalty to the Church, and your desire to prove a blessing to the world. There is a reflex good in helping forward a good cause. "It is more blessed to give than to receive." Let us enjoy this highest blessing.

Yours for Christian education,
THOS. H. WARE, Agent.
Little Rock, April 27.

YOUNG MEN.

This is the age when young men are in the ascendant, especially in Church work. It is also proper that they should be in the front ranks, because they are strong. They are in the full vigor of life, with minds on the alert, with ambition prompting them to noble deeds and with elasticity in every step. They are strong in body, strong in purpose, strong in earnest desire to advance the work of God. Any Church that can muster a numerous band of young men whose hearts God has touched, who are in sympathy with His cause and are eager for the salvation of men, has in it the elements of prosperity. But it should be remembered that no young man should hold any vital position in God's Church, who has not given evidence that he is the subject of God's grace, and that he is living a life of faith in the Son of God.

Whatever else he may have, if he is wanting in this indispensable requisite he cannot be numbered with the workers whom God approves. But if he have God's grace ruling his spirit, whether he be rich or poor, possessed of many talents or only one he ought to have a place among the workers for God, and it is not in the power of man to rob him of his right. His is a place of great responsibility, fragrant with glorious privileges—a place that demands persistent, unwavering steadfastness in the discharge of God-given duties; and he should so fill his niche and so cheerfully perform his work as to feel as the Psalmist did when he said, "I delight to do Thy will, O God."—The Treasury.

LINKS.

A distinguished teacher has said, "The Law and the Prophets contain the holy Scriptures. The New Testament is the history of the Prophets." Make, if you please, a quotation from Ezekiel, and you are answered, "Oh that's in the old Bible; we are to be governed altogether by the New Testament; for Paul says, old things are passed away, behold, all things are become new," and with an air of triumph they seem to revel in the universal transformation brought to view in that text, which was specifically spoken of the regeneration of a man, not of a change of the Bible. The idea prevails that we are to follow Christ; not Moses. Unfortunately for the Church, it has not occurred to a like number of us, that Paul is no more to be followed than Moses. Only as they follow Christ who is all, and in all, may we follow them. Did Christ himself, with his own hand write any one of the books of the New Testament, or were they written by men under His direction? What about Moses? did he write, and act independently of God? did he without authority, put burdens grievous to be borne, upon a people powerless to resist—unable to endure; whose cries for deliverance called forth the Son of God? If so, he was the most successful usurper of history; and the ministry of that Savior was to the Jew only, and His work, the repudiation and destruction of the law in toto.

To contend that Christ himself is less than nineteen hundred years old, is to call in question His divinity and eternity. The Christ of today is the Christ of prophecy—the Christ of promise and the Christ who stood as a lamb slain from the foundation of the world. The Jew was not only a partaker of the blessings of the gospel from the days of Abraham, but of Christ himself; for they drank of that Rock that followed them, and that Rock was Christ. The New Testament is an extension of the old one. They are as inseparably connected together, as vitally related to each other, as the trunk of a tree is to the branches; as the foundation of a house is to the other parts. A theory which leads to a deprecation of any part of God's word, by whomsoever written, is reprehensible—chargeable with an attempt to evade inevitable conclusions, which otherwise must follow.

The immemorial branch of the Church makes loud, and repeatable claims of devotion to the latter half of the Bible; but hear the Christ of both Testaments in that matter; "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead. When Paul was arraigned before the king for innovation of doctrine, he affirmed that to small and great he had said nothing but what Moses and the prophets had said: Peter, a Jew, preaching to Jews at a Jewish feast, told them that, the reason why they ought to be baptized was because the promise was to them. If that was a valid reason on this side of the great Commission for the baptism of grown folks, and Peter urged it as such for the same reason the children ought to be baptized, because the promise is unto them also; and we Gentiles too, are admitted to fellowship with the children and with such of the older ones as were not broken off through unbelief, to the same privileges, upon the same ground, and may with them, likewise partake of the root and fatness of the Church.

The Apostles all used the Old Testament as a text book in preaching. They had no New Testament, in fact. Paul wrote to Timothy that, from a child (babe) thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith that is in Jesus Christ. This statement itself is a part of the New, and could not refer to itself, as having existed years before it was written. Then the Old Testament is the holy Scriptures, and contain the power of God unto salvation, according to Saint Paul. But my im-

mersionary brethren know, that an undivided Bible means Infant Church membership. Enacted in the Old and unrepealed in the New, no power of logic can escape it. They know too, that a Bible divided against itself cannot stand; with the Old wiped out and forgotten, they publish to the world their loyalty to the New, and defiantly ask of less daring ones, to point to a single passage in that part of the Bible, commanding infant baptism. Must a Legislature re-enact, and republish every law of the State, at each of its sessions, for fear some one may think them out of date—to make it plain to all that they must be obeyed? or, do common sense and universal practice teach, that a law once made remains in force until it is definitely, and by the right authority set aside? If it could be shown that the grace of God was exclusive, and not inclusive in its operations, or at least, that by the express terms of the New Testament baptism is denied to the children, the case would turn upon the other side, with a demand for rebuttal testimony; and a failure to produce it, should result in a prompt abandonment of the position. But while this sacred volume is linked together in holy wedlock, baptized with the blood of two dispensations, Christ for its object and its subject, let not man, in his extreme anxiety to propagate an unscriptural dogma put them assunder; but receive the book entire, taking heed to himself and to the doctrine, continuing through both parts of the Bible in them steadfast to the end of probation. If we who are converted and become as little children are by reason of that fact, entitled to Christian baptism, then the models of the kingdom, the children themselves are in a proper condition to receive it. A public recognition of any who are of the kingdom pleads for a like acknowledgement of the whole flock. Sheridan, April 22. G. W. RICE.

THE TOBACCO HABIT.

With profound respect and brotherly love for our dear Bro. Caldwell, and with due deference to his seniority and general superiority over the "comparatively young men" of our ranks, would I presume to propound a few questions, and offer a few thoughts further on the subject.

1. At what age is a man entitled to an opinion and expression of that opinion without first doing obeisance and apologizing to the "gray-haired veterans, venerable Elders in the Church of God"? 2. Is the tobacco habit an evil—yes, or no? 3. Are we to condemn nothing except what we can "prove" to the comprehension and satisfaction of all, by turning up the "blended light of Sinai and Calvary," to be "not only a 'narcotic poison,' a 'needless self-indulgence,' a 'superfluity of naughtiness,' an 'expensive indecency,' but a sin, a transgression of the law"? 4. Is there no sin in doing that which is detrimental to man's physical, mental and moral constitution and powers? Is the tobacco habit not such? Then find fault with the medical fraternity and the experience and observation of wise and good men, who have studied its effects upon themselves and others. 5. Is there no sin in the annual waste of six hundred millions of dollars in America alone, on this "expensive indecency," while twelve hundred millions of poor heathen are perishing for the "Bread of Life"? 6. Is the violation of the Golden Rule a sin? And is not the tobacco habit from almost every standpoint, clearly a violation of this Divine Rule? 7. Does not our Father want us to be free men? And is he a free man who is bound by an abnormal appetite to a slavish habit, which is confessedly filthy, useless, expensive and obnoxious to very many of the very best people? 8. And, finally, is not the tobacco habit opposed to various passages of Holy Writ? See Rom. 14:15-23; 1 Cor. 3:16-17; 2 Cor. 6:17 and 7:1; 1 Thess. 5:22, etc.

In conclusion I would say that some of us were much astonished to find Bro. Caldwell assuming the attitude to this question, which he does in his recent article. One of the last men from whom we would have expected any "scotching" for the habit—a habit which is "evil, only evil, and that continually." If there is anything that can be said in favor of this habit, will its advocates please favor us with it, that we may know wherein its strength and support lies. If it is not a sin it ought to be capable of defense somewhere, and from some source. Will anyone defend it? If it is a sin, it deserves to be condemned along with others sins. Who will say that it is not a sin? We anxiously await "further light" on the subject. Who will turn it on? Don't all speak at once. Cordially, Bearden, April 27. C. M. KERR.

ARKANSAS METHODIST
THURSDAY, MAY 14, 1893.

MALACHI 3:10-11.

The people of God or the Church had backslidden in the days of Malachi. So much so that they brought curses upon themselves. Temporal as well as spiritual blessings were withheld from them. They were so blinded that they did not understand why they did not prosper, why blessings should be withheld. The Church of God has been the same since God made his covenant with Abraham, Gen. 17. ch. and Gal. 3:29. Certainly no one with sense enough to be accountable to God, and believes that the Church is the agent that He proposes to use in the salvation of men—no one with sense enough to be accountable but must believe that God has provided a system—that He does not do things in a happy and go-easy way as some of us preachers and Church members do. There would have been no tabernacle nor temple service had God not provided for the keeping up of the service and the support of those that officiated in those services. There would have been no Levitical priesthood had God not provided for the support of the priests. God would have no Church in the world today had He not arranged for the maintenance of the Church with all her interest. Think ye that the Master would have said, "go ye in to all the world and preach my gospel to every creature," that he would have said go, without first providing for the support of those that go, and those that preach? Men plan and arrange for and have system in their business, without which they fail. The Church of God shall, not fall Isa. 42:4 and Matt. 16:18; men may fail, circuits, stations, districts, and even Conferences, may in a measure fail, because of the disregard for the arrangements that have been made by Divine appointment to support the institutions of the Church and to carry the gospel to the nations of the earth. From every point of the compass it is said in actions if not in word, we can do as we like in supporting the Church at home and contributing to her missionary interests. God permits you to do as you like, but you are in great danger if you like to do otherwise than God hath ordained. You ask what hath God ordained as to the support of the Church and her ministry? We have no better authority than God's own word and to it we appeal, and let God be true, and you know what is said of him that contradicts Him—both cannot be true.

I call your attention first to Lev. 27:26-34. "The firstling of the beasts is the Lord's" ver. 26, not if I like or feel disposed but is and it is to be good, ver. 30. "The tithe whether it is the seed of the land or the fruit of the tree is holy unto the Lord." God hath said it who will contradict Him? ver. 32. "The tenth shall be holy unto the Lord"; not if it suits me or is convenient for me, but shall be. The tithe is that that was set apart for the priests and those who officiated in tabernacle and temple services. Num. 18, 20-24 God here says that He has given the Levites the tenth; who can rob them of it and not be guilty? The priest himself was to pay the tenth of the tenth he received. Read Deut. 16:16-17 "Every man shall give," not may. Nehemiah 10:38. "The Levite shall bring the tithe of the tithe to the treasure house." God ordained and approved the tithe law; it is His plan. It is said in Prov. 3:9-10, that God loveth a cheerful giver. To give is over and above paying debts. God loves those after they have paid their debts (tithe), that give into the treasure of the Lord without any demand upon them. A man paying his debts cannot be said to be a cheerful giver. We preachers sometimes put the wrong construction on this passage, when we say to the people give cheerfully, we should say that after you have paid your debts you have the privilege of giving cheerfully. In Matt. 23:23 Christ approves the tithe law. God has a right to require any part of our income that He deems necessary for the support and carry the gospel to the regions beyond. Ps. 24, "The earth is the Lord's," etc. Ps. 50:10 "The beasts of the forests," "The cattle of a thousand hill are mine." Hag. 2:8. "The gold and the silver are mine." What have we left that we can call our own? God's displeased with those who disregard His claim. Nehemiah 13:10-11.

The portion that God had set apart for the Levites or preachers had not been given them; they went into secular business. The Church had backslidden and the rulers were contended with. They had to come back to God's plan before they could prosper. There was a spiritual death, and they did not prosper. God did not say to them that this condition was brought about by an unconsecrated ministry, and He does not say that if their ministers will consecrate themselves, that there would be better times. He asks them if a man would rob God? And He tells them that they have robbed Him. They seemed to be so backslidden and blind, that they did not know that they were robbing God in tithes and offerings. God would have them understand that withholding from Him His own had brought them into this sad state.

And He assures them, that if they would have a blessing upon them, that they would not be able to contain, but would run over and do others good, that they would have it when they brought the tithes into the store house or treasure of the Lord. He does not promise this blessing on any other condition.

Some are ready to say I do not think that we are under the tithe law. Let us see when a law is enacted and put in force, when does it cease to be in force? Not until it is repealed by the same power that enacted it. Every one with common sense knows this truth, and if this be a truth the tithe law is in force until it is repealed by the same power that enacted it. To know whether it is in force is to examine the statute book (the Bible). We have the same law in Deut. 16:17 and 2 Cor. 8:12 "As the Lord hath prospered thee." There must be some system to know how much to lay by, some rule that things may be equal. Think ye that the man with an income of \$5. per week should lay by as much as the man with an income of \$10 per week, or that the man with an income of \$10 per week as much as the man with an income of \$100 per week? You say one should lay by more than the other; how much more? God has system and defined rules from Alpha to Omega in his work, in the salvation of men and the perpetuity of His Church. God has ordained that they that preach the gospel shall live of the gospel. They that administered in spiritual things should reap your carnal or temporal things 1 Cor. 9, and in Gal. 6:6. The original as Dr. Clarke puts it is "Let him that is taught contribute to him that teacheth in all good things." In 2 Cor. 9:5 Paul sent and made up bounty beforehand; in verse 6 we have the reason or explanation why we have so many half-dead or starved Church members. They do not sow enough to keep them healthy, and this class of members sometimes pray for God to bless them and send the tidal wave of salvation over the nations of the earth, and at the same time they have barred the windows of heaven by withholding from God His own. And if God's word is true they may continue their prayers and while they pray the Church will be formal and indifferent and sinners will go down to eternal night and their blood will be upon those that have withheld from the Lord his dues, thereby closing the windows of heaven. It is folly for a close-fisted, covetous, stingy person to pray for the blessings of God upon them. It is like Achin's Babylonian garment and golden wedge. If the Church of God was rid of the accursedness of covetousness He would open the windows of heaven and prayer would go right up to Him through Christ at His right hand, and such blessings as God would pour upon us there would not be room enough in the Church to contain, and the happy time when a nation would be born to God in a day would be heralded upon us.

