

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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No. 45

THE BEVERAGE OF HELL.

Oh why this sad wailing all over our land?
And why this deep sorrow we meet on each hand?
If you'll listen I'll try in a few words to tell—
Tis because we license the beverage of hell.
Oh the dark curse of Rum, the pain it has caused,
Yet we sanction its use and uphold by our laws.
We give the Rum dealer the privilege to sell
This dark wave of trouble, the beverage of hell.
It tramples on virtue, it tramples on truth,
And destroys the bright hopes of promising youth;
Brings want to our homes, where plenty would dwell,
No wonder we call it the beverage of hell.
We have seen loving husbands destroyed by its use,
Their wives once joyous made sad by abuse.
Go ask them the reason their loved ones thus fell,
They will point you to this demon, the beverage of hell.
The barefoot children, how hopeless and dead,
With nothing to cheer them or make their hearts glad;
Their fathers degraded—he drank of this well
Of this soul damning liquor, the beverage of hell.
Who can tell the terror, the deep anguish wild,
Of the drunkard's poor wife and hungering child?
When they hear all around them the deep sounding knell
Of their hopes all destroyed by the beverage of hell.
Is there no one who careth to stay the dark tide
That is sweeping our loved ones away from our side,
That is casting dark shadow and banes like a spell
On our fair homes of freedom—the beverage of hell.
Oh yes there are some who will stand by the right—
Behold they are now in the front of the fight,
In the name of your Master go forward and quell
The scathing destroyer, the beverage of hell.
The foregoing was composed by an inmate of the Lone Star State prison, and placed on its wall. A released convict copied it and brought it out and a friend of mine copied it and sent it to me. I here-with copy and send to you. If you see fit to publish in THE ARKANSAS METHODIST would be glad to see it.
W. H. ENGELS.
Farmington, March 13.

METHODIST FEDERATION.

DEAR DR. BENNETT:—I want to endorse your views of Methodist Federation as expressed in your editorial of March 29. And yet I am not sure but that Bishop Galloway, whose words uttered before the Boston Preachers' Meeting you quote, will be misunderstood just as the action of our Bishops and representatives in the Ecumenical at Washington was misunderstood. The Bishop was not speaking for his Church, nor was he encouraging corporate union. He was only giving utterance to the catholicity of his own heart and his desire for a truer and warmer fraternity. You are right in saying that our Bishops were not authorized to respond to Bishop Foster's appeal for union. But what about Federation? I believe that the sentiment in favor of Federation upon an equitable basis is growing in our communion. There is still more or less friction with formal fraternity in the West, but we have a "solid South." It is more foolish to talk about corporate union anywhere in the old Southern States, or the removal of the suffix "South." But the sentiment in favor of the Federation of all the bodies of Episcopal Methodism in the United States has grown sufficiently in the South to encourage the possibility of such a consummation.
When the venerable Dr. McAnally first suggested it many, many years ago, in the St. Louis Christian Advocate, it was read and dismissed with but little thought. Now, our preachers and people, at least many of them, are coming to believe that the Federation of the Churches into several jurisdictions would unify the work at home and concentrate the work abroad in a way that would add much to the evangelizing power of the Church and hasten the day when "Christianity in earnest" shall girdle the globe and give the gospel of the Son of God to every race and tribe on the face of the earth. With three General Conference jurisdictions, one North of the Ohio river, one South of that river, and one West of the Mississippi, and then all the Colored Episcopal Methodists in a

fourth jurisdiction, some plan of division like that, Methodism would spring into new life all over this land. The infusion of new blood would vitalize many parts of our extended territory.
What would that be but a practical union after all? But it would be a union that would preserve the sectional types of Methodism and increase the power of the Church over all classes and sections of our widely different peoples. It is hoped that the growing sentiment on this subject will be given a practical shape by our approaching General Conference, if it is found to be strong enough to justify any action at all. The coming of a Commission from the M. E. Church may furnish the occasion for such action. But I do not care to discuss the subject now, only to encourage THE ARKANSAS METHODIST, which you so ably conduct, in the further and fuller discussion of the subject.
W. M. LEFTWICH.
Little Rock, April 2.

METHODIST COMITY AND FEDERATION.

DR. BENNETT:—I wish to endorse the position of THE ARKANSAS METHODIST as set forth in your editorial of last week, favoring a judicious plan of "Methodist Comity and Federation." In regard to organic union, your editorial says: "We do not believe such union would promote genuine Christian unity." With this sentiment, the great body of our Church, if not the entire membership, we believe to be in full sympathy. We do not believe the organic union of the two great American Methodisms "either practicable or desirable." But the case is different when we come to consider the "Federation of Episcopal Methodism," and I should rejoice to know that our Church generally were in full sympathy and ready even now to adopt the sentiments of THE METHODIST as in these words: "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."

"Formal fraternity" is desirable and has been established between the two Methodisms for some years. And it is well. But we seem to have derived no practical results and made no advance beyond it. We meet as friends, we shake hands, we say kind words of each other, but nothing more. "Vox, preterea nihil."

Your editorial, quoting from the St. Louis Advocate, informs us that the venerable senior editor of that paper, Dr. McAnally was the first man in Methodism to propose some plan of federation. A series of resolutions proposing a plan of Methodist comity and federation were presented at the General Conference of 1886 and ably advocated by Dr. M. B. Chapman and others. Although the measure after earnest discussion, failed of adoption, yet it was made to appear that a large and influential minority favored it.

That was a significant as well as pleasing incident, which occurred, as reported by Zion's Herald, during Bishop Galloway's address before the Boston preachers' meeting, when, addressing Bishop Foster, he said: "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, thereupon Bishop Foster rose and advanced to Bishop Galloway, and the two clasped hands in a true fraternal Christian way."

Was not this a foreboding of coming events? And is not Dr. Chapman correct in his expressed belief, that the sentiments uttered by our Bishop "will find an echo in the hearts of Southern Methodists from the Gulf to the Pacific?" There are good and strong reasons, some of which are suggested by yourself, why the M. E. Church, South, should initiate a movement of this kind. Should it succeed, and Methodist federation become a fixed fact, much good would result every way. But if such measure initiated by us should not now succeed, nothing would be lost. Our Church would still stand on high vantage ground.

Now, if THE ARKANSAS METHODIST and St. Louis Advocate, each having a large constituency and favoring Methodist Comity and Federation, would bring the matter fully before their readers, they would doubtless have a large following. Dr. W. C. Black's is in favor of the measure at the present General Conference. He is the present able editor of the New Orleans Advocate,

which paper might prove a strong ally. Other "Conference organs" falling into line, it may be that the "respectable minority" of 1886 shall have grown into a decided majority before the idea of next May.
T. C. WIER.
Starkville, Miss., March 23.

WHY NOT DANCE?

1. I cannot dance with a clear conscience, and therefore should abstain.
2. All branches of the Church have condemned dancing as carnal and immoral, and inconsistent with the Christian profession.
3. The Vedas of India and the Koran declare that dancing is an immoral amusement.
4. Pagan moralists, like Cicero, condemn dancing as exciting licentiousness.
5. Dancing was one great means by which Nero corrupted Rome.
6. It has a bad name for professing Christians.
7. The best and most devout Christians do not want to dance.
8. Backsliders and unconverted persons love it.
9. It is not a favorite amusement with even conscientious worldlings.
10. It is one of the most popular amusements of the vile and degraded.
11. The world has no confidence in the piety of Church members who dance.
12. It is a distinctive badge of worldliness and worldly conformity.
13. It destroys a professing Christian's influence and usefulness.
14. The promiscuous dancing of the sexes was not approved nor practiced in Bible times.
15. Dancing grieves and offends pastors and all devout Christians.
16. It is a companion vice with drinking.
17. It dissipates the mind, corrupts the heart and sears the conscience.
18. The décolleté dress of the dance is the immoral invention of procuresses and harlots.
19. The "German" and other round dances were invented in brothels and they prevail there.
20. The liberties indulged in the dance are nowhere else allowed in decent society.
21. It brings virtue in close connection with vice, at late hours and under excitement.
22. Men do not choose to dance by themselves, nor even with their own wives and sisters.
23. The peculiar charm of dancing, beyond music and emotion, seems to have a sex reference.
24. Indeed, it is so allied to licentiousness, that brothels are commonly called dance houses.
25. The confessional and police reports show that a very large proportion of abandoned women were ruined in connection with the dance.
26. I cannot dance to the glory of God.
27. If Jesus Christ were here I know he would not go with me to a dance, and I cannot ask his blessing on it.
28. I would not like to meet death at a dance.
29. I would not like to be found in a ball-room when the Lord comes.
30. And finally, I have no desire to dance, because my soul is filled with the joy of God's salvation, and my life with the privileges of his service.—Rev. E. P. Marvin, of Lockport, N. Y., in Messiah's Herald, by the Christian Cynosure, and from the Cynosure for THE ARKANSAS METHODIST, by

R. G. BRITTAIN.

The city of St. Louis is to be congratulated on having in her Provident Association an agency that is seeking in a wise, energetic, and courageous way, to meet the needs of the helpless poor. More than 3,000 families received assistance from this association during the past winter. The association, under the efficient management of Dr. T. M. Finney, has greatly widened the sphere of its operation. The development is especially noticeable in the successful operation of a number of schemes for enabling the needy to help themselves. Sewing rooms and wood yards have been established. By means of these many destitute are kept from want without being degraded to the condition of absolute paupers. A lodging house on South Eighteenth Street furnishes shelter, together with supper and breakfast, to large numbers of homeless men. All this is not given gratuitously, but must be paid for by work in the adjoining wood yard. The food furnished in this establishment is simple but abundant and wholesome; an admirable arrangement has been adopted, and is strictly adhered to, for keeping the bedding in a state of perfect cleanliness. This is certainly a

work in which every citizen of St. Louis should feel a personal interest. Properly supported by the public, it may be so developed as to become an important means, not only of relieving immediate want, but also of keeping men and women from falling into lives of pauperism and crime.—St. Louis Advocate.

TEXAS LETTER.

DEAR BROTHER BENNETT:—Your paper continues to be one of the most interesting of our Methodist weeklies. What with the discussion of sanctification theories, evangelism and evangelists, doctrine and polity of Methodism, the liquor traffic, etc., etc., together with notes from the pastors, general Church news, obituaries, and much more, your readers are provided with a bill of fare in which may be found something suited to every palate. I read it nearly all and find something good in nearly every article. It is interesting to note the differences of opinion on every possible subject, and to see these doughty knights battering each other's shields and destructively dodging to save their helmets from being cleft in twain. The skill displayed in this latter feat is frequently amusing. To a mere spectator it would seem that not many disputants are capable of facing the issue squarely, eschewing all sophistry, irrelevancy and personalities. And yet the honest intention to be fair is usually so manifest, that it reduces what would otherwise appear reprehensible to, seemingly, innocent error. I thoroughly enjoy a bright, goodnatured controversy. But sometimes an otherwise entertaining and enjoyable bout between brethren is sadly marred by the discovery of a trace of bitterness towards each other. Whatever of tartness was formerly in my own nature has been so subdued by the hand of affliction, that I am little inclined to indulge it, and even the exhibition of it on the part of others is painful to me.

But controversy is good and useful in spite of the imperfections of disputants, and the clashing of swords is almost invariably attended with the emission of at least some luminous sparks. It is therefore well that competent persons have opportunity to discuss living issues through the columns of the press. Not least among the questions confronting Methodists is that affecting modern evangelism. Having read much and done some thinking on the subject I find myself still in doubt. That there is a demand for the evangelist is sufficiently evidenced by the fact, that he is here and finds enough work to keep him busy. But whether this demand is to be attributed to an abnormal condition or state of the Church, which being remedied would leave no place for him; or whether it is a normal result of healthy growth and expansion along the various lines of religious activity and Church enterprise, I have not been able to determine.

That the work required of a Methodist itinerant in this age is vastly different from what was expected of him in the earlier days is not to be denied. The time was when he had little to do but to travel from point to point, preaching the gospel and calling sinners to repentance, organizing classes and appointing leaders to watch over them, distributing books as he went and singing and praying with the few families where he lodged by the way. Something more in the way of pastoral work was expected of the few who were stationed in the larger towns and cities, but no such variety of work was required as at present. I doubt not that some of the most successful of the earlier itinerants would be comparatively failures, could they be enlisted now, and on the other hand I doubt not that many pastors now in the work who seldom have revivals would have been conspicuous as soul-winners in those earlier days. Not every man called of God to preach has the diversity of gifts necessary for successfully operating all the machinery of modern Methodism without so taxing and dividing his mind as to measurably disqualify him for revival work. I have thought that possibly this fact may, at least in part, account for the existing demand for the services of men who are unnumbered with pastoral duties, and who can devote all their powers of mind and body to revival work. If so it would seem that the demand is normal, and regulation by the powers that be would be the proper thing, unless we can trust to the wisdom and prudence of pastors to do the regulating, and leave the whole matter as it now is. But I must not essay the discussion of a question concerning which I have to acknowledge myself in doubt. With best wishes for THE

METHODIST and with love to all the brethren, I am as ever,

Yours fraternally,
S. G. SHAW.
Centre Point, Tex., March 24.

"A FRUITLESS DISCUSSION."

This is the verdict of our esteemed Bro. Jewell against the pending evangelistic controversy. If it be true as claimed by Bro. Jewell, that this question "is not, and in the nature of the case cannot become, the subject of legislation in any way whatever," then I am ready to agree with him, that the discussion is useless, and hence all the time, thought, paper, ink and newspaper space given to the controversy have simply been thrown away. But is this conclusion in reference to the limitations of the General Conference correct? Did Bro. Jewell carefully consider the full import of the above quoted sentence? I think not. I am ready to agree with him, that, in the nature of the case, the General Conference has no power to suppress the evangelists, neither would the creation of the evangelistic relation restrict in any way the rights or privileges of local preachers. But these are not the questions involved in the discussion.

With possibly a few radical exceptions, the demand for legislation on this question does not come from those who would suppress the evangelists, or hedge in the local preachers; but from those who think they see in the evangelistic movement a power for good, and hence are anxious that suitable provision shall be made for it in the economy of the Church. Is it possible that the General Conference has no power to make such provision? Surely if that body can provide for the appointment of itinerant preachers to be Editors, College Presidents, Professors, etc., it can also provide for the appointment of the same class of preachers to the office and work of evangelists, so that men like Jones, Carradine, Lettwich and others will not be compelled to retire to the local ranks in order to devote their entire time to revival work.

Bro. Jewell has shown that the General Conference cannot suppress the evangelist, because no such relation is known in our legal economy; but can he show that this body has no power to authorize the appointment of evangelists and prescribe rules for their government that shall give to the proper authorities of the Church the direction and control of their labors? I think not. If not then I am not prepared to accept his verdict of "a fruitless discussion," nor his sweeping statement, that this matter "cannot become the subject of legislation in any way whatever."

J. A. SAGE.

Stephens, March 31.

TOMORROW'S METHODISM.

- Will be democratic.
- Will kneel in prayer.
- Will be less spasmodic.
- Will cease to sing by proxy.
- Will preach a robust Gospel.
- Will double gifts to missions.
- Will build ten churches a day.
- Will keep revival fires burning.
- Will know the why of Methodism.
- Will let theological twaddle alone.
- Will not even try to be aristocratic.
- Will splendidly endow her colleges.
- Will lay hold of the common people.
- Will preach holiness of heart and life.
- Will have a baptism of Church loyalty.
- Will not shrink from enforcing discipline.
- Will insist upon system in Church finances.
- Will not think more of dollars than souls.
- Will be called bigoted just as we are now.
- Will demand a revival of doctrinal preaching.
- Will pay more attention to the heathen at home.
- Will not discount the emotional in religion.
- Will see that praying people are also paying people.
- Will revive the best features of the historic class-meeting.
- Will feel under no obligations to fill the ranks of other denominations with our converted young people.
- Will not run to seed on the question of Christian union.
- Will pay more attention to the religious culture of converts.
- Will be an unflinching foe to the monstrous liquor traffic.
- Will set face of steel against demoralizing worldly amusements.
- Will take out all obsolete passages from the Book of Discipline.
- Will rebuild the line fence between the Church and the world.
- Will keep the church doors wide open seven days in the week.

Will send to the rear those who incline to be Churchy politicians. Will not forsake the "down-town" sections in our great cities. Will remember with gratitude the day the Epworth League was born. Will cause to run over the treasures of the great benevolent societies.

Will emphasize the doctrines which have made her history glorious.

