The Arkansas Methodist.

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

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HOW SHALL I PREPARE FOR THE INSTITUTE?

I have received several letters from young preachers inquiring what preparation they must make to enter the Institute. The question may be in other minds. This inquiry is wise. To get the greatest benefit, preparation is necessary.

My counsel would be to make themselves just as familiar with the books as possible. Read them carefully. Study them critically. Note the difficulties, and be prepared to ask questions. A note on the margin, or if that be not large enough, on a slip of paper, will mark the place and the difficulty. Get sermons from the Course of Study.

The better acquainted the young men are with the books, the better prepared they will be for the Institute, and the more profit they will realize. He who goes there without having studied the Course will find himself at a serious disadvantage.

J. R. MOORE.

Pine Bluff, Feb. 27.

THE NEW CREATURE.

The new birth is the greatest event in the earthly history of a human being. It is the finished work of the Holy Spirit, accomplished when the seeking soul has found the seeking Savior. It is the last and highest manifestation of the creative energy of the Spirit of Christ. It is the issue of all the glorious processes of grace in the new creature. It is the realization in a human soul of the purpose of God in Christ Jesus.

Whatever of grace comes into human experience after this mighty change is in the nature of a consequence. All attainable excellence of character is potentially in the child of God at the time of conversion. As the majestic oak is in the insignificant acorn and the beauty and fragrance of the full blown flower is in the bud, and as stalwart manhood is concealed in helpless infancy, so the marvelous possibilities of Christian character are potentially in babes in Christ.

What is the new birth? It is a new creation. "If any man be in Christ he is a new creature." "Ye are created in Christ Jesus." The old man is put off and the new man is put on. "Old things pass away and all things become new." The change wrought is so radical and thorough that the converted man is denominated 'a new creature.' The new born soul has reached a pivotal and a beginning point. With new life and new spiritual endowments the new creature begins its divinely appointed life of good works. Many figures of speech are used to convey to our thought the greatness and glory of this change. It is "a translation from darkness to light, from the power of Satan unto God." It is a passage from death to life. "And ye being dead in your sins and in the uncircumcision of your flesh both he quickened together with him." It is a spiritual resurrection. "If ye be risen with Christ seek those things which are above." It is a revelation. "When it pleased God to reveal his Son in me"—a birth, a translation, a quickening, a revelation, a resurrection, a creation—these are the words used by the Holy Ghost to describe the emergence of the soul out of its lost into its saved estate. The Spirit as the agent in creation, revelation and resurrection is also the agent in the new birth, and this last event is no doubt symbolized by the other great works of the Spirit that we may have some just comprehension of the greatness of the work which delivers us "from the bondage of corruption into the glorious liberty of the sons of God."

But what is the crowning glory of the 'new creature'? It is "Christ in you the hope of glory". Paul speaks of his conversion as the revelation of the Son in him. It is the reception of Christ, "as ye have received the Lord Jesus so walk ye in him rooted and built up in him." Christ becomes our life. "I can do all through Christ which strengtheneth me." "When he who is our life shall appear then shall we also appear with him in glory."

It cannot be too strongly urged that an indwelling Christ is the unfailing characteristic of the new creature. Christ Jesus is the Alpha and Omega, the first and the last, the all and in all to the new-born soul. He has the Spirit of Christ. He delights in the words of Christ. 'The love of Christ constrains him'. It is Christ living in him, speaking through him, working with him that gives completeness, beauty and glory to the 'new creature'.

This 'new creature' is God's servant, God's witness, God's son, God's heir and joint heir with our Lord Jesus Christ. He stands forth a trophy of the Cross, the workmanship of the Spirit, the child of the Father and an evangel of blessing to men. "His body is dead because of sin and his spirit is life because of righteousness." "He abhors that which is evil and cleaves to that which is good." Duty is his watchword, prayer his delight, love his inspiration, the Spirit his guide, the cross his glory, holiness his aspiration, providence his protection and heaven his home.

'He has believed in God with his heart unto righteousness'. "The love of God has been shed abroad in his heart by the Holy Ghost." "The Spirit beareth witness with his spirit that he is a child of God". His own soul exultantly exclaims 'Abba Father, my Lord and my God,' and the peace of God which passeth all understanding keeps his heart and mind through Jesus Christ our Lord.

Glorious estate! We may well exclaim with the Apostle John "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God." If a stranger to converting grace should read these lines I beg you to adopt as your constant prayer the words which Wesley would put into the mouth of every seeking soul:

"Lord add this to all thy blessings, let me be 'born again'. Deny whatsoever thou pleasest, but deny not this; let me be born from above! Take away whatsoever seemeth thee good—reputation, fortune, friends, wealth—only give me this, to be born of the Spirit, to be received among the children of God! Let me be born not of corruptible seed but of incorruptible by the will of God which liveth and abideth forever; and then let me daily grow in grace and in the knowledge of our Lord and Savior Jesus Christ."

LESSONS.

1st. The new birth is not a mere state of justification. Justification, regeneration and sanctification are concurrent blessings in the new born soul. Justification and regeneration occur simultaneously in answer to the prayer of faith and regeneration is initial sanctification. This is the uniform teaching of Methodism from Wesley to Pope.

2nd. The new creature as the workmanship of the Holy Ghost is a finished product. Nothing is left undone that ought to have been done. The Spirit does the work and witnesses to its completeness. "The Spirit beareth witness with our spirit that we are the children of God." Not half children but altogether children. The new creature is no hybrid—no mixture of child and alien—of God and devil—but he is a child of God, born from above, born of the Spirit. The new born soul, illumined with heavenly light, washed in the blood of Christ—cleansed from sin—filled with love and peace and joy and adopted into the family of God need fear no evil. With his feet in the narrow way and his eye on the Cross the new creature need only to follow after it that he may apprehend that for which he is apprehended of Christ Jesus."

SIDNEY H. BABCOCK.

Searcy, Feb. 26.

REV. J. S. CLOWER.

DEAR BRO. BENNETT:—We are a sad people now. Bro. J. S. Clower, our beloved pastor, died on the morning of the 23rd inst. He was taken sick with pneumonia on the night of the 17th and continued to grow worse until the end came. Being a very delicate man death soon came, and while it has relieved him of all pain and misery, it leaves us to weep and say: "Why should he be taken just now?"

He had just entered upon his new field of labor for the year. He had laid out many plans for his work, which were all full of Christian religion, and success seemed to be assured. He was winning the love and esteem of the Church, and those who were with him most loved him best. His disposition was kind, gentle and humble. In his daily walk and talk among us, in his prayers, in his sermons, his mind seemed to be centered on the one great end, and that was that the salvation of the people might be reached through faith in the ever blessed Son of God.

As a preacher, he was far above an average, and the last sermon he preached was on "God's Covenant with Abraham," and those who heard it will do well to remember it. He had announced for his next service, "a children's meeting," and at that time he would administer the baptism of children. He believed the best way to gain the world for Christ was to begin with the child, by training them in the way they should go, and as the human family should go in the Church, put the little ones in the Church and train them in that way.

The funeral services were conducted by Bro. Geo. M. Hill, his P. E. While the snow (a symbol of purity) was falling fast, he was laid to rest in the cemetery just in front of the church where he preached. He leaves a wife and seven children. May the Spirit of an all-wise God ever guide the mother in training these children, and may the children look to and trust in the God their father served that they may live after his example, and in the bye and bye be reunited in the home of the pure and good.

D. L. THOMPSON.

Nashville, Ark.

REV. J. S. CLOWER.

DEAR BRO. BENNETT:—With intense sadness I read in the last week's METHODIST the notice of the death of Bro. Clower. I have known him from his boyhood—no better man or truer itinerant preacher ever lived. I have not in my possession the accurate facts concerning his history as an itinerant preacher, but from what I know of him he must have labored in the itinerant work about 21 years. As a preacher he was considerably above the average—clear and strong in doctrine and efficient and successful as a pastor. Knowing something of his unswerving fidelity to Christ and our Methodism, and of the very helpless condition of his large family, as Bro. Baldridge has called us to prayer for them, I undertake as a labor of love to take up a collection for them. I hereby call on all the preachers in Texas and Arkansas in the Conferences in which Bro. Clower has served, and the laymen and laywomen as well, who knew him to send to his wife at Nashville, Ark., the sum of $1 for the purpose of purchasing her a home near one of our Conference schools, so that she can educate her children. Come, Brethren and Sisters, pour in your dollars for the next three weeks. We will give you three weeks to get up the dollar and send it in. Now let us do this, and bless this noble true woman and her helpless children and honor the memory of a true and good man. We will never miss it. At the end of three weeks, let Sister Clower report the amounts and names to THE ARKANSAS METHODIST.

P. S. We don't propose to put the brakes on any man's liberality. Let him send $5, $10, or $20, if he can't get to his heart this side of that. In Christian love and sympathy,

W. H. W. BURNS.

Springdale, March 3.

ATTENTION, PREACHERS!

Office Preachers Aid Association.
Little Rock, March 7, 1894.

Mortuary Benefit No 3 having just been paid to the widow of the late Rev. J. S. Clower, dec'd, Assessment No. 4 is hereby called to be paid not later than sixty days from this date.

JOHN B. BOND,
Sec-Treas'r.

In reference to the above, suffer me a few words, not of exhortation nor of appeal, but of pure business. During the term, nearly three years, that I have been privileged to serve the Methodist preachers of Ark. as the Sec-Treas'r of their fraternal insurance society three Mortuary Benefits have been paid. Each one of these went exactly where every preacher in the State would have voted it to go, as a necessary help in a time of great need.

The last payment, made to Sister Clower on the day notice of the demise of Bro. Clower was received, was particularly a most opportune provision secured to his family by the prudent business forethought of a loving husband and father.

Bro. Clower left a widow with seven children and no property save a handful of "itinerant" furniture. Of these children the two youngest were twin girls, only three weeks old, and the mother scarcely able to be out of bed. Think of it, women, wives and maidens! To be left alone and pennyless, a dead husband to bury and a houseful of dependent ones to provide for! Is such a situation not a most pitiable one? Nowhere to turn for the necessities of life except to the charity of friends!

Fortunately Bro. Clower was prudent enough to provide for these immediate wants by an inexpensive act of business, combined with fraternal sympathy for his fellows who might perchance be situated as this family now is.

Preachers, this Aid Association was organized to meet your exact situation. No salary is paid to any one; no office rent, clerk hire, bookkeeper, stationary, postage or other expense is incurred in the management of the business. All is done for you by the officers as a labor of love. It is ready to provide help for your dependent families, if you should be suddenly taken away. Instead of 100 clerical members there should be at least 300. Instead of 4 lay contributors (two of them are women, God bless them) there might easily be 4,000. Only one assessment per annum has yet been paid; suppose three were paid, the cost to preachers would be $9 and to laymen $3 each per annum; but then the fund for the widow and children would be $1,000 to $4,000 instead of $300.00! The society is governed by the most liberal regulations possible. To join it now, the clerical applicant must be an "effective" itinerant without regard to age. To preserve his membership he should pay the calls $3 within 60 days from their publication and this without regard to his subsequent Conference relations. Who could ask for more liberal, more fraternal regulations? Is not an association so valuable in its business features alone, worthy of the hearty support of every effective itinerant in the State? If he is fortunately beyond the need of the help afforded, should he not be moved to maintain the fund for those who need it?

Yours respectfully,

JOHN B. BOND.

INACTIVITY OF CHURCH MEMBERS.

ARKANSAS METHODIST:—Though I am entering my fourth year in the regular pastorate, I have had enough experience, if it could not be seen at a casual glance, to show me one serious fault among our Methodist membership. I mean inactivity. I do not feel as if I had entered a field for investigation or launched upon an ocean to explore and found something new: nor that, in the path of ministerial experience, I had come to the stumbling stone that has troubled many, and was able to move it; but I think I have found a very difficult place where most of our Church membership has logded, and that must be crossed before we enjoy that beautiful life the brethren are picturing in sanctification. I wish to call the brethren to a consideration of this difficulty. Let us see if it is possible to remove it—entirely or in part.

In nearly every congregation of Methodists, there are a few faithful who carry, or try to carry, the whole load while the great body of the membership lags idly behind. In many places, the situation is similar to the incident, where the kind-hearted man, getting astride his faithful animal, took the sack of corn on his own shoulder to lighten the load of his beast—the preacher pulls the faithful few. Thus the preacher and faithful few pull and tug through the entire year; yet the Church makes little or no advancement spiritually, numerically, or financially. Many pastoral charges are in no better condition this year than they were five years ago.

The pastor alone, it matters not what his capabilities or his enthusiasm, can not pull the whole load to any considerable eminence. He may visit, pray and preach; yet he will not have an intelligent, spiritual, zealous congregation until the members put their necks under the yoke. But a membership, no matter what its numerical strength or religious enthusiasm, can not work with the greatest efficiency until it is trained, disciplined, educated in Church work. We could better expect a handful of crude backwoodsmen to rout armies of trained soldiery. Before "one can chase a thousand and two put ten thousand to flight," there must be skill in using the weapons of God's warfare.

How is it possible to instruct, train, discipline, until the membership is organized? Organization is an important part of the training. Being members of the same body is not organization; but every member in his place is. When the people learn to act in concert and stand by the leader, an important part of the training is done. How can we organize, instruct, train, enthuse a membership that is irregular, spasmodic or indifferent about attending Church service? They take no part in the S. S., never think of attending class or prayer meetings; and rarely, as occasion suits, attend the preaching service. We can't hope for the growth of spirituality or the development of working grace in a member until he feels it a duty and makes it a business to be in his place in every Church service. When a member can attend, and does not, he is not interested in the Church—cares not whether it makes progress or declines, whether it grows or dies. Religious development is incompatible with this state of indifference toward the sacred obligations of Church membership.

But we as pastors are often responsible for the inactivity of our membership. The preacher does his required amount of visiting, praying and preaching; but never provides any work for his people, consequently never interests them. People are always more interested in what they are doing than in what some other man is doing. If we wish to interest the members in the Church, its workings and our efforts, give them some part of the work. The gospel is the "power of God unto salvation," but there are more ways of preaching it than in a stilted and impracticable way from the pulpit. Some very powerful sermons are couched under the plans, schemes and manipulations by which we might move our membership. Let one great aim of our ministry be to get the membership in motion.

Some are complaining at the multiplication of the societies in our Church; but they are exactly what we need—indispensable. We must furnish work that will interest every heart and employ every hand. This work is not only essential to the progress of the Church and the evangelization of the world, but an indispensable means of grace to the workers. Of course we can't get the people to take hold of these societies, if we don't try. It is not the object of this paper to show how this work should be divided or apportioned. The point is this: there is much work to do; there are many hands to do it; few are engaged; all should be at work; can we move the multitude to battle?

W. P. WHALEY.

Warren, Feb. 24.

REMINISCENCES.
No. 3.

Bill W— drove a yoke of powerful white steers. It was given up that they were unmatched in all the country. For some unknown cause they fell into the fatal habit of "pulling against each other." Any one who has ever driven oxen knows what that means, and knows too, that it is more exhaustive of strength than drawing the load. Very soon after the habit was formed these noble animals became bow-legged and poor. In vain did Bill ply the whip—it only made them pull the stronger. Bill finally chained their heads together, which soon wore the hair off and into the quick; this did no good. Meeting old man J. one day and asking him for a remedy, the old man said: "W-e-l-l, yes; change 'em, Bill; that'll cure 'em." Bill did change 'em; that is he put each one on the other side of the tongue. They were a little awkward for a time, but it cured them.

Moral: Change all Holiness Disputants. Let them work on the other side of the tongue and the load will go.

T. J. REYNOLDS.

DO MISSIONS PAY?

That's a curious question. Does it pay to be honest? to tell the truth? to know who Christ is? to be saved from sin? to know the route to heaven? what purity is? and love? and holiness? and life everlasting? Is the world any better off because Christ came to it and lived in it and died for men? is it worth no more to be a man? a woman? because we have the gospel that saves from sin, and ennobles manhood, and exalts womanhood, and glorifies humanity?

Does it pay now that the Man of Sorrows sees of the travail of his soul in the multiplied thousands of redeemed spirits rejoicing in his salvation on earth, and the unnumbered millions that are singing "glory to the Lamb that was slain" around the great white throne? Does it pay him as he recalls the inspired words "who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God?" Does it pay him to see his own spirit, meek, lowly, self-denying, loving, helpful, dwelling in the hearts of millions, inspiring them with holy ardor, burning out sin, consuming self, blazing, shining in word and life, lighting a lost world to life and glory? Does it pay to see our wives respected, our children protected, our aged cared for, the hungry fed, the naked clothed? Does it pay to have churches built at the rate of five a day, preaching from ten thousand pulpits every Sunday in the year, schools and colleges for teaching the arts and sciences of the Old Book? Does it pay to have churches and school houses so thick in this Empire State of the South that a liquor shop can't pass damnation's fire over its counter outside an incorporated town? Does it pay to put the arm of love about the neck of the sot, put clothes on his back, shoes on his feet, a hat on his head, food in his stomach, and the hope of heaven in his heart? Does it pay to help the helpless, to cheer the cheerless, to comfort the comfortless, to lift up the fallen, to iron out the wrinkles from the face of the worn and weary mother by restoring her wayward boy to home and mother?

Does it pay to leave home, and native land, the red hills and blue skies and rolling plains and sweet air and balmy sunshine of Georgia, to dwell among the besotted, degraded, thieving, idol-worshiping, opium eating Chinamen? Does it pay to see one of these souls, darkened by the teaching of 2,000 years, come to the twilight dawn streaked with the rays of the coming day and then emerge into the light of an unclouded sky with a shout of redemption through Christ?

Does it pay to see the light of hope illumine the statue-like features of the Chinese mother as the blessed truth enters her soul for the first time that she may meet her child again in God's eternal kingdom above? Ask these questions of Allen and Anderson and Burke and Bonnell and Loehr and Lambuth and Misses Haygood and Rankin and Gary and the rest, living and dead, and let the look of unutterable pity sink like lead into the soul that asks them. Does it pay Dora Rankin and J. W. Lambuth to join in the anthem of rejoicing as the glad news is announced in heaven that one after another heathen is repenting for whom they laid down their lives?

Does it pay to know from experience what those words mean, "It is more blessed to give than to receive?" Does it pay to live for heaven and not for earth? for holiness and not for sin? for others and not for self? Does it pay to obey Christ?—W. P. Lovejoy in Wesleyan Advocate.

AMERICAN METHODISM.