It is said by some that the preacher is able to work and make his own support. That Paul labored with his own hands. We have seen in Nehemiah 13:10-11, when the Levite or preacher was forced to secular business, because of a people that robbed God, that He was displeased and they had to come back to God's plan before they could prosper, we read in 2nd Tim. that "No man that warreth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier." In 2 Cor 12:13, we hear Paul asking the forgiveness for the wrong that he had done them by not being chargeable to them while laboring with and for them. He would have the Corinthians understand that they were inferior to other Churches because they failed to support their preacher. We preachers of the Indian Mission Conference should stop and think—why is the Church here inferior to the Church in other fields? Why are our circuits and stations inferior to circuits and stations elsewhere? Only because they fail to support those that labor for them. This inferiority will continue until the Church repents of her past indifference to the claims of God that are upon her, and is it not time for us preachers that have wronged the Church here by robbing other Churches or the Church elsewhere, and by trying to make our own support, while laboring for the people, is it not time for us to repent and ask the forgiveness of those we have wronged by not being chargeable to them, while laboring for them? There are a great many surmises as to what is wanting most in the Church just at this time. Some say that our ministers are not consecrated and that the greatest need is a consecrated ministry; others are exhorting a deeper work of grace, a second blessing, sanctification, holiness, heart purity and perfect love. I have known persons professing all the afore-said states of grace and at the same time be stingier with their money, etc., for Church purposes than many who do not claim to be converted, and we as preachers may be consecrated, sanctified, and have perfect love, heart purity, and yet not have the key that God has said opens the window of heaven. Why the debt of \$118,000 on our Missionary Board? Why is it that the Board is not able to make appropriate

ations necessary to meet the growing demand of our mission fields? Why is it that holy men and women are ready to go, and saying, "Here am I; send me," and that there are no funds for their support? Will any man say that God failed to provide a plan or system for their support? No, it is because somebody is robbing God; somebody has God's money. Consecrations, holiness, perfect love, second blessing or any other blessing, that does not bring the tithes into God's store house is mockery. Paul begs us, Rom. 12:1 to present our bodies a living sacrifice, etc." A sacrifice upon the altar to be acceptable unto God must not only be holy unto God, but whatever toucheth the sacrifice must be holy unto God, wholly His. When we are upon the altar whatever toucheth us must be holy unto God. You cannot be upon the altar holy unto God and your property not be holy, wholly the Lord's. To illustrate you have \$1,000 loaned; another is using it for his own benefit; he refuses to pay you the interest he agreed and the law says you should have. Because he fails to keep the interest paid you take the principle and interest; it is yours—the law says you should have it. Stop and think man, what art thou doing! God has loaned you all you have; it is not yours. His law demands that you keep the interest paid; you refuse. If you refuse, are you acting towards God as you would have men act towards you? Is not the law against you? Are you not guilty? How will you give an account of your stewardship? How will you account for your Lord's money at the Judgment? J. L. KERNER. Indian Miss. Conference.

OUR OLD MEN.

The Church, all denominations are specially interested in the old people. Every effort is being made to reach them. How can we save our young people? Is the all absorbing question. Special sermons are preached to them, special services are held for them, and they are being organized in every place where it is possible. The Y. M. C. A., Epworth League and Endeavor are all energetic in their efforts to reach the young. All of this is right and meets with my approbation, but is it not true, that "this you should do and not leave the other undone?" Would we not do well to look more carefully after our old people also? Are they not worth saving too? Is it not possible that in separating the people by sexes and age, we lose from one element a life giving force and from the other an essential conservative force? Do the old not need the life and vigor of the young? and do the young not need the conservatism, gravity and experience of the old? Is it not reasonable to suppose that God "who made of one blood all nations" knew what was best when he mixed up the human family irrespective of age or sex?

Remember I am not opposing the societies and special efforts for the young. However with me they are all of doubtless propriety unless under the direct auspices of some Church; but is it not possible, that we may neglect one class in our efforts for another class? In the political world there is at this time a great cry against special legislation; may not this rule be applied to the Church's efforts to save men? Every effort on these lines is of course to save the people, and that is divinely laudable; but the old are usually in more danger than the young, and if any difference are in greater danger, and need more immediate and heroic treatment. Some of them have already contracted habits, or are under the domination of passions that put them beyond the limits of self-control. These demons, appetite and passion, have ascendency over the will, and man is a slave. He needs help, divine and human, constantly, and he must have it or he is lost forever.

Go into the office of that man; he has a good wife and sweet children; speak to him about the "one thing needful" and hear his sad story, as he tells you of his desires and wishes and condition, but says his will-power has been dethroned, and its behests are no longer obeyed. Can the Church not reach and save that man? There are hundreds of men not young, who are regarded as good citizens, and are, but are wrapped up in, and blinded by the "god of this world." If they would only stop and think seriously and prayerfully they would become religious, but they will not it seems; yet they are not beyond redemption.

But the saddest sight I have ever seen is an old man with his snowy locks, furrowed cheeks, dim eyes, the weight of many years upon him, as he goes feebly to the margin of the last river. See a man like this with his brain inflamed with an intoxicant, hear his screams, hear his pathos; he looks like a wild man, frightful, sad; approach this man in his sober moments and talk to him about heaven, and a sainted mother, and some of the nobler impulses of his soul arises and he, with tears in his eyes, says he wants to be saved. Can the Church not reach him with the Gospel, "the power of God unto salvation"?

If one should ask the remedy, my answer would be that the adult membership of the Church—past young manhood and womanhood—have become inactive and careless. They think the work of the Church has



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been delegated to the young, and they have been relegated to the past, and in that state they recline rest, rot. Wake up ye sons and daughters of Zion who feel that you are past age. The God of Sarah and Elizabeth still liveth; take hold of the Church enterprises, and you will soon see how quick our old and young are reached in great numbers. Give me, give any pastor, the hearty co-operation of the fathers and mothers of his Church. In Sunday-school, prayer meeting, pastoral work, visiting the sick, searching for and helping the poor, family and private prayer, and reading the Bible, and then, O then what Sabbath services we would have! "A mountain of vision" every Sunday. Give me a Church like this, and I will risk getting and holding the young people, and show you a revival that will eclipse any that can be produced by an evangelist or visiting brother. An evangelist will do you but little good, unless your Church is ready, and if it is ready you don't need him. The sin of omission is the sin of the Church of today. But there are a few faithful ones in every congregation. May their number be increased. M. M. SMITH. Jonesboro, April 21.



EPWORTH LEAGUE.

CONDUCTED BY REV. J. F. FOLLIN, LITTLE ROCK.

PRAYER MEETING TOPICS.

May 7. Working Together With God, 1 Cor. 3:9-15; 14th, Influence of Christian Character, 1 Sam. 15:13-31; 21st, The Influence of Associations on Character, Deut. 7:1-6; 28th, Sharing our Good with others, 2 Kings 7:3-11.

May 7, Working Together With God, 1 Cor. 3:9-15.

The object of all this gospel system is to save and exalt men. It does this by bringing men into personal relations with Christ. In order that this be accomplished two agencies concur—a divine and a human—and both are necessary for success. This is the idea in the first verse of the lesson for the day: "For we are laborers together with God."

There are, however, two erroneous tendencies which mar the co-operation of the human with divine, working together: The false teaching of the Roman Catholic Church, which limits the human agency through a special set of men, through whom alone it is supposed that others can be brought to Christ. Is there not some tendency of this sort even among Protestants? That of the Church expecting all the work to be done through the ministry. The other erroneous tendency is that of so exalting the divine sovereignty and agency as to supersede in a large part the human. In opposition to both these erroneous views, we have the testimony of God's word, and the experience of the Church from the beginning.

When God determined upon the deliverance of his people from Egyptian bondage he did not send a legion of angels, but Moses, a man, and God worked with and through Moses. When He determined upon the deliverance of Jericho into the hands of his chosen people, he did not send an earthquake to shake down the walls, but sent his people to compass the city seven days in succession, and sound their trumpets, and the walls fell and the city was delivered into their hands. God worked with them. So with Gideon and the three hundred chosen men, the Lord worked with them to defeat the Midianites. So with Saul of Tarsus, the Lord sent Ananias to Saul, and worked through him.

This gives us a law of gospel progress: The union of the divine and human agency to build up the kingdom of Christ, and save men. This work includes, in which God and his people labor together: 1. The spread of the gospel; 2. The conversion of souls; 3. The increase and prosperity of the Church. The spirit in which we should work; 1. In the spirit of humility; 2. Of love to God; 3. Of love to our fellowmen; 4. In the spirit of prayer and faith.

The result of such work. 1. Men will be saved; 2. Christian work

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SCRIPTURE READINGS.

Josh. 6:1-20; Judg. 7:9-28; Acts 9:1-18; Acts 15:1-12; 2 Cor. 6:1-18; Eph. 4:1-16; Phil. 2:1-13.

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WARNING ORDER.

In Pulaski Chancery Court. Leonard Jones, Plaintiff, vs. Mollie Jones, Defendant.

The defendant Mollie Jones is warned to appear in this court within thirty days and answer the complaint of the plaintiff, Leonard Jones.

April 14, 1893. R. J. HICKS, Clerk.

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Last December Rev. John Eidson sold one of our METHODIST Sewing Machines to Bro. B. F. Mills, at Brookland, Craighead county. He wrote Bro. Eidson, March 22: "We are just as well pleased with our machine as could be. It gives perfect satisfaction in every particular. We think it as good as any machine."

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ARKANSAS METHODIST.

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

THURSDAY, MAY 4, 1893.

OUR GREATEST OFFER. READ CAREFULLY.

To our traveling preachers in this State we renew our greatest offer (made last year) in behalf of their sons and daughters, who may attend any one of the colleges or other schools of our Church in this State:

For \$50 or more from new subscribers at \$1.50 each, sent by a traveling preacher, his son or daughter, we will pay one-half of such amount on the board or any other expenses of his son or daughter in any one of our Methodist Colleges or High Schools in Arkansas.

With the permission of pastors concerned a preacher and his son or daughter may canvass other charges besides his own for new subscribers; and he may get his brother pastors to help him in securing new subscribers.

We limit the benefits of our great offer to preachers' sons or daughters, who may become students in the educational institutions of our Church in this State. All competing should send money and names as they are obtained, and one-half of their total remittances will be promptly paid on demand to the credit of the beneficiaries entitled to the same.

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THE MORRILTON DISTRICT CONFERENCE.

In our neat and attractive little church at Plummerville on the L. & F. S. Ry the Morrilton District Conference met last Thursday. At 11 a. m. the opening sermon, earnest and helpful, was preached by Rev. G. W. Williams to an attentive congregation. There were many delegates and some visitors present, but most of the local preachers and several pastors in the District failed to attend. The occasion was pleasant socially and spiritually from the beginning. The Presiding Elder, Rev. D. J. Weems, in a brotherly and affable manner wisely directed the deliberations of the Conference, bringing out the information desired without tedious routine, and encouraging the laymen as well as preachers to speak with freedom on the questions considered.

Much interest was manifested in the discussion of several topics: the relation and duties of pastors to the children in their charges; the attendance of Sunday school children at the preaching services; the duty of pastors to preach on the subject of ministerial support; the difficulty of keeping up Church organizations in certain sparsely settled communities having a transient population or many Roman Catholic adherents, who will not welcome Protestant preachers into their homes, nor attend religious services conducted by them.

In reporting their charges most of the pastors appeared hopeful of the outlook for a good year. Several reported advancement in Sunday school work and interest, but as there are only three stations in that District very little attention had been given to Epworth Leagues. As several of the strongest charges suffered heavily from the overflows last year, we were not surprised, that none of the pastors reported collections in full to date for the support of the ministry, or on the assessments made by the Annual Conference; but it was the general opinion, that if crops are good this year the receipts for all purposes would exceed those of last year.

Friday at 11 a. m. the congregation was greatly edified and profoundly stirred under an able and deeply spiritual sermon gracefully and forcefully delivered by Rev. F. S. H. Johnston of Morrilton station. Friday night by special invitation Bishop Lane of the Colored M. E. Church preached a thoughtful and impressive sermon, which was highly appreciated by the large congregation, many of whom generously made voluntary contributions to the fund for erecting the new main building of Lane Institute at Jackson, Tenn. As we left before 6 o'clock Saturday morning we cannot write of the services that day and on Sunday, nor can we state who were elected delegates to the Annual Conference, not having received any report from the Secretary, Rev. O. H. Tucker, who was absent part

of Friday attending the meeting of College Presidents at Conway.

The good people of Plummerville under the courteous leadership of our pastor, Rev. A. C. Ray, entertained their guests with lavish and delightful hospitality; and at church as well as in their homes they made a most favorable impression upon all who had not been advised of the refinement and piety in that community, which has been painfully humiliated by the evil deeds of a few wicked and lawless men.

UNDULY ALARMED.

We are ready to believe the oppression and persecution of "heretics" by Roman Catholics in some other lands would be repeated in our country under the same conditions; but for many reasons we have no fear, that the same conditions will ever be found in the United States. While we believe many repeated and trustworthy reports of the persistent efforts of Roman Catholic prelates to secure by Federal, State and municipal legislation special concessions, which are contrary to the spirit and purpose of our Government, we are not alarmed in the least over recent threatening reports, which have found their way into some newspapers.

