

The Arkansas Methodist.

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

BY BENNETT & THORNBURGH.

"Speak Thou The Things That Become Sound Doctrine."

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One Year, \$1.50. To Preachers, 1

Vol. XII.

LITTLE ROCK, ARKANSAS, THURSDAY, MARCH 22, 1894.

No. 43

HERE IS OUR



If we could extend our hand to person to all our subscribers who are owing this paper for arrears or renewal, most of them would then and there pay us all or part of their dues. We can not possibly see them all in person, but they can all see we are urgently calling on them for prompt remittances to help us enlarge and improve this paper. Friends, help us and help at once! Don't wait.

IMPORTANT!

Notice Important to Delegates to No-License Association in Little Rock, April 14th and 15th, 1894. Reduced rates. One and one-third fare for round trip. Delegates will purchase tickets to Little Rock paying full fare and obtaining from agent at starting point certificate receipt for full fare paid. This receipt properly countersigned by the Secretary of the No-License Association, and presented to the agent at Little Rock, will be honored by him for return tickets at one-third fare.

J. F. MUNDAY,

Sec. No-License Ass'n.
Russellville, March 15.
All papers please publish.

EPWORTH LEAGUE CONFERENCE.

Program for Second Annual Session Arkansas State Conference Epworth Leagues. To be held at Morrilton April 17-19, 1894.

Tuesday, April 17, 8 o'clock p. m. Opening sermon, Rev. J. M. Hawley, Batesville.

Wednesday, April 18, 8.30 a. m. Devotional Exercise; 9.00 a. m. Address of Welcome; Response; 9.30 a. m. Reports from Leagues; 11.00 a. m. Organization—Plan, Purpose, Possibilities; Rev. A. O. Evans, Monticello; 11.30 Song Service.

2.30 p. m. Devotional Exercise; 3.00 p. m. League relations to Mission Work, Miss Lucy Gantt, Little Rock; 3.30 p. m. What attention should the League give Social Work? Mrs. R. D. Smart, Little Rock; 4.00 p. m. Literary Work—How may it be best promoted? O. E. Goddard, Magnolia; 4.30 p. m. General Business; 8.00 p. m. Possibilities of the League, E. E. Hoss, D. D., Nashville, Tenn.

Thursday, April 19, 8.30 a. m. Devotional Exercise; 9.00 a. m. Difficulties in religious life peculiar to young people, E. A. Dowdy, Searcy; Mrs. C. C. Miller, Ft. Smith; 10.00 a. m. The Ideal League, Rev. J. T. Bagwell, Morrilton; 11.30 a. m. The Ideal Member, Rev. S. Anderson, Ft. Smith; 11.00 a. m. Is any legislation in interest of the League desirable? If so what? L. B. Leigh, Little Rock; J. P. Collier, Ft. Smith; 11.30 a. m. Song Service.

2.30 p. m. Devotional Exercise; 3.00 p. m. The League from a pastor's standpoint, Rev. G. W. Smith, Jonesboro; Rev. J. B. Stevenson, Conway; Rev. H. M. Cryer, Argenta; Rev. R. M. Traylor, Clarksville; Rev. J. E. Sanders, Fordyce; Rev. E. N. Evans, Hot Springs; 3.30 p. m. Reports of Committees; 4.00 p. m. Election of Officers; 4.30 p. m. Song Service; 8.00 p. m. Consecration Service.

N. B. Every League is entitled under the constitution to send three delegates to the State Conference and \$2 contribution to expense fund.

As soon as elected the delegates will please notify J. O. Blakeney, State Secretary, at Morrilton, giving names of delegates who will attend.

Reduced railroad fares have been requested—of which future notice will be given.

Entertainment will be provided and all Leagues are urged to have representatives at the Conference.

In the British Museum there is a collection called the "King's Pamphlets," which includes every book and pamphlet published in England from 1641 to 1662. In this collection there are 180 separate publications on the Baptist controversy, and the earliest date at which immersion was publicly announced as being needful by English Baptists was Oct. 16, 1644. John Smyth, the Se-Baptist, who, becoming dissatisfied with his infant baptism, re-baptized himself and then baptized a few of his followers, was the founder of the English Baptists. Dr. Dexter, of Philadelphia, has given "The True Story of John Smyth," in an exceedingly

interesting pamphlet. Dr. Philip Schaff, the great Church historian and scholar, says: "The facts presented in Dr. Dexter's book make it certain that the first Baptists in England did not immerse."—St. Louis Advocate.

BRO. HILL'S GREEK AND LOGIC.

Well, Brother Hill has appealed to the Greek. It is generally an admission that the English is against him when a theological controversialist appeals to the Greek. It implies that other translators have not made it plain enough. He need not to have gone into the Greek, for there was no controversy about the meaning of the word cleanse; neither had I made any reference to the original whatever, and certainly I had not made an attempt to make "an original translation."

In my interpretation of II Cor. 7: 1, I took the position that the "cleansing" and perfecting of holiness was one work. That it did not mean that men are required to wash themselves from sin, but to complete holy characters which is synonymous with a gradual growth in grace. To controvert this Bro. Hill produced five passages of Scripture to prove that we are to cleanse ourselves. The passages are Matt. 10:8, Matt. 23:25, 26, James 4:8, 1 John 1:9, Acts 15:9, in neither of which does the thing cleansed cleanse itself. Therefore they do not affect my argument that "the leopard cannot change his spots, nor the Ethiopian his skin."

Bro. Hill says this inability is admitted, but still he insists Paul says we must do it. His reference to Mr. Wesley's 83rd sermon was unfortunate, for one who expects to "conquer a peace on the grounds of instantaneous sanctification by faith"; for in it Mr. Wesley says "Does he work it gradually, by slow degrees, or instantaneously in a moment? How many are the disputes upon this head, even among the children of God. And so there will be, after all that ever was or ever can be said upon it. And they will be more resolute herein, because the Scriptures are silent upon the subject, because the point is not determined at least not in express terms in any part of the oracles of God. Every man, therefore, may abound in his own sense, provided he will allow the same liberty to his neighbor." This is mighty interest in reading, and by it I am willing to abide. Are you, Bro. Hill? Bro. Hill states the argument I intended to make from Mr. Wesley's definitions fairly, "1st, Regeneration is to be inwardly changed from all sinfulness to all holiness. 2nd, Sanctification is to be inwardly changed from all sinfulness to all holiness. Therefore regeneration and sanctification are the same. This looks to some like a perfectly valid and unanswerable argument but it is not."

To rebut this argument which he says is not valid, he has constructed the following syllogism:

1. "A horse is a quadruped with two ears and a tail.

2. An elephant is a quadruped with two ears and a tail.

3. Therefore, a horse and an elephant are one and the same animal.

Now let the young logicians among the younger undergraduates look out and denounce the fallacy.

Look at the first and second premises in the argument and you will see they are of the same nature. The first premise may grow or be instantaneously changed into the second without any change of its nature. This Mr. Wesley clearly teaches in his definition of sanctification given and endorsed by Bro. Hill in this connection. He says "It does not imply any new kind of holiness; let no man imagine this."

Not so with the syllogism. In it the first premise cannot be changed either gradually or instantaneously into the second without a radical change in its nature. How long would it take a horse to grow into an elephant? Or by what process could he be instantaneously changed into one without a radical change in his nature.

B. H. GREATHOUSE.
Venita, I. T., March 16.

There has been some controversy as to the mode of baptism in the churches of Greece. The Biblical Recorder makes the claim that immersion is the only mode of baptism in that country; that pouring and sprinkling are unknown, and that baptizdo has but one meaning. Rev. T. R. Sampson, a missionary resident of Thessalonica, Macedonia, of the Southern Presbyterian Church, writing to the North Carolina Presbyterian, corrects this mis-

taken assertion in a long article. He describes the universal mode of baptism, as performed, by "having the body to the shoulders submerged; the head is made wet three times by throwing the water quickly over it." He says, further, that infants are baptized when one month old. The Recorder closes by asking: "What will our pedobaptist friend do with these Greeks for being faithful to God's word?" Mr. Sampson, on the other hand, asks: "What will our immersionist [of adults] friends do with these pedobaptist Greeks for being faithful to God's word?" Our Baptist friends seem to be unhappy in their Oriental research to sustain their belief that immersion is the only mode of baptism. Even if they should have sustained their favorite doctrine, they would find themselves doing so at the expense of maintaining infant baptism.—Herald and Presbyter.

NOTES FROM ST. LOUIS.

BRO BENNETT:—Judge Laws of Beebe, Ark., was present on Monday morning last at our Preachers' Meeting. He gave us a talk about the Bible School which he has established at his home Church. His object was to awaken interest on the same subject among the ministers and people of our great city. He expressed great interest for the poor and the lost. His calm words impressed me much. I hope and pray that God may give him great success. If it was in my power I would give him a practical demonstration of my great interest in what he proposes to do. I believe in the Bible as the inspired and powerful word of God. About the best thing I ever wrote was an article in your paper on "The Bible." I have it now in the form of a tract, and it has impressed some who are high in Church and State.

The study of the Bible projects the mind out into the realm of thought. Its study awakens thought on the purest and highest lines. No one can be ignorant and unlearned who is a constant and a faithful student of the Bible. The degrade and dangerous citizens in our midst are those who have not the word of God "hid in their hearts." Teaching the Bible to the children is a great work.

You have noticed that we are having some great revivals at some points in Mo. This sentence in Bro. Bagley's report impressed me much: "The most conspicuous element in the meeting was prayer." Whenever that is true the revival is genuine and the fruit will "remain." There is no salvation for our land except through deep and mighty religious revivals. I think the Divine fact is now upon us and that this fact is still going to be made manifest. When high and low humble themselves and cry sincerely and mightily to God then the relief we need will come.

There is one fact that encourages me much in our St. Louis Conference; I refer to the character and the work of some of our young ministers. They are intelligent, steadfast and thoroughly consecrated, and God is giving them success. The words which they utter have no "uncertain sound." You know well what a clear and fine preacher Dr. Chapman is, and yet the young brother, Rev. Chas. McClure, who succeeded him, at Mt. Auburn, is holding the congregation and preaching the word with faithfulness and power. He gives us the pure and full gospel without any mincing or evasion. In this I rejoice greatly. Pray for us. Humbly,

L. PULLIAM.

March 16.

The Medical News claims that the losses of this year's football campaign have been eight killed and one hundred and thirty-six wounded. Of the injuries sustained, seventeen were of an especially serious character, and seven were fractures. In proportion to the number engaged in the sport, the number of casualties probably exceed those of a military campaign. In addition to this, such games divert the attention of the young men from study. For a fortnight afterward, they think and talk about the game as much as about their studies. And then the gate-money must be used before the close of the session. One way they use it, to maintain an elegant "club-house." And club-houses do not elevate the character of young men.—Christian Observer.

We believe in traveling preachers with the help of the larger number of local preachers and zealous laymen can easily get next week 1,000 new subscribers for this paper under our 25 ct. offer. Brethren, one and all, help now.

CAMPAIGN SHOTS.

NO LICENSE.

If I were asked for an opinion as to the best method of suppressing the liquor traffic, I would answer: (1) Its absolute and unconditional prohibition by the State, for beverage purposes. (2) The temperance laws of Arkansas. As we have not the former, the all important and pressing duty of the present and immediate future is the work of preparing to poll every possible vote against liquor license, under the provisions of existing laws.

It is gratifying to know that through this method so much has been already accomplished in rescuing our State from the curse of the infamous "rum traffic." With wisdom, energy and continued effort there will be a large increase of prohibition counties after the September election. Temperance workers will have a better chance than ever before in the history of our State. The restrictions of the "new election law" will cut off many worthless characters, who have hitherto been the tool of the saloonist and the "street corner" politician, who has served as his "boot-lick."

It is important to keep the question from all political entanglements, and press the battle upon the clear-cut issue of license or no license. Let the rights of the "rum-seller" be met with those of humanity; the question of revenue confronted with the moral degradation of citizenship, impoverished homes, hopeless wives, and starved and beggar children. Let us insist that prohibitory law is a wholesome and powerful agency in the success of "moral suasion."

The call for the no-license convention is prophetic of an agitation against the liquor interests, which will be the delight of him who loves home and country more than greed and drunkenness. Those in sympathy with the movement cannot afford to treat the call with indifference.

J. R. CASON.

Stephens, March 7.

A PHYSICIAN SPEAKS.

No fact in medical science is more clearly established, than that Dipomania or the drink habit is a disease; and it is equally true, that the combined death rate from all other diseases is but little more than that from alcohol, either *per se*, or secondarily. And if we take into consideration the rate, due to poverty and its incidents such as filth, exposure, want of food, disgrace, shame, remorse, sorrow and suicide, due directly to the baneful influence, the death rate from all other causes sinks into utter insignificance.

No fact has been more clearly demonstrated than that Prophylaxis or the prevention of disease is better than cure; we can prevent what we cannot cure. Jenner immortalized himself and conferred a priceless boon on humanity, when he discovered the application of vaccine virus, whereby thousands of lives are annually saved, not by curing small pox, but by preventing it. Pasteur stands second in his discovery of the means to prevent Hydrophobia. And so, acting upon this idea, the world of scientists and philanthropists are taxing their busy brains to secure means for the prevention and mitigation of the many ills to which humanity is heir.