If the members and adherents of Methodism in the world were to be gathered into one country, under one political organization, they would make a great nation, numbering about 25,000,000. There has been no such rapid and uniform growth characteristic of any religious body. The small and apparently unpromising beginnings which were made under the earlier ministry of John Wesley developed into a great religious movement of permanent force, whose influence is now showing the same vigor which characterized it in its first days. The Methodist Year Book for 1894, recently published by Messrs. Hunt & Eaton, of New York, has a lucid arrangement of the numerical strength of the different branches of American Methodism. It may not be amiss to give our readers a short statement which may enable them to realize the proportions to which the Church of their training and choice has grown on this continent. The Wesleyans of Great Britian and Ireland, including the membership of foreign missions and Conferences, number 576,431 with 2,279 ministers. The statistics of the various other branches of British Methodism are not included. It is on this continent that the remarkable strength and expansive energy of Methodism are seen. In 1794 forty preachers were admitted on trial through the whole Church, and there were in the whole Connexion eighty-five deacons and one hundred and eleven elders. Thomas Coke and Francis Asbury were announced as continued "by the unanimous suffrages of the General Conference to superintend the Methodist Episcopal Church in America." The Minutes for 1794 show a membership of 52,794 whites, 13,814 colored. It is not necessary here to speak of the disturbing influence of slavery, which culminated in the schism which divided Northern and Southern Methodism. The marvellous rate of progress continued in spite of the division. At present the M. E. Church has a membership of 2,240,354, and Church property worth $96,723,408. The M. E. Church, South, has a membership of 1,305,715, and Church property worth $23,980,548. Canadian Methodism has a membership of 252,178, and Church property valued at $11,597,491. Other and smaller branches of Methodism not enumerated bring the total American membership to considerably over 4,000,000. Both in the United States and Canada Methodism is considerably stronger numerically than any other religious Denomination. Its various missionary enterprises in foreign lands are resulting in the accession of an increasing membership. Especially is this true of the work in India. The rate of progress shows no sign of decline. As the editor of the Year Book asks, What will be the statistics and influence of Methodism in 1994?—Christian Guardian.

It is better to rise by slow and painful degrees, and hold position by virtue of recognized merit, than for a man to push himself into place for which he has neither gift nor grace, and make a failure, and be compelled to retire humiliated and, may be, disgraced. Water will find its level," and it is just as sure that the man of merit will rise and win.—Memphis Advocate.

ARKANSAS METHODIST.

THURSDAY, MAR. 8, 1894.

THE OBEDIENT LIFE,

Or, Bible Studies on Sanctification.

No. 4.

The next quotation we make from Moses, is Deut. 6, 5:6; "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words which I command thee this day, shall be in thine heart." The language is in the form of a command. These two and the preceding verse present a brief summary of religion containing the first principles of faith and obedience as taught by the great Jewish law giver. The preceding verse is a condensed statement of what they were to believe, and the two following verses contain the lesson of obedience, which was to be performed with all the heart, soul and might. Now the act of consecration, when it is entire, includes all the powers of the soul as well as body. So then the meaning is, they were to so far consecrate or surrender these powers to the Lord as to be wholly occupied in doing his will. It also embraced the affections, and love was to be the principle of action, influencing their outward conduct toward God. In this command we have the divine ideal of holiness as God designed it should be in the make-up of human character; and this is his lowest conception of what man ought to be. This is "that holiness without which no man shall see the Lord." The law is the standard of measurement; from below it, God can take no man, at the close of his probation, home to the heaven of holiness. O how fearful this truth to those who imagine they can be carried there from the lower plain of worldliness!

In the sixth verse we are told that the words of this law shall be in the hearts of the people. This is a faint allusion to that work of the Holy Spirit which is carried on under the covenant of grace, the embryo of which was embraced in the covenant at Sinai. That covenant was typical of this better covenant, and while the type was yet standing, the antitype was in existence, and the grace of it operated through the ages, parallel with the covenant at Sinai. And those who met the conditions, venturing by a prospective faith, on the Christ that had already been given in promise, were entered at once into the inner relationship with God. In this, their hearts were covenanted to him, with all the affections of which the soul was capable. And so "the words of the law", and also the spirit of the law, was "in their hearts."

In Jer. 31: 31-33, the prophet, referring to the fulness of time when this embryonic glory should burst forth in its brighter effulgence, wrote 606 years in advance; "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers, in the day that I took them by the hand to lead them out of the land of Egypt . . . But this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." There are some facts concerning the interpretation of this text, which it may be important to note:

First, it was not a new covenant that had never been made before; it was the same old covenant of grace that had existed in substance since the days of Abraham. But it had dropped the burden of ceremony, because this appendage had served its time; and the mist of shadow had been brushed away, and the vail had been drawn, revealing it in the perfection of its full glory, which gave it the appearance of being new.

Second, with the ending of ceremony began a new dispensation under Christ, with which Jewish distinctions passed away, and all, whether Jew or Gentile, were reckoned to be the children of Abraham by faith in Christ. It was the faith of Abraham, and no longer the lineage of Abraham, that was a condition of membership with the people of God.

Third, this new dispensation was marked by the ending of that covenant of works, which required perfect obedience to the law of Moses as condition of life, without the aid of assisting grace, or the promise of any provision of pardon for the transgressor. But this does not imply an end of obligation to obey the law; for that would be an end of obligation to holiness of life. The law remains equally binding under both dispensations, but the agreement to obey it by mere human strength, has given place to an agreement to obey it by the aid of divine grace; that grace pledged to man in the promise of a Messiah that was made to Abraham, on the condition of faith in the promise.

Fourth, under the covenant of works, the law was written by the finger of God upon the tables of stone; under the covenant of grace, it is written by the Spirit of God in the heart of the believer. This implies an inward change to holiness; a conformity of the mind in thought and affection to the Divine law, a state of grace which it was not possible for fallen man to reach under the covenant of works. Since then, inward holiness was God's design concerning his creatures, and the covenant at Sinai proved insufficient to this end, it could serve no purpose after the beginning of the better dispensation which it foreshadowed. It served its age, and therefore passed out of existence.

From the foregoing it follows, if we are correct in our conclusion, that by the making of a new covenant with the house of Israel, is simply meant the laying aside of the old, with all the rites belonging to it, except those which were transferred to the covenant of grace under a new form, when this covenant began to be more extensively proclaimed as having alone the provisions by which man could arise to the divine standard of holiness. It was not new in the sense of having its first existence at the time of which the prophet wrote.

This brings us to the question: What is the nature and the measure of the work that is done, and how does it affect the experience and the life of man, when God puts his law in the inward parts, or writes it in the heart? It is one of the many forms of speech he uses to describe the process of that inward work of grace, by which a change of the moral nature is produced, and the love of God is shed abroad in the heart. In John 3:3-7, our Savior calls it a new birth. And Wesley in his notes on this Scripture says, "To be born again, is to be inwardly changed from all sinfulness to all holiness." David had in his mind the same inward work of grace, when in Psa. 37:31, he describes the good man and says: "The law of his God is in his heart; none of his steps shall slide." That is, the man who retains this law in his heart, and who keeps his life in harmony with it, shall be as the man whose goings are well established upon a rock. It describes a present and abiding condition, in which there is perfect security. It is indeed a glorious thing to have the law of our God in our hearts; it is to have holiness in our natures and love in our souls. And it is not the theory of the thing, but the thing itself, that is of vital importance to all.

T. J. SETTLE.

Newburg, Ark.

LETTER FROM TEXAS.

I write from the bounds of the Northwest Texas Conference. Thirteen years of itinerant service in the White River Conference bound me very closely to it. While I have been away from you for eight years, yet my deep affection for you still abides; and I read with interest anything from your bounds, and always rejoice in your prosperity. Twenty-one years of active service in the itinerancy has had its effects on my physical make-up—so much so, that at the last session of this Conference I was placed on the superannuated list. I am at present quite feeble.

Methodism is strong and aggressive in Texas. We have a goodly heritage—plenty of work to do, and a band of faithful, consecrated men to do it—men called of God to preach, who have fruits following their ministry. So revivals are of frequent occurrence, and many souls are born unto God. This Conference reported at its last session a net gain of 4,892, and 4,573 adult baptisms and infants baptized 2,299. When we take into account the fact, that many are converted and join the Church who have been baptized, and many who go to other Churches, it shows a good work done. This Conference started in 1866 with 4,035 members, and now reports 59,349. So you can let your people know, that Methodism is not losing in this country.

Our Methodism is of a healthy type. Our preachers preach a pure gospel, and our people generally are sound in the faith once delivered to the saints, and are loyal to the usages of the Church. Yet we have oppositions, as you do, from the world and at times from some in other Churches, who seem to think they have a special mission to tear down Methodism. The Texas "mustang" Burnett, the great campbellite debater and editor, who went into Arkansas to trot against an Ark. pony, and got beat the first day, comes back to Texas, and says in his paper, "The Methodist Church has no Scriptural right to exist." Yet she does exist, as the most aggressive Church of God today. Holding the Bible up to the world, and teaching that whatsoever is not read therein, or may be proven thereby, is not to be required of any man. And the Holy Spirit sets the seal of his approval to her work. So she can still say, if God be for us, who can be against us?

J. C. CARTER.

Cottonwood, Tex., Feb. 17.

Nearly a century ago there was a class of scholarly and scientific men who declared the Bible to have formerly been of some benefit in the way of giving instruction to the ignorant, but that it had become old and worn out and had been superseded. The philosopher Kant, after exposing their folly and wickedness, said:

"If ever the Scriptures which we now have should lose their authority, a similar authority could never more arise, for a miracle like that Scripture authority cannot repeat itself, simply because the loss of the faith in Scripture which had been maintained for so many centuries would render faith impossible in any new authority."

These words are worthy of the gravest consideration today. Nothing can take the place of the Bible; it is the Bible or nothing; to reject the Bible is to abandon God and all faith. The responsibility assumed by those who attempt to shake confidence in the Bible or in any part of it is fearful.—Presbyterian Banner.

LETTER FROM DR. COTTRELL

Day after tomorrow I am to lecture in Owensboro, and in evenings following, at some other places beyond; a superanuate, from failure of health and not from advance of age, finds occasion for philosophic consideration; and draughts upon resources of judgment, reason, taste or uncommon sense are a furnishing for the qualifying of such an one to be inoffensive;—to be agreeable and helpful—in whatever measure of service he is invited to render by the ministerial brethren who are in full harness.

The beauty of a religion which operates salvation by potency of grace whereof revelation through miracle is exponential and attestive, is in the fact that its affranchising and empowering sufficiency, whilst analogous to, is above the merely natural discoveries of evolutionary, organic, reproducing sufficiency. Huxly has very justly said that the scientist comes upon phenomena along the natural order which engages him just as marvelous as is that of the resurrection of the dead, as declared in the Scriptures; but says he, acceptance of the historic fact is upon evidence, whilst knowledge of the scientific phenomena is by demonstration; that belief in this latter case is of necessity, whilst in the other it is contingent upon the sufficiency of the human testimony. To this I would reply, that in the case of what is basis of the religious or spiritual life and character, the onus of disproof is upon those denying. Attempt of disproof, fairly and candidly, in desire of philosophic and logical settlement of the issue, would discover, that whilst Christianity may not be reached along the scientifically demonstrative line of verification there is on its behalf an interminably cumulative evidence that meets the exigency of faith, so that the intuitive or imaginative reason finds in it its counterpart just as completely as does the discursive or logical understanding meet its counterpart in scientific demonstration.

To come into the completest franchise and complacency (much abused word, this latter) of "the righteousness of faith," at any point of time in one's career, does not desiderate antecedent obedience, discipline or tuitioning. I venture the view that one, through just that which differentiates the religious from the naturally moral or educational, may utilize the worst of his former infidelity, on coming into perpendicular, unreserved submission to heaven. There is much in nature that is fertilizing, co-ordinate with what is food. What is at the root of the fruit tree, from the stall or sty, is in marked contrast with the sunbeams and dew drops that minister to the blossoms and to the germs in development. After that analogy may memories of our iniquities become, constantly, as fertilizers at the root of a genuine, life transforming, love elaborating faith. When our memory of what humiliates and mortifies us, in our own conduct, is occasion —not to say cause—of our forbearance, gentleness and benevolence to those who offend, certainly it is being utilized. And who is it that can not be generous, magnanimous, and benevolently ministrative, to the weakest and most wayward, if he will but stop and consider in respect of this rule and policy of behavior?

There is a dualism—a two-fold unity—as of two semi-circles, counterpart of each other, in production of the circle complete, in the symmetry of a gospel—grace produced life and character. What is ceremonial, sacramental, ritualistic, ordinal, is in respect of the service of God, as are the clothing one wears in the economy of his individual and social life. If ceremonial, formal religion be worn as one wears his skin, he becomes hide-bound. The expression that one "wears his religion as a cloak", is other than that I mean. Let the sanctuary with all its appointments of worship be so correlate with the benevolence, dignity, courtesy, refinement and naturalness of the social, industrial, commercial and political life, as that they are as each, distinct and separate, constituting a both, all the more powerful that neither affects the shaping, tone or coloring of the other. Cant and religionism are thus escaped through charm and delight of a holiness that is proclamative of truth and Christ, rather than assertive of itself. To be abundantly alive is quite other than to be enormously pietistic.

Reverting to the matter of ceremonial exercise of religion as a clothing, it is not out of place to note the fact that a habit of the life comes mainly through operation of what is said and done in modal worship, whilst all ideas of the nature of baptismal regeneration and of transubstantiation in the sacrament of the Supper, are rejected, yet is there that in these and all other genuine, sincere, earnest, devout addresses to God in worship, of a potency peculiar to them; and it is through exercise therein, from inspiration of the love and adoration constituting worship, that we "put on the Lord Jesus Christ;" that the manner and coloring and tone of what may be termed our secular life, constituting an expression of character, are a continuous confession; the confession is as "a robe of righteousness." It is by no means, therefore, that a clearly defined distinction between the formulated, ceremonial decorum—the ever solemn, graceful, measured propriety (I would I had command of some one perpendicular term, generic, by which to express it all) of ordinal worship, and that counterpart thereto whereof Paul speaks when he says "for me to live is Christ," implies any lack of at-one-ment. It is by marriage there comes the full emphasis of masculinity and femininity—reciprocal qualification of husband and wife perfecting each a both are conformed to the highe s ideal.

JOSEPH B. COTTRELL.

Cloverport, Ky., Feb. 20.

REV. W.R. YOUNG.

Rev. W. R. Young was born near the city of London, England, Aug. 23, 1823, and died at his home in Springfield, Mo., Jan 23, 1894. He left England and came to this country when about 26 years of age. He joined the M. E. Church, South, in Charleston, S. C. in 1852, and lived a consistent member thereof till the day of his death. He moved to Arkansas just before the late Civil War. He enlisted in the Confederate army early in the strife, and remained in the service until its close in 1865. He was for some time a member on the staff of Gen Siddell, and one of the guards of President Davis on his flight after the fall of Richmond. He was licensed to preach in the Summer of 1867 and joined the Arkansas Conference the following Fall. Upon his first appointment he traveled during the year about three thousand miles, received into the Church 130 members, and received for his year's labor in money and provisions the sum of $49.00. He continued in the Conference several years, but finding he could not get a support for himself and family, he located and began again his trade which he had learned in England—that of brick mason and plasterer.

He moved to Springfield, Mo., some 12 or 15 years ago. He was well informed, had a very good education, and lived so as to gain the respect and confidence of all who knew him. When Guy Street Church in the southwest part of the city was built, being near his home, he put his membership there and took great interest and an active part in all its work. According to his ability he was a liberal supporter of the Church and especially was this the case in the building of Guy Street Church.

He took pneumonia early in Jan. and it seemed from the first he could not recover. The Master called and his servant was ready and could say "Even so come, Lord Jesus." A good and faithful man has gone from us—his work abides, and will follow him. We buried him in the beautiful Confederate cemetery near this city Jan 25, 1894. Blessings be upon his wife and children left behind!

M. M. HAWKINS.

Springfield, Mo.

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ARKANSAS METHODIST.

THURSDAY, MAR. 8, 1894.

KNOWLEDGE

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Its excellence is due to its presenting in the form most acceptable and pleasant to the taste, the refreshing and truly beneficial properties of a perfect laxative; effectually cleansing the system, dispelling colds, headaches and fevers and permanently curing constipation. It has given satisfaction to millions and met with the approval of the medical profession, because it acts on the Kidneys, Liver and Bowels without weakening them and it is perfectly free from every objectionable substance.

Syrup of Figs is for sale by all druggists in 50c and $1 bottles, but it is manufactured by the California Fig Syrup Co. only, whose name is printed on every package, also the name, Syrup of Figs, and being well informed, you will not accept any substitute if offered.

ARKADELPHIA DISTRICT.

Program for Arkadelphia District Sunday School Conference, to be held at Okolona, Ark., April 3 to 6 1894.

Thuesday 3 p. m. Organization of Conference; 3:30, What is the extent of the obligation resting on Church members with regard to the Sunday-school? Addresses by Rev. R. L. Woozencraft and J. W. Vantrease; 4:30, How to interest children in Bible Study. Addresses by Rev. F. F. Wilson and Miss Eula East; 5:15, The need of Teachers' Meetings. Addresses by Revs. A. Turrentine and W. B. East; 6:30, Sermon on the Teaching Function of the Church—by Rev. W. F. Evans.

Wednesday 8 a. m., Open with religious service by Rev. R. P. Riley; 8:30, How can we keep our young men and women in our Sunday-school? Addresses by Rev. W. F. Evans and Mrs. C. V. Wallace; 9:30, What is the relation of the pastor to the Sunday-school? Addresses by Revs. C. C. Godden and S. A. Hill; 11, Sermon on the necessity and importance of consecration in Christian work by Rev. E. N. Watson; 2:30 p. m., Opening service, prayer and praise by Rev. W. J. Rogers; 3 p.m., What circumstances justify the closing of the school for the winter? Addresses by Revs. W. C. Hiliard and W. M. Baldridge; 4 p.m., Is the religious education of our young people keeping pace with the secular education? Addresses by Profs. Granville Goodloe and G. C. Pinnet; 5 p.m., Can we not be more efficient in our Sunday-school work? Addresses by S. H. Renfro and Mrs. Williams; 7:30, Sermon on the necessity of the Holy Spirit's agency in all our work—by Rev. C. C. Godden.

Thursday 8 a.m. to 12, will be given to the Woman's Missionary Society of the District. They will furnish their own program. 2:30 p. m., Religious services conducted by Rev. J. W. Vantrease; 3 p. m., League Conference. Address on charity and help—by Mrs. Rudolph; 3:45, Address on the Literary work of the League—by Prof. Granville Goodloe; 4:30, How to conduct the devotional meetings of the League. Address by Rev. G. C. Green; 5:15, What is the relation of the League to the connectional and working agencies of the Church. Address by Rev. S. H. Renfro; 7:30, Sermon to the young by Rev. A. Scott.