It is true, that the Roman Catholic Church in the United States has acquired vast wealth and wields great political power in some States, but the percentage of increase in its membership (population) has not been equal to that of the Protestant Churches nor of the population of the United States. In fact, it has failed to retain the sympathy of a very large number of Catholic immigrants who have come to our country. Quoting Hoffman's Catholic Directory the N. Y. Independent says: "There are now in this country 14 archbishops and 17 bishops, with 9,388 priests; 8,677 churches, with 3,485 stations and 1,778 chapels; 36 theological seminaries, with 1,845 students; 127 colleges, 656 academies; 3,585 parochial schools, with 738,269 pupils; 245 orphan asylums, with 26,533 orphans; 463 charitable institutions, and 8,806,095 Catholic population. Of this population 1,385,000 is reported from the dioceses in the six New England States; 500,000 for the archdiocese of Chicago; 550,000 for that of Boston; 800,000 for that of New York, and 410,000 for that of Philadelphia. While New York has the largest population of any diocese, it has not the largest number of churches; in this respect it is surpassed by St. Paul, St. Louis, La Crosse, Green Bay, Milwaukee, Cleveland and Chicago. New York reports only 208 churches, with 525 priests, of whom 154 are regular and 371 secular."

Last week the Tennessee Methodist gave two rather alarming editorials to show the aggressive and hostile movements of the Roman Catholics in this country. It republished from the Omaha Christian Advocate several extracts copied from secular papers, stating that the Romanists of the United States are arming themselves and now have a standing army of more than 700,000 soldiers; and that the Roman Catholic priests at Ellensburg, Wash., Bloomington, Ill., and Columbus, O., have received consignments of Winchester rifles, shipped in boxes labeled "books," "ornamental trees" and "mass wine." The secret shipment of deadly weapons in the way indicated would be evidence of an evil purpose, but we do not believe the leaders in the Roman Catholic Church would dare to advise a resort to arms against the authority of the Federal or any State government.

As one of the papers quoted by the Tennessee Methodist from the Omaha Advocate had published the spurious "encyclical letter" and was apparently still contending it was genuine, we copy from the N. Y. Advocate, April 27, a part of Rev. Dr. J. M. Buckley's editorial on that sensational document:

"There is being extensively circulated in this country an alleged 'Encyclical Letter of His Holiness Leo XIII. by Divine Providence Pope,' professedly given on Dec. 25, 1891. It has been sent to us for publication from all quarters, and we have been asked why we 'sit as a dumb dog on the walls of Zion,' etc.

We refused to publish it for these reasons: First, when it came we submitted it to a careful examination, and found abundant internal evidence that it is an absolute fraud, never having originated at Rome nor been sent forth by any authority of the pope. Second, we submitted it to as thorough an opponent of the pretension of Rome as we could find, an expert upon everything relating to Roman Catholicism, and he agreed with us.

We do not know of a more transparent fraud. We are astonished that any human being acquainted with the methods of the Roman Catholic Church, could have believed either the pope or his advisers such dull idiots as this document would prove them to be. As a matter of policy, also, it would be the most absurd thing they could do. It contains grievous falsehoods, directly against the facts of the case, and the authentic utterances of the pope with respect to the progress of Roman Catholicism in this country."

AT BENTON.

Last Sunday morning at Benton 200 or more citizens and visitors heard with appreciation one of Rev. Dr. Andrew Hunter's best sermons—all are good; but as the rain prevented the attendance of so many people expected, the dedication of our new church was postponed till next Sunday, when Dr. Hunter will preach the sermon and dedicate the church as previously announced. There had been so much preparation for and pleasant anticipation of "Dedication day," that hundreds were very sadly disappointed. We never saw a church so elaborately and tastefully decorated for any occasion, all in harmony with the grateful praise service expected at the dedication of the large and beautiful church. It is a substantial frame building of modern design, elegantly finished inside, with over 700 sittings, and heated by a furnace—the total cost without seats about \$3,500, and all but \$305 paid. It is a truly creditable exponent of the culture and Christian liberality of the good people of Benton, and stands as a monument to the enterprising and efficient labors of our pastor, Rev. M. W. Manville. With Rev. H. D. McKinnon, P. E., we shared the cheerful hospitality of his home, and learned how faithfully and successfully he has worked for the prosperity of Methodism in Benton. On him and his worthy helpers may the blessings of the Lord abide.

THE WORLD'S FAIR.

Last Monday the formal opening of the World's Fair was celebrated with unrivaled display of civic and military pageants. Without attempting to condense and copy any description of the notable event, we simply give our readers President Cleveland's address, as reported by the associated press:

"I am here to join my fellow citizens in congratulations which befit the occasion surrounded by stupendous results of American enterprise and activity and to view the magnificent evidences of American skill and intelligence. We need not fear these congratulations will be exaggerated. We stand today in the presence of the oldest nations of the world and point to the great achievements we here exhibit, asking no allowances on the score of youth. The enthusiasm with which we contemplate our work intensifies the warm greeting we extend to those who come from foreign lands to illustrate with us the growth and progress of human endeavors in the direction of higher civilization. We, who believe in the popular education and stimulation of the best impulses of our citizens to lead the way to a realization of the proud national destiny which our faith promises, gladly welcome the opportunity here afforded us to see the results accomplished by the efforts which have been exerted longer than ours in the field of man's improvement, while in appreciative return we exhibit unparalleled advancement and wonderful accomplishments of a young nation, and the present triumphs of a vigorous, self-reliant and independent people. We have built these splendid edifices, but we have also built the magnificent fabric of a popular government whose grand proportions are seen throughout the world. We have here made and gathered together the objects in use and to beautify the products of the American skill and invention. We also have made men who rule themselves. It is the exalted mission in which we and our guests from other lands engaged as we cooperate in the inauguration of an enterprise devoted to human enlightenment, and in the undertaking we here enter upon we exemplify in the noblest sense the brotherhood of nations. Let us hold fast to the meaning that underlies this ceremony, and let us not lose the impressiveness of this moment as by the touch of the machinery that gives life to this vast exposition now set in motion, so at the same instant let our hopes and aspirations awaken forces which in all time to come shall influence the welfare, dignity and freedom of mankind."

If some preachers don't mend their manners in the pulpit, they will prove the truth of Darwinism yet, and prove it on the backward line of "reversion to type." "Monkey-shines" in the pulpit are becoming common enough to constitute just such proof. Brother, beware. —N. O. Advocate.

STATE CONFERENCE OF EPWORTH LEAGUES.

Pursuant to the call made, the Committee appointed by the Editor of THE METHODIST, met in Little Rock, Wednesday April 26, to consider the advisability of holding an Arkansas State Epworth League Conference. After carefully considering the matter, it was decided, that the time had fully come for holding such a Conference, for the furtherance of this important institution of the Church. Winfield Memorial Church, Little Rock, was selected as the place, and the time, June 14-16 inclusive. The basis of representation fixed for the first conference was one delegate from each League throughout the State and the pastors and Presiding Elders to be ex-officio members.

In order to make the occasion a success, it is important that each League send a delegate, and as many of the preachers as possible be in attendance. Due notice will be given through THE METHODIST as to entertainment, which will be ample for all who may come. The following Programme was arranged for the occasion.

PROGRAMME.

Wednesday, June 14. 8 p. m., Opening sermon, Rev. J. T. Bagwell. Reception of the delegates.

Thursday, 15. 8:30 a. m. Devotional exercises. 9:00 Organization. 9:30 Address of welcome, by J. B. Dickinson. Response by Wm. Smith. 10:00 Brief reports from Leagues, written or verbal.

Wednesday p. m. 2:30, Devotional service. 3:00, Place and work of the League in the Church, Rev. J. R. Moore, W. L. Moose and H. N. Word. 4:00 The value of the League to the Young People in their Religious Life. Revs. A. M. R. Branson, W. P. Whaley, and J. A. Walder.

Evening, 7:45, Song service. 8:00, What is Success and How Achieved? One of the Bishops, or Rev. W. F. Loyd.

Friday 15. 8:30 a. m. Devotional exercises. 9:00, The League Department of Charity and Help, especially with reference to missions, Rev. R. S. Deener, W. R. Gansway and S. W. C. Smith. 10:00 History of the League Movement, J. R. Pepper, followed by general discussion. 11:00, The Literary Department, Granville Goodloe, Revs. Stonewall Anderson and G. W. Smith.

Friday p. m. 2:30, Devotional exercises. 3:00 Epworth League of today the Church of tomorrow. Rev. A. O. Evans, A. L. Malone, and J. F. Munday. 4:00, Can we have Leagues in the Country Churches—advantages, and difficulties? Revs. J. A. Sage, A. Marston, and Thos. Whitaker. 4:45, Our Duty where Societies similar to the League exist in our Churches? Revs. J. A. Anderson, Frank Ritter, and R. B. Thomas.

Evening 7:45, Song service. 8:00, Love-feast and consecration meeting, led by Rev. G. W. Hill.

Notes: Let the reports be brief, containing number of members, average attendance, character of meeting, how often held, which department of work is given the greatest prominence, etc.

Effort will be made to secure rates over the railroads, and result duly announced. It is hoped that all who have been assigned places on the programme will accept.

Respectfully, Committee:

F. S. H. JOHNSTON, Arkansas Conf.

J. F. FOLLIN, Little Rock Conf.

F. A. JEFFETT, White River Conf.

FROM OUR EXCHANGES.

We rail on the Roman Catholics for keeping their people in ignorance of the Scriptures; and at the same time many of our own children are growing up without any intelligent idea of what the written word teaches. The Master said: Search the Scriptures, for in them ye think ye have eternal life and they are they which testify of me."—Texas Advocate.

We are informed that there is a postoffice in South Carolina where not less than fifty families get their mail, but to which only two religious papers regularly go. And this is in a Christian and intelligent community, so called. Their failure to take religious newspapers, however, does not argue much either for their piety or their intelligence.—Southern Advocate.

When a rich man dies, people often say of him, "He was worth so much." It is a poor and miserable life whose value to the world can be reckoned in dollars and cents. A man is really worth all the high thoughts that he has cherished, all the brave words that he has spoken, all the noble deeds that he has done; he is worth, in short, whatever moral force he has contributed to the race of which he is a member.—Nashville Advocate.

Recently a boy burglar was shot and killed at Mound City, Mo. Upon investigation it was discovered that he was one of a gang of ten desperadoes, all of whom were of respectable parentage and who had been committing depredations from time to time which had terrorized the town in which they lived. The boys have confessed that they had been inspired into forming their oath-bound robbers' league by reading

Mark Twain's "Tom Sawyer." In commenting on this pitiful case the St. Louis Republic urges that when the proper verdict is rendered in the case it should be that the deceased "came to his death at the hands of Samuel L. Clemens, who killed him for a certain sum of money obtained by the sale of a demoralizing and vicious book, called the 'Adventures of Tom Sawyer,' the said book having for its purpose the demonstration of the theory that no man can be really great or good without having been a most extraordinary ruffian and blackguard in his youth."—Herald and Presbyterian.

Bro. Kirkland, of the Southern Christian Advocate, says: "We hope some few of the brethren will remain in the pastorate—at least enough to visit the sick and bury the dead." He thinks too many are leaving the ranks and going out as evangelists. And this belief is getting to be well-nigh universal among the regular preachers. Were these evangelists to go out into the destitute regions and break to the people the bread of life, their work would be approved more highly than it is, but so long as they confine their labors to the richer sections, where church houses are already built, and where the people have the Gospel, reaping where others have sown, the propriety of so many entering this field will be seriously questioned.—Central Methodist.

The Independent furnishes some interesting figures concerning the action of the Presbyterian presbyteries, on the revision overtures. It has reports from the stated clerks of eighty-two presbyteries, of which thirteen took no action, thirteen approve the proposed revision entire, twenty-seven disapprove entire, twenty-nine approve in part, and thirty-four ask for a new creed. Of those who ask for a new creed some voted one way and some another on the propositions. The whole number from which reports have been received is a minority of the total number of the presbyteries, but it is sufficient to indicate the drift of things, and shows pretty clearly the defeat of the revised creed, which will bring the matter in its present form to a close.—Pittsburgh Advocate.

EDITOR'S APPOINTMENTS.

Returning from Kansas City the Editor of this paper expects to go via Springdale, May 10, to the Eureka Springs District Conference at Goshen. Leaving there Saturday, May 13, he wishes to preach Sunday at 11 a. m. at Elm Springs; Sunday night at Pleasant Hill on Center Point Ct.; Monday night at Springtown; Tuesday night at Siloam Springs; Wednesday night at Cincinnati; and then go Thursday to the Fayetteville District Conference at Prairie Grove.

NASHVILLE LETTER.

Perhaps the first thing your readers want to know is how Dr. John is getting along. Your correspondent consulted Dr. W. R. Lambuth this afternoon in order to be able to give them what they desire to know. I have seen no statement in the papers as to the nature of his illness. In fact the doctors themselves have been puzzled to diagnose the case. He had a stroke of apoplexy while in attendance upon the District Conference at Dickson, Tenn. The first evidence of it was shown just after he had made a short talk to the Conference. From that time on he lacked the power to name both persons and things. He could tell what a thing was used for but not its name. On being handed a hat and asked to say what it was, he would answer that he did not know what to call it but he knew what it was for, and he would then put it on his head. By such symptoms as these the physicians were enabled to locate the trouble, which they decided to be a clot of blood pressing upon Broke's convolution, the third frontal convolution on the left side of the brain, where the word-forming power is thought to be located. For days the case became more and more serious and the physicians were hopeless. There has been a marked improvement for several days, however, and the power to form words and converse has been almost completely restored. The stroke is considered slight in view of the fact, that it is localized and limited, while in ordinary cases of apoplexy the whole brain is involved. The Doctor is not out of danger yet and will not be able to attend the meeting of the Board in May, though he takes much interest in the work in which he has worn himself out. In him the Church has a "good and faithful servant," and those best acquainted with the details of a Missionary Secretary's work speak in highest terms of the way he has performed his duty.

Dr. Lambuth, the junior Secretary, and Bro. Holt, the Treasurer, with their assistants, are working like Trojans to get things ready for the meeting of the Board in May. The "debt" of which your readers have perhaps heard, has been reduced to about \$67,000. The notes for this are held by individuals, all those in the banks having been paid off.

