

The Arkansas Methodist.

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

BY BENNETT & THORNBURG.

"Soak thou the things which become sound doctrine."

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GALLOWAY.

Saved or Lost, Which?

Let us rally, brethren, rally.

Our Galloway must be saved;
Come one, come all to the rescue,
And let the money now be raised.

With liberal hearts and willing hands
Bring now your gifts, and let us see
Fair Galloway in splendor shine,
Because from debt forever free.

This must be done, or Galloway,
So full of promise, will be lost
To Methodism, and we with shame
Must bow our heads while toes rejoice.

Our opportunity is now,
To do a noble act—to help
Sustain a noble cause, no dear
To home, to Church, to Christ himself.

The second Sunday in April will make history. Will the results of that day be a matter of rejoicing or humiliation and shame? With ample means in our hands as a Church, will we refuse to lift the debt? A refusal to heed the appeal in this great crisis will not only be a long step backwards, but give us a stroke the weight of which will be felt for an entire generation. Our way will be hedged up, our energies paralyzed, ground lost which can never be regained. Grand opportunity! Grand possibilities! Saved or lost, which?
N. E. S.

THE GREAT EVIL--THE DIVINE CURE.

It is well that the Sunday-school lesson for March 15th described the sin of Gehazi and its terrific punishment. Every generation should be taught in its most impressionable period, and with the clearest elucidation, the horrible nature of covetousness, which God denounces in the Tenth Commandment, and which he designates as idolatry.

The timeliness of this lesson is seen in the alarming prevalence of covetousness, which is but the inordinate desire to possess what is another's without rendering him an equivalent. It is a very old sin—as ancient as it is deadly. Its maw is insatiable. All history traces its disastrous way. It separated Lot from his uncle, and wrecked his family. The heavy burdens of the taskmasters were bound upon the groaning Hebrew slaves in Egypt by the demands of avarice. This made Jacob a supplanter and his wives dishonest. This gave to Baalam's way its deserved and unenviable notoriety as loving and receiving "the wages of unrighteousness." It filled the land of Israel with bloodshed and violence in Ahab's times. It showed itself in the Sabbath-breaking hucksters of Nehemiah's times. Eight hundred years before Christ, God denounced a woe for building towns with human blood through its drink-traffic. Through the power of avarice Judas sold his Master for thirty pieces of silver, and achieved the delivery by the perfidious kiss, sending his name down the ages as a byword and a hissing. This put the stamp of traitor upon Benedict Arnold. Over and over in every form of emphasis Jesus warned his followers to take heed and beware of covetousness.

This dreadful moral distemper prevails in our times. It induces men, otherwise fairly good, to seek to get something for nothing. In many ways this is seen. It explains the desertion of the country and the rush to the cities; the preference for the gains of trade over the wages of honest toil; the emigration to new regions for settlement, in the hope that in a few years the influx of population will make the donation

claims of the first settlers bonanzas; the gambling in futures; the infamous, infernal drink-traffic; the multiplied and multiplying crimes of arson, burglary, larceny, and murder.

In the gilded lottery the hook is baited. The greedy victims swallow hook and sinker. This giant crime bribes legislatures, courts, and juries, waters stocks, wrecks railroads and steals the proceeds. It incites riots, and tends to anarchy.

Does the contagion of this deadly upas reach the Church? Alas! but too surely. Covetousness reduces the offerings of God's people for all forms of Christian charity. It hinders the gospel in its march through this world. It retards all beneficent, humanitarian movements. It loads down the wheels of the car of human progress and of Christian civilization. The millennium can not come until this great evil is overthrown. Can this be done? Is there a remedy? There is, thank God! What is it? "Not by might, nor by power, but by my Spirit, saith the Lord." When God's people put themselves into obedient subjection to him; when to their prayers, "The kingdom come," are added fruits meet for repentance and cheerful consecration to God, by ministers and laymen, then God will send deliverance unto Zion.

What shall we do? Preach and live the Ten Commandments. Enforce their claims by the divine beneficence of their institution. Counteract the love of money by the love of Christ and of souls. Supercede the greed for gold, that perisheth, by the love of imperishable good—the true riches. Do this by mighty prayer and living faith, and by tireless zeal in pushing the gospel of Christ. Produce and prove "the expulsive power of a new affection" by inducing in all Christian hearts a diviner charity and a more irrepressible zeal. Let the old Methodist zeal be reproduced, and the old Methodist fire be rekindled; and let the second century since Wesley's death begin as his work began, in earnest, believing prayer, and the victory will be won, and all enemies shall be put under the feet of the all-conquering Christ.—Western Advocate.

ANOTHER LESSON.

In the Little Rock Conference last year 103 preachers received appointments, and were paid \$47,969.70, and average of \$465.72 each. Take out ten who received an average of \$1,173, and the average of the other 93 is reduced to \$399. There are 27,647 members reported. They paid per member \$1.73. The preachers failed to receive their assessments by \$9,533.20. These assessments were thought by the stewards to be necessary for their support. If the amounts assessed were necessary, it then follows that for the support of the ministry, the preachers themselves paid an average of \$92.55. They paid it in suffering and privation, in the lack of the necessities of life. When it is remembered that the charges which make the largest assessments usually pay in full, it will be seen that these burdens are borne by the men who are least able. Again, the preachers pay a disproportionate part of the collections. Of the pastors in the Arkadelphia District last year, I feel sure that they paid an average of \$25 each, and I think that all the preachers in the Conference did as much. While the preachers paid \$25 each, the members paid less than \$3 each for all purposes. The preachers did not pay too much, but the people too little. This is a short lesson, and can be easily learned.
J. R. Moore.

Little Rock, April 2.

EDUCATION IN ARKANSAS.

Arkansas is certainly ahead of a good many of the States in respect to her educational institutions. With Hendrix College at Conway, Quitman College, Arkadelphia College and Galloway College—the beautiful queen; besides High Schools and Training Schools, well located and liberally patronized, you have educating forces of unknown potentiality for the development of your fair State. The ringing words from Babcock, Hill and others, with regard to the indebtedness of Galloway, touch me even in Kentucky. I do hope that every charge and every Church of the three Conferences in Arkansas will raise a good collection on 2nd Sunday of April. Let the incubus of debt no longer hang over that prosperous female college. Let her hold her place as a regnant power for good, and shine on in the bright galaxy of educational constellations.
S. E. Love.

Clinton, Ky.

"THAT COMING PROTEST."

Under this heading the Christian at Work (New York) says:

"It is stated in the public press, and in so positive a manner as to give to the statement strong probability, that a protest has been prepared and will receive the signatures of nearly all the Episcopal ministers in this city, denouncing the alleged uncanonical practice of certain of their fellow-clergymen in inviting ministers of other denominations to their pulpits. The formal document, it is said, is in the custody of Dean Hoffman of the General Theological Seminary of the Episcopal Church, and has already been subscribed to by a majority of the rectors of parishes in this city. It is accepted as a foregone conclusion that within the next ten days, or at the latest by the close of Eastertide, nearly every clergyman in good standing in the diocese of which Bishop Henry C. Potter is the Episcopal head, will have appended to it his signature. It is further stated that an endeavor will be made to discipline two ministers in this city, the Rev. Dr. Ransford and the Rev. Dr. Heber Newton, for the alleged offense against the canonical law of the Church, although the precise form of that endeavor has not yet been determined upon."

In another place in the same issue the Christian at Work says: "Some time ago an effort was made to discipline Archdeacon Mackay-Smith because he appeared on the platform of Chickering Hall with a number of ministers of other denominations than his own; but the effort never amounted to anything. It is well to recall these facts, in view of the round-robin circular of protest which is being circulated for signatures among the Episcopal ministry of this city against some of their brethren, for inviting their ministerial brethren of other denominations to preach in their pulpits. It is as well that this protest should be made, and the issue forced; then we shall all know just what is the attitude of the Episcopal Church towards other Churches."

In its remarks on the cause for the coming protest the N. Y. Advocate says: "A protest prepared in the General Theological Seminary is in circulation, and immediately stirring events may be expected. The theory of those who do this is that there is nothing in the canon or rubric or constitution of the Episcopal Church to forbid a layman taking part in the services, provided he does not attempt priestly functions. They assume that these ministers, having been baptized in the name of the Holy Trinity, are Christian laymen. Not one of them is invited to participate in the administration of the communion or to read the absolution. Those who are opposed declare that the laymen must be laymen of the Protestant Episcopal Church or of some other Church in communion with it, quoting the letter of the canons in their support. We concur with the views of the latter, considering it an illegal and non-significant act."

On the same case the N. Y. correspondent of Zion's Herald says: "Some of our Episcopal brethren are getting themselves into trouble by inviting clergymen of other denominations to occupy their pulpits during the Lenten season. In doing this they have violated a canon of the Church, and exposed themselves to certain penalties. And yet this is the Church that is constantly talking of unity, and making certain propositions to the other denominations! Possibly the union they propose is after the fashion of the lion and the lamb lying down together, and when they rose up the lamb was inside! We have always had an impression that the greater was to overcome the less, but in this instance it is the Tom Thumb of the denominations making suggestions to absorb all the rest. But the most perplexing thing about the whole business is that any regularly ordained clergyman will consent to occupy a pulpit to which he can only be invited as a layman. Considering that ex-Methodist ministers occupy fully a score of pulpits in this region, such claims and assumptions as the Episcopalian denomination makes are almost ridiculous."

The Pittsburgh Advocate says: "Clearly the acts of these erring brethren are a violation of the canons of 'the Church.' Those clergymen of other denominations appeared in the Protestant Episcopal pulpits either as ministers or as laymen. If as ministers, then the law clearly condemns those who invited them, for it recognizes none as clergymen except those of its own sect. If they were there as 'lay readers,' their presence violated the law, because such readers must be laymen of that Church. So in

any case the law is against the clergymen of the Protestant Episcopal Church who had sufficient Christian spirit to invite Christian ministers of other denominations into their pulpits. And this is all the worse for the law, and the Church back of it. The fact is that the stilted pretensions of this Church would be somewhat serious if they were not ludicrous. They are as much out of place in this age as a bat in the daylight."

From the N. Y. Observer's editorial on the same subject we quote: In rebuking the course of those Episcopal ministers who have invited the clergy of other denominations to take a prominent part in Episcopal church services, Bishop Coxe of the diocese of Western New York says: "But, while I hold my place in this Church, as a conscientious minister of the same, I shall keep the promises and pledges—namely, the oaths—of my ordination with fidelity and intrepidity, so help me God! And further, let me add that I am sure, at least of the Presbyterians—that learned and most exemplary body of Christians—that they will sustain me in this. I am sure not one of them who has studied our canons, and comprehends our vows to support them, and the convictions which have imposed them, would ever think of accepting an invitation to enter our pulpits as a violator of our laws or as the accomplice of any rector who asks him to countenance such lawless conduct. It is an insult to these pious and excellent brethren to place them in such a position. 'No man shall be suffered to execute any of the said functions (i. e., of the ministry) in this Church except he hath had episcopal consecration or ordination.' There's the law. Is there any liberality, is there not insult and impudence in the proposal to an honorable Christian brother, to enter a pulpit in which he cannot lawfully stand? Our pulpits are not personal property; they belong to the Church, and are guarded by its canons. The presbyter who asks a stranger to our laws to help him violate them makes an innocent man become a party to such a presbyter's crime; for a crime it is, springing from what motives it may, and it is punishable as such if the Bishop thinks it best to enforce the law."

OUR NASHVILLE LETTER.

The Churches of this city have been in line with so many of whose gracious revivals we read in every week's papers. Some very extensive revivals are in progress in Kentucky. One at Lexington where the people are being reached by the hundred is especially interesting, because the meeting is being carried on by the pastor, who does most of the preaching. It is refreshing to hear occasionally of such a meeting. If one pastor does stir a whole city by his own consecration and energy, it still remains in the range of possibility for others to do it. The glory has not altogether departed from Israel. But, say what we will about it, it takes an abundance of calm self-control and determination for a pastor to undertake to conduct a protracted meeting for himself. Why this is so, is a question worthy of the most thoughtful consideration. Doubtless the solution lies too much in the overvaluation of methods. It takes considerable tact to conduct a revival where both preachers and people set so much store by methods. Why may not the day come again when men shall be powerfully moved by the simple gospel attended by the only power which can make it effective?

West End has just had a gracious visitation. The outsiders generally were not reached. There were a few, however, who were happily converted. The man blessing came to the members of the Church. The spiritual tone of its membership was much improved. The effects of the meeting were deep, and no doubt will last. The large congregations which fill the Sunday-school room at Wednesday evening prayer meetings show how great and good was the influence of the meeting. There are also meetings in progress at McKendree and at McTyeire Memorial. These meetings have not developed any special interest yet, but the prospect is good. Bro. Powell is to begin at Elm Street before long.

Those interested in the welfare of the Epworth League seem to be gratified with the favor it is meeting from Florida to California. This is another demonstration of the benefit of organic connectionalism. There are several successful Leagues in this city. McKendree League is quite prosperous, though its membership is small for such a large Church. They had a book reception the 27th ult. at which they received 150 volumes for their nicely fitted-up library. One of the Arkansas boys donated Dr.

Withers' "Behold the Lamb of God." It has been the good fortune of this League to be addressed by two of the prominent Leaguers of the M. E. Church. The first of these was Dr. Barnes of New York. Dr. Steel met him at De Funiak, Fla., where they were attending the Chautauque meeting, and prevailed on him to stop at Nashville to address the League. His address gave much practical information about the working of the League in his own Church. There are some features of their work which a Church prohibiting theatre-going cannot consistently adopt. The second of these Northern brethren to address the McKendree League was Dr. Dimmick of Cleveland, O. I did not hear his address, but it was highly spoken of by those who did. He led devotional exercises for us in the University chapel one morning, and seemed to be much interested in everything connected with the Vanderbilt and our Church. He visited Wesley Hall and left the impression of a genial, sweet-spirited man. He was especially delighted to meet Miss Florence Conwell, the Librarian and a grand-daughter of Bishop Soule. He said he thought the influence of Bishop Soule's coming to the South would bring about a reunion of the two Churches—and it was evident that the "wish was father to the thought." When he was told that Dr. Buckley was to preach our Commencement sermon, which he had not heard before, his joy overflowed. How much obligation rests upon the two Methodisms to re-unite for the sake of the Nation which their separation must have done much to divide? How much would a judicious interchange of preachers do towards allaying the prejudices existing between the two sections of our land?