But our national and State governments instead of exercising their power and influence toward controlling this monster evil, more disastrous to human life and character and happiness than all others combined, actually foster and sustain it, and permit by a system of license ped houses to be kept open on the public thoroughfare, where the weak and the unwary may drink into their systems the deadly poison, which will bring disease and death, with as much certainty as small pox or hydrophobia. Nor does it stop here; for its blighting, withering effects are transmitted from father to son, and those unborn and in no way responsible come into existence with weakened brains, debilitated and disordered bodies, and unnatural appetites, which harass them, like "one possessed of a devil" till they find forgetfulness and death in the subtle and potent influences of alcoholism. This is not idle talk. It is sad yet real fact, backed up by science and borne out by human observation every day. But say some "it is overdrawn—moderate drinkers are not drunkards." May God help us! It is not overdrawn. The dreadful malady is implanted in our midst, and unless uprooted and destroyed it, its cancerous fibers will seize upon all that is good in the land. There is no shirking the fact; it is the well-mannered and respectable drinker (?) who teaches the young to emulate his example, never dreaming of hereditary

or that nine cases out of ten being unable to control their appetites; they rush past his attractive standard of moderation and become hopeless drunkards and often die on the scaffold, in the mad house, or are turned out to fill a pauper's grave. Others may do as they will, but while I live, I will by God's grace exercise every influence in my power against this despoiler of human hearts and homes, of human character and souls.

THOS. G. BREWER.

Osceola, March 3.

NO LICENSE.

That is the proper thing and to organize against the saloon or the promiscuous sale of whisky it is proper to do it under the head of No License, for that is what we want—not high license, nor low license, but No License. Civil government has taken in hand the task of controlling many social evils which should be abolished, instead of controlled. To give countenance to an enterprise, authorize its continuance and give it the right of way in our commonwealth and then place the proprietor under a penal bond, seems to be a grave inconsistency.

I am in favor of a No License movement, pure and simple, because it allows all persons regardless of political parties or partisan politics to combine against a common and powerful enemy. The necessity for a movement of this kind is found, not in the fact that temperance people are dissatisfied with what they have done, but that they may the more successfully oppose a gigantic and stubborn enemy; hence our reasons for such a movement are found in our opposition to the privileges granted to any man to sell ardent spirits; that is the promiscuous sale—the saloon.

We object to license, therefore, (1) Because we believe it to be contrary to the principles for which our American ancestry fought, bled and died. It tears down the altar upon which they sacrificed their sacred honor, namely, "that all men are created equal, that they are endowed by their Creator with certain inalienable rights—life, liberty and the pursuit of happiness." To license the promiscuous sale of whisky endangers, and often destroys life, deprives men women and children of many precious liberties, and destroys more happiness than any other one thing known to human society; hence, no license. (2) Another very sacred principle which license opposes is "Equal rights to all and special privileges to none," discriminating between the rich and the poor; the man who has his thousands can sell, the man with a few dollars only can not sell. Monopoly gone to seed! No license. (3) License defeats the object of good government, which has been wisely said to be "by the people, of the people and for the people." Take out the last clause "for the people," and you destroy the whole principle. This license as far as it goes, effectually does. No license. (4) The licensed liquor house associates with it the very worst elements in society of both men and women, and with this element they would entice and associate our boys, leading them on step by step to utter ruin. No license. (5) The licensed saloon is a murder-mill, the process is usually slow, but sometimes cut short by the knife or pistol; hence, is a bartering of human souls upon the greed for money and a depraved appetite. No license. (6) Contrary to the teaching of the Bible. "We unto him that giveth his neighbor drink, that putteth the bottle to him, and maketh him drunk also." (7) "By their fruit ye shall know them." Try the licensed saloon by this rule; fruit—red noses, empty purses, black eyes, street fights, cursing, cries of women, orphanage, poverty in homes, inebriation, insanity, death, and an hundred other evils which the casual observer can see. Remedy, no license.

M. M. SMITH.

Jonesboro, March 5.

EASTER SERVICES.

DEAR DOCTOR BENNETT:—Our Church, Miles Chapel, Colored M. E. Church, corner 3rd and Ferry Sts., is considerably insolvent, and we may lose it, if \$1,500 is not raised on Easter Sunday. And for this occasion Bishop Isaac Lane, of Jackson, Tenn., will preach for us. The order of services for Easter Sunday is as follows:

Sunday-school, 9 a. m.; 11 a. m., Preaching by Bishop Lane; 3 p. m., Sunday-school Easter exercises; 8 p. m., Preaching by Bishop Lane.

The public are invited to be present. Special invitation and seats arranged for our white friends. Come and hear the Bishop.

C. W. LANE, Pastor.
Little Rock, March 17.

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 15, 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 3,000 new trial-trip subscribers.

FOREIGN MISSIONS.

DEAR BRO. BENNETT:—T. B. Holt, Treas. of the Board of Missions, Nashville, Tenn., says: "Nothing as yet from the preachers of the White River Conference for Foreign Missions."

I have this day received from Rev. F. E. Taylor \$25 which I have placed to the credit of Forrest City station for Foreign Missions. Let all the brethren make a rush and send any amount you can get by the 1st of April. Who will be next?

F. R. NOV. TREAS.

Sulphur Rock, March 20.

REV. SAM P. JONES.

DR. BENNETT:—Rev. S. P. Jones lectured in the Opera house at Russellville on Saturday night, March 17, to about 500 persons—tickets 75 cents and \$1. The Presiding Elder introduced him, it being the time of Quarterly meeting for Russellville station. Bro. Jones preached also next day at 10 o'clock. Good crowds attended on Sunday—numbers going from Dardanelle. Bro. Summers has not come in yet, but we suppose he will survive the lecture and the sermon. The lecturer was pretty hard on saloons, skeptics, Church members and preachers, and I learn that the preachers came in again for a share in the sermon of Sunday.

His "hog and dog" illustration is good on the preachers running the Devil out of a town; but Bro. Jones must remember that our divine Lord himself did not get all the devils out of Jerusalem, and there are some devils yet I suppose in Nashville, Tenn., when Bro. Jones holds meeting for the preachers and city every year. If this "incomparable and irrepressible" brother had to stay with the same town all the time—one year at least—his tactics might change somewhat. He would at least have to get some new lectures and change up on illustrations. But that lecture on "Character and Characters" is sublime, and true as sublime. It is really a great lecture.

We do not all believe in "evangelists" up this way, and we believe still less in those fellows who depend upon them to do the revival work of their Churches—the supreme work to which the ministry is called and assigned. But we do believe in Sam Jones, that is, that he is a true man, and raised up for a great and providential purpose. He may have made a mistake to locate. I incline to the opinion that he did. Example and submission to the regulations of the Church is a large item in the life of a preacher, but that is his business, not mine.

Bishops and Presiding Elders can afford to be painstaking and careful in the stationing room. Every man should have, if possible, all that his skill and ability will allow, and no enlightened mind of the pew wishes to be put off with an indifferent pastor. But a chief glory of Methodism all along has been that preachers and congregations have submitted to the regulations. The machinery of this movement has been preserved intact. The local relation is every way honorable and open to them who do not like the restrictions of the regular pastorate. That relation, however, like every other which we sustain in this world, is hedged about by law. Bro. Jones, I learn, does not like well the lecture platform, but his glory is in the protracted meeting.

A. H. WILLIAMS.

Dardanelle, March 19.

In some pastoral charges this paper, under our General Conference trial-trip offer, can now be put into a large number of homes having one or more Methodist inmates. We beg the immediate help of all our friends to put it into such homes till June 15.

Every paid-up subscriber and every one paying \$1.50 can get the portfolios of Holy Land views at the very low prices named in the announcement.

Let us read again from Psa. 1:2, "But his delight is in the law of the Lord, and in his law doth he meditate day and night," Dr. Adam Clarke comments thus on this text; "His will, desire, affection, every motive in his heart, and every moving principle in his soul, are on the side of God and his truth. He takes up the law of the Lord as the rule of his life, and brings all his actions and affections to this holy standard. He looketh into the perfect law of

 which is absolutely pure and soluble. It has more than three times the strength of Arrowroot with Starch, Cocoa mixed with Sugar, and is far sweeter than Sugar, costing less than one cent a cup. It is delicious, nourishing, and EASILY DIGESTED.

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Brings comfort and improvement and tends to personal enjoyment when rightly used. The many, who live better than others and enjoy life more, with less expenditure, by more promptly adapting the world's best products to the needs of physical being, will attest the value to health of the pure liquid laxative principles embraced in the remedy, Syrup of Figs.

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.

FROM LOUISIANA.

Mr. Editor:—Our worst weather by far has been in February this winter. Just think of a cold northeast rain for six consecutive days and nights! Would you know how severe (?) our winters are? There is grass and clover in this paragon yard more than six inches in height, that has not been marked by the frost this entire season; yet our people complain of the cold more perhaps than the Arkansas people do. Our sugar making season is about over. The two refineries here have made thirteen million pounds this winter. The bounty, of course, is the topic of conversation with sugar planters now.

This is a live and enterprising little city. The Southern Pacific R'y touches it on the west, and Bayou Teche (pronounced Tash) on the east is navigable all the year, and steamers large and small, some making beautiful callopie music, run upon its waters day night. We are domiciled in a comfortable paragon, and the town is chiefly English speaking and consists of 3,000 people. Our membership is 120, and they are in the main a working congregation. The Ladies' Aid, the Paragon and Home Mission Society, the Ladies' prayer meeting and other things make the church a place of resort. The men as a rule are not active in Church work here, but the busy bees in this hive are the dear ladies.

We noticed in a late number of the welcome Methodist the obituary of Mrs. Mary Deloney (nee Fontaine). She was a dear little friend of ours when in charge of the Mineral Springs circuit in 1880. She gave her young heart to Christ and we received her into the Church that year. She was a most amiable character, had a brilliant mind, and was fitted for most usefulness in the Master's vineyard, but the Lord had need of her and she is not.

We have read with no little interest the recent discussions in the columns of THE METHODIST upon the subject of the second-blessing theory of sanctification. This discussion has no doubt caused our preachers and people to read up on the subject, and to closely and prayerfully examine themselves. Every genuine Christian we believe wishes to get the full benefit of the atonement, and only convince such that there are heights in Christian experience which they have not reached, and as the hart panteth after the waterbrook, so they will pant after those heights. Is there a second blessing distinct from the new birth? We have the fullest proof, except Scriptural proof. We are ready to endorse the theory, if anyone will show us the Scripture to sustain it. The new birth is so plainly taught that "he that runneth may read," and if one cannot be saved without the second blessing, as many of its advocates teach, we ought not to be in the dark upon the subject. In Christ's preaching to Nicodemus he elaborated the new birth and ignored the second blessing. Paul served the Ephesians for three years, and declared the whole counsel of God and said he kept back nothing that would profit them, and he only preached repentance and faith. That memorable day when we were born of the Spirit, we had as Bishop Keener recently said, as much as we could hold. We were a child then, and often since we have hungered and thirsted and prayed and cried to God and been filled again and again. Our constant prayer is that we may be made perfect and "filled with all the fullness of God." God bless you.

Franklin, La.

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 diarrhoea. 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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If we could extend our hand to person to all our subscribers who are owing this paper for arrears or renewal, most of them would then and there pay us all or part of their dues. We can not possibly see them all in person, but they can all see we are urgently calling on them for prompt remittances to help us enlarge and improve this paper. Friends, help us and help at once! Don't wait.

THE FIRST METHODIST CONFERENCE.

A paper read by Miss Irene Croom before the Epworth League, Dardanelle, Ark.

Mr. Wesley came to London Sept. 16, 1738, and on Sunday began to declare the glad tidings of salvation. To quote his own expression, "On Monday I rejoiced to meet our little society, which now consisted of 32 persons." The following day they met at Newgate and then in the evening of the same day met at Bearyard, and preached repentance and remission of sins. The next day he spoke to the society in Aldergate St.

These meetings were held at different places as time went on. We have accounts of them often spending whole nights in prayer. We infer from accounts of these meetings that the power of God came upon them inasmuch that many cried out for exceeding joy. At one time in particular they broke forth with one voice, "We praise thee, O God, we acknowledge thee to be the Lord."

Mr. Wesley describes a scene at one of these meetings reminding us of the Pentecostal baptism. Jan. 1, 1739 he mentions those who were present: Messrs. Hutchins, Hall, Kichen, Ingham, Whitfield and his brother Charles, were present with him at a love-feast in Fetter Lane with sixty of the brethren. Jan. 5 seven of the "despised clergy," perhaps the seven just mentioned, had a Conference at Islington on matters of great importance, and after prayers and fastings—says Mr. Whitfield—"we parted with a full conviction that God was going to do great things for us," which conviction was soon verified. Societies had been formed in many of the principal towns from Landsend to Newcastle. The number of members is not known.

The first Annual Conference was a meeting of his helpers, or lay assistants. It was held at "the foundry" and began June 25, 1739. There were present John Wesley, Charles Wesley, John Hogue, rector of Wavvo; Henry Piers, vicar of Bixley; Samuel Taylor, vicar of Quinton; and John Meriton, a clergyman from the Isle of Man. Thomas Richards, Thomas Maxfield, John Bennett and John Dorson were the helpers, or lay preachers present.

On the day before the Conference convened, besides the ordinary service a love feast was held, and during the day the Lord's Supper was administered to the whole of the London Society, now numbering from two to three thousand members.

The sessions of the Conference were held by adjournment from June 25 to the end of the week. Great precaution was taken by Mr. Wesley in enacting suitable rules for the discussions of the Conference. It was decided to "check no one either by word or look, even though he should say what is quite wrong." "To be wary of making haste or of showing impetuosity, whether of delay or contradiction;" "that every question proposed be fully debated." Preliminaries having been arranged and earnest prayer offered, the design of the meeting was proposed under three headings: To consider: 1. What to teach; 2. How to teach; 3. What to do. That is, how to regulate in (1) doctrine, (2) discipline and (3) practice.

Under the first head a conversation was continued throughout this and the following day, which embraced the leading doctrines of the Gospel, such as justification, saving faith and imputed righteousness. Then they took up discipline. The General Rules were read, and by the time a final adjournment was reached they not only fully understood each other, but were of one mind and heart. The spirit and substance of the compact made between the founder of Methodism and his preachers are contained in the "rules of enlistment" into the order of itinerants adopted at this first Conference.