Friday 8 a.m., Preachers' Meeting, opening exercises by Rev. S. C. Dean. The importance of Pastoral visiting. Address by Rev. C. C. Godden; 9 a.m., What are the duties of the pastors to the local preachers? Address by Rev. A. Turrentine; 9:45, What is the Presiding Elder's relation to each pastoral charge? Address by Rev. W. F. Evans; 10:30, How and when to take the Collections?—by Rev. S H. Renfro; 11, The relation of baptized children to the Church—by Rev. E. N. Watson.

Respectfully,
H. D. McKINNON.

To those attending this Conference at Okolona, April 3—6, the trip from Smithton to Okolona and back will be only one fare. Pay full fare going and come back free. Train leaves Smithton 12:30 a.m. and arrives at Okolona 1:30 p.m.

A. TURRENTINE.

Okolona, March 2.

Union of Prayer for the Lord's Day.

The first week of April has been for several years observed in many parts of the world as a season of united prayer for the Lord's Day. In behalf of a large number of Christian people interested therein, the undersigned beg leave to commend this subject to the attention of ministers and Churches, and to respectfully suggest that on the first day of April next the observance of the Lord's Day be made the topic of special instruction and prayer, and, as far as practicable, the remaining days of the week. The remarkable awakening of public sentiment during the past year in defense of the national recognition of the day of rest gives special occasion for gratitude to God, and encouragement to continued efforts for the maintenance of His holy day.

Yet never was there greater need of prayer for the divine help in view of the growing tendency on the part of many who profess and call themselves Christians to spend the hours of the Lord's Day in secular pleasures and pursuits. And never was there more pressing need of prayer that the selfish competitions of trade and greed of gain may not be permitted to rob those who earn their daily bread by their daily labor of their sacred right to rest and worship.

T. A. FERNLEY, Philadelphia Sabbath Association; W. W. ATTERBURY, New York Sabbate Com.; GEO. S. MOTT, New Jersey Sabbath Union; J. B. HELWIG, Ohio Sabbath Association; L. S. COFFIN, Iowa Sabbath Association; M. D. KNEELAND, Massachusetts Sunday Protective League; MRS. J. C. BATEMAN, Sabbath Observance Department of the Woman's Christian Temperance Union: J. H. KNOWLES, the American Sabbath Union.

Address Rev. Dr. J. H. Knowles, 203 Broadway, New York, in reference to Sabbath literature for distribution at these services.

CLARKSVILLE DISTRICT.

I closed my first round yesterday. In the providence of God I met every appointment. The preachers are all well, are at their posts, are in favor with their people, and are planning, working and praying for, and are expecting grand results. I don't know that I ever saw preachers and people more in earnest. Their motto is a thousand souls for Christ, and all the collections in full, and if every member of the Church in the District will do their duty, the above mentioned results will be realized.

Bro. Head at Lamar & Knoxville is working earnestly and systematically to bring up his collections; his method is to apportion the several amounts to be raised, upon his members, so much per capita. This I think is the only equitable plan, and I have yet to see the member, who is willing to do his duty, object to this. Bro. Head reports $48.00 Foreign Mission money paid, and $15.00 Domestic Mission.

Bro. Traylor is in his fourth year at Clarksville station—something unheard of in the history of Clarksville; no preacher has ever served this charge 4 consecutive years before. His Quarterly meeting was very pleasant and I trust profitable. He says the love feast was the best they had experienced in the four years. This resolution was passed by his Quarterly Conference: Resolved, that we urge our pastor to secure the collections ordered by the Annual Conference, at the first of the year, (the reason) that he may not be in the stewards' way on the home stretch. I wish every Quarterly Conference in the District would pass a similar resolution, and that every preacher would act upon the suggestion. Bro. Traylor reports paid $50.00 Foreign Mission and $30. Domestic Mission. The Woman's Missionary Society of this charge have set their heads to raise one hundred dollars for missions this year. I hope they will succeed.

Bro. Shinn is moving off nicely on Ozone mission. The first five dollars of Foreign Missionary money that left the District this year, went from Ozone.

Bro. Boyle's Quarterly meeting on the Clarksville circuit, carried off the blue ribon on the first round. The Saturday congregation was the largest and the services the most spiritual. I was so overcome with the power of the Holy Ghost I could scarcely preach. Glory to God for such an experience? Nor did I share it alone; about thirty testified that they had been blessed. Officials from every Church in the bounds of the circuit were present. Bro. Boyles had visited and prayed with 93 families and talked to them personally on the subject of religion, and many prayers had gone up to God, for the success of that Quarterly meeting.

Bro. O'Bryant has indicated in his field notes how nicely he is succeeding on the Hartman work. He has moved into a new Church since Conference—Granade's Chapel, named after one of our honored brothers, who has gone to his reward. "Though dead he yet speaketh."

Dr. T. G. Welch has forestalled me, in telling you how nicely Bro. House is getting on at Altus and Coal Hill, and also, as to the success of Bro. Burrow in his management of Hiram and Lydia College.

Bro. Walden is hard at work at Ozark endeavoring to lead his people to a higher plane in the divine life. He reports $50.00 Foreign Mission money paid and $15.00 Domestic Mission, and $14.00 Bishop's fund.

Bro. Jackson on the Ozark circuit is doing well. The Quarterly Conference that licensed him to preach last fall, recommended him to the Annual Conference. We had a very spiritual time at his Quarterly Conference. Ozark circuit has broken her record at last; it was a circuit before the war, but never until since Conference have they owned a parsonage, and so very jealous were they, of the care this new enterprise should have, they put every steward's name in the bounds of the circuit on the deed as trustee.

Bro. Meyers was returned to the Alma circuit. He is hopeful of a good year, but he will have to move lively, if he has more conversions, and baptized more babies than he did last year.

Bro. Weaver is popular with his people. This is his second year in the Conference, and his second year on this work. He has two new churches under headway—one at Dyer and the other at Rudy.

Bro. Reynolds has told you of his contemplated improvments on his church in Van Buren. The walls have been beautifully papered, and I suppose their chairs have been ordered ere this. When these are in, and the floors carpeted, they will have the neatest auditorium in the Arkansas Conference.

Van Buren city mission is a new charge, with Bro. Kelton, a local preacher, in charge. The Church at Van Buren is old enough to be a grandmother, but this mission Church is her first born, yet it is a sprightly, healthy, hopeful daughter, and bids fair to be a great blessing to that part of the city where it is located. Their energetic pastor has a nice church up and ready for the shingles—all since Conference.

Bro. Taylor has told you how kindly they received, and cared for him at Chester. He too has a new church enterprise on foot, foundation all on the ground when I was up there. Have collected and paid to the preachers on the different mission fields in the District, something over one hundred dollars. Our District Conference will embrace the fifth Sabbath in July, at Gar Creek four miles from Ozark. We speak first, so as to have you with us.

Respectfully.
SIDNEY S. KEY.

Altus, Feb. 23.

SCARRITT BIBLE AND TRAINING SCHOOL.

A Card From the Board of Managers.

In appreciation of the fact that straitened finances are troubling Church and State so that but few are exempt from their pressure, the Board of Managers of the Scarritt Bible and Training School although authorized by the Woman's Board of Missions last June, have by unanimous vote, decided not to ask for a general observance of Easter Sunday this year, as has been our custom for several successive years.

This must not be taken as an indication that the school does not stand in need of aid On the contrary, the financial stringency has lessened its income without reducing its expenses. But gratefully recognizing our indebtedness to our Church for phenomenal liberality in the past and being in touch with her present depleted condition, we wish to relieve burdened societies and Churches from obligation to observe the day in our interest, remembering as we do, the great need of our General Board, the claims of our Parsonage and Home Mission workers, the anxieties of our pastors and those in authority in the Church, and the distressing decrease in the collections of our Woman's Missionary Society. In view of their great demands, we waive our claim on Easter Sunday and will not publish Easter Programs for distribution, that we may leave the Church and the friends of the school free to follow their individual promptings.

Some societies have already made arrangements for completing at that time their lectureship and scholarship funds and hastening the endowment of the Belle Bennett chair, and intend to hold a service for which they have been long planning.

Our action imposes no restraint whatever on any society or Church that desires or has planned to hold a service. Offerings thus gathered from societies or individuals will be the more highly prized, inasmuch as they will indeed be "free-will offerings."

E. R. HENDRIX,
BELLE H. BENNETT,
J. S. CHICK,
MARIA L. GIBSON,
MRS. M. D. WIGHTMAN,
MRS. NATHAN SCARRITT,
MRS. S. C. TRUEHEART,
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MRS. R. F. MASTIN.

$100 REWARD $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

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WORLD'S FAIR SOUVENIR.

The Arkansas Democrat has authorized us to announce that those who subscribe for the Democrat in connection with THE METHODIST will receive free a very pretty and substantial World's Fair Souvenir, the shape and size of a silver dollar, made of the beautiful new metal, aluminum. On one side of the souvenir is represented Arkansas Building at the World's Fair, on the other side the Coat of Arms of the State.

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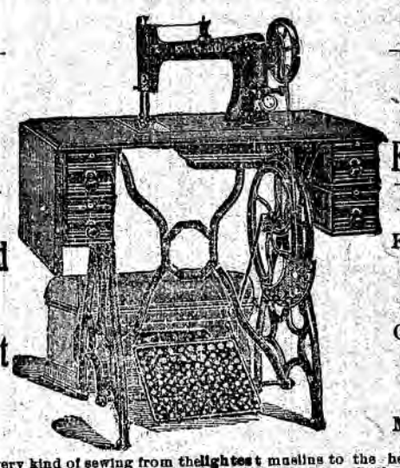

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ARKANSAS METHODIST.

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

GEORGE THORNBURGH, Business Manager

THURSDAY, MAR. 8, 1894.

GENERAL CONF. OFFER. TRIAL TRIP.

We propose to give our readers a careful report of the work of the approaching General Conference, and in order to put this paper into the largest possible number of homes we now make this attractive offer:

We will send THE ARKANSAS METHODIST in clubs of four or more names, from date received till June 8, for 25 cents each, cash with the order.

Under this offer no credit, commission or premium will be given. We hope our preachers and other friends will get us at least 1,000 new trial-trip subscribers.

REVIVALS.

A few weeks ago the St. Louis Globe-Democrat gave a summary of the reports from correspondents in five States concerning the revival meetings held during the past five months—showing 53,991 conversions and 49,010 accessions to the Churches.

"Of the total, sixty-one counties in Missouri report 20,216 conversions and 17,071 additions to the Churches; fifty-one counties in Illinois, 15,852 conversions and 14,247 additions; thirty-two counties in Kansas, 8,584 conversions and 8,227 additions; twenty-three counties in Texas, 7,100 conversions and 7,345 additions; ten counties in Arkansas, 2,249 conversions and 2,120 additions. * * * The gain of the Methodists in the territory mentioned was 21,840; of the Baptists, 7,577; of the Christians, 6,602; of the Presbyterians, 2,800; while the other Denominations, grouped as miscellaneous, are credited with 3,231 and 6,560 remained unclassified, making a total of 49,010."

While we have no means of testing the correctness of these statistics, we believe revivals during the period indicated were more numerous and fruitful than usual; but so far as we can now recall there were not many notable revivals reported during the period and in the States named under the leadership of widely known evangelists. The preaching of pastors was probably more pungent, and the unconverted were apparently more willing to hear and accept the message of salvation. Evidently the pastors believed the set time to favor Zion had come, and their preaching in faith, earnestness and directness for immediate results inspired the confidence of their hearers and thus made them susceptible to the Gospel as presented and accompanied by the Holy Spirit. We are justified in believing that result will generally follow the judicious, earnest and direct preaching of the pastor, who can truly say: "For Zion's sake will I not hold my peace, and for Jerusalem's sake will I not rest until the righteousness thereof go forth as brightness and the salvation thereof as a lamp burneth."

A pastor keenly feeling, as every one should, intense and even painful solicitude for the salvation of those attending upon his ministry can not be indifferent to spiritual deadness or sterility in his charge. And the manifest existence of such a condition will surely cause him to see his personal need of the enduement of power by the Holy Spirit, before he may confidently ask and expect the hearty co-operation of the members of his charge in revival work. Many a time has it been said, and truly too, that "you need not look for a revival"—meaning the awakening and conversion of sinners—"until the Church gets right"; but in the work of 'getting the Church right' the pastor must lead under the guidance and unction of the Holy Spirit. Without this essential qualification he can not lead in the name of his Lord, who alone giveth the victory, even in man's part of the glorious work of winning souls from death and sin to life and righteousness.

Next to his own special preparation for special work the pastor should strive to impress his members with their personal need to pray fervently, as David did in Psalm 51:10—12, that they may be so prepared by the Holy Spirit as to be able by warning and entreaty to convince and win sinners—to 'teach transgressors God's ways,' with the assurance 'sinners shall be converted unto Him.' We fully believe—we cannot doubt—that the united and prayerful efforts of a pastor and Church under the enduement of Divine power will be honored with conversions—with souls redeemed from sin by the baptismal fire of the Holy Spirit. When they are thus regenerated—born again, born of God—the work will be genuine and thorough, such only as the pastor, Church and sinners themselves should seek. These remarks may be fittingly closed with recent words from that eminently fruitful preacher, Rev. Dr. T. L. Cuyler:

Much depends on the kind of fire that is used, if a Church is to be warmed up. A lucifer-match of mere human effort may start a bonfire of pine shavings; but as in the case of Elijah at Mount Horeb, "the Lord is not in the fire." Don't send first for any man; send for the Holy Spirit. Reliance on the best man or measure is fatal. Religious machinery ends in empty clatter unless the "living Spirit is in the wheels." Jesus Christ promised to his faithful followers the baptism of the Holy Ghost and of fire. The humblest private Christian may have that as truly as the most eloquent pastor or evangelist. God answers prayer and hard work. Whenever the Spirit kindles a spark, co-operate with him, and fan it into a flame. Genuine revivals often have small beginnings. Have you a seed of heavenly fire in your soul? Then go out and warm others!

ORGANIZE--NOW! PRESS FORWARD.

Last week we published an address to the people of Arkansas from the committee appointed by the friends of temperance then assembled in this city. Referring to the address we urged our readers to secure its publication this week, if possible, in all the local (county) papers of our State, that all persons in sympathy with the no-license movement might hear and heed the earnest call for immediate organization in every county of Arkansas. We have asked and expect reduced rail-road fare for all who may attend the meeting of the No-License Association in this city, April 4, and an effort will be made to have the delegates entertained free in the homes of Little Rock's citizens friendly to the cause. Now if preachers and other active workers will begin at once agitating the subject and secure large and enthusiastic meetings in their own counties, they can send to the No-License Association, April 4, representatives who in number and spirit will make more impression upon the public than any previous assemblage of temperance workers in this State.

There are many and urgent reasons for speedy organization and aggressive efforts to make this year the best in the great reform movement in the cause of "God and home and native land." The iniquitous liquor traffic is adding every week, every day, to its appalling record of poverty, crime and death, and those engaged in it are united, active and unscrupulous in their desperate purposes and methods to check the growing movement against their destructive business. Fifteen years ago intoxicating liquor was sold in dramshops, and by druggists, some grocers and general merchants in the towns and villages and usually at cross-road stores in every county of this State. Now one may travel from 100 to 150 miles on rail-roads in Arkansas without passing a single town or village where the liquor traffic is licensed by law, and still the movement for its suppression is becoming stronger and more extensive. In 1892 there were granted to wholesale and retail liquor dealers 369 licenses, 194 of these being in five counties embracing the cities of Little Rock, Pine Bluff, Helena, Hot Springs and Fort Smith—and the remaining 175 licenses were distributed among 35 other counties, leaving 35 counties without a single licensed dramshop. Last year 348 whiskey licenses were granted in 38 counties, leaving 37 counties "dry", and this year, up to March 1, the record in the State Auditor's office shows only 249 whiskey licenses granted in 36 counties, leaving 39 counties without license. Of the 36 counties Benton, Carroll, Desha, Drew, Lee, Newton, Perry and Prairie have each just 1 license; Logan has 2, and Clay, Craighead, Crittenden, Independence, Lincoln, Poinsett, Randolph, St. Francis and Woodruff have 3 each; the other license counties have each 4 to 10 till we reach Garland with 28, Jefferson 15, Phillips 11, Pulaski 50 and Sebastian 30, total 249. Only 47 licenses were granted in 18 of the 36 whiskey-cursed counties, 68 licenses in 13 counties, and 134 licenses in the 5 counties last named.

Now these facts on the gratifying progress of the no-license movement should inspire strong hope, that the temperance people can and will make 1894 the red letter year in their cause, by greatly increasing the number of "dry" counties, and also by securing some desirable legislation. We think the Three-Mile law should be amended to make it a Five-Mile law when so requested by the petitioners—this change in the law would save much time consumed by the General Assembly on special bills—and, further, that when the Judge of the County court makes the order applying the law for three or five miles it shall be for two years, and perpetual thereafter, unless after two years a majority of the adult male and female citizens in the given territory shall ask by petition, that the order be rescinded, or set aside—said petition with all signatures to be published thirty days in the leading newspaper of the county before it is filed with the Judge of the County court. Besides this change in the Three-Mile law we think the Local-Option law should be so amended as to require, that a majority of *all* the votes cast in a county at the general election shall be "for license" before it shall be lawful to grant license. The General Assembly should be induced to pass a law against the present so-called "native wine" business, which is proving a veritable curse in many localities. Then if the General Assembly will pass a law with sufficient penalty to prevent traveling and local agents from soliciting, taking or writing orders for liquors to be sent into prohibited territory, the temperance people will have ample laws for more aggressive and successful work in overturning the whiskey power in our State.

In conclusion, we repeat the urgent appeal of the committee, that all persons in sympathy with this movement rally for immediate organization in their own counties and send good delegations to the meeting of the No-License Association in this city, Wednesday morning, April 4. Let the two-fold slogan be Organize Now and Press Forward on the two-word platform, No License.

In the telegraph office at Gurdon the sad message from Nashville to Little Rock, 'Rev. J. S. Clower is dead', was heard passing over the wire by the rail-road agent, Bro. L. C. Newberry, a Christian gentleman of generous heart and noble impulses. Promptly advising others of the death of their late pastor, the sum of $50 in cash was raised and sent at once to Sister Clower, who then felt more than ever before the worth and comfort of dear friends in time of trouble. In her behalf Rev. W. H. W. Burns makes this week an earnest appeal, which will commend itself to our readers. Let us help the bereaved sister and her fatherless children to a little home of their own.