Dr. Buckley will also preach the Commencement sermon at Emory and Henry College. That college has the best program for June I have ever seen. Dr. Steel will deliver the Alumni address. Dr. W. R. Lambrecht, of Japan, also an Alumnus, will preach the sermon to the Y. M. C. A. Thomas Nelson Page will deliver the Literary address. Our Literary address will be by James Lane Allen, of Kentucky. He is said to be a writer of great promise, and now ranks very high among Southern literary men.

Mrs. Mary Lathrap, of Michigan, lectured in the city last week. She is, I believe, considered the best speaker among the W. C. T. U. orators. She is a fine lecturer. The lecture I heard, though not the best she delivered, showed much ability. It did not consist in parrot-like repetitions of statistics and affecting incidents, but was a well thought-out speech; some parts of which were truly eloquent.

Bishop Fitzgerald was delighted with his visits to Little Rock and Arkadelphia. He says Arkadelphia captured him, whether he captured it or not. His health is still rather feeble.

Dr. Coke Smith is on the sick list. He hopes to be able to preach at McFerrin Memorial in the morning. The Doctor is a very great worker. Bishop Duncan was in the city a few days since, and before coming, he wrote to Dr. Smith this characteristic note: "I will pass through Nashville in a few days and will stop to see you, if you have not worked yourself into the other world before then."

The official Boards of McKendree and West End refused to invite the General Conference. This will probably defeat its coming to this place, as they are the most influential Churches in the city.

Mr. W. T. Locke, of Little River Co., was elected a contestant for Founder's medal for oratory to-day.

J. M. HAWLEY.

Vanderbilt, April 4.

ARKANSAS CONFERENCE.

Two hundred and thirty-seven dollars of the subscriptions taken at our last session by Dr. Potter for special mission fund, are now over due. Come, brethren, your subscriptions are unpaid. Send in at once. This is the last call.

J. A. WALDEN.

Eureka Springs, April 2.

BOARD OF MISSIONS.

The Annual Meeting of the Board of Missions as provided for in the Missionary Manual, will begin "on Friday after the first Wednesday in the month of May." This year it will meet in Wilmington, N. C., May 8. It is desired that all the members of the Board should reach Wilmington by the evening of the 7th, to participate in the services for which our friends are preparing.

I. G. JOHN, Cor. Sec.

Mission Rooms, Nashville, March 30.

HAPPY MORRILTON.

We congratulate the people of Morrilton and especially its earnest and efficient workers in the cause of prohibition, upon the passage by the General Assembly of the special Act prohibiting the sale of all intoxicating liquors within ten miles of the Morrilton College. This act will abolish the licensed liquor traffic at Plummerville, whose citizens generally will realize, we hope, in the near future, that prohibition is a blessing to their community financially as well as socially and morally. Below we give the speech of Senator W. E. Davidson of Izard county delivered just before the final passage of the bill:

MR. PRESIDENT:—The passage of this bill will be no new departure on the part of the Senate. This bill proposes to incorporate an area of ten miles around the town of Morrilton and is objected to because the town of Plummerville is included in that area. The Senate a few days ago passed a similar bill incorporating the town of Portia in Lawrence county, which included the towns of Black Rock and Powhatan and perhaps Hoxie and Walnut Ridge. That bill passed by almost a unanimous vote of the Senate, with the same objectionable features contained in this bill. Now, Mr. President, the Senator from Ouachita thinks this area too large; the Senate should not set such a precedent. I desire to call the Senator's attention to the fact, that in the passage of this bill the Senate is not setting a precedent, but only following a precedent already set. He will remember that the Methodist College at Conway, the Baptist College at Arkadelphia and also the town of Nashville in Howard county have ten-mile incorporation laws; then why should not the Morrilton College be equally well protected?

But the Senator says that it is an effort upon the part of the people of Morrilton to control the people of Plummerville, but I want to say just here, Mr. President, that to control the town of Plummerville is something that has never been done by anybody yet, and I do not think the reputation of that town would be injured by having some more moral restraints thrown around it. The Senator from Ouachita (Mr. Ganghan) says if the people want prohibition, they can petition the court and get it; that the Legislature is too expensive a body to deal with these local matters. I would ask him, Mr. President, if we can't afford to expend our money for the protection of our educational institutions and for the protection of the good people who are interested in the welfare and prosperity of the country and to protect the morals of our boys and save them from the ruinous influences of liquor, in the name of God what can we afford to expend it for? It is stated here and not denied, that the saloon men at Plummerville furnish the boys at the Morrilton College free tickets to go to Plummerville and buy whisky. Is this not interfering with the rights of the people of Morrilton as much as this bill proposes to interfere with the Plummerville people? If those saloon men at Plummerville were the good citizens that they ought to be, they would not sell whisky to the College boys, knowing it to be against the wishes of the good people of that town, and against the rules of the College, much less furnish them tickets to induce them to come and buy it.

Now, Mr. President, the Senator from Pope says that these whisky men have saved the Democratic party in that town and county. This is the first time in my life that I have heard it charged that the Democratic party was perpetuated by the use of whisky, and I cannot accept the theory. I believe that Arkansas Democracy to-day is based upon the grand principles upon which it was founded by Mr. Jefferson and others, and by which it has been perpetuated and handed down from generation to generation ever since; but if it is a fact, that the Democracy of Plummerville stands upon a barrel of whisky, as stated by the Senator from Pope, I want to see the heads knocked out and let the whisky and the Democracy go down together. But the Senator from Pope says he is not a whisky man, but is opposed to this bill because the people have not all been consulted. Now, Mr. President, I think he has clearly demonstrated to the Senate, that he cares nothing for the will of the people. He says that he had intended to introduce a bill to prohibit the sale of whisky in the State. Have the people of the State been consulted

[Continued on Fifth Page.]

ARKANSAS METHODIST.

WEDNESDAY, APRIL 8, 1891.

CHRISTIAN EDUCATION.

[Preached before the students of Quitman College and the citizens of Quitman, Ark., on the Twentieth Anniversary of Quitman College, March 15, 1891. Its publication was requested by a unanimous vote of the congregation at a Mass Meeting held on the Monday night following. O. H. TUCKER, President of the College.]

But if any provide not for his own, and especially for those of his own house, he hath denied the faith and is worse than an infidel. 1 Tim. v. 8.

The apostle is here inculcating the duty of benevolence. In the 6th verse he says: "She that liveth in pleasure, is dead while she liveth." Selfishness is the bane of all true happiness or progress. In this discourse I desire to speak mainly of our duty to our own families and to others in the matter of Christian Education. In discussing this very important subject, I shall by God's grace and the aid of your earnest and prayerful attention follow the line of thought suggested by the text, and make such practical observations as appear to be just.

1. The parent's duty to provide for his family. A man's first duty is to "his own house" or family. This duty is inculcated by the dictates of reason as well as by those of Divine Revelation. Tacitus says: "Nature dictates that to every one his own children and relatives should be most dear." Cicero says: "Every man should take care of his own family."

1. Parents should first provide wholesome food and suitable raiment for their families. Proper provision for the comfort of the body conduces very much to the happiness of a person. Wholesome, palatable food, well prepared and good warm clothing and cleanliness of the body, are essential to the health and proper development of the physical man. That father and mother who fail to provide proper food and clothing for their children cannot justly lay claim to Christian faith; nay, are worse than infidel.

2. It is secondly the parent's duty to provide for the improvement of the mind and heart of his child. By how much the mind is more valuable than the body, by so much should the parent provide pabulum for the mind's development and illumination. He who neglects the mind and heart of his child practically emasculates from his child its mental and moral powers and reduces it to the level of the beasts that perish. Such treatment brings the child down until its highest ambition will be to eat and sleep, and sleep and eat, and die and rot and be forgot. The parent's responsibilities and duties are very great. The training of the child is primarily laid upon the father. He it is that has first access to his offspring. His responsibilities are great, mainly because of the parental relation. It is the child's right to be taught by the parent. It is the parent's joy to give proper instruction to his child. Parents owe it to the community and State to educate their children. Indeed, whether they will or no, the moral and mental coloring of the child's mind will be received from the parents' example and teaching. That this coloring may be in exact conformity to the requirements of Revealed Truth, the parent himself must not only have a correct intellectual conception of the truth, but he must also have a spiritual aptitude for truth. Personal piety is, therefore, an essential qualification in the parent for the proper instruction of the young. This remark applies also to the day school teacher.

What is meant by "Providing for the child's moral and mental improvement"? The correct answer to this question necessarily involves the Christian idea of education, which I shall give in the language of Rev. Mr. Osborn: "It is the preparatory process by which a man is made ready for the highest service to God and man, for which his powers and capacities are fitted. Christian Education is, as a German writer expressed it, 'a guidance to the end of human perfection.' These definitions are exposed to the sneer that Dr. Bain has bestowed upon them in his Education as a Science, that they are but adaptations to the answer given to the first question in the Westminster Confession: 'What is the chief end of man?' But we must accept the sneer, and cling to the loftiest ideal of Education." We must learn, and so learn that we will never forget it, that religion is an essential part of any correct system of education. The study of the human constitution from a scientific standpoint has resulted in a very important discovery, one that, if properly acted upon, will exert a controlling influence upon the future usefulness and destiny of mankind. The discovery to which I refer is, in the language of Prof. Wynn, "That religion is as much an indigenous growth in the complex spiritual organization of man as is art, or morals, or government, or any other distinctively human trait. It is a natural necessity running parallel with the other susceptibilities and powers, and not as was a former thought of adventitious arrival in some gracious period of maturer years. The wide spread researches of comparative mythology and the science of religion, abetted by the

fullest anthropological induction, have settled the question of the universality of religion, and demonstrated also that, instead of being simply a co-ordinate with the other faculties in the constitution of human nature, it stands back of them all, and pushes them forward by a kind of divine incitement to higher and better things. It stimulates the intellect. It braces the will. It sets up order in the world." Thus far does science go in its teachings as the natural necessity of religion. Man is a religious animal. The disposition to worship is as natural in man as is the social faculty. Man was made for society, so was he made for religion. From this disposition in man, has grown the idolatrous worship of the heathen, and hence have sprung the "gods many and lords many" of idolatry. It is then just as natural for your child to worship, to love some object, as it is for it to desire society, desire playmates. If I am correct in this position, how clear is it then that religion, the Christian religion, is an essential part of any correct system of Education. Remember, it is not any religion, but the Christian religion alone, that supplies the natural needs of man. That training in science and letters that leaves out Christianity, is not only defective, but very injurious. To quote again that eminent teacher, Prof. Wynn: "Now, if such be the teachings of science, to wit, that religion is universal, and the deepest and strongest propulsive energy of the human soul, it becomes a question of the gravest importance as to whether it can be safely omitted, or even slighted, in the regime of our public schools. Abstractly religious instruction is fundamental to all other instruction, and if no provision is made for it in the schools, the inevitable product of a training purely intellectual, when it comes to be thrown upon the world with a conscienceless habit, will be a generation of skilled adepts in schemes of selfishness and greed. There is no risk in saying that purely intellectual training, the most thorough and efficient in the world, is as likely to bring forth a progeny of villains as a race of upright and order loving citizens—excepting, perhaps, that a general refining influence is to be credited always to intelligence as against the coarseness and brutality ignorance implies." Then the Education that every parent is under the most binding obligation to give his child is that taught in the Sacred Writings: "Train up a child in the way he should go"—thus laying the foundation for scientific and literary training. The way that a child should go or live, is very clearly stated in God's word. Therein we are taught to love God with all our powers and to love our neighbor or mankind as ourselves. Love that leads us to reverence and obey God, and to do all we can to our fellow-men, meets the definition of Education given a few minutes ago. You see at a glance that that training in science and letters that leaves out the science of God and morals; that training that is purely intellectual is radically defective, for it leaves out the moral, the spiritual nature of man—it leaves out that part of man that relates him to God and to mankind, and consequently leaves out the duties that grow out of those relations.

"There are three great objects of our thought—God, Man and Nature. The three corresponding lines along which our thought must travel are Religion, Literature and Science. These are all linked together by numberless ties; but we must not forget that the connection is necessarily closed between the first two. Revelation has come to us enshrined in literature, and in the interest not merely of science, but of all true culture, we must protest against the exclusive claims of a materialistic Science." (Osborn.) The study of the physical sciences to the neglect of the moral and mental has been a great evil in our schools. This wrong method of education accounts for the immorality of the lives and the fallacious teachings on moral questions of such scholarly men as Byron, Gibbon, Hume, Voltaire, Diderot, Paine and a host of others of that character. In proportion as we inculcate the knowledge of Mathematics, Geology, Natural Philosophy, etc., so we must instruct in the doctrines and moral duties of Revealed Religion. There can be no serious objection to the introduction of the Bible in the school curriculum. Objection must arise either from ignorance of the beneficial effects of revealed truth on the development of the intellect and on the moral conduct, or from a bad heart. The Bible exerts a healthful influence upon the energies of the mind and heart. In the study of the classics, what better text book could be put into the student's hand than the New Testament in Greek or in Latin, or in both or the Septuagint? I am happy to note that you have here a class studying the New Testament in Greek. The classics usually taught in the college course contain many immoral and obscene sentiments that cannot be read aloud in a refined circle, and against which the judicious will guard the study.

I have only time to hint at the importance of ecclesiastical history in our educational system. We are quite ready to teach profane history, to dwell with pride and enthusiasm upon the leading events in the history of nations, and the renowned men who were prominent in the epochs of national history. Our chief ally in this regard is our own land. With what zest we our children dwell upon the history of the American Revolution and the grand men that led the colonies to victory and independence! Why should not the history of the Church in its conflict against the combined forces of the world, the flesh and the devil, be subjects of careful instruction and earnest study? The sterling piety and self-sacrificing labors of the great men of the Church and the triumphant deaths of the holy martyrs should form a part of the instruction of the young. In political history the great constitutions which brought liberty to the people, and upon which new States or Kingdoms were founded, are particularly treated. So should the history, the growth and the development of dogma and church polity be taught to our children. How can our children be taught the importance of the Church and to highly prize her services, and to properly appreciate her beneficial effects upon society without a knowledge of her struggles for God and the good of fallen humanity?

That the Bible lays stress on religious instruction is evident from the following Scriptures: "Train up a child in the way he should go. And, ye fathers, provoke not your children to wrath; but bring them up in the nurture (nourishment) and admonition of the Lord. Hear, oh Israel, the Lord, our God, is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children." Hence the necessity of family religion. The parent's duty is not met by putting his children under instructors in the day-school and the Sunday-school. It is his duty to know that the teacher to whom he trusts his children for training is one who fears God, and will therefore give careful attention to the Christian instruction of his pupils. "Man cannot communicate virtue not in himself." The teacher should be pious and enthusiastic in his profession. For a parent to come short of this is to fail to "provide for his own house," and such failure will bring him under the ban of the text, "he hath denied the faith, and is worse than an infidel."