Sam Jones preached here twice two weeks ago. Immense crowds

looked to hear him and after the great tabernacle was jammed with its audience of six thousand, it is estimated that a thousand were turned away from the night service. As often as he has been to Nashville I believe he could get a congregation of thousands, if he were to preach at midnight.

The May Festival takes place May 5 and 6. The New York Symphony Company, conducted by Walter Damrosch, is to furnish the orchestral music. People of musical tastes are looking forward to a rare treat. It is worth a great deal to any city to have a yearly entertainment of such high order.

The Southern Baptist Convention meets here May 11-14. The Convention has a very large delegation and the committees are having some trouble in finding homes enough for them. Some men of great prominence will be in attendance, among whom are Dr. W. R. Harper, President of Chicago University, Dr. Noah K. Davis, of University of Virginia, Dr. John A. Broadus of Louisville and Dr. J. L. M. Curry, who succeeded Bishop Haygood in the management of the Slater Fund. Dr. Broadus has been invited to deliver a series of lectures to the theological students of Vanderbilt University. Dr. Curry will be here in attendance upon the Educational Society which meets in connection with the Convention.

There is great activity and life manifested among the Epworth Leagues of the city at present, and the enthusiasm seems to be spreading to the Christian Endeavor Societies and other organizations of young people. The first annual Convention of the Epworth Leagues of this Conference was held at Galatin last week. It proved a great success and a deeper and more genuine interest is being taken in League work than ever before. These Conventions should be encouraged, for they will do much toward putting real life into the work. The Arkansas at the University are anxious to see the contemplated Convention at Little Rock a great success.

Your correspondent had the sad privilege of seeing the last full general of the late war laid to rest. On the 31st of March we boarded a special train for Sewanee, near Monticello in the Cumberland Mountains, where Gen. E. Kirby Smith had been Professor of Mathematics since 1875. Though a sad yet it was an enjoyable trip. To see the massive mountain eagles climbing the Cumberland and, with every turn of its wheels up the winding curves, throwing to finer distance the peaceful valley below brought on reflections preparatory to the impressive scenes that were to follow. Our sympathy in the whole occasion was increased also by seeing the battle-scarred veterans meeting one another after years of separation, and with hearty hand-shake and moistened twinkle in the eye recalling the time they cooked the pumpkins together over in a certain corn field. At Sewanee the simple and beautiful service of the Episcopal Church was read and a few very tasteful and appropriate remarks were made by Dr. Thos. F. Gailor, since elected Assistant Bishop of Tennessee. After this the body was carried to the cemetery. A solemn dirge was played by the band and a half-dozen muffled drums beat time to which a long line of one-legged, one-armed and grad headed heroes marched to the grave of their leader. Three companies of military in bright uniform brought up the rear. When the grave had been filled and the mound decorated with flowers these companies formed in a long line and fired three volleys of salute to the old warrior. In the deep silence that ensued a bugler with measured pace stepped fourth from the line and striding at the head of the grave sounded "taps," the signal to retire at night. Ah, that bugle! how it thrilled and thrilled those who heard it, and more than one doubtless, thought of the time when another trumpeter shall sound the reveille on the new morning of an everlasting life. Man was made in heroic mould, and war, with all its horrors, appeals with great power to the nobler side of our nature. Gen. Smith died a poor man but a true one. Three weeks before his death when in attendance upon Gen. Beauregard's funeral at New Orleans the Louisiana Lottery offered him \$35,000 for the use of his name but he spurned the offer.

A few news items will close this letter. Bishop Henrix is to preach the Commencement sermon at Vanderbilt University, Dr. Tigert delivers the Alumni address, Hon. J. Randolph Tucker the Annual address. Dr. J. D. Barbee has engagements for sermon or address with colleges at Huntsville, Ala., Franklin and Pulaski, Tenn. Dr. R. A. Young has some churches to dedicate soon. Mr. J. D. Hamilton has been chosen member of the Book Committee, vice Geo. A. Dazey resigned. The Bishops have confirmed the choice. The residents on the campus have been saddened this week by the death of Mrs. Charles Forster Smith, wife of the Professor of Greek. At present Mrs. Denny, mother of the Professor of Moral Philosophy, is at the point of death.

JAMES M. HAWLEY.

April 29.

ARKANSAS METHODIST.

THURSDAY, MAY 4, 1893.

PERSONAL AND OTHER NOTES.

Gov. W. M. Fishback will deliver the Literary address at the Commencement of Arkadelphia Methodist College.

Rev. I. B. Manly, P. C. of Mt. Pisgah C't., wrote April 27 from Brinkley: "I have been at this place about ten days with my father [Rev. R. M. Manly] who has been critically ill for several weeks, but now there is some change for the better. I trust to return to my charge next week."

Revs. A. M. R. Branson, J. K. Faris and Horace Jewell visited our office last Thursday.

Hon. N. T. Roberts of Pine Bluff favored our office with a call last Friday.

Bro. Fred M. Daniel, formerly a member of our Church at Salem and Mammoth Spring, but now a citizen of Spokane, Wash., and connected with the management of the Esquimau Village, World's Fair, Chicago, wrote April 27 to have his paper changed and said: "Our exhibit has been closed every Sunday at a very heavy loss, and even if the World's Fair opens on Sunday we will not do so unless compelled to do so."

The New York Observer will on May 10 celebrate the 70th anniversary of its publication—three score and ten years under the same name and form. It is not the oldest religious newspaper in the United States, it is certainly one of the most ably edited—always fresh and vigorous—a credit to the Presbyterian Church for which it is published.

Brother Pastor, if your charge has no Epworth League, now is a good time to organize one and have it represented in the State Conference of Epworth Leagues, to be held in this city, June 15 and 16.

Children's Day can and should be made a great event, both in pleasure and profit, to the Sunday-schools of our Church. If you have not done so, send at once for the attractive programs containing songs, readings and recitations; and then get ready, a new sermon, as fresh and bright as a Spring morning, to preach to the children at one service, if practicable, on the day they celebrate.

Bro. Wells, druggist, of Russellville, accompanied by his brother-in-law, Bro. Williams, called Thursday.

Last Thursday our office had a pleasant visit from Mrs. E. J. Vance of Misleville. She was attending the State Convention of the W. C. T. U. in this city.

We know the numerous friends of Rev. T. H. Ware will sympathize with him and his wife in her long affliction. To Bro. Ware it has been a peculiarly great trial, but we are glad to say he reported his wife improving some on Tuesday.

Many of our readers will heartily join us in extending sincere condolence to Rev. R. N. Ross of Losoke in his bereavement by the death of his wife, April 28. Hopeless of recovery, she had been a patient sufferer for several years. Rev. W. P. Evans wrote May 2: "We are all sad in the loss of Sister Maggie Ross, wife of the well-known Dr. R. N. Ross. She sweetly passed away last Friday at 9 p. m., triumphing in our holy religion. A suitable obituary will be arranged for THE METHODIST."

Newport District Conference Notice.

Will the preachers of the District please send me the names of their delegates and local preachers, who will attend the District Conference. The preachers and delegates intending to bring their wives, will also notify me at once, so that I may provide homes for their wives. Preachers from all over the State and elsewhere are cordially invited, provided they will notify me of their coming in time for me to provide homes for them. Bishop Wilson will preside, and we are expecting a great time and a great revival of religion. Come, brethren, and see our town. Our roller mill and cotton factory, our fish farm and our wonderful spring, the largest in the



Mr. Herman Hicks of Rochester, N. Y.

Deaf for a Year

Caused by Catarrh in the Head

Catarrh is a CONSTITUTIONAL disease, and requires a CONSTITUTIONAL REMEDY like Hood's Sarsaparilla to cure it. Read: "Three years ago, as a result of catarrh, I entirely lost my hearing and was deaf for more than a year. I tried various things to cure it, and had several physicians attend it, but no improvement was apparent. I could distinguish no sound. I was intending putting myself under the care of a specialist when some one suggested that possibly Hood's Sarsaparilla would do me some good. I began taking it without the expectation of any lasting help. To my surprise and great joy I found when I had taken three bottles that my hearing was returning. I kept on till I had taken three more. It is now over a year and I can hear perfectly well. I am troubled but very little with the catarrh. I consider this a remarkable case, and cordially recommend Hood's Sarsaparilla to all who have catarrh." HERMAN HICKS, 30 Carter Street, Rochester, N. Y.

HOOD'S PILLS are purely vegetable, and do not purge, pain or grip. Sold by all druggists.

world, and above all, come in the spirit of Christ, praying God for a great baptism of the Holy Ghost; and the conversion of a hundred souls at least to Christ. A special invitation is extended to Rev. J. F. Jernigan, the sweet singer of Arkansas, to come and conduct the song service and such other work as the committee on public worship may direct.

S. L. COCHRAN.
Mammoth Spring, Ark., May 1.

Austin Circuit S. S. Conference.

Our Sunday-school Conference at Austin was a success; 40 delegates were present. The reports of superintendents show we have seven schools with over 400 officers, teachers and scholars enrolled. Bro. H. H. Watson presided to the delight and comfort of us all. Large congregations attended each day. The hospitality of the town and community was excellent. The young people had previously decorated the house beautifully for the occasion. The music furnished by a choir of young people, led by Miss Lula Holcomb, was inspiring. The preaching by Bros. F. P. Doak, C. L. Adams, W. F. Evans, T. D. Scott and J. M. Robinson was all good and attended with demonstrations of power. The various questions proposed were freely and ably discussed. The essays and recitations by the young ladies and gentlemen were grand beyond description. At the close as we convened together in the good old Methodist way, shaking hands, to try to work more efficiently for the Master and for the Sunday-school than we had in the past, there were demonstrations which showed that the occasion had been an uplift to the Sunday-school interest on the Austin circuit.

The attendance at the Quarterly Conference was good. The following resolution was unanimously adopted: Resolved, That we will work and pray for not less than 200 conversions and the payment of 100 cents on the dollar for every assessment on the Austin circuit this year. We were rained out Sunday, which was a sad disappointment to a great many people, who were so anxious to hear Bro. Watson preach. Many of our people in this locality have never heard him preach, but by his happy way of presiding and earnest religious exhortations and prayers and pleasant social qualities he had won the hearts of all the people, and yielding to the earnest solicitations of friends has promised to come back in a few weeks and preach at Austin and Cabot. I send you a small list of subscribers for THE METHODIST taken during the Conference.

J. H. BRADFORD, P. C.
Cabot, May 1.

On complaint of a subscriber we have excluded the Franco-German Co. advertisement from our paper.

In March last we sold one of our Style 4 Methodist Sewing Machines. On the 29th of April the purchaser writes: "The Machine is giving perfect satisfaction."

The discount to preachers on the 70c. and \$1.00 Testaments is the same as on the Publishing House books and not the same as on Character Sketches.

The Brown Printing Co. of this city is a reorganization of the Press Printing Company. The officers are Geo. R. Brown President, Chris Ledwidge Vice-President, Chas H. Kennedy Sec. and Treas. They will do all kinds of printing, book-binding, lithographing, &c. The new company has all the advantages of the old one. They will on Sept. 4 begin the issue of the Daily Arkansas Press, an evening Democratic paper. They propose to publish besides the news in general, a full report of the proceedings of Supreme court, written and oral. The price of the daily will be \$7.50, with the Supreme court decision as a supplement \$9.50. They will furnish the Supreme court decisions and the weekly Press for \$3.00 a year.

During the month we have sold six Epworth organs, three Chapel and three Parlor as follows: One each Parlor organ to Rev. J. A. Sage, Stephens; G. W. Hambrice, Glenview and J. W. Burton, Camden; and one each Chapel organ to Rev. W. T. Evans, Losoke; Rev. J. W. McKay, Lewisville and Rev. Jno. Eldson, Harrisburg. If you think of buying an organ write us for prices and descriptions and write these or the other many people who are using the Epworth organs. They are the best organs for the money to be found anywhere.

TO THE METHODISTS OF ARK.

DEAR BRETHREN:—The C. M. E. Church is a child of the M. E. Church, South, having been organized by that Church for its colored members on the 16th day of Dec., 1870, at Jackson, Tenn. Our first Bishops were elected at that Conference and were ordained by Bishops Robert Paine and H. N. McTyeire of the M. E. Church, South. We believe it was a God-directed plan and that by the act hundreds of colored people have been reached and blessed, who otherwise would have been still in darkness and yet on their road to ruin. Now, because of our relation to the M. E. Church, South, we have been ostracized and fearfully oppressed by other Denominations of color; therefore, it is very hard for us to get footing where we have no church. We are struggling hard to get a church at Pine Bluff, Ark., and through Dr. R. T. Lewis at that place we have purchased land and lumber and have framed up a church 32x52 ft.; but we have gone as far as we can, and the church in its unfinished condition will soon go to ruin. And now as a last resort, we do most humbly appeal to the friends of our Church to give their friendly aid in the matter. Donations will be gladly accepted in any amounts, and may be left at the postoffice in Pine Bluff, Ark., in care of Dr. R. T. Lewis, who is authorized to receive the same.

Now praying the blessings of God upon our common cause, I am
Yours in Christ,

HERBERT BULLOCK, P. E.
Little Rock, April 26.

BEST 14K GOLD FILL
ELGIN OR WALL MOUNT
WATCH \$2.75
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This is a complete set, including the watch, chain, and fob, and is guaranteed to be the best of its kind. It is made of the finest materials and is of the most reliable construction. It is a perfect timepiece and is a great addition to any collection. It is a perfect gift for any occasion. It is a perfect timepiece and is a great addition to any collection. It is a perfect gift for any occasion.

LYNCHERS DENOUNCED.