We believe our readers generally will endorse the following words from the great English preacher, Canon Farrar: "If the modern clergyman is to be something more than the small, one-sided, timid, conventional thing we are all too much tempted to be, if he is to be something more than a mere mechanical priest, if he is to have something of the duties of a prophet, too, he must learn to speak out, to speak of the things men speak of, and to care for the things for which nations care. He is not only justified in sometimes speaking of matters political and social, but he is bound to do so, bound to urge on Christian men to make religion prominent in every word they speak, in every act they do, in every pleasure they enjoy, in every vote they cast."

In an address at Allegheny Theological Seminary on "The Pulpit and Politics," Rev. Dr. Joseph Kyle, of the United Presbyterian Church, said of the preacher's service: The manifold character of his service in the pulpit appears in the various terms that are employed to describe it. He is a herald, a messenger, a witness, a watchman, an ambassador for Christ. He cannot fulfil a ministry so many-sided without clashing with evil systems, social and political as well as ecclesiastical, that oppose the enlargement and seek to delay the triumph of Christ's kingdom. That which serves him both as a banner and as a sword is the word of truth—the "the glorious Gospel of the blessed God." But that Gospel reveals not only the righteousness of God from faith to faith, but also the wrath of God against all ungodliness and unrighteousness of men. Who will say that unrighteous politics and ungodly politicians must be excepted in the proclamation of this wrath from Christian pulpits?

AN OPEN LETTER.

HON. S. W. WILLIAMS,

Little Rock:

DEAR SIR, just twenty-five years ago I received from you a kind letter of advice for a poor young man studying for the profession of law. Through all these years I have held a high opinion of your legal ability and have admired your manly courage in the expression of your convictions upon issues affecting public morals and, therefore, the true welfare of the people of our State. Now I respectfully ask from you another letter—one of information—with your permission to use the same as I may wish for the public good.

In the theory of our State government I understand the grand jury of a county represents its law-abiding citizens in their relation to the enforcement of law for the punishment of crime. And if I am correctly informed, the composition of the grand jury is really, or may be, according to the will of the Circuit Judge: that in each county he appoints three of its citizens (legal voters) as jury commissioners, and these commissioners select and write the names of sixty legal voters on slips put into a box, from which the Sheriff draws out the names of sixteen men, who compose the grand jury. This being true, may not the Circuit Judge in the exercise of his discretion in appointing the jury commissioners thereby secure for the grand jury men of pronounced conviction against any prevalent infraction of law, as selling intoxicating liquors contrary to law, gambling, etc.? Then as a criminal prosecution in the Circuit court is contingent upon an indictment by the agreement of, at least, twelve of the sixteen grand jurors, does not the Circuit Judge have primarily more power than the Prosecuting-Attorney to secure the indictment of persons guilty of violating the State's laws against the clandestine sale of liquors, gambling, etc.?

In answering these "leading questions," please state as fully as you will what you consider the imperative duty of law-abiding voters, who honestly desire to see the laws of our State faithfully and impartially enforced in the cities and larger towns as well as in the villages and rural districts.

Hoping an early reply, which may help in directing public sentiment to the maintenance of righteous government, I am,

Truly Yours,

Z. T. BENNETT.

Little Rock, March 1.

REPLY.

REV. Z. T. BENNETT, D. D., City.

MY DEAR FRIEND:—Your open letter received and read. As there is so much to answer of public interest, I will pass your kindly personal reference to myself, which is so highly appreciated, and go directly to the matter.

You correctly state that the grand jury of a county represents its law-abiding citizens, in their relation to the enforcement of the law. The grand jury, however, is more than that—it represents the majesty of the law and its power; and upon this body the peace and good order of society depend; for without it no high crime can be punished, and criminal law becomes a toothless and clawless lion, which may roar never so loud, without deterring the evil doer.

While I am not prepared to admit that the Circuit Judge is primarily responsible for the efficiency of the grand jury, as he acts indirectly through commissioners, who are hampered somewhat by lot, in drawing the tickets, in the selection.

But the indirect responsibility of the Circuit Judge in this regard is undoubtedly very great, for if he selects for jury commissioners true, honest, upright, fearless and law-abiding men who can "swear to their own hurt and change not," such men will put none but the names of like men in the box, and then the lottery part of it is reduced to a minimum. I will not take issue with your statement, to the effect that the Circuit Judge has primarily more power than the Prosecuting-Attorney; but if you will ask the gambler or other habitual law-breakers, which officer they would rather control, they will tell you the Prosecuting-Attorney. In this circuit, for thirty years, the habitual law-breakers have labored to control the selections of Prosecuting-Attorneys with too much success, and have been Democrats or Republicans, many of them, as best suited the end in view.

The reason of this is obvious; for the Prosecuting-Attorney comes in contact with the grand jury more frequently than the Judge, has great influence with its members, individually, and after indictment found he can prevent punishment or make it light or merely nominal.

The gamblers put up their money freely in the interest of the party in power; and for that reason politicians knuckle to them, and are afraid of their opposition. If the politician has an inconvenient conscience, a game of "shut-eye" is his method of keeping it quiet; added to these politicians are hundreds of business men, even rulers in the Church, who are afraid to work against gamblers, for the gambler is an unscrupulous and secret boycotter, against the friends of law and order. The good citizens are disorganized; and timid men, who are for the enforcement of law, do not know whom to trust, while on the other hand, the law-breakers are organized, aggressive and vigilant. If the party in power holds a ward meeting to nominate any one, from an alderman to a president, the saloon men and the gamblers, who generally run together, with all their claquers, are out, in force, and if they cannot nominate one of their number, as a delegate or officer, they take some moral coward who belongs to a Church or some like man of a reputation for morality, and put him in, and tell him what to do. In this way they aspire to control the State, and have been far too influential and successful in such aspirations in the past.

If the power of the habitual law-breakers in the cities, is not checked and controlled by the law-abiding element, the result will be that, not only republican government, but society itself, will be destroyed; for, to let the law-breaker control the selection of those who enforce law, upon which the existence of society depends, in order that the habitual law-breaker may prevent its enforcement, is anarchy pure and simple. When an anarchist of the advanced school throws a bomb, even a gambler is shocked, yet his methods of destroying society differ only in degree. For the habitual law-breaker strikes as directly at the foundation of society as the bomb-throwing anarchist, and the latter has the more courage. He takes his chances of the gallows, the guillotine, or the electric chair.

I will answer your question "What do you consider the duty of law-abiding voters?", by saying first, organize a law and order league to enforce the laws, wherever organized lawlessness exists. Secondly, vote only for law-abiding men for office. Make any use of this you choose. I had rather beg my bread from door to door than lack the courage to speak for the right.

Yours truly,

SAM. W. WILLIAMS.

Little Rock, March 1, 1894.

STRONG AND TIMELY.

In a syndicate article last week on 'Christianity In Earnest And At Work," Rev. Dr. R. S. MacArthur, pastor of Calvary Baptist Church, New York, uttered these strong and timely words, which we copy with our hearty endorsement:

Christianity ought to be illustrated in all political relationships. Christian men are citizens of a higher country, even an heavenly; but they are none the less citizens of the country that is here and now. The nobler the man religiously, the more devoted ought he to be patriotically. The man who thinks so much of the other world that he cannot do his duty in this world is never likely to see another world as good as this world. The pious Jew did not distinguish widely between his patriotic devotion and religious consecration. The "City of the Great King" was to him the symbol of national fervor and of religious consecration. The true American must possess and manifest much of this noble spirit. We shall never purify American politics except our most devoted churchmen become, in the large and noble sense, earnest politicians. We must lift the word politics out of the low atmosphere generated by the ward politicians into the pure and translucent atmosphere of a true statesmanship. Unfortunately many Christians leave their Christianity behind them when they go into the activities of politics; they seem to think that the atmosphere of politics is one which ought not to be pervaded by the spirit of Christianity. It is said that we ought not to bring politics into our religion; but it is very certain that we ought to put more religion into our politics. We ought to understand that a man can rightly serve God when rightly working for the State as truly as he can serve God when working for the Church. Indeed, rightly working for the State is one form of noble working for the Church. A true statesman is a man versed in the art of government; he is a man employed in connection with the affairs of government. If there is any relation in life in which religion ought to have its full, and even its dominant, sway, it is in politics; but the fact remains that many Christian men, who personally are of estimable character, and who religiously are honored in their respective Churches, will for the sake of their political party forget their duty to their country, their obligations to their Church, and their loyalty to their divine Master. Recently men once honored in their Churches have degraded themselves and their religious faith by their politics; men who once officiated at the table of holy communion have been repudiated by the people because of their alleged political corruption. We must remember that there is not one standard of morals for the Church and another for the State; that the ten commandments and the golden rule are not meaningless words in politics; that God has not a sliding scale of morality for the special accommodation of politicians. The Church is to blame for not having emphasized these high principles with greater frequency; the Church has not given statesmen a place in her sympathy, her support, and her prayers as she ought; the Church has practically considered them outside the pale of religious effort and endorsement. And politicians have practically accepted the position which the Church has inferentially given them. All this is wrong. Constituents ought oftener to support their representatives when they do rightly, and oftener to rebuke them when they do wrong."

CAMPAIGN SHOTS.

THE BATTLE CRY.

The battle cry for "No License" is the plea and cry for home and humanity. Let the echo ring, till from every mountain and valley and hill and dale the joyous refrain shall be heard, "No License." Let it come with sweetest symphony from men of all political parties, in a non-political sense. To me this seems the dawning of a brighter day in our endeavor to save our children from the cause of strong drink, and womanhood from the blighting, withering curse of besotted husbands. To the licensed saloon the skeleton figures of starved and murderded wives and children point with unerring certainty, as the fearful pitfall, where home and hearthstones have been blighted, and love and tender care and provident oversight have been blasted, wrecked and lost. More than all curses else, it is causing wailing and want and destitution. More than all else beside, it is sapping the manhood of the present day; dwarfing its intelligence and searing its conscience. Infinitely better would it be for our loved ones and our homes, if our government would collect and import, by the million, hissing venomous serpents, with fiery balls and forked tongues, and turn them loose among us to bite and destroy, than to be particeps criminis to the desolation and wreck and woe caused by the license system, through its permission and connivance. For then might many make a happy exchange, since the soul would not be necessarily doomed to eternal night. My God! what can we expect as the ultimate for our nation! May a righteous Lord speed the day when this unholy alliance shall be dissolved.

It rejoices me much that many of the good and true men of my adopted State, of Arkansas, are in the forefront of this conflict, and with reliance on Him who says: "No drunkard shall enter the kingdom of heaven," are calling on their fellow-men of all faiths and orders and parties to unite in one grand, noble, heaven-born effort to close forever in our loved Arkansas the doors of these iniquitous gateways to hell.

R. N. ROSS.

Lonoke, March 3.

THE INCOMPARABLE MONSTER.

In olden days the Scandinavian worshipers of the bloody Thor, after their battles, drank their wine out of human skulls. Sometimes they mingled their wine with human blood and with fierce glee drank the horrible compound! An old Norse saga tells of one of their kings, transcending all in bloody fierceness, who selected every day a beautiful girl, thrust a dagger into her heart, caught the rushing blood in a jeweled goblet, and drank it down with insatiable greediness. You may be surprised that his barbarous contemporaries, so far from obliterating this monstrous human vampire, applauded the act, and regarded it a satisfactory proof of his being a worthy son of Thor, and a superlatively suitable monarch.

Do you think this product of Scandinavian barbarism is horrible? Let me tell you the Mammonistic American civilization (?) of today fosters and fattens and disgustingly fawns upon one of its damnable brood, compared with which this offspring of Norse superstition is an angel of light! Yes white-skinned, fine-haired Americans of the Caucasian race, boasting that they are the heirs of the ages, and "foremost in the files of time," will grovel in the dust before a monster whose beastliness, whose coarseness, whose infinitely variegated vileness vainly challenges a comparison with any thing out of hell! My God, is it possible that the American people are characterized by ignorance so dark and a depravity so deep that the Saloon Power, the vilest spawn of hell, dares to put its "miscreated front" in our way, and unblushingly ask for the votes of decent people?

Its victims are not one every day; but a hundred, two hundred! Where is the State, the county, the community, the family, from which ravenous and filthy claws have not dragged a victim?

The Norwegian girl thought she was pleasing her gods and feeding a divine element in her king; and there was an honor in being thus sacrificed to the reputed son of Thor. But the daughter, the wife, the mother, whose hearts' blood is squeezed out in the more than hydraulic press of unutterable wretchedness brought into her life by the saloon power has no such mitigation in her suffering. The Saloon Power—it murdered a young lady and two other women in two hundred yards of where you live, it went home one night, knocked a wife down, and stamped her to death and then dashed the baby's brains out against the wall! Yet you are going to vote that it may have longer life in which to debauch and kill others!

Open your insane asylums, your prison doors, your murderers' cells, your dens of infamy! See this countless army of lunatics, paupers, prostitutes and murderers, this vast

ARKANSAS METHODIST.

THURSDAY, MAR. 8, 1894.

ANNOUNCEMENTS.

GOVERNOR.

We are authorized to announce James P. Clarke, of Phillips county, as a candidate for Governor of the State of Arkansas, subject to the action of the Democratic party.

STATE TREASURER

We are authorized to announce H. C. Hinton, of Pulaski county, a candidate for the office of State Treasurer, subject to the action of the Democratic party.

We are authorized to announce that Hon. Ransom Gulley, of Izard county, is a candidate for the office of State Treasurer, subject to the action of the Democratic State Convention.

STATE LAND COMMISSIONER.

We are authorized to announce J. M. Harkey, of Pope county, a candidate for the office of State Land Commissioner, subject to the action of the Democratic party.

We are authorized to announce Hon. B. B Chism, of Logan county, a candidate for State Land Commissioner, subject to the action of the State Democratic Convention.

SUPERINTENDENT OF PUBLIC INSTRUCTION.

We are authorized to announce Junius Jordan, of Jefferson county, a candidate for the office of Superintendent of Public Instruction, subject to the action of the Democratic party.

We are authorized to announce J. J. Doyne, of Lonoke, Ark., as a candidate for State Superintendent of Public Instruction, subject to the action of the Democratic party.

CIRCUIT CLERK.

We are authorized to announce E. A. Ramsay as a candidate for the office of Circuit Clerk of Pulaski county, subject to the action of the Democratic party.

COUNTY CLERK.

We are authorized to announce I. J. Hicks as as a candidate for the office of County Clerk of Pulaski county, subject to the action of the Democratic party.

TO THE VOTERS OF PULASKI COUNTY:—I hereby announce myself as a candidate for re-election to the office of County Clerk, subject to the action of the Democratic primaries. Respectfully,

JOHN BRODIE.

CHANCERY CLERK.

We are authorized to announce Charles M. Connor as a candidate for Clerk of the Pulaski Chancery Court, subject to the action of the Democratic party.

ASSESSOR.

We are authorized to announce J. W. Colquett of Fourche township as a candidate for Assessor of Pulaski county, subject to the action of the Democratic party.

assemblage of debauched and besotted humanity! It is the natural product of the Saloon Power. But go ahead and license it! Clothe it with the decent garb of legality! Let it walk forth arm in arm with a dishonored government. But you and your God will one day have a reckoning.

GEO. W. HILL.

Greenwood, March 3.

PERSONAL AND OTHER NOTES

The portfolios of Holy Land pictures do not go from our office in Little Rock, but from the publisher of them in Philadelphia. We make the orders and they are sent from there, which will account for the short delay in receiving them.

Bro. Penn W. Arnett is now located at Gallatin, Mo., and writes that he is pleased with his new home.

Rev. D. C. Ross, P. C. of Huntsville C't, wrote Feb. 27: "Things moving up nicely on Huntsville C't. Full collections and big revivals is our motto. The claims of THE ARKANSAS METHODIST are pressed and we hope for good results on that line. That paper ought to be in every home in this land".

Last Friday p. m. we had a brotherly call from Rev. W. J. Stone, P. C. of Atkins C't. Sorry to say he appeared quite feeble.

Rev. A. Turrentine, P. C. of Okolona and Smithton gave us a helpful call last Friday, bringing cash for two renewals. He is having his eyes treated by Dr. Vinsonhaler in this city.

Writing from Galveston, Texas, Feb. 26, and enclosing $2, Rev. J. L. Massey said: "I am doing well, but I do better with THE METHODIST. I read with great interest the doings of the brethren and the movements of the Arkansas division of the army of the Lord. I often think of the brethren by name. The brethren of the Texas Conference have given me a cordial reception and a splendid hard appointment. I like it."

There was an old preacher once who told some boys of the Bible lesson he was to read in the morning. The boys, finding the place, glued together the connecting pages. The next morning he read on the bottom of one page: "When Noah was one hundred and twenty years old he took unto himself a wife, who was"—then turning the page—"140 cubits long, 40 cubits wide, built of gopher wood and covered with pitch inside and out." He was naturally puzzled at this. He read it again, verified it, and then said: "My friends, this is the first time I ever met this in the Bible, but I accept it as evidence of the assertion that we are fearfully and wonderfully made."—The Treasury.

Rev. W. A. Freeman, on his way home from a good meeting in Texas, called Friday. He has been appointed to fill the unexpired term of the County Judge of Ashley county, who died recently.

Last Friday morning we had a friendly call from Bro. Geo. L. Rector, of Nashville, Ark. We were sad to hear his mother died at night of Feb. 23, after the death of Rev. J. S. Clower in the morning of the same day. In these bereavements the sorrowing have the blessed hope of meeting their loved ones again in the heavenly home where death never enters.

Our old friend, Bro. H. L. Dodge, for several years prior to 1890 foreman in THE METHODIST composing room, gave us a brief call last Friday. He would like to get a position as foreman and typesetter in a good country office.

Bishop C. B. Galloway passed through Nashville last week, and spent a couple of days with friends in this city. He was en route to New England, where he had engagements to preach at Wellesley College, lecture before the students of Boston University, and make a speech to the New Haven Methodist preachers. We risk nothing in predicting that he will instruct and delight all his auditors. —Nashville Advocate.

Rev. W. H. Evans, of Soulesbury, Tenn., wrote March 1: "I have just closed a revival service for the Rev. J. C. Denton, P. C. at Baldwin, Ill. There were 125 converts, and 112 joined the Baptist, Presbyterian and Methodist Churches."

After our last issue had gone to press our office was favored with brotherly calls from Revs. R. H. Poynter and S. H. Renfro.