II. Our duty to those outside of our own families. The words "his own" are repeated in the text; "But if any provide not for his own, and especially for those of his own house," etc. In the last instance the word "house" defines "his own." But "his own" in the first instance cannot mean family, for his own family is excluded from the first clause of the text by the terms of the second clause. "His own," then, in the first clause must refer to man's obligation to persons and institutions outside of his own family circle. Obligations overleap the walls of the family, residence, and extend beyond the family premises. This is in accordance with the Christian principle laid down by the inspired Paul: "For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord, and whether we die, we die unto the Lord: whether we live therefore or die we are the Lord's."

One of the most valuable enterprises of the Church is the school, because the influence of institutions of learning is the most far-reaching and lasting. No man in this age of excitement and enthusiasm in the matter of scientific and literary training;—"when the theory of the State is to separate the scholastic training of the rising generation from the Bible and prayer and the name of Christ, and to subordinate the rights of God, the laws of personal piety, and the responsibilities of the parents to the prejudices of Jews and Romanists and infidels"—no man, I say, under these circumstances can justly claim to have "provided for his own" if he has left out the Church school. I care not what nor how much he may have done for other causes, if he has not done his utmost for Christian Education in connection with his own Church, he has not fully provided for "his own." There is so little regard paid to morality by School Directors in the selection of teachers for the public schools, that it becomes a paramount duty that the church member should sustain his church school. So little estimate is placed upon religion in the public school, that sometimes even teachers, professedly Christian teachers too, not only neglect morality, but allow the sacred name of God and His holy worship profaned in public exhibitions, shocking the moral sense of good people. No thoughtful person who fears God and regards his responsibility to God for the proper intellectual and Christian training of his offspring will entrust to the plastic hands of an ungodly teacher the pliant mind of his child.

An investigation was had a couple of years ago into the legal status of religious instruction in the public schools of New York, by an able committee composed of such men as Drs. Chamberlain, Howard Crosby, Dwight, Parkhurst, and others. This committee learned that "In five cities the Bible is never read in the public schools; in nine cities prayer is never heard; in fifteen positive religious instruction is forbidden; in five, even positive instruction in morals is not required. In the country to the question, 'Is positive instruction in morality required?' Thirty-six answered, 'No.' Twenty-six advised against the introduction of text books on morality. Only seventy-one school districts responded to the committee's inquiries, sixty-two of which spoke against moral instruction in the schools. To the question: 'Would public sentiment within the bounds of your jurisdiction, favor habitual instruction in the following truths as an essential part of the curriculum, viz: (a) The existence of a personal God; (b) the responsibility of each soul to God; (c) the immortality of the soul; (d) the reality of a state of future rewards and punishments; (e) and the authority of the ten commandments and of the sermon on the Mount?' Twenty-nine commissioners answered, 'Yes,' eleven saying, 'No,' seventeen think it would in portions of their districts; eleven gave no reply." Is not New York a fair sample of all the States? Are the public schools of Arkansas any better?

You leave the teacher to his or her own judgment about teaching morality and the basis of its obligation, and you will meet a difficulty if not a danger. Your teacher may teach a false basis of morality. "Secular education is at bottom founded upon the theory that knowledge is virtue, and ignorance is vice; and that knowledge is therefore the remedy for all human ills." Three years ago I visited a village school and found written in bold characters upon the wall this motto: "Educate, and you stop crime." This sentiment is very prevalent with the teachers of the public schools, especially with those destitute of personal piety. Piety in the public school teacher is a mere accident; it is not a required qualification. If the teacher in the public schools be religious, and attempt to teach Christ it is done apologetically, while philosophy is taught dogmatically.

To the Church then must the Christian look for those institutions of learning where his children can receive scientific and literary training, and at the same time their religious faculties receive a just amount of care and earnest solicitude. Purely intellectual and religious training should be simultaneous; nay, more properly, the religious should take the precedence, and lead the way. A recent writer has well said: "Neither instruction nor intelligence necessarily advances morals or piety; knowledge without piety is vanity. To instruct children in secular education and ignore Christianity and morals is to rear a nation of infidels or atheists. Education without religion may be but adding to the forces of evil, equipping character to graduate vice. The Bible excluded from the schools removes at once the force that conserves and sanctifies education, restrains it from ill, and arms it for the greatest good." That the Church recognizes the untold evils of secular learning divorced from religion is evident from the great efforts she has made and is making to supply Christian schools for the youth of the land. Of the collegiate institutions of the whole country quite the largest number are church schools. Of the 367 colleges and universities in the United States, 280 are denominational institutions; of the 4,855 instructors in these 367 schools 3,530 are in church colleges, and they teach over 50,300 of the 66,000 college students. "Religion in the United States is not afraid of science, and science would be sorely bereaved were the support of religion withdrawn."

APPLICATION. That man that would refuse or neglect to provide food and raiment for his children, because he knew that his benevolent neighbors would not allow them to suffer, thus forcing good people to use their means in supplying his children with those things which the dictates of parental instinct, reason and religion require that he should furnish, would be considered a barbarian and dishonest, and justly so. If a man is highly culpable for neglecting to supply the temporal needs of his children, how much more criminal should that man be regarded that willfully neglects the literary training of his child!

Again, a man that would feed his children on spoil meat and damaged flour and clothe them with the cast-off clothing of others, because of their cheapness, would be looked upon as a brute. If such an offense against the body is so severely condemned, of how much sorer punishment suppose ye him to be worthy that would send his child to a godless teacher or to one incompetent to teach, supply him with ungodly books and newspapers, because they are cheaper than the religious teacher, than pure books and moral newspapers? Are there none of my hearers who take an immoral newspaper that gives full accounts of all the robberies, murders, elopements, adulteries, rapes and such like, rather than take his church paper because the church paper is a few cents higher than the

(Continued on 3rd page.)



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ARKANSAS METHODIST

Rev. Z. T. BENNETT, Editor.

WEDNESDAY, APRIL 8, 1891

We are hourly expecting a carload of print paper. There is no roll paper of the size we use in this city or St. Louis; hence, this issue of THE METHODIST may be delayed one or more days. We are distressed over the situation and helpless, but hoping.

In compliance with the urgent request of the Trustees of Galloway College, it is confidently hoped a collection will be taken in every charge in our three Conferences next Sunday to help pay off the large debt now burdening Galloway College. In addition to the cash contributions, it is desired that subscriptions be taken also payable at the ensuing sessions of our Conferences. We request an immediate report from every pastor stating the cash collected and the subscriptions taken for Galloway College. That the result may be occasion for great rejoicing in our beloved Methodism, let there be fervent prayer and liberal giving by all our people.

At the recent anniversary of the Board of Church Extension Dr. R. W. Jones said his first labor in preparing an address on the subject of Church Extension increased greatly his interest in that cause. May the preparation of sermons for Galloway Day have like effect upon all our preachers, and may all who hear become of the same mind on the great work of our Church in the cause of Christian Education.

The president and secretary of the State W. C. T. U. and the corresponding secretary of the Little Rock Union have published resolutions of heart-felt thanks to the General Assembly "for the passage of the jug traffic bill, the blind tiger bill (for Fayetteville, the university town), for the aid given the women of Jonesboro to continue the exclusion of saloons, and for the passage of all bills of like character."

Dr. Hoss is making a splendid paper of the Nashville Advocate. It is really superb. Even Lafferty and the Baptists are praising it. The Religious Herald (Baptist) says: "The Nashville Advocate is indeed a superb paper. We never open its pages without feeling the better for having done so." And the Richmond Advocate says: "It is a kind of chaplain to the church editors."—Raleigh Advocate.

We cheerfully and fully endorse the high commendations of our Connectional organ appearing from time to time in our Conference papers. Our regret is that the Nashville Advocate has not the large circulation it deservedly merits. It ought to reach 50,000 Methodist homes every week.

Replying to a correspondent's enquiry concerning the Historic Episcopate, the Christian at work says: "As to the Historic Episcopate as a basis of union, we may say there would be little difficulty of its acceptance by non-episcopal bodies [and we really think it would be their gain] if the Historic Episcopate held to by the English Church during the first century after the reformation were accepted. Then Presbyterians could minister in Established Churches by simply signing the XXXIX Articles. Then no reordination was required, and the Divine Episcopate with the special grace of Apostolic Succession were only spoken of in corners and always in whispers. The various Churches of Christ, episcopal and non-episcopal, were nearer together than they seem to be now."

Rev. Dr. Howard Crosby, one of the leading preachers and scholars of the United States, died in the City of New York, March 29—aged 65 years. In early life he was thought to be incurably diseased with consumption, but in his public and very active career he accomplished marvelous results through many years. Of him the N. Y. Advocate says: "March, 1863, he succeeded Dr. Joel Parker in the Fourth Avenue Presbyterian Church of this city. Since then Dr. Crosby has preached two sermons on Sunday, lectured Wednesday evening, held a Bible-class for young men Sunday morning and a similar one for young ladies Tuesday morning, attended at the New York University while he was Chancellor every day, was always at a minister's meeting Monday noon, faculty meeting Tuesday afternoon, Greek club Friday evening, and three clerical associations, one the Sigma Chi, of which he was President for many

years." "Dr. Crosby was always ready to speak for any good cause, and always spoke well, generally with great force of matter and manner. He was an excellent pastor, and gave a set hour regularly each day to callers. How did he do all this? By being as methodical and industrious as John Wesley. He was 'a whole man at every meeting,' and could take up one subject after another without friction or loss of power. He was the founder and principal manager of the Society for the Prevention of Crime, which has done an immense amount of good in this city, and been the chief effective force against the saloons for many years. Of his sincerity we have no more doubt than we have of that of John Wesley. Of his piety we are as sure as that of Bishop James. In death he triumphed over the victor. Three times he rallied when the physicians expected him to die. Within a few minutes of the end he sprang from the bed and stood erect with his hand upon his chest. During the last day he spoke of his children that had died, remembering his own little Willie, his first born, he said: 'I shall be with them soon.' In a letter written an hour before his death, he spoke of his son and daughter, the former of whom is Judge of the International Court at Cairo, Egypt, and the latter with him there, and then wrote: 'My heart is resting sweetly with Jesus, and my hand is in His.'

STATEMENT AND CONCLUSION

In our editorial experience running back thirteen years we do not recall a single instance in which any editor of literary pretensions or of merited prominence in ecclesiastical circles rushed so defiantly into a controversy and retreated so ingloriously from the same, as Rev. Wallace Carnahan has done in the controversy concerning the Historic Episcopate claim of the P. E. Church. When we answered our worthy and scholarly layman Dr. John B. Bond as to the correctness of two specific verbal statements by "very intelligent theologians," emphatically denying the first statement and also the second so far as it related to Ralston, it was natural to suppose the chief of the "very intelligent theologians" would let our brief answer pass without notice, or make at least the semblance of argument to prove the statements quoted by Dr. Bond. But instead of silence or a direct reply the learned editor of the Anglo-Saxon Churchman deemed it proper and sufficient to reflect rather discourteously upon our intelligence and to conceal the real issue with irrelevant assertions.

When we intimated that he was studiously avoiding the issue, he expressed much surprise with the supposition, that 'there is not another human being on earth who could possibly suspect him of avoiding an issue.' He found it more convenient, if not more agreeable to himself, to refer to his contemporary as 'hazy,' 'bewildered,' 'ignorant,' &c., than to meet candidly and squarely the plain issue in the controversy. And when we waived any denial of being 'hazy,' 'bewildered,' 'ignorant,' &c., and pressed him to state the general opinion of the clergy of the Anglican communion as to the validity of Churches and ministers not in the line of the so-called succession—and in particular his own opinion as to the validity of the Methodist and Presbyterian Churches and as to the validity of the ordination of Rev. Drs. T. C. Barrett, M. B. Chapman and M. N. Powers—he feigned great difficulty in clearly understanding our 'inaaccurate English,' but finally replied that 'in idiomatic English he could not affirm or deny the 'validity' of any Church or ministry any more than he could predicate redness of sound or resonance of color.' Pronouncing his hypercriticism upon our use of the word validity a miserable subterfuge to avoid a direct and unequivocal answer, we challenged him to deny, that eminent writers of the Methodist and Anglican communions have frequently used the words valid and validity to indicate the lawful and Scriptural character of both Churches and ministers. Instead of replying to this specific challenge or trying to defend his unjust and untrue designation of our language as "the very original phraseology," he is cautiously if not to himself painfully silent, evidently conscious of both injustice to his opponent and humiliating evasion in this controversy.

When we contended that the Historic Episcopate claim of the P. E. Church in the proposed scheme of Church Unity involves the reordination of those clergymen not episcopally ordained, and embraces in its last analysis the preposterous claim of the so-called Apostolic Succession, he asserted that "all the P.

E. Church claims and all it asks other Christians to concede, as to ministry, is that 'the Episcopate (Episcopacy) is historic'. This surprising and unwarranted assertion was completely refuted in our quotations from the overtore of the House of Bishops, from leading clergymen of the P. E. Church in their interpretation of that overtore, and from the standards of the P. E. Church. (See our paper March 18). And Rev. Mr. Carnahan has not tried to disprove nor even denied the correctness or pertinency of a single quotation we made either from leading preachers or the standards of his Church. Further, he still remains justly accused of trimming and evasion for refusing to answer explicitly, that he does or does not concede the validity of the Methodist and Presbyterian Churches; that he does or does not concede the validity of the ordination of Rev. Drs. Barrett, Chapman and Powers—or that these or any other clergymen have ever yet been validly, lawfully and scripturally ordained without the imposition of episcopal hands. On these questions his silence would appear constrained by his ecclesiastical environment, but for his manifest candor in the closing paragraph of his last brief reference (not reply) to our arguments, March 18. He says: "Our Methodist brother has thoughtlessly taken the preposterous opinions of a certain narrow school of churchmen for the teaching of the Church itself. We do not deny (we say it with sorrow) that there are Episcopalians who hold the bigoted and unscriptural notions that our contemporary scouts; but we again assure our brother that such notions are not the teaching of the Protestant Episcopal Church, and are not held by ninety-nine per cent of her laity and ninety per cent of her clergy."

Does Rev. Mr. Carnahan mean, that the quotations we made from the "Manual of Christian Doctrine," from the American Quarterly Church Review, from the Living Church, and from Bishop Boyd Vincent and Dr. Morgan Dix, as interpretations of the creed and law of the P. E. Church, are "bigoted and unscriptural notions," contrary to the teaching and practice of the P. E. Church, and not held by more than one per cent of her laity and ten per cent of her clergy? While we fully believe the notions scouted are both unscriptural and preposterous, we do not think they are contrary to the teaching and practice of the P. E. Church, nor rejected "by ninety-nine per cent of her laity and ninety per cent of her clergy." In conclusion we invite attention to the utterances on "That Coming Protest," as quoted on our first page.