Will insist that repentance for sin is the first step toward the kingdom.

Will subscribe for tens of thousands of copies of the Church Advocate.

Will readjust churchly machinery to the changing conditions of the times.

Will not have either preachers or members going around apologizing for Methodism.

Will echo and echo and re-echo the Pauline Wesleyan doctrine of the witness of the Spirit.

Will have the Book of Discipline published in such attractive shape that her membership will like to read it.—Epworth Herald.

ONCE MORE!

Once more we appeal to our preachers and other friends for their kind and prompt assistance in putting this paper into Methodist homes under our offer to send it till June 15 for 25 cents. The appeal is a very reasonable one: for by diligent and united efforts several thousand new names can be enrolled. Dr. A. J. Brewer, a worthy layman at Newport, has already sent twenty-five new subscribers and may get more. With an average of only ten new subscribers from each pastoral charge in our three Conferences our circulation would be increased more than 2,500, and by an equal number of families their Conference paper would be taken for a short time at least. Brethren, help now.

Preachers of the Gospel have emphasized "line upon line and precept upon precept" on the blessed experience and spiritual power of personal piety and consecrated service in the Church. What others have taught and thousands of devout Christians have heartily approved, was forcefully expressed by Mr. Moody in the following words:

"I firmly believe, that the Church of God will have to confess her own sins before there can be any great work of grace. There must be a deeper work among God's believing people. I sometimes think it is about time for me to give up preaching to the ungodly, and preach to those who profess to be Christians. If we had a higher standard of life in the Church of God there would be thousands more flocking into the kingdom. So it was in the past. When God's believing children turned away from their sins and their idols, the fear of God fell upon the people round about. Take up the history of Israel, and you will find that when they put away their strange gods, God visited the nation, and there came a mighty work of grace. What we want in these days is a true and deep revival in the Church of God."

LANE INSTITUTE.

Please allow this card to appear in your paper. I am still struggling to erect the Main Building of the Lane Institute at Jackson, Tenn. As the work has begun and we must carry it to the roofing, that will take \$3,700 above what we have. Will any dear friend give to me as much as \$5, \$1, 50c., or 25 cts., as his or her birthday present to the Main Building of Lane Institute? Dear brethren and friends, do help me now. My own people are rallying, and we call upon our white brethren to sympathize with us and give us some aid. I believe if you knew the possible good that will result from this religious institution of learning, you would give from 25 cents to \$25. What ever you give, send it to THE ARKANSAS METHODIST, and it will be forwarded to me and faithfully applied.

Very respectfully,

ISAAC LANE,
One of the Bishops of the Colored M. E. Church in America.
Jackson, Tenn.

[Last year at Plummerville several brethren subscribed small amounts, which have not yet been paid, for the purpose named above.—Editor.]

Where Methodists assemble next Sunday July 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.

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

ARKANSAS METHODIST.

THURSDAY, APRIL 5, 1894.

A HOLY HEART.

O for a heart to praise my God,
A heart from sin set free!
A heart that always feels thy blood
So freely split for me!

A heart resigned, submissive, meek,
My great Redeemer's throne—
Where only Christ is heard to speak,
Where Jesus reigns alone.

O for a lowly, contrite heart,
Believing, true, and clean!
Which neither life nor death can part
From Him that dwells within:

A heart in every thought renewed,
And full of love divine;
Perfect, and right, and pure, and good,
A copy, Lord, of thine.

—CHARLES WESLEY.

KNOWN BY THEIR FRUITS.

Report of Easter sermon by Rev. Dr. W. M. Lett with at First M. E. Church, South, in Little Rock, copied from Arkansas Gazette.

Text, Luke 6:45.

In the beginning God made every tree bearing seed to bring forth fruit after its kind, and thus established a universal law of life, which in its operations gives us in the springtime a universal Easter. The resurrection of Christ is not only an established fact of the gospel, giving us the pledge and the pattern of the resurrection of the dead, but that great fact is potential in all life, vegetable, animal, moral and spiritual. It is a wonderful fact that the resurrection of Christ touches every bursting bud, opening flower, unfolding leaf, and all reviving life that brightens and blesses with beauty and joy the whole face of nature at this charming spring time becoming vocal in the song of birds and sending its sweet incense to heaven in the fragrance of flowers, giving us an apocalypse of life in a universal Easter.

By the touch of the Master, the great teacher, who made the flowers and the trees and the life, this law in the natural world has become also potential in moral and spiritual life, and bears the commission of a mighty gospel to us who are so slow to learn, that whatever good there is in this world comes of the good treasure of a good heart, and whatever evil there is in this world comes of the evil treasure of an evil heart. And this also is due to the resurrection of Christ, with which all life is vitally connected. Life in death, and death out of life is the law of propagation and growth in all the kingdoms of life.

The heart is a term used in the Scriptures to describe what Lord Bacon called "the chief part, the vital part of man," the moral affections, the seat and source of the moral nature, not the physical heart. Now, when man sinned and fell, the devil took possession of his heart, the moral affections depraved and corrupted it and made it deceitful above all things and desperately wicked. The saddest fact is that the seat and throne of Satan's kingdom in this world is the human heart. Christ came to establish His Kingdom in the affections and affluities of the heart, regenerate and purify it, and make it the habitation of God through the Spirit. He thus gets possession of the mightiest forces that are at work in human life. Far mightier than knowledge, steam, electricity, or all the forces that are generated in the great laboratories of nature is the human heart, with its tremendous passions and forces.

In a sense, the heart makes the world and governs it; makes the life and colors it. Each man lives and moves and has his being in a world created and governed by his own heart. The eye creates the world it sees, the ear the world it hears. We see things, not as they are, but as the eye is made to see them. We hear things, not as they are, but as the ear is made to hear them. Think, if you can, of a blind man's world, how dark and how limited it is; no forms, no figures, no faces, no flowers. The world of a near-sighted man is very narrow and contracted; but it is just as the eye makes it. If the eye was so constructed that objects near us would be indistinct, and the distant planets and what is on them could be distinctly seen, how different this world and this life would be. It would be a new universe of worlds, which the eye thus constructed would create for us.

And so, the mental eye creates and peoples its own world and makes its own life. But the eye and the ear are such obedient servants that they not only make the world, but they change it to suit the varying moods of the heart. The world is bright and beautiful today, sad and sorrowful tomorrow, just as the heart makes it. How different this world and life seen from a bridal altar, and from the coffin of the dead. When you stood under the orange blossoms, how bright and beautiful the world looked with the pathway of life radiant with sunshine and flowers.

The bridal robes and the shrouds are woven not in the looms of France but in the mystic loom of the heart. The heart causes the flowers to bloom and hope to spring immortal in the soul, or withers the flowers and blasts the hopes of life into the despair of death. Indeed, the heart spreads its own hue over everything and determines for us all the conditions of life. Hence the impressive truth, that your life is

what your heart makes it, your world is what your heart makes it. Whatever comes into your life possesses just such value as your heart gives to it, no more, no less. Your home, your family, your money, your pleasures, your pursuits, all possess just such value as your heart gives to them. Only the heart gives absolute values. All other values are relative and changeable.

Again: Life is artificial, ideal, or real, as the heart makes it. In artificial life, the characters are assumed, studied and acted. Then it is, if ever, that "all the world's a stage, and all the men and women merely players." This can only be true of an artificial life. Nothing is so in keeping with the depraved and deceitful heart as the power to break the original mold in which life was cast, throw life out of its natural and normal state into artificial conditions, so that the unhappy victim will have to play an artificial character ever after. You have seen it. It is in the interest of this artificial life that the drama is so fascinating, and the plays of Shakespeare have such power over men, with all of their false philosophy of life. I am willing to be considered by this august assembly rash beyond all discretion for saying that, in my judgment, no writer under heaven has done so much to create artificial life and bring life under artificial conditions, thus defeating the truest and grandest manhood and womanhood, as this Premier of your English literature, William Shakespeare.

You tell me that, "Life's but a walking shadow, a poor player, That frets and struts his hour on the stage, And then is seen no more. A tale told by an idiot, Full of sound and fury, signifying nothing."

This can only be true of an artificial life from which all the natural normal conditions have been driven by a deceitful heart.

Ideal life is a romance, with ideal characters and conditions, and is just as misleading and mischievous as artificial life, because it creates false ideals and false standards of life that are never realized.

Life all out of keeping with its environments and dragging out a miserable existence, is the sad production of false ideals and false characters. But I want to speak of the real source of moral evil, not the origin of evil. I am not so much concerned about how we got into it, as I am about how we are to get out of it. That is it. But the mediate source of all the moral evils that curse the world and bring ruin and death to so many hearts and homes. Whence is it? You say the saloon, the gambling hell, the bawdy house, the race track, the lottery, the gambling mania that seems to possess everything in this day, just as men were possessed of devils in the days of the Son of Man. No, no. Not one, nor all of them.

If every saloon, gambling den, bawdy house, race track, bucket shop, lottery office, with every other den of iniquity could be destroyed tomorrow (and would God they could be), and the human heart remain just as depraved, corrupt, defiled, deceitful and desperately wicked as it is now it would not be twenty-four hours before this same depraved heart would construct other means of bringing into social commerce and communication its depraved appetites and passions that they may be multiplied, intensified and set on fire of hell. Our Lord teaches that "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man." "For of the abundance of the heart the mouth speaketh." When asked how this could be, he said: "Do not ye understand that whatsoever entereth into the mouth goeth into the belly, and is cast out into the draught. But those things which proceed out of the mouth come forth from the heart, and they defile the man. For out of the heart proceedeth evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies; these are the things that defile the man." If we have properly studied our own experience the awful truth of this statement has been manifested in our lives more than a thousand times. An angel may hear the foulest blasphemy without being defiled; but the moment the angel utters blasphemy, that moment he is as corrupt as hell. You may behold exhibitions of the depraved passion, anger, malice, hatred, revenge, suspicion, false witness, blasphemy, without being defiled; but when they find expression in your life, they come forth from the heart and you are defiled. The evils of this life come from the evil treasure of the heart. A corrupt

heart makes a corrupt life; a selfish heart, a selfish life; a covetous heart, a covetous life; a false heart, a false life; a suspicious heart, a suspicious life; a depraved heart, a depraved life. While a pure heart makes a pure life; a good heart, a good life; a peaceful heart, a peaceful life; a true heart, a true life. "Do men gather grapes of thorns, or figs of thistles?" Can a corrupt tree bring forth good fruit? Here is an eternal principle in nature and in grace, that the tree is known by its fruit; that the heart is known by its life. St. Paul amplifies our Lord's teachings when he says, "Whatsoever a man soweth, that shall he also reap."

If the heart makes the life, then it is appallingly true that, "as a man thinketh in his heart, so is he." Try that. You may think evil of your neighbor; you may do your neighbor injustice, but you don't do yourself injustice. Speak evil of your neighbor; you may slander your neighbor, but you do not slander yourself.

Are we to judge the condition of a man's heart by his words and deeds? That is righteous judgment. But only think of what the hearts of some men must be judged by their language and conduct! If you would have a pure life you must first have a pure heart. A pure heart is possible only to the power of regenerating grace and the all-cleansing blood of Jesus.

You may as well try to get pure water to flow from a corrupt fountain as to get a pure life from a corrupt heart. Try it.

Now think of a heart full of selfishness, pride, vanity, suspicion, envy, jealousy; what kind of a life will it produce? Or take the fruits of the flesh—adultery, fornication, uncleanness, lasciviousness, idolatry, etc., etc. What kind of life will that produce? But two such lives together in one home and what kind of home will it be? All the family troubles come of the heart. Your home is what your heart makes it. Do you wonder that there are differences, divisions, contentions, strife, heartaches and heart-breaks in the homes of the people? The best rules and regulations that a family can adopt will only furnish temporary relief, but not a remedy.

Now, what kind of life will flow from a heart full of the fruit of the Spirit, which are "love, joy, peace, gentleness, goodness, meekness, temperance, faith?" Put two such lives in one home, and what kind of home will that be? The heart full of the fruits of the flesh, that appalling brood of unclean beasts, will convert the finest palace into a pandemonium. The heart filled with the fruits of the spirit, those sweet and gentle graces that make our lives divine, will redeem the humblest and dreariest home and convert it into a paradise. Your heart can put a skeleton in every closet or an angel in every room in your house. Some of us have had angels in our homes, but we did not recognize them until God gave them wings and they flew away from us, only to leave the sweet ministry of angel spirits lingering upon our hearts and in our homes.

A man sits before the door of his humble cabin and sighs, and says, "If I only had such a splendid house to live in as my neighbor across the way; horses, carriages, servants and money enough to spend and live high, I would be as happy as a king. That may be true, but the most miserable of all men living are those who wear crowns and live in palaces. But neither the house, the servants, the horses, carriages, or any mere outward conditions and surroundings could bring peace and happiness. A pure heart is worth more than all the splendid mansions of the world, to bring peace, contentment, happiness and right living in this world. This world is not the abode of happiness; was never intended to be. But the training school of character. Life spent in the pursuit of happiness, is a failure. Christ never stresses happiness, but holiness; and holiness is the only condition of happiness.

If the heart is right everything else is right. But if the heart is wrong everything else is wrong. The heart has power to make or to remedy all the ills and evils of life.

You carry in your heart all the conditions of heaven or hell. If it were possible to transplant an unregenerate, unwashed sinner to heaven, would it be heaven to him? No, no. One ray of pure light from the throne of God would kindle a hell in such a heart seven times hotter than it is now. An angel could pass through the deepest depths of the fiercest flames of hell without the smell of fire.

Finally, only the pure in heart can see God. Christ cannot dwell with impurity. An indwelling Christ means a pure heart and a pure life. Is your heart what you want it to be? God help us.

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Valuable vegetable remedies are used in the preparation of Hood's Sarsaparilla in such a peculiar manner as to retain the full medicinal value of every ingredient. Thus Hood's Sarsaparilla combines economy and strength and is the only remedy of which "100 Doses One Dollar" is true. Be sure to get Hood's.

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Dr. R. V. PIERCE: Dear Sir—I can cheerfully recommend your valuable medicine, the "Favorite Prescription," to suffering females. Three years ago my health became so poor that I was scarcely able to help with the household duties. I was persuaded to try your medicine, and I purchased six bottles. That with the local treatment you advised, made me strong and well.

My sister has used it in the family with like results.

L. E. Johnson

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NOTICE.

Notice is hereby given that I will at the April term of court 1894 of the Probate Court apply for an order to sell the following lands of the estate of James C. Huff, deceased, or as much thereof as may be necessary for payment of the debts of said estate, to-wit: Undivided southwest quarter of section (5) five, township one (1) range twelve (12) west, nine (9) acres; one-half interest in west one-half northeast quarter of the north of 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 eleven, township one north range twelve west, 40 acres, all situated in Pulaski county, Arkansas.

Basile Ruffin, Administrator.

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ARKANSAS METHODIST.

THURSDAY, APRIL 5, 1894.



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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.

COLORED CATHOLICS.

With probably less success than was generally expected twenty years ago, the Catholic Church in the United States has been making earnest efforts in missionary work among the Negroes, who are usually pleased with much display even in religious services. A correspondent of the N. Y. Observer, writing we suppose from Pine Bluff, said:

The immense bequest left to the Roman Catholics by the late Mr. Drexel and others is showing its fruit in Arkansas, where a number of schools are established in the chief cities for both white and colored children. Prominent among these are Morrillton, Conway, Booneville, Hot Springs and Pine Bluff. The industrial is a prominent feature of instruction, and the memory of the saints is not forgotten. The pupils are taught to reverence them, to ask their aid and invoke the Virgin Mary to mediate for them. Many of the little ones can count the beads and kiss the crucifix with grace that does the teacher credit.

One little girl, whose grandmother is a strict Baptist, is one of the number who can cross and count. She was brought up before her grandfather for some misdemeanor. When punishment was about to be administered she began to cross herself repeatedly and to mutter rapidly something unintelligible. The grandmother, who had never seen the like, asked excitedly: "What's de matter wid you?" She, encouraged by her grandmother's consternation and anxiety, continued to exercise that spirit that would work her annoy. With fixed eyes she gazed at her grandmother, not a word she spoke, continued to go through the motions of one invoking a patron saint. Her grandmother with greater earnestness inquired: "What's de matter?" She grasped her by the shoulder and shook her. Still the child kept up the devotional exercise till grandmother's shaking became more vigorous. A dipper of cold water dashed suddenly in her face caused a full stop and in fact a sobbing. After the water was removed the advice of Solomon was followed and the grandmother did not "spare for crying" nor crossing. After the castigation she sternly said: "Now tell me what you mean by such silly antics." Said the little one, "Sister Agnes taught me how to do that and whenever we do anything wrong and she attempts to punish us, all we have to do is to cross ourselves and she does not punish us and I thought you were going to whip me and I wanted to stop you before you began."