Brother Pastor, let us have the privilege and pleasure of putting your name in our Honor Roll for March—will you?

More than a few preachers calling at different times at our office have said, "Bro. Bennett, you ought to have an assistant editor to do part of your work". Of one we asked 'where is the money to pay the assistant?' and then we felt like saying, 'if each of all the preachers had done no more for THE METHODIST than you have done, there would be no need of an an assistant or editor either, for we would have no Conference paper.'

Referring to his last communication in this paper, Rev. B. Williams, of Eureka Springs, says: "You make me say 244 preachers, when it should have been 2 x 4 preachers". This error was marked by the proof reader but overlooked by the printer.

We have felt truly sad over the long and serious illness of Bro. Albert Reynolds, son of Rev. T. J. Reynolds, who says in a private letter: "Our first protracted affliction, our dear boy the subject, is already 'working out for us a far more exceeding weight of glory.' He has steadily declined from the first, though sometimes we were made to hope that he was better. Yet a whisper seems to say 'this sickness is not unto death'; whether this be true or not only infinite wisdom knows. Of one thing we are assured, 'Beloved, it is well.'"

Rev. B. C. Matthews, P. C. of Bentonville station, wrote Feb. 28, "our meeting still goes on with increased interest."

Rev. T. E. Doran, P. C. of Jasper mission, writes: "In my last field note it appears that I received $840. The facts are that the setwards assessed the work $140 for support of P. C. and for P. E. $20—total $160—and at 1st Quarterly Conference paid one-fourth of assessment, $40".

A sister who does not want her name published sent us $1.00 for the Helping Fund to send THE METHODIST to poor widows and other deserving persons.

Bros. R. H. M. Mills, of Pine Bluff, and Thos. H. Wheat, of Reofield, made us pleasant and helpful calls Saturday.

Bro. W. S. Watson, of Kirby, White county, called Friday. He will move to Texas soon. We regret to lose our good citizens. We wish him success wherever he locates.

Sending two new subscribers, Rev. I. B. Manly, P. C. of De View C't, wrote March 5: "We have an interesting Sunday-school here, good prayer meeting and a class of noble young people that render their Church efficient service. The revival spirit is working all over my charge".

Sending cash for one renewal with the name of one new subscriber, Rev. W. C. Watson, P. C. of England C't, wrote March 2: "I hope to send more names in a few days. Am moving along very well with my work. I have a monthly appointment to preach to the convicts, who are working on a large farm near here".

Major Samuel M. McGehee, special agent of the General Land Office, with headquarters at Los Angeles, has been in attendance during the past week on the "Trans-Mississippi Congress." Major McGehee's permanent home is Pine Bluff, Ark. He has been for years one of the most eminent laymen in our Church in that great commonwealth. He is now identified with Trinity Church in Los Angeles. We are indebted to him for a visit to our office.—Pacific Methodist.

Rev. W. M. Taylor, P. C. of Chester mission, wrote March 4: "Wife is very sick. I have been confined at home for three weeks with her. Pray for us". Our readers will join us in the prayerful wish for Sister Taylor's early recovery.

Rev. E. G. Kilgore wrote from Memphis, March 5: "I have just reached home from Commerce, Mo., where one of the most successful meetings I have ever witnessed closed Friday night. Men of all classes and ages were powerfully saved. Fifty-two had united with our Church. I go to Batesville to help Bro. Hawley this week".

Rev. H. H. Watson, P. E. of this District, informs us the District Sunday School Conference will open at Mt. Tabor near Cabot on Thursday, April 26, and continue over Sunday following. Further notice will be given in due time.

Johnson's Chapel on the Hickory Plain C't will be dedicated on Sunday, April 18, by Rev. H. H. Watson, P. E. He says four other new churches will be dedicated on his second round of Quarterly meetings.

Rev. Geo. W. Hill, P. E. of Fort Smith District, wrote March 3 he was "just beginning to get in working trim", having been sick since Feb. 19. We are forced to hold over his reply to Bro. Greathouse.

At Stephens we met Rev. J. R. Cason, P. E., just in from a Quarterly meeting, with cheering report of progress and prospects in the Camden District, especially at Camden where the citizens had subscribed $11,000 towards a $15,000 church for the Methodists. Bro. Cason's reply to Bro. Moore came Tuesday, too late for this issue.

We are compelled to hold over several communications, which will appear next week.

Brother, have you simply *neglected* to pay for your arrears or renewal to this paper! We *need* the money.

WANTED—A principal for the Harrison District High School. For particulars address Dr. J. H. Simpson, Sec. Board Trustees, Mountain Home, Ark.

Brother Pastor, please use the sample copies we send you to the best advantage for this paper.

HON. B. B. CHISM.

On this page we publish the announcement of Hon. Ben. B. Chism, of Logan county, as a candidate for the office of State Land Commissioner. He is an affable gentleman of polished manners—honest, sober and competent—and if he be chosen to fill the office, its duties will be faithfully and well performed. In his public service in the General Assembly and four years as Secretary of State he made a creditable record, and became quite popular in his very extensive acquaintance with the public men of our State.

SAM JONES AT RUSSELLVILLE!

Rev. Sam P. Jones, the evangelist-orator, will lecture in the Opera House at Russellville, March 17. Between Conway and Ozark inclusive rail-road tickets for the round trip will be sold at one fare, good on regular trains three days from sale. For tickets to the lecture or other information address B. J. Strickland, Manager, Russellville, Ark.

It is probable no man on the American continent is fully equal to Sam. Jones in drawing and holding multitudes of hearers. His lectures are unique in combining the elements of sermon, prohibition speech and humorous harangue. Many who have never heard him will have the privilege of hearing him at Russellville, March 17.

Have You Catarrah?

There is one remedy you can try without danger of humbug. Send to H. G. Colman, Chemist, Kalamazoo, Mich., for a trial package of his catarrh cure. His only mode of advertising is by giving it away. Postage 4 cents. Judge for yourself. Mention this paper.

MARRIED.

Feb. 18, '94, at the residence of the bride's father, Mr. Wyley B. Presley and Miss Amanda Porter, Rev. D. C. Ross officiating.

At Mr. Benton Rowden's, Feb. 25, 1894, Mr. David C. Campbell and Miss Rosa C. Bowden, all of Rush, Marion Co., Ark., Rev. J. S. Hackler officiating.

Dec. 27, 1893, at the residence of the bride's father, Dr. W. F. Blakemore in Greenwood, Ark., by Rev. Geo. W. Hill, Miss Ora Blakemore and Mr. W. W. Powell of Washington, D. C.

Feb. 25, 1894, at the residence of the bride's father, by Rev. J. M. Talkington, Prof. Arthur Blankenship, of Rose Bud, and Miss Minnie B. Casteel, of Centre Hill, all of White Co., Ark.

March 4, 1894, at the residence of the bride's father, Mr. S. S. Branson, by Rev. J. B. Winsett, Mr. Chas. A. Edwards and Mrs. Jennie Carroll, both of Sebastian Co., Ark.

Feb. 11, 1894, at the residence of the bride's mother near Bentonville, Ark., by Rev. P. B. Hopkins, Mr. Henry Hogan, of Bentonville, and Miss Emma Weatherly.

Feb. 25, 1894, at Pleasant Hill Church, by Rev. P. B. Hopkins, Mr. Mack Edwards and Miss Martha Jones, all of Hoover, Ark.

I Believe in Hood's Inherited Scrofula Cured

Read the Statement of a Popular Teacher

Mr. Geo. A. Zirkle
Mt. Horeb, Tenn.

The statements in the testimonial below are familiar facts to the immediate friends of Mr. Geo. A. Zirkle, school teacher, of Mt. Horeb, Tenn., very well known throughout the county, where he was born and has always lived. Read it. "C. I. Hood & Co., Lowell, Mass.:

"Dear Sirs:—I believe in Hood's Sarsaparilla. I will tell you why. I have suffered from inherited scrofula from child hood. When 37 years of age, my eyes became strangely affected. I could not read after sunset, and when I would close my eyes, I could not open them; but on whichever side I lay, on that side I could open my eye. This condition continued about two years, and was succeeded by

An Intolerable Itching

all over my body and limbs. I had to have my little boys take shoe brushes and scratch me. It was dreadful. It continued a month and was followed immediately by a tumor in the right side of my neck, as large as a small egg. I at once commenced taking physicians' prescriptions and continued till I lost hope. In the mean time the tumor changed its place to the immediate front of my neck, suppurated and was followed by others, till six had formed and broken.

"Finally, three years ago, another large tumor seated itself on the point of my collar bone and in six months another half way back on the bone. Both of them soon began to discharge and continued to do so till about seven months ago. I tried everything, including prescriptions. I was often so weak that

I Could Scarcely Walk

and my mind was so confused that I could scarcely attend to my business (school teaching). I was utterly discouraged. And now my story draws to a close. I began the use of

Hood's Sarsaparilla Cures

Hood's Sarsaparilla a little less than a year ago, and took five bottles. When I began I had no faith in it. In less than three months both the sores on my shoulder were healed; I was cured of a troublesome catarrh; and scrofulous habit has steadily grown less apparent. I weigh more than I ever did in my life, and am

In the Best of Health,

considering my constitution. Do you wonder that I believe in Hood's Sarsaparilla? I can do no less than recommend it everywhere and every way." GEO. A. ZIRKLE, Mt. Horeb, Tenn.

Hood's Pills cure liver ills, constipation, biliousness, jaundice, sick headache, indigestion.

MAGNOLIA—STEPHENS.

A busy and trying yet pleasant trip to these towns occupied our time from last Friday p. m. to 10 a. m. Tuesday. Reaching Magnolia at 10 a. m. Saturday, we felt the pleasing touch of Spring life in the bright sunshine, song of mocking bird, blooming flowers, cordial welcome of our pastor, Rev. O. E. Goddard, and cheerful greeting of thrifty citizens, who have made the beautiful capital of Columbia county noted for its cultured society and business enterprise. From 11 to 4:30 p. m.—except while feasting on an excellent dinner at the parsonage—we were successfully guided and aided by Bro. Goddard in putting this paper into nineteen additional homes, getting many renewals and about $50 in cash. Saturday night and twice on Sabbath in our elegant new church we had the pleasure of preaching to intelligent and appreciative audiences and of hearing delightful music led by the largest and perhaps best choir we have heard in this State. We made a 15-minute talk to our large and interesting Sunday-school, which under the long zealous and wise superintendence of Dr. John Goode has reached an enrollment of 200 pupils, who are faithfully taught by Christian men and women. At 4 p. m. we attended the meeting of the Epworth League, about 100 persons being present, and the exercises both entertaining and edifying. Mrs. O. E. Goddard and Mrs. S. O. Couch read original and very interesting essays on the lesson topic, which was briefly discussed by speakers previously selected. Hon. R. M. Wallace, a polished and eloquent gentleman, was president of the League.

Bro. Goddard has been faithful and efficient in his pastorate at Magnolia and has steadily grown in the esteem of its citizens, who properly regard him as a young minister of very great promise, having with his piety, zeal and learning that uncommon thing, a common sense in large measure. To him we are indebted for brotherly and very helpful service, and to Mrs. M. Sharman for most pleasant entertainment in her well-appointed home. Leaving Magnolia at 6:30 Monday morning, we went down to Waldo to spend an hour with Bros. Hill, McClures, Dr. Weaver, Dr. Clark and others, before taking the north-bound train for

STEPHENS.

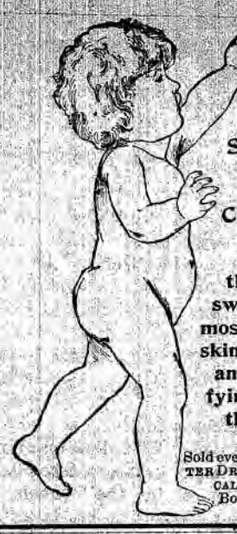
This is a town of charming society, good business and very commendable enterprise, specially noticeable in the Stephens A. Bemis Institute—a two-story brick building, having a large hall and five rooms, and costing about $5,000—in which there is now a flourishing school taught by Prof. C. F. Walker, Principal, and three other teachers. We intended to visit the Institute during school hours but the rain storm prevented, as it did also many calls we expected to make. In the very short time before the rain with the valuable assistance of our popular pastor, Rev. J. A. Sage, we did good work for this paper and would have done more, if there had been preaching at night as previously announced.

Bro. Sage is now in the fourth year of his successful pastorate at Stephens, and is greatly beloved as a consecrated, faithful pastor and able preacher. We had a choice dinner and more than an hour in the parsonage, encumbered by a debt of $300, which it is believed will be paid by a lecture from Rev. Sam. P. Jones in April—contract already made but exact date not yet fixed. As on a former occasion we enjoyed the cheerful hospitality of Bro. Blake, and at 9:40 p. m. started homeward while the rain was falling and we felt much fatigue from labor and pain from walking in getting nearly thirty new subscribers, many renewals and $83.65 for THE ARKANSAS METHODIST—to which we have given unremitting thought and toil for more than six years in the prayerful hope of making it render to the Church the best and lagest possible service.

FEBRUARY HONOR ROLL.

In the list below we aim to give the names of all our traveling preachers, who sent us any new subscribers or cash collected for THE ARKANSAS METHODIST during last month. Thanking them sincerely for their needed and helpful service, we hope to publish their names again with many others in our Honor Roll for March. Brethren, help now and help vigorously to secure the desired improvement in our Conference paper.

W P Haynes, J F Jernigan, G W Rice, Thos Whitaker, W J Stone, R J Raiford, D J Weems, Ch L Adams, H M Cryer, A C Graham, Jno F Taylor, B F Scott, N E Gardner, J W Berry, Jno Eidson, E N Bickley, Geo E Parsons, G W O Davis, Jno H Gold, B A White, A E Holloway, J W Deshazo, R L Broach, S L Cochran, T A Bowen, W W Christie, A J Blakemore, G W Damon, T H Ware, P B Hopkins, J J Colson, W W Nelson, J B McDonald, S H Renfro, J M Williams, J A Peebles, B W Aston, C D McSwain, J D Rutledge, S F Brown, J M Robinson, R T Riley, J M G Douglas, J D Sibert, B C Mathews, W M Taylor, J A Cummings, H L Bugg, G W Logan, J R Moore, H B Scruggs, T D Scott, O E Goddard, J R Maxwell, J B Stevenson, J C Rhodes, E Garrett, A Marston, T J Reynolds, A M Robertson, A M R Branson, W E Hall, E F Wilson, J L Johnston, S C Dean, J M Hawley, J R Sanders, R L Wozencraft, J W Vantease, W P Hamilton, W C Watson, F P Doak, A C Graham, W W Hendrix, J J Douglas, Z W Lindsey, J W Griffin, I B Manley, T M Jackson, J L Hays, A Turrentine, P Merrell, W F Evans, J S Brooke, L L Seawell, R W McKay, T A Graham, J M McAnally, L M Powell, E M Davis, J H Riggin, R G Rowland, W B Johnsey, L B Hawley, R H Poynter, V V Harlan and J. W F. Scott.



For Baby's Skin Scalp and Hair use CUTICURA SOAP the purest sweetest and most effective skin purifying and beautifying soap in the world

Sold everywhere. POTTER DRUG AND CHEMICAL CORP., Props., Boston.

RESPONSES.

The following amounts have been received on the appeal for help for Rev. Alex. Mathes since last report: Mrs. J. W. Patton, $1; C. A. Rogers, $1; W. C. Mallard, $2; Mrs. E. A. Blocker, $1; S. N. Price, 10 cts.; T. J. Holland, 25 cts.; Rev. B. C. Matthews $5. We have bought a little home for Bro. Mathes near Elm Springs and made one payment on it. He is now in his own house, but we must have money from some source to meet the other payments. Will the members and friends of Christianity respond at once and help pay the debt? We are needing some help badly. Please assist. We appreciate highly the amounts received. Acknowledgements will be made in THE ARKANSAS METHODIST. Send money to the undersigned.

P. B. HOPKINS.

Elm Springs, Ark.

TRUE AS GOSPEL.

By an Eminent Minister.

Letter addressed to the Rev. Dr. B. W. Bussey, Baptist Minister, New Orleans, by the eminent Rev Dr. Hall, Baptist Minister, of Mississippi, and by Dr. Bussey handed to the New Orleans City Item for publication:

Hattiesburg, Miss., Oct. 22, 1892.

Rev. Dr. B. W. BUSSEY, New Orleans:

Dear Brother:—The enclosed circulars contain information which may be as thoroughly *relied upon as any facts ever established by human testimony.* I have known of the Stafford Mineral Springs, near Vossburg, Miss., ever since they were discovered, having been for *eight years the pastor of a church* in their immediate vicinity.

I am *personally* and *intimately acquainted* with parties who are today, through the *use* of this water, the subjects of the most *remarkable cures* ever effected by any *remedy* on *earth.* You can, and I trust you will, with perfect assurance, recommend its use to any of your people who may be *suffering* from the *diseases* mentioned in *these circulars,* viz.: *Bright's Disease, Diabetes, Calculi,* Bladder Troubles, Dyspepsia, Insomnia, Rheumatism, Malaria, etc. By doing so you will confer on them the greatest boon which it is possible to bestow of a temporal character on afflicted humanity, *information, which, if heeded,* will lead to the *restoration of health,* which is the greatest of all *earthly blessings,* and without which all *else is worthless.*

With best wishes, I am, yours fratly,

L. E. HALL,
Pastor First Baptist Church,
Hattiesburg, Miss.

Our free pamphlets will convince the most skeptical. Druggists will supply you.

☞ Beware of imitations.

Stafford Mineral Springs and Hotel Co., Limited.

92 Camp St., NEW ORLEANS.

AGENTS WANTED: We want one honest and earnest working agent in every township to sell our Guaranteed Herb Remedies. No money or experience required. Liberal commissions to right parties. Our agents are making big money during their leisure hours. You can do the same. Write at once for full particulars.

The Dr. Starr Herb Remedy Co.,
294 East 43rd St., Chicago, Ill.

WARNING ORDER.

In Pulaski Chancery Court, Pulaski County, Arkansas.

L. L. Grimm, Plaintiff, vs. E. E. Grimm, Defendant.

The defendant E. E. Grimm is warned to appear in this court within thirty days, and answer the complaint of the plaintiff, L. L. Grimm. I. J. HICKS, Clerk.

Feb. 24, 1894.

Sanders & Cockrill, Sols. for Plaintiff.