WHAT ARE THE FACTS?

The Texas Christian Advocate of April 2 copies from the St. Louis Republic the following Dallas special under date of March 25:

"The committee which escorted the late Senator Hearst's remains to California passed through Dallas this morning on their return home. Senators Sawyer, Stockbridge, Vance, Berry, Bate and Pugh, with a number of congressmen and reporters, composed the party. Ten barrels of empty bottles, and some were not empty, were a portion of their freight, according to a prominent railroad man who traveled some distance on the train. He stated, further, that the party did not have a drop of water on board. It was explained to him that the bottles were being carried back to Washington in order to have the Sergeant-at-Arms O. K. the expense account."

We had not previously seen this report nor heard any reference to it; but now we republish it in the hope, that the facts in the case may be known. To this end we respectfully ask Senator James H. Berry to answer for the information of our readers these three questions:

1. Was that funeral committee supplied with ten or any number of barrels of bottled whiskies, wines or other intoxicants?
2. Did the expense account of that funeral committee, as reported to be paid by the Government, include the charge for ten (less or more) barrels of bottled intoxicants, or for any quantity of intoxicating liquors?
3. If yes to one or both questions, were the intoxicants purchased and entered on the expense account with the knowledge and consent of the entire committee?

The Conway correspondent of the Gazette reports \$50.20 contributed March 29 by our Church at Conway for the Searritt Bible and Training School—more probably than by any other congregation in the State. The pastor Rev. V. V. Harlan has somehow had for years the good fortune of preaching to people who contribute liberally to the enterprises of our Church.

DEATH OF REV. DR. J. E. EDWARDS.

The Richmond Advocate of April 2 contains the brief but sad announcement, that Rev. John E. Edwards, D. D., died in Lynchburg, Va., at 7 p. m. March 31—his last words being "All is well."

Dr. Edwards was one of the great conservative leaders of Southern Methodism, and in her chief council he was a notable personage, commanding respect and winning loving admiration, both because of his great ability and eminent piety. During the last General Conference his speech against worldliness made a profound impression upon all who heard him. Having spent about sixty years consecutively in the pastorate, embracing the leading stations in the Virginia Conference, his earnest words enforced by long observation and experience affected his hearers with peculiar force. We wish we could at this time give our readers a suitable sketch of the life and labors of this venerable leader and faithful preacher, who has closed his grand career in honor, peace and triumph.

ONLY AN HONEST MISTAKE.

To the Editor of The Gazette:

LITTLE ROCK, April 3.—I have been informed that Mr. J. R. Cason wrote the article that appeared in the Gazette of the 19th of March, over his own signature, under a misapprehension. I wrote my reply in self-defense, which I had a right to do, but as he is a minister and has the reputation of being a good man, and, perhaps, wrote the article in a kind of ungarded way, I am willing to regard the matter as an honest mistake in place of an unwarranted intentional slander. Respectfully,
W. E. GOULD.

REPLY.

EDITOR OF METHODIST:—In reply to the card of Mr. Gould, I desire to say the honorable gentleman is premature in stating that I wrote under a "misapprehension." No one has authority from me to make any such statement. That some individual members of the House Temperance Committee are men of strong prohibition sentiment, I have not and do not question. But how is the public to judge as to the complexion of a committee? (1) By supposed views of the chairman; (2) by its action. While I have the highest personal regard for Mr. Little, yet as a matter of fact, is there any reason for supposing his appointment as chairman of the temperance committee unfriendly to the cause of prohibition? If the Speaker of the next House of Congress should appoint, as chairman of the Committee on "Ways and Means," a member of questionable views on the "tariff" issue, then the Democratic party would claim just cause for complaint, and rising to a question of privilege and "little resolutions," would not stop the protest. Is Mr. Gould ignorant of the fact, that upon sharply contested bills his committee reported adversely? Also, that at least two bills thus reported (Nos. 303 and 319) were passed almost unanimously? Does their action not show, in spite of that "little resolution," that the House as a body was more friendly to the cause of temperance than her "so-called committee?" Facts are stubborn things and weigh more in the estimation of the intelligent public than abusive epithets.

If Mr. Gould is suffering under the pressure of facts, and is heartily ashamed of his ugly language, and desires the "confessor's reward," then let the confession come in an honorable way and not upon a false issue. I am willing to grant the brother all his personal claims, but it would be well for him to remember that when a stone is thrown, the "old adage" is in the public mind. Why doesn't some one answer Mr. Jones from Hope, Ark.? Truly,
J. R. CASON.

Fordyce, April 6.

[Referring to Mr. Gould's card above, we esteem it our duty to say: While enquiring of him about the work of the House temperance committee, we told him Bro. Cason was an excellent Christian gentleman and a Methodist preacher of irreproachable reputation, and that his friends felt aggrieved at the offensive language used in his (Gould's) reply in the Gazette to Bro. Cason's card, which appeared in both the Gazette and THE METHODIST. After hearing our statement in which he learned Bro. Cason is a preacher, he indicated regret that he had replied in such offensive terms, whereupon we suggested a card recalling them in view of the character and standing of Bro. Cason, who was altogether incapable of any intentional misrepresentation of any person or persons. He agreed to write the card suggested and call with it at our office before publishing it, which he failed to do through lack of time. When he showed us the card as published, he told him we did not say, and so far as we knew, Bro. Cason had not authorized any one to say

he had written under a misapprehension, but that we had remarked such a Christian gentleman and minister as Bro. Cason could not intentionally slander any one. Ed.]

THE GENERAL ASSEMBLY.

At noon last Saturday the twenty-eighth General Assembly of Arkansas adjourned *sine die*, after a session of 83 days. In the House we witnessed the closing exercises. The members sang "God be with you till we meet again," the Chaplain offered an appropriate prayer, the Speaker declared the House adjourned without day, and then with cordial hand-shaking, the members sang "Sweet By and By," and many of them shed tears freely as they parted. We admired this manifestation of religious sentiment, and we hope the time may never come when the law-makers of our State shall be indifferent to the Christian religion and its expression in prayer and song. At another time we may write of the work done by this General Assembly, which compared favorably with its predecessors and with the legislatures of other States.

Through the courtesy of our model Secretary of State, Hon. B. B. Chism, we gave our readers last week the Acts of the General Assembly approved by the Governor, and below we give all others filed with the Secretary of State, up to Monday night last:

House Bills: 297, To authorize school district of Fort Smith to buy, sell, lease and own real estate in the district. 338, Placing Crittenden and Clay counties in Second Judicial Circuit. 222, To pension ex-Confederate soldiers, and to give \$10,000 annually to the Soldiers' Home. 243, Fixing number of members of House of Representatives at 100, giving Garland, Logan, Franklin, Crawford, Conway, Sebastian, Yell and Pope counties one additional member, and taking one from the following counties: Ouachita, Phillips and Union. 117, Allowing the county court to transfer children from one school district in his own and adjoining counties. 331, Prohibit sale of whisky within 5 miles of Fortia, Lawrence county. 246, Authorizing additional buildings at the Blind School. 166, To provide for support of Deaf Mute Institute.

Senate Bills: 75, To quiet title. 120, Amending exportation act, allowing the shipment of beavers, opossums, rabbits, coons, snipe, woodchuck, etc., from the State. 100, To punish and prevent prize-fighting. 87, Directing the Secretary of State to furnish County Clerks with Supreme Court reports. 243, To prohibit sale of whisky within 5 miles of Columbus, Hempstead Co. 181, To prohibit same within 3 miles of Cotton Plant, Woodruff Co. 210, Organizing a fencing district in Crawford Co. 241, Repealing Act requiring counties to buy scales. 146, Establishing a levee district in Delta Co.

WESLEY AND THE ORGANIZATION OF THE M. E. CHURCH.

No matter what may be said upon Mr. Wesley's opinion concerning the Methodists of England in their relation to the Church of England, it was in a large measure by his procurement and with his full authorization that the Methodists of this country organized themselves into a Church. And we place here, that every minister may possess it, and every member of the Epworth League, and everyone who honors the memory of Wesley, or feels a real interest in the Methodist Episcopal Church, or is liable to have to defend it from insidious misrepresentations, may see it, and have the materials for such defense at hand, the letter written by Mr. Wesley explaining his attitude toward American Methodists and the Methodist Episcopal Church. The following is the letter:

TO DE COKE, MR. ASBURY, AND OUR BRETHREN IN NORTH AMERICA:

By a very uncommon train of providences many of the provinces of North America are totally disjoined from their mother-country, and erected into independent States. The English government has no authority over them, either civil or ecclesiastical, any more than over the States of Holland. A civil authority is exercised over them, partly by the Congress, partly in the provincial assemblies. But no one either claims any ecclesiastical authority at all. In this peculiar situation some thousands of the inhabitants of these States desire my advice; and in compliance with their desire I have drawn up a little sketch.

Lord King's account of the primitive Church convinced me many years ago that Bishops and presbyters are the same order, and consequently have the same right to ordain. For many years I have been importuned from time to time to exercise this right, by ordaining part of our traveling preachers. But I have still refused; not only for peace's sake, but because I was determined, as little as possible, to violate the established order of the national Church to which I belonged.

But the case is widely different between England and North America. Here there are Bishops who have a legal jurisdiction. In America there are none, nor any parish ministers. So that for a hundred miles together there is none either to ordain or to administer the Lord's Supper. Here, therefore, my scruples are at an end; and I conceive myself at full liberty, as I violate no order, and invade no man's right by appointing and

sending laborers into the harvest.

I have accordingly appointed Dr. Coke and Mr. Francis Asbury to be joint superintendents over our brethren in North America; as also Richard Whatcoat and Thomas Vasey, to act as elders among them, by baptizing and administering the Lord's Supper. And I have prepared a liturgy, little differing from that of the Church of England (I think the best constituted national Church in the world, which I advise all the traveling preachers to use on the Lord's day) in all the congregations, reading the Litany only on Wednesdays and Fridays, and praying extempore on all other days. I also advise the elders to administer the Supper of the Lord on every Lord's day.

If any one will point out a more rational and scriptural way of feeding and guiding these poor sheep in the wilderness I will gladly embrace it. At present I cannot see any better method than that I have taken.

It has, indeed, been proposed to desire the English Bishops to ordain part of our preachers for America. But to this I object: 1. I desired the Bishops of London to ordain only one; but could not prevail. 2. If they consented, we know the slowness of their proceedings; but the matter admits of no delay. 3. If they would ordain them now they would likewise expect to govern them. And how grievously would this entangle us! 4. As our American brethren are now totally disentangled both from the State and from the English hierarchy, we dare not entangle them again, either with the one or the other. They are now at full liberty simply to follow the Scriptures and the primitive Church. And we judge it best that they should stand fast in that liberty wherewith God has so strangely made them free.

JOHN WESLEY.

Pursuant to the foregoing letter, Dr. Coke arrived in this country and assembled the Methodist preachers in Lovely Lane Chapel, in the city of Baltimore, in December, 1784, and organized the Methodist Episcopal Church, ordaining Francis Asbury deacon, elder, and superintendent or bishop.

Mr. Wesley introduced into the English minutes this document in the following manner:

Q. What is the state of our societies in North America?

A. It may best appear by the following letter. (Here he printed the letter.)

If any one is minded to dispute concerning diocesan episcopacy, he may; but I have better work.

When, therefore, members of the Protestant Episcopal Church repeat Mr. Wesley's saying that he never wished the Methodists to leave the Church, applying it to American Methodists, they deceive or are deceived; for American Methodists organized themselves into an Episcopal Church with his consent, his blessing, and (from his point of view and ours) his truly apostolic ordination.—N. Y. Advocate.

REV. BENJ. WATSON.

Died—Rev. Benjamin Watson of the Little Rock Annual Conference of the M. E. Church, South, a highly esteemed Christian minister and citizen of Sulphur Springs, Jefferson county, Arkansas, on the 23d of March, 1891.

He was born in Hyde county, North Carolina, on the 10th day of April, 1810. He was the son of Benjamin and Elizabeth Watson. His end was peace, having lived in this world 80 years, 11 months and 13 days. A suitable obituary and sketch of his life will be written soon. Respectfully,
J. R. SHERWOOD, P. C.
Redfield C't, L. R. C.

[Dr. J. H. Riggins's notice of Bro. Watson's death was in type for our last issue before we received the foregoing, which we hoped would be followed by a suitable tribute in time for this issue.—Ed.]

THE COLUMBIAN EXPOSITION.

Important to Pastors,

The Columbian Sunday Association, with the co-operation of the Ministers of Chicago and the American Sabbath Union, prepared for mailing to fifty thousand pastors of various churches in the United States, an envelope containing an address, petitions, etc. The request was made that the petitions be sent to their proper destination by the 20th of March. Soon after the printing of this request, the conflicting statements in the press made it uncertain whether the Commissioners would meet in April. It seemed probable that they would not, and the mailing was delayed until last week when the call was issued for the Commissioners to meet April 1st. During the past week these documents have been sent out, and some pastors may be confused, owing to the date mentioned having passed. There is no probability that the question will be acted upon at this meeting. Will pastors therefore carry out the design of the Association in furnishing the papers sent them, regardless of dates. Do not fail to do so though weeks pass before you can act. There will be no moment too late for action up to the final settlement of the question. Let no man think there is no need. Those nearest the scene of action know the danger menacing the American Sabbath in connection with the holding of the proposed World's Fair.

E. F. CRAIG.

Sec. Col. Sunday Ass'n.

JAMES P. MILLS,
Dist. Sec. Am. Sabbath Union,
Chicago, Ill., April 1.

ARKANSAS METHODIST.

WEDNESDAY, APRIL 8, 1891.

PERSONAL AND OTHER NOTES.

Bro. T. B. Attleberry writes that Bro. Baird is succeeding well on the Bear-den C't.

We have received from Mrs. E. Haghen a postal note (issued at Monticello office) without any letter stating her postoffice or how to apply the money.

On Friday last Bro. W. T. Lytle of Jefferson and D. A. Woodall of this county favored our office with friendly and helpful calls.

Rev. C. H. Culpepper writes April 1 "we are moving off slowly on the Clinton C't, but putting lumber on the ground for two churches."

Before the adjournment of the General Assembly Senators Clement, Crowley and S. H. Davidson and Speaker E. W. Rector were each presented with a gold-headed cane and Col. Sellers with a gold watch and chain, by their admiring friends.