The grandmother listened attentively to this explanation, then with rod raised and shaking as if in warning of a repetition of the recent experience if disobeyed, she said: "Now chil, hear; cutting up didoes, crossing yourself, turning up yer eyes, muttering somefint aint gwine to save yer when I gets tired. It's no Catholic, and not yerr no such foolishness on me. It's a Baptist, I is." And with the satisfaction that she had gained one more victory, she laid the rod aside and ordered the child to some duty.

Batesville District.

Evening Shade, Calamine and Sulphur Rock. I am late at both ends of the line, but the other end of it is later than this end. We want to see ourselves and our work and especially our work in THE METHODIST. Evening Shade leads off well. Why not, when they have a Bishop for a preacher? Good assessment, and behind it such men as P. H. Wilkerson, Owen Shaver, Cogger, Wilson, Jim and Jack Laman, Sam. Arun, Oliver and others. Our preachers' meeting will convene there April 24.

Good meeting at Flat Rock. Four conversions and accessions. Amen. Calamine lifts up and places herself on better record. Good report all around, and if they keep it up, the record will register higher this year than in former ones. Such men as Dr. Bevens, E. Hogen, J. W. Taylor, the Sullivan, and others will help this move by prayer, praise and joy.

Sulphur Rock and a leap to the front on a good footing means more and better things. Here Mr. Editor, is historic ground to me. In mother

earth's cold lap he and sleep, the unbroken sleep of the just, my father and mother. Here I was licensed to exhort by that good and great man, Rev. B. Lee. Here I was licensed to preach by that greater man, Rev. J. H. Dye. Here sleep his parents. Oh! sir, you do not know the temptation it is to linger—aye, live here for a while amid the scenes of gladness and sadness, weeping and rejoicing and write them up for THE METHODIST. thereby helping some other way-worn, foot-sore pilgrims on their way to glory and to God. But I must part company with these dear old glooms and gloams and pass on. Noe is getting on supremely. Such men as Herington, Murphy, Best, Coun, Wood (J. D.), Jernigan, Rice and many others, with the local preachers will help to swell things to a higher gauge all around. May it be so. Am at Batesville now with 22 letters and cards to pay my respects to. Brethren, you can cut out round of Q. C. S. and find out where they are and head me off with your letters, or wait. God bless you all. Kilgore is having a measure of success, a good, but not an extensive meeting, as to its scope. Yet, much, and permanent good done. Amen. Hawley in tiptop favor with his people—and Batesville in for more and better things.

JAS. F. JERNIGAN.

IN MEMORIAM.

My first acquaintance with Sister May (as Miss Mary Cunningham) was in 1847. She was a member of the Fayetteville Female Seminary, where she was greatly beloved by teachers and scholars. In process of time a school was established in her father's neighborhood, where she was still my pupil. As all teachers know, school is the best place to find out a girl's disposition. In addition to which I boarded in her father's family, where I had the opportunity of seeing her as a daughter as well as a pupil, and in both cases her deportment was faultless. Her father owned the only two-story brick house in the neighborhood then. Many of the students from Ozark Institute boarded there, so that Mary could have had as much attention as she desired; but no; her retiring modesty prevented her from taking as much outdoor exercise as we thought necessary. She never came to the table until the gentlemen left, and was never known to carry on a flirtation with any of them. Nevertheless she attracted the notice and won the esteem and love of the one whom we all considered the most promising student in the Institute; a counterpart of whom may be seen in Mr. Lee May, his son and partner in business. In process of time Mr. T. K. May and Mary were married, about the year 1852, I believe. A kind and gracious God prospered them in all they put their hand to. He blessed the union with 12 children, 6 of them now bask we trust with their mother in the delights of Paradise, and 6 with their honored father are spared to work and wait awhile longer. God grant they may all meet an unbroken family in heaven at last. Sister May shone in every department, as Church member, as mother, as grandma, as neighbor and as a friend. The influence of her noble example was felt when we spent a delightful Thanksgiving evening in company with her two lovely daughters, noble sons and their well behaved children. That terminated a three weeks' visit at her delightful and hospitable home. I can never be too thankful for that visit. We had not lost interest in each other but had not met face to face in 41 years, but I found her the same sweet spirited, loving heart, with a benevolence matured and sanctified. Let me die the death of the righteous, and let my last end be like hers!

MRS. A. J. MARSHALL.
Camden, March 22.

EVANGELISTS.

DEAR BRO. BENNETT:—First they are local preachers in our Church, and if any one will turn to the Discipline, page 104, Par. 166, seems to me like this would forever settle this matter. As a preacher for over 20 years I have never employed one. I have never heard of one intruding. They are law-abiding citizens. I cannot see how or what the General Conference could do, unless it can put them all in the itinerant work. I do not believe that we have one that would dare go into any preacher's circuit or station, without permission. If so he would be amenable to the Quarterly Conference where he belongs. I am a Methodist from head to foot and willing to abide by the little book called Discipline, and cannot see how we can dispose of these brethren. We do not want to. We cannot do without the dear brethren. May God bless them in my prayer, and whenever we lose our power with God and man and cannot have a revival, then we will have to do as others, call for help. May God make us all living epistles known and read of all men is my prayer.

S. H. RENFRO.
Alexander, March 28.

THE MODERN WAY

Comments 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.

Pastors can make something by selling organs to their people and to the people a kindness too; for we can sell through the preachers cheaper than the people can buy from others. Preacher, if you want to investigate the matter send to us for catalogue and particulars.

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A New Catechism.

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

Christ's First Miracle.

This was a type of the ministerial life of our Savior. The wine was used in that day as an emblem of happiness. It is in this light we will study the miracle. There was a marriage in Cana of Galilee, and Jesus was invited. Do we seek and obtain the presence of Jesus at our places of amusement? To fully enjoy an entertainment we want our best friends with us. Jesus above all others is our friend. Then let us invite him. He not only adds to our enjoyment, but it is profitable to have him with us. The wine gave out. Like all other things of this life it was limited. We do not draw from fountains, but by cupfuls. Even our purest happiness will sooner or later end. Loving friends walk together hand in hand in this life, but one must walk part of the way alone. The mother of Jesus said to him, they have no wine. Then she turned to the servants and said, whatever He saith unto you do it. That is the word for us, whatever He saith do it. Jesus said fill the water pots with water to the brim. It was done according to his word. The servants did not say we don't see what good we can accomplish by such a service as that, but promptly obeyed. We ought to imitate their example. The little deeds that we are sometimes called upon to do, though they may seem insignificant to us, if done in Jesus's name, may be like the loaves and fishes that fed thousands. When the ruler tasted the wine, he said from whence cometh this good wine? It had been their custom at a feast to set forth the good first. But now we see a change. Jesus was invited this time. Jesus gives the best at the last. I am persuaded that we are more apt to invite him when sorrow and sadness come than in happy days. In pleasure we are so apt to forget him. O let us love and keep him as a friend—as a helper—keep close to him in joy and prosperity as well as trial and affliction—so when the wine of life gives out he will give us the good wine in the end—a home in heaven, eternal life—a sweet deliverance. Yours for Jesus,

THOS. N. HOGUE.

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

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About the first of April, there will be issued from the Publishing House of the M. E. Church, South, "The Preacher's Son," a 12mo book of about 200 pages.

Preachers, their sons, families and many friends are sure to want this book—every one of its 36 chapters contains something that will make preachers' sons happier, and every one, who reads it properly, better. Bishop Fitzgerald writes the Introduction.

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ARKANSAS METHODIST

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

GEORGE THORNBURG, Business Manager

THURSDAY, APRIL 5, 1894.

WELCOME.

Before this issue of our paper goes to press the delegates to the State No-License Association will have assembled in this city. We extend them all a hearty welcome, and bid them Godspeed in their noble work to banish the liquor traffic from Arkansas. We trust their deliberations may be wise and harmonious, and this first meeting of the State No-License Association may give enthusiasm in the forward movement on the lines of effort hitherto pursued with gratifying success. Reviewing the past and fully considering the obstacles to be overcome, let all thank God and take courage in their heroic efforts to save their country from the curse of intemperance.

During their stay in this city delegates are cordially invited to call at the office of THE ARKANSAS METHODIST, at the corner of Second and Spring streets.

Last week it was announced in a press dispatch, that 600 Kentucky citizens had joined in a call requesting Col. W. C. P. Breckinridge to enter the race for re-election to Congress. The Christian people of this nation would be gratified by his early expulsion from Congress, regardless of the wishes of the 600 Kentuckians.

Several men were killed and others wounded last week in riots caused by opposition to the dispensary liquor law of South Carolina. The cause of temperance may be promoted by that law, but its application to the whole State regardless of public sentiment in many counties made its enforcement more difficult and doubtful. We do not like the principle of the dispensary law, but we have hoped it would lessen the evils of the liquor traffic in South Carolina and prepare the way for its legal prohibition.

In formally announcing to the Senate the death of Senator A. H. Colquitt, Senator Gordon paid a merited tribute to the noble life of his colleague, and closing with tears uttered these words: "The three dreaded monosyllables—he is dead—will soon be true of others in this chamber and of many others before many long years shall pass. If it can be added to us as it can be of him, that in all the relations of life he had kept his armor of a Christian man bright and burnished, there will have been pronounced over our dead bodies all that eulogies can pronounce."

All gambling should be suppressed, whether it is policy, nickel-in-the-slot, faro or poker. Our city officials have been warmly praised for the work already done, and there is a general desire that it be continued until there are no licensed houses of the kind in Little Rock.

This pointed editorial paragraph is copied from the Arkansas Daily Press, March 31, with hearty endorsement and genuine pleasure. We heartily endorse it, because it is a just deliverance against the toleration of gambling in any form, and correctly expresses the desire of the best people of this city and State for the impartial and honest enforcement of all laws against gambling. We are truly gratified to see at least one of the daily papers oppose the policy of the city authorities in permitting open gambling houses for the revenue they pay. Such maladministration is a virtual participation in the crime of gambling. The law provides only for the suppression of gambling, and not for the so-called "regulation" of favored gambling houses under a system of fines accepted by the gamblers as license fees for the privilege of violating law and cursing society.

Under the name of Industrial Army and with military-like regulations, a large body of unarmed men, probably 600, reached this city last Saturday night en route to Washington, where they propose to lay before the President and Congress their claims for immediate legislation to furnish employment to the unemployed laboring men of the nation. Starting from San Antonio, Texas, where about 900 of the army were left, they were given free transportation by rail in box cars and free rations in the towns and cities where they camped. With 200 recruits from Texarkana and about 250 from Argenta, they departed Sunday night for Memphis, going via the Iron Mountain route in freight cars. Just how large the army will become and what can be accomplished by the trip to Washington will be known later. So far the men are reported orderly and easily controlled by their commander, "General" Frye, who was

for years employed at the railroad shops in Argenta. They say they will demand: Government employment for all her unemployed citizens; the prohibition of foreign immigration for ten years; and that no alien be allowed to own real estate in the United States.

THE ARKANSAS METHODIST.

At the annual meeting of the Publishing Committees of the Arkansas, Little Rock and White River Conferences, Tuesday p. m., in the office of THE ARKANSAS METHODIST, the editorial and business management of the paper was approved, the Editor re-elected unanimously, and the following address made to our Church in this State:

We are much gratified to learn from the Business Manager of THE ARKANSAS METHODIST, that the subscription list is steadily increasing and that last year the increase was greater than the year before, that the business for the last two years has yielded some revenue to the proprietors and that this revenue though small is greater last year than the year before. These facts are especially gratifying when we consider that these two years have been years of financial stringency and peril. We are justified in a hopeful view of the future. There has been much improvement in the mechanical work and material and further improvement is contemplated at an early day; and the Editor hopes that increasing income will soon justify the employment of editorial assistance.

It is matter of congratulation for THE METHODIST and for Arkansas that the circulation not only exceeds that of any other paper in the State, but it is not equaled by any other Methodist paper in the Connection except two or three—while many others have a much larger constituency. The whole Church in our commonwealth is concerned in the success of this organ of our Conferences. Our schools and colleges, our Missionary and Church extension enterprises, our maintenance of acquaintance and fellowship with each other all over the State, our encouragement in the work of spreading Scriptural holiness over these lands are rightly seconded by the weekly visits of this paper to so many thousand homes; and success in any of these keeps step with the increasing circulation of our paper.

The devotion of the Editor to his work, his unflinching zeal in undertaking and continuously prosecuting his work, writing, editing, and canvassing—more than two men's work indeed but carried on by Dr. Bennett in connection with sundry other duties imposed by the Church—command our admiration and merit no small appreciation on our part. If we will all lend a helping hand we may yet enjoy the distinction of having the best Conference paper with largest circulation of any in the Connection.

ENFORCE THE LAW.

The daily papers of this city have commended the decision of the Mayor and City Council to suppress the gambling in the policy shops and nickel-in-the-slot machines. This course was approved by a number of citizens briefly interviewed in the Arkansas Press, which is consistent in advising the city authorities to suppress also the open gambling houses that have been practically licensed by the city government.

The city officers have no moral or legal right to substitute their opinion of expediency for the plain, mandatory directions in the city ordinances; and when they permit men, for a money consideration, to continue in flagrant violation of law, the officers virtually become participants in the crimes, which they should fearlessly, impartially and continuously strive to suppress by all legal means at their command.

We do not suppose any intelligent citizen of Little Rock really believes the city authorities would allow the public gambling houses to remain open and unmolested, if the keepers should refuse to pay the license fees in the shape of weekly fines. Disgraceful and humiliating is such lawless administration of municipal government, virtually accepting "hush money" for granting law-breakers the privilege of committing crime against society and the peace and dignity of the State.

Surely it is high time for the law-abiding citizens of this city to unite in strong and continuous demand for the abandonment of the lawless course hitherto pursued by the city authorities.

"That I may know him, and the power of his resurrection." It was to this prayer that Paul received an abundant answer. And what a power Christ's resurrection was in the soul of that great apostle. It gave him triumph in tribulation. In weakness it made him strong. It made him the manifest man of his age, always eager, enthusiastic, confident, triumphant. Through the power of the risen Christ he announced himself as "able to do all things." Is

this power of Christ's resurrection ours? Have we the victory over fear and unbelief and sin which it is able to give? If not let us seek it.—Herald and Presbyter.

THE CHURCH IN CITIES.

In our remarks on this subject last week we expressed our settled conviction, that Christian citizens should unite in just and earnest efforts for the legal suppression of city immorality, which is a conspicuous and formidable barrier against the work of the Church in cities. We endeavored to support our view by emphasizing the fact, that the work of the evangelical Church in cities has been seriously retarded by the corrupting influences of notorious immorality peculiar to city life; hence, we believe the legal suppression of such immorality, as far as possible, is as clearly the religious duty of Church members as to engage in the benevolent work of dispensing charity, often needed by and extended to the victims of city haunts of vice and crime.

We do not suppose our position will be approved by all intelligent and respectable Church members, who may read these lines. Far from it. Some devout Christians prefer depending alone upon moral suasion to check the vicious and law-breaking, however aggressive in their evil deeds; and some other Church members of generous impulses are unfortunately silent from considerations of pecuniary gain or political favor. Here we may say it is truly lamentable, from a religious stand-point, for the irreligious to know any respectable member of the Church is receiving profit directly or indirectly from the presence of vice in the community, as when such member owns and lets a house with expressed or implied permission to be used for liquor selling, gambling or other immoral purpose. That houses are owned and so let by some respectable Church members in cities we fully believe upon statements we consider trustworthy—some of them uttered publicly or published, and not disapproved or denied in the same manner. Then if in one city, why not in another under like circumstances?