The proceedings indicate that Methodism began, not in a theoretical, but an experimental faith. And this was made the basis of the plan of procedure. Religion itself was the inspiring spirit of order. The inward and divine life created the external economy. Experimental piety was the first in order and discipline the second. Two days thus spent must have had a happy effect upon the minds of such men. Mr. Wesley said "they desired nothing but to save themselves and those that hear them."

Dardanelle, March 13.

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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.

The thought that brings me in connection with Salem circuit could be followed to remote distances and back but I will not be betrayed into following where it leads. Mr. Pleasant was where we met that rainy day, the 3rd of February. We had a good Q. C.; P. C. was on hand with a big "God bless you, J." along with that new life and zeal as he crosses old paths of earlier life and ministry, backed by such men as the Marklewoods, Blann Phillips, Tunstall, Isenhower, McWhirter, Cummins, and many others whose names I don't now recall. Bishops' fund paid, good assessment for P. C., but not enough—yet if paid will do for this year. Before I leave you, brethren and sisters of my first work, let me pray on each of you God's richest blessings and you will find my interest in you expressed more fully than here reading 2 Cor. 12, and the words "I seek not yours, but you." Let us give ourselves—let us contribute our all to Him who has given all to us; nothing short of this is the best we can do. Amen.

Viola is next. Here I met good, tried and true men—such as the Williams, Flinty, Foster, Newman, Watson, Stone, Claiborne and the P. C., Bro. Franks, than whom with those who know him best, there is not a more popular preacher in Ark. He should have been an itinerant 19 years ago. Stick a peg here, preachers in the Conference; you may have to pull it up next Fall at Helena. Good report and better things promised next time. Do your cool dead-level best, brethren. Bro. C. H. Newman was licensed to preach—a good case.

Next to Ash Flat. Here they come again rolling in to the Q. C. Here is a Rogers, there a Rogers, and yonder a Rogers, and occasionally the man between is a Rogers. This is not a tale I'm telling here, it is a fact. If you don't believe it, just ask Dye, Gregory, Noe, Register, Reid, and any such men. But Rogers feature and personnel is not all there is about Ash Flat circuit. We had a good Q. C. A good report and better promised—shouts, penitents and one conversion, and the ever green Holly is happy, and said "Bro. Jernigan, this supplements wonderfully my failure to attend the Annual Conference. I never was so much encouraged." Amen.

This round put me in the home of my dear good sweet sister, Mrs. M. J. Tunstall. Oh, Mack, you don't know how I enjoyed those days of rest, sweet home rest under your roof and in your consecrated Christian, elegant home. Here my eyes get dim and I must end this long field note; and pardon me, sister, I don't like to say goodbye crying, so this will dash our tears with a little ripple of smiles. A minister at the Arkansas Conference met me last Fall and said with a seeming sigh of relief, "Well, Jernigan, is this you?" "Yes, Sir." "Well, Sir, if I had gone out to pull trigger on Jerhigan, you would have gone by unshot; for I thought the way you wrote in THE METHODIST, you were red headed, freckle-faced, pugnosed, very nervous and weighed about 125." Goodbye.

JERNIGAN.

STATE OF OHIO, CITY OF TOLEDO,
DO, LUCAS COUNTY } ss.
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FRANK J. CHENEY.
Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1888.

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THURSDAY, MAR. 22, 1894.

In a vitally important sense every Christian man should feel himself his "brother's keeper"; for there can be no guiltless escape from the sacred duty of brotherly sympathy and Christian helpfulness, going beyond what is usually deemed exact honesty in business dealings. Under the beneficent requirements of the Gospel the acting to each a brother's part will answer affirmatively this four-fold question:

Must I be burdened?
As though it were my own,
And as I would be,
Should to myself be done,
And faithful to his interest prove,
And as myself my neighbor love?

We have rejected a communication from a brother who feels deeply aggrieved, because the Quarterly Conference last Fall refused to renew his license as a local preacher. In such a case the action of the Quarterly Conference is final, but a subsequent Quarterly Conference may, on application in due form, grant him license to preach till the fourth Quarterly Conference, which may or may not renew the same according to its judgment of duty in the case. If we should allow a brother to censure the P. E., P. C. or members of the Conference for refusing to renew his license, they might say some things he would be pained to read.

Read on page 4 the notice of reduced rail-road fare for delegates to the meeting of the No-License Association in this city, April 4-5. In order to secure this reduction delegates must pay full fare coming and take receipt from the ticket agent or agent from whom they buy tickets. After the receipts are countersigned here by J. F. Munday, Sec., the ticket agent in Little Rock will sell tickets at one-third fare.

Once more we urge the temperance workers in the various counties of our State to exert themselves to secure a large attendance of delegates at this meeting of the No-License Association. Its purpose and possibilities for good should make the occasion a very important one. The call for volunteer delegates as well as for those elected by religious and other organizations.

Quoting last week from a compilation of Internal Revenue statistics, we stated 738 Federal licenses to retail liquor dealers were issued in Arkansas in 1893, while the State licenses were only 348, or 390 less than the Federal for the same year. Of the 390 we suppose 200 or more were to physicians, who may prescribe and furnish liquors under very carefully expressed restrictions by State law, and the balance to "blind tigers," some of which were operated to a very limited extent and others only for a short time. The "blind tigers" can be broken up; and before regular practicing physicians can prescribe and legally furnish alcoholic stimulants to the sick under their charge, they must take an oath they will not prescribe and furnish such stimulants unless, in their judgment, a necessity in the treatment of the disease with which the sick [under their charge] are at the time afflicted.

In the N. O. Advocate last week Rev. Dr. T. C. Weir gave extracts from the speeches on the evangelistic question before the General Conference in 1886. Then reference was made, as by most writers now, to the wondrous power of Rev. Sam P. Jones as an evangelist. Since then eight years have passed, but no other Sam Jones has arisen, and the peerless reformer is still unrivaled in the public estimate. No other man on the American continent can draw and entertain the multitudes as he is doing and has done for years. If not a prodigy, he is without a peer in the opinion of the general public. He is in no sense the product of any special legislation by the Church, and no ecclesiastical regulations can make another like him. For these reasons modern evangelism should be discussed without such frequent reference to Sam Jones, and probably would be but for the number trying to imitate the inimitable. We make these statements without expressing any judgment about the number really led to Christ under the ministry of the peerless reformer.

The Wesleyan Advocate—an 8-page paper at \$2 a year—is appeal-

ing to the nearly 150,000 Georgia Methodists to give it 20,000 subscribers. In hearty approval of this appeal Bishop Haygood wrote: "I was glad to see the Wesleyan last week setting the mark high. It is reasonable and it is practicable. And if we preachers have no motive but desire for better living—nothing on earth possible to us will so increase our energy and intelligence. I honestly believe that if every preacher in Georgia were to spend ten per cent. of his salary circulating the Wesleyan, that it would outpay any investment they ever made, or, as to most of them, can make. But we don't live by this motive—but the desire to serve God in doing good to men." A few I have known who thought it compromised their dignity to solicit subscriptions for Church papers. What did they join the itinerant ministry for? To circulate his Church paper is a part of every pastor's duty. Also, every member's."

METHODIST COMITY AND FEDERATION.

In its notice of Bishop C. B. Galloway's address before the Boston Methodist preacher's meeting, Zion's Herald said: Turning to Bishop Foster he thrillingly declared that, notwithstanding the sad silence of two years since the Bishop's burning appeal at the Ecumenical Conference in Washington for a federated Methodism, he wished to join hands with his brother in Boston and declare himself wholly pledged to a grand federation for all the sons of Wesley. "Let us erect no rival altars," was the signal for such a demonstration of Methodist approval as has not been seen for many a day. Bishop Foster rose and advanced to Bishop Galloway, and the two clasped hands in a true, fraternal, Christian way. It was a scene very unusual, not soon forgotten, and that may mark itself as historic.

Commenting on this, the St. Louis Advocate said: "We rejoice most heartily that Bishop Galloway gave utterance to these sentiments regarding Methodist federation, and believe that they will find an echo in the hearts of Southern Methodists from the Gulf to the Pacific. The first man in Methodism, so far as we are informed, to propose some plan of federation—not of organic union, for that has never been practicable nor desirable—was our venerable senior editor, and from that day to this the Advocate has always favored it."

As we read the reports of the Ecumenical Conference, we understood Bishop Foster made "a tremendous appeal" for the organic union, not simply federation, of Episcopal Methodism; and we know some attributed the silence of the Bishops of our Church to their lack of authority to make or accept any overtures looking to the organic union of the M. E. Church and the M. E. Church, South. With that view of the situation we approved the silence of our Bishops, as we did not believe the organic union of the two Churches either practicable or desirable. We do not believe such union would promote genuine Christian unity, but now as heretofore we would heartily approve a just plan for the federation of Episcopal Methodism, believing [the M. E. Church and the M. E. Church, South, should go beyond formal fraternity in all honorable and reasonable efforts to establish such relations of comity and federation at home and abroad as will better promote and conserve the interests of our common Methodism.

In commenting upon the discussion of this subject in our General Conference in 1886, we said four years ago, and now repeat:

Why and how long shall we wait for both Churches to be in better condition for honorable and just and godly action to promote comity and co-operation in all the fields occupied by advancing Methodism? We are completely under profound conviction, that the demands of Christianity, the problems of our national welfare and the possibilities of united Methodism in the evangelization of the world, are urgently calling for an early forward movement beyond formal fraternity.

For several reasons, we think such a movement now on our part would be heartily seconded by the M. E. Church. Its prompt and just action in the formation of the Cape May Commission, upon the request of our General Conference in 1874; its enlarged and growing contributions to the cause of Missions; its increasing consideration of the urgent demands for evangelistic work in large cities and destitute regions of the North and East, as well as the South and West; the growing sentiment (in the North) against its large expenditure of missionary money for Southern white communities, which are already and adequately served by the M. E. Church, South; its necessary abandonment of mixed Conferences, etc., in its Southern work, and the consequent unrest among many of its colored members on that account; and, finally, the unsatisfactory prog-

ress of most of its white Conferences in the South.

In conclusion, the M. E. Church, M. E. Church, South, and the three colored M. E. Churches have probably 4,250,000 members, representing fully one-third of the population of the United States. The colored members of the M. E. Church and of the three Churches just named aggregate about 1,200,000, representing over half of the colored population of our country. "Since there are no essential differences dividing these what a grand movement it would be to bring them all together in one organization!" These are the words of Dr. Fitzgerald in 1886, and we heartily endorse them as sound doctrine for 1890. The "grand movement" suggested would follow, in our opinion, the adoption of a wise and just plan of comity and federation of Episcopal Methodism. With all the colored Methodists in one organization, and that receiving the fostering care and benefactions and evangelistic co-operation of all the white Methodists, wonderful results might be accomplished in the moral and religious elevation of the colored people. Finally, the problems of our national welfare, in the North and South, the demands of unselfish and aggressive Christianity, and the auspicious openings and grand possibilities for Methodism at home and abroad, call earnestly for wise adjustment of forces and righteous direction of energies, that Methodism may fulfil its glorious mission in bringing the world to Christ.

The same kind of preaching is not adapted to all countries and all times. Mighty waves of public opinion sweep over the country, and the preacher should note these thought currents and be ready to co-operate with the Holy Spirit in lifting up a standard against the enemy, when he would come in like a flood. Let him be on the alert. The enemies of the Cross today are not the same that our fathers in the ministry met and vanquished. Keep your armor bright. Keep your sword sharpened.

We suppose the foregoing from the Holston Methodist means the preacher must be progressive and aggressive, up with the demands of the times in intellectual ability and Christian courage. This is really needful, but with it the preacher's ministry must impress apoplexy, that he is truly a sincere, good man. He will be most effective in his ministrations, when the power of a blameless, holy life is as readily conceded as his intellectual ability. Both are attainable, and neither can prove a substitute for the other.

We suppose Rev. Sam P. Jones has not a more ardent admirer and ready defender than Dr. Steel. In the Tennessee Methodist last week Dr. Steel very properly withdrew his former and hurriedly written statement to the effect, that "all who oppose Sam Jones are actuated by prejudice and bigotry." Then he admitted what many Christian people all over the country have sincerely disapproved, by saying: "Sam Jones would greatly increase his usefulness, and extend the range and power of his ministry, by abstaining from everything coarse and vulgar in his sermons. I would not limit the freedom of his genius or modify his picturesque personality; he may be himself to perfection; he may use the sinewy vernacular of the common people, and arm his whip-lash with the effective slang of the slums, and send it stinging like the scourge of God into the quick of careless consciences; he may ridicule the shame, and expose the villainies of the age; he may be as witty, as humorous, as sarcastic, as severe, as he pleases; but he ought to draw the line at coarseness and vulgarity. They are not merely faults, they are vices. They are wrong in themselves, and utterly without excuse. They add nothing to his power, and detract greatly from his influence. They shock his friends as much as they do his enemies."

We would be pleased to see from Rev. Dr. S. A. Steel or other Methodist pastor in Nashville, Tenn., an approximate estimate of the number of persons received into the various Churches as the result of the recent Tabernacle meeting conducted in that city by Rev. Sam P. Jones. We are fully satisfied as to the profound impression he makes as a peerless reformer and inimitable master of assemblies, but what are the results in accessions to the Church? We are led to these remarks by the following copied in an exchange from the Baptist and Reflector of Nashville:

During the series of meetings just closed it is estimated that there were probably 2,000 or 2,500 who went up and gave Mr. Jones their hand, pledging themselves to a better life. Mr. Jones said himself, however, that he would not give the slip of his finger for people who did this and did not join the Church. Now, what is the record as to those who joined the Church as a result of his

meetings? So far as we have been able to learn, not one has joined a Baptist Church. The papers report that forty joined one Methodist Church and thirty-one another. This is as far as our knowledge goes. But we think it is safe to say that not over 100 out of the 2,500 have joined any Church. Are these figures startling? They ought to be. Where are the 2,400? Not even echo answers. They can't be found. Nobody knows them. They simply heard and admired Sam Jones. They felt an impulse to a better life under his preaching, and they felt like promising that much."