It is now thought President Benj. Harrison will soon visit many southern cities on his proposed tour to the Pacific coast States, and we note that our own City of Roses is included in the number.

Rev. E. L. Beard, P. C. of Camden C't, has been doing excellent service for this paper. With his last remittance, April 3, he said: "As yet I have met no one who has said stop my paper—hope I may not. Fruit prospect good to date."

Bro. J. A. Bell, Co. Clerk of Sebastian county and a leading layman of our Church, gave us fraternal greeting and favorable report of church interests in his section.

On his way to Pine Bluff last Friday p. m., Rev. Dr. W. H. Potter, Missionary Secretary, gave us a cheerful visit. He is in good health and entering hopefully upon his series of appointments in this State.

The State Convention of the Y. M. C. A. begins in Ft. Smith to-morrow (Thursday) night—the opening address to be delivered by Rev. Dr. M. B. Chapman of this city.

President O. H. Tucker writes, that Rev. Horace Jewell of Searcy will preach the Commencement sermon for Quitman College and Rev. Dr. M. B. Chapman of this city will deliver the address before the Literary Societies.

We are sorry to learn through his son James, under date March 31, of the sickness of Rev. W. S. Southworth, P. C. of the Evening Shade C't. We trust he may soon be restored to health.

Up to March 1 last the sale of the doctrinal pamphlets by Rev. John H. Nichols had reached the aggregate of 202,596 copies. For general readers he is one of the best writers on controversial subjects, and we are pleased to say he will write for our paper at least once a month.

Gen. Albert Pike died at his home in Washington City last Thursday night in his 82nd year. He spent many years of his long life in this State and was a notable personage among its prominent men. He gave much attention to Freemasonry and was in its highest order in the entire world.

On Saturday last we learned from Bro. A. Brewster, that the parsonage for our Lakeside Church in Pine Bluff has been completed, paid for and insured for three years, and is now occupied by their happy pastor Rev. C. B. Brinkley and family. Through wise and liberal missionary aid, which will not longer be necessary, that charge has become one of the most desirable in the Conference, and upon this fact we heartily congratulate both pastor and congregation.

Rev. Wade Preston of this city will this week remove his family to Hazen, one of his two appointments.

There was a disastrous fire in Beebe last Monday morning. We sympathize with the losers, reported as follows to the daily papers of this city: C. A. Price, general merchandise, loss \$7,500; insurance \$3,500; McIntosh Bros. & Co., drug and general merchandise, in moving stock loss \$2,590; insurance \$1,500; Beebe Drug Company, loss in moving stock \$150, no insurance; N. B. Lesner, loss in moving stock \$150, no insurance; White County Bank, loss in fixtures \$125; Caradine and Burton, one building occupied by McIntosh Bros. & Co., \$3,000, insurance \$1,000; J. S. Smith on store and bank building \$800, no insurance; Bobbitt & Walker, on building damage \$1,500, no insurance.

If you want bargains in lots send for plans and printed abstracts of Braddock's beautiful boulevard addition advertised in his column.

TRAVELING PREACHERS can secure the exclusive agencies for the sale of a good article, and establish a permanent business for themselves, that will not interfere with their other duties, by address, S. A. KIRK, Gen'l. Agt, Little Rock, Ark., 219 1-1/2 Main, Room 1.

CHILDREN'S DISEASE.

The programme of exercises for the approaching celebration of Children's Day (third Sunday in May) has been prepared and printed, and is now on sale by Messrs. Barbee & Smith, Agents. It contains eight pages of the usual size, and is sold at ten cents per dozen copies, or sixty cents per hundred. We hope this appropriate and beautiful programme will be ordered and used by all our Sunday-schools.

A Large Dose of MAGURE'S CUNDURANGO taken in the morning, one hour before breakfast, prevents indigestion and headache, removes constipation and regulates the liver.

CHEERFUL REPORT FROM PINE BLUFF.

DEAR BRO. BENNETT:—Dr. Potter has come and gone. He is strong and convincing on Foreign Missions. Pine Bluff is adjusting herself to support a single missionary in a foreign field. I have great hope that we will succeed. I will report the results of our efforts at an early day.

A. O. EVANS.

Pine Bluff, April 6.

MARRIED.

McSWAIN—TROTTER.—Seventeen years ago next June, Miss Lula Gray and Mr. John Trotter were united in the holy bonds of matrimony. The officiating minister was Rev. C. D. McSwain, then a young unmarried man, doing his first itinerant work in the Little Rock Conference. He too soon took to himself a wife, a cousin to Miss Lula Gray, and life with both couples was joyous and happy. But to both houses the angel of death came, taking from the former the husband, and from the latter the wife. During the last Annual Conference held here in Monticello, Bro. Chas. D. McSwain and Sister Lula Trotter (nee Gray) met again, and the tender memories of youth were revived. Need I tell the sequel? At 8 o'clock, p. m., April 2, the writer united these two in holy matrimony. This morning they leave for Stuttgart, Ark., to which charge Bro. McSwain was appointed at the last Conference. Our brother takes with him as noble a Christian woman as ever filled the affections and adorned the home of an itinerant Methodist.

BOONE KEETON.

Monticello, April 8.

DEATH OF MRS. A. J. BLAKE-MORE.

Sister Francis E. Blakemore (nee Hufstetler) was married to our now bereaved brother, Rev. A. J. Blakemore, Aug. 25, 1885, and died at the parsonage in Harrisburg, Poinsett Co., Ark., March 22, 1891.

For some time before her death Sister Blakemore seemed to have a presentiment that she would die soon, and occasionally spoke of the matter, giving directions about the children and other matters that lay heavily upon her heart. She sang much and found sweet comfort in the songs of Zion; spoke often of her hopes and faith, and admonished her husband to continue his work as an itinerant, a work in which she felt the profoundest interest and into which she had entered with as much zeal as had her companion.

Sister Blakemore professed saving faith in Christ at Dyersburg, Tenn., in 1879, and in that faith she lived and labored and finally triumphed over the last enemy. Conscious of the margin of the last river, and knowing that her departure was at hand, her confidence in the promise of God was unshaken, her hope gathering strength, and her love in an ever-present Savior constantly increasing, the veil of mortality was rent, the earthly house of this tabernacle was laid aside, while the immortal spirit, fresh from the fields of earthly conflict, passed to the sweet rest of a home beyond.

Sister Blakemore left three little children, one an infant of but a few days which has also followed on after his mother, and a companion who is serving his first year in the Conference (was a supply last year), to mourn their loss. Bro. Blakemore was also very sick when his wife died, but is now better. He bore the trouble with Christian patience. He deserves and will have the prayers of the brethren.

M. M. SMITH.

CAMP-MEETING NOTICE.

The Clarksville District Camp-meeting will be held at Manitou Springs, beginning Thursday night before the 4th Sunday in July. We are expecting a large attendance and large results. We invite THE ARKANSAS METHODIST family especially.

Geo. W. HILL.

Altus, April 8.

[For rest, health and religious enjoyment we hope to have the privilege of spending at least a short vacation in that most delightful encampment at Manitou Springs. Will THE ARKANSAS METHODIST tent will be ready to be large enough for our (B. & T.) families (about fifteen members) and a few friends? We sincerely hope to be there and to witness "large results" from the blessed outpouring of the Holy Spirit upon all the people.—Ed.]

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the great skin cure, instantly allays the most intense itching, burning, and inflammation, permits rest and sleep, speedily heals the skin, and restores the hair. CUTICURA SOAP, an exquisite skin beautifier, is indispensable in cleansing diseased surfaces. CUTICURA RESOLVENT, the new Blood and Skin Purifier and greatest of Humor Remedies, cleanses the blood of all impurities and poisonous elements, and thus removes the cause. Hence the Cuticura Remedies cure every disease and humor of the skin, scalp, and blood, with loss of hair, from pimples to scrofula.

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(3)

HAPPY MORRILLTON.

(Continued from 1st page.)

about this matter? Have they expressed a desire to have this sort of law passed? He is willing to prohibit the sale of liquor in the cities of Little Rock, Hot Springs, Helena and everywhere else in the State without consulting the people; but because this bill affects the whisky town of Plummerville and there are a few men that have not been consulted, he opposes the bill. I fail, Mr. President, to see the consistency of the Senator's argument; but he is just about as consistent in that as in his position with regard to the petitions. "And I want to say just here that he is about as consistent as any one I ever heard make a speech in favor of whisky."

A few days ago, Mr. President, when a local matter was before the Senate from Prairie county, the Senator objected to the petition, because the petitioners were largely negroes; said he would always be found on the side of the white people who paid the taxes. To-day the remonstrance to this bill represents negroes, and the Senator says the negro is a voter and has as much right to be heard as anybody, proving that with him all depends upon whose ox is being gored.

Now, Mr. President, this Senate has made a good record upon the temperance question by passing a number of similar bills, and I am sure it will pass this one and protect the good people of Morrillton, who are trying to build up a first-class educational institution of learning in their town, from the evils that are retarding their progress.

Monticello Dist. 2nd Round. E. N. Evans, P. E. Arkansas City, March 25, 29; Lay C't at Prairie Hall, April 4, 9; Warren, 11, 12; Holly Grove at Holly Grove, 18; Mt. Pleasant at Mt. Pleasant, 25, 26; Hamburg sta, May 2, 3; Selma ct, at Mt. Home, 9, 10; Ft. Hill ct, at Berea, 16, 17; Palestine ct, at Cornell, 23, 24; Hamburg ct, at 30, 31; Lake Village, June 6, 7; Oak ct, at Watsons, 13, 14; Monticello, 30, 31; Bartholomew ct, 27, 28.

Sunday-school Conference will meet at Hamburg, May 27, 28. All the preachers and Suprs. of S.S. and one delegate from each school will be members. Program later.

E. N. Evans, P. E.

Dardanelle Dist. S. S. Key, P. E. 3rd round. Russellville, May 2, 3; Appleton ct at Mt. Zion, 9, 10; Atkins ct at New Hope, 16, 17; Dover ct at Dover, 23, 24; Dardanelle ct at Chickah, h. 30, 31; Danville ct at Belleville, June 6, 7; Dardanelle sta, 13, 14; Prairie View ct at Dublin, 20, 21; Rover ct, July 25, 26; Gravel Hill ct, Aug. 1, 2; Walnut Tree ct, 8, 9.

The District Conf. will embrace the first Sunday in July. Rev. N. Futrell will preach the opening sermon Wednesday night, July 1. I hope the preachers and laymen will come prepared to report every item of interest in their respective works, spiritually, financially and numerically, including your Sabbath-schools. Be prepared to tell the Conference what you have done, and the prospects before you. I will secure the services of a Bishop if possible. Mr. Editor, of course we will expect you. All visitors from up or down the railroad will get off at Spadra; there is a back line from there to Fetal is View, the seat of the Conference; distance seven miles.

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(\$1.50) songs. Choice Sacred Solos, (\$1

34 songs.

Piano Collections. Popular Piano Col-

lection (\$1.25) pieces. Popular Dance Col-

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Mailed postpaid on receipt of above

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OLIVER DITSON COMPANY, BOSTON

C. H. DITSON & Co., 887 Broadway N. Y.

407. N. C. Y. L. 407.

NASHVILLE COLLEGE FOR YOUNG LADIES,

NASHVILLE, TENN.

The third grand new building of this prosperous college is now going up. It occupies the finest

central site in the city; presents a magnificent front on the main thoroughfare; rises in

imposing proportions; is supplied with first-class elevator; has a grand central rotunda running

through the whole building; embraces all modern conveniences; has room for 125 pupils, without

crowding. Full Faculty in all departments, fully equipped Gymnasium, Kindergarten. The college

will now have 300 rooms for its use, including chapel, gymnasium, calisthenic hall, society hall,

reading room and library, dining hall, music and practice rooms, dormitories, and Art department.

Patronage for current year now reaches 402 pupils. Next year opens Sept. 2, 1891. Send for cata-

logue.

Rev. Geo. W. F. Price, D. D.,

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J. S. BRADDOCK'S

REAL ESTATE COLUMN.

No. 95.

Investments, in and around Little Rock have no equal. You can make no mistake. Your money can be doubled every year. Investments for non-residents carefully attended to. Correspondence solicited. Send for maps and circulars, also plans and printed of Braddock's boulevard addition.

No. 96.

Granite Quarries.—The beautiful blue inexhaustible granite quarry two miles south of Little Rock, suitable for paving and building purposes; also the unequalled white inexhaustible quarry, 1.1-2 miles south, now being worked, directly on the Arch street pike, a fine stone for building purposes, can now be purchased at one-tenth their real value. Any one with capital to operate these quarries can make an independent fortune. Write for samples of this beautiful building and paving stone. Price \$30,000 on terms to suit.

No. 92.

House and lot on Denison street, one block from dummy line. High, dry lot, with fruit trees; house contains 3 rooms. Price \$700, on payments of \$100 cash and \$10 per month. I'll stop paying rent!

No. 93.

1120 acres of timber land, 12 miles northeast of Little Rock, 3-1-2 north of Kerr station on Little Rock and Memphis railroad, 2-1-2 miles south-east of Jacksonville on Iron Mountain railroad, and one mile south of old military road from Little Rock to Memphis. 20 acres under cultivation, with cabin on it. 60 acres deadened, remaining 1040 acres never been culled. Hickory, oak, ash, hackberry, etc. Will make good cotton and corn farm when cleared. Price \$4.50 per acre, on payments one fourth cash, balance one, two and three years. A bargain.

No. 94.

Lot on Pulaski street, between Eighteenth and Nineteenth; old house; excellent spring. Electric cars will go down this street before May 1st. Price \$600—\$100 cash, and \$10 per month. I will stop this rent foolishness, as I can buy for what rent would be!!

No. 89.

SPECIAL OFFER! Parties desiring to build houses in Braddock's beautiful boulevard addition can make a cash payment of \$2

ARKANSAS METHODIST.

WEDNESDAY, APRIL 8, 1891.

CHRISTIAN LIFE.

AFTER-EASTER REFLECTIONS.

BRO. BENNETT:—The year '91 so far has been one of unusual sickness in our little city of the hills. La grippe, measles and whooping-cough have held high carnival, and, as is always the case, the poor and ill-nourished suffered most, but our able Supt. of the Poor called for aid, and it came promptly. The young people of the Christian Endeavor showed their faith by their works, and all regardless of faith or creed, united to aid until the sick were well cared for, the hungry fed and the dead buried. In all this Bro. Deener has been active and untiring, keeping up every detail of church work at the same time; in the charitable work he is so closely followed by the Rev. Wm. Jones of the Episcopal Church, that one seems the other's shadow.