J. H. Carmichael, Atty. ad litem for non-resident defendant.

ONE HUNDRED DOLLAR SCHOLARSHIP

In the Arkadelphia Methodist College to the person securing the greatest number of subscribers for the METHODIST COLLEGE MAGAZINE, before Aug. 20, 1894. Twenty per cent commission to those who fail to secure the scholarship. Are you interested? If so, write for further information to the Business Manager of the Methodist College Magazine, Arkadelphia, Ark.

TEACHERS WANTED to fill paying positions in Arkansas and the Southwest. Register NOW. Address SOUTHERN TEACHERS' BUREAU, Monticello, Ark.

☞ Now is the time to order Sunday-school supplies. Don't wait too long.

Dr. Price's Cream Baking Powder
World's Fair Highest Medal and Diploma.

Rose Tobacco Cure

A CHEAP QUICK, PLEASANT and ABSOLUTE CURE for the Tobacco Habit in all forms. Ask your druggist or write to ROSE DRUG CO., 21st St., Birmingham, Ala.

A Powerful Flesh Maker.

A process that kills the taste of cod-liver oil has done good service—but the process that both kills the taste and effects partial digestion has done much more.

Scott's Emulsion

stands alone in the field of fat-foods. It is easy of assimilation because partly digested before taken. *Scott's Emulsion checks Consumption and all other wasting diseases.*

Prepared by Scott & Bowne, Chemists, New York. Sold by druggists everywhere.

A TOUR OF PALESTINE.

The Holy Land Seen While Sitting At Our Firesides.

For the first time in history have the sacred cities and scenes where Jesus walked been secured by the camera in perfect accuracy and sufficient amplitude. Large, clear, artistic photographs of matter of general interest in Palestine have been made. The sun cannot deceive; hence they are exact reproductions. There are seven portfolios, each containing sixteen views, making 112.

FIVE HUNDRED DOLLARS.

It is, in fact a METHODIST party (our patrons) making a journey through Judea, without the expense of five hundred dollars and the fatigue of so long a trip.

FIFTY DOLLARS.

Each sheet is 10x12 1-2 inches, of heavy ivory, enameled paper. Each picture is an exact copy of the photograph, for it is sun engraved. If this volume of 112 views were sold at the price of photographs, the cost would be fifty-odd dollars for the set. Our patrons get the Portfolios, free of postage, for a few cents.

FOR THE CHIDDREN.

This work thus becomes the greatest family educator, the indispensable companion of the Christian home, fixing the attention of the children while the parent makes known the Bible facts.

THE HOLY LAND SEEN.

In a word, Palestine is before you with the exact scenes of the great events of the Holy Scriptures: the Tomb of Abraham, the Well of Jacob, Sinai, the Dead Sea, Tombs of David and Absolom, Pools of Solomon, Schechem, the Battle fields of Israel, many views of Jerusalem—its Walls, Gates, Streets, Mosques, Churches, People, Sacred Spots and the many hallowed places inside the Walls—Gethsemane, Golgotha, Mt. of Olives, Pool of Siloam, Jericho and Jordan. A Perfect Picture of the Land of the Chosen People.

Who can get this fascinating panorama?

Every subscriber to THE METHODIST.

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THE FAMILY.

IMPORTANCE OF WATCHING.

A few days ago en route to one of my appointments, I had to cross a large "flat" through which the road was impassable. In trying to ride along through the woods to the right and yet keep in sight of the road, I grew careless about keeping an eye upon the road, and in surrounding fallen timbers lying along the way and thinking about other things, little by little I wandered farther and farther away from the road until we found ourselves lost away out in the swamp among a mass of fallen timber. I found it much harder to find my way back to the road, than it was to get away from it.

This thought occurred to us; Christians so often grow careless about a duty, engage in an idle conversation, commit a little sin here and another somewhere else, fail to meditate upon God's Word, and little by little they drift farther and farther away, until alas! they find themselves lost from God and the Church in the horrible swamp of sin—and find it much harder to get back upon the highway to God than before. Our Lord has commanded us to "watch". Let us do so, lest we lose our way and be lost.

W. C. WATSON.

England, Feb. 24.

GOD ANSWERS PRAYER.

An aged man on entering my office one day said, "God answers prayer. I wish to tell you how I know it, that you may tell it when I am gone." He was a man of sterling integrity, pure Christian character, and a physician of long experience and great usefulness. I will give you his story, as nearly as possible, in his own words.

"In the early part of this century I was a child of about seven years, one of six children of a widowed mother, living in what was then the frontier of the State of Ohio. My mother was struggling to keep us children (all small) clothed and fed. It was in the fall of the year. We lived in a small house which was enclosed with a low rail-fence. One morning while my mother was getting our breakfast ready I noticed an unusual shadow upon her face, as if she was in trouble. She moved about silently, and once I thought I saw her brush a tear from her face.

"When the scanty meal was placed on the table she bade us 'come and eat,' and putting on her bonnet she left the house. My child heart was too much taken up with mother's trouble to enjoy the meal. I could not eat. So I quietly withdrew from the table and followed to see where mother had gone. Crossing over the little yard fence, she went down into a small field near by, and under a tree which stood near she kneeled down and began to talk to God. I crept near and listened. She talked to God as she would have talked to a friend, and told Him in outright simplicity what was her trouble. She told Him she had just cooked the last of her provisions and her children would soon be hungry; that she had neither meat nor meal; that the Winter was nigh and her children were without shoes. She told him all right out of her heart. Having done this she returned to the house and seemed a bit more cheerful, as if a burden had been lifted from her heart.

"My childish curiosity was excited. I was anxious to see what God would do. I believed He would help my mother, but I wondered how? I lingered about and did not go out with the other children to play. The morning wore on, and toward noon a neighbor drove up in a wagon (the nearest neighbor was four miles away), and coming in he inquired after the family, and then said, 'Sister L—, I have just been to mill (a distance of twenty miles), and felt afraid you were not supplied with meal, and so I have brought you a sack;' and bringing it in on his shoulder, he untied the great sack and poured its contents into the empty meal-barrel. I thought, 'well, there is the meal, but what about the meat and shoes?' The kind neighbor went his way and the day passed until the middle of the afternoon; meantime I was thinking and wondering if the meat and shoes would come.

"About this time another neighbor came. He had not been long seated before he said to my mother, 'Sister L—, I have just killed my hogs, and I have brought you some meat.' And with this he went out and brought in half a hog. And as he laid it down I said to myself, 'There is the meal and there is the meat, but what of the shoes?'

"He sat and chatted for a time, but before leaving he said, 'Sister L—, how are the children off for Winter shoes?' Of course she had to tell him the truth. Then said he, 'I am glad I asked, for I have a nice lot of hides in tan which will soon be finished. I will take the measures and have them some shoes made.' Whereupon each of us was made to stand and place a foot out in front, and press it firmly on the puncheon floor, while he marked at heel and toe to get the precise length of the foot. These measures were taken on as many little slips of paper, and when all were measured, placing the slips in his pocket, he said, 'I will have their shoes ready before the severe cold weather comes on.'

"Here I saw the meal, the meat and the shoes, all that mother had asked of God that morning, all provided and arranged for, and still the sun was not yet gone down."

Then said the old man, as the glad tears brightened and moistened his eyes, "I have gone for seventy years in the strength of that meal and that meat; and those shoes have not waxed old on the feet of my faith during all the long journey of my life. Brother, tell it when I am gone, God Answers Prayer."—Rev. Dr. H. C. Morrison in Southern Advocate.

AIM AT YOURSELF.

It is well at times to separate ourselves and, with Bible in hand, propound pointed questions to our own hearts.

Am I really the Lord's? Have I present assurance of acceptance with him? If so, "the Spirit itself beareth witness with my spirit that I am his."

Have I forsaken all for him? Have I no intervening idols or hindrances? "There is no man that hath left houses, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come, life everlasting."

But what about my affections? Are they centered in self, in the world, or in Christ? "Set your affections on things above." "Where our treasure is, there will your heart be also."

Am I neglectful of the means of grace? Do I hesitate to bear the cross? Are religious duties irksome? "Whosoever doth not bear his cross, and come after me, can not be my disciple."

Do I forget to pray? Is communion with God less sweet than when I first believed? The command is, "Pray without ceasing." Do I obey it?

Do I study my Bible? Do I search the Scripture? Am I in earnest while I read the Word, seeking food for my soul? The true Christian's "delight is in the law of the Lord; and in his law doth he meditate day and night."

Do I praise as well as pray? Is it my heart or my lips that exults? Am I thankful for everything? And do I "in everything give thanks," knowing that this is the will of God concerning me?

Are my thoughts pure? Is my imagination cleansed? Am I humble, meek, gentle, forbearing, forgiving? Is my heart full of love? Is my faith active and strong? Do I bear any fruit? Have I ever won a single soul to Christ? Am I laboring for this? Are my associates all Christians? Am I true to their souls? Do I sacrifice anything for God and humanity? If Christ should now appear before me would he call me his own, and would I feel at home in his society? Can I really say, I hope so? "He that hath this hope in him purifieth himself even as he is pure."—Michigan Advocate.

THE CHILDREN FOR CHRIST.

O, let us not hinder, but help, our children to come to Jesus! For child-religion may be hindered. The words of Jesus suggest the thought. The child is weaker than the older disciple, is under his influence, can be kept back by him. God has given the making of the children into the hands of their elders. And the natural religiousness of the child, his simple faith and sense of love and duty to Jesus, may be terribly checked by the example and conduct of those around him. And so Jesus says, "Forbid them not." The word means (as it is elsewhere translated) hinder them not. The religion of the child is feeble, and can so easily be hindered. Christian parents are appointed as guardians, to watch and foster its growth. All growth comes from within, and depends upon a healthy life. But young and feeble growth needs to be preserved from danger without, and to have provided for it the sustenance it demands.

Often parents have been bitterly disappointed in their children; when young they could feel so deeply and speak so beautifully; but they had not lived long before all was lost. It was probably because parents trusted to what was a blessed, still only a feeble, beginning. They did not watch over the evil influences which the young plant could not yet resist. They allowed the spirit of the world in their own religious life or their friends; they allowed company or pleasure and the enjoyment of the world to choke the good seed; or they failed to supply the needful nourishment. There was not, as the child grew up, any more the personal speaking of this blessed Jesus, the helping of faith and obedience by the fellowship and example of a warm, living Christianity—a living love to Jesus. The child's religion disappeared because the parents hindered it in coming to Jesus.

How different the result is when this coming to Jesus is, in a right spirit, fostered and encouraged, not only in the little ones, but in the growing boy and girl through the years that lead to maturity. We need to be kept from right-hand as well as left-hand errors. On the one side, we must beware of despising a child's religious impressions as of little value. Like all beginnings of life and growth, they may be feeble and easily lost; they are still of infinite value as the preparation for that which abideth forever. We must, on the other side, be kept from over-estimating or trusting in it. We must remember that the tender plant needs unceasing watching, and that only in the congenial atmosphere of a home holy to the Lord, and wholly dedicated to His service, can we count on its ripening fruit to eternal life.—Andrew Murray.

Consumption Cured.

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

Our Young Folks

I DON'T CARE.

Girls and boys, I wish to tell you
Of a foe you entertain.
I have seen you with him often,
And the fact has caused me pain;
For he only seeks the ruin
Of your lives so young and fair—
He's a foe, cool, sly and cunning,
And his name is "I don't care."

Have you ever thought, dear children,
That "I don't care" is a thief,
Taking from you time and order,
Candor, friends and all save grief?
Don't you notice the bold falsehoods
That he daily tells to you,
And that makes you say, "I don't care,"
When at heart you really do?

He at first will only cause you
To forget yourselves and dare
To answer parents, friends and strangers
With the rude words, "I don't care."
But be warned! He'll plant within you
The true spirit of his name;
Then he'll disappear like magic,
Leaving you to bear the shame.

Break the habit, children, break it:
Do not use the common phrase;
Smaller things than this have started
Many a life in reckless ways.
Guard your words, your thoughts, your actions;
To yourselves be true and dare
Not let the good of life slip by you
With a reckless "I don't care."

—The Little Christian.

THE BUTTONS ON THE BACK OF A COAT.

An American missionary was once laboring, with much learned argument, to convert a chinaman, but found himself nonplussed when the listener retorted: "You are a profound scholar; you know everything. Tell me, then, why you wear those two superfluous buttons on the back of your coat."

Whether the Chinaman received a satisfactory answer to his query or not will probably never be known; but one thing is certain, it set investigation to work, and it has since been ascertained that the two buttons are the survival of a semi-barbaric custom, and that they were originally sewed on to hold up a belt at the time when every gentleman wore a sword.—St. Louis Republic.

LEARNING AND OBSERVATION.

The professor, who had for a long time been pawing over the corn in the farmer's corn-bin for some purpose known only to himself, at last came up excitedly to the place where the farmer was milking.

"Mr. Grassey," said he, "I've discovered a remarkable thing—a very remarkable thing!"

"I want 'o know!" said the farmer, the surge of milk in his full pail ceasing for an instant. "In the corn-bin, tew!"

"Yes, sir, a remarkable thing. There isn't an ear of corn in your bin that has an odd number of rows of kernels on it!"

"Sho!" answered the farmer. "You don't tell me!" The pour of milk started in again, louder than ever.

"It's a fact."

"Wal, now't you mention it, I can tell you a remarkable fact. You may take the exact number of married people in every state in the Union and compare 'em, and there won't be an odd number in that lot of statistics."

"Ha!" said the professor, contemptuously; "there nothing very remarkable about that. Married people usually come in pairs, don't they?"

"Dew tell!" said the farmer. "An' so do rows of kernels on ears of corn. Guess you wa'n't fetched up on a farm, professor."—Youth's Companion.

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BE CHEERFUL.

Don't sit in a corner and mope because things are not going just as you would like. A disagreeable face will not alter a disagreeable fact. Try to extract some grain of comfort out of your adversities. Never despair. Under whatever circumstances, be cheerful and hope on. There is nothing so philosophical as a smile. A merry heart is the height of wisdom.

The greater part of our griefs will disappear when viewed through the lenses of cheerfulness. Let the dark past sink out of sight. Look toward the sunrise. Shout with merriment as if you saw the dawn kissing the hills. Fill your soul with the visions of morning and the song of the lark. Then all will become suffused with daylight—all the gloomy places will pulse with sunshine, the clammy rocks will glisten with dew.

Would you like to know the key to unlock the doorway to a happy life? It is cheerfulness.—Youth's Journal.

HINDOO FABLE OF THE OWL AND HIS SCHOOL.

An owl named Old Wisdom kept a school. Everybody went to him to take lessons. After some time he wished to know what progress they had made in their studies so he gave them a number of questions to answer. The first question was: "Why does the moon shine in the sky?"

The nightingale said: "That I may sing all night in her pleasant light."

The lilies said: "That we may open our petals and enjoy her refreshing beams."

The hare said: "That there may be enough of dew in the morning for me to lap."

The dog said: "That I may find the thieves that prowl around the house."

The glowworm said: "That she may throw me in the shade, for she envies my light."

The fox said: "That I may see my way to the poultry yard."

"Enough!" said Old Wisdom. "There is but one moon that shines in the sky, yet each brings her to serve his own purpose. *Self reigns supreme.*"—Little Workers.

HAVE YOU GOT PILES

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The children of our parent readers will be especially delighted to see the 112 large and attractive photographs of the Holy Land, offered in this issue.

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Cheatham's Chill Tonic is now on the market. Try it and be convinced that it is the only real pleasant and effective medicine known that will in every case cure the chills and fever. It contains no quinine or poisons and is sold under our familiar motto, "No cure no pay." Put up in both tasteless and bitter styles.

We claim some things for Cheatham's Chill Tonic, but not everything. It will not cure softening of the brain or ingrowing nails, but it will cure chills—cold chills. Guaranteed. Put up in both tasteless and bitter styles.

When afflicted with any of the miserable skin diseases, which make life a burden, try Hunt's Cure. It is guaranteed. If it does you no good it will cost you nothing.

Do you want a first-class sewing machine at moderate price? If so, buy our METHODIST machine, and we believe you will be fully satisfied. Read the adv. in this issue.

If the Baby is Cutting Teeth,

Mrs. Winslow's Soothing Syrup has been used for over Fifty Years by Millions of Mothers for their Children while Teething, with Perfect Success. It soothes the child, softens the gums, allays all pain; cures wind colic, and is the best remedy for diarrhœa. Sold by druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle.

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PASTOR'S BOOK. PRICE 50 CTS.

L. Blaylock, Dallas, Texas:—The Pastor's Book has come to hand, and I find it goes beyond my expectation. I would not be without it. I will be glad to represent you for the book in our Virginia Conference, if agreeable to you, because it is such a blessing I want all to have it.—Leroy Lee Banks, Shanghai, Va.

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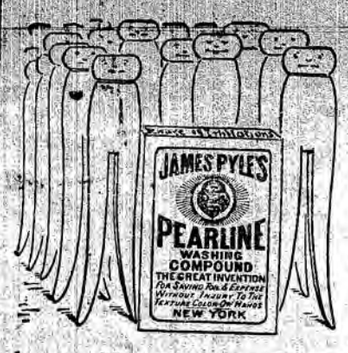

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ARKANSAS METHODIST
THURSDAY, MAR. 8, 1894.

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A Bad Cold,

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Ayer's Cherry Pectoral

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Prompt to act, sure to cure

OBITUARIES.

BUNDY.

Sister Adeline E. Bundy departed this life at her home, near Fay, Hempstead county, on 27th day of December 1893. She was sick during her last illness only a few days. She was born 9th day of September 1829 in Sumner county, Tennessee and moved to Hempstead county, Arkansas in 1849 with her parents, Edward and Sarah Crews. She was married three times: to W. P. King in 1851; to Robt. Tucker in 1858 and to Andrew J. Bundy in 1859. She was a widow at her death. She leaves two sons, Thomas J. and Andrew E. Bundy, both of whom are living near Fay, Hempstead county. She joined the M. E. Church, South, in 1850 at Forest Hill Church, then in Hempstead, now in Nevada county, and from that time until death, she led a true religious life. She was beloved by all who knew her. She was a true Christian, devoted wife and loving mother. A FRIEND.

HARRIS.

Died in Melbourne, of pneumonia, Saturday night, Feb. 3, '94, Mrs. Lucretia Harris, age 66 yrs. She was born in what is now Izard Co., Ark., Nov. 17, 1828. You may look back and imagine the different scenes in her life, from the days when Indians roamed these hills hunting or fighting, until now, when every neighborhood has its own school and church house. Since early youth she has been a humble, faithful Christian, growing stronger in faith as the years went by. By precept and example she taught her children and grandchildren the way to life eternal. When the chilly waves rose over her frail form, they had faith to see her received by her husband and children who were waiting on the other shore. By faith, Henry, who has been for forty-four years always near his mother, will one day go to his mother, where there are no more partings; by faith Lotta will go home to mamma, and not leave her little ones behind; by faith Drew will be received again to his mother's arms; and by the strong faith Minnie has, in that house of many mansions, she will live and learn, with grandmammy, of the everlasting goodness and mercy of God. We thank our heavenly Father for such a Christian example as Aunt Lucretia's life has been to us. The Methodist Church has lost a consistent member, but we all hope to meet her again. We know our loss is her gain. Her home will be lonely without her, but God's ways are best. M. T. HOOPER.