The good people of Conway county and especially of Morrilton felt very deeply humiliated and greatly outraged by the lynching of the Negro, Flannagan Thornton, after he had been indicted and the court had arranged to try him without delay for murder in the second degree for killing Charles Pate, a white man, about two weeks before. At a large mass meeting held last Thursday p. m. at the court house in Morrilton, several speeches were made by prominent citizens, and the following was unanimously adopted:

Whereas, Our town and community has been recently shocked by the most flagrant violation of the law and breach of public peace in the lynching of one Flannagan Thornton; and,

Whereas, Our honorable Circuit Judge in obedience to his strong sense of duty, called a special term of our Circuit court and empaneled a special Grand Jury of good and lawful men, who were charged with the investigation of said offense, and who, after exhausting all the means within their power, were unable to bring to light the perpetrators of the crime, now be it

Resolved, That such acts of lawlessness have our unqualified condemnation, and we pledge ourselves that we will, to the utmost of our ability, do all in our power to assist the officers of the law in their efforts to bring to light the perpetrators of this most heinous crime, that the just punishment of the law may be inflicted upon them, that others may be deterred from the commission of a similar offense; and be it further

Resolved, That we recognize the fact that every citizen, be he black or white, or however humble or by what circumstances surrounded, is entitled to the equal protection of the law, and that no man nor set of men have any right to deprive him of his liberty or take his life except by due process of law, and that any violation of this rule is subversive of the principles of a free government, and odious in the mind of every good and law-abiding citizen.

We are glad to learn Gov. W. M. Fishback has offered a reward of \$30.00 each for the arrest and conviction of the unknown parties (perhaps ten or less) composing the mob, which lynched Thornton, and we hope they may yet be punished as their great crime demands. Their early removal from that excellent community of peaceable and law-abiding citizens would be a much desired riddance.

IN THE RIGHT DIRECTION.

At the call of President Millar of Hendrix College the following college presidents met in Conway to consider the needs and perils of our private and denominational schools, viz: Rev. A. C. Millar, President of Hendrix College; Prof. H. M. Conger, President of Ouchita College; Rev. O. H. Tucker, President of Quitman College; Rev. Laughlin, President of Cumberland Presbyterian College, and S. H. Babcock, President of Searcy College. Rev. Eugene Long of Batesville College Rev. Jno. H. Dye of Gallop College and Rev. Curl of Little Rock University and Rev. G. A. Jones, President of Arkadelphia Methodist College, sent their approval of the subjects of the meeting and regrets that they were unable to attend.

The body organized themselves into an Association of College Presidents in Arkansas, and elected Rev. A. C. Millar Pres. and Prof. H. M. Conger Sec. Pres. Millar, president gave an able paper outlining the respective spheres of Denominational and State education. He advocated his paper in an able speech indicating his interest in mastery of the great subject. The free and full discussion of the paper disclosed substantial agreement as to the desirability of accomplishing the result indicated by President Millar, but differences of opinion as to the method of doing so. The meeting adjourned without any action save that of determining to meet again in June at the time of the meeting of the State Teachers Association, and annually at the place and on the occasion of the Inter-Collegiate Oratorical Contest. There is a deepening conviction in the minds of the representatives of our various Colleges, that organized and persistent effort is necessary in order to arouse the people to the magnitude of our work and the crisis through which our institutions are now passing. While much has been done during the last decade in the way of building and equipments, much remains to be done to preserve the fruits of past labor and to prepare ourselves to meet the growing demand for Christian education. To make education secular is to dwarf and corrupt the generations to come

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after us. To develop character under the best conditions which our Christianity can provide is the supreme duty of the hour. Manhood is what we need—a vigorous, valorous, redeemed manhood. This cannot be secured except through the impelling power of the lofty motives which Christianity alone implants in the human bosom. We must have these Christian schools at any cost of money and men. The Church cannot afford to put sanctified ignorance in competition with "the wisdom of this world." Only "the wisdom which is from above" can conquer in this fight against the world, the flesh and the devil. Our boys and girls must graduate in the school of Christ. Intellect, sensibility, will and conscience must all be taught by the great Teacher and made to feel the uplift and ennobling power of the Spirit of Christ. The College presidents of Arkansas have a solemn and awful responsibility upon them, and may God give them grace and power to make others see it as they feel it. **SIDNEY H. BABCOCK.**

THE TOBACCO HABIT.

MR. EDITOR:—I like the tone of the article on The Tobacco Habit in your paper of April 20. Now I am ready to take and maintain the position squarely that to me the use of tobacco is a sin, according to my reading of the Bible, our Discipline and my own experience, observation and judgment. It is "transgression of the law" of God and our book of Discipline. To the law and the testimony.

The Bible teaches: "Sin is the transgression of the law." Now whatever violates any law of God is a transgression, a sin. The law of the Lord is perfect, just, right, good and holy. Whatever God enjoins upon us as our duty to ourselves and others in his word or by nature, is his law. God appeals to the hungry and thirsty thus: "Wherefore do ye spend money for that which is not bread?" Does Bro. Caldwell know of but one other vice more wasteful of money generally indulged in by the people than the use of tobacco? Is it not a sin for our people to give more money for a "needless self-indulgence" than they expend to furnish the bread of life for themselves and all humanity? I affirm that it is. Does not the Bible condemn the waste of time and means?

Our General Rules prohibit "needless self-indulgence" and declare, "all these we know his Spirit writes on truly awakened hearts" and "all which we are taught of God to observe, even in his written Word." Jesus said to all, "if any man will come after me, let him deny himself," etc. What greater self-denial could thousands of our people practice than to abstain from the use of tobacco? It is a sin against the law that God has given us to indulge in that which harms us or others. Will not the majority of all Methodist men and women, admit, that the use of tobacco is hurting themselves, their children or others? God's word teaches "whether ye eat, or drink or whatever ye do, do all to the glory of God. Give none offense, nor to the Church of God." How many dip, chew or smoke tobacco to the glory of God? Offense is given often by the cigar, cigarette, pipe, brush or quid, to many delicate, refined, cultivated men and women.

"Abstain from all appearance of evil" is another precept to the Church. Is not the use of tobacco at least a violation of this command? "If any man defile the temple of God, him shall God destroy, for the temple of God is holy." Are not the temples in which we worship or dwell defiled by the use of tobacco? How many preachers know of teeth, breath, lips, linen, pulpits, pews, carpets, if not Bibles defiled by the use of tobacco? "Lay apart all filthiness." Does not the use of tobacco generally produce filthiness of the person, dress or church? "Let all things be done decently and in order" closes a long list of commandments given to the Corinthian Church by Paul. How many Christians will confess that they do not use tobacco decently. "Thou shalt not kill." Even sinners know it is a great sin to kill men, women or children. The united testimony of the wisest, best and most skillful physicians in Europe and America agree in establishing the fact, that many men, women and children are slain by the use of tobacco. I affirm that it is a sin for persons to use or cause others to use habitually that which they know may result in great damage or death to themselves or others, and that much oftener results in harm than in good to those who use the article, whether it be tobacco or any other poison.

S. M. CHERRY.
Nashville, Tenn.

When Mgr. Satolli came from the Vatican to the United States, he was given, according to the papal decree appointing him delegate, final power in deciding matters ecclesiastical. He was to be the pope in the United States. His first action was to declare for a more liberal attitude toward the public schools. Under certain conditions Roman Catholic children were to be allowed to go to the public schools. The party headed by Archbishop Corrigan were discomfited. According to recent reports, however, they have not given up the contest. They have, it is said, secured a rehearing at Rome, and, through it, a reference to the American bishops on the question of what should be the papal attitude towards the public schools. An overwhelming majority is said to have voted against Satolli. The question now is, Will the Pope annul the action of his delegate with pleasy powers? Will he deem it expedient to let the world know that he has made a mistake in a matter covered by the dogma of infallibility?—Christian Guardian.

According to the press reports there was a scene at the Ohio Wesleyan University about midnight one night last week which should cause every American to hang his head in shame. Some twenty of the young ladies of the University waylaid six or seven others on the night in question, seized them, and with a strong solution of nitrate of silver, branded them on the neck, breast and arms. Their object, they say, was to prevent those branded from going to the senior reception in low-neck and short-sleeve custom. This was an imitation of the low and barbarous hazing custom that has obtained among the boys, and is one of the natural results of our drift. There is little of manly integrity to be expected when many of our colleges are converted into athletic clubs for developing the animal man; but when our women must become men also, and show their aptness in following all the coarse and degrading ways of men, which they generally do when they enter men's fields, we may expect to go to the slums at a rapid rate. There is a little hope for us so long as woman holds her strong position behind the throne, but God pity us when she surrenders her modesty, delicacy and refined virtues, and insists on sharing the masculine throne.—Wesleyan Advocate.

Rowell's Newspaper Directory shows: "THE ARKANSAS METHODIST to have a much higher circulation than any other paper published in Arkansas. It also shows that THE METHODIST has a circulation exceeding the combined circulation of the ten other religious papers issued in the State."

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THE FAMILY.

PRAYER.

Lord, what a change within us, one short hour
Spent in thy presence can suffice to make:
What heavy burdens from our bosoms take,
What parched grounds refresh as with a shower!
We kneel, and all around us seem to lower:
We rise, and all the distant and the near,
Stands forth in sunny outline brave and clear,
We kneel, how weak! We rise, how full of power!
Why, therefore, should we do ourselves this wrong,
Or others, that we are not always strong,
That we are ever everborne with care,
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy and strength and courage are with thee?
—Dean Trench.

THE FATHER'S QUESTION.

Is the young man Absalom safe?—2 Sam. 18: 29.

This is the question, which, above all others, the father asks.

1. Why should he ask it?

(1) Because he knows the susceptibility and natural inclination of youth. Young people are very much tempted to allow the pursuit of pleasure to lead them away from duty, to waste their precious time, and leave them, in maturer years, either to bear double burdens in meeting life's responsibilities, or to pass their days in vain regrets. More than this, young people often follow pleasures which render themselves and their friends miserable.

Besides this, the young are naturally impetuous and hasty. For this reason they spurn the counsel of older persons, and jump at ruinous conclusions, or plunge into fruitless and perilous enterprises.

(2) The father asks this question, because he knows his own child better than any other could know him, and better than the child knows himself. He knows his boy's weakness. He knows what temptations are most sure to lead him astray. He knows what his son can do, and in what there will be a failure.

(3) The father asks this question, because he realizes the dangers by which his boy is surrounded. He knows how the mind is apt to be left without cultivation. For these are times when men have begun to think that education is useless, and that all we have to do to make life a success, is to go to work, and the education will follow as a result. Education, in these times, when sought at all, is superficial. The prevailing idea is to make all education practical—no use to give the mind a thorough training. If a young man wants to make a doctor, let him study only such branches as pertain to the profession,—no use to give him mind readiness and versatility, and powers of perception and conception. While learning the truth, there is great danger of getting error mixed up with it. There are times of skepticism and doubt. No established theory, or system, is secure.

The morals of a young man are exposed to corrupting influences, as never before in the history of nations. True religion is scouted as useless, and the idea set forth that all that men need is outward conformity to law. It is not a new heart that is needed, but an upright life. The profession of religion is a humbug; joining the Church makes men worse, and so on. These are some of the dangers to which our sons and daughters are exposed, and which cause parents to experience anxious solicitude.

The young, in these times, are apt to grow up without having their physical natures developed by labor and exercise. Every one seeks an easy place. Working with the hands is regarded as menial. It is thought to be dignified and ennobling to have servants do our work, while we stand by, with gloves on, and under an umbrella, to give directions. The tendency is for the native manhood to decline, and succeeding ages become a race of dwarfs or imbeciles.

This is a bird's eye view of the reason why fathers should ask this question.

2. Now are we to answer, either for ourselves, or for others?

(1) The young are safe, if our teachers be true to their calling. A nation filled with teachers who know what an education is, and how to give it, will always have men of great intellect and cultured minds.

(2) The young are safe, if the preachers of the gospel know their duty and perform it with any sort of fidelity. But where error is proclaimed from the pulpit, intermixed, barely colored with truth, there is danger.

(3) The young are safe, where parents live and labor under the moving of divine grace. The mother and father, who, themselves the children of God, seek to have their offspring such, will make their children safe. Correct example at home, holy precepts around the fireside, religious worship at the family altar—these will make our children safe.

1. My young friends, are you

safe? Have you taken advantage of all the guards thrown around you? Are your minds safe from the innumerable errors that creep into the teachings of the age? Are your souls safe from infidelity and skepticism? Are your bodies safe from wasting and destructive indulgence?

2. Parents, are your children safe, while you lead lives of worldliness and pleasure-seeking? Is that little one safe, without your prayers for it, without your example before it, without your precepts of holiness and truth?—Rev. R. W. Mecklin in Christian Observer.

THREE DUTIFUL ACTS.

There are three dutiful acts which a Christian should conscientiously do every morning. The first is an act of thanksgiving for the mercies of the night; the second is an act of faith by which one commits one's soul to the keeping of the Redeemer in the full persuasion that Christ will faithfully keep what is thus trustfully placed in his hands; the third is an act of determination to speak kind words of cheer or to do some helpful deed to, at least, one fellow creature during the day. Sidney Smith, quoting from an unknown writer, says that to thus place a drop of comfort into the life of one tired spirit every day would be to make three hundred and sixty-five people more or less happy every year. Should one do this every day for forty years, he would brighten the lives of fourteen thousand six hundred persons! And in thus making his life a stream of blessing to others the Christian would greatly add to his own happiness, since "it is more blessed to give than to receive."—N. Y. Advocate.

MORE ABUNDANTLY.