In our congregation those only have been called who were ready to go. Rev. Wm. Baird of the C. P. Church, who worshiped with us, a most holy man, and our three mothers in Israel, Madames Maxfield, Joblin and McGuffin; of these well do we know "their works do follow them." Of the dear old ladies who formed our "Amen" corner in Bro. Boswell's time, only three remain, Mrs. Case, Neeley and Byers, the last on a couch of suffering, teaching lessons of patience and confiding trust. They will long be remembered as the ones who circulated the petitions, which gave us prohibition under the three-mile law, Jan., 1882.

On last Sunday are the first beams of the new day began to gild the earth, the ringing of the bell called our young people to the Christian Endeavor sunrise prayer-meeting, where more fully than ever before, they realized that early morning visit of the women to the tomb as they listened to their leader's voice, and the prayers from young lips proved the Christ risen in their hearts. At 9 a. m. the streets were filled with children hurrying to Sunday-school; it being Review, Temperance Day and Easter all in one, made a busy time; that indefatigable W. C. T. U. worker, Mrs. W. E. Bevens, had supplied the school with Lucia Kimball's Temperance lesson for the day, with which the teachers supplemented the regular lesson, then followed an able address from the pastor suited to every age. I doubt if a school in Arkansas received better instruction, and until the Church arises to her duty in this temperance instruction to the children we will never have "Total abstinence for the individual and prohibition for the State." But the crowning feature of the day was the church service. The Young Ladies' Society decorated pulpit and platform with bouquets and pots of lovely Lenten lilies; the beautiful Easter anthems were sung, when the letter from the Board of Managers of the Scarritt B. and T. School was read, after which came the sermon from Matt. 28:6 and Romans 14:11. A running, vivid, glowing life of Christ followed, terminating with his glorious resurrection and the benefits earth receives therefrom, ending with a brilliant peroration, descriptive of the great day, when the nations shall come before the King, Chorus singing: "Jesus, lover of my soul, let me to thy bosom fly;" Japan rising from the sea with: "I love thy kingdom Lord," borne far out on the waves; Brazil, one mighty host cries aloud: "Jesus, I my cross have taken, All to leave and follow thee;" while dusky Mexico chants: "Nearer my God, to thee, Nearer to thee, Even though it be a cross, that thalsheth me;" the Indian Territory pushes forward, with "Amazing grace! how sweet the sound, That saved a wretch like me;" a childish voice, it is little Corea, with "From all the dark places, Of earth's heathen races, O, see the thick shadows fly!" India: "O for a thousand tongues, To sing my Great Redeemer's praise," while America, Christian America, comes in last, with the glad "All hail the power of Jesus' name, Let angels prostrate fall, Bring forth the royal diadem And crown him, Lord of all." The silence was intense as he sat down, and as the choir struck up "Halleluiah, it is done," Miss Grace Maxfield came up, and united with the Church, repeating the vows in clear, solemn tones. The collection came last, and we were dismissed. A telegram was handed Bro. Deener, announcing the death of his wife's father, and it would take twenty-four hours for them to reach the sorrowing wife and mother. They are gone, with the loving sympathy of every heart in that congregation, while from many hearth stones ascends the prayer, "God bless Bro. Deener."

Mrs. MARY A. NEILL.
Batesville, April 1.

USE YOUR BIBLE.

I think there are some people who imagine that there is a sacred quality in a family Bible lying on the center-table, and who have the same sort of regard for the book that lies there that some other people have for the value of a horse-shoe nailed over the door, and the one is as

good as the other. The Bible that is unopened is at best of value only as a respectful profession that you are not exactly an infidel. The Bible that is to lay hold on you is a Bible that you may lay hold upon.—Lyman Abbott.

A CONTRAST.

In his lecture at the Broadway Theatre Sunday evening, March 22, 1891, Colonel R. G. Ingersoll said, referring to the late Lawrence Barrett, the widely known actor: "In the drama of human life all are actors, and no one knows his part. In this great play the scenes are shifted by unseen forces, and the commencement, plot, and end are still unknown—are still unguessed. One by one the players leave the stage and others take their places. There is no pause. The play goes on. No prompter's voice is heard, and no one has the slightest cue as to what the next scene is to be."

"Will the drama have an end? Will the curtain fall at last? Will it rise again upon some other stage? Reason says perhaps, and Hope still whispers Yea. Sadly I bid my friend farewell."

Alas! that Mr. Ingersoll could speak only in words of grief and uncertainty at the very hour when the songs of Easter-tide were the hallowed chimes of every land. O! could this leader of rationalism have known what Christ meant when He said: "I am the resurrection and the life: he that believeth in Me * * * shall never die," then he would never have thus spoken. O! could he come to the sweet experience which enables one to say: "I know whom I have believed," never would he have faltered as he did, while looking upward beyond the stars. O! the folly of clinging to a forlorn hope, while infinite love calls us to conscious realization of an inward peace.

Mark well the contrast. On that same evening we were permitted to enjoy the blessed teachings of an evangelical pulpit. No doubt was expressed by God's ambassador in respect to the possibilities of religious experience here or the fulfillment of heaven's beatific vision hereafter. That beaming countenance spoke only of Christian peace and hope. Every word, every intonation of the voice from that pulpit, assured us that the Christian's life will end in triumph, and that the "curtain" will rise upon a "stage" of blissful, conscious existence.

Contrast. Yes, indeed. The cold, hesitating utterances from the platform of that theatre proved a ministry of death to all who listened; while the warm assuring words of the sanctuary were instinct with life. The speaker in the theatre was a messenger of gloom; the preacher of righteousness, an evangel of light.

There is a dignity, a permanence, as well as a peculiar charm in public worship, when spiritually enjoyed, that no other service can possibly afford. O, what is the testimony of devout hearts in all ages? It is that in "assembling ourselves together" on his holy day God is pleased in a special manner to open his truth and seal it upon our hearts for edification.

Notwithstanding the numerous attractions of our time, so unfriendly to sanctuary service, what multitudes of hungry hearts are being satisfied with the "fatness of his house!" Never, we are confident, has the privilege of sitting where "strength and beauty are in his sanctuary" been more widely appreciated than at the present. Never have greater numbers in the aggregate sought his courts, or have exclaimed with joyful hearts: "A day in thy courts is better than a thousand. I had rather be a door-keeper in the house of my God than to dwell in the tents of wickedness." Unnumbered souls in Christian and heathen lands not only find delight in God's earthly temple; they anticipate with rapture the speedy entrance upon the heavenly. In the marvelous description given by the revelator of that abode, the temple vanishes away, and God becomes evermore all and in all: "I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it."—N. Y. Advocate.

HE ALWAYS HELPS.

A man worth \$100,000 was complaining of hard times; an employee, who was depending upon his daily earnings, tried to console him by saying: "It might be worse," and then related an experience: His wife was sick and expected to die; he had to quit business and stay with her. A son was earning a dollar and a quarter a week. The coal gave out; he could not buy on credit, so he bought ten cents' worth, all he had, and carried it home in a basket. This kept fire all night. Next morning he went to the backyard to find something with which to make a fire, but found nothing. Bursting into tears, he said: "Lord, you see how it is." Just then he was called to the front gate. A man said: Here is a load of coal for you. "No," said he; "I have not ordered any." "Yes," said the driver, "it is your name and number."

Weeks, perhaps months, afterward he learned that, in utter ignorance of the straight he was in, the widow of Bishop Morris had sent the coal just at the right time. The ravens fed Elijah when he was in need. It is no matter whether they were men or birds, they came at

the right time, and were sent by the Lord. Who was richer, the employer or employee—the one who had nothing but his limited wealth, the other inexhaustible resources? It matters not what the man of the world may have, it is limited and liable to exhaustion. On the other hand, it matters not how little of this world's goods the faithful servant of God may have, he has a check upon the exhaustless stores of creation and providence. "All are yours." "Thus saith the Lord, the cruse of oil shall not fail, and the barrel of meal shall not waste." See! he has said it. "Forever, O Lord, thy word is settled in heaven."—Christian Woman.

A BRAIN AND NERVE FOOD,
Horsford's Acid Phosphate.

Dr. O. WORTHY, Lancaster, N. H., says: "I have used it in repairing brain and nerve food as a result of over-work attended with exhaustion and loss of strength, with impaired digestion, with good results."

OUR YOUNG FOLKS.

MRS. SUSANNA WESLEY.

A Paper Read Before the Epworth League in Clarendon.

BY MRS. PARKER C. EWAN.

The Wesleys were a noted and numerous family of England; but we are most interested in that branch of it which dwelt in Epworth—the Epworth Wesleys, the founders of Methodism.

Susanna Wesley, the wife of Samuel Wesley of Epworth, was a daughter of the learned and pious Dr. Annesley and the mother of John and Charles Wesley who were eminent examples of piety, earnestness and devotion to the cause they espoused—the new religion of Methodism. Susanna, called the "Mother of the Wesleys" was born January 20, 1689. She was a woman of great mental and moral power and a stately, commanding beauty. In her girlhood, she abandoned the Puritan Church of her father for the Church of England; but as a wife and mother does she shine with brightest lustre. She was the mother of nineteen children. Their means were slender and for forty years they were seldom free from debt, but her energy, tact and wisdom were better far ten thousands of gold and silver. Her education was thorough, including a knowledge of Greek, Latin and French. She is said to have excelled in all the graces and accomplishments which a finished education could bestow. She gave evidence of her conversion in her everyday life and conversation. When her husband was absent from home she kept up the family worship. She went through many trials and difficulties from which a weaker soul would have shrunk dismayed, but which she endured almost without a murmur. She directed the education of all their children, preparing the boys for school at Oxford, and the girls for teachers. She was very successful in this department of the home duty. She was an earnest Christian worker and a model for all women.

I will not attempt to tell of half her great trials and noble deeds, but I must relate one incident of her self-denial. Her son John was asked to go on a mission to the Indians of North America. He firmly declined; on being asked for his objection he said of his mother, who was a lonely widow then, "I am the staff of her age, her chief support and comfort." He was asked what he would do if his mother would agree to such a thing. Thinking that his mother could never make such a sacrifice, he at once replied that if she would cheerfully acquiesce in the proposal he would look upon it as a call from God. On being consulted she made this memorable remark: "Had I twenty sons I should rejoice if they were all so employed, though I should never see them more."

She lived to see the commencement of Methodism and died July 23, 1742, seventy-three years of age, but her influence still lives and will live to the end of time wherever Methodism is known.

Dr. Adam Clark, in summing up her character says: "I have been acquainted with many pious females; I have read of many others; but such a woman, take her for all in all, I have not heard of; I have not read of; nor with her equal have I been acquainted."

To adopt Solomon's words, I can say: "Many daughters have done virtuously," but Susanna Wesley has excelled them all.—Clarendon Sun.

CONSUMPTION CURED.

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

Estey
Is the name which we ask you to remember when about to purchase an Organ.

UNCLE SAM'S ECONOMY.

In some ways "Uncle Sam" is more prudent than any of his children.

Many of our readers have doubtless visited the mint in which coin is made. But none of them, probably, have seen the careful methods by which every atom of the precious metals is saved. Fine particles of gold and silver escape during the melting, rolling, stamping and handling of the coins, and float, invisible, in the air. The processes by which these atoms are regained are curious and interesting.

Every evening the walls and floors of the melting and rolling-rooms are carefully swept, and the dust is placed in a crucible over a slow furnace. The worthless particles are destroyed, and a lump of solid bullion remains in the crucible.

At certain intervals of time the metal sheathing of the walls and floors of the melting and rolling-rooms, is removed and put into the furnace, by which means a considerable amount of gold and silver is saved.

The coal ashes, broken crucibles, worn-out clothes, aprons and gloves used by the workmen are ground to powder, sifted and burned. After this has been done twice, it is found that a portion of gold still remains in the mass. It is packed in barrels, a tube is run down into each, and the portion thus obtained smelted. A certificate of the amount of bullion found is attached to each barrel. They are then sold to smelters outside of the mint.

The value of the atoms of gold and silver thus escaping and recaptured in the "sweeps" is estimated in the Philadelphia Mint to amount to one hundred thousand dollars each year.

Yet the gold dust is impalpable; the keenest eye could not detect its glitter.—Selected.

TEN QUESTIONS.

The family at a Pennsylvania farmhouse were kept from church and Sabbath-school one stormy Sabbath, and the boys and girls were anticipating a long, tiresome day, when Uncle Ned came to the rescue with the list of questions given below. Bibles were brought out, and the search for answers kept them all busy and interested a large part of the day. Perhaps some of our young people would like to look for them, too:

1. Where does the Bible speak of boys and girls playing in the streets?
2. Who cut a book into pieces with a penknife and threw the leaves into the fire?
3. What young man went to sleep and fell out of a window while at a preaching service?
4. What news did the first carrier-pigeon bring?
5. While cutting wood near a river a man lost his ax-head in the water. How did he recover it?
6. What man escaped from a walled city, while his enemies were watching for him at the gates, by being let down from the wall in a basket?
7. On what occasion was a large army put to flight by three hundred men using only lamps, pitchers and trumpets?
8. Who hid some ear-rings under an oak?
9. Who hid some spies among some stalks of flax upon the roof of her house?
10. What little girl was the means of curing a man of leprosy, and turning him from idolatry to the worship of the true God?—Ex.

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 Druggists, etc.

DROPSY
TREATED BY THE
BUCKEY BELL FOUNDRY
Belle for Stomach, Chills, Sore Throat, Croup, Whooping Cough, and all 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. NORRIS, 820 Powers Block, Rochester, N. Y.

MILLER & STEPHENSON
CHINA AND GLASS CO.

ST. LOUIS.

Special Bargains at Extra Low Prices.

Order these goods without fear; we guarantee everything to be as represented.

Elegant English Chamber Sets, in underglaze decorations of sprays of flowers, only \$2.75. Same set, with large jar, \$4.50.

Our magnificent Verona Chamber Set of Avalon China, beautifully decorated with glaze roses, in natural colors and gold trimmings, only \$3.

Same set as above, with large sloop jar, only \$7.45.

Elegant new Tachina Chamber Sets, with large jar beautifully hand-painted with natural tinted flowers and leaves, and trimmed with coin gold bands, complete with large sloop jar, only \$7.75.

Very rich Castilian Chamber Set, with square-shape basin and large sloop jar, beautifully embossed and tinted and covered all over with quaint old Moresque decorations, only \$14.50.

Lovely English Decorated Tea Sets of 56 pieces, in brown and blue, only \$3.35.