MORALITY IN POLITICS.

The voters of Arkansas will soon be called upon to make choice between the candidates offering for the various offices of State and county. While it would be wrong and undesirable to have the Church question enter the contest, yet it is but right and desirable that the moral should. The man who has no more respect for his influence than to encourage, by example, "profanity" and "saloon-tipping," is unworthy the support of those who think these things to be wrong and hurtful to society.

If this be a truth, then let the agitation continue until the wave of its influence spreads over the entire State, and is made a controlling factor in deciding the tickets to be presented to the voters of Arkansas at the Fall election.

This is written without personal knowledge of the habits of any candidate, and has only general application. J. R. CARSON.

Stephens, Ark.

The foregoing advice, briefly and clearly expressed, should have the full and hearty endorsement of patriotic and Christian citizens, who cannot afford to support for positions of honor and trust candidates known to be patrons of saloons and gambling houses, or notoriously immoral in their private life. Two years ago we copied these words of Mr. Gladstone, the illustrious statesman, and made the comment following:

"The older I grow the more confirmed I am in my faith and religion. I have been in public life fifty-eight years, and forty-seven in the cabinet of the British government, and during these forty-seven years I have been associated with sixty of the master minds of the country, and all but five of the fifty were Christians."

And in this country it is truly gratifying to Christian people, that our most distinguished statesmen are generally Christians, and also a large majority of the men chosen to serve in the executive, judicial and legislative departments of our State governments. This is notably true in the Southern States. We have mentioned with pleasure, that of the 132 members of our present General Assembly more than 100 are reported as members of Christian Churches, and it is probable all of the others are believers in the Christian religion, though not members of any Church.

While we would not approve making Church membership a test of any man's qualification for civil office, we do contend that any public servant, known to be guilty of immoral conduct in official service or in his social intercourse with the people, should on that account justly forfeit his claim upon the respect and confidence of patriotic and Christian citizens.

We talked recently and freely with a Methodist pastor, who seemed intensely and peculiarly burdened in heart for a revival in his charge, a city Church. Of one suggestion we gave we are reminded in the following copied from the Congregationalist:

"A clergyman past threescore and ten, who for forty years has wrought successfully for the Master, gave in a recent ministers' meeting, where the question was being discussed, 'How can our Churches become more fruitful?' the secret, as he believed, of the spiritual prosperity in all his parishes: 'Once in a while I call my people together; I talk with them about the value of a human soul, and about the unsaved in our community, and then I ask each one to take somebody on his heart.' To some that seemed one solution of the problem that has perplexed ministry and membership from the beginning. A few in each Church are always thoughtful, and sometimes burdened with desire for the salvation of men. But in most cases this is too general in its reach. It takes in the whole world, and scientifically speaking, the power is not equal to the task. But suppose this desire could be individualized, and suppose further that each member of the Church should thoughtfully and honestly and earnestly 'take somebody on his heart,' is there any question whatever as to the Church's fruitfulness? And why cannot the experiment be immediately and widely tried?"

We observe with genuine pleasure every philanthropic movement designed to encourage self-support among worthy people in straitened circumstances, honestly striving to supply their own necessities.

They are in the condition to be suitably impressed by the Christian helpfulness enjoined in the Gospel. After saying "there is no reason why Christian men should not become bankers or pawnbrokers," the N. Y. Observer said: "A number of our best citizens, philanthropists all of them and men of sound common sense, have asked the legislature at Albany for a charter of incorporation for the Provident Loan Society of New York. The object of this organization will be the lending of money to poor people on such security as pawnbrokers usually accept, but at moderate rates of interest. To the Rev. Dr. Greer, rector of St. Bartholomew's Protestant Episcopal Church, is largely due this new effort to help the worthy poor. Pawnbrokers in New York State are allowed by law to charge as high as thirty per cent per annum interest on money advanced. Dr. Greer sympathized with their victims and opened a loan bureau which charges only six per cent, but his loans are made upon furniture only. The new organization expects to carry on an extensive pawnbroking business, under such rules as will insure fair dealing to the poor people who patronize it and enable them to pay off their loans by installments."

STUDENT VOLUNTEERS.

The Second International Convention of the Student Volunteer Movement.

The second International convention of the Student Volunteer movement convened at Detroit, Mich., Feb. 28. There were present nearly 500 delegates from 477 institutions of the U. S. and Canada, over fifty missionaries, besides a large number of speakers and many visitors. Is it not a significant fact that the largest student body ever assembled for the consideration of any given subject is that of missions? Students from Cal. to Me. and from Fla. to Nova Scotia came together at Detroit for the supreme purpose of studying and planning how the great command of the Lord Jesus Christ, "Go ye therefore and teach all nations," etc., might be fulfilled within this generation. As we sat and listened to speaker after speaker as he laid before us with inspiring words the needs of the different fields yet unevangelized, but many of which are earnestly calling for the words of the living Christ, our hearts burned within us and we, too, cherished the fond hope, that we might have some humble share of this, God's own work.

J. Hudson Taylor, the general director of the China Inland mission, with whose work during the last forty years all readers of missionary literature are more or less acquainted, made a profound impression on those present as he in his plain simple manner laid before the convention the situation and progress of the work in China, now done by the 600 missionaries in that field over which he has charge. On account of his abiding confidence in Christ, the Lord has been pleased to use him as an instrument in his own hand for the accomplishment of a great work.

Drs. Pierson and Gordon, editors of the "Missionary Review of the World," were present with their enthusiasm and zeal and weightily did their words fall into our hearts. Miss Guinness, who was a precious benediction to the entire convention, and many others the result of whose work and presence we would gladly speak, but lack of space forbids.

The most characteristic feature of this convention was that it seemed to be under the direct control of the Holy Spirit. It appeared that God utilized every speech, prayer and song to deepen and intensify the missionary interest of every one present. Denominational unity is another striking characteristic. Thirty-eight denominations had delegates present. Notwithstanding the different creeds and methods of work here at home, in regard to this greatest of all questions now pending on the Church for solution and execution, they are arranging the forces for one mighty, united advance against the multitudinous forces of darkness.

Now what may we reasonably expect from this movement? The report shows that there are now over 3,200 volunteers in our institutions preparing for work in the foreign field; 686 have already sailed, and some fewer than a hundred will sail during the coming year. This means (1) Our best educated and ablest men are entering the work. (2) A deeper and more intense spiritual life is penetrating our institutions. (3) The ministry is more and more being convinced of the supreme importance of missions and will preach on the subject more frequently. (4) The masses will be educated with reference to the real facts and condition of the various fields and will become the stay and support of those who go.

Under God may there not be such a move made within this generation as the Christian Church has not hitherto seen? More than eighteen centuries ago Christ said "As ye have received so give," and yet only a mere outline of this work has been made. Loyal, noble, profoundly spiritual men and women are offering themselves for the work, but our mission boards are unable for lack of means to send them. A few

years ago the cry of the Church was for men; now the men are ready and there is not sufficient money to meet the demands. The Lord Jesus Christ said: "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his field," now God is putting it into the hearts of men and women to do this work, but there is delay for want of financial aid. Shall not every follower of the divine Master hear the words that fell on the ears of the Twelve on the hill slope of Galilee and appropriate them to his own life? If the call comes to us as it did to the humble Galilee fishermen shall we not say, "Here am I; send me." Or if we cannot go shall we not stay behind determined to use our energy and means for those who can? If no other service we can pray, that the millions who are lost in superstition and darkness may have the opportunity of seeing the light of the Gospel within this generation.

Yours in Christ,
J. M. HUGHES.

Hendrix College.

OTHER EDITORS.

Ninety-one millions of foreign capital is said to be invested in American breweries. The breweries control the saloons, and the saloons control the government. This is a deadly foreign invasion that cannot be too quickly repelled.—Wesleyan Advocate.

The building of a character is like the building of a house. The work must be well planned and frequently tested. There are three tests which ought always to be kept before the mind: What does God think of me? What do I think of myself? What does the world think of me? Character can not be built wrongly, if these tests are rightly applied.—Pittsburgh Advocate.

Dr. Earl Cranston heartily seconds Dr. R. J. Cooke's cry "Back to the farm." Dr. Cranston says: "It is the best, and so far as I can see, the only open way to physical and moral health, independent livelihood, and dignified manhood for the suffering masses overcrowding our great cities. Then there is no better disinfectant for the poison of anarchism than the free air of heaven; away from those hotbeds of all mischief, the beer-house and saloon."—Chicago Advocate.

One reason why the Church does not prosper more is that it is disparaged by some of its members. This disparagement is not rare, but frequent. There are criticisms of methods, depreciation of pastors, mean and unbrotherly remarks about fellow-members, and complaints respecting calls for money. And the persons who practice these sins are themselves, in many instances, most open to criticism. When will members of the Church learn to put a watch at the door of their lips? They should learn to speak every pleasant word about the Church which they can truthfully utter, and seek to increase the influence of the pastor by commending him to all.—Baltimore Methodist.

Dr. Parkhurst and his Society for the Prevention of Crime have nosed out the fact that the snug sum of \$600,000 are paid annually by saloon-keepers, gamblers and other offenders to the constabulary of New York city as hush money. Dr. P. and his co-laborers are making it hot for the officers at the present writing.—Texas Advocate.

The influence of the hard times is shown in decreasing immigration. The total of immigrants for 1893 was 488,775, a decrease of 54,712. Not a nationality but shows a marked falling off. We regret to note a decrease of 28,000 German immigrants, but are complacent over a shrinkage of 10,000 Italians, and jubilant that Poles have fallen off more than 20,000.—Cincinnati Advocate.

"As the result of the observance of self-denial week by the Salvation Army in Canada, \$22,000 were collected for mission work." That meant self-denial. The daily living of many members of the Salvation Army is at the point of simple subsistence. To save \$22,000 in a week must have required abstinence to the point of self privation.—Baltimore Methodist.

If they really knew how gratefully we would appreciate their prompt assistance, most of our delinquent patrons would remit all or part of what they owe us before April 1. Then we would feel the genuine touch of Spring life, and the Methodist would soon appear in beautiful attire. Friends, don't neglect and then forget our urgent request for the money we have earned and now need. Help before April 1.

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'y-Treas.

Assessment No. 4.

Office Preachers Aid Association.
Little Rock, Mo., 21, 1894.
On hand last report (Benefit Fund) \$18.00. Received Revs. B. G. Johnson \$3; J. McLaughlin \$3; J. H. Rignin \$3; E. C. Castleberry \$3; C. L. Adams \$3; F. R. Noe \$3; G. A. Dannelly \$3; N. E. Skinner \$3; E. M. Davis \$3; Andrew Hunter \$3; J. R. Sanders \$3; R. R. Moore \$3; H. R. Withers \$3; J. H. C. \$3; J. D. Whitesides \$3; R. J. Raiford \$3; Mr. Harry Hankins \$1; J. L. Deloney \$1; total \$50. Bal. on hand, B. F., \$68.
JOHN B. BOND, Sec'y-Treas.

ARKANSAS METHODIST.

THURSDAY, MAR. 22, 1894.

ANNOUNCEMENTS.

GOVERNOR.
We are authorized to announce James P. Clark 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. Hinson of Pulaski county, a candidate for the office of State Treasurer, subject to the action of the Democratic party.

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

SUPERINTENDENT OF PUBLIC INSTRUCTION.
We are authorized to announce James Jordan of Jefferson county, a candidate for the office of Superintendent of Public Instruction, subject to the action of the Democratic party.

PROSECUTING ATTORNEY.
We are authorized to announce J. F. McNeer of Pulaski county, a candidate for the office of the sixth judicial circuit, subject to the action of the Democratic party.

COUNTY JUDGE.
We are authorized to announce W. A. Compton of Pulaski county, a candidate for the office of the sixth judicial circuit, subject to the action of the Democratic party.

COUNTY CLERK.
We are authorized to announce E. A. Ramsey of Pulaski county, a candidate for the office of the sixth judicial circuit, subject to the action of the Democratic party.

CHANCERY CLERK.
We are authorized to announce Charles M. Connor of Pulaski county, a candidate for the office of the sixth judicial circuit, subject to the action of the Democratic party.

AMBASSADOR.
We are authorized to announce J. W. Colquett of Benton county, a candidate for the office of the sixth judicial circuit, subject to the action of the Democratic party.

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.

Rev. A. C. Ray, P. C. of Mt. Vernon, writes: "I am getting along smoothly on my work. Congregations increasing as Spring opens. I am expecting a successful year's work. O the changes that have taken place since the Fall of 1877. So many have gone home, yet the work of the Church moves on. I am doing the best I can for THE METHODIST, but money is so scarce."

Bro. D. B. Niven, of Rison, made us a helpful call Wednesday last.

A lady writes: "You will have to stop the paper. My husband has died and I can't pay for the paper. I will feel lost without it. It has been a great strength to me and a special comfort in my trouble. I have watched for its coming. It brought me hope and confirmed me more in my religious belief." O for a few fellow-loving liberal souls to create a fund to bless a hundred or more good but poor people, by paying part of the expense of sending them the paper they love.

On Wednesday last week we had a cheerful visit from our lovable brother, Rev. E. N. Ross, M. D., of Lonoke.

Last Thursday we had a brotherly call from our long-time friend, Judge F. P. Laws, of Beebe.

Bro. G. H. Booth, of West Point, favored us with an appreciated visit on Wednesday last week. Since then we heard he is a candidate to represent White county in the next General Assembly. Without knowing who the other candidates will be, we do not hesitate to say, from an intimate acquaintance of thirty years with Bro. Booth, he would make a worthy representative of his county.

Rev. R. L. Branch, P. C. of Redfield, C. T., wrote last week: "One of our members at Macon, Sister Mattie Block, died on the 4th inst., leaving a husband and one little girl to mourn, but not as those who have no hope. A suitable notice will be prepared later."