"I am afraid I do not pray aright." How often we have met that foreboding in Christian experience. And there seem to be some grounds for it. We come to the temple of prayer, and over the portal we find inscribed the words: "Ye know not what to pray for as ye ought." It is at first discouraging. Is there, then, a court etiquette to be observed by all petitioners? Must we, like one who tries to get a bill through Congress, "know the way," or expect only failure? Does God keep his grace under lock and key, or rather a combination-lock, and give it only to those who can spell out the key aright? O no; there is another and better way to interpret this declaration. Take your Bible, read all its promises, weave them into one glorious petition, and then before, with hesitating lips, you bear it to the Throne of Grace, recall the inspired utterances of the apostle: "Now unto him who is able abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory." We go to God with reluctant feet and timorous hearts, scourged to his presence by inexorable distress. We bear our burden as long as we can, then go to him for help. Help! He cries to us: "My dear child, you know not what to pray for. Come unto me and rest." We ask for a glimpse of his glory. A glimpse! He echoes; pray that ye may "abide in me and I in you." We ask for the touch of his hand. He bids us pray that we may be filled "with all the fullness of God."

Our chiefest fault in prayer is that we do not ask for enough. We measure God by our little vessels. We are as children that dare not dip water from the sea lest they should exhaust the reservoir. Christ asks us if we will be made whole. We stammeringly reply that if he will give us crutches we should be greatly obliged. We are heirs of God and joint heirs with the Lord Jesus Christ, and we timorously ask to be made as one of his hired servants. —Agnes J. Beard in Christian Commonwealth.

FORGIVE, AS WE FORGIVE.

The Holy Spirit requires that we be wholly given to him in order that he may use us. I remember, in the sixth year of my pastorate, a revival effort for three weeks. We had been seeking earnestly to bring souls to Christ, but there was no break in the ranks of sin. I sat down in the quiet of my room one night, to see whether the hindrance was not in me. The Spirit of God showed me that there was something which I must do in order that he might accomplish his purposes through me. Three years before I had felt that I had been seriously aggrieved by one supposed to be a friend. I had taken offense, and had written hard and bitter words. The Spirit taught me that if I was a follower of Jesus Christ, it made no whit of difference whether the brother had injured me or I had injured him, for God commended his love to me in that while yet a sinner Christ died for me. I sat down and wrote him a letter in which I opened my heart, and told him that whatever might have been the circumstances, however he might view them now, whether I was the aggrieved party or he, it made no difference; I wished to offer him my earnest and hearty apologies, and ask his forgiveness as I sought the pardon of God. Just the moment that letter was signed and sealed and mailed, and I had put myself right in view of all the circumstances in the presence of God, and before the train had carried the letter a tenth part of the distance toward its

destination, the presence of the Lord came into my heart, and it was that most natural thing in the world that night, in response to an appeal, the fifteen persons crowded about the altar of the church, and the Spirit of God was poured out upon the people.—Rev. J. B. Hingley.

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Our Young Folks

NO MONEY IN IT.

"My mother gets me up, builds the fire, and gets my breakfast, and sends me off," said a bright youth. "Then she gets my father up and gets his breakfast and sends him off. Then she gives the other children their breakfast, and sends them to school and then she and the baby have their breakfast."

"How old is the baby?" asked the reporter.

"Oh, she is 'most two, but she can talk and walk as well as any of us."

"Are you well paid?"

"I get two dollars a week, and father gets two dollars a day."

"How much does your mother get?"

With a bewildered look the boy said, "Mother, why she don't work for anybody."

"I thought you said she worked for all of you."

"Oh, yes, for us she does; but there ain't no money into it."—The Household.

THE THREE SIEVES.

"Oh, mother," cried little Blanch, "I heard such a tale about Edith Howard! I did not think she could be so very naughty."

"Oh, my dear," interrupted Mrs. Philpott, "before you continue we will see if your story will pass the three sieves."

"What does that mean, mother?" inquired Blanch.

"I will explain it. In the first place, is it true?"

"I suppose so. Mrs. White told it to me, and she is a great friend of Edith."

"And does she show her friendship by telling tales on her?" In the next place, though you could prove it to be true, is it kind?"

"I do not mean to be unkind, mother, but I am afraid it is not kind: I should not like for Edith to be ready to tell such a tale about me."

"And is it necessary?"

"No, of course, mother; there is no need for me to mention it at all."

"Then put a bridle on your tongue, dear Blanch, and don't speak of it. If we can't speak well of our friends don't let us speak of them at all."—Canadian Churchman.

THE USE OF WORDS.

The construction of the English language must appear most formidable to a foreigner. One of them looking at a picture of a number of vessels said: "See that flock of ships!" He was told that a flock of ships was called a fleet, and that a fleet of sheep was called a flock.

And it was added for his guidance in mastering the intricacies of our language that a flock of girls is called a bevy, that a bevy of wolves is called a pack, and a pack of thieves is called a gang, and a gang of angels is called a host, and a host of porpoises is called a shoal, and a shoal of buffaloes is called a herd, and a herd of children is called a troop, and a troop of partridges is called a covey, and a covey of beauties is called a galaxy, and a galaxy of ruffians is called a horde, and a horde of rubbish is called a heap, and a heap of oxen is called a drove, and a drove of blackguards is called a mob, and a mob of whales is called a school, and a school of worshippers is called a congregation, and a congregation of engineers is called a corps, and a corps of robbers is called a band, and a band of locusts is called a swarm, and a swarm of people is called a crowd.—Selected.

DON'T BE COWARDS.

"I won't tell a lie! I won't be such a coward!" said a fine little fellow, when he had broken a little statuette of his father's in showing it to his playmate, and they were telling him how he could deceive his father and escape a scolding. He was right. So was Charlie Mann right, and he was rewarded for it, as the following story will show:

"A young offender, whose name was Charlie Mann, smashed a large pane of glass in a chemist's shop, and ran away at first; but he quickly thought, 'Why am I running? It was an accident; why not tell the truth?'"

"No sooner thought than done. Charlie was a brave boy. He told the whole truth; how the ball with which he was playing slipped out of his hand; how frightened he was; how sorry, too, at the mischief done, and how willing to pay if he had the money."

"Charlie did not have the money, but he could work, and to work he went at once, in the very shop where he broke the glass. It took him a long time to pay for the large and expensive pane he had shattered; but when he was done he endeared himself so much to the shopkeeper by

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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.

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Wednesday, the 10th day of May, A. D. 1893,

the following described real estate, to-wit: Lot 11 in Block 449, City; and being more fully described as follows: Beginning at a point on Victory street fifty feet south of the North East Corner of the said Block, thence south fifty feet making a front on Victory street of fifty feet; and extending west to the west line of said Block, thence north fifty feet, thence east to point of beginning, all being in Little Rock, Pulaski county, Arkansas.

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ARKANSAS METHODIST.

THURSDAY, MAY 4, 1893.

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OBITUARIES.

W. G. PARKER.

William G. Parker was born in Knox Co., Tenn., 1842, and died at his home near Clear Water, Ark., March 4, 1893. He came to Ark. with his parents in 1859 and settled in White Co., near Judsonia. Here he has lived ever since. He was happily converted under the preaching of Bro. Nolton in 1865, and joined the M. E. Church, South, and has lived a consistent member ever since. He was twice married; first to Miss Jane Henson, April 11, 1866, with whom he lived happily some 12 years; and second to Miss Dicie Rhubottom—for more than 13 years they walked along life's pathway sweetly together, until God in His all-wise providence saw fit to call him from a life of toil and care to one of peace and happiness. Twelve children were born to him, seven of whom preceded him to the Beulah Land and doubtless were watching and waiting to welcome him to the celestial shore. A wife and five children are left to mourn their loss. May God in His infinite mercy be with them, and surround them with His fatherly care and protection. He was an every-day Christian, a loving husband and a devoted father, always true to his family and to his God. Though he was on the bed of affliction some two or three months, yet he bore his afflictions with all the fortitude of a good man, and about 6 o'clock a. m. he breathed his last and fell asleep in the arms of Jesus. "Blessed sleep from which none ever wake to weep." The holy angels of God had come and kissed his life away and bore him on their snowy white wings to the beautiful home of the pure and good, where he will be waiting and watching for each member of his family as they come one by one to meet him on the beautiful shore. God forbid that he should wait in vain, but that each one may so live while in this life, that they may all be safely housed in the Paradise of God. The funeral services were held by the writer.

THOMAS A. DAVENPORT.

Judsonia, Ark.

AUGUSTA EASTON.

Mrs. Augusta Easton, eldest child of our respected townsman, Capt. John C. Head, was born in Catawba Co., Ga., June 30, 1851. Spending part of her maiden life in Ga., Kan., Tex., Ark., where in the latter State in the town of Richmond, in March 1868 she was married to J. W. Carolan with whom she lived a happy and prosperous life till Jan. 1881, when Mr. Carolan died, leaving her a widow with three children to care for and educate. Mr. Carolan with her counsel and help amassed good property, which after his death under the control of his wife was managed with marked success, till in Nov. '84, at which time she was married to Mr. Joel Easton, with whom she has spent a pleasant and profitable life, till March 2 last she died, leaving a devoted husband and five children.

While she understood how to successfully manage a saw-mill, the farm and many other interests which were left in her care, yet the oversight of these things was not the place of her choice. She was a modest, meek woman, that loved the society of her own family and friends. She professed religion and joined the M. E. Church, South, under the ministry of Bro. Cademan Pope, now Pres. of the Female College at Millersburg, Ky., then P. E. of Washington District. During all these 20 and odd years she has preserved a perfect poise in her religious life, and has given forth a light and influence that will live and be loved as long as her name in the memory of her friends shall last.

She was a patient, painstaking mother, who had the rearing of her children at heart as none but a Christian mother can. The ambition and prayer of her life was to train up her children in the way they should go, see them Christians, educated and occupying by true merit enviable positions. A part of her most cherished hope was realized before she died. The three oldest children (girls) are bright shining lights in the Church of their mother's choice. The two youngest, Roy and Alta, are bright children who in disposition reflect that of their mother.

While the mother's hope was only in part realized during her natural life, I verily believe that eternity will reveal to us the mother in heaven with all her children in the enjoyment of a full hope, that has been changed into a glad fruition. The kindest word that I know of to say of her, that she was an ideal, constant and devoted Christian mother.

While I feel proud to mention the business qualifications which she possessed and recognizing in her the ability to successfully direct her time and life in other ways than that of a quiet life with her family, yet it delights me most to speak of her having taken the God-given view of a mother's life, that of giving form and solidity to the character of her children and trying to shape the destiny of their immortal souls. This thought I conceive to be

worthy of mention in the life of any mother. For the longest time her house has been the home of the preachers and lawyers, who have chanced to visit Richmond, and as the announcement of her death goes out, words of sympathy and tears oft come as a sad greeting to the memory of the Christian mother. The prayer of her pastor is that the mantle of the mother may fall upon her children.

E. R. STEEL.

Richmond, Ark.

MARGARET T. COUCH.

Margaret Tennessee Couch was born Oct. 13, 1884, and on April 4, 1893, fell asleep in the arms of Him who said "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." Why should we weep, knowing that our loss is her gain, and that instead of calling on father and mother for help she is in that peaceful land, inviting us to attain to a higher plane of Christianity; and in that great and final day to meet her on the beautiful shore of sweet delirance, which calling may the Lord help us to heed.

Only a few more fleeting days
And we may safely meet
Sweet Tenny on that happy shore,
And walk the golden street.

Her uncle,

BREWSTER COUCH.

MRS. MARTHA LOVE.

Mrs. Martha Love (nee Self) was born in Ala. Dec. 19, 1832, and died at her home in Conway Co., Ark., April 7, 1893. She was converted when she was 14 years old and joined the M. E. Church, South. She was one of the pure of earth and she was faithful unto death. She was married to H. F. Love Aug. 14, 1866. They came to Ark. and settled in Conway Co. in 1881. She was the mother of seven children, four girls and three boys. Her labor had not been in vain in the Lord, for she had succeeded in training her children for God. They were all members of the Church, and two of them had preceded her to the better land. She was a good wife and an affectionate mother. She leaves a husband and five children and a host of friends to mourn her death. It pains our hearts to give up those we love, but we should willingly yield to God's will, remembering that it is his good pleasure to bring us together again in the home of the good. Sister Love has done a noble part in her Master's cause on earth, and now she has gone to her reward in heaven. May the good Lord comfort the sorrowing ones and bring them at last to the grand reunion on the other shore.

IRVIN F. HARRIS.

W. P. HARPOLE.

Willie P. Harpole, son of Rev. J. W. and Mary C. Harpole, was born in Kentucky Aug. 23, 1870, and moved with his parents to Mo., thence to Clay Co., Ark.; was baptized in infancy by Rev. B. Risenhoover and professed faith in Christ in his 19th year, living a consistent life until his death, which occurred Jan. 31, 1893. Willie was married to Mrs. Emma Curren Nov. 1, 1892, and while he had been an obedient son he was an affectionate husband. He always took issue with the writer and was ever ready to offer his protest against the wrong, which is indeed a commendable characteristic. He chose not the favor of public opinion, which he would have to do wrong to gain. He leaves good testimony to the bereaved and many friends, that he entered the home of the good, the unchangeable home of the soul, and now with songs on his lips and a harp in his hands he is with the heavenly choir. Sorrowing wife, the Lord has not left you comfortless, inasmuch as He has promised to be a husband to the widow. No, He will never leave you alone. Parents, the death which takes our children and breaks up our families here on earth is only the entrance to that grand and happy family in heaven; may we all finally join that family.

W. D. ELLIS.

A. M. CHRISTI.

Albert M. Christi was born in Columbia Co., Ark., April 7, 1864; professed religion and joined the M. E. Church, South, under the ministry of Rev. H. H. Watson in 1878 or '79; was married to Miss S. A. Walker in Oct. 1885; died March 20, 1893. He was raised and educated in the way of salvation by pious parents; therefore, it was natural that he should begin early in the service of God. Bro. Albert was the leader in the service of song, and hence will be greatly missed in that part of the worship of his Church. As a citizen he was highly respected; as a son he was obedient, and as a husband and father he was kind and affectionate. He was sick, I think, five weeks. Just a short time before he died, in conversation with Bro. Wingfield, a minister of the P. M. Church, he said that his way was clear. He bore his afflictions, I am told, with Christian patience and resignation. The writer preached his funeral in Christi Chapel to a large congregation from Rev. 14:13, after which his remains were carried to the cemetery near by, where they were laid away to rest till the resurrection morn. He leaves to mourn their loss father and mother, wife and four children, brothers and sisters. One brother, Walter, is on trial in the Little Rock Conference.