Exquisite new French Tea Sets, 56 pieces, square shape, with low egg-shell tea, hand-painted, with beautiful pansies and gold trimmings, go now for \$7.75 set; worth regular, \$15 set.

Our new Elite fine French China Tea Set of 56 pieces, beautifully hand-painted with morning glories and honeysuckle in delicate tints and trimmed with gold; this week you may have them for \$10 set.

Very pretty Alexis Combination Dinner Set of English make, 112 pieces, decorated with pretty field daisies and grasses in seal brown, only \$8.60; worth \$15.

Lovely Combination Persian Dinner Set, hand-painted with lovely wild roses and trailing vines in natural tints and colors coin gold bands and trimmings. Our 100-piece set of above only \$12.75; worth \$20. Our 140-piece set of above only \$14.80; worth \$30.

Grand Orleans Combination Dinner Set, beautifully hand-painted with lovely harebells and snap dragons in neutral French tints, coin gold trimmings, decorated on the celebrated B. & M. China, with festoon edges, 140 pieces, only \$24.75; worth \$37.50.

Elegant imported Richelieu Combination Dinner Set, genuine Carlsbad thin translucent China, egg-shell cups, hand-painted with beautiful bunches of wild flowers and sprigs of soft and natural colors, square shapes, coin gold band and trimmings. For 100-piece combination set, only \$24.35; worth \$38. Large 140 pieces of the above, only \$30; worth \$50.

Very fine Balmoral imported genuine Imperial Carlsbad thin translucent China Combination Set, very beautiful. French shapes and hand-painted decorations of dainty sprays of autumn flowers and grasses, in rich, soft colors and coin bands, 100-piece set, only \$30; worth \$48. Large 140-piece set of the above, only \$42.45; worth \$60.

Our beautiful Haviland & Co. French China Set, "Marselles." This is Haviland's newest pattern and is by far the handsomest shape ever designed by this world-renowned firm. Every piece is made to match, with exquisite autumn roses and vines in delicate natural colors. Our grand 140 pieces, only \$73.50; worth \$150.

Our elegant plain white Mercer China 140-piece Combination Set, new Reverse shape, only \$18; worth \$25.

Our elegant plain white Carlsbad China Combination Set, 140 pieces, quarter Carlsbad shape, egg shell tea and coffee, only \$26.50; worth \$40.

Our beautiful plain white Haviland's French China Combination Set, 140 pieces, square "Diane" shape, every piece modelled to match, fancy shape plates, teas and after-dinner coffees, only \$50; worth \$70.

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

ARKANSAS METHODIST.

WEDNESDAY, APRIL 8, 1891.

OBITUARIES.

CRAIG.—Earnest Craig, infant son of L. E. and M. E. Craig, was born July 8, 1890, and died March 19, 1891. Our little baby had been sick just four weeks; he suffered very much before he died, but now Earnest is in heaven. Look up, papa and mama, your baby is watching and waiting for you. It was hard to give him up, but God knows best. He giveth and he taketh away. We grieve not as those that have no hope, for we know our baby is at rest—yes, he is waiting and watching for us to come in the sweet by and by. We must live so as to meet our dear ones gone before.

HIS AUNT.

WOODRUFF.—Clyde Q. Woodruff, son of J. N. and M. A. Woodruff, was born Sept. 20, 1888, and died March 4, 1891. Clyde was a sweet, bright child. He had a strong mind and remarkable memory. He was religiously inclined; on going to the table he would fold his little hands and bow his head as in thankfulness to God, for the blessings before him. Bro. Woodruff's home is poorer and darker, but heaven is sweeter and nearer to him. A great meeting and reunion awaits Bro. and Sister Woodruff and their children on the sweet banks of deliverance. Meet your children in heaven. P. B. SUMMERS.

CROWSON.—John Wesley Crowson was born Oct. 24, 1843, in Saline Co., Ark.; was married to Miss Ada Casey June 19, 1876, and died in Little Rock Feb. 7, 1891. He joined the M. E. Church, South, Oct., 1885. Bro. Crowson was one of nature's noblemen, a true gentleman, kind and generous to all. To know him was to love him. His life was pure and spotless; in business he was scrupulously honest. In religion he was not demonstrative, but no man had more reverence for religion than he. He believed in the Bible and in the Christ of revelation, and trusted him as his God. When sick and death was feeling for his heart-strings, he leaned upon God and felt all was well and declared, I am not afraid to die. To his sorrow-stricken wife and children the blow was crushing, but the same God who sustained the husband and father can and will sustain the loved ones he left behind. Bless God for the religion which lifts the curtain and points to the home beyond, where the scattered members of the family will be gathered in their Father's house.

C. C. GODDEN.

FULLIN.—Lillie Levater Fullin was born Dec. 3, 1878, in Landerdale Co., Tenn., and died in Craighead Co., Ark., Feb. 16, 1891—age, 12 years, 2 months and 13 days. Lillie was a good little girl. She would do anything that she could to help her parents. She was unusually kind to her brother and sisters and to all she came in contact with. She was dearly loved by all who knew her. Her schoolmates all went to the funeral and expressed deep sorrow to give her up. She was always in her place in Sunday-school. While she had not made any public profession of religion, she was a good practical Christian. I often went to her father's house, and she would often meet me and call me brother as familiarly as her father or mother would. She was studious at school and never had to be reprimanded. I often visited the school on Friday afternoon and Lillie always attracted my attention by her modest and easy manner of reciting. Lillie has surely gone to heaven; so weep not, friends and parents, as those who have no hope. After while the Lord will call you home to live with sweet Lillie forever.

LEWIS KELLEY, P. C.

KELLER.—Mrs. Louisa F. Keller was born 1829 in Va. During her childhood she went to Shelby Co., Tenn., where she lived till she grew to womanhood. In 1848 she was married to A. E. Keller, and in 1855 moved to Craighead Co., Ark., where she remained till Nov., 1889, after which time she came to White Co. and lived with her children near Armstrong Springs till her death, which was Aug. 3, 1890. Sister Keller professed religion in '59 and lived a devoted Christian amid the toils and anxieties of life's pilgrimage till her heavenly Father, in his love and mercy, called her from a home of toils and cares to dwell with him in that God-built city among the supernal regions of the blest. The subject of this piece was afflicted very much for three years, but she bore her sufferings with Christian fortitude, often expressing a willingness to depart. During her last hours she said that she had nothing to fear and her hopes for heaven were bright. The writer conducted her burial service, and she was laid away in Smyrna grave-yard, near Armstrong Springs. May God help the bereaved children to live right and meet their dear mother in that home of long, sweet rest.

Tenderly,

I. B. MANLY.

HANKS.—Martin Elbert Hanks was born Feb. 1, 1878, in Prentiss Co., Miss., and died of measles in Green Co., Ark., March 7, 1891, being 13 years, 1 month and 7 days old. Ten years of this tender life were spent in orphanage, his father having died Feb. 1, 1881, but the evidence he left showed he had been brought up at the feet of Jesus. When death first appeared his way was not clear, but as any older Christian would, he commenced praying, and asked his sister, two years older, to pray for him. Soon his way was clear and he asked her to meet him in heaven; then calling his mama, told her he was going to die and wanted her to meet him in heaven. He then called his step-father, Mr. D. H. Spillman, and said affectionately, "Papa, you have been good to me—meet me in that sweet land of rest," sent a message to a family of cousins

A Noted Divine Says:

"I have been using Tutt's Pills for Dyspepsia, Weak Stomach and Constipation, with which I have long been afflicted."

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Never had anything to do me so much good. I recommend them to all as the best medicine in existence."

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by their mother to seek the Lord and meet him in heaven, and closed communication with weeping friends by telling them that he was going to live with papa in heaven. Just before the last he said he saw little Moses, his four-year-old brother, who had gone before only eight days. Relatives of this precious sainted child, let us wait and watch in the faith, till we are called to meet him in his glorious home above.

HIS GRANDPA HANKS.
Texas Christian Advocate please copy.

DEAN.—Amanda Dean was born in South-western Ky.; moved to Ark. when young and with her folks settled in Pike Co. She was the youngest daughter of the Rev. T. M. Covington, a faithful local preacher, who has preceded her to the better land. She was married to J. C. Dean March 2, 1870, with whom she lived happily until her death, which occurred Feb. 18, 1891. Though death came when not much expected, it found her ready. She joined the M. E. Church, South, in early life and was a consistent member until death. If the writer is not mistaken she professed second blessing or perfect love. She was a good and true mother, and to show the influence she exerted, her children, unless it is a small one, are members of the Church and give promise of being useful. She leaves five children, a sorrowing husband and many relatives and friends to mourn their loss. We laid her to rest in the cemetery at Prescott to await the sound of Gabriel's trumpet, when God shall bring her to life with a body like Christ's.

H. B. SCRUGGS.

NORCOTT.—Mrs. Frances Elisabeth Norcott, daughter of Hugh M. and Eliza J. Carithers, was born April 28, 1860, and died Feb. 22, 1891. Never was a purer, gentler spirit called from "this land of parting, losing and leaving" to the "Summer land of bliss." She was baptized into the M. E. Church, South, in infancy and upon reaching the age of accountability took upon herself the vows of membership. She was an humble, consistent Christian, and the fragrance of her beautiful life will live in the hearts of her friends. Human wisdom can see no reason why affliction should be necessary to one so meek and loving; but while in the first bloom of womanhood came the sentence from the All-Wise, "I love thee, I love thee, pass under the rod." The Elder Shepherd asked for her loved ones, and she laid them in his arms "with bitter tears."

She was married to Dr. W. F. Norcott Oct. 22, 1883, and the remainder of her life seemed as serene and happy as it was possible for one to be. who was overshadowed by memories of past sorrows. She suffered for some months before her death with that dread disease, consumption. Ah! who should not rejoice that at last she has entered the golden portals of that home where sickness and sorrow never come. Her husband and mother have the sympathy of all who know them, but let them not grieve for her who has entered into rest, but look joyfully forward to the reunion above.

A FRIEND.

CONGER.—Resolutions on the death of Jewell Conger, who departed this life March 13, 1891.

WHEREAS, The all-wise and beneficent Father has, in His divine goodness, seen fit to remove from our midst our late worthy and highly esteemed brother, Jewell Conger, and

WHEREAS, The intimate relation held by the deceased to the members of this Sunday-school, render it but just that we should place upon record our appreciation of his virtues, therefore,

Resolved, That we sincerely deplore the loss of our Bro. Jewell Conger, with deep regrets, softened only by the confident hope that his immortal spirit is with those who having fought the good fight of faith here, are enjoying perfect happiness in a better world; and that we recognize in his death, not only the mysterious hand of Providence, but the loss of a worthy and prompt member of this Sunday-school, and a kind, obedient and dutiful son; therefore

Resolved, That we tender his afflicted and grief-stricken relatives our sincere condolence and heartfelt sympathies in their sore bereavements, and

Resolved, That a copy of these resolutions be spread upon our Sunday-school record, a copy furnished THE ARKANSAS METHODIST for publication and a copy furnished the relatives of the deceased.

C. W. ROSENBERGER, Secy.
J. M. McCASKILL,
J. D. STONE,
Committee.

Methodist Sunday-school, Rison, Ark.

MOATS.—Sister Moats, widow of Dr. Moats, was born in Carol Parish, La., Aug. 29, 1818; was married July 23, 1835; was soundly converted in the year 1836, and joined the Methodist Church. From that time until her translation, she was a constant Christian, the mother of twelve children, six sons and six daughters, nine of whom she saw grow to man's and woman's estate, and are useful citizens—most of them if not all are members of the M. E. Church, South. Dr. Moats and his family moved to Arkansas in the year 1856. The Doctor soon died and the care of the family rested largely upon Sister Moats, and nobly did she administer the trust committed

to her hands. Her home was the home of the itinerant preacher. Many times when the writer of this notice, was on the circuit where she lived he found welcome, rest, and royal entertainment. She was a pure sweet Christian woman and her children will raise up and call her blessed. Some time before her death she went to stay with her daughter, Mrs. K. L. Franklin in Searcy; while there she was taken sick and for four long weeks she struggled with disease. Notwithstanding the careful nursing of her two daughters, Mrs. Buzby and Mrs. Franklin she slowly went down into the dark river, and was not, for the Lord took her unto himself. Her memory is as precious ointment poured forth. She died on the 3rd of November, 1890. C. C. GODDEN.

MALETT.—Mrs. S. E. Mallett was born in Kentucky Dec. 20, 1838. In an early day moved with her father, Louis Cargile to Conway Co., Ark., where she married the Rev. John Mallett Dec. 2, 1855; professed religion at the age of 19 and joined the M. E. Church, South, in which she lived a consistent life until the day of her death, Feb. 27, 1891. She leaves a husband, nine children, other relatives and a host of friends to mourn their loss; but their loss is her eternal gain. Aunt Lizzie, as she was known, left a bright evidence of her acceptance with God. When asked if all was well, she said she was aboard the old "Ship of Zion." May we all live so as to make a final reunion in the city of God.

R. N. DAVIS, L. D.
Martinsville, Ark.

ALLEY.—Rev. J. P. Alley was born in Little Rock, Ark., Jan. 15, 1840. He was left an orphan at the age of two years and was raised by his aunt Mrs. Mary Pipkin of Saline Co. He made a profession of religion in 1857 at Piney Grove church in the same Co. He was married to his first wife Miss Malana Snow Sept. 22, 1859; she was the mother of eight children and died peacefully May 27, 1880. He was married the second time to Mrs. M. C. Lane of Louisa Co., Jan. 15, 1884, and lived happy together for more than seven years. He died Jan. 27, 1891 at his home near McNealon church. He suffered much during his last illness, but leaned on the strong arm of the Lord. When he was told by his loving wife he could not recover he was asked if all was well, he answered "O yes—yes—yes, all is well." He lived right and died well and in the holy triumph. He was licensed to preach soon after the war and was a faithful minister of the gospel in the local ranks, we labored much together and were intimate neighbors and preachers. I have lost a good friend and the wife a devoted husband and the children a loving and father. May God bless the afflicted family.

La Belle, Ark. PATRICK SCOTT.

McDOUGAL.—Bro. W. A. McDougal was born Dec. 24, 1846; died Feb. 11, 1891 was born of the Spirit Aug. 24, 1890.

While the writer preaching on the subject of giving up all for Christ, and making an appeal to sinners on the importance of doing so at the present, this brother rose up in the congregation, came to the writer and laying his arms around the speaker's neck he exclaimed "I'll give up all for Jesus," and I am glad to say, that he joined the Church that night and lived a consistent member until he was transferred from the Church militant to the Church triumphant. The writer was also with him in a class meeting a few weeks before his death, in which he had the privilege of hearing him tell the brethren how hard he was striving to live a righteous life, that he might be able to meet his loved ones on the other shore, and the brethren to pray that he might continue faithful unto the end.