Besides the far-reaching and very harmful influences from evils already indicated, the Church in city and town is usually confronted by a very great obstacle in the craze for popular amusements, as theater going, dancing and card parties. Such diversions according to the judgment of eminently wise and good men, as set forth in the deliverances of the Church, are not only hurtful but actually ruinous to the spirituality of Christian life. We believe this opinion will be generally approved, even by the amusement-loving members of the Church when they are seriously aroused over their backslidden experience; yet many city pastors true to their ministerial vows are repeatedly grieved by the painful knowledge of their members attending the theater, dancing and card parties. In some cases the pastor is really deterred by the number and social standing of guilty members from attempting any decisive methods against participation in these amusements. He finds by reading the daily paper and by personal inquiry, that Col. A, Maj. B, Dr. C and others of like prominence have attended the theater, and that the dear wives and daughters of these prominent members, also Church members, have so far yielded to the so-called and imperious demands of fashionable society as to give or to attend dancing and card parties. Then addressing singly the delinquent brethren with loving reproof and admonition, the heart-burdened pastor is told by them, that theater going, dancing and card playing are not as bad as some things quietly tolerated in other members of the Church—saying a part of Mr. D's business is the liquor traffic, Col. E has a financial interest in the race course, and Dr. F owns houses which are rented for saloons, gambling and other immoral purposes! Then startled and deeply pained, the distressed pastor hastens to his office to seek relief in prayer, and in the spirit of his Master weeping over Jerusalem he bitterly laments with heartache and tears the grievous and increasing evils opposing the work and progress of the Church in cities, and worse, that such evils are encouraged by the presence and money of members, even influential members, of the Church of Christ.

While we must believe with deep regret the foregoing remarks may in truth be applied wholly or partly to more than a few members of the Church in cities in our State, we are very far from believing all the consistent and truly pious Christians live outside of the cities. The Church in cities is happily blessed with the experience and service of many of the most devout and zealous

Christians, whose beautiful piety and abounding zeal in works of faith and labors of love—in consecrated efforts to rescue the perishing—are beacon lights in showing the way of salvation. Such Christians must and do sadly lament the fact, that some of the professed followers of Christ are directly or indirectly supporting or encouraging the destructive evils, which are actively opposing the work and progress of the Church, where its uplifting and saving influence is most needed. O that all members of the Church would stand fully on the Lord's side!

FROM THE BALL ROOM TO HELL.

Just after editing the matter furnished on page 1 by Rev. E. G. Brittain, and while meditating on the reported evils from modern dancing, we removed the wrapper on a small book—not previously opened but sent for review—bearing the odd and awfully suggestive title, "From The Ball-Room To Hell!" Singular coincidence, and strange to say the book is written "by T. A. Faulkner, Ex-Dancing Master, formerly proprietor of Los Angeles Dancing Academy, and Ex-President of Dancing Master's Association of the Pacific Coast." The author's plain and remorseful declarations in his preface, the strong endorsement and hearty commendation of the book by ten ministers of Los Angeles, and the testimonials from others including preachers, three editors and two ex-dancing masters, made us feel this book is worthy of editorial notice. That night we read its painfully interesting pages without the (dis) advantage of knowledge from personal experience—for we have not witnessed even "parlor dancing" since our youth—and now we propose to indicate briefly some of the awful results attributed to modern and fashionable dancing by Mr. T. A. Faulkner, who writes from personal observation and experience, and under the profound conviction of religious duty to warn parents and pure young people against the terrible dangers from dancing.

In the outset Mr. Faulkner says "he began to dance at the age of twelve and spent the most of his life since in dancing parlors and academies; that during the last six years he was a teacher of dancing and for several years held the championship of the Pacific coast in fancy and round dancing, being also the author of many of the round dances, which are popular fads of the day." Then he declares "it is the greatest sorrow of his life, that he was so long and in such an influential way connected with an evil, which he knows has been the ruin, both of soul and body, to many a bright young life." In his first chapter he tells in a graphic manner how that ruin is accomplished by villains, and says "I have seen it, just as described, hundreds, yes thousands, of times, and have known of many and many a case with the same sad ending." He affirms in italic letters, that "two-thirds of the girls who are ruined fall off or the influence of dancing."

Passing over his pathetic story of the short course "from the ball-room to the grave" by one, who had been charmingly beautiful and lovely, he exposes the unwisdom and mistake of parents, who contend there is no harm in parlor dancing, and who attempt what "not one in ten thousands" can do, to restrict their children to parlor dancing only. He answers the plea for just a social dance, by saying the first drink of the drunkard was just a social glass, the first game of the gambler just a social game, and three-fourths of the outcasts had a man's arm about them for the first time at a social dance.

Mr. Faulkner contends forcefully, that "the approval of society is no proof against the degradation" of dancing—"no more so than does the fact of the universal use of alcohol prove its effect less harmful or make it any the less a destroyer of home, happiness and character." He says: "If you have a choice of a saloon for your son, and a so-called select dancing school for your daughter, I beseech you, in the name of God, place your son in a saloon, but keep your daughter out of the dancing school."

We would be glad to see Mr. Faulkner's book circulated in communities, where dancing is approved by respectable people. It contains 72 pages, paper covers, at 25 cents per copy, and will be sent post paid at that price by Bennett & Thornburgh.

THE PENITENTIARY.

At noon last Friday we visited the State Penitentiary in company with its humane and capable superintendent, Col. E. T. McConnell. We felt then as we believed before, that the wisdom in selecting him for that important office will be clearly demonstrated by his efficient management and humane treatment of the convicts. With the thoughtful and competent assistance of Dr. G. B. Dickenson, Penitentiary physician, he will see the prisoners shall not suffer for proper care or lack of substantial food; and if he can prevent it there will be no ground for reports of Librarian horrors in the walls or at the convict camps.

From the clerk, Mr. J. F. Calef, we got the following information: On March 27 the total number of prisoners was 882—an increase of 95 since May 7, 1893—of whom only 143 were within the walls and 739 employed at the various convict camps. There were 153 white prisoners (1 female), 628 colored (16 females) and 6 Indian prisoners. Seven—2 white and 5 colored, males—were there under life sentences. There were 17 prisoners—5 white, 12 colored—under 14 years of age and 34 under 16 years of age, while the ages extended up to 76 years at the time of commitment! We made no inquiry about the character of crimes, as we supposed they represented probably all men ever commit under the domination of sin.

We had a short interview with Thos. Brady, Albert Manskar and J. L. Wierick under sentence to be hanged tomorrow (Friday) at Newport for the killing of Conductor McNally in the train robbery at Olyphant. They had just begun to manifest alarm about their fate, having hoped for a new trial or stay of execution. Brady lived in the Indian Territory near Benton county, this State, and has a wife and five children; Wierick lived near Hot Springs and has a wife and five children—his wife he said was a Baptist and as good a woman as ever lived; and Manskar lived in Crawford county and has a wife and one child. As we first passed Manskar he said: "I know you—heard you preach and make a speech for THE ARKANSAS METHODIST during the District Conference at Buckner in 1889." In the brief remarks about the sermon he once exhibited emotion, and then like his companions, Brady and Wierick, he confessed the need of instruction to prepare for death. Poor fellows, without God and without hope! We saw also Padgett and Powell who are yet to be tried for the same crime as the three who must hang tomorrow. Powell is the son of Dr. Powell, who we understand has long been regarded as one of the best citizens of Benton county. Sad subject—we stop here.

PRUNING-HOOKS AND PLOW-SHARES.

It is reasonable to believe that the European nations are considering disarmament. Economic interests compel them. In the midst of business depression and consequent suffering comes with relentless urgency the demand for increased appropriations for army and navy. The forces deemed adequate today are reckoned insufficient tomorrow.

The discovery of a new explosive renders useless millions invested in old explosives. A better model, or plating of superior impenetrability, or a gun of greater power, makes necessary the reconstruction of the navy. France can put a hundred thousand more men into the field than Germany; two hundred thousand and Germans must be held in readiness to turn the scales the other way. Fortifications, equipments, roads, supplies, pay,—these constitute the grievous burden of European taxation.

Socialism protests. It throws no bombs, plans no catastrophes, bribes no regicides; but it teaches that the State should exist for the well-being of those who constitute it. It is not yet supreme; it may never be,—but it has impressed authorities with its earnestness, and with the justice of its claims. Its logic is irresistible. Why should men who are separated by an imaginary line fight and slay one another? Why should they not live in peace and love?

This is the doctrine of the Nazarene. Because it was hidden in the meal, some men imagined that it had no potency; and now that the whole mass is leavened, there are others who deny that the effects are due to the gospel-cause. But Tenneyson's Christian vision was clear. He saw "the parliament of the world." Emperor William seems to be seeing it now. Poor Italy's financial fast clarifies her vision, and she sees it near at hand. England's transcontinental American line from Halifax to Esquimaux will yet have its supreme value in transporting

troops of missionaries, rather than troops of war, to China.

The times of this ignorance God hath winked at, but speedily will he command all men everywhere to repent. He is the everlasting Father, the Prince of Peace.

In line with the foregoing from the Cincinnati Advocate of March 28, we have invited our encyclopedic friend, Col. Iverson A. Jones, to furnish our readers, as he can easily do, some facts and figures against the policy of the United States in expending millions of dollars annually for the maintenance and equipment of military forces in time of peace. Not having entered an entangling alliance with any foreign nation to make war probable or an invasion possible, our Government should not continue its enormous appropriations for the army and navy.

PERSONAL AND OTHER NOTES

Last week by a singular oversight the name of Mr. W. H. Booker was printed "Brooker" in the editorial notice of his candidacy for the office of Sheriff of Pulaski county.

Report of Easter sermon by Rev. Dr. W. M. Lettwich on page 2.

We regret to state that Bishop Fitzgerald continues in feeble health. The prospect of his being able to fill any engagements for a fortnight at least is small. At this writing he is improved a little, but still under dictation of the medical men.—Pacific Advocate, March 22.

Bro. J. F. Munday, of Russellville, favored us with a pleasant call on Wednesday last week. He is one of our State's best workers in the cause of temperance. Recently Col. Iverson A. Jones, of Denver, Boone county, said with his remittance of \$1.50 for THE METHODIST, "I think it a great and a useful paper." When you visit Boone and Carroll counties again, it would delight me much to have you honor our home with a visit of at least a week. I know you will need rest next Summer, and I feel sure the noble beauty and grandeur of these superb groups of mountains would surely refresh you morally, physically, mentally and religiously. Northwest Arkansas is a golden poem in mountains, streams, clay, trees and stones." And we heard one of the most charming homes in all that region belongs to our friend, Col. Jones, whose cultured hospitality we would greatly enjoy.

We have read with tender interest a personal letter to Bro. Geo. Thornburgh from Rev. S. G. Shaw, Center point, Texas, who wrote freely of the ailments, which led to his asking a supernumerary relation four years ago. St. riving during this time to provide for his family without taxing the Church, he tried to conceal his real condition of need from the Conference until recently. After the notice of his condition was published he received many letters expressing deep sympathy and brotherly love, with remittances of timely help. We sincerely hope Bro. Shaw may regain his health, and again be able to render valiant service in the itinerancy. As many of our readers know, his wife is a daughter of Rev. B. G. Johnston of the Little Rock Conference.

Last Thursday we had a friendly call from Bro. J. P. Clark, Sheriff of Ashley county. He is serving his fourth consecutive term in that office, and is a candidate for re-election with confident expectation of success. He reported Rev. W. J. Hearn doing well in the pastorate of Hamburg station.

Rev. S. H. Renfro, P. C. of Collegeville, Ct., gave us a brotherly and helpful call last Thursday. He is a stirring pastor.

Rev. E. G. Kilgore gave us a brotherly call last Thursday p. m. en route to Muscogee, where he is to assist Rev. M. L. Butler in a meeting. Bro. Kilgore reports there were about 40 conversions and 27 accessions at Batesville, when he left there March 27.

Bro. J. S. Trimble, of Sulphur Rock, was 79 years old March 28 last. We are glad to know he has recovered sufficiently from his late protracted illness to walk about his house and yard. He sends an obituary of his sainted sister, Mrs. Harriet Carter, who fell on sleep Jan. 1, 1894.

We do wish our pastors would every week furnish this paper twenty or more short field notes. Such brief reports from many charges would do good in various ways.

Again we request pastors, who write in their business letters items for publication, to put such items on a separate slip of paper with signature and date, as this will save the Editor the time and labor required to copy them. Business letters are filed away for future reference.

Let those concerned bear in mind we are about four weeks behind with the publication of obituaries.

We had Monday morning brief calls from Bro. Thomas Head, of Holly Springs, Bro. Perry, of Clarke county, and Col. J. W. Colquitt, the popular and efficient Tax Assessor of this county.

We invite the attention of pastors and Sunday school superintendents to the notices (on page 7) of the Missionary exercise for use on Children's Day.

So far as we have heard all our patrons who have ordered the portfolios of Palestine views are pleased with them. Read the description (on page 7) of these attractive pictures. It is not yet too late for pastors and other friends to secure for this paper many new subscribers at 25 cts. each under our General Conference offer. Kind Reader, we ask you to get us four or more under that offer, and send us their names next week.

Last Monday we received a brotherly call from Hon. Ransom Gully, who is quite hopeful of success in his candidacy for the office of State Treasurer.

Monday we received from our esteemed friend, Dr. A. J. Brewer, at

ARKANSAS METHODIST.

THURSDAY, APRIL 5, 1894

ANNOUNCEMENTS.

GOVERNOR.

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

We are authorized to announce C. A. Bruns, of Hempstead county, as a candidate for Governor of Arkansas, subject to the action of the Democratic party.

STATE TREASURER.

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

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

STATE LAND COMMISSIONER.

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

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

We are authorized to announce J. F. Ritchie, of Jefferson county, as a candidate for Commissioner of State Lands subject to the action of the Democratic party.

SUPERINTENDENT OF PUBLIC INSTRUCTION.

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

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

ASSOCIATE JUSTICE.

We are authorized to announce B. A. Battle, a candidate for re-election to the office of Associate Justice of the Supreme Court, subject to the action of the Democratic party.

We are authorized to announce J. F. McNamee, of Pulaski county, a candidate for Prosecuting Attorney of the Sixth Judicial circuit, subject to the action of the Democratic party.

We are authorized to announce T. J. Oliphant, of Pulaski county, a candidate for Prosecuting Attorney of the Sixth Judicial circuit, subject to the action of the Democratic party.

We are authorized to announce Walter R. Pemberton, of Pulaski county, as a candidate for re-election to the office of Prosecuting Attorney of the Sixth Judicial circuit, subject to the action of the Democratic party.

SHERIFF.

We are authorized to announce E. L. Fletcher, as a candidate for Sheriff of Pulaski county, subject to the action of the Democratic party.

We are authorized to announce V. H. Booker, as a candidate for Sheriff of Pulaski county, subject to the action of the Democratic party.

COUNTY CLERK.

We are authorized to announce W. A. Compton, a candidate for re-election to the office of County Clerk of Pulaski county, subject to the action of the Democratic party.

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

We are authorized to announce Horace G. Dale, as a candidate for Circuit Clerk subject to the action of the Democratic party.

COUNTY CLERK.

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

To the voters of Pulaski county: I hereby announce myself as a candidate for re-election to the office of County Clerk, subject to the action of the Democratic party. Respectfully,
JOHN BRIDGES.

CHANCERY CLERK.

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

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

Newport, 12 more new subscribers—making 25 in all—under our General Conference offer. Under this special offer we know many other noble laymen can easily get Methodist neighbors to subscribe at the low price of 25 cents till June 15. Bro. Layman, help now.

Bro. W. C. McKinnis, of Rison, favored us with a brief call Monday morning. He is greatly concerned for the success of the no-license movement in our State.

Tuesday our office was honored with calls from Revs. J. R. Cason, Dr. A. Few, G. W. Smith and Dr. J. Weems. Bros. Smith and Weems served in the joint meeting of the Publishing Committees—members present, Revs. Andrew Hunter, J. H. Riggins, J. B. Stevenson, J. M. Talkington and S. L. Cochran. Bro. Cochran was accompanied by his wife.

The numerous friends of Rev. W. A. Fendergrass, of Searcy, will be sad to learn his wife is dangerously ill, with no hope of recovery. For our dear brother in his sorrow we have prayerful sympathy.

At the next meeting of the General Assembly of our State his friends will present Rev. D. J. Weems as a candidate for the chaplaincy of the Senate. He is a consecrated, zealous minister of unblemished reputation, and honored member of the Arkansas Conference, in which he has acceptably filled a number of important charges, including the Morrilton District, which he is now serving his fourth year as Presiding Elder.

Bros. P. C. Conn and P. D. Whisenant, of Sulphur Rock, gave us a call Tuesday.

Bro. Chas. W. Yarnall, one of Searcy's best citizens, gave us a friendly call last Friday p. m.

We are truly sad to learn Prof. Alfred Mitchell died March 26, aged 56 years, at Black Springs, Montgomery county. "He was a worthy member of our Church, a highly esteemed and useful citizen, and a successful teacher of long experience. He left a widow, a married daughter and one son."