J. M. G. DOUGLASS.

Atlanta, Ark.

LUCIEN B. BURRESS.

Lucien B. Burress was born May 17, 1829; died Dec. 12, 1892. A faithful husband, kind father, and consistent, courageous soldier of the Cross has quit the field of earthly action and gone home to enjoy the glories of an eternal and ever expanding joy with God and loved ones gone before.

Bro. Burress was a faithful member of the M. E. Church, South, for 51 years; and during that time he enjoyed as gifts from his heavenly Father not only many days and weeks and years of unalloyed happiness and success, but also many severe trials and disappointments; but in either case he recognized a loving Parent's

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hand and was grateful. His end was what can always be confidently expected in such cases. It was peace. He was conscious to the very last. He spoke loving, encouraging and comforting words to his noble Christian wife and children; told her that she had been a faithful, helpful companion; bid her not to sorrow for him; that he was going home to God and to meet Paul, their loved boy, who had left them a short time previous; and assured her that the parting would not be for long. His last words were "I am going home." He was a gallant soldier in the late war, going out as 1st Lieutenant in the "Monroe Blues" under command of Capt. Baldwin. As he said himself, Bro. Burress would not be a stranger in heaven, or "my Father's house," to use his own words; so many to meet and welcome him. It is well; he is safe; his loved ones are following after; after awhile all shall be united again and be forever with the Lord. God bless the noble Christian mother left behind, and bless the brave boys left in her care.

M. B. CORRIGAN, P. C.
Helena, Ark.

W. E. AND M. M. GILKYSOON.

W. E. and M. M. Gilkysoon are dead. W. E. Gilkysoon was born Dec. 29, 1863, and Mattie, as she was familiarly called, was born April 7, 1870. Billie was converted in 1879 and Mattie when she was 9 years old and joined the Baptist Church; she joined the Methodist in 1885. Billie died Oct. 30, 1892, Mattie Oct. 27, 1892. They were good people. Billie was a St. when he died and a good one he was. He looked well after the financial interest of his preacher. He seemed to the man born a St. He showed adaptability where so few showed it. Thoroughness of work was his motto. To raise the full assessment and nothing less would seem to satisfy him. He was spiritual and thoroughly religious, at home as well as at Church. He kept up the family altar and carried his religion into his business. It was a daily individual covenant with him and he lived so as to impress his neighbors that it was a vital principle with him; so that when he came down to the last crossing it was easy. He departed as he had lived. Mattie, his wife, how she loved the Church. She was happy with her change from the Baptist. She enjoyed her religion with the Methodist. She enjoyed sweeter, dearer communion with God after her induction into the Methodist communion. Her peace flowed like a river. She loved the Methodist Church and her life was devoted to the furtherance of its interest. These two godly people are not now among us in the flesh, but doubtless they are ministering spirits sent forth to minister unto us who are to be heirs of salvation. Struggle on, brothers and sisters of Ebenezer Church, it is not far distant when you shall overtake them.

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STILL WELL PLEASED.

Rev. J. M. Denison of Howell, Ark., to whom Bennett & Thornburgh sold a METROPOLITAN Sewing Machine and an Epworth Parlor Organ about two months ago, wrote March 28: "Am still well pleased with machine and organ. Our lady friends and visitors are frank and pronounced in praise of organ. A lady friend from Newport tells me, it is so much easier to operate than hers at her home. Another from Independence county since returning home writes us, saying my organ does not sound right to me since performing on your Epworth."

Blanks for Church Conference Minutes will be furnished at 1 ct each by Bennett & Thornburgh.

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

Rev. J. E. Caldwell of Tuhp, 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."

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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.

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Our Business Manager, who has been a Sunday-school Superintendent for 25 years, and knows what is needed by Superintendents and Secretaries, has caused to be published "A Vest-pocket Minute and Memorandum Book" for those officers. It contains places to record the Minutes of 53 Sundays and 21 pages for other memoranda. It is only 2 1/2 by 4 1/2 inches, and is sent post-paid for only ten cents in postage stamps.

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THURSDAY, MAY 4, 1893.

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

WASHINGTON LETTER.

(From our Regular Correspondent.)

If evidence were needed to prove the great and growing interest of the people in this country in all movements for the restriction of the terrible liquor traffic, it would be furnished by the frequency with which our highest legal tribunal is called on to pass upon the legality of some decision of the State courts relating to that traffic. There are few weeks when the U. S. Supreme court is in session in which a decision is not handed down that affects either directly or indirectly the legal status of the rum seller in some of the States or Territories. The great majority of recent decisions on this subject have been against the dispensers of liquid ruin, but this week one was handed down showing a case in which the law is held to be on the dram seller's side. It is a very peculiar and interesting case, which grew out of an attempt of the Northern Pacific Railroad Co. to prevent the officers of a county in the State of Washington renewing the licenses of certain saloon keepers, on the ground that the saloons were nuisances, and that the employees of the railroad, who must necessarily use dynamite, steam and other dangerous substances in constructing the company's line through that country, were induced by the presence of these saloons along the line of work to become unfitted for the safe use of these instrumentalities, thereby causing loss to the corporation by delay in the completion of the work. The State courts decided that the saloon keepers were entitled to licenses, and that decision is now affirmed by the Supreme court. Notwithstanding this decision, which would seem to call for an amendment to the law under which it was made, the complaint of the railroad company stands out in bold relief as an unanswerable argument for the prohibition of a traffic which unfits men to perform the ordinary duties pertaining to their customary occupations. A case like this sets one almost unconsciously to thinking. Suppose for instance, that one of the employees of this railroad whose duty is connected with the handling of dynamite used in blasting should purchase the liquor with which to become intoxicated from one of these legalized saloons, and while in that condition should cause a premature explosion, that would result in the death of a score of his fellow workmen, who would be guilty of murder?

Tomorrow, for the first time, a branch of the German Evangelical Synod of North America—the Atlantic District—will meet in conference in Washington, and the evidence of that brotherhood that should exist between all Christian Churches, which was given by the congregation of the Concordia German Evangelical Church, which is not identified with the synod, by the tender of their handsomeness new church building for the meetings of the conference, is worthy of mention and commendation.

Rev. Dr. Byron Sunderland, pastor of the First Presbyterian Church, now known as the "President's Church," because of the attendance of President and Mrs. Cleveland, had a pleasure that falls to few ministers, a few days ago, when he celebrated the fortieth anniversary of his installation as pastor of that Church. Dr. Sunderland rather prides himself on being an old-fashioned pastor of an old-fashioned Church, and is beloved by all who know him, and most of the elder Washingtonians do.

It is very seldom, indeed, that a foreigner visits us as a guest of the United States, but that is the status of the Duke of Veragua and his family, consisting of his wife, son and daughter and brother, descendants of Christopher Columbus, who have been in Washington this week. They were invited by the United States Government to visit America during the Columbian Exposition as honored guests. All Washington, from the President down to the humblest private citizen, united to do honor to them, and it was particularly appropriate, too, as the District of Columbia was named for the family to which they belong. The Duke and his family left here this morning for New York to see the naval review, after which they will go to Chicago to take part in the opening ceremonies of the Exposition.

President Cleveland and his Cabinet have gone to New York to take part in the naval review, and from there they will go direct to Chicago to open the World's Fair. Before leaving Washington President Cleveland, after consultation with his cabinet, decided to send the American representatives to the International Monetary Conference to Brussels on the date adjourned to, May 30, 1893. The sentiment of the cabinet was opposed to the proposition made in Europe to postpone the meeting until fall. The present condition of the Treasury seems to justify the confidence with which Secretary Carlisle has maintained that there was no reason to fear any serious financial disturbance.

April 26.

FROM PASTORAL CHARGES

KENNETT, MO.

DEAR DR. BENNETT:—Our meeting at Kennett was a great victory for the Church; 125 conversions and 72 additions to our Church. The whole town and county round about was stirred, and the best element of the place was brought in. No doubt others will join us as a result of the meeting. Bless the Lord for his goodness. I came to New Madrid this morning to assist Bro. R. D. Kennedy in a meeting. We are praying for success here. I go from here to Conway, Ark. May the Lord bless you and THE ARKANSAS METHODIST. Yours faithfully,

E. G. KILGORE.

BEARDEN AND THORNTON CIRCUIT.

Our 2nd Quarterly meeting has just been held, embracing the 4th Sunday inst. It was held at Little Bay. This is a young Church, but a live one. We had a very pleasant and profitable time. The attendance was good. We had one of the most religious Quarterly Conferences I ever attended. The deep vein of spirituality that manifested itself among the members of the Conference, and the many assurances of earnest desire and prayer for a revival, encouraged us to stronger hope and more earnest zeal. When a people pray much and earnestly for their pastor and the success of the gospel as preached by him, good will be accomplished. Finances are not well up, but we hope to improve on this line greatly during the present quarter. The quarterly report was tolerably good for the quarter. Bro. Cason, our P. E., preached for us three times and lectured the children Sunday evening at 4 o'clock. His sermon Sunday morning was exceptionally good, and we had a good communion service at his close. Three infants were baptized Sunday evening, two of them twins.

C. M. KEITH, P. C.

Bearden, April 26.

JONESBORO CIRCUIT.

We are having some signs of success. Everything in the line of farming looks flourishing. Church-going is on the up-grade; have good congregations at nearly every point. I have 9 appointments covering a radius of about 40 miles. The young people and irregulars are our largest attendants at Church. At some points some of our older people seem careless about Sunday-schools; however, we have been using our best endeavors for an awakening on this line. We have seven Sunday-schools and all doing well. I think on the line of S. S. work we will have a good well rounded report at the Annual Conference. The burden of my prayer is, Lord, give me the children, the young as a seal of my ministry.

Since our 2nd Quarterly Conference I have received 17 into the Church, and more to follow. We have secured property at four points where we are now worshipping in school houses, and we will build a church house this year at each of these points. I say will, because the people concerned do not use any think-so about it, but say we will and the Lord will help us if we try. We organized a Church at Nettleton and we think in the near future that Nettleton will be the leading appointment on the circuit. It is situated at the crossing of the K. C. S. & M. and the Knobel branch of Iron Mountain R. R. There is a good future for this point, and it is here that we will erect a good church edifice.

Finances are extremely low up to the present time; however, we get many encouraging words and promises and we are living largely on promises, and we believe the promises will be met and that this year will be one of success spiritually and financially. I am urging the claims of THE METHODIST. We have many persons who say they will take it as early as they possibly can, but insist on waiting until they can send the money. I shall do for the paper what I can. Pray for us. Fraternally,

A. J. BLAKEMORE.

IF MARTHA ROGERS,

who removed with her husband and family from Greene county to Arkansas a good many years ago, is now living, she will please communicate with the undersigned, and thereby learn something to her pecuniary advantage. Address,

Jesse O. W. Jones,

Administrator of O. W. Jones, dec'd., Speight's Bridge, Greene county, N. C.

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

WELL PLEASED.

BENNETT & THORNBURGH:—The Methodist Sewing Machine I ordered of you I received in good order. My wife is well pleased with it. She says it does as good work as any machine, regardless of kind or price. Yours,

J. R. CABLE.

Kingsland, Ark., Feb. 19, 1893.

Fifty-nine Copies in Four Days!

Mrs. Sallie J. Stratton, Osceola, Ark. began selling Character Sketches a few days ago, and now she writes: "Please send me 34 more Character Sketches. I have sold 59 copies in about four days' work right here in Osceola. Please send me the watch. The people are highly pleased with the book. I never saw anything sell like it does."

THE ARKANSAS METHODIST.

CHURCH EXTENSION.

Abstract of receipts and work of the Board of Church Extension of the M. M. Church, South, for the fiscal year ending March 31, 1893:

RECEIPTS.

On General Account: From Assessments, \$81,555 02; Special donations, 2,639 73; Sale of plans, etc., 175 24.

Total on Gen. Ac't, \$84,369 98; Retained from assessments by Conf. Bds. (estimated) 81,555 02.

Total paym't by Church General Account \$65,925 00.

On Loan Fund Account: For Andrew Loan Fund, \$ 168 00; Kavanaugh Loan Fund, 1,000 00; G. W. D. Harris Loan Fund, 15 00; Moses U. Payne Loan Fund, 1,000 00; Mrs. L. B. Statler L. F., 1,384 20; Fletcher Wilson Loan Fund, 1,751 00; "W" Loan Fund, 4,000 00; Lindsey Wilson Loan Fund, 2,000 00.

Total paym'ts by Church on Loan Fund Acct, \$11,318 20; Total cash paid by C'h this year on all accts, 75,743 20; Total last year, 75,770 55; Increase during the year, 1,472 65.

WORK.

The General and Conference Boards helped this year 431 Churches, paying them \$85,276.10; helped last year 427 Churches, paying them \$87,089.46; Showing an increase of 4 Churches, and decreased payments of \$1,813.36.

The General Board was ready to pay \$4,700.00 to 8 other Churches, but was prevented from doing so by the failure of these Churches to return mortgages sent them for execution. Had these been returned we could have reported an increase of 7 Churches helped and increased payments of \$2,866.64. Besides this we could have paid \$900.00 to 3 other Churches but was notified that they were not ready to receive the money.

OUT OF DEBT.

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

PARSONAGES.

The Ladies' work will show a gratifying increase of which they will make a full report.

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

ITCHING PILLS known by moisture like perspiration, cause intense itching when warm. This form and BILKID PILLS are the only ones that cure. YIELD AT ONCE TO DR. BO-SAN-KO'S PILLS REMEDY, which acts directly on the infected, absorbs tumors, allays itching, effecting a permanent cure. Price 25¢ per box. Dr. Bo-San-Ko, Philadelphia, Pa.