BARNETT.

Sister Eliza Barnett, mother of Bro. Henry Barnett, was born in England July 5, 1815; died at her son Henry's four miles west of Dardanelle in Yell Co., Ark., Jan. 25, 1894, aged 78 yrs, 6 mon. and 20 days. She came to America with her husband, John Barnett, in 1866; settled in Ohio. Here she lost her husband. She came to Arkansas in 1883 and lived with her son Henry until her death. She was buried at Oak Grove cemetery, the funeral services were conducted by the writer at the Oak Grove Church in the presence of a large congregation of sorrowing friends. Sister Barnett professed religion at about the age of thirty and joined the Methodist Church, in which she lived a consistent Christian life until death. She was loved by all who knew her; those that knew her best loved her most. The young loved her companionship as well as the old. She left behind to mourn her departure, one son and one daughter, out of a family of ten. The best of all they mourn not as those who have no hope. Soon there will be a reunion in heaven, where there will be no more suffering, no more pain nor separation nor death. May God's blessings attend the two children and their families and help them to live a life of love and mercy, as did the sainted mother. Weep not, dear children, your mother is a seraph around the throne on high, clad in the spotless robes of heaven.

G. W. O. DAVIS.

That lovely form so cold and still,
Which death has taken from thine eyes,
Fond children, thou shalt see again,
An angel in God's paradise
Then cease thy grief and dry thy tears,
For she was only lent, not given,
Tis but the casket mouldering here,
The gem is shining pure in heaven.

ELLA DAVIS.

BOATWRIGHT.

Richard Boatwright was born Dec. 28, 1873 and died Dec. 21, 1893. He professed religion and joined the Church when he was 17 years old. He tried to live an humble Christian life, ever walking in the footsteps of our blessed Savior.

He was taken sick in Texas and came home to be with loved ones during his last hours. He told the family nothing could be done to relieve him, for "the time of his departure was at hand." He called his mother to his bedside only a short while before his death and said: "Are all of us children here, mother?" When the answer came in the affirmative, he replied: "I wish we could all go home together." We feel sure he is "safe in the arms of Jesus, safe on his gentle breast." He leaves a heart-broken mother and father and several devoted brothers and sisters to mourn their loss. God grant that this heavy stroke of the chastening rod may draw the parents nearer to God and the children may give their hearts to Jesus and strive to meet "Brother Dick" "where the wicked cease from troubling and the weary are at rest."

MATTIE ROBERTSON.

Lockesburg, Ark.

STRINGFIELD.

Bro. I. T. Stringfield was born in Benton Co., Ark. May 13, '43; was married July 4, '69; in Sept. 1882 he professed religion and joined the M. E. Church, South, in Huntsville, Ark., his home. He was suddenly hurried from the fearful and dangerous walks of human life Dec. 28, '93, being near Springdale, Ark. on his way to meet his daughter whom he was expecting home on a visit, when his team became suddenly frightened and dashed away at an uncontrolable speed, only a few paces, however, until the sad and fatal end came.

Bro. Stringfield was a good citizen and a devoted husband and father, and was very painstaking in his efforts to raise his children in honor and in educating and preparing them for useful stations in life. My personal acquaintance with him was very limited, but I saw in him the elements of a true friend and a broad-guaged and liberal minded man. Our hearts are shivered and torn over his tragical fate, while his bereaved wife and children together with many sympathizing friends, stand weeping but hoping to meet him again in the celestial city. The marked esteem in which he was held by all who knew him was evidenced by the large and solemn audience which attended the funeral in the Methodist Church on the evening of Dec. 30, after which the Masonic fraternity interred the body in the Huntsville cemetery with Masonic honors.

D. C. ROSS.

Huntsville, Ark.

WRIGHT.

Miss Belle Wright was born in Saline Co., Ark. Aug. 4, 1876 and died near Barkada, Drew Co., Ark., Jan. 11, 1894. She was just entering upon the stage of young womanhood with a promising future all bright with radiant hope. She was greatly admired by all her friends, and her society was sought and enjoyed by all who knew her. She was possessed of those happy elements of disposition and character that won for her a large place in the hearts of her associates. She professed religion at Rock Spring last Oct. at a meeting held by the writer, since which time she gave evidence of a changed life and desired to join the Methodist Church, but was deterred from doing so until she was taken sick and death claimed her as a victim. She expressed herself to the writer and to others on several occasions, as ready for her departure. The summons came not unexpectedly to her. Just a few hours before she died when told she was dying she said she was ready. As true with all, her life was not without mistakes, which caused her deep regret, but she trusted in the blood of Christ and his abounding mercy for salvation. She died calmly and sweetly on the day she was to have been married. A bright, cheerful, happy one has gone and many hearts are sad, many hopes are blighted and a mother's heart almost broken. May the brothers and sisters prepare to meet her in the home of the good. J. C. RHODES.

PADGET.

John Padget, son of William and Jane Padget, was born Jan. 1, 1869 and died Jan. 28, 1894. He joined the M. E. Church, South, three years ago and lived a consistent Christian; was always at Church and Sunday-school. From a child John was a good boy. Unlike many other boys he preferred home and was obedient to his parents. He leaves several brothers and sisters and father and mother to mourn their loss; but John is gone to live with the angels. May the Giver of all grace comfort the bereaved family.

J. M. C. HAMILTON.

SAWYER.

Christopher Columbus, little babe of Willy and Nannie Sawyer, was born Dec. 23, 1893 and died Dec. 29, 1893. Father and mother, weep not; the Lord will take care of your little one. Look up and remember earth has no sorrows that heaven cannot heal. God knows best; so let us bow in humble submission to his will. Your little one is in the arms of the blessed Lord. Train the other children for heaven, so they may have the privilege of seeing their little brother again.

N. S. GUY.

VAUGHAN.

Little Lou Vaughan, infant daughter of C. P. and Lena L. Vaughan, was born July 20, 1892 and departed this life Feb. 14, 1894. Little Lou was a bright, sweet and affectionate little darling, with a most amiable disposition. She was the pride, joy and pet of her fond parents and relatives. She had been extremely delicate from her birth, and had been a loving, precious and constant care of affectionate parents and grandparents.

A little flower of love,
That blossomed but to die,
Transplanted now above,
To bloom with God on high.

Weep not, dear Lena, for your darling angel baby girl, but let us try to press onward and upward to that better world where we can meet our loved ones to part no more.

Sleep on, sweet Lou,
And take thy rest.
God called thee home,
He thought it best.

Her aunt,
CORA D. SANDERS.

THOMAS.

Whereas, It has pleased the almighty God to remove from our midst our beloved brother L. D. Thomas, whose name was above reproach, being ever faithful in Christian work. We the undersigned meet in behalf of the Roe Sabbath-school to offer resolutions and sympathy in the irreparable loss of our beloved brother. Be it resolved:

1. That we sincerely mourn the death of Bro. Thomas but meekly bow to the will of God, and if we judge the tree by its fruits we believe he has gone to God to live forever.

2. That we sympathize with the family in their bereavement, most especially the devoted wife. To her we say, weep not, for your loss is his eternal gain. Though he is gone you can go to him. The Lord giveth, the Lord taketh away, blessed be the name of the Lord.

Tis He who soothes the aching heart,
Tis He who bids the wand'rer come;
Tis He who calls thee to depart,
Tis He who guides thee safely home.

MRS. M. E. WESTBROOK,
R. S. WATKINS,
E. E. HOWARD,
Committee.

WOLFF.

Mrs. Emma F. G. Wolff (nee Young) was born in Laurence Co., S. C. Feb. 16, 1845; immigrated with her mother and sister to Arkansas, and settled in Hempstead Co. in '57. She was converted and joined the M. E. Church, South, at Bingen in 1863, and in August of the same year was happily married to Dr. J. R. Wolff, with whom she lived as a loving wife until Jan. 11, 1894, when God took her.

There were eight children born of this union, six of whom live to mourn the loss of a devoted mother. Sister Wolff was of a feeble constitution, and suffered much during her earthly sojourn. Indeed, she was almost an invalid during the last years of her life. But by the kind attention of her faithful and affectionate husband under the blessings of God her life was continued until the date above stated. Sister Wolff had lived in Bingen and its vicinity since she was twelve years old and had belonged to the Methodist Church at Bingen over thirty years, and consequently was well known in that community and was warmly loved for her sterling worth as a Christian. She was foremost in all Church work, ever ready to assist her pastor in any sphere he might desire her help. Her house was a pleasant and comfortable home for the pastor to rest and refresh himself. Sister Wolff was happy to entertain, not only her pastor, but every true minister of Christ received a hearty welcome under her roof.

She is now gone up to be with her Lord, and no doubt enjoys that happiness pronounced by the Lord when he said in the hearing of John the divine, "Blessed are the dead which die in the Lord." The pastor, the Sunday-school and the Church will miss her. Dear Brother Wolff, his dear boys and the precious little girls will miss her above all. God bless, you; look to Him, for He doeth all things well. The high esteem in which Sister Wolff was held was shown by the very large congregation that attended her funeral and the many tearful faces that were present. The funeral sermon was preached by her pastor Jan. 12, in the Methodist Church at Bingen from Rev xiv. 13, and her remains were tenderly laid to rest in Pine Grove cemetery to await the resurrection of the just. Her pastor,

J. S. CLOWER.

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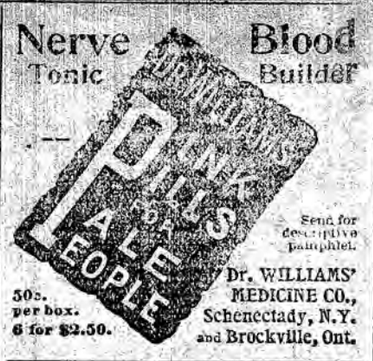

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REFERENCES:
J E Williams, Newport, Ark., mayor.
L Minor, Newport, Ark., attorney at law.
M M Stucky, Newport, Ark., ex-county judge.
J W Wallace Newport, Ark., merchant.
Dr R P Watson, Newport, Ark.
J J Underwood, Newport, Ark., liquor dealer.
Guy Smith, J. P., Newport, Ark.
Capt. Jno. T. Flynn, Newport, Ark., Supt. B. & B. Railway.
Geo W Decker, Newport, Ark., vice-pres. Newport Bank.
T S Stephens, Newport, Ark., ex-sheriff Jackson county.
R C Wallace, Newport, Ark., jeweler.
Harry L Moore, Newport, Ark., proprietor City Drug Store.
M Holland, Newport, Ark., manager Goodwin Pharmacy.
Joseph W Phillips, Newport, Ark., ex-county judge.
G W Hurley, Newport, Ark., vice-president J C S Bank.
Rev Herbert Edwards, Newport, Ark., rector Episcopal Church.
Rev Frank Ritter, Newport, Ark., pastor M. E. Church, South.
R M Johnson, Newport, Ark., cashier Bank of Newport.
Dr E B Marshall, Newport, Ark., dentist.
Prof. M Shelby Kennard, professor higher mathematics, Baptist College, Mountain Home, Ark.
Dr R L Boyce, Tuckerman, Ark.
Dr Crawford West, Tuckerman, Ark.
L B McDonald, Weldon, Ark.
L D Smith, Tuckerman, Ark, county judge Jackson county.
Hon Charles Coffin, Walnut Ridge, Ark
Dr M C Weaver, Jamestown, Ark
Sig Wolff, Newport, Ark, president Jackson County Savings Bank.
J P Foster, Newport, Ark, ex-mayor
Jos M Stayton, Newport, Ark, prosecuting attorney Third district.

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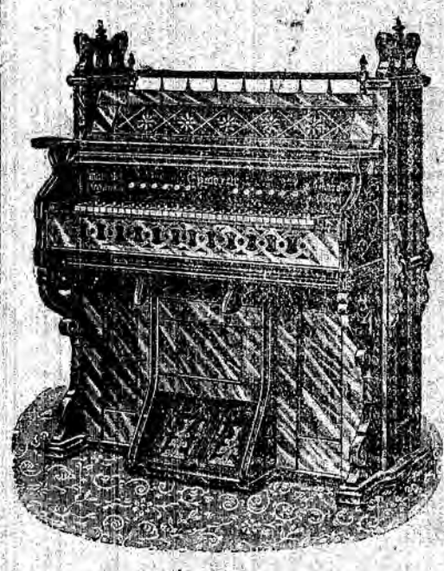

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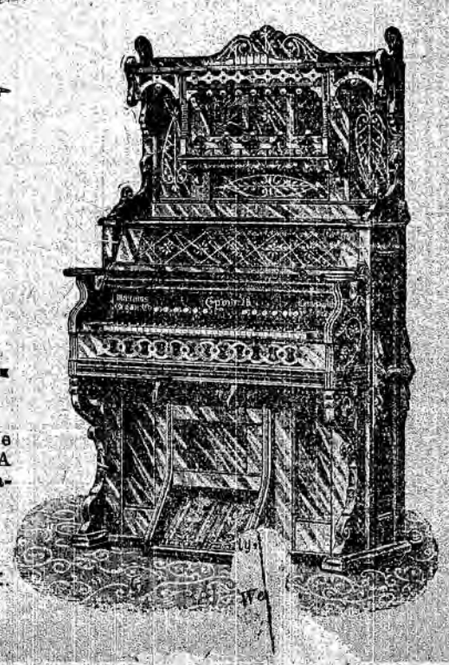

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FROM PASTORAL CHARGES

REDFIELD CIRCUIT.

Owing to the stormy weather we have missed two or three appointments this year, but the good work is going on anyway. We are now taking active steps to build two churches and to repair another. The Sunday-schools at two points are doing most excellent work. The Sup'ts, Bros. T. H. Wheat and S. H. Wilson, are "the right men in the right place." We expect to have a meeting at Redfield in May. Come down and help us. I have some good promises for THE METHODIST. Yours,

R. LUTHER BROACH.

PASTORIA CIRCUIT.

The Minutes of the Little Rock Conference came to hand, really neat and handsome. Without complaint against anyone, I beg leave to make a correction in regard to the financial report of the Pastoria C't. It is due to my people to say that whereas the financial report of Pastoria C't is left entirely blank, that there was a fair amount of all of the collections reported, and that there was raised and appropriated for all purposes $1,830.-50. I suppose the mistake occurred through accident, that happens to all men. All well and doing well on the work. ROBT. H. POYNTER.

Feb. 28.

GURDON CIRCUIT.

Immediately after Conference, I came and entered upon the discharge of my pastoral duties. The people received us warmly and kindly. While they have not invaded the parsonage after the manner of storms and such like, they have taken care that we have been amply provided for in every respect regularly on and on. How we already love and appreciate them. I have plenty of work to do, but thank God, I am able to do it. I have filled all my appointments, received quite a number into the Church, and I think prospects good for a gracious revival. We are looking for it, and do not expect to be disappointed.

To give you some idea of the type of people I serve, upon getting the news of the death of Bro. Clower, their former pastor, they that same day made up a purse of $50. and sent to his wife and children, as an expression of their appreciation of his former sevices, and sympathy for them.

Bro. E. A. Tabor has been with us and delivered quite a number of lectures, which we all appreciated very much. I think these lectures will result in great good. God bless Bro. Tabor in his Christian work.

Yours for Christ,
E. N. WATSON.

Gurdon, March 1.

ASH FLAT CIRCUIT.

Our first Quarterly Conference for Ash Flat C't just over. Brother J. F. Jernigan, our new, strong and wide-awake Presiding Elder, was with us preaching, singing and praying to the satisfaction not only of Methodists, but Baptists, Campbellites and sinners—one conversion on Monday at 11 o'clock. The Quarterly meeting closing out Monday at Ash Flat, our beloved B. D. Holly, P. C. and the P. E. came Tuesday to old Shiloh Church, which was organized 40 years ago and the division and confusion reigned among our membership, yet we had a good time and shouts in the camp. On Wednesday at 11 o'clock, notwithstanding the fierce wind and snow from the north Bro. Jernigan preached to a crowded house at Grange Hall and succeeded in settling the troubles above mentioned. Jernigan with the blessed assurance of being "never alone," and after awhile walking through the streets of the city, is a blessing and benediction to the people wherever he goes. Amen for such a P. E. We are delighted with and praying for Brother Holly, our P. C., hoping and trusting for a gracious revival throughout our entire connection. GEORGE ROGERS.

Kings Mills, Feb. 22.

HOLLY SPRINGS CIRCUIT.

We came to this charge about Jan. 1. Have met all the appointments up to date. Congregations have been reasonably good and attentive. Our 1st Quarterly meeting was held last Saturday and Sunday. Very good attendance. Bro. McKinnon, was with us, preaching once on Saturday and twice Sunday. His sermons are always helpful to those who are willing to be profited by plain, pointed preaching. We are planning for a good year's work. Our Board of Stewards are looking after the temporal wants of the preacher and we expect to give all our time to the work, looking after the spiritual interest of the Church. We expect to build a new church during the year. Have nearly enough in subscription to build it. If we succeed Holly Springs C't will be supplied with comfortable churches. We need a general revival and expect it from the great Head of the Church upon the condition of faithfulness in the use of the means.

E. F. WILSON.

Holly Springs, Feb. 22.

WALNUT RIDGE AND CORNING.

The people of Walnut Ridge gave their pastor a substantial pound party last Tuesday night. To attempt to enumerate the multitudinous articles donated on said occasion would be a big undertaking. Suffice to say, it was a pounding commensurate with the magnanimity of these people and the stature of this writer. Long live these people. Walnut Ridge is the biggest little city in Arkansas, and close by her side in importance is the town of Corning. I love the people of both these towns. They are enterprising and lively. By the way, Mr. Editor, bring along your editorial hat and spend a Sunday with us soon. We will treat you all O. K., and give you an open field in which to expatiate. And the Business Manager would find a hearty welcome in our midst. Be sure to come soon.

I like the ring of Bro. Jernigan's articles. He means business, and is a good critic.

Our P. E., Bro. N. E. Skinner, is the right man in the right place, we think. He is doing and will continue to do good systematic work along all lines and Newport District will travel toward the front during the year. Amen.