AWARDED

HIGHEST HONORS—WORLD'S FAIR

DR. PRICES

CREAM

BAKING

POWDER

MOST PERFECT MADE.

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

40 YEARS THE STANDARD.

The Mutual Life Insurance COMPANY OF NEW YORK.

Richard A. McCurdy, President.

Geo. Tilles, General Agent, Little Rock.

For the year ending December 31, 1893.

INCOME

Received for Premiums, \$33,594,837 98

From all other sources, 8,308,807 70

\$41,903,645 68

DISBURSEMENTS

To Policy-holders, \$20,885,472 40

For all other accounts, 9,484,567 47

\$30,370,039 87

ASSETS

United States Bonds and

other Securities, \$72,366,322 41

First Loan Loans on Bond

and Mortgage, 7,299,538 93

Loans on Stocks and Bonds, 7,437,200 00

Real Estate, 18,089,918 69

Cash in Banks and Trust

Companies, 10,344,691 72

Accrued Interest, Deferred

Premiums, &c., 6,609,008 39

\$139,707,080 14

Reserve for Policies and

other Liabilities, 108,765,071 23

Surplus, \$17,942,008 91

Insurance in force, \$82,867,478 00

I have carefully examined the foregoing statement and find the same to be correct.

CHARLES A. FREELER, Auditor.

From the Surplus a dividend will be apportioned as usual.

ROBERT A. GRANNIS, Vice-President.

Walter B. Gillette, General Manager.

Isaac F. Lloyd, 2nd Vice-President.

William J. Easton, Secretary.

Frederic Schroeder, Asst. Secretary.

Henry H. Duncan, Jr., Cashier.

GEO. TILLES, General Agent for Arkansas, Little Rock, Ark.

BUSINESS IN ARKANSAS, 1893.

New Insurance Issued, \$1,992,807

Premiums Received, 283,046

BEING

66 per cent of total business done by all the other regular Life Insurance Companies combined.

Total insurance in force in Arkansas, Dec. 31, 1893, \$8,213,407, or nearly as much as all the others combined.

nearly grown, to whom with his brother, Prof. James Mitchell, of this city, we extend condolence in their bereavement.

Bro. James M. Hicks, of Shaw, Saline county, writes he has been confined to his bed most of the time for the last three years. He wants to sell 1,000 apple trees such as he has been improving and exhibiting for forty years, and also to get information about his officers, Capt. Walter Watkins and Lieut. Cam. Watkins in Ringo's battalion, Confederate army.

President A. C. Millar, of Hendrix College, gave us a friendly call last Saturday, being here to attend a meeting of a committee of the State Teachers' Association.

Bro. L. B. Deacon, of Hot Springs, writes us the sad intelligence, that his father died Wednesday morning of last week, after a short illness and great suffering. "He died happy in the faith; his last words were 'How shall we escape, if we neglect so great salvation?'" To the bereaved we offer the sincere condolence of a friend.

Bro. Pastor, we urge again the importance of having your charge represented in the Epworth League Conference, at Morrilton, April 17-19. If you have no League, but can organize one in time, do so at once.

Last Saturday p. m. we had a very pleasant call from Bro. James Thomas, who gave a cheerful report of his colleagues and our Church in Hot Springs.

Bro. Thomas was on his way to Pine Bluff to assist his spiritual father, Rev. J. R. Moore, in a protracted meeting. May the blessings of the Lord rest upon their labors.

Bro. C. H. Lochhart, of Dilo, and Mr. M. Farnell, of El Dorado, gave us friendly calls Monday p. m. They are serving on the Federal grand jury.

Miss Florence Barnwell accompanied by her sister of Cabot made our office a friendly call Saturday. Miss Florence was at one time a very efficient clerk in our business office.

Bro. J. E. Morsland, of Roland, was in to cheer us up a little last Friday. He is a good agent for THE METHODIST, and a good citizen in the kingdom of God.

The "Christian Social and Working Band" is the name chosen for a secret benevolent organization limited to persons, who believe in the Christian religion, and will promise not to swear or get drunk. The object is to unite fraternally all healthy and acceptable persons of good moral character, regardless of profession or occupation, and to establish a Benefit Fund not exceeding \$2,000, to be paid at the expiration of life policy or death of the member, and to create a fund for the relief of sick and distressed members. We are in sympathy with orders of this character, believing they have done much good in many ways. For particulars concerning the Christian Social and Working Band, write to Rev. T. H. Vinson, Pres. or J. W. Rushing, Sec., Little Rock.

Through Rev. J. A. Henderson, P. C. of Mabelvale Ct., we sold a Methodist Sewing Machine, Style 3, to Bro. J. H. Rowland, Mabelvale. We feel altogether confident the Methodist Sewing Machine will please the purchaser every time. Our preachers take no risk whatever in selling it. Write for catalogue.

READ THIS!

We sold an Epworth organ and a Methodist Sewing Machine to parties in the Indian Territory through Rev. P. C. Atkins, of Bosohoe, I. T. Bro. Atkins wrote after his trial of the organ and machine: "Parties are highly pleased with organ and machine both. The organ is beautiful in style and tone."

Bible Day.

I call attention to the pastors and superintendents in the Little Rock Conference, that the third Sunday in April is "Bible Day," and all our Sunday-schools are requested to take up collection in their schools and forward the amount to Bro. Epkins in Little Rock. The money collected is to supply needy Sunday-schools with the Bible.

Yours, W. A. STEEL.

Stuttgart, March 31.

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

THE WORLD FOR CHRIST.

A Missionary exercise for CHILDREN'S DAY, Sunday, May 20, 1894.

A leaflet of sixteen pages. This programme emphasizes the missionary idea strongly and interestingly, while its general make-up is very bright and attractive. In the selections for reading and declamation there is a pleasing variety, and the music (given in full) is mostly new and of an inspiring character. It is hoped that every Sunday-school that possibly can, will order and use this Exercise, so appropriate to this Methodist quadrennial year. Price 10 cents per dozen; 60 cents per 100. Address BARRETT & SMITH, Agents, Nashville, Tenn., or BENNETT & THORNBURGH, Little Rock, Ark.

THE REVIVAL.

At our First Church in this city continues with large congregations and increasing interest (and power. Last Sabbath morning more than thirty members of the Sunday-school said they had been converted during the meeting. Many Christians have been greatly revived, and it is now believed a large number of conversions will result from the meeting. Rev. Dr. Leftwich's preaching is very highly appreciated and is certainly doing great good.

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

HON. B. B. BATTLE.

We commend to the favorable consideration of our readers the announcement of Judge B. B. Battle as a candidate for re-election to the office of Associate Justice of the Supreme court of Arkansas. He is a Christian gentleman of unblemished reputation and great popularity, and a jurist of eminent ability and special fitness for the Supreme bench. He has served with great satisfaction as Associate Justice since 1886, being first elected to fill part of a term and then one full term expiring in September next. Aside from any claim under the usual precedent, to a second full term in consideration of most efficient and acceptable service, his supporters will insist the office sought should be given for acquired and special fitness, without reference to any custom of rotation in office.

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.

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, dead. Assessment No. 4 is hereby called to be paid not later than sixty days from this date.

JOHN B. BOND, Sec-Treas'r.

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

Notice

To the Preachers in Charge in Searcy District. Dear Brethren, please take your collection at once for Missions and Delegates' expenses to the General Conference. Forward the same to the proper persons.

HENRY T. GREGORY, P. E.

Searcy, April 4.

No Crutches Now

A Cripple With Rheumatism

Made Perfectly Well By Hood's Sarsaparilla.

Mr. W. G. Clark

Little Rock, Ark.

"O. I. Hood & Co., Lowell, Mass.:

"Allow me to thank you for the great good Hood's Sarsaparilla has done me. It is one of the best medicines I ever saw. For years I suffered with rheumatism and headache, hereditary in my family. I tried everything I could hear of for my own case, but could not find any relief until I began to take Hood's Sarsaparilla. I must say I was one of the

Most Surprised Men

ever seen, for long before I finished the first bottle I was so much improved and felt so much better that I would often pinch myself to see if I was the same man. I could hardly believe that I was, for I could eat and sleep well, and I could go without my crutches, and after I had taken my third bottle was a new man and able to do as much work as I ever could. I have laid my old crutches away as a

Memento of My Rheumatism

In the past, I always take pleasure in recommending Hood's Sarsaparilla to suffering humanity as the best and only medicine that ever did me any good. It has made a stout, healthy man out of me, when I was such a wreck. I

also had trouble from sour stomach, symptoms of dyspepsia and constiveness, but Hood's Pills have cured all that." W. G. CLARK, 304 Ringo Street, Little Rock, Arkansas.

Hood's Pills are prompt and efficient, yet easy in action. Sold by all druggists. 25c.

Rose
Tobacco
CURE

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

LATEST, BRIGHTEST AND BEST.

Expressions by Prominent Men as to the Value of This Work.

Read what the scholars, Chautauquans and professional men have to say about the International Cyclopaedia.

Thos. A. Futral, vice-president National Educational Association of the United States and superintendent of schools, Marianna, Ark.: After a careful examination of the International Cyclopaedia, I can safely say it is the latest, brightest and best work of general reference I have ever seen. If teachers, literary and professional men would increase their stock of accurate knowledge, the International Cyclopaedia is indispensable.

Rev. A. G. McManaway, D. D., pastor First Baptist Church, Little Rock, Ark.: I have had occasion to examine critically, several different sets of cyclopedias, and I cheerfully state that the International seems to me to combine more excellencies than any other I have seen.

Professor Lewis Rhoton, Principal Fort Street School: I have used the International Cyclopaedia for two years. For my purpose I prefer it to any cyclopaedia that I have ever seen. I shall not attempt to detail its many merits. It certainly deserves high recognition among professional people.

Rev. Howard W. Key, A. M., Ph. D., president Memphis Conference Female Institute, Jackson, Tenn.: I am thoroughly convinced of the superior qualities of the International Cyclopaedia. While not so exhaustive on some subjects as other cyclopedias, this very fact will add to its popularity with the great mass of intelligent people. The articles are compact statements of facts and will not worry by their great length.

Thos. H. Paine, superintendent of schools, Jackson, Tenn.: I prefer the International to any cyclopaedia, and for my use will use no other.

Professor Chas. B. Barke, A. M., Chair of English, Southwestern Baptist University, Jackson, Tenn.: I regard the International as the best encyclopaedia now before the public. It meets at once the requirements of the business man and those of the more literary. The matter, full without being tedious, has been carefully revised up to date, and is every way thoroughly trustworthy. Wider in its scope than any other, it is especially rich in biography, European, American and the rest; indeed, it is what its title implies, International. I would not exchange my set for a Britannica or any other.

Rev. Edward Everett Hale, D. D., Boston, Mass.: I have tested the International Cyclopaedia in a good many ways, such as have been suggested in my own reading, and have found it remarkably accurate.

C. F. P. Boncraft, Ph.D., principal Phillips Academy, Andover, Mass.: Of all the excellent cyclopedias the International is today the one best suited to the most readers.

Professor W. C. Wilkinson, D. D., one of the Counselors of the C. L. S. C., and a Dean of the Chautauqua University: From familiar use of both the Encyclopaedia Britannica and the International, I do not hesitate to say that for purposes of general reference, the International is so much the better work that the Britannica is not worthy of being even compared with it.

Rev. J. L. Hurlbut, D. D., principal of the C. L. S. C., Buffalo, N. Y.: I take pleasure in recommending the International. It is constantly in use at the office of the Chautauqua Literary and Scientific Circle, and we consider it invaluable for our work.

(Dr. Hurlbut, by virtue of his office, is one of the highest officials of that organization.)

W. R. Chamberlain, president Northern Illinois Chautauqua Union: I have satisfied myself that it is not only the latest, but also the best one extant. I rejoice that such a work has been brought within the reach of all who have aspirations for intellectual advancement; especially do I commend this invaluable work to my fellow Chautauquans. I wish that every member of our circles knew about this cyclopaedia of cyclopedias, the International.

T. B. Kelly, superintendent of schools, Columbia, Tenn.: Having used the Britannica, the American and Chambers', I believe that the International is superior to any of these for the uses of the student and the general reader.

John W. Blackwood, Attorney at Law, Little Rock, Ark.: I have the Britannica and a late edition of Chambers', and I consider the International much superior to either for general use. In the matter of bibliography, especially American, the International excels by far.

George E. Howell, New York

A Magnificent \$5 Book for \$2.75.

THE PICTORIAL HISTORY of the BIBLE.

From the Creation of the World to the Close of the Apostolic Era. Being a full and complete account of the events narrated in the sacred Scriptures. By William Smith, LL. D., author of "Smith's Bible Dictionary," "Student's Histories," etc. To which is added the History of the Jews, of the Dispersion, from the taking of Jerusalem by Titus down to the present time. With more than 250 fine engravings.



The great and growing interest manifested, of late years, in the study of the Holy Bible by Christians of all denominations has led to the preparation of this work—a work which offers to the reader in a comprehensive and convenient form, not only the history of the race chosen of God, but the history of the whole world as far as it is connected with the Bible narrative. It is invaluable for the general reader of the Bible to understand that holy book intelligently without constant reference to some reliable commentary, but its comprehensive and Scriptural nature, the information relating to the historical portion of the Scriptures is, of necessity, meagre, and very little is obtained by such references. The great want has been a book which shall make plain the history, manners, customs, laws, observances, and geography of the Holy Land, and the nations that have inhabited it, and this in a manner which will render it easily understood and convenient for reference. This want has been completely met in "Dr. Wm. Smith's Pictorial History of the Bible."

The history of the Old Testament is clearly and comprehensively told, and is full of valuable explanations of the customs and laws of the Hebrews and the neighboring nations. A full description of the geography and topography of the Holy Land is given in this connection.

There is in the Bible an interval between the Old and New Testament Dispensations, which is here filled up by a full account of the history of the chosen people from the time of Ezra to the birth of Christ. The thrilling story of the Maccabean Wars of Independence is told graphically and accurately, forming one of the most attractive features of the book.

The New Testament History embraces a clear, harmonized account of our Lord's Ministry, as related by the Four Evangelists, illustrated by all useful collateral information, and free from speculative discussions. Care has been taken to simplify all chronological difficulties, and meet, by a plain statement of facts, the obstacles which superstition, on the one hand, and skepticism on the other, have constantly thrown in the way of the seeker after truth.

The History of the Apostolic Era presents a completeness not previously attained in any similar work. Much new light has been thrown upon the life and ministry of St. Paul, and the writings of the various Apostles are brought forward to illustrate portions of their lives hitherto considered obscure. The story of the early Christian Church is told graphically and with a completeness that leaves nothing to be desired.

To this magnificent work of Dr. Smith has been added a lucid and complete account of the Jews, from the taking of Jerusalem by Titus to the present day. This portion of the work has been condensed from Dean Milman's Great History of the Jews, so that the reader is here offered the combined efforts of two such high authorities as Smith and Milman. The story of the terrible Siege of Jerusalem by Titus, Destruction of the Temple, the dispersion of the Jews, their efforts to regain their Holy City, their wanderings over the face of the earth, and their persecutions in strange lands, is told in glowing language and with rigid fidelity to truth. No one can rightly understand the prophecies relating to the Jews, and the terrors of our Blessed Lord concerning them, if ignorant of this portion of their history.

The publishers confidently assert that this is the most complete and valuable History of the Bible ever published. It is convenient in form, entertaining as a romance in style. It is suited to the comprehension of children, while it appeals to the profound wisdom of the learned. It is a work absolutely indispensable to every Bible student, and to every one interested in Biblical or religious literature.

Superintendents of Sunday-schools can place no more interesting or valuable book in the hands of the teachers under them, for the instruction of the young. Parents can increase their own Biblical knowledge from it, and they will find it the most entertaining and instructive book they can read to their children. Bible Students will find it invaluable as a book of reference. Ministers of the Gospel will be glad to see Dr. Smith's great History circulated in their congregations, and they will endorse it as the most valuable book of this century. All who are interested in increasing and dissemination of sound Biblical knowledge will hail the appearance of this work with pleasure, and exert themselves to promote its circulation. Agents will find the way prepared for them by the necessity for such a book, and the high character and many attractions of this volume will make the canvass a very simple and easy undertaking.

AGENTS WANTED. We want agents in every county to sell this very valuable and attractive work. The people really want this book, and it takes but little talking to get subscribers for it. It contains the only full and authentic History of the Bible ever published in a single volume. The great desire everywhere manifested to obtain this work, its very low price, combined with our extra commissions to agents, make this the best chance ever offered to canvassers. This is a rare opportunity for new beginners, for no intelligent person can fail to do well with this very attractive and valuable work.