Last Wednesday Rev. Wm. Sherman, P. C. of Russellville station, sent us \$3 for 12 new subscribers, gotten by a committee from his Epworth League, under our General Conference offer to send the paper till June 15 for 25 cents. Pressure of other work at the time led Bro. Sherman to appoint the committee and furnish names of Methodists to be solicited to subscribe. We wish other pastors would promptly imitate the example of Bro. Sherman, who has rendered this paper much valuable service.

It is said "large bodies move slowly." Our Church is a large body, and some of them—are moving very slowly, if at all, towards the needed work of putting their Conference paper into more homes in their charges. Brother Pastor, you can surely get a large list of new subscribers under our General Conference offer. Try it—now.

Brother in the pastorate, we want many short field notes each week. In these notes give only items of interest and in as few words as possible.

A highly esteemed brother in Southern Arkansas writes: "There are many of us who enjoy the discussions in THE METHODIST and would not have them discontinued. For the benefit of the old womanly brethren who can't bear anything of the sort, I send

the enclosed clipping," &c. Readers differ widely. Some like controversy on one subject, yet object seriously to a lively discussion of other subjects. It is certainly not best to devote much space and time to any one controversy, especially after the writers assume the appearance of journalistic acrobats in trapeze performances for the amusement of their friends.

Last Friday we had friendly calls from Bros. T. A. J. Brazil, J. L. Vaughn, J. R. Sneed, E. F. Clayton and J. W. Latham of Perry county—all here as witnesses in a case before the Circuit court on change of venue.

On page 8 Rev. H. B. Scruggs has a model field note, written in legible (easily read) style on a large postal card. We wish our pastors would send us twenty or more such notes every week, to reach us by Saturday or Monday morning.

We feel sure 1,000 or more of our delinquent subscribers could easily pay us all, or at least part of what they owe before April 1, and believe they would do so, if they really knew how much we would appreciate their prompt assistance. Friends, please attend to this during next week.

"Be sure to publish this obituary next week." That we can not do, and it is utterly useless to ask it, when we are four weeks behind in the publication of obituaries. Our rule is to publish in the order of time received.

From Rev. A. H. Williams, P. C. of Dardanelle station, we received a copy of his tract, "A Short Method on Campbellism", exposing the water fallacy of that creed. The literary merit of the tract is seriously marred by the large number of errors in spelling, grammar, punctuation, &c. The printer prudently withheld his name.

Read the program for our State Conference of Epworth Leagues, at Morrilton, April 17-19. We hope to see a large attendance on that occasion.

Brother Pastor, afford us the pleasure of putting your name in our Honor Roll for March.

Last Saturday we were favored with a pleasant call from Mrs. E. C. Taylor, President of the W. C. T. U. in this city, and Cor. Sec. of the State W. C. T. U. She desired information how to examine by request the Internal Revenue record of licenses to help the temperance people at ——— to break up a "blind tiger". That is a good way to begin.

The Texas Advocate gave approving notice of the appeal of Rev. W. H. W. Burns for help to provide a home for Sister Clower and children.

Rev. J. F. Jernigan of Arkansas is the latest Presiding Elder of whom we have any knowledge. He believes in going, and staying and working. He preaches the Gospel, shows how to live it, and can excel in singing it into the hearts of the people. The preachers of the Batesville District are rallying to his support, and we predict a grand and successful campaign.—Memphis Advocate.

The Texas Advocate expects to be at Memphis "with store clothes and plenty of lard on its hair." If our preachers will help us right early and our delinquent subscribers will respond liberally, THE ARKANSAS METHODIST will do a beautiful Spring suit before the General Conference meets.

During next week fully 100 of our traveling preachers can by earnest effort get for this paper clubs of new subscribers at 25 cents each. Brethren, help next week.

We are truly sad to learn Rev. S. G. Shaw, of the West Texas Conference, formerly of the White River, after long sickness is now in such destitute condition as to lead Revs. M. A. Black and R. J. Deets, his former Presiding Elders, to publish a card asking help for Bro. Shaw and family. They are in distress. We trust some of Bro. Shaw's generous friends in this State can contribute to his relief—at Center Point, Texas.

Rev. J. E. Moore kindly prepared the Epworth League notes for our last issue, but the matter was received after 11 o'clock Wednesday—too late for insertion.

Many thanks to the preachers and other friends who have sent new subscribers under our 25 cts. offer. Send 1,000 next week.

Dr. A. J. Brewer, a layman at Newport, Ark., sent us 7 new subscribers under our 25 cent offer. Why not many others take the same interest in their Church paper?

We are glad to learn our highly esteemed brother, Rev. Dr. John W. Boswell, has recovered from an illness of two weeks, during which he was compelled to miss one issue of his paper, the Memphis Advocate.

Bros. G. B. Martin of Halstead and R. A. Fewell of Cabot called to help our financial condition Saturday.

At Bethesda Church on the Western border of White county a meeting will be held on the 5th Sunday and day before in April. It will be a religious anniversary of the birthdays of Rev. J. R. Maddox and Bro. T. H. Goodloe, Sr., aged respectively 76 and 89 years on Saturday, April 28. They have lived in that community nearly a half century and have ever been held in highest esteem for their noble Christian character. We hear many of their old friends will attend the anniversary meeting, and it would afford us delightful pleasure to be there and mingle with friends beloved since 1869.

Sending \$3.00 collected for this paper, Rev. J. F. Armstrong, P. C., reports finances low in Walnut Hill C. T., but says he is working for THE METHODIST, the last issue of which he considered better than any previous one. He says his P. E., Rev. N. E. Skinner, is moving off splendidly.

Last Saturday our office was favored with a cheerful call from Mrs. J. A. George, a teacher in our city schools, and daughter of Rev. M. E. Butt, formerly of the Arkansas Conference.

Bro. W. B. Folsom, editor of the Brinkley Argus, gave us a friendly call last Saturday. He is deeply interested in the work of the no-license movement.

REVIVAL SERVICES.

At our First Church in this city the pastor, Rev. Dr. J. B. Smart, delivered an impressive sermon to a large and responsive congregation last Sunday morning, that being the first service in the revival meeting to be protracted indefinitely. The general committee—R. D. Smart, Geo. Thornburgh, L. B. Leigh, R. T. Walker and Geo. L. Basham—reported the names of persons selected for various committees placed in charge of special work necessary to the success of the meeting. It was announced Rev. Dr. W. M. Leftwich, of Nashville, Tenn., would arrive in time to preach this (Wednesday) evening. He is a preacher of great ability and has been specially engaged in evangelistic work for some time. We sincerely hope that his labors in this city may be abundantly fruitful, and that with the meeting at First Church may come a revival of great power and extent to be shared by all the Churches of our city. For this much needed blessing we ask our readers to join Christians here in fervent prayer. O that a gracious and widespread revival may bless the Churches and homes of our city!

AT CONWAY.

Spending last Sunday in Conway, we preached twice for Rev. J. B. Stevenson, now serving his second year in that important station and having great favor with the people, who esteem him a diligent, lovable pastor and a studious, earnest preacher of thoughtful, helpful sermons. We attended his Sunday-school under the superintendence of that polished Christian gentleman, Prof. W. H. Key, assisted by a full corps of competent teachers. We expected to see in the school many Hendrix College students, but they have in the afternoon Bible class recitations, which we would hesitate to substitute for lessons in the Sunday-school with its religious exercises.

We were gratified to learn Hendrix College has since Jan. 1 received 32 new students—more than ever before in the same period of time—and the number may be increased with the opening of the new term March 28, when students may enter the new classes then formed. President Millar informed us the work of the students has been very satisfactory and their health unusually good—scarcely any cases of sickness. From President Thompson we learned the Central Baptist Female College has over 100 pupils—more than he had really expected in this scholastic year. He has made a very favorable impression in Conway, and is hopeful of increasing patronage from abroad.

While the rains prevented us from seeing as much of Conway as we had intended, we observed a number of new buildings, among them a large two-story public school house and the recently finished court house, which cost \$24,600. The great financial depression has kept many good citizens from removing to Conway and building homes there for educational advantages, but in spite of hard times the town is improving steadily and gaining new citizens of the best type. In the Christian home of one of the accessions, Bro. E. J. Witt, from LaCrosse, we were pleasantly entertained. His



Mr. J. W. Ratcliff, Garvin, Texas.

Nasal Catarrh

Originates in Impure Blood

Hood's Sarsaparilla Perfectly Cures

We do not need to watch intently to see or hear the victims of catarrh on every hand. The frequent cough, the blowing of the nose, the disagreeable hawking, the foul smell, and other symptoms which betray the presence of this very disagreeable disease, are noticed very generally. The disease is an inflammation of the mucous membrane. Its direct cause is impure blood. Its cure is Hood's Sarsaparilla.

"C. I. Hood & Co., Lowell, Mass.: 'I was first troubled with nasal catarrh in 1870, but it did not give me much trouble until 1880, when I became so weak that I could not do any kind of manual labor. I moved from this state to Mississippi, thinking I might find some relief. At the same time I was undergoing treatment for my complaint. After a short time I returned to Texas and continued doctoring for the disease but did not realize any benefit. I was very low when I decided that I would try Hood's Sarsaparilla.

I am compelled to state that before I had taken all of the first bottle I felt a radical change. The terrible headache spells had left me and my appetite had come back. I felt that I was going to get well so I purchased another bottle and felt so much better after taking it that I again replenished my supply. I am now using the fifth bottle and thank God for it!

HOOD'S Sarsaparilla CURES

again replenished my supply. I am now using the fifth bottle and thank God for it!

Like a New Man.

Any who wish to learn more concerning my case may address me and enclose stamped envelope and I will gladly tell them all." JOHN W. RATCLIFF, Garvin, Texas.

Hood's Pills cure Constipation by restoring the peristaltic action of the alimentary canal.

daughter, Miss Una, is an accomplished teacher, and his wife has been for years a zealous worker in the cause of missions. We shared also the hospitality of Bro. Stevenson, who rendered us kind service before leaving on the noon train Monday.

HON. C. A. BRIDWELL.

We commend to the considerate attention of our readers the announcement of Hon. C. A. Bridwell, of Hempstead county, as a candidate for the office of Governor of Arkansas. Having been a citizen of this State thirty-four years, a distinguished leader in the Masonic fraternity, and a prominent member of the General Assembly, he has a very extensive acquaintance with the public men of the State. He has an unimpaired reputation as an upright gentleman, and as a legislator was held in high esteem by the members of the General Assembly. In social and public address his manner is pleasing, and he easily makes a favorable impression. If he is elected Governor, we feel assured he will discharge the duties of the office with credit to himself and acceptability to the people.

T. J. OLIPHINT, ESQ.

We invite the attention of our readers concerned to the announcement of T. J. Oliphint, Esq., as a candidate for the office of Prosecuting-Attorney of the 6th Judicial Circuit. He is well known as the author of the popular work, Oliphint's Digest, in two volumes, and has been for many years a highly respected member of the Little Rock bar. Having known him more than thirty years, we do not hesitate to say we believe he would make a faithful and efficient officer, if elected, and that none but evil doers would have occasion to regret his election.

W. H. PEMBERTON, ESQ.

As may be seen in our list of announcements, Walter H. Pemberton, Esq., is a candidate for re-election to the office of Prosecuting-Attorney of the 6th Judicial Circuit. He will have strong support from his host of friends, who believe he has made a faithful, fearless, and efficient officer, and is altogether worthy of re-election. He is a lawyer of creditable ability and a cultured gentleman of pleasing address and great popularity. He is too well known in this Circuit to need any introduction at our hands.

HOTEL TRULOCK.

This large and well furnished hotel in Pine Bluff is prospering under the management of our long-time friend, Capt. R. D. Welch. After testing its excellent fare we believed it fully equal to other city hotels of more pretensions. Capt. Welch well deserves the large patronage he is now receiving. He and his polite clerks, Messrs. J. L. Jackson and W. P. Cooke, are watchful for the comfort of his guests. Stop at the Trulock.

We call especial attention to statement of the Arkansas Building and Loan Association as published in this paper. The Directors desiring to have the affairs of the Association thoroughly examined by disinterested and competent business men selected three citizens of the State living outside of Little Rock. They will be recognized at once by those who know them as fully qualified to make a close investigation into such matters. Their statement is very flattering to the Association. Read it carefully.

We call attention to the advertisement of the new Criminal Law Book by Roberts & Hamiter. These gentlemen are practicing attorneys of this city and stand well in the profession. We give our endorsement to their entire reliability. The book is a valuable one to the profession and to officers from Constable up. It has the commendation of some of the best lawyers in the State. Read the advertisement.

A careful perusal of some of the many voluntary testimonials as to the merit of the Epworth Organs and Pianos will show that Bennett & Thornburgh, State Agents, are offering their customers excellent instruments at moderate prices—prices much lower than asked by dealers in other instruments of equal value.

Read in this issue the large advertisement of the cheap edition of Chambers' Encyclopedia offered with this paper one year at \$4. In last month we sent 35 sets of this Encyclopedia to new and renewing subscribers and as premiums for new subscribers. Any subscriber wanting it should order now.

Seven Days' Trial, Free.

We are able to make the generous offer once more from Dr. E. J. Worst of Ashland, Ohio; to offer to our readers a week's trial treatment of the famous Australian Electro Pill remedy free. This remedy is now so well known among the most of our people that a generous offer of this kind will go unheeded. This remedy is sent to all parts of the United States and Canada, also to Europe and Africa. Wherever it is sent, it goes to heal the afflicted. Those of our readers who are troubled with Kidney, Liver or Stomach trouble, Catarrh, Rheumatism, etc., should now send for a free trial for one week. It may be just what you have been looking for.

Name this paper and address as above.

Dr. Price's Cream Baking Powder

World's Fair Highest Medal and Diploma.

I LIKE MY WIFE TO Use Pozzoni's Complexion Powder because it improves her looks and is as fragrant as violets.