DELIGHTED.

Rev. A. P. Safford, P. C. at Doniphan, Mo., to whom we sold an Epworth Chapel Organ, writes: "The organ has been received in good condition. Our Church and Sunday-school people are delighted with it."

The Epworth Organ is rapidly growing in popular favor, not only because of its moderate price, but also on account of its great merit. In all the sales we have made of the Epworth Parlor or Chapel Organ, the purchasers have been satisfied, and many of them very highly pleased.

We invite special attention to the adv. of our METHODIST Sewing Machine, which gives great satisfaction in every case reported to us.

Quarterly Meetings.

Harrison District, Second round, S. F. Dykes, P. E. Omaha at Omaha Feb. 11-12; Harrison 18-19; Lead View Feb. 25-26; Yellow River Feb. 25-26; Liberty March 11-12; Powell at Kings Grange 18-19; Valley Springs at Watkins 25-26; Mt. Carmel at Mt. Carmel 25-26; Rockledge at Rockledge 25-26; Walnut Grove at Walnut Grove 15-16; Mt. Flat 22-23; Archie 26-27; Walnut's Cove 28-30.

Washington Dist. 2nd round, Center Pt. Feb. 25, 26; Chapel Hill Apr. 1, 2; Spring Hill, 8, 9; Washington, 15, 16; Mineral Springs, 22, 23; Genoa, 29, 30; Fulton and C. E. May, 6, 7; Bright Star, 13, 14; Hope, 20, 21; Prescott, 21, 22; Emmett, 27, 28; De Ann, 28, 29; Rocky Corn, June 3, 4; Richmond, 4, 5; Lockesburg, June 9, 10; Nashville, 10, 12.

Clarksburg Dist. 2nd round, S. S. Key, P. E. Altus & Coal Hill at Coal Hill, March 11, 12; Alma at Mulberry 18, 19; Clarksville at 25, 26; Osage Mills at Osage April 1, 2; Dyer at Shiloh 8, 9; Ozark 15, 16; Lamar at Mt. Olive 22, 23; Altus at Fair View 29, 30; Clarksville at Spadra May 6, 7; Van Buren 13, 14; Chester 20, 21; Ozark at 27, 28.

Dardanelle Dist. 2nd round, P. B. Summers, P. E. Dover at March 18, 19; Atkins at 25, 26; Appleton at April 1, 2; Atkins at 8, 9; Chickalaw at 15, 16; Dardanelle at 22, 23; Gravelly Hill at 29, 30; Walnut Tree at May 6, 7; Dardanelle 13, 14; Russellville at 20, 21; Fair View at 27, 28; Danville at June 10, 11.

Morrilton District, 2nd round, D. J. Weems, P. E. Plummerville at Oak Grove March 4, 5; Morrilton 11, 12; Conway 19, 20; Morganton 25 at Wesley Chapel 25, 26; Quitman 26, 27; Mt. Vernon at 22; Valley April at 2; Ada at New Salem 8, 9; Perryville at 15, 16; Perryville 22, 23; Dixie 15, 16; Quitman at Mt. Pleasant 22, 23; Marshallville at Friendship May 6, 7; Cleveland 13, 14; Clinton 20, 21; Mountainhome 20, 21; Gold Creek 27, 28.

District Conference at Plummerville April 27-30. Conference will meet at 10:30 a. m. Opening sermon at 11 a. m. by Rev. Geo. W. Williams, a faithful local preacher.

Fayetteville District 2nd round V. V. Harlan, P. E. Springdale at Feb. 25, 26; Benton at 25, 26; Rogers 18, 19; Bentonville at Post Oak 25, 26; Elm Springs at Robinson April 1, 2; Center Point at Pleasant Hill 8, 9; Cincinnati at Cincinnati 15, 16; Sulphur Springs at 22, 23; Springfield at 29, 30; White River 25 at Black Oak May 6, 7; Boonsboro at Evansville 13, 14; Prairie Grove at New Sulphur 20, 21.

Hot Springs Dist., 2nd round, A. D. Jenkins, P. E. South Hot Springs March 18, 19; Crystal Sp. at 25, 26; Central Ch. April 1, 2; Mt. Ida at 8, 9; Malvern Hill 15, 16; New Hope 22, 23; Amity at 29, 30; New Liberty at May 6, 7; Saline 13, 14; Silver Hill 20, 21; Mt. Valley 27, 28; Dallas at June 3, 4; Mt. Fork at 10, 11.

Batesville Dist., Henry T. Gregory, P. E. 2nd round, Evening Star at Feb. 25, 26; North Batesville March April 1, 2; North Batesville 2, 3; Oil Trough 15, 16; Ash Flat at 15, 16; Cedar Grove at 22, 23; Salem at 29, 30; Viola 25 at 22; Newburg at 13, 14; Melbourne at 20, 21; Mountain View at 27, 28; Cinnamon at June 3, 4; Sulphur Rock at 10, 11; Barren Fork at 17, 18; Jamestown at 24, 25.

CATARH IS CURED

Quicker, Easier and with Greater Certainty in Warm Seasons.

Most people afflicted with Chronic Catarrh find themselves, during warm weather, more or less improved. This leads them to believe that they are getting better of their disease, but as soon as cold weather returns they find they are mistaken. The old symptoms return with all and sometimes more than their accustomed severity. Hawking, running at the nose, fullness in the forehead, offensive breath, sore throat, and perhaps cough. These and many similar symptoms come back each winter to convince the victim of Chronic Catarrh that the old disease remains.

The proper thing to do is to commence and continue the proper treatment for Chronic Catarrh during the warm season. By thus taking advantage of the disease a permanent cure may be effected before the catarrhal season returns. The Fe-r-na treatment is the only treatment for this disease that has withstood the test of time. Fe-r-na should be taken according to directions, without any interruption, until the symptoms disappear. Every person beginning this treatment should have a copy of The Family Physician No. 2, which contains a complete guide to the cure of Chronic Catarrh. The diet, hygienic regulations, local treatment and all other necessary details in the treatment of this disease, are completely described in this little book. Sent free by the Fe-r-na Drug Manufacturing Company, Columbus, Ohio.

We sell Clarke's Commentaries, new edition of six volumes, as low as can be bought anywhere.

Eureka Springs Dist. 2nd round, E. L. Massey, P. E. Eureka Springs at March 11, 12; Kings River at 15, 16; Berryville at 22, 23; Kingston at 25, 26; Berryville and Green Forest April 1, 2; Eureka city miss 5, 6; Huntsville at 8, 9; Carrollton at 15, 16; Jasper miss 19, 20; Cassville miss 25, 26; St. Paul miss 26, 27; Hindsville at 28, 29; War Eagle at May 6, 7; Goshen 13, 14.

Little Rock Dist., 2nd round, H. H. Watson, P. E. Mablevale at Olive Hill March 25, 26; Winfield Memorial April 1, 2; England at Mulberry 8, 9; Mammelle at Shady Grove 15, 16; Louoke sta 22, 23; Austin at 25, 26; First Church March 7, 8; Hickory Plain at Providence 13, 14; Liberty at Liberty 20, 21; Wattanssa at Rogers Chapel 27, 28; Ashbury June 8, 9; Deo Aro and De Vals Bluff 10, 11; Hazen and Carlisle 17, 18.

Jonesboro Dist. 2nd round, J. C. Ritter, P. E. Vandale and Cherry Valley March 18, 19; Harrison 25, 26; Jonesboro at April 2, 3; Jonesboro sta 2, 3; Paragould at 7, 8; Gainesville at 15, 16; Marmaduke Miss. 22, 23; Paragould sta 29, 30; Leland at May 6, 7; Haysville at 13, 14; Buffalo Island at 13, 14; Lake City miss 20, 21; Marion at 27, 28; Chickasawba at June 3, 4; Pecan Point at 7, 8; Osceola at 10, 11; Shiloh at 17, 18; St. Francis at 24, 25.

The Jonesboro Dist. Conference will convene at St. Francis at 8 o'clock on Thursday, June 22. The opening sermon will be preached at 11 o'clock on same day by Bro. A. E. Holloway. Bennett and Thornburgh are cordially invited. JOHN C. RITTER.

Paragould, Mo. ch. 1.

Helena District, 2nd round, M. B. Umsted, P. E. Wheatley at April 1, 2; Howell and Cotton Plant 8, 9; Brinkley sta 15, 16; Goodwin at 22, 23; Merwin at 25, 26; Walnut Bend 28, 29; Holt Grove and Turner 29, 30; Poplar Grove 30, May 1; Helena sta 5, 7; La Grange and Spring C. 12, 13; Excess at 15, 16; Jacksonport 22, 23; Creek 20, 21; Wynne and McCreary 27, 28; DeVine 28, 29; Clarendon June 3, 4; Cypress Ridge 10, 11. Dist. Conference at Clarendon, July 19.

Searcy Dist., 2nd round, F. A. Jeffett, P. E. Brantford at March 25, 26; Mt. Seelye April 1, 2; Beebe at 8, 9; Mount Pisgah at 15, 16; West Point at 22, 23; Augusta sta 29, 30; Searcy sta May 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21; Mineral at 22, 23; Beebe sta June 3, 4; Union at 10, 11; El Paso at 17, 18; Auerger sta 24, 25.

Elm Bluff Dist., 2nd round, J. H. Riggin, P. E. Riverside April 1, 2; Toledo at Bethlehem 8, 9; Kingsland at Camp Springs 15, 16; New Edinburgh at Helton 22, 23; Lake View Home 22, 23; Gold-man at Crooked Creek 29, 30; Sutgrass at De Witt May 6, 7; Pastorita at Cowlin's 10, 11; Old River at 13, 14; Indian Creek at 15, 16; Little Prairie 26, 27; De Witt 28, 29; Redfield at Macon June 10, 11; White River 3, 4; Lakeside 17, 18. First Conf. June 25.

Dist. Conference Stuttgart June 28-July 3. Newport Dist., 2nd round, W. L. King, P. E. Bradford at March 25, 26; Mt. Seelye April 1, 2; Beebe at 8, 9; Tuckerman and Jacksonport 6, 7; Searcy at 13, 14; Corning at 22, 23; Searcy sta May 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21; Mineral at 22, 23; Beebe sta June 3, 4; Union at 10, 11; El Paso at 17, 18; Auerger sta 24, 25.

Monticello District, 2nd round, A. O. Evans, P. E. Lake Village at Carthage March 25, 26; Hamburg sta April 1, 2; Lacey at Bethel 8, 9; Mt. Pleasant at Green Hill 15, 16; Star City at Dunas 22, 23; Arkansas City and Arkansas at 29, 30; Warren May 8, 9; Berea at Magnolia 15, 16; Hamburg at Bethel 18, 14; Tillar at Selma 20, 21; Bethelmore at Mt. Gilead 27, 28; Fayette June 8, 9; Monticello 10, 11.

Fort Smith Dist., 2nd round, Geo. W. Hill, P. E. Washburn at 2, 3; Excelsior March 18, 19; Greenwood at Greenwood March 19, 20; Central March 25, 26; Huntington and Mansfield at Mansfield April 1, 2; Mansfield at Centre Bluff April 8, 9; First Church April 13, 14; Booneville at Chismville April 22, 23; Caulksville Mission at Shaver April 29, 30; Paris and Roseville at Paris April 30, May 1; Hackett at Hackett May 6, 7; Fort Smith at Eureka May 13, 14; Sugar Grove May 20, 21; Charleston at Pleasant Ridge May 27, 28; Waldron at Pilot Prairie June 1, 2, 3; Cauthorn at 8, 4.

Arkadelphia Dist., 2nd round, H. D. McKinnon, P. E. Brayant at Ebenezer April 8, 9; Benton sta 15, 16; Gordon at Centre Grove April 22, 23; Dabark at Bethlehem April 29, 30; Daleville at May 6, 7; Social Hill at Social Hill May 13, 14; Malvern sta May 20, 21; Clark at Hollywood May 27, 28; Collegeville at Alexander June 3, 4; Arkadelphia sta June 10, 11; Lono at at Donaldson June 17, 18; Murfreesboro at Pleasant Hill June 24, 25; Princeton at July 1, 2; Oklawaha and Smithtown July 8, 9; Holy Springs at July 15, 16.

Camden Dist., 2nd round, J. B. Cason, P. E. Camden sta April 8, 9; Stephens and Waldo at Mt. Prospect 15, 16; Bearden and Thornton at Little Bay 22, 23; Fordyce sta 24; Lewisville at Lewisville 29, 30; Camden at Silver Springs May 6, 7; Laple at at Laple 13, 14; Hampton at Miller Springs 20, 21; Caladonia at at Harts Chapel 27, 28; El Dorado at at Lisbon June 3, 4; Coralina at at Coralina 10, 11; Buckner at at Mt. Pleasant 17, 18; Duchita at 24, 25; Atlanta at at Atlanta July 1, 2; Magnolia sta 3.

District Conference will embrace July 5-8 at Waldo, opening sermon by C. D. McSwain.

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No similar Bible was ever obtainable heretofore. It contains the following Helps to the Study of the Bible: Concordance, with Context, over 40,000 references. Index to persons, Places and Subjects, 16,000 references. Scripture Atlas, with index. Glossary of Bible Words. Bible Calendar. Summary and Analysis of the Old and New Testaments. A Self-Pronouncing Dictionary of Proper and Foreign Words contained in the Bible, comprising about 3,500 words, giving the pronunciation, the meaning, and the location in the text where the word occurs for the first time. Exhaustive articles on Biblical History, Geography, Topography, Natural History, Ethnology, Botany, Chronology, Music and Poetry; a Complete Harmony of the Gospels, Tables of Parables, Miracles, Prophecies, Prayers, Money, Weights and Measures