Conditions: The book is printed from clear new type, on fine Octavo Volume of 1104 pages, splendidly embellished with more than 250 fine Scripture illustrations by the best artists. We will send (the Outfit), consisting an elegantly bound canvassing book, with full instructions on selling the work (postage paid) on receipt of 80 cents, and the territory of your own selection will be assigned you to canvass. The work will be furnished to subscribers at the following very low prices for such a large valuable book: Bound in Extra Fine Cloth, Silk Finish, Marbled Edges, \$2.75 per copy; Bound in Extra Fine Full Morocco, Gilt Edges, \$3.50 per copy.

Bennett & Thornburgh.

Little Rock, Ark.

State Library, Albany, N. Y.:

After a careful examination of the International I find that it will answer more questions than any other cyclopaedia of the period.

James P. Bryce, Librarian Public Library, Springfield, Ill.: I regard the International as one of the best of all cyclopedias of our day. I would sooner buy it for actual use than any other now in the market.

H. F. Bassett, Librarian Silas Brown Library, Waterbury, Conn.: We have in our libraries the most of the English cyclopedias of importance, but the International is used by visitors to the library more than any other. From this fact we infer that this work meets more fully than others the needs of our people.

Rev. A. C. Millar, A. M., president Hendrix College, Conway, Ark.: Having used a set of the International Cyclopaedia five years I take great pleasure in testifying to its real merit. While it covers a wide range of subjects it is so conveniently written that the facts may be found with a minimum of time. While there are ten good cyclopedias in the college library, I think that I am safe in saying that the International is used by the students more than any other. If the new edition ('92) is fully up to the times, as was the old, which I have used, it will continue to be the most useful cyclopaedia.

Professor J. J. Doane, superintendent of schools, Lonoke, Ark.: It has been my pleasure to examine the International Cyclopaedia, and I can unhesitatingly recommend it. In many particulars it merits special praise. Its style of arrangement,

ARKANSAS METHODIST.

THURSDAY, APRIL 5, 1894.

THE FAMILY.

SUCCESS IN LIFE.

Youth is the time to build character and shape destiny. The impressions received and the habits formed during this plastic period materially effect the whole life and conduct. How important, then, that we begin life aright, and continue to walk in wisdom's ways. I will therefore make a few remarks on the conditions of success and happiness in life.

Life to be a blessing, must contain a preponderance of happiness. The author of our being evidently intended that we should be gainers by our existence. Every person wishes to make life a success; no one desires failure and disappointment. But how many go through life without adding anything to the sum of human happiness, and feel, as they near its close, that it has been spent in vain.

The common idea of human success is very different from that presented in the Scriptures. The world pronounces men successful when they tower high above the common level, and far outstrip their fellow mortals in acquiring wealth, achieving notoriety, or gaining political preferment. The Bible regards men as successful when they faithfully carry out God's plan, and do the work for which He designed them, however humble or circumscribed may be their sphere in life. There is a divine plan in every human life, a work for every head and heart; and the right performance of it is the gateway to success and happiness.

What, then, are the characteristics most needed by us to elicit the divine approbation and insure our good fortune. In the first place, an earnest, positive, clearly-defined object or aim in life is essential to success. It is those who begin right, with a noble goal before them, and with an inflexible determination to do some particular work, that attain the highest degree of efficiency in any department of effort. In reading the lives of great benefactors of mankind, we find that they have invariably been actuated by an earnest and ever present desire to accomplish some definite and worthy object. An aimless life must necessarily be unfruitful and unhappy. It confers no benefit upon any one. It is characterized by no grand achievements. It leaves behind it no enduring monument of virtue and benevolence. Alas, that multitudes today are living just such lives, unmindful of the many avenues to advancement. How many live in neglect and indifference, squandering time and wasting vital energy in vicious pursuits, until their opportunities are forever gone. How utterly worthless such lives will appear, in the great Day of Accounts, when placed in the inspection room of eternity! Let us see to it that our lives are characterized by worthy aims, if we wish to make them worth living.

Obedience to duty is an important factor in a fruitful and happy life. The immortal Robert E. Lee used to say that duty is the sublimest word in our language. We are naturally too much inclined to pursue an eclectic course in life. We are prone to think that obedience to our own wishes would be for our good. We are loath to undertake that which is inconvenient or distasteful. But our own inclinations should not usurp the place of God's will and commandments. There can be no safety for us except in faithfully following the divine counsel. It is true that the path of duty sometimes leads through trials and personal discomfort; but in the sequel it always brings an ample reward. The faithful discharge of duty made Abraham an exile and a wanderer; but it afterward brought him to the beautiful land of promise, and made him a blessing to all generations. It cast Joseph into prison; but by and by it raised him to an exalted position and secured the temporal salvation of his father's household. It subjected the apostles to persecution and suffering; but it enabled them to rejoice and sing praises even in the dungeon, and to successfully carry forward the grandest work for God and humanity ever entrusted to mortal hands and hearts.

Continuity of purpose is another element of success in life. That is to say, persistent application; perseverance in any given work until it is accomplished. No doubt, many persons fail in their life-work because they lack this quality. They, perhaps, begin well but soon get tired, want a change, and try something else. Instead of selecting some suitable work and resolutely sticking to it until success is achieved, they attempt many things and succeed in nothing. Their energies are expended in a number of useless, unprofitable beginnings, instead of one continuous and well-directed effort, culminating in some useful and completed work. God would have each man find his proper place in society, acquaint himself with his duty, ascertain the work to which he is best adapted, and then bring all his powers to bear upon it, and diligently persevere in it till his labors are crowned with success. Some one has described genius as "a capacity for hard work;" and there is much truth in the observation. The suc-

cessful men of modern times owe their advancement not to luck, chance or strategy, but to brave, patient, well-directed, long-continued labor. Well has the poet said, "The heights by great men reached and kept."

Were not attained by sudden flight; But they, while their companions slept, Were toiling upward in the night."

Close, careful, intelligent thinking is an important factor in human success. The erudite Lord Bacon said: "Reading maketh a full man; conference a ready man; writing an exact man." And I will add, that thinking makes a strong, intellectual man. It is thinking that enables man to reach his highest attainments, and execute his noblest achievements. It is thinking that has given us the treasures of knowledge we enjoy today. It is thinking that has produced all the inventions, improvements, and discoveries in science and nature. It is thinking that rules the world and guides the destiny of nations. Habits of thought largely influence the life and character. It is written of man, "As he thinketh in his heart, so is he." Good and great thoughts make good and great men; evil and petty thoughts make wicked and insignificant men. How important it is, therefore, that we endeavor to form and cultivate correct habits of thinking, and guard against continued attention to evil suggestions. We should withdraw our minds, as far as possible, from trifles and follies, and place them upon themes of greater moment. "Whatever things are true, whatsoever things are honest, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." (Philippians iv:8).

A personal acquaintance with God, and constant looking to him for light and guidance, is an essential element of a successful and happy life. The Bible is the true basis of moral character. The renovation of the heart by the power of the gospel is the only adequate foundation for virtuous conduct. It is this that lifts man out of littleness, insignificance and meanness, and gives him a due appreciation of the true, the beautiful, and the good. When he is converted he is made "a new creature in Christ Jesus," and a new direction is given to his thoughts and aspirations. Religion conduces to success in any honest and worthy occupation. It tends to secure the best possible condition of mind and body. It subdues the evil passions, stimulates good impulses, and restrains from hurtful practices. Without it, a man is liable to impair his powers and energies by intemperance or dissipation, until he becomes incapable of efficient action. Godliness, therefore, is a safeguard to character, conduces to physical health and vigor, and thereby increases the probability of success in legitimate business pursuits. "Seek ye first the kingdom of God and His righteousness," if you would make your life useful and happy.

The good and the true alone are beneficial; the evil and the false are ever injurious. It is only by choosing the former and rejecting the latter, that true success can be attained. We should therefore consider well and act wisely, now in the springtime of youth. Let us consecrate ourselves to the cause of truth and good, before our minds are imbrued with evil plans and purposes, and the things which make for our peace are hid from our eyes.

B. W. WILLIAMS.

Weatherford, Texas.

THE PRICE OF A MAN

Greece legalized piracy and made captives slaves. Rome deified emperors and degraded the people. In classic Athens, when Demosthenes was pronouncing his eloquent orations, you could buy a man for thirty dollars—half the price of an ordinary horse. Plato was exposed for sale in the slave market. Esop, whose fables you read and study, was a slave. In Rome, when Christianity dawned upon the earth, a slave was worth about ninety dollars. That was the price that Rome, with all her wealth, splendor, palaces, strength and victories, put upon a man. You can not buy a man in Rome for that price now. What has raised the price of humanity? "Oh," says one, "it is the progress of the ages that has made the difference." Very well. A friend of mine was in the Fiji Islands about 1845. They have had just as much time to progress there as any one. What was a man worth there, one thousand eight hundred years this side of Rome? You could buy a man for a musket, or for seven dollars. Put ordinary infidels on sale in the Fiji market fifty years ago, and they would have brought seven dollars apiece. But you can not buy a man there now for seven dollars, nor for seven million dollars. Why not? Twelve hundred Christian chapels tell why not. They have read that Book which says: "Ye were not redeemed with corruptible things as silver and gold, but with the precious blood of Christ."

Now, I judge that a book which raises the price of humanity in that way is worth keeping for the good it has done. "Progress" has not raised the value of humanity. They have had one thousand eight hun-

dred years to progress in, and, from Rome, at ninety dollars, have come down in Fiji to seven dollars. What has changed things in Fiji was "not progress," it was salvation. It was not improvement, it was regeneration. It was not the gradual changing of apes into infidels, but it was the sudden change of sinners into saints. There are men today preaching the gospel of Christ who, fifty years ago, sat at cannibal feasts. They have been changed, and all the "progress" of ten million ages would not work such a change as that. It is done by the gospel, which is "the power of God unto salvation to everyone that believeth."—H. L. Hastings.

PERSONAL PREACHING.

The following personal experiences, related by an eminent minister not long since, are of great service in encouraging all believers to address those about them on the subject of their soul's welfare: "At the beginning of my Christian life, having myself been led to Christ by the personal effort of a friend, I made up my mind that I would always speak about religion when I was so situated that I could choose the subject of conversation. Once, in a city where I was living, there was a great deal of religious interest. At the same table with ourselves in the boarding-house were Mr. A and his wife, excellent people, but not Christians. I felt that they came within the scope of my resolution. I said to my wife, 'If you will speak to Mrs. A., I will speak to her husband.' I went to his place of business, and after some delay succeeded in being alone with him. As soon as I began to speak he said: 'I am so glad you have come. I have been wanting to have some one to speak to me. When Christians have come in here I have tried to draw them into conversation.' When I went home my wife said: 'You had hardly gone out of the house when Mrs. A. came to my room and said, "Won't you talk to me about religion?"' In another instance I had spent the Sunday with a minister, living a little off the railroad; and on Monday morning his son drove me to the station. On the way I spoke to him about Christ. He said that his father had never spoken to him. Three years afterward I was speaking to the students at college, and a young man came up to me and said, 'You do not remember me, but I shall never forget you.' It was this same young man, who was now studying for the ministry."—Christian Intelligencer.

Mrs. Languish. "Tired! Oh, so tired all the time!" Mrs. Smart. "Well, so I used to be until I began to take Ayer's Sarsaparilla as a spring medicine, and now I don't know what it is to have that tired feeling. Try it, my dear; only be sure you get Ayer's."

Our Young Folks

JUST A LITTLE.

Just a little Prayer, Lord,
Whispered day and night;
May sweet angels bear it
To thy throne of light;
Simple thought its pleading,
Thou canst hear aright.

Just a little song, Lord,
Sung at mother's knee,
Yet it tells the story
Of Thy love to me;
Heed the child's praises
That ascend to Thee!

Just a little heart, Lord,
Willing to obey;
Let no fears assail it,
Shield it day by day;
Fill it with all goodness,
Make it Thine for aye.

—L. Haskell.

WHEN TO BECOME A CHRISTIAN.

"Mother," a little child once said, "mother, how old must I be before I can be a Christian?" And the wise mother answered, "How old must you be, darling, before you love me?"

"Why, mother, I always loved you. I do now, and I always shall," and she kissed her mother; "but you have not told me yet how old I shall have to be."

The mother made answer with another question, "How old must you be before you can trust yourself wholly to me and my care?"

"I always did," she answered, and kissed her mother again; "but tell me what I want to know."

And she climbed into her mother's lap and put her arms about her neck.

"The mother asked again, 'How old will you have to be before you do what I want you to do?'"

Then the child whispered, half guessing what her mother meant, "I can now, without growing any older."

Then the mother said, "You can be a Christian now, my darling, without waiting to be older. All you have to do is to love, and trust, and try to please the One who says, 'Let the little ones come unto Me.' Don't you want to begin now?"

The child answered, "yes."

Then they both knelt down, and the mother prayed, and in prayer she gave to Christ her little one, who wanted to be His.—Our Country Church.

TALKS TO BOYS.

What is your aim in life? Boys, what are you going to do when you are men? Have you no ambition to be somebody? Are you determined to get to the front and to the top, or are you indifferent what becomes of you?

Kant says that if a man allows himself to be a worm he must not complain if he is stepped on. Napoleon, the great French general, owed his success largely to the fact that he believed himself a "child of destiny," foreordained to rule the world.

Abraham Lincoln, our greatest President, was born in the backwoods in a log hut, and really never went to school in his life, but he was ambitious. He struggled with debt, but worked very hard and studied at night. His library consisted of a Bible, Pilgrim's Progress, Robinson Crusoe, an English grammar and one or two other small books. He borrowed every book in the neighborhood, and this true man of God, after much struggling and perseverance, rose to the pinnacle of fame and liberated four million slaves.

Every boy in the nation has a chance to rise. Lincoln's parents were poor and uneducated. Everything seemed to be against him, but he conquered. Now, my boys, be honest and industrious, true to yourself and to God. "The hand of the diligent maketh rich."—The Lever.

FOR HIS NAME'S SAKE.

A very interesting story comes to us from Burdwan, showing how those who wish to follow the Lord Jesus must still be ready to suffer shame for his name, and showing also that his strength is still "made perfect in weakness."

One Saturday morning a woman came with her little boy and girl to Miss E. Mulvany, asking for baptism. The little girl, though only eleven years old, was already married. She had learned about Jesus in a mission school, and had told her mother about him at home, and now they all wished to be Christians. They were all baptized in Calcutta on May 21, and for a time all was quiet; the relations, thinking that Kali's mother had only gone on a visit to some friends, did not interfere, but soon trouble began.

The mother was accused of taking Kali from her husband, and the little girl had to appear in court as a witness. This was a great trial for them, but worse was to come. The husband and his heathen friends were determined, whatever the magistrates decided, to get poor little Kali into their hands, so when she and her mother got into the gari to drive away from the courthouse, a furious crowd surrounded them, and in spite of all the efforts of the Misses E. and S. Mulvany, Miss Edwards, and Rev. A. G. Santer, of the Church Missionary Society (who themselves were severely beaten by the mob), succeeded in seizing and binding Kali and her mother, and carrying them off in another carriage, where they lay bruised and bound under the feet of the husband and his friends. The mother has since escaped and come to Miss Mulvany. But what about Kali? The missionaries have heard that her husband and his friends are doing all they can to make her deny Christ, but though cruelly beaten, she still bravely says, "I am a Christian."

This is all we know of Kali; but God knows all about her, and shall not we, in our comfortable homes, pray for her that the Lord Jesus would keep her safe in his loving arms, and that her husband himself may learn to know and love Kali's Saviour.—Daybreak.

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

FRANK J. CHENEY.
Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

A. W. GLEASON,
Notary Public.
Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.
F. J. CHENEY & CO., Toledo, O.
Sold by all Druggists, 75.

BROWN'S IRON BITTERS
cures Dyspepsia, Indigestion & Debility.

TO THE YOUNG FACE
Pozzoni's Complexion Powder gives fresher charms, to the old renewed youth. Try it.



It's hard getting through with your washing and cleaning, if you don't use Pearline. And you can use it, with great gain, upon anything that you want made clean. In washing clothes, perhaps you won't believe that Pearline is harmless. It has been proved so to millions of women, over and over again, but perhaps you won't be convinced. Then use it for something that can't be hurt. Use it for washing dishes, for instance, and save work. When you come to know it better and let it wash the clothes, you'll find that it saves the wear and tear as well as the work.