WARNING ORDER.

In the Pulaski Chancery Court. Columbus Winkler, Plaintiff, vs. Ada Winkler, Defendant.

The defendant Ada Winkler is warned to appear in this court within thirty days, and answer the complaint of the plaintiff Columbus Winkler.

J. J. HICKS, Clerk.
By Chas. M. Connor, D. C.
March 20, 1894.
T. C. Hardesty, Sol. for P.D.

WASHINGTON LETTER.

(From our Regular Correspondent.)

Judge Bradley, who is presiding over the trial of the suit for breach of promise of marriage of Miss Madeline Pollard, against Representative Breckenridge, of Kentucky, now in progress here, has set an example worthy of being followed by every judge who has to preside over similar trials by excluding women from the court room, excepting those connected with the case. If some way could be discovered to get the editors of the daily newspapers to exclude the details of the testimony in similar cases a much desired reform would be accomplished. No one will pretend to claim that any good can possibly be accomplished by the publication of such "news," and that it does much harm to young people is painfully apparent to all observing parents. Washington papers are no worse, in this respect, than other papers in large cities, but it is none the less, exasperating on that account to find your afternoon and morning paper filled with column after column of testimony which an upright judge has decided to be unfit for ladies to hear, and which you would be mortified to discover your children reading. It is surprising that the average editor of a daily newspaper who is an educated and refined gentleman, often the father of young girls, should consider that when he has published a little Church and temperance news he has done his whole duty toward Christianity and moral reform and is justified, by the money it will bring in, in printing all of sensational—too often verging on the incident—matter he can possibly get. It is no argument to say, as some of them have, that the sole object in publishing a newspaper is to make money. The same can be truthfully said of running rum shops, dives, gambling houses and of committing theft, but none of these occupations are considered on that account either excusable or honorable. All of these things have been said before and said better, but it is only by continually saying them that public sentiment can be raised to the pitch of demanding a reform.

Bishop Hurst gave some interesting facts concerning the great American University, to be located here, in his closing address to the Washington Conference. He mentioned that a New York lady had lately contributed \$100,000 and afterwards added a donation of \$750, and that \$61,720 had been contributed by preachers alone of the \$100,000 it is proposed to spend on Asbury Hall, one of the University buildings. The Conference on the spot added \$1,146 to this fund and took steps that will result in adding thereto. The Bishop said that the cornerstone of the University would be laid this year, and that he had the promise of a Presbyterian to subscribe \$25,000 as soon as that ceremony was performed. While the University will be under the control of the Methodist Church it is not proposed to make it distinctly a denominational institution. Several other Denominations will be represented upon the Board which will have direct control of the University.

A very important statement concerning the reciprocity clause of the new tariff bill was this week made by Senators Voorhees and Vest. According to those gentlemen the popular impression that the repeal of the reciprocity clause of the McKinley law, as proposed in the new tariff bill, will abrogate the reciprocity agreements now in force is erroneous. They say that the repeal will not interfere with agreements now existing, but will prevent the making of any new agreements, or treaties, of a similar nature. Speaking of treaties, it is not believed that the proposed amendment to the tariff bill, which was inserted by the Finance committee at the request of the sugar interest, abrogating the commercial treaty between the United States and Hawaii, can get a majority in the Senate.

The Senate has devoted this week to a discussion of the Bland bill for the coinage of the seigniorage, which will be voted on tomorrow. Its passage is regarded as assured. The House is devoting its time to the regular appropriation bills. No agreement has yet been reached by the Senate Finance committee as to when the tariff bill shall be reported to the Senate, but the indications point to one in a few days.

March 14.

In the next ten days we believe fully 1,000 of our readers can each get four or more new subscribers at 25 cents apiece for this paper till June 15, under our General Conference trial-trip offer. We ask the prompt help of all our true friends to put this paper into the homes of their neighbors.

Where Methodists assemble next Sunday fully 1,000 of our readers, if they will, can each get four or more new subscribers at 25 cts. apiece for this paper till June 15. Friends, assist us at once in putting this paper into thousands of new homes. With your prompt help it can be done.

Only 156 papers in all these United States issue over 10,000 copies each per week. THE ARKANSAS METHODIST is one of them and the only one in Arkansas.

Luxuriant Hair
WITH a clean, wholesome scalp, free from irritating and scaly eruptions, is produced by the CUTICURA Soap, the most effective skin-purifying and beautifying soap in the world, as well as purest and sweetest for toilet and nursery. It clears the scalp and hair of crusts, scales, and dandruff, destroys microscopic insects which feed on the hair, soothes irritated and itching surfaces, stimulates the hair follicles, and nourishes the roots.

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Arkansas Building and Loan Association.

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DIRECTORS.
J. T. W. Tillar, Capitalist; D. G. Fones, President; Fones Bros. Hardware Company; Frank Carl, Capitalist; Max Mayer, Cotton Buyer; Dr. C. M. Taylor, Capitalist; A. W. Files, Ex-Auditor of State of Arkansas; James M. Stewart, late of Stewart & Taylor, Forrest City; George Thornburgh, Manager of ARKANSAS METHODIST; John F. Boyle, of Adams & Boyle, Office: 117 Center Street, Little Rock, Ark.

Organized March 15, 1890.

REPORT OF AUDITING COMMITTEE.

Little Rock, January 30th, 1894.
To the President and Directors of the Arkansas Building and Loan Association:—The undersigned, composing your Auditing Committee, would respectfully represent that we have made ourselves conversant with the system and mode of keeping the books and accounts of the Association, and that in our judgment it is perfect. The checks and counter-checks are such as to prevent pecuniary by officers and employees. All funds received by the Secretary have been deposited with the Treasurer, and the Treasurer has duly accounted for the same.

We find the affairs of the Association to have been honestly, economically and intelligently administered, and recommend it as thoroughly trustworthy and successful. It has been the subject of a most rigid, critical and painstaking investigation on the part of your committee, and a spirit of fairness, as well as that of pride in successful home enterprise, impels the statement that the most searching examination brought to light much that is worthy of highest eulogy, and disclosed no feature deserving of adverse criticism.

It possesses the essential requisites of perfect safety, large profits and sure returns; in fact, offers the greatest possible profit at the least possible cost. Its management is competent, safe and conservative, and the gratifying results of such intelligent direction is evidenced by the wonderful prosperity enjoyed in the face of the late financial disturbances, which have been sufficiently strong to wreck banks and business houses known the world over as institutions of solidity and strength, and every safeguard that experience suggests, has been adopted in the management of the business to insure a continuance of the good fortune which the company has thus far experienced. Hence, we do not hesitate to endorse it fully, freely and heartily to all persons who seek reliability and worth, and to commend it without reserve to the investor as offering all that could be desired in the way of investment, and to the borrower as the cheapest and most satisfactory medium through which to obtain money. It is strong, reliable and safe, and in every way worthy of confidence, patronage and success. A constituent part of its safety is in the fact that its loans are usually small and principally upon homes.

And we hereby certify that the above and foregoing tabulated statements are true and correct; all of which is respectfully submitted.

T. P. MCGOVERN,
Attorney at Law, Jonesboro.
JNO. W. WHITE.

Cashier People's Exchange Bank, Russellville.

A. A. TURFFS,

Vice-President Camden National Bank, Camden.

Special Auditing Committee.

C. M. TAYLOR,

FRANK CARL,

MAX MAYER,

Regular Auditing Committee.

A Good Sewing Machine.

Rev. F. R. Nos, of the White River Conference, asking us for some machine needles says: "Mrs. Barry, to whom you sold a METHODIST sewing machine through Bro. Brooke two years ago, says she has as good a machine as anybody."

AWARDED

HIGHEST HONORS—WORLD'S FAIR

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PRICE'S

CREAM

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POWDER

MOST PERFECT MADE.

A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.

40 YEARS THE STANDARD.

THE FAMILY.

PROVIDENCE.

While attending school at Altus, Ark., four of my schoolmates and myself, all of whom were young preachers, staid in a double cottage just outside the campus. We took meals at the President's house. Just four years ago the 10th night of this month (March), I realized the fact more fully that God's providence was over me. The day had been a dark, drizzly one, with now and then a bluster. We had finished our lessons for the night. The rest of the boys had gone to bed. It was now between 11 and 12 o'clock at night. I had written a letter home, and retired for the night. All was silence except the wind blowing the rain against the house: when suddenly the lightning began to flash across the canopy above. Thunder broke in terrific peal, and seemed to cleave the very vaults of heaven. It was a cyclone. The house that we were in was blown into pieces. Though we all have scars that will be with us through life, none of us received any fatal injury. God was with us in that storm. He saved us, and I shall always believe that it was through His providence that we were saved from death that night.

There are several storms than this that sometimes come to us in our Christian life, but God is the same shield of defense in the one as in the other. The muttering storms may howl about the true Christian; the lightning flash, the loud thunder echo destruction, if the Christian has his trust in God, He will save. Though we may carry scars received in the hard fought battles of life, we are saved through the merit of that One, whose life was not defective. He has suffered all for us, and we should give him our service. In the language of the poet, I can say:

"We the whole realm of nature mine,
That were a present for thee small;
Love as a man, so divine,
Demands my soul, my life, my all."

W. W. CHRISTIE.

Arkansas Post, Ark.

HUSBANDS AND WIVES.

Husbands and wives should have no confidants. The dearest relations should not be allowed to come between them. They have a quiet world which no one, not even mother or sister, has a right to invade. The chronicles of the divorce courts show the mischief wrought by confiding to others the things that concern their domestic peace. If alienations occur they should never be mentioned to outsiders. Let them renew the vows taken at the hymeneal altar, and anew pledge their faith either to the other before tomorrow's sun shall rise. The minds and hearts of husband and wife should grow together. Some thirty years ago Dr. Charles F. Deems delivered an address in Asheville, N. C., in which he used this language: "I love the South as a young man loves his bride—aye, as an old man loves his wife." If the love of the newly-wedded couple is beautiful, far deeper, riper, richer and diviner is the love of the aged couple who together have shared life's joys and divided its sorrows, whose locks are silvered with the footfalls of time.—Holston Methodist.

THE BEST TIME TO SEEK GOD

The best age to begin the service of God is in childhood. The heart is tender then; faith is simple and direct; good impressions, resolutions, habits, then formed, are lasting. The prayers of childhood, the holy purpose, the sweet assurances of Jesus' love are never forgotten. The good seed of the kingdom sown in a child's heart finds a virgin soil, and is sure to take deep root. The most stalwart Christians are those whose childhood was spent in an atmosphere of devotion, who remember the prayers of father and mother at the family altar, the sacred hymns they sang, and their own first lispsings of prayer at mother's knee. Such memories are ineradicable, and go far to hold the soul to the service of God amid the temptations of after years.

But many young people do not have this early Christian nurture, or have not been led by it to consecrate their lives to the service of God. To such he says: "Remember now thy Creator in the days of thy youth." The first years of responsibility are to the boy or girl the most critical period of life. If those years pass without self-consecration to God and duty, an irreparable mistake has been made. The heart is still tender and more susceptible of the gracious influences of the Spirit than it can be in later life. Habits are then formed which will ever be a bane or a blessing. The saving grace of God alone is sufficient to keep the soul unpolled by the peculiar temptations and perils that beset the young. Youth wasted in sin is certain to entail regrets and misery which no repentance, however thorough, and no measure of fidelity to duty in after years can prevent.

To all, old and young, God says, "Now is the accepted time; behold, now is the day of salvation." The present is the only time for repentance any soul can be sure of. Sal-

vation is always in the present tense. It is the business of today. It is not to be postponed for any interest on earth. "God now commandeth all men everywhere to repent." Tomorrow it may be too late—not for God's mercy, but for those who put off their return to God to have the desire and the will to repent. Delay on the plea, "There is time enough yet," is a fearful mistake. The plea is false in every sense. The longest life, all devoted to the service of God, only suffices to do his will and make the best preparation for the future life. Any part of it spent in sin subtracts so much from the completeness of that preparation, from the work done for God and humanity, and from the soul's capacity for heavenly blessedness.

Other things being equal—that is, with equal fidelity to duty during the time of service—it is impossible for the man who spends but few years in the service of God to do as much good on earth, and be prepared for as rich a heaven, as the man who devotes all his life to that service. There is no time for delay. Nothing is so uncertain as our tenure of life. Those who slight God's favor may never have another opportunity to seek him. It is easier now than it will be at any future time to "break off your sins by righteousness, and your iniquities by turning unto God." There never will be a more convenient season than the present moment. Never will duty be plain-er, or inclination to it stronger. Evil habits are not so firmly fixed today as they will be tomorrow, and may be more easily overcome. Every refusal to accept Christ makes it easier to refuse again, and more difficult to break away from sin.

"Now is God's time." "Today, if ye will hear his voice, harden not your hearts." For men to say "tomorrow," when God says "today," is the highest human presumption. It is asking him to waive his supreme will and right to immediate obedience for a falsely supposed human convenience. It is an insult to God. Now God invites, and Christ pleads, saying: "Behold I stand at the door and knock. If any man will hear my voice, let him open the door, and I will come in to him, and will sup with him, and he with me." It is a most impressive fact that the whole Divine Trinity is seeking the salvation of men. The Father says: "Incline your ear, and come unto me; hear, and your soul shall live." The Son, who died to save us, is ever saying: "Come unto me, and I will give you rest." The Holy Spirit broods over all hearts, to convince of sin, of righteousness, and of judgment.

The Church of God, by its ministry, by its ordinances, and by all its members who are faithful to their duty, unites in this invitation: "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will let him come, and take the water of life freely." It is a mistake to suppose that these invitations from God, the Father, the Son, the Spirit, and faithful Christians can be heard and resisted with impunity. Every refusal to yield to them hardens the heart, and so makes it impossible that a more convenient season for repentance than the present will ever come. Delay is dangerous; may be fatal; and is certain to cause irreparable loss and injury to every procrastinating soul. Now while God invites, while Christ is pleading, while the Holy Spirit is striving with the unsaved, and the Church is praying for them, is the best time they will ever have to seek God.—Cincinnati Advocate.