Am interested much in the good articles contained, for the past few weeks in our Church paper. Let Bro. Geo. W. Hill continue his. He is the man I love to read after. May the Lord bring Southern Methodism all to see the importance of holiness of heart and purity of life. But no more now, we will write some on said glorious subject later on. Yours saved by the blood of Jesus,

A. M. R. BRANSON.

Walnut Ridge, Feb. 24.

GALLOWAY COLLEGE.

DEAR DR. BENNETT:—I Spent last Sunday at Galloway Female College. Bro. Pipkin was coming over to preach for me Sunday, so I accepted Dr. Dye's invitation to spend a Sunday at the college, and a most enjoyable time it was. I left home Saturdry morning feeling sick and blue; at Malvern we met a driving snow which continued till about noon Sunday.

Others have written of the President, his family and the faculty of this school. I had seen them at the big Commencement occasion, but this time I saw them at home. A remarkable Christian family—150 children—all girls. It is an elegant and well regulated home—perfect order with the ease of freedom and air of contentment. The children are all reasonably good looking, but this is not the most attractive feature. They impressed me most with their earnest intelligence and polite conduct—cheerful, bright and laughing without lightness and frivolity. We had services in the chapel, morning and night. It was a charming audience that made me preach in spite of a severe nervous headache. Those sweet, earnest and kindly attentive faces make what we preachers call a drawing congregation that makes even a sick man preach his best; and then the nice compliments, they offered to elect me Chaplain—an honor to my mind higher than that of the State Senate. The work of this school will tell on our future homes and civilization. I never wanted money worse in all my life. If I had as much money as some of our Methodists in this State I would invest in donations to this noble enterprise of Christian education. It would pay in time and in eternity. Yours truly,

E. N. EVANS.

Hot Springs, Feb. 26.

LEAD HILL CIRCUIT.

We are getting along very nicely on the Lead Hill charge. Our first Quarterly meeting convened Feb. 5. It was to be on the 3rd and 4th, but we were rained out on Saturday the 3rd, so we had to postpone until Monday. Our P. E. is very earnest and persistent in his work. He has excelsior written for his motto. Under the supervision of such a consecrated and earnest worker as our present P. E., we feel confident, that our District at the close of the year will be advanced largely upon all lines of Church work.

Perhaps I had better speak of the storm that struck the parsonage last Friday night. Wife and myself were very much surprised when we heard the footsteps of the approaching donors. Presently someone knocked at the door and demanded entrance. I proceeded at once to admit them. An elderly lady stepped in at the door and exclaimed that it was storming. I looked out and behold, I thought the whole town was coming. It being my first pounding, of course I felt very strange and did not know how to act. The party understood what to do, so they marched through the room into the dining room and deposited their presents. After prayer they dispersed and we were left alone to examine our gifts. The storm brought us many good things to enjoy. We can only say, God bless the dear ones that assisted in making us happy. We are praying for victory over the devil and the flesh this year. Your fellow laborer,

F. A. HILL.

Feb. 26.

BENTONVILLE STATION.

Revival services going; 6 conversions, 1 sanctification, 1 reclamation. Rev. Geo. S. Yarborough is assisting in the meeting—and Sister Yarborough. Bro. Y. is an able, consecrated preacher. The people can't find room in church to hear him. There were ten mourners last night, and great interest, with two conversions. Bros. Vanzant, Clayton and Harlan helped in the meeting; all did good work. Our work is in a better shape than last year. We have a live League (Epworth) that collects all the assessments. It has an average attendance of 30 members. The average attendance: Woman's Missionary Society, 15; Children's Miss. So'ty, 15; Sunday-school, 69. We also have good class meetings.

Yours in work,
B. C. MATTHEWS.

Feb. 28.

BATESVILLE DISTRICT.

To the Preachers, Itinerant and Local, Officials and non-Officials, women and children: This little note connects us this moment, and now while we are facing each other I have this to say: I want to make my second round of Quarterly Conferences in two months. My reason for this double-quick march, is I want to help each preacher in protracted meetings, and the third round will be the time for revivals; so getting my 2nd round in on two months will give me a full Saturday and Sunday at each place on the 3rd round, and from 5 to 6 days work with each. Do you all understand? Second round in two months; third round in three months and two weeks. Your Q. C. may come right in the middle of the week, on this railroad, telegraph round, but don't you grumble; it just as well be you, as the other fellow, and it just as well be the other fellow as you.

Once more, on this third revival round I want to take our educational collection. So far the brethren have given me the right of way to the hearts and pocket-books on this subject. Through the heart is the way to a man's pocket. Paul said: "I seek not yours, but you," 2nd Cor. 12:14. Our cause asks for us, can we give ourselves? Ourselves given, and ours will go with the gift, as sure as one link moved in a chain moves another. Our schools, our colleges must be supported. I am in favor of all means, good is understood, to forward us in knowledge and soul winning. I favor the Institute, but don't back it up, nor base its claims on such assertions or philosophy as is found in this: "Our Lord spent thirty years in preparation for a three years ministry." This is untenable as to its meaning, and vital connection with this summer school. He did not have to prepare; he was the whole matter from the cradle to the cross, and the first act, or recognition of men was to bring their gifts of gold and wisdom, and lay it at his tiny red toes, as he lay in the manger. Don't look for support on such foundations; it is not there. Don't "gum log" it too much; get out of that dead eddy way of writing, brother, and let the clear, rushing brook spatter you a few times. Think this school is on the basis of the great and wonderful Bishop Pierce—where he stood it comes near it. He said, "give me a man educated in the ministry, rather than one educated for it." Ananias taught of God, was more than a match for Saul of Tarshish, taught by Gamaliel. Still, I am in favor of Gamaliel's teachings, when it results as it did in the case above. I for one will not throw a straw in the way of any young preacher in our District, who wants to go, and who no doubt should go; but will studiously aid him by not putting our District Conference, nor a Q. C. on the time appointed. So bidding you all good-bye by singing "Never Alone," I am,

JAS F. JERNIGAN.

P. S. Stewards, do your best; for this is our motto.

THE MODERN WAY

Commends itself to the well-informed, to do pleasantly and effectually what was formerly done in the crudest manner and disagreeably as well. To cleanse the system and break up colds, headaches, and fevers without unpleasant after effects, use the delightful liquid laxative, Syrup of Figs.

The Throat and Its Ailments

Is the title of a new and valuable treatise on Quinsy, Throat Catarrh, Loss of Voice, Goitre, etc. It is published by The Physicians' Remedy Co., Box 23 B, Cincinnati, O. Any sufferer can have it for the asking. Write them.

A GREAT ENTERPRISE.

Thousands Afflicted With Chronic Catarrh Find Cure Free.

In order to bring his great remedy for chronic catarrh in reach of everybody Dr. Hartman invented the following method: Any one wishing to become one of his regular patients should send name and address, when complete directions for treatment will be sent free of charge. Each patient is expected to report once a month. At no time is any charge made. The medicines can be obtained at any drug store. The result has been a great beneficence to thousands of catarrh sufferers. The following is a sample case:

Patient, No. 1,627. Name, Lucius B. Cooper, of Biddle University, N. C. Commenced treatment December 16th, 1893. Writes February 21st, 1894: "I am thoroughly cured of my catarrh which had been troubling me for eight years. I waited two weeks after I stopped the medicine to be sure I was thoroughly cured. I think that I would be doing wrong to keep such a wonderful cure secret. I shall do whatever I can to make it known wherever I go. I do not know how to express my praise for Pe-ru-na or thanks to you."

Any one wishing to become a patient should send in his name and address at once, giving a list of the principal symptoms and the length of time the disease has run.

A BOOK SENT FREE.

A medical book, treating of chronic catarrh, la grippe, coughs, colds, and consumption will be sent, prepaid, for a short time to any address by The Pe-ru-na Drug Manufacturing Co. of Columbus, Ohio.

One Week's Treatment Free.

That is what Dr. E. J. Worst, of Ashland, Ohio, agrees to do for all our readers. He is the discoverer of the famous Australian Electro Pill remedy that acts similar to electricity upon the nervous system in curing Kidney, Liver and Stomach trouble and all sympathetic diseases. This is a very generous act, and we hope that all our readers will avail themselves of this generous offer. All you need do is to write him a postal card and name our paper and he will mail you seven days' trial treatment free. Address above.

Every new, renewing or paid-up subscriber to this paper can easily get the 112 Holy Land photo-pictures offered to our readers in this issue.

TENNYSON ON SPRING.

We have the word of Alfred Tennyson for it that in the spring the young man's fancies lightly turn to thoughts of love. It is singular that the great laureate omitted to mention the fact that it is in the spring that a considerable portion of the human race turn to taking Hood's Sarsaparilla. Probably nothing but the difficulty of finding a good rhyme for that invaluable remedy deterred him. Certain it is that the old time domestic remedies are generally discarded in favor of the standard blood purifier, Hood's Sarsaparilla, which has attained the greatest popularity all over the country as the favorite Spring Medicine. It purifies the blood and gives nerve, mental, bodily and digestive strength.

Dr. Price's Cream Baking Powder
World's Fair Highest Award.

S. R Niles Business.

The advertising business of the late S. R. Niles, of Boston, Mass., will be carried on by The S. R. Niles Advertising Agency, which was incorporated prior to Mr. Niles' death.

The management is as follows: E. G. Niles, President; Carl G. Zerrahn, Vice-President and General Manager; J. C. Howard, Treasurer.

We have done business several years with this Agency and found it one of most reliable in the land.

A Matter-of-Fact Seed Book.

There is such a great similarity in seed catalogues as a usual thing that it is refreshing as well as beneficial to read one in which plain unvarnished facts rule. The catalogue issued by J. J. H. Gregory & Son of Marblehead, Mass., is a matter-of-fact book in every sense of the word and is certain to meet with the highest appreciation from farmers and gardeners who are working for actual results and cannot afford to experiment. Since 1856 they have been studying the wants of farmers and supplying them with just what they wanted. They send their catalogue to any one who plants seeds, free of charge.

We congratulate our readers on their present opportunity to get so many beautiful and instructive views of Palestine, at such small cost.

A New Catechism.

The immense sale of Mrs. Thornburgh's Catechism has created a demand for another catechism, a grade higher than hers. We have been asked so often for such a catechism that our brother Thornburgh has prepared one and we have it for sale. The price is 5 cts. each, 50c. per dozen. Send on your orders.

Sunday-school Literature.

For the information of those ordering Sunday-school Literature we publish the prices. When you order please send cash to exactly pay for what you order.

THE SUNDAY SCHOOL MAGAZINE, with Expository Notes. Applications of the Lessons And Helps for Teachers in all Departments, per annum 50c.

THE SUNDAY SCHOOL VISITOR, for Sabbath-school, home, and general reading. Each number contains at least three choice illustrations. Weekly—Ten or more, to one address, per annum, each 40c.; single subscription 60c. Semi-monthly—Ten or more, per annum, each 20c.; single subscription 30c. Monthly—Ten or more, per annum, each 10c.; single subscription 15c.

THE SENIOR QUARTERLY—For Bible classes and advanced scholars. Lesson for every Sunday. Five or more to one address, per annum each 15c; five or more, per quarter, each 4c., single subscription per annum 25c.

THE INTERMEDIATE QUARTERLY—with lessons for every Sunday. Five or more to one address per annum, each 7 1-2c.; five or more per quarter each 2c.; single subscription per annum 15c.

ILLUSTRATED LESSON PAPER—for intermediate classes. Lesson for every Sunday. Five or more to one address, per annum each 10c.; single subscription per annum 20c.

OUR LITTLE PEOPLE—beautifully illustrated. Lesson for every Sunday. Five or more to one address, per annum each 6c.; single subscription per annum 10c.

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Little Rock, Ark.

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(Branch Office Little Rock, Ark.)

THE NEW YORK LIFE INSURANCE CO.

Is a great big Savings Bank [regulated by law] with One Hundred and Fifty Million dollars of deposits, and over Two Hundred and Fifty Thousand depositors.

Their Accumulation Policy is like a Government Bond, a simple promise to pay, without a technical clause or restriction. It guarantees thirty days' grace in payment of premiums; extended or paid up insurance after three years; loans at five per cent; cash for your family in event of your death and CASH for yourself in old age.

If you will fill out and mail me the annexed slip, I will forward you a written proposition setting forth in detail the cost and results of the greatest policy the WORLD ever saw. It combines investment with absolute protection. Address

HAMILTON COOKE, State Ag't,
Masonic Temple, Little Rock, Ark.

DEAR SIR:—What will a $.................... Accumulation Policy cost me?

I was born on the .... day of ...., 18 ......

Yours truly, Name............................

P. O............................

Knowledge is wealth. For your own information fill up and forward the slip.

COME AND SEE!

The President and Consulting Physicians

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Great English and German Staff

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PHYSICIANS AND SURGEONS.

Late of Tremont Temple, Boston, Mass.

Permanently Established. Centrally Located

FREE SERVICES until MARCH 10

Owing to the number who have called and been unable to see us, we will continue to give medical services and surgical treatment free until March 10.

THE OBJECT OF THIS FREE SERVICE is to become quickly acquainted with the sick; also, to demonstrate the superior excellence of their methods of treating all diseases of a chronic or long standing nature. The doctors feel assured that the grateful endorsements of the many they relieve and cure will give them in the future an extended practice that will amply repay for this great outlay of time and money. Although they treat all diseases of a chronic, long standing, obscure or difficult nature, and cure many so-called incurable diseases, they wish it thoroughly understood that if after a thorough examination your case is found to be incurable, we frankly tell you so and reserve the right to reject all such cases.

All Diseases and Deformities Treated.

CATARRH CURED; Consumption in the incipient stage; Bronchitis, Asthma, Rheumatism, all diseases of the Nose, Throat, Lungs, Stomach, Liver and Kidneys; Scrofula, Sores, Ulcers, and all chronic blood troubles; Eczema, Psoriasis, Pimples, Blotches, and all skin troubles treated and cured.

NERVOUS DISEASES:—Epilepsy positively and permanently cured. Nervous debility from any cause, Hysteria, Neurathenia, Chorea, St. Vitus Dance, etc., successfully treated and uniformly cured by the London Specific Treatment.

DISEASES OF WOMEN:—We examine ladies without exposure, and treat all diseases peculiar to their sex without use of rings, pessaries, supporters, etc., by new and painless methods.

CANCERS and malignant tumors and growths, all enlargements and glandular swellings removed and cured without the use of a knife. No pain. No matter what diseases you are suffering from, or how long standing; no matter how many physicians have failed to cure you, call on us. It will cost you nothing and you may profit by it.

Offices: Rooms 5, 6 and 7, Nos. 506 and 508 Main Street. Hours, 9 to 12 a. m. and 2 to 5 p. m. No Sunday hours.

P. S. This Staff of Doctors is incorporated by an Act of Legislature.

Sweet Voiced

EPWORTH

ORGANS & PIANOS

Are not sold through agents or dealers, but shipped direct from our factory to your church or home

AT FACTORY PRICES.

No salesmen needed, for the sweet voiced Epworth sings its own praises. Catalogue, prices and terms free if name and address of minister is sent as reference. State whether instrument is wanted for church or home.

WILLIAMS ORGAN & PIANO CO.,
CHICAGO, ILL. CENTERVILLE, IOWA.

To Honest People

Who Want to Buy

Honest Instruments at Honest Prices:

DO YOU KNOW that we can ship a sweet toned Epworth Organ or Piano direct from factory to you at a much less price than you must pay to an agent or peddler for an instrument possibly not so good? Somebody must pay the dealer's profit, the agent's salary, and expense for horse feed, hotel bills, etc., besides the manufacturer's profit, which must be quite large to cover the great risks and loss in selling by irresponsible agents. The above items of expense add from $25 to $50 to each organ and from $50 to $100 on each piano, sold through the agency system.

Be Not Deceived.

Agents, peddlers and music dealers will not say any good thing of us. Our prices for thoroughly reliable instruments are so low that the introduction of the Epworth means death to their big profits. These people say hard things about us, and our instruments, but we care not for that. The manufacturers of the Epworth are Methodist men of high standing in the Church, and would not perpetrate a fraud on the people.

We publish below a few of the testimonials we have received from persons who have bought and used the Epworth instruments. If a traveling agent attempts to prejudice you against the Epworth, tell him you have read what the people of your own State who have used them say, and they know best what they are. Never before were good organs and pianos offered for the low price we ask for them, and that is what stirs up the wrath of the traveling Agent.

THE EPWORTH ORGAN.

Rev. E. C. Castleberry, P. C. at Wynne, writes us about their new Epworth organ for the church: "The organ came all right. We are well pleased with it." Some time after this Mr. Castleberry reported that his congregation was delighted with the organ.

HIGH DEGREE OF SATISFACTION.

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."

HIGHLY PLEASED.

Having received and tested the Epworth Parlor Organ bought of Bennett & Thornburgh, Rev. J. M. Denison, Howell, Ark., wrote them February 27th, saying: "To say the organ gives satisfaction is entirely below the mark, insufficient to convey the idea. In fact, it 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. Our preachers ought to be able to sell hundreds of these organs this year, when the prices fully meet all short crops and scarcity of money."

After using the organ several months Bro. Denison, who is a local preacher in the M. E. Church, South, wrote again, saying: "Am still well pleased with the organ. Our lady friends and visitors are frank and pronounced in praise of the 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.'"

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

Rev. W. D. Kelley, Forrest City, Ark., ordered an Epworth Parlor Organ for one of his members. He writes that it gives satisfaction. The quality high and the price low.

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

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

Mr. Caldwell is totally deaf, hence he could not hear it.

Rev. W. A. Freeman, P. C., Hamburg, Little Rock Conference, writes Aug. 1: "The Epworth organ I ordered of you for Bro. W. H. Smith came in quick time and excellent shape. It is highly satisfactory; beyond doubt it is a marvel of cheapness."

Rev. J. H. Bradford, P. C. of Austin C't, Little Rock Conf., writes: "Organ received in good order. It is very handsome and fine toned. Shall take great pleasure in recommending it."

THE EPWORTH PIANO.

In November last we sold an Epworth piano to Bro. W. L. Sibley, of Atkins, Ark., and he writes of it as follows: "I delayed writing that I might test the qualities of the Epworth piano I purchased of you. In the first place, it is a very handsome instrument—handsomely designed and highly finished. The tone is all that we could desire. Many of our best performers on the piano pronounce it a splendid instrument. We are well pleased with it."

None of these endorsements were asked for. They came to us unsolicited. We give our personal guarantee that these instruments are just as represented in our catalogue. If they are not we will take them back.

Bennett & Thornburgh, Little Rock, Ark.