Send it Back. Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearline, be honest—send it back. JAMES PYLE, New York.

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THE GENUINE JACKSON CORSET WAIST
STANDS AT THE FRONT.
It is Rapidly Replacing Old-Style, Uncomfortable and Unhealthy Corsets.
Easy-fitting, yet giving complete support to the form. It is well made, of good material and fast colors. We ask you to try it.
For sale by leading merchants everywhere. Take no substitute. If your dealer will not get it for you, write to the factory.
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LITTLE ROCK, ARK.

ARKANSAS METHODIST

THURSDAY, APRIL 5, 1894.



"When I was a Boy,"

Writes Postmaster J. C. WOODSON, Forest Hill, W. Va., "I had a bronchial trouble of such a persistent and stubborn character, that the doctor pronounced it incurable with ordinary medicines, and advised me to try Ayer's Cherry Pectoral. I did so, and one bottle cured me. For the last fifteen years, I have used this preparation with good effect whenever I take

A Bad Cold,

and I know of numbers of people who keep it in the house all the time, not considering it safe to be without it."

"I have been using Ayer's Cherry Pectoral in my family for 30 years, with the most satisfactory results, and can cheerfully recommend it as being especially adapted to all pulmonary complaints. I have, for many years, made pulmonary and other medicines a special study, and I have come to the conclusion that Ayer's Cherry Pectoral occupies a position pre-eminently over other medicines of the class."—Chas. Davenport, Dover, N. J.

Ayer's Cherry Pectoral
Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.
Prompt to act, sure to cure

OBITUARIES.

HACKLER.

Mary A. Hackler was a good Christian woman. She had lived to the ripe age of 74, having been a member of the M. E. Church, South, since 1835—nearly 60 years. She was born in Blunt Co., Tenn. Feb. 26, 1820 and died at her home near Cato, Ark., Feb. 26, 1894. She was buried at Antioch church where a large congregation had assembled to pay the last tribute of respect to one they loved. Oh, what a time of sorrowing and rejoicing! Sorrowing, that the tender sympathy and loving counsel of a mother is felt on earth no more; rejoicing, that heaven lends the additional charm of a mother's beckoning hand to two husbands, children and grandchildren on to glory and to God. Praise the Lord for a faith that enables us to "glory in tribulation also." May the Lord bless, comfort and keep the bereaved and bring them all to the saints' everlasting home.

J. B. McDONALD.

Cato, Ark.

BLACKSHARE.

We, the committee appointed by the last Fourth Quarterly Conference, do hereby tender the following resolutions of respect:

Whereas, It has pleased God in his infinite wisdom to remove from our midst by death our dear friend and brother, James Blackshare, who was much loved and appreciated by the Church and all its ministers who knew him, therefore be it resolved:

1. That while we as a Church bow with meek submission to this dispensation of God's providence, yet we cannot but realize that the Methodist Church has lost one of her most valuable members and the ministry one of its best friends, who for fifty years had never faltered in what he conceived to be his duty toward the cause he loved most.

2. That we shall continue to hold in kindly remembrance the sterling qualities of his noble character as a citizen, combined with kindness and a high degree of spirituality which was manifest in his life.

3. That we by precept and example endeavor to emulate his exemplary life and conduct, realizing more sensibly the sweet comfort of the Revelator's benediction, "Blessed are the dead who die in the Lord."

4. That a copy of these resolutions be placed upon the Quarterly Conference record, a copy be sent to THE ARKANSAS METHODIST, and a copy be sent to his family.

B. E. COPELAND,
M. L. MCCORD,
ROBT. S. ELLIS,
Committee.

BROWN.

Sister Della Brown, daughter of J. R. and E. J. Kelsey, was born July 26, 1872; married to R. E. Brown Dec. 24 1890; embraced religion and was received into the M. E. Church, South, Dec. 9, 1888, by the writer who was her pastor at the time. It was my privilege to know her from her childhood. She was always a good and obedient child to her parents. She loved her Church and lived a devoted member until God called her from the sorrows and sufferings of earth to the joys of heaven, which occurred at her father's home near Conway, Ark., March 12, 1894, aged 21 years, 7 months and 15 days. She spoke of the writer, desiring to see her old pastor during her last sickness. She was anxious to "depart and be with Christ." Her end was victorious. Thank God for such a faith. She leaves a sorrowing husband, one little boy, father, mother, four sisters, one brother, an aged grandmother living in the family, and many relatives and friends to mourn for her. Press on, dear friends, and you will soon over-

take her where parting will be no more forever.

T. A. GRAHAM.

Conway, Ark.

REYNOLDS.

Hugh Montgomery Reynolds was born in Fairfield District, S. C., Jan. 18, 1818; died at his home near Camden, Ark., Nov. 27, 1893. While young he removed to Georgia where he lived until grown, taking an active part in the Florida war, after which he was married to Miss M. A. Hamilton, with whom he spent seven years happily. But death spares not even the good, so he bore away to the land of rest this devoted wife and pious mother, leaving him with three small children to mourn her loss. Previous to her death he had settled near Starkville, Miss., where he afterward married Miss M. M. Nason, a staunch Christian and true helpmeet; living to become the mother of eight children she triumphantly passed the shadowy portals of death in 1877. Though sorely bereft he survived and again sought consolation in marriage with Mrs. C. J. Jones. Although noted for strict integrity and noble qualities he never espoused the cause of Christ until past middle age. In 1873 he professed faith in Christ and joined the Presbyterian Church in Camden, Rev. Mr. Daniels pastor. While not demonstrative he was ever loyal to the Church of his choice and active in the support of her institutions. We may truly say a good man is gone, another of the Church militant has gone to join the host triumphant. A devoted husband, loving father, quiet and unobtrusive in his manners, he was most appreciated by those who knew him best. His last illness was brief but painful. He became unconscious two days before his death which prevented his leaving any dying testimony, but as a man lives so he dies. The only battle-scarred veteran laying aside the armor for the crown, the glittering sword for the palms of victory and songs of eternal joy. To the dear children who survive I would say, "Thank God, we sorrow not as those who have no hope. Let us emulate his virtues and strive for that glorious reunion in the blessed beyond, where parting and death shall never come."

C. A. BROACH.

WADDILL.

Whereas, It has pleased an allwise Providence to remove from our midst by death our young friend and Sabbath-school pupil, Willie T. Waddill, and whereas we recognize that the Alexander Sabbath-school has lost one of its most faithful members, therefore be it resolved:

1. That in the loss of our young friend Willie we bow in humble submission to God's divine will who doeth all things well and that as a Sunday-school we tender our heartfelt sympathy to the bereaved family.

2. That a copy of these resolutions be spread upon our Minutes, a copy be sent the family of the deceased, and a copy be furnished THE ARKANSAS METHODIST for publication.

MRS. S. A. SLACK,
COL. J. W. COLQUITT,
MRS. C. M. DAY,
Committee.

SCOTT.

Sister Jessie Scott was born March 1, 1875; professed religion in 1891 and joined the M. E. Church, South, in which she lived until the Master said it was enough, come up higher, which took place on Feb. 27, 1894. She did not suffer long. She had not been feeling well for several days, yet she had not been confined to her bed. She put her dinner on to cook and then feeling so badly that she laid down on the bed doubtless to rest; but while resting thus that dark-winged angel of death came flitting by and carried her to her long resting place. She leaves a kind and devoted husband, mother and a multitude of friends to mourn their loss; but what is their loss is her eternal gain. To the bereaved husband, relatives and friends I would say that we sorrow not as those who have no hope. We are taught in the word of God that if we believe that Jesus died, and that he rose again, that these will God bring with him. All this Sister Scott believed. Then weep not, but look up and press onward and live with a view of a happy reunion in the sweet by and by.

J. J. COLSON.

HAMMOND.

Mrs. Bettie (Raiford) Hammond, for more than twelve years a valued member of the Methodist Church, South, peacefully fell on sleep Jan. 1, 1894. Just as the first sun of a new year of time kissed the orient, her eyes opened to the holier halos of an eternal day. Sister Hammond was born in Alabama in '42; was married in '64 to S. E. Hammond, who died more than ten years ago. She was converted and joined the Church at Wheatley, under the ministry of Bro. M. C. Morris, and since then has enjoyed the full enfranchisement of an unswerving faith in God. On my first visit to her on coming to this circuit, she gave me a warm welcome and expressed regrets that she wasn't well to give me a more agreeable welcome. She was a lover of her Church and its ministry. Three sons and two daughters are left to live a life of preparation for a reunion with mother on the other side of death.

Wheatley, Ark.

DUNCAN.

Mrs. Alma C. Duncan was born in Evansville, Ind., Aug. 10, 1830, was happily married to Hon. J. W. Duncan in 1860, and died at her home in Conway, Ark., Dec. 31, 1893. Thus another of our old and honored members of the Church at Conway has been transferred to the Church above. Mrs. Duncan was a woman of strong character. She came to Arkansas in 1856, and engaged in teaching, and after her marriage to Judge Duncan she devoted her energies to making home happy. She was ever a faithful wife and devoted mother. Her children rise up and call her blessed. The writer visited her several times during her last illness. He will not soon forget the last visit before she died and the last service at her bedside. She requested that her favorite Psalm be read—the 23rd, and then we had a delightful season of prayer together. No doubt she realized fully the power of the "rod and staff" to comfort her, as she "walked through the valley

DR. RO-SAN-KO'S PILE REMEDY.
which acts directly on parts affected, absorbs tumors, allays itching, effecting a permanent cure. Price 50c. Druggists or send to Dr. Ro-San-Ko, Philadelphia, Pa.

and shadow of death." We laid her to rest in the quiet cemetery while a host of friends, and her two children—son and daughter mourned her departure, but the light and hope of heaven seemed even then to fall in full and cheering beams upon our woe. Long, solitary and undisturbed, may be her slumber, but when the trumpet of God shall pour its thrilling thunder in the dull, cold ear of the sepulcher, her God created form shall spring to life immortal. "And I heard a voice from heaven saying unto me, write, blessed are the dead which die in the Lord from henceforth: Yea saith the Spirit, that they may rest from their labors; and their works do follow them."

J. B. STEVENSON.

Conway, Ark.

WILLIAMS.

Nannie Williams, wife of Stephen Williams, was born Sept. 30, 1868, in Sharp Co., and moved with her parents, Louis and Mary Williams to this, Izard Co., in 1874, where she lived till her death, Feb. 17, 1894.—Age 25 years, 5 months, 17 days. She professed religion at the age of nine—"remembering her Creator in the days of her youth"—and lived a consistent Christian in the M. E. Church, South, till God called her home. She was married in 1885 and was the loving and loved mother of three precious children, two little girls and one baby boy. She fell a victim to that dreaded disease, consumption, which had been preying on her vitality for more than two years. She stated a few days before she died that she was prepared to meet God in peace. During her last hours she prayed almost continually that God would deliver her from her suffering and let her pass into a peaceful eternity, and a moment before death, she became calm and easy and said—"Good-bye to you all" and fell asleep in Christ to awake at the resurrection. May her immortal spirit drift along the earthly path of the husband and children till God shall call them up to the grand reunion of the skies.

N. E. GARDNER, P. C.

Melbourne, Ark.

MORRIS.

Died at their home near Keo, Conoco Co., Ark., Frank Waring, only child of W. N. and Kate L. Morris, born Jan. 22, 1892, died Dec. 1st 1893. Scarcely two years was this sweet little flower permitted to linger here, to gladden the hearts and home of his parents. Little Frank was unusually bright and affectionate, and his parents lavished on him the richest treasures of their hearts. He was a delicate child, and had required much care, which only bound him more tenderly to them. God alone knows the anguish and desolation of the loving hearts of his parents. It is very hard to give up those we love and to at once be able to say, "Thy will be done" or to feel that "God knoweth best." We know not now, but some time, it may be, we can see the tender, loving hand in this affliction. Dear friends remember,

"That when on their silver hinges,
Wide the gates of pearl shall swing,
And by grace of Him who loved thee,
You are suffered to enter in,
First of heaven's joys to greet thee,
In that joyful hour shall be,
As you pass those shining portals,
"Little Frank" waiting there for thee."

AUNT LENA.

Little spells of fever, little chills so bland,
Make the mighty graveyard and the angel band
A little of Cheatham's Chill Tonic taken now and then,
Makes the handsome women and the healthy men.

—Put up in both the tasteless and bitter styles.
Headaches and backaches are forerunners of chills and fevers. Commence using at once Cheatham's Chill Tonic. Free from poisons, pleasant and cure guaranteed. Put up in both tasteless and bitter styles.

"Time and tide waits for no man." An occasional dose of Cheatham's Chill Tonic often saves you from a long spell of sickness. "No cure no pay." Put up in both tasteless and bitter styles.

A few very pointed reasons why Cheatham's Chill Tonic will be a success: It is absolutely free from all deleterious ingredients; pleasant to the taste; an absolute and never failing cure for all malarious complaints. Guaranteed to cure. What more could you ask? Put up in both tasteless and bitter styles.

Summer cometh on apace, and soon will the granger be engaged in his annual struggle with ouils and fever-take time by the forelock and lay in a supply of Cheatham's Chill Tonic that your days in the land may be many. Put up in both tasteless and bitter styles.

It is too much to have to scratch for a living and for relief also. Hunt's cure will not help you in the former case, but it will sure cure the itch or it costs you nothing.

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

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

THE EPWORTH ORGAN.

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

HIGH DEGREE OF SATISFACTION.

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

HIGHLY PLEASSED.

Having received and tested the Epworth Parlor Organ bought of Bennett & Thornburgh, Rev. J. M. Denison, Howell, Ark., wrote them February 27th, saying: "To say the organ gives satisfaction is entirely below the mark, insufficient to convey the idea. In fact, it is an agreeable surprise; it certainly is the finest organ we ever saw for the price paid. The case is excellent in workmanship and design; the instrument is unexcelled in tone and volume. In fact, I can't put it as strong as the case demands. Our preachers ought to be able to sell hundreds of these organs this year, when the prices fully meet all short crops and scarcity of money."

After using the organ several months Bro. Denison, who is a local preacher in the M. E. Church, South, wrote again, saying: "Am still well pleased with the organ. Our lady friends and visitors are frank and pronounced in praise of the organ. A lady friend from Newport tells me it is so much easier to operate than hers at her home. Another from Independence county, since returning home, writes us, saying, 'my organ does not sound right to me since performing on your Epworth.'"

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

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

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

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

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

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

Rev. J. H. Bradford, P. C. of Austin Co., Little Rock Conf., writes: "Organ received in good order. It is very handsome and fine toned. Shall take great pleasure in recommending it."

THE EPWORTH PIANO.

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

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

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COMMUNION SETS A SPECIALTY.
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Mention this paper.

THE WORLD FOR CHRIST.

A Missionary exercise for CHILDREN'S DAY. Sunday, May 20, 1894. A leaflet of sixteen pages. This programme emphasizes the missionary idea strongly and interestingly, while its general make-up is very bright and attractive. In the selections for reading and declamation there is a pleasing variety, and the music (given in full) is mostly new and of an inspiring character. It is hoped that every Sunday-school that possibly can, will order and use this Exercise, so appropriate to this Methodist quadrennial year. Price 10 cents per dozen; 60 cents per 100. Address BARBER & SMITH, Agents, Nashville, Tenn., or BENNETT & THORNBURGH, Little Rock, Ark.

Living Songs, seem to be taken well with our Sunday-schools. We are selling many of them now. They are made in both round and sharp notes and are only 30 cts. each.

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

Highest of all in Leavening Power. Latest U. S. Govt Report.

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ARKANSAS METHODIST

THURSDAY, APRIL 5, 1894.
Entered at the Post-Office at Little Rock, Arkansas, as second-class mail matter.

Circulation over 10,500 every week.
We guarantee that no issue shall be less than 10,500 copies.

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.

From Printers Ink: "Arkansas Methodist: Published at Little Rock, has a much larger circulation than any other newspaper published in the State. This organ of the Methodist Episcopal Church, South, is credited with a circulation that exceeds the sum total of the ratings accorded to the ten other religious periodicals issued in the State."

FROM PASTORAL CHARGES

COLLEGEVILLE CIRCUIT.

We are getting along finely on the Collegeville C't. Had fine day Sunday at Salem, in the morning; one joined by letter. Preached at the Rowland school house at 3 p. m.; two Baptists joined our Church—making nineteen accessions this year. Everything moving forward, and we have had another room of the parsonage papered. We are praying and expecting a glorious revival all over the circuit, and they begin to talk camp-meeting—so we expect a glorious time. Pray for us. S. H. BARNES, P. C. Alexander, March 28.