THE GARMENT OF THE SOUL.

In the loom of daily life we are weaving, each one of us, marvelous raiment. It is the raiment that shall clothe our spirits when we have laid aside all earthly vestments. All other work is of little moment, yet we rarely refer to it when we meet and talk about our occupation. All people are engaged in it, the sick no less than the well, the lazy quite as much as the busy. No prince is rich enough to hire it made for him, and no beggar is without abundant materials for the most costly suit. The manufacture goes on silently, attracting but little attention, and the results are very imperfectly perceived at present. But by-and-by the whole pattern will be seen; and how far we have succeeded in working out, in strength and beauty, the special design allotted us, will be known to all.

Each one's robe will be different. Even if all should labor with equal diligence, no two would effect the same. There is an infinite variety of patterns. Some will be complicated, others simple; some will be abundant in delicate, intricate traceries, others will be composed of strong and simple lines. No true success can be reached by any without great painstaking; and of him to whom is given, because of his natural skill and special opportunity, the task to weave a rich brocade, no mere calico or muslin will be with praise accepted.

More care should be taken with this daily weaving, this hidden work that angels watch with interest so keen. If the style, color, and material of what we wear from day to day has importance enough in most people's eyes to give them many anxious hours, how very few of patient, serious thought and earnest

effort should be put into these garments in which we must be arrayed to all eternity—the garments of character!—Zion's Herald.

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.

Our Young Folks

THE FIRST WRONG BUTTON.

"Dear me!" said little Janet, "I buttoned just one button wrong, and that makes all the rest go wrong," and she tugged and fretted, as if the poor buttons were at fault for her trouble.

"Patience, patience, my dear," said mamma. "The next time you look out for the first wrong button, then you'll keep all the rest right. And," added mamma, "look out for the first wrong deed of any kind; another and another is sure to follow."

Janet remembered how one day, not long ago, she struck Baby Alice. That was the first wrong deed. Then she denied having done it. That was another. Then she was unhappy and cross all day because she had told a lie. What a long list of buttons fastened wrong, just because the first one was wrong.—Picture World.

WHAT MADE BABY CROSS.

"Mamma, I wish you would call the baby in; he is so cross we can not play," cried Robert to his mamma one day, as he was playing in the garden with his sister and the baby.

"I do not think he would be cross if you were not cross to him," said mamma, coming out. "He does just as he sees you do. Just try him and see. Put your hat on one side of your head."

Robbie did so, and presently the baby pushed his straw hat over on one side of his head.

"Whistle," said mamma. Robbie did, and the baby began to try to whistle, too.

"Stop mocking me," said Robbie, giving the baby a push. Baby screamed and pushed Robbie back. "There, you see," said his mother, "the baby does just as you do. Kiss him now, and you will see how quickly he will follow your example."

Robbie did not feel exactly like doing this, but he did, and the baby kissed and hugged him back very warmly.

"Now, you see," said his mother, "you can make a cross baby or a good baby of your brother, just which you choose. But you must teach him yourself."—Selected.

HOW HIS CHILD LED HIM.

Several years ago my brother was in Springfield one cheerless day, with about half an hour on his hands before train time. Strolling along near the depot, he noticed a tidy restaurant, and went in for lunch. A respectable man, evidently the proprietor, was seated near the fire, with a disabled foot propped up in a chair. When my brother had finished his meal, he approached him, saying:

"You have a bright boy to wait on your customers."

"Yes, indeed," said the man, with parental pride, "I couldn't hire so good a boy as that; he is my son, and was the means of my opening this place instead of keeping a saloon, which was the way I got my living for some years; and I'll tell you how it was. He came from school one day heavy-hearted, and when I asked him what was the matter he began to cry, but couldn't speak. After I had urged him, he said that in recess some of the boys asked each other what their fathers did. One said his father was a plumber; another, that his was a carpenter; and when they came to my boy, who said his father kept a saloon, one of them said, 'That's the meanest kind of business.' 'And I could see they all felt the same way. That made me feel awfully ashamed; so, father, if you will only give up the saloon, I'll do anything I can to help you.' With that he threw his arms around my neck, and sobbing, begged me to give it up. Well, the end of it was I sold out. I don't make so much money as I did selling liquors, but it goes farther, and we have a happy home; my wife can help along, because decent people come here for their meals, but before I did not like to have her around, there was so much low talk. My boy has been as good as his word. I couldn't ask for a better son."

My brother thanked the man for his confidence, and after giving his hearty approval went his way.—Julia Billings in The Little Christian.

If you decide to take Hood's Sarsaparilla do not be induced to take any substitute article. Take Hood's and only Hood's.

Brother, Sister—for the good of the cause get four or more of your neighbors to pay 25cts each for this paper till June 15, under our General Conference trial-trip offer.

25c. for a box of Beecham's Pills. Tasteless.

HAVE YOU GOT PILES?

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.

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

In the next ten days we believe fully 1,000 of our readers can each get four or more new subscribers at 25 cents apiece for this paper till June 15, under our General Conference trial-trip offer. We ask the prompt help of all our true friends to put this paper into the homes of their neighbors.

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

Many Persons are broken down from overwork or household cares. Brown's Iron Bitters rebuilds the system, aids digestion, removes excess of bile, and cures malaria. Get the genuine.

Hood's Pills are the best after-dinner Pills, assist digestion, cure headache. Try a box.

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, Feb. 24, 1894. Clerk.
Sanders & Cockrill, Sols. for Plaintiff, H. C. Cochran, Sols. ad litem for non-resident defendant.

NOTICE.

Notice is hereby given that I will at the April term of court 1894 of the Pulaski Probate Court apply for an order to sell the following lands of the estate of James K. Hibel, deceased, or as much thereof as may be necessary for payment of the debts of said estate, to-wit: Undivided half in west part southwest quarter of the southwest quarter of section (4) five, township one (1) range twelve (12) west, nine (9) acres; one-half interest in west one-half northeast quarter of the northwest quarter section five, township one (1) north, range twelve (12) west, ten and eighty-three one-hundredths acres, and three-fourths interest in west one-half southwest quarter of section nine, township one north range twelve west, sixty acres, and east one-half of northwest quarter section sixteen, township one north range twelve west, 34 acres, all situated in Pulaski county, Arkansas.
BESSIE HIBBEL, Administratrix.

NEW LAW BOOK

On the Criminal Laws of Arkansas—By Roberts & Hamlet.

"Roberts & Hamlet's Criminal Laws of Arkansas" is the title of a new law book which will be on the market about the 1st of April. It is an extensive treatise on the criminal laws relating to the State, copiously annotated and citing all adjudged cases to date. In this work it is designed to give the legal profession a reliable authority, covering the whole field of criminal jurisprudence in Arkansas. It will also contain a full line of forms of indictments as approved by the courts of this State, supplemented by forms from other States, modified to meet the requirements of the Arkansas statutes.

It treats extensively of the following subjects:

- The history of crime.
- Who are capable of committing crime.
- Grand Juries. Reviewing their powers and duties at length.
- Indictments. Subdivided, each crime making a subdivision, where the necessary allegations of an indictment for each particular offense are extensively treated.
- Witnesses. Competency of rules for their examination, etc.
- Insanity and drunkenness as defenses to crime. The entire law of this important subject is treated with great care.
- Instructions. This entire subject is reviewed, at great length, quoting extensively from the rulings of the Supreme Court as to the proper instructions in particular cases.
- Petit Juries. Qualifications and competency of. Who may be challenged and why.
- The trial. Stating every step to be taken in a criminal trial. When the defendant has a right to open and close the case, etc.
- Evidence. The entire subject is covered, and is the result of great labor and research.
- Judicial of the different courts.
- Proceedings in the Justice and Police Courts.
- Verdict, arrest of judgment and new trial.
- Change of venue.
- Appeals to the Circuit and Supreme Courts.
- Felonies. Naming, defining and giving the punishment of every felony in the State.
- Misdemeanors. Naming, defining and giving the punishment of every misdemeanor punishable in the State.
- Forms of indictment. Citing approved authority for every offense known to the laws of the State, consisting of one good sized volume.

This work was compiled by Messrs. Roberts & Hamlet, attorneys, of this city, and will be ready for delivery about the 1st of April at \$5 per volume.



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Everything for the Farm and Garden.
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Some low priced trash is not cheap at any figure, while better goods though costing more may be so.
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For samples and prices. Goods sent any place in the State when orders amount to \$10 or more

ARKANSAS METHODIST.

THURSDAY, MAR. 22, 1894.



A Racking Cough

Cured by Ayer's Cherry Pectoral.
Mrs. P. D. HALL, 217 Genessee St.,
Lockport, N. Y., says:

"Over thirty years ago, I remember hearing my father describe the wonderful curative effects of Ayer's Cherry Pectoral. During a recent attack of La Grippe, which assumed the form of a catarrh, soreness of the lungs, accompanied by an aggravating cough, I used various remedies and prescriptions. While some of these medicines partially alleviated the coughing during the day, none of them afforded me any relief from that spasmodic action of the lungs which would seize me the moment I attempted to lie down at night. After ten or twelve such nights, I was

Nearly in Despair,

and had about decided to sit up all night in my easy chair, and procure what sleep I could in that way. It then occurred to me that I had a bottle of Ayer's Cherry Pectoral. I took a spoonful of this preparation in a little water, and was able to lie down without coughing. In a few moments, I fell asleep, and awoke in the morning greatly refreshed and feeling much better. I took a teaspoonful of the Pectoral every night for a week, then gradually decreased the dose, and in two weeks my cough was cured."

Ayer's Cherry Pectoral

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.
Grippe to act, sure to cure.

OBITUARIES.

TERRY.

Mrs. Sarah Ann Terry was born Feb. 8, 1844 and was taken to her final rest after one week's suffering with pneumonia, Sept. 30, 1893. She was educated in Methodism, her father being for many years a member of the Little Rock and formerly of the Holston Conference—a circuit and for years a station preacher. His last years being on the Districts, the daughter could but know the Church and its doctrines. She proved worthy of the education she loved and honored her Church. Her literary course was chiefly in the Institute at Tulip, which has turned out so many charming and useful daughters of the Church, and was I believe a classmate of the late lamented Mrs. Ruth Harvey. In her last illness she talked but little, but in the end gave signs that indicated the presence of angelic friends—an escort to glory. She was worthy. On May 30, 1871, she was married to Bro. R. Y. H. Terry and became the head and center of one of Hamburg's dearest Methodist families. Three babes preceded and two survive the sainted mother. Extended notices of useless and unimportant members is not profitable, but there is a class of unseemly heroes in the Church which no mere "notice" can honor sufficiently. What would the Church be without the regular and devout worshippers who are always in place at all hours of worship; what would it be without its well and piously trained children who so readily fall into the father and mother's seats when they are gone; what would it be without the labor, care, love and prayers of those pale faced, careworn mothers, who preside at the meals, prepare the little ones for prayers and for the Sunday-school and first of all hands writes the name of Jesus deep in the child's trusting heart, and then with the basket of unleavened bread on her arms lead the family to Church. What would Methodism be without this army of silent heroes and heroines, ab forgotten and neglected name, it is written well on the records of heaven. They are the roots hidden in the earth, but all the verdure, flower and fruit owe to them the beauty and glory of their being. Sister Terry was of the best type of Christian motherhood. Her pastor was considered a member of her household, to go and come at will, entitled always to the best her house possessed—a genuine prophet's home. She seems always to have been a Christian. I have been an inmate of her home from her early childhood. The sweet Christian amiability of both parents was inherited and the grace of the Spirit added His charms in early life. Did you never notice with what an easy grace some hosts can welcome a guest, without the semblance of an fraud. Her smile of welcome was an illuminated heart, all aglow with Jesus's love. Her name is a treasure-house of memory. Her father, her mother—the family! I think I shall never have another family as that one. John Pryor! Memory is filled with the odor of that name. Sleep on, tired one. Thy rest is secure!

H. R. W.

Leander Williams, son of R. W. and Fannie (Key) Williams, born Oct. 15, 1876, entered into rest Feb. 7, 1894. Whereas, Our heavenly Father in his wisdom has taken from us one of our most attentive members, but being a sufferer from early childhood this pleasure was often denied him, and for months he was left languishing on a bed of affliction which he bore with unusual Christian patience for one of his age—never once relinquishing his hope in God and a life in heaven. Whereas, we can never forget his last public demonstration

WILLIAMS.

tion when on "Children's Day", with feeble uplifted hands, his face turned heavenward, saying "Christ died for me!" Resolved:

That we bow with humble submission to this sad dispensation of Providence and feel that He doeth all things well.

2. That our Sabbath-school and Church have lost a faithful member, the family—to whom he was a constant care—a loving son and brother, all of whom have our heartfelt sympathies.

3. That a copy of this tribute be furnished the family of our departed little friend, also furnished THE ARKANSAS METHODIST for publication, and spread upon the Minutes of our Sunday-school record.

Mrs. W. H. FOLDEN,
Miss DELLA HENRY,
Miss LOU D. McNEIL,
Committee.

Holly Springs, Ark.

WADSWORTH.
Jennie H. Wadsworth, daughter of A. Y. and Phebe Howell, was born in Ala., Nov. 18, 1840; graduated at Summerfield, Ala.; was married to T. I. Wadsworth in Ottaville, Mo., Jan. 17, 1870, and died in Helena, Ark., Jan. 26, 1894.