The race was short, the journey is ended! Which he began here below; And he has gone to that beautiful land. To live forever more.

May God bless his bereaved sister who is left behind, and may we all strive to meet him in the great beyond.

W. W. H., P. C.
Wheatley, Ark.

Some merchants get the best they can; some get the meanest they can.

Your dealer in lamp-chimneys—what does he get for you?

There are common glass and tough glass, tough against heat. There are foggy and clear. There are rough and fine. There are carefully made and hap-hazard.

You can't be an expert in chimneys; but this you can do. Insist on Macbeth's "pearl top" or "pearl glass" which ever shape you require. They are right in all those ways; and they do not break from heat, not one in a hundred.

Be willing to pay a nickel more for them.

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WEDNESDAY, APRIL 8, 1891



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March 4-1m.

Monasticism was a confession on the part of Christianity of being beaten by the world.

"Every Spring,"

Says one of the best housewives in New England. "We feel the necessity of taking a good medicine to purify the blood, and we all take Hood's Sarsaparilla. It keeps the children free from humors, my husband says it gives him a good appetite, and for myself I am sure I could not do all my work if it was not for this splendid medicine. It makes me feel strong and cheerful, and I am never troubled with headache or that tired feeling, as I used to be."

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Constipation is a disease-maker to all human beings. The rich and poor, the old and young, male and female are its regular victims. At the bedside the physician's first question is, "how are your bowels?" This condition has many causes, and leads to many diseases, as follows: Indigestion, acid stomach, heartburn, fever, biliousness, sick headache, torpidity of the liver, colic, inflammatory diseases, nervousness, loss of appetite, etc., etc. These conditions can all be removed by the use of "BAILEY'S SALINE APPEALANT," which is a pleasant sparkling purgative acting speedily and freely upon the stomach, bowels and liver, relieving indigestion, curing sick headache, heartburn and acid stomach, cooling and quieting in fever; never produces pain or nausea.

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"We know Pond's Extract to be a good thing for numerous ails, as I have used it in my house for a long while and would not be without it. My family physician prescribes it; he uses it in his practice and tells me that he had a case of hemorrhage occurring in childbirth, when Pond's Extract was the only remedy that acted, and it did like a charm after others failed." Wm. M. D. Dawson, Kingwood, W. Va., Jan. 16, 1890.

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It is almost as palatable as milk. Far better than other so-called Emulsions. A wonderful food producer.

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Prescott	April	1
Pine Bluff	"	3, 5
Camden	"	6
Hot Springs	"	8, 9
Searcy	"	12
Arkadelphia	"	14, 15
Clarksburg	"	17
Fort Smith	"	19
Fayetteville	"	20
Dardanelle	"	22, 23
Conway	"	24
Little Rock	"	26

JONESBORO DISTRICT.

First round made. I met all of the Quarterly Conferences but two; personal sickness kept me from Marmaduke mission and high water and heavy rain fall kept me from Chickasawba. All the brethren at their post of duty doing the work of the Master. Most of the pastors are commencing early with their general collections, and their efforts are not fruitless. It takes twelve months in the year to plant, cultivate and gather a crop; no less will answer for an itinerant Methodist preacher—365 days of close work will tell, and the workers will come out at the big end of the horn with a big report. Every day missed counts, but in the wrong way. "The laborer is worthy of his hire." I think the preachers of Jonesboro District, every one of them, want to do the best year's work they have so far ever done. In most places they are having the hearty co-operation of the Church. I believe the stewards are quickening their energies and making greater efforts to collect the preachers' salaries with one or two exceptions.

Bro. Story and the Chickasawba C't, did a nice thing. As I couldn't reach them they held Q. C. and sent the P. E. his *pro-rata*. This was praiseworthy and deserves mention. This gave me two Sundays with the irreplaceable (that isn't what they call him down there) Jernigan—one at Pagan Point, the other at Osceola, of which Bro. Jernigan has already written. I could write much, but forbear.

Revolutions have commenced. Bro. J. D. Rutledge has had a fine meeting at Gainsville; Bro. Kilgore is now prospecting at Jonesboro with good results; at other places the fire is burning, and the work is moving on.

On March 24, our pastor, Bro. Kilgore, and ex-pastor, Bro. Matthews, and the sweet singer, Bro. Davill and a few other brethren, and good sisters not a few met at the home of this scribe to hold a prayer meeting in connection with revival work. How our little folks did wonder when they saw that every one had been shopping and brought their bundles, and how their astonishment was intensified when they saw them leave their goods. Well I can't specify.

Things to wear and things to eat.

Made the affair perfectly complete.

It was only a prayer meeting you know, showing their faith by their goods.

Rev. J. H. Anderson, James Applewhite and Sister Malone of Vandalia have responded to my \$5.00 proposition, others gave smaller amounts, who next? M. M. SMITH.

Jonesboro, March 30.

OLD NURSERY FAVORITES.

There was Tom, the Son of the Piper, Jack Sprat, and Merry King Cole, And the Three Wise Men of Gotham, Who went to sea in a bowl; The woman who rode on a broomstick, And swept the cobwebbed sky, And the boy who sat in the corner, Eating his Christmas pie.

These were some of the old favorites, but they have been supplanted by the "Pansy" and "Chatterbox" series, "Little Lord Fanciful" and "Five Little Peppers." The Old fashioned pills and physics have been superseded, and wisely, too, by Pierce's Purgative Pellets, a mild, harmless and effective cathartic. They are pleasant to take—so gentle in their action that the most delicate child can take them, yet so effective that they will cure the most obstinate cases of constipation, stomach, liver and bowel troubles. They should be in every nursery. As a gentle laxative, only one for a dose.

Death will be the funeral of all our evils, and the resurrection of all our joys.

WEST BROOK, N. C.

Sept. 6th, 1888.

DR. A. T. SHALLENBERGER.
Rochester, Pa. Dear Sir:—The two boxes of Pills you sent me did everything you said they would. My son was the victim of Malaria, deep-set, by living in Florida two years, and the Antidote has done more than five hundred dollars' worth of other medicines could have done for him. I have had one of my neighbors try the medicine, and it cured him immediately. I now recommend it to every one suffering from Malaria.

Respectfully yours,

W. W. MONROE.

Notice of Confirmation of Tax Titles.

All persons who can set up any right to the heretofore described land, which has been purchased under sales for non-payment of taxes, in consequence of any informality or any irregularity or illegality connected with such sales, are notified to show cause at the next April term of the Pulaski Chancery Court of Arkansas, which begins at the court-house of said county, in the city of Little Rock, Arkansas, on the first Monday in October, 1891, why the sales so made should not be confirmed, which said lands and the amount paid for them at such tax sales being as follows:

The North West quarter of North East quarter of Section 2, forfeited for \$7.43 taxes, ac. of 1869. The South West quarter of North East quarter of Section 2, forfeited for \$7.44 taxes, ac. of 1870. The West half of North East quarter, \$38.85; the North East quarter of South West quarter, \$30.55, and the North West quarter of South East quarter, \$30.55, all in Section 35 and forfeited for taxes ac. of 1883. All of said land is in Township 3 South in Range 10 west, in Pulaski county, Arkansas.

The above lands were donated to us by the State of Arkansas, having been forfeited to the State for non-payment of taxes, and were sold in the time required by law, were duly certified to the Auditor of said State and are held by us under deeds from said Auditor under said conditions.

MARY R. FERGUSON, J. A. COATES, ATT'Y. JOSEPH H. FIELD, Feb. 17, 1891.

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

FIELD NOTES.

MAGNOLIA.—Yesterday was Easter, and will long be remembered by all those who, in Magnolia, attended services at the M. E. Church, South. The programmes for both the adult and the Sunday-school Easter services for the Scarritt Bible Training School, were closely carried out. The Ladies of the Church, on Saturday before, decorated the church so handsomely with evergreen and appropriate mottoes. The choir, with Bro. Milton McNeil as organist, rendered such soul-stirring music, an Easter anthem especially. One special feature of the children's service at night was very attractive and impressive beside the recitation of the young ladies, was the eleven little girls, dressed in white, each bearing a letter composing the sentence, "The Son of God." One at each end was so small that she could scarcely talk plainly, but like little ladies, and all looking so sweet and pretty like little angels from heaven, performed their parts so nobly. Every body in the large audience seemed so highly pleased and profited, and with both morning and night services, the collection amounted to \$12.45 which will be sent to Miss Belle H. Bennett, Richmond, Ky., for the Training School.

Yours lovingly,

J. R. SANDERS.

Magnolia, March 30.

STEPHENS AND WALDO.—Our second Quarterly meeting for this charge, held at Stephens, has just closed. Our people greatly enjoyed the privilege of having our P. E. Bro. Watson with us and hearing him preach; for while this is his home, yet he is so constantly engaged in the work of the Dist., that he seldom if ever has the opportunity of preaching here save on Quarterly meeting occasions. He gave us three strong earnest sermons, which were listened to by crowded houses, and which we trust will have a great influence for good.

On Saturday night Bro. G. W. Logan, gave us a strong practical sermon, good to the use of both awakening and edifying.

Sunday evening we had an Easter missionary service under the auspices of the Juvenile Missionary Society, in the interest of the Scarritt Training School. The programme which consisted of singing and recitations, appropriate to the day was well carried out, and reflected much credit on the little folks and their efficient teachers. The collection amounted to \$5.60. The service closed by singing that beautiful hymn, "God be with you till we meet again," sung with special reference to Bro. W. F. Evans, the former pastor who is deservedly held in almost sacred esteem by the people of this charge. The services from first to last were deeply spiritual and I feel a new impetus has been given our work here in Stephens.

The attendance of official members at Quarterly Conference was unusually good. The reports show that during the quarter, 24 members have been received "by certificate," 5 have been dropped from the roll as lost sight of, and one Sister Ella Moody of Waldo, a pure good woman, has been called to her final reward—leaving a net increase for the quarter, of 22. Finances are considerably behind, owing largely to the present financial stringency.

While I am writing I cannot fail to make mention of the generous donation which this preacher and family received on the night of the 25 inst.; led by Bro. Watson and wife the people came en masse and continued to deposit bundles, boxes, buckets and kegs, until the inmates of the preacher's home were almost bewildered by the profusion of good things that were showered upon them. Both wardrobe and larder were generously replenished, and we feel that we cannot sufficiently express our gratitude to these good people for these substantial tokens of their appreciation of the needs of their preacher and his family.

J. A. SAGE.

Stephens, March 31.

QUITMAN C'T.—A fine meeting is in progress at Sulphur Springs. I began last Wednesday night and Bro. Smith, the pastor of the C. P. Church, had an appointment for Sunday. We are working together. The Church is very greatly revived; five have been converted; others are earnest seekers.

J. C. CLOWER, P. C.

Quitman, April 1.

MR. VERNON.—We have just closed a meeting at Greenbrier which resulted in 5 conversions and 5 additions to our Church. We are indebted to the following brethren for effective labor rendered, Rev. W. F. Milane of the Baptist Church, Rev. D. J. Weems, our beloved P. E., Revs. J. M. Williams, J. S. Clower, D. P. Forsythe, and J. R. Giddens. These men are all men of God, "full of faith and the Holy Ghost." May the Lord bless them in their labors for the Master. We are moving upward on this work. To God be all the glory.

Yours in Christ,

W. P. HAMILTON.

Mt. Vernon, March 28.

SWIFTON C'T.—Our first Quarterly meeting closed last Sunday night with a manifestation of deep interest among both saints and sinners. The Lord is hearing our prayers for a revival in this community. Our beloved P. E. was with us and preached four of the grandest sermons I ever listened to. His words accompanied by the Holy Spirit reached the hearts of these people, who opened their pockets and paid the last cent of the claims asked for. He is the right man in the right place. We are anticipating a gracious revival here. Our Stewards made a very reasonable assessment and after the assessment of \$300. had been apportioned among the appointments one of the stewards intimated that he would raise his part of the sum. We feel sure that there is no such thing as failure with that man. O for such zeal in the heart of every steward to all our Conferences.

W. D. ELLIS, P. C.

Swifton, March 30.

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

Dr. Prices
Cream
Baking
Powder

Used in Millions of Homes—40 Years the Standard.

PROTECT YOUR GRAPES.—The Ohio Grape Protector Co. of Ironton, Ohio, have introduced a weather proof paper bag, with instantaneous attachment, for covering grapes, which protects them from blight, birds and insects, and prevents mildew and rot. Prices very low. See their advertisement.

Progress.

It is very important in this age of vast material progress that a remedy be pleasing to the taste and to the eye, easily taken, acceptable to the stomach and healthy in its nature and effects. Possessing these qualities, Syrup of Figs is the one perfect laxative and most gentle diuretic known.

Apr. 8-1m.

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Our Stock of
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Men's Suits

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At \$2.50 And Up.

Children's Suits

At \$2.00 And Up.

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At \$5.00 And Up.

MEN'S PANTS

At 85 Cents And Up.

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In the coming season I am offering unequalled bargains in Buggy and Wagon Harness, Ladies' and Men's Saddles, etc.

No. 0 sin. bug. harness, breast	
1 in. trace, 3 1-2 in. saddle	\$6.50
No. 00 sin. bug. harness, harness	
1 in. trace, 3 1-2 in. saddle	9.50
No. 00 sin. bug. harness, harness	
1 1-2 in. trace, 3 1-2 in. saddle	10.25
No. 25 sin. bug. harness, single	
trace, 1 1-2 in. 1 1-2 in. saddle	15.50
Double buggy har. from \$15.00 to 25.00.	
Ladies' saddles, from \$5.75 to 20.00.	
Men's saddles from \$3.50 to 20.00.	

Chairs, Billiard Tables, Collars, Whips, etc.

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Wine. One tablespoonful represents 2 grains citrate of iron and 1 ounce beef.

The Right of a Stinner to Pray. Price 5 cents; 10 cents per dozen.

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The Shipwreck. Price 10 cents; \$1 per dozen.

The Furnace. Price 10 cts.; \$1 per doz.

The Ecclesiastical Pump. Price 10 cts.; \$1 per dozen.

The Sprinkler. Price 10 cts.; \$1 per dozen.

These pamphlets were written by a plain man for the "common people." The first six are dead shots at Campbellism; the Shipwreck explodes the doctrine of "the unconditional perseverance of the saints." Send orders to

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Sincerely yours,

DONALD KENNEDY,

Nov 6 m

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For Malaria, Liver Trouble, or Indigestion, use

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