MORGANTON MISSION.

Our second Quarterly Conference convened on March 10: Rev. D. J. Waema was present. His sermons on Saturday and Sunday night were very helpful to us. At 11 o'clock on Sunday Rev. T. A. Graham preached to the delight of all. Rev. O. H. Tucker, Pres. of Quitoan College, was with us in the spirit of love and meekness, and did us valuable service during the meeting. We are always glad to have the brethren with us, especially those who were ready to assist us in former days. On Saturday several faithful sisters of Goodloe's Chapel made the P. C. a present of a very handsome quilt. It is highly appreciated and has been an object of much observation, and is calculated to result in great good, spiritually, as well as temporally. Our people know how to encourage a preacher and his family. We are moving on smoothly on our work. Success to THE METHODIST. J. E. SUTTON, P. C. March 26.

DE VIEW MISSION.

Four appointments; congregations increasing every Sunday. Three Sunday-schools, excellent. One more to organize. One prayer meeting, really good. Young people, the very best. Collections being taken. P. E. Bro. Gregory, at his post. Kind, liberal people. Revival spirit at every appointment. Praise the Lord! Yours, saved by the precious blood of Jesus, I. B. MANLY, DeView, March 26.

LAUREL CIRCUIT.

Our first Quarterly meeting convened at Hillsboro, March 17 and 18. The official members were not all in attendance, but we had a very pleasant and harmonious session. Our much esteemed P. E. was here in good preaching trim and by his earnest prayers, spiritual sermons, attractive and instructive children's address, and interesting conversations he captured our town. Congregations good until the rain interfered Sunday evening; collection good for the hard times. Salary a little better up than it was at the 1st quarter last year, though the meeting was some later in the season. We cannot say that we have had a "pounding" or "storm," but we have been kindly received again, and tokens of love in the way of the necessities of life have been continuously coming to the parsonage from the homes of our neighbors regardless of Denomination. We are glad to say there are some as kind-hearted Baptists in Hillsboro, as in any town in Ark. We are praying for a successful year, and notwithstanding the political excitement is expected to run high in Union Co., we want love to God and love for the souls of men to run deep. We send you some money for THE ARKANSAS METHODIST and hope to send more later on. BENNETT A. WHITS, March 20.

CACHE MISSION.

We are moving right up with the work. God is blessing us wonderfully. Bro. Johnson and that shouting J. H. Snider, of Jonesboro, were with us on the 23rd and 24th inst. They are the right stripe of evangelists. God bless them. We had four professions during their stay, also nine accessions to the Church. It was truly good to be here. Brethren all pray for us. Our

people are poor in this world's goods, mostly women and a number of them widows. Bro. Croft, our teacher and local preacher, has been standing by us, and is doing a good work for the Master. We had a Pentecostal shower at Union on the 24th. Bless the Lord! J. D. SIBERT, P. C. Sedgwick, March 25.

MOUNTAIN FORK CIRCUIT.

This charge is moving along tolerably well. We have reached every appointment so far except one. We have been received kindly. We are serving a good people. Finances low but the people seem to be hopeful, and are looking after the interests of their preacher. Our first Q. C. came off March 17—our faithful P. E., Bro. Jenkins, was on hand, looking after the interest of the Church and preaching with power. We have been trying to get subscribers to THE METHODIST, but money matters are so close there is but little show to do much at this season of the year.

JNO. A. PARKER, P. C.

COVE, March 28.

OAK FOREST CIRCUIT.

Oak Forest C't is gaining ground, though sickness and bad roads have prevented great progress. I have received a members since I came to the work. Our first Q. C. has passed. The financial report was quite meagre, according to the hardness of the times. The stewards have made a liberal assessment for their pastor considering the poverty of this charge. I am trying to place THE METHODIST in every home. Yours Sincerely, W. A. MANLY.

MORO, March 28.

LOCKSBURG CIRCUIT.

Some of our people have died, some have moved away, while others have moved in and settled among us. Two of the oldest brethren on my work are sick at this writing. Uncle Nahum Cannon now in his 88th year has been in feeble health for sometime. He has been a man of a very strong constitution, having lived a long time in Ark. He feels that God is with him in his last days. He is said to be the oldest man in the county. May the end be peace. Uncle Johnny Stallcup, who is so well known to all the preachers who have ever been on this circuit, has been failing in health for some time. He is now quite sick and feels that the end is near. He became religious and joined the Methodist Church soon after reaching manhood, and has lived, so far as the writer knows, a consistent Christian life up to date. He is now in his 82nd year. He has been a very strong and active man, coming to Ark. many years ago. He delights in talk of religion and his prospects for the better land; frequently getting happy and shouting the praises of God. It is a source of much strength and joy to listen to these old veterans of the cross, and hear them tell of their conflicts and victories while striving to enter in at the strait gate. They will soon be gathered to our Father's home.

Our first Quarterly Conference was held on the 24 and 25 of Feb. As we had a pretty severe snow storm during the time, our attendance was small. Bro. Hill was called away to attend the funeral of Bro. J. S. Clower, so the pastor held the Conference. Moderate reports along all lines. We have had no upheavals or groundswells in the spiritual state of the Church, however we are holding our ground the best we can and are praying and planning for a great religious revival all over the field.

We have read with great pleasure and profit Bishop Haygood's three books, viz.: Jack-Kilfe, Man of Galilee, and Our Children. The first mentioned is of true steel and cuts to the core. It is indeed the book for the age in which we live. The Man of Galilee is an excellent work and should be read by every follower of the humble Nazarene. In reading Our Children we find much light thrown on "How to train children" and of their early conversion. We highly recommend these three books to all lovers of Jesus. Anything coming from the pen of Bishop Haygood is worthy of our careful consideration, as he is a close thinker and an apt and plain writer. Snow-storm—good bye peach pie in these ends of the earth! A. M. ROBERTSON, Locksbourg, Mar. 28.

P. S. Uncle John Stallcup died on the 28th inst., at midnight. His lamp was trimmed and burning. "Our people die well." A. M. R.

WALNUT HILL CIRCUIT.

Your paper makes regular visits to my house and appreciated more and more by this writer. Last Sunday I did what I could in a talk for it, telling the people the great reason why we get along so slowly at Walnut Hill in church work was attributable to our not reading our Church papers, and I verily believe it. When our people get to reading our Church litera-

ture in connection with the Holy Word, they will be liberal, giving, Church-going, Methodist people and not before. Our Church doctrine and discipline agree with the Holy Scriptures and our Church periodicals are exponent of our holy religion. Consequently the importance of it not the necessity of reading our Church papers. We are getting along quite slowly in this charge. We must move out differently or this work will be compelled to go back to a mission. I had a hard time last Sunday, having three appointments; had but few hearers at first and second, and third was a failure, after traveling three miles on foot and six in a wagon to reach the night service—the coldest night save two or three this winter. Still some people argue the preacher's work is quite easy.

J. F. ARMSTRONG.

Kingville, March 29.

Revival at Walnut Ridge.

The revival at Walnut Ridge continued through two weeks, during which time some fifty odd persons (nearly all adults) were converted. Forty-two joined our Church. More will follow. The Church is revived and a religious atmosphere is felt over much of our town. Glory to God! Men are thinking and talking about religion. The Lord help us to press the work till yet many more are saved.

Bro. Lowry is a man of noble spirit. Is a fine leader in revival and will do good work anywhere. We risk nothing in him. He is loyal, brave and true. Try him. I would write more, but am indisposed today. Pray for us, brethren, at both stations. We must next have a revival at Corning. Love to all the preachers and the good people to whom we have preached in other days. I am happy in God's love and cheered by His spirit. Glory be to His name! Yours under the blood, A. M. R. BRANSON, March 31.

Revival at Batesville.

I recently enjoyed a three-week's stay in the beautiful little city of Batesville, Ark., assisting Rev. James M. Hawley in a revival meeting. The Lord has wonderfully blessed this young pastor's work, and he now enjoys the confidence and love of all who know him.

Our meeting there was quite successful. Forty or fifty had been converted when I left, and twenty-seven added to our Church. The meeting was to be continued another week, and seemed to be under good headway. The sweet-spirited Jernigan was there singing, praying and preaching, and shouting when there was occasion for it. Truly the Batesville District has a preaching, praying, singing, shouting Presiding Elder, successful along all lines. As to Bro. Hawley, one can only be impressed, and finally convinced without any question, that the hand of Providence was in his appointment to this important field. It is doubtful whether any other man would have been as well suited to the work as he. Then we have here as a collaborator, Bro. Edwards, in charge of West Batesville, whose success in building our Church is phenomenal. His successor there will have to be up and doing, if he is able to measure up to the standard Bro. Edwards has set. Truly he is a good man. The people of Batesville in and out of his own charge love him. As to the people of Batesville, I must say I have never found in all my rounds people who are truer to the cause of Christ, or who are more willing to lend a helping hand in any good work they may be called on to do than these good people here. I was homesick during my stay among them with Bro. Charlie Handford and his excellent family. I have never been more hospitably entertained than in this home. May heaven's richest blessings be upon them always. Fra earnestly, E. G. KILGORE, Muscogee, I. T., March 31.

A PREACHER WANTED.

I have moved Bro. Wozencraft from the Mt. Valley to the Dallas circuit, and now want a single man for Mt. Valley. Some young man respond to this, and write me at Hot Springs, Ark. A. D. JENKINS, P. E.

DEATH NOTICE.

Annie Etta, daughter of Mr. and Mrs. W. A. and S. J. May, was born April 10, 1893 and died March 14, 1894. Little Annie was a bright child of her age, and the idol of the family. May God's grace prove sufficient for the sorrowing ones, and lead them on to the beautiful home above, where she awaits their coming in the sweet by and by. W. T. LOCKE, P. C.

For a disordered liver try Beecham's Pills.

LOOK HERE.

Will each preacher in the Little Rock District please send me immediately the names of delegates and visitors, that will attend the Sunday-school Conference at Mt. Tabor, Apr. 26—29, from your charge? Reduced rates have been secured over the Iron Mountain and Little Rock and Memphis roads. Delegates take receipt from agent at starting point for full fare coming. This receipt counter-signed by the Secretary of the Conference will entitle you to return for one third fare. Conveyance will meet the day trains at Cabot on Thursday and Friday, 26—27. We hope to have a full attendance. J. H. BRADFORD, Cabot, Ark.

HOLY LAND VIEWS.

Those who have ordered Part 1 of the Holy Land photographs may order the other 6 all at once for 60 cents, thereby saving the trouble of writing six letters instead of one. The whole six will go together. They are all ready.

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 their instruments of equal value.

THE RENOWNED CHEMIST

V. H. MORSE, M.D., F. B. S. S. C., Editor of the Westfield Leader of New Jersey.

Says of Peruna as follows.

Westfield, N. J., Dec. 29, 1893. Peruna, manufactured by The Peruna Drug Manufacturing Company of Columbus, Ohio, has commended itself to medical men and their patients as a specific for the grippe and its sequelae. It fully approves itself for this purpose, and is remedial for all bronchial troubles. Its action is both local and constitutional, and it is entirely harmless. The distinction accorded to it belongs to no other remedy of which we know.

W. H. MORSE.

People who have had la grippe, and are suffering in any way from the after-effects, should take Peruna. Very few people, indeed, who have had this disease, unless they took Peruna during the acute stage, recover entirely of their health. Diseases of the head, throat, lungs and nervous system follow la grippe as natural sequelae. All such cases will find in Peruna exactly the remedy that is suited to their case. It invigorates the whole system, restores the appetite, and produces natural sleep.

A book on la grippe, coughs, colds, catarrh, etc., will be sent free to any address by The Peruna Drug Manufacturing Company of Columbus, Ohio.

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.

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 anybod's."

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

Quarterly Meetings.

Fort Smith District, 2nd round, Geo. W. Hill, P. E. Huntington and Mansfield at Mansfield Mar. 3; Mansfield C't at Hartford 24, 45; Paris and Roseville Mar. 31 and Apr. 1; Central Apr. 7, 8; Greenwood C't at Greenwood 10; Chillicothe C't at Elm Vale 14, 15; Booneville C't at Magazine 16; Charleston C't at Pleasant Ridge 21, 22; Hackett C't at Pleasant Valley 21, 22; First Church 25, 29; Sugar Grove at Reids May 5, 6; Boles C't at Elm Vale 2, 3; Canton C't at Centre Point 9, 10; F. Smith C't at Spring Hill 16, 17; Waldron C't at Square Rock 23, 24. Pine Bluff 1st round, Thos. H. Ware, P. E. Riverdale Apr. 14, 15; Redfield 16; Stuttgart & De Witt 21, 22; White River 24; Sheridan 25, 29; Lehi May 6, 6; Old River 8; the Witt 12, 13; Little Prairie 12, 25; Goldenrod 27; Toledo 30; Kingsland 31; New Edinburg June 2, 3; Lakeside 6; Pine Bluff 1st Church 6; Pastorina 9, 10; Artichoke 14, 15; 2d round B. McKinnon, P. E. Okolona and Smithton at East school house April 7, 8; Daleville at Harris chapel 14, 15; Daleville at Friendship 21, 22; Murfreesboro 21, 22; Benton sta May 5, 6; Malvern sta 6, 7; Collegeville at Collegeville 12, 13; Holly Springs at Mc. Oliver 18, 26; So. Cal. Hill at Midway 26, 27; Lono at Donaldson 28, 27; Gordon at June 2, 3; Arkadelphia sta 9, 10; Princeton at 16, 17; Clark 20, 24; Bryant at 20, July 1. Newport Dist., 2d round N. E. Skinner, P. E. Walnut Ridge & Corning March 3, 4; Reyno at 10, 11; Portia at 15, 16; Glover Bend 24, 25; Tuckerman and Jacksonville 31, April 1; Cache mission 7, 8; Newport sta 14, 15; Swifton at 21, 22; Black Rock at 28, 29; Mammoth Spring and Hardy, May 5, 6; Southville at 12, 13; Walnut Hill at 19, 20; Pocahontas at 28, 27; Solomon at June 2, 3.

WARNING ORDER.

In Pulaski Chancery Court, Pulaski county, Ark. Little Fletcher et al., plaintiffs, vs. John L. Curley, defendant. The defendant John L. Curley is warned to appear in this court within thirty days, and answer the complaint of the plaintiffs, Little Fletcher and et al., W. Desbrow, Clerk. March 21, 1894. J. J. Hicks, Clerk. Ratcliffe & Fletcher, Sols. for Pls. R. W. Irvin, Atty. ad item for non-resident Def.

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

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

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

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

WARNING ORDER.

In the Pulaski Chancery Court, Pulaski County, Arkansas. Susannah M. Glazer, Plaintiff, vs. Unknown Heirs of John B. Glazer, deceased, Defendants. The defendants the unknown heirs of John B. Glazer, deceased, are warned to appear in this court within thirty days, and answer the complaint of the plaintiff Susannah M. Glazer. J. J. HICKS, Clerk. March 17, 1894. W. F. Hill, Sol. for Plff. Jno. D. Shackelford, Atty. ad item.

CHEAP PLANTS.

Good, healthy stock. To introduce my plants I will for a short while make the following low prices. There is no excuse for not having flowers when you can get, postpaid: 40 plants, our selection, \$1.00; 12 Pansies, large flower, 35c; 12 Violets, swanly white, 35c; 12 Colons, 12 kinds, 35c; 12 Verbena, assorted, 35c; 12 Petunia, assorted, fringed sorts, 35c; 5 Roses, ever bloomers (tea), 35c; 12 Pansies, Violets, Colons, Verbenas and Petunias, 35c; Eranthis and Begonias, 5c and 10c each. No catalogue—write for prices on anything you want. C. S. TAIT, Brunswick, Ga.

MERT THE BOYS IN GREY.

Confederate Veterans' Reunion, Birmingham, Ala., Commencing April 25th, 1894.

For the above occasion the Iron Mountain Route will sell tickets from points on the line in Arkansas, via Memphis, to Birmingham and return at one-fare for the round trip. Tickets on sale April 23rd and 24th, good to return thirty days from date of sale. This is a great inducement for the old soldiers and their friends of Arkansas to meet at the reunion, and should be taken advantage of by all of the old Confederate boys and their descendants.

For full particulars address any Ticket Agent of the Iron Mountain Route, or H. C. Townsend, General Passenger Agent.

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