Of Sister Wadsworth it can be truthfully said "She was faithful in every relation of life" and in a spiritual sense she could say "I am the Lord's and the Lord is mine." Having known her for several years and being twice her pastor, I record it here and now, she was a true obedient, self-denying child of God. For her "to live was Christ, to die was gain." Her heart was fixed, and her faith surmounted all the trials of pain and disappointment and made her rejoice in the joyful knowledge "that these light afflictions—are working out for—a far more exceeding and eternal weight of glory." After months of suffering endured as a true child of God can endure, God released her and calmly and almost without a struggle she cast off the cords that bound her to earth and bounded into the presence of her Father to dwell with him forever. She will be sadly missed by her husband and children, (four), but thank God they know where to find her and I believe they are determined by God's grace to meet her again on the bright shores of eternal life. May they so live that the meeting may be sure. The writer preached the funeral sermon from one of her favorite texts, her favorite hymns were sung, but a grander, sweeter song was on her lips. Her body, the casket, lay before us; but her soul, the jewel, was basking in the sunlight of God's face, and there I expect to meet her again.

M. B. CORRIGAN, CARTER.

Mrs. Margaret A. Carter was born Oct. 31, 1823. Her maiden name was Mescham, a name well known in this old independence county. She professed religion and joined the Methodist Church in 1838, of which she was an active member till her death. In Dec. 1842 she was married to Edward D. Carter. Her husband died in the faith, a life-long Methodist, in 1887. Until the time of his death they lived on a farm in the northern part of Independence county, where they reared a family of eleven children, eight boys and three girls. Two of the children died before their mother, the oldest died before their father, the oldest having been killed during the war. After her husband's death Sister Carter lived in Batesville. She leaves eight children, all of whom are members of the M. E. Church, South, thirty-four grandchildren and six great-grandchildren. She leaves also two brothers, one of whom is 84 years old. Sister Carter was of a kind, sympathetic and hospitable disposition. Her house was the preachers' home and many a weary itinerant has rested from his hard preaching and traveling under her roof. During the war she was the soldier's friend. She never turned one away while she had anything to share with him. She was fond of going to Church and the fact that all her children are members of the Church is sufficient comment on her home life. It was the writer's privilege to visit her as her pastor quite often. He always found her cheerful and trusting and glad to enjoy the prayers around the home altar. She died very suddenly of heart disease Jan. 26, 1894. Just a few minutes before death she sat between two of her sons on the edge of the bed and having spoken the words, "farewell, dear children", lay down to sleep in Jesus.

JAMES M. HAWLEY.

Batesville, Ark.
SMITH.
Mrs. Theodora Smith (nee Millard) was born in Ala.; moved thence to Lincoln Co., Tenn. in her infancy; professed faith in Christ at about 15 years of age. Was married to Carroll Smith, July 23, 1846, with whom she spent a long and happy life, and who yet survives her. She moved with her husband from Tenn. to Lawrence Co., Mo., in 1853 and thence to Washington Co., Ark. where she spent the remainder of her useful Christian life. She was the mother of two devoted children, a son and daughter, the daughter having gone to heaven ten years previous. She leaves behind an aged and decrepit husband leaning on the arm of a son, who himself with whitened lock is going down the declivity of life. But blessed be God, both are full of hope and with a multitude of relatives and friends are looking up through blinding tears with mingled sorrow and triumphant joy to that sweet home where the spirits of companion and daughter, mother and sister are at rest forever with the Lord. Blessed be the name of the Lord for the hope which is the impregnable foundation of such real and glorious anticipations. Sister Smith was a good woman. Loved and revered by all who knew her. Her heart and hands went out after the sick and poor, incited by the same heaven born instincts that have moved the hearts and hands of all the Marys, Marthas and Dorcas since Jesus ascended upon high leading captive captive and giving gifts unto men. She prayed and read her Bible daily. Her aged husband says of her, "she was a true Christian, if I know what that means!" and she did all the good she could for everybody and everything. She was

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only sick a few days. She died Jan. 16, 1894 amid the circle of her friends as peacefully and painless apparently as a child would fall to sleep in its mother's arms. We commend the aged husband and son with the many friends to the loving providence of Him who is able to keep that committed to his care.

W. H. W. BURNS.

CLAUNTS.

Wm. Nelson Claunts was born in Tenn., Jan. 17, 1834; professed religion in his 20th year and joined the M. E. Church, South, in Dade Co., Mo.; was married to E. I. Lackey, 1857; died Jan. 27, 1893. We laid him to rest in the family graveyard at Epiles, 8 miles east of Greenwood, Sebastian Co., Ark., to await the resurrection morn, when we will meet him to part no more. Bro. Claunts was a quiet, peaceable citizen, a kind husband and an affectionate father. May the good Lord comfort the hearts of the widow and children and bring them to meet him in peace and safety at last, in the prayer of his old pastor.

W. R. GARDNER.

Greenwood, Ark.

ROY.
Fannie B., infant daughter of W. C. and Emma Roy, was born Jan. 10, 1892; departed this life Feb. 1, 1894. Little Fannie was one of the most bright, cheerful, sweet little girls we have ever known. She was the pride of the family, the favorite of the community, and the rosebud among the children. But as the rosebud is so precious that it cannot be spared to become the full-blown rose, so was little Fannie so sweet, pure and good, that the loving Father took her to himself. But thanks be unto God, while the bud has faded here, it has bloomed in eternity to fade no more. Then we would say to the parents weep not, but turn your eyes toward heaven and look by an eye of faith to the day when you will see the little bud in all its beauty of immortality.

W. W. HENDRIX, P. C.

Haynes, Ark.

CONE.
On Wednesday at 2 a. m., Feb. 14, 1894, the death angel entered the happy home of J. J. and Ida Cone and carried away their infant son John, aged about 15 months. He bore his suffering with such fortitude and so much patience, that we hoped he would finally recover, but such was not the will of Him who said "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." Alas! how sweet and comforting to think that beyond the sorrowing and weeping we shall meet our darlings all immortal and pure. Take heart, fond parents, your loved one is where no sorrow nor death nor weeping is, but all is joy and happiness in the presence of Him who gave himself for us. J. W. S. Snyder, Ark.

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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 truly relied upon as any facts ever established by human testimony. I have known of the Stafford Mineral Springs, near Vicksburg, Miss., ever since they were discovered, having been for eight years the pastor of 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 gratifying 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, Ischemia, 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.

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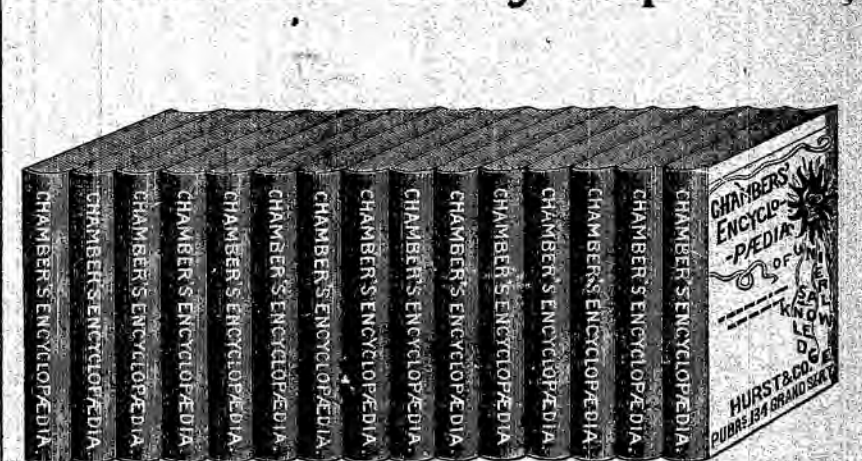
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To Advertisers: The circulation of The Arkansas Methodist is forty per cent larger than that of any other paper, religious or political, published in Arkansas.

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FROM PASTORAL CHARGES

SPRING HILL CIRCUIT.
Our first Quarterly Conference just closed. Bro. George M. Hill, our firm, resolute P. E., who has no compromise to make with the devil, was with us, preaching on Saturday at 11 o'clock to the satisfaction of all present, notwithstanding he shaved some and knocked the hide off of others. And on Sunday at 11 o'clock he preached to a reasonably large and attentive congregation on the support of the ministry and the institutions of the Church, taking in the whole thing broad-cast, which was pronounced by Methodist, Baptist and everybody else the grandest discourse on that subject ever delivered in this part of the moral vineyard.

We are doing well on Spring Hill C't, considering the storm and other trouble they had here last year. We are satisfied the people will not let their preacher suffer for food and raiment. Bro. Bennett, we have no new subscribers; there are several who want The Methodist who are not able to take it. As soon as the people can make a crop we expect to send you cash for several renewals and some new subscribers. However, we send cash for two renewals. These men say they could not well do without The Methodist. We find them active workers in the Church, which means The Methodist is a great help to the preacher.

Much work to do here building and repairing. This country is in bad shape financially and spiritually, but if we can get the co-operation of the Church, and we think we will, we anticipate a great spiritual harvest. Brethren, pray for us. Fraternally, Jno. H. McKelvey.

MARCH 12.
RICHMOND CIRCUIT.
Richmond charge is moving along smoothly. Rain and mud have hindered us some. We are getting ready to build a church. The people seem to be hopeful, though there is a total absence of money. We have received six members this quarter, and have a fine prospect for a revival in some parts of the work. Made 91 pastoral visits, prayed in 84 homes this quarter. H. B. SORRELLS, P. C.

BUCKNER CIRCUIT.
We have met all of our appointments but one since Conference—missed that on account of rain. The wind blew two of our churches down last Spring, and in many places it came near blowing all the energy out of some of our members. You cannot imagine what devastation the storm caused, unless you have been in the track of such as this one was. Having been raised in Mo., the storm State of this Union, the sight is not an uncommon one to me; but to these people who were never used to anything half so terrible it looked as though the last days had come.

There is a strong public sentiment here against everything of a degrading nature. The people here have treated me with the utmost kindness and, so far as I know, have graciously overlooked all of my shortcomings. I am expecting a good year here. Our first Q. C. was held on last Saturday and Sunday. Bro. Cason was on hand, preaching to us in his plain, simple, yet pointed and instructive way. His sermon on Sunday at 11 on "Church Union" was a strong refutation of "Church Union" under the "one Church" theory as held by some in our country. Everything moved off nicely. The collections were small but notwithstanding the demoralized condition of the country, the stewards made a reasonably liberal assessment. I think if we can raise a good crop this year there will not be much trouble in raising the assessments. I am doing a little for The Methodist, but money matters are so close that there is but little show to do much.

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PERRYVILLE CIRCUIT.

We are getting along very nicely on the Perryville C't. The people have been very kind to us. My wife was in poor health when we came there and but little improved yet, but the good ladies of Perryville have done what they could to cheer and make her feel at home among them. We have a real good Sunday-school with Bro. James Vance for Supt. Bro. Vance is a lawyer and makes us some very nice speeches. He is also a good singer and prays in public when called on. This is more than we can say for many of these honorable gentlemen—lawyers I mean.

The attendance at public preaching hours at all of the appointments is splendid. Our Wednesday night prayer meeting at Perryville is very well attended, especially by the young folks. We have a fine lot of young people in this charge, some of whom are members of the Church, and we hope to see many more join "and become lively members of the same" before the close of the present Conference year. We are earnestly engaged in our pastoral duties, and think of nothing but a year of joyful labor—a sweeping revival and a wonderful ingathering of souls to Christ. We are going to ask for the next District Conference to be at Perryville. Brethren, take notice. We are the first to invite you to come. We have not had a District Conference in ten years. Give it to us by a unanimous vote and we will treat you nicely and you can do us good.

God bless THE METHODIST. I feel ashamed for having done so little for it, but we will send down a nice list of new subscribers and renewals.

ANDREW J. CULLEN, P. C.

Perryville, Ark.

CALAMINE CIRCUIT.

I got to my work Christmas day and the people gave us a very warm reception—not only our own people, but also the Baptists, Cumberland Presbyterians and outsiders, saying "we are glad that you are our preacher this year." They have not given us a regular pounding but supplies have been coming in all along and we are well supplied with the comforts of life. Our first Quarterly meeting is over. Our P. E. was on hand and filled the pulpit and chair admirably. My people like him very much. The Presiding Elder harness seems to fit him well. He looks into all the business of the Church closely. I think he is going to make us a good Presiding Elder. Our financial report for the first quarter was good. We have had 2 conversions and 4 accessions to the Church, and the outlook is good for a revival of religion. I traveled this circuit in 1888 and 1889. They are a noble-hearted people and while the most of my people are poor they are liberal, kind-hearted and true to their preacher and Church. I will send you some new subscribers to THE METHODIST soon.

S. W. REGISTER.

MCCURDY HAIL.

I learn through a private letter of the death of his home in Batesville, a few days ago, of Bro. McCurdy Hail. He was my boyhood playmate and a life long friend. I extend my sympathy to the family including his brother Steve. He was a member of our Church, and I am glad to hear that he died in the faith. Doubtless an obituary will be furnished this paper soon. Geo. THORNBURG.

DEATH NOTICE.

W. B. Pullam died yesterday at 3 o'clock and was buried this evening at Mt. Zion on the high hill, to await the resurrection morning. Many preachers and their families and others will feel sad on hearing of his death. Everybody that loves the Lord loved Uncle Billie. He was an active exporter for many years. We miss him so much. A suitable obituary will follow this short notice soon. Yours, S. A. HILL.

Hollywood, March 15.

D. L. Bourland, a member of the Executive Committee of the L. S. S. Association, has a number of copies of the proceedings of the last International Convention held at St. Louis, which he will sell at 50 cents a copy by mail prepaid. Address

D. L. BOURLAND,

Little Rock, Ark.

WANTED.—A principal for the Harrison District High School.

For particulars address Dr. J. H. Simpson, Sec. Board Trustees, Mountain Home, Ark.

Brother, Sister—for the good of the cause get four or more of your neighbors to pay 25cts each for this paper till June 15, under our General Conference trial-trip offer.

Quarterly Meeting.

Pine Bluff Dist. 2d round, T. H. Waff, P. E., presiding. April 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, May 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, June 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, July 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, August 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, September 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, October 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, November 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, December